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A NEW YEAR'S GREETING.

TO EACH READER OF THE ADVOCATE.

Nature's forms instinct with beauty,
They are round us everywhere;
One and all assigned some duty,
To be useful whilst they're fair.

Rose is made for idle splendor,
Though their use is past our ken;
Yet we know they hourly render
Service even unto men.

Graceful blooms on stems uplifted,
Sweet-toned birds of plume and song,
Each within its sphere is gifted,
Each within its sphere is strong.

And the same Creating Power,
Whence these lives are all sustained,
Bids the all enjoy their hour;
May this life be so ordained!

—Selected.

Selections.

"The Venice of the Orient."

BY BISHOP CHAS. B. GALLOWAY, D. D.

The ten days spent in Soochow gave me opportunity to see and learn much of that famed and truly wonderful city. The capital of the large and wealthy province of Kiang-su holds a distinguished place among the great cities of China. Founded 2,400 years ago, a literary center from the days of Confucius, the home of scholars and statesmen, the silk and embroidery market of the Orient, like its lofty pagoda, the highest in the world, Soochow occupies the most exalted place in the affection and admiration of the Chinese people. Five hundred years before the Christian era its great wall was built, thirteen miles in length, fifty feet thick on top, with six massive gates that swing beneath magnificent arches worthy the triumphal entry of the gods. The streets are typically and uncomfortably narrow, but usually clean, and very busy communication with different parts of the city must be had on foot or in a sedan chair. I did not see a wheeled vehicle—not even a wheelbarrow, in that great capital of over 500,000 people. There may be some, of course, but the carriages and freight wagons are the coolies of coolies. Canals afford ample accommodations to certain distant parts, but not to the bongs, bazaars, temples, and pagodas—places of special interest to a foreigner. So on foot we went, and wandered for weary miles, hardly thinking of the rough cobble-stones until we got home. The streets are only roughly and unevenly paved. They are not rough, in fact, but have been worn as smooth as glass by the footprints of millions through the long and a half millenniums. If every stone had a tongue to speak, what history might be related of Kiang-su's magnificent and beautiful capital! The very thought is awe-inspiring.

The place first visited—and a most conspicuous building it is—was the Confucius Temple, which dates back to the year 300. Here, as in every other place of idolatrous worship yet seen in China, there is dirt and neglect. The idol images seem not to have been washed and burnished for a century, and the candlesticks might well be classed for a museum of antiquities with the period of Rameses. Can it be possible for a people who take so little care of their gods to have much faith in them? Will the heart neglect what the eyes? These questions would not down as I looked into the dingy, musty, malodorous temples dedicated to Buddha, Confucius, and Lao-tze, the founder of Taoulsm. This City Temple, which embraces two large buildings and thirteen smaller ones, and with its hundreds of gods, great and small, is the religious center of the capital. But not many faithful did we see at their devotions, and never in a temple have I seen more than two or three persons at one time engaged in worship. One young lad came, clothed in white and shod in sackcloth, to burn "ghost money" and candles for the benefit of his father, recently deceased. From the shrine, where he bowed his head to the floor three times, he retired to another building in which purgatory is grotesquely represented. There he burned money and bowed, sadly deceived with the superstition that his dead father would receive that money transmitted into the currency of the spirit-world, and thereby be able to provide for his needs. A handsome, intelligent-looking lad he was. How my heart yearned with a desire to teach him a more excellent way"!

In another part of the city is the Confucian temple. This is the center of a group of buildings within a large inclosure, surrounded by a high wall ten feet thick, and painted yellow, the national color. Here are buildings and rooms with tablets dedicated to the sages—a multitude which I had not the time to number. In the main building is an ornamental board in Chinese character, with this tribute to Confucius, "Teacher and Example for Ten Thousand Ages." And, indeed, no mere man has ever so controlled and molded the thought of so many millions as this sage of the Celestials. A man of marvelous gifts he must have been. His moral teachings are the gospel of the Chinese. They believe them, but do not practice them. If their lives were as good as their books, this would be a greater nation. This splendid temple is inhabited by thousands, maybe millions, of bats. I stood at the door and held my nose while studying the points of interest. The word for bat in Chinese, I understand, means happiness or good luck. These people, therefore, have great respect for the bat. Probably on that account he is allowed to take undisputed and indecent possession of this sacred shrine. Just in rear of the main building is another and smaller, dedicated to the mother of Confucius. The stone tablets, on which were engraved astronomical figures and the map of the city, I could not read, not being very familiar with "Soochow colloquial," or even with "Mandarin." All Chinese temples I have seen, except the "Beamless Temple" in Soochow, have the same style of architecture. The roof is tile-covered; the eaves project a great ways over the walls, and at the corners turn up in graceful curves. The several stories of the pagodas are so constructed, and nearly all the larger dwelling-houses in the towns and cities.

The "Beamless Temple," not very far from this great Confucian shrine, is so called because there is not a piece of wood in it. From foundation-stone to pinnacle everything is brick and granite. The second story is supported by a complicated system of arches, and so is the roof. It was so built in order to preserve the sacred books from fire.

En route to the temple, we passed the large yamen occupied by the Imperial Tailor and his retinue. A yamen is the official residence of an imperial officer. There are a number in Soochow. The Imperial Tailor is intrusted with the delicate and responsible duty of purchasing the silks, satins, and other goods found in this market, for the Palace in Peking. He has a large number of runners, keeps up quite an establishment, moves in august procession on the streets, and must be an important public functionary. But the "Son of Heaven," as the Emperor is styled, could not afford to be robed in silks purchased in the ordinary way. Just what margin the Imperial Tailor allows between the amount he receives and the sum the merchant is paid, one only knows from the fortunes amassed in a few years.

By far the best view of "The Venice of the Orient" is from the top of the Great Pagoda, 250 feet high. The irregular streets below can scarcely be seen, as the projecting eaves of the houses almost meet. Dr. Parker observed, as we stood on the veranda of that ninth story, the loudest noise in this city is the human voice. And so it was. Not the whistle of a single engine, or the buzzing of a flying wheel, or the whirring of a single spindle. Everything is done by hand, and every movement ordered by the human voice.

Had we remained a half hour longer on the Pagoda, we would have witnessed a shocking scene—the beheading of a criminal. We saw the execution grounds quite near, but had no thought that in a few moments human blood would stain that green grass. Only a few paces from the Pagoda, down the street, we met the officers with the prisoner in charge. In front a file of guardsmen, armed with muskets, marched in double ranks, followed by the prisoner swung to a pole with ropes, and borne by two men. His feet were ironed, his hands tied, and, with ropes around his body and legs, he was swung to a pole like a hog. The agonized expression on that poor man's face will follow me to the grave. Behind him came the magistrate with placid face, in a handsome sedan chair. He was to preside at the execution. In a few moments a headless body was thrown in the grave, and the head stuck up at a city gate or other conspicuous place as a fair warning to like offenders. Only the Christian religion will correct this barbarism. No nation can develop in civilization that adopts such a bloody and horrid mode of punishment.

In China no prisoner is punished before he confesses his crime. But to force confession, sometimes the most dreadful torture is practiced. At length the suffering man, to escape agony in death, confesses, that he may more speedily die. Except in cases of conspiracy, or when martial law is declared, all capital cases must be reviewed and passed upon at Peking.

The bongs and shops of a Chinese city do not display goods as in the West. You have to call for each article, which is labeled and securely covered. And the different goods are shown first; the best last. There is Chinese shrewdness in that plan. He asks a good price for the different article, and by easy process puts a higher figure on the better. Thus he has a liberal margin for scaling, and then make you pay well for all you get. That is well for Chinese profits. As a matter of fact, their manufactured goods, as a result of very cheap labor, are much lower than can be purchased in Europe or America.

On the streets I noticed boxes nailed up in conspicuous places. Knowing China had no postal system, I wondered what they meant. One of the brethren solved the problem by informing me that they were receptacles of bits of paper containing printed matter. So devoted are these Soochow people to learning, and so sacredly do they regard the Chinese character, that they would not allow a scrap to be trodden under foot. These are gathered up and burned with religious ceremony. Such is Soochow's tribute to letters.

On the morning after Conference adjourned I had the privilege of attending a Chinese wedding and enjoying (?) the feast. The marriage ceremony was performed by Dr. Parker in the First Methodist Church, the groom being a Christian, though the bride is yet a heathen. He came in first, arrayed in a long black satin robe, and wearing a hat, turban-shaped, with the brim turned up all round, and a red crown adorned with a gilt ornament. On the front pew he sat, as motionless as a statue, and impassive as a North American Indian. There was no twinkle in his eye, or play of smile in his face, to indicate joy on his wedding day. The bride soon appeared at the door in a red sedan chair, and was conducted down the aisle by two women, as the heavy red embroidered cloth over her head in the shape of a veil would not allow her to see. The ceremony over, the young groom bowed to the minister and the friends, and then retired, going immediately to his own home to await his bride. We went to the house, were admitted into the bridal chamber, and got a glimpse of the bride's face. Her eyes were closed, and she said not a word; and, according to Chinese custom, would not speak to anyone till the next day. Red is the bridal color—so everything was brilliant. The trunks containing her trousseau, furnished by the groom, were red, as also the candles which were burning, the pictures on the walls, and spread on the bed. The two large, red candles represented the two young people, and it is a superstition among them that the one which burns the longest will rule the household. They are watched carefully as the flame seeks the socket. The wedding feast, which we attended, and which was also furnished by the young benedict, was in the dining-room at Buffington College. We ate with chop sticks, the groom acting as head waiter and giving general direction. The bride was at home a few blocks away. The following is the list of dishes, most of which I sampled, and a few somewhat enjoyed: 1. Watermelon seed; 2. Pomegranate; 3. Orange; 4 Sugar cane; 5. Pickled plums; 6 Redham jelly; 7. Green beans; 8. Sliced ham, with sea-weed; 9. Cucumbers, with shrimps; 10. Shark fins, with cabbage and pork; 11. Chicken, with sea-cucumber; 12. Cold chicken, with oysters and cabbage; 13. Duck, with pork and bamboo shoots; 14. Hog brains and marrow; 15. Mushrooms and collards; 16. Gizzards and livers; 17. Cold duck, with jelly-fish; 18. Cold pheasant, with greens; 19. Boiled ham; 20. Boiled pork; 21. Shrimps hashed; 22. Sugar and pork fat dumpling; 23. Rice; 24. Porpoise.

For a napkin, at close of feast, a towel dipped in hot water is handed each guest. A few towels serve quite a company. All the wedding toggery among the poor and middle classes is rented. The expenses borne by the groom even then are large, and often involve him in debt requiring a long time to pay.

Another rare privilege we had—a call upon a distinguished gentleman of the official class, an ex-governor of a neighboring province. Bro. Gray accompanied us, and acted as interpreter. We went in sedan chairs. Our cards, on red paper and in Chinese character, were sent in before us, when the wide doors swung open and our chairs borne into the spacious court. There a satin-robed gentleman, the governor's secretary, received us, and led the way into a large reception-hall, where the aged statesman in silk stood alone to give us greeting by bowing quite low and shaking his own hands. He conducted us into another reception-room, furnished in approved Chinese style. Between every pair of chairs around the three sides of a room is a small table—the chairs and table at the end, opposite the door, being the largest and handsomest. They are the seats of honor, the first place on the left. Tea was served at once, the courteous host taking each cup from the servant with both hands, and presenting to his guests. It is polite to return the bow, and receive it with both hands. We were as Celestial as possible. Then talk began, the venerable statesman, according to Chinese politeness, asking the age and birthplace of each, where we were from, whither going, how long we would remain in China, and what was our business. We, in turn, inquired as to his age, and expressed surprise that a gentleman of seventy-two should look so young and vigorous—a compliment he was not slow to appreciate. He talked quite intelligently of the war between Japan and China, and spoke very kindly of America's attitude thereto. One curious question the old gentleman asked much amused me. He inquired if the *fung shui* was favorable with us. *Fung shui*, literally "wind and water," means good luck—fortunate circumstances, etc. He treated us most politely, and expressed gratification at our call. After thirty-one years in the public service, he has retired to spend the evening of life in his native city.

The governor's innocent question about the *fung shui* recalls some things seen and heard which show what tyrannous influence it has over this superstitious people. *En route* to the Great Pagoda we passed the house of a very wealthy gentleman, and this story was told me in connection with him. He had serious sickness in his family, and applied to a *fung shui* doctor to ascertain the cause. The shrewd old fraud saw his opportunity. After patient and pious (?) inquiry he discovered that it was because the gentleman's land was not in a Chinese square—another's property projected somewhat into one corner. He, of course, made ready to purchase. The doctor told the other poor householder not to sell until he gave the word, bargaining with him as to amount of his lion's share. The few square yards were not worth more than one hundred dollars, but he stood firm until $10,000 were paid. Whether the sick recovered, I did not hear; but the doctor feathered his nest comfortably off the superstition.

Not far from Buffington College, to the east, I noticed every day a number of tall, bare poles. They are over the mansion of the distinguished P'ang family, and placed there for *fung shui* protection. When Dr. Parker put a modest clock-tower on Buffington College, it was higher than the P'ang mansion, and disturbed the spiritual equilibrium between that aristocratic home and the Juk Pagoda to the west. So, in order to restore the lost harmony, these poles were erected, reaching up to the height of the clock-tower. It is passing strange that a people so strong-willed and full of brains should be dominated and degraded by such arrant nonsense. Only the truth of God will ever exorcise that direful superstition.

We looked into two or three silk-weaving huts. There are no large factories, with hundreds of operatives and improved machinery propelled by steam. All those beautiful silks and satins, of richest colors and rarest figure, that have made the Chinese the marvels of exquisite taste and delicate workmanship, are made by hand, and in the humble dirt floored huts of the poor. I wondered that such beauty could come out of dirt. The looms are crude, wooden, old-time things, worked by hand. One man throws the shuttle and pulls the beam, while a boy, perched on a seat above, manipulates certain strings by which he lifts and shifts the sleys, and produces those figures of every lovely pattern. The silk thread is furnished these weavers, and the work done for a maximum of ten cents a yard.

In that way also embroidery is done. There are thousands of women in Soochow so employed. They get the thread from a dealer and do the work at home—and for a mere song. If poor, tired fingers can make eight cents a day, good wages are supposed to be earned.

All gentlemen above the coolie class wear long finger nails. They look like claws, but are much esteemed and carefully cultivated. If able to afford it, silver shields are worn for their protection; if not, bamboo is substituted. Long finger nails are an evidence that the person is not engaged in manual labor. Dr. Parker is authority for the statement that some clip them occasionally to be used as a medicine. Just how they are compounded, and what place they occupy in the Chinese *materia medica*, I did not learn.

Mission work in Soochow has been prosecuted under many difficulties and against stubborn opposition, but the day of a larger hope has dawned. Both the Northern and Southern Presbyterians have been working there for twenty years and more, and the Baptists began about seven years since. Our cause is progressing most hopefully. I shall be greatly disappointed if the next few years do not show a marked advance.

On Thursday afternoon, with a pain in the heart, I bade the dear friends in Kiang-su's capital a regretful good-by.

Shanghai, Oct 22 1894

—Nashville Advocate.

"Displacing the Religious Press"

The following, from the Advance, is heartily commended to all our readers:

The Congregationalist, discussing the estimates made by two daily papers of the opportunities and requirements of modern religious journalism, says:

Religious newspapers are spurred by their competition to a broader outlook, a larger charity, and to greater enterprise. They will hold and enlarge their influence only by meeting the greater wants of their constituents. But those which have steadfast confidence in the religious aspirations and faith of Christian readers are finding encouraging response to their efforts. Religious journalism requires greater abilities and greater toil than ever before.

The papers alluded to think that religious journalism is declining because daily journalism is taking its place. They say that the religious paper that makes its secular features most prominent suffers least. There is truth in the last statement. The church paper that ignores secular affairs deserves to suffer as much as the secular paper would should it entirely ignore all religious facts and affairs. Both kinds of papers have their "spheres," but both have some things in common. If harvests are large, record of and comment upon the fact in the religious paper are as dutiful as the celebration of Thanksgiving Day. If there is war in the Orient, the outline history and record should be made for reasons other than that battles may endanger Christian missions. If a church burns, the daily paper records the disaster. If the whisky trust is threatened by bankruptcy, or is conspiring to corrupt legislation, the religious paper should utter its opinion in editorials which may be more like a dry sermon than are the editorials in a daily. Some people read the daily regularly, but never go to church or read a church paper. Others read their church papers and do not see a daily ten times a year. The church paper may be the only one that enters some families, and it should therefore be an outline record of significant secular affairs, which record will include the only significant points that remain after lies are unsaid, alleged news is proven false, and the real facts are definitely ascertained.

This work requires training, hard work, hard cash, observant looking after the world's progress, matured intelligent judgments, and should be as well done and as well said as if prepared for the best daily in any land. If a church paper neglects this records and secular discussion, the intelligent family that proposes to keep in touch with the world will read a secular paper that does not forget there is a world. Then, when times grow "hard," the church paper will be forgone and the secular paper will remain. The religious paper that thus forgets there is a world, and people interested in the world, will itself be forgotten. Itself the only reminder of the church in that family, the church also will be forgotten when the religious paper goes out of the family.

A religious family paper can be a messenger from both the church and the world. If properly constructed it can mirror the church's aims and the needs, struggles, mistakes, and care and salvation of the world. A good church paper is the church's messenger and reminder. It co works with the pulpit. No one needs to compare the relative spheres and values of the paper and of the pulpit. The intelligent accept both, and each of the two servants magnifies the work and sphere of the other. The daily paper will supersede the church paper when the lecture platform supersedes the pulpit, and the market-place has displaced the temple. The church paper should not have less religious reading, but should rather have more secular contents. The issue should be large enough to contain both. It mistakes when it is exclusively religious, and when it lacks enough religious and churchly contents. It may be well too large for one person to digest in full, but it should present a portion for each in due season.—Advance.

Communications.

In the Living Present.

This is the age of woman's rights, woman's elevation. Let the good work go on. In due time the law of fitness will have its way. Madame de Stael once asked Napoleon Bonaparte who was the greatest woman in the world. He replied brusquely: "The woman who has borne and reared the greatest number of children."

"During 1894 the annual Juggernaut procession in Serampore (India) did not take place. Not enough enthusiasts could be secured for the pageant. Praise God, from whom all blessings flow!

Hard times because of abundant crops! Farmers suffering because of cheapness of wheat and cotton—the result of over production. Anybody to be pitied?

The Fortnightly Review contains an elaborate treatise on the subject, "The State as a Patient." Sickness and remedy are explained. But he does not make mention of the vast number of physicians treating the invalid, each provided with his panacea. Poor patient!

Gladstone's translation of Horace's odes is universally condemned by critics. Should not think that he had any qualification for such work. The poet poignant, terse, epigrammatic; the translator verbose, prolix, diffusive. Gladstone is a man of great versatility but here his gifts proved insufficient.

Forty three banks and other prominent business firms of Denver, Col. have addressed a petition to the governor of that State not to close the gambling-houses, etc. It would render many valuable structure tenantless. Vast pecuniary loss would ensue. The dollar is the god whom the said petitioners worship.

A writer in La Medicine Moderne asserts that sedentary occupations predispose to tuberculosis more than any others. He gives statistical proof.

We ought to judge a man's merits not by his qualifications, but by the use he makes of them.

Lord Rosebery insists that temperance should be made a matter of public regulation. Nine-tenths of all crimes are committed by men and women while under the influence of alcohol.

Jew Dean.

The Dwight Manufacturing Company, of Massachusetts, has selected Alabama City, four miles from Gadsden, Ala., as the site for its $500,000 cotton factory, and the Alabama people want the other Massachusetts company, which is looking for a location for its $500,000 factory, to locate there as thereabouts.

... THEM BACK

If you should find a little lamb
Out in the dark and cold,
You'd want to take it home, I know,
And put it in its fold

And you would give it food to eat,
And make it sung and warm;
You'd put it in the shepherd's care,
Lest it should come to harm.

Christ's little lambs are not all safe,
They're wand'ring everywhere;
If we love him as Peter did,
They should be in our care.

And we must lead them back to him,
Our Shepherd strong and good;
His fold is large enough for all,
And he will give them food.

—Exchange.

Communications.

From "Rex B."

MR. EDITOR: I have read Bro. Featherstun's letter in last week's ADVOCATE with much pleasure. It strikes me as being timely, sensible, clear and logical. It occurs to me that the apostles of the second-blessing theory will be in a bad box when their peculiar doctrines are subjected to the test of scriptural warrant, and that their only peg on which to anchor their belief will be found in the utterances of Mr. Wesley, and a few others who have allowed their imaginations to get the better of their common sense and their respect for the God of all grace. That Mr. Wesley taught and believed in a second blessing, I admit. I do not claim to be much of a theologian; but when Mr. Wesley asks himself the question, "Is there such a thing as Christian perfection?" and answers it in the affirmative, and then a little further along asks, "Is it absolute?" and says, "No," I immediately feel a sense of fatigue. When anything is perfect, it is perfect, absolutely so, or the English language is a poor medium of thought and communication! Taking the arguments adduced by Mr. Wesley, in his "Christian Perfection," as a whole, or in sections, they strike me as being lame and unworthy of the founder of Methodism, and unworthy a place in any system of theology. In fact, when I had finished reading, I was less impressed with the truth of the doctrine than before I began. But knowing that Mr. Wesley, Watson, Clarke, Coke, and others of the great lights in Methodism, believed and taught the doctrine of a second blessing, are we and the church to swallow the heresy simply because they did? Is the opinion of these eminent Christian gentlemen to be the rule and guide of our faith and practice, or is the Word of God the standard? If the former is to go, then we are in the same fix as the Pharisees, to whom the Master said, "In vain ye worship God, teaching for doctrine the commandments of men." We are taught in the Word that the way of life is so plain that the wayfaring man, though a fool, need make no mistake. This being true, the doctrine of salvation, by sections and in broken doses, must, of necessity, have no place in the plan of redemption, for the reason that it is not susceptible of easy explanation, and nine-tenths of its converts are utterly ignorant of its intricacies, its crooks, turns and contortions. Some of them believe themselves sinless; that the old Adam is destroyed; that they can't lose what they have got—no, not if they tried to do so! In other words, a part of the literature they are circulating teaches and emphasizes the doctrine of once in grace, always in grace!

I think Calvinism is as reasonable as to assume that God Almighty trifles with human souls, which is the doctrine taught by some of the great lights in the second-blessing contingent. Bro. Carradine told us that God, out of consideration for the weakness of humanity, when he convicts us of sin, forbears to reveal the true state of our case all at once, but simply convicts of actual transgression in regeneration, and prior to the reception of the second installment of divine grace shows that the devil is in and will undoubtedly get us unless we join the army of the elect! His reason for dividing the work into two acts is, that no sinner could be confronted with his actual sins and a knowledge that the devil, in the shape of the "residue theory," is in him, and survive the knowledge! The arm of God is not shortened that he can not save to-day, as he did when he stretched forth his hand and touched the leper; nor was there a period of convalescence in the case of Peter's mother-in-law, or in that of the man sick of the palsy! On the contrary, the leper was cleansed, Peter's mother-in-law got up and got the dinner, and the paralytic took up his bed and went home. Nor was the resurrection of Lazarus, or that of the widow's son, performed in sections! Now, if these miracles of our Lord have any signification, they are typical of the power of divine grace in the salvation of sinners, as well as to demonstrate the power of the Son of man to the people about him. The Brazen Serpent was a type of our Lord, and the effect of a look at it was instantaneous, and the cure accomplished at once, not in broken doses.

It seems to me that the idea that our God, infallible in mercy, who "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," all powerful as he is, must take two trials before he can accomplish the purification of a human soul, is an insult to Deity and an outrage on common sense. Aside from the fact that there is not a word in the Bible that can be justly construed as teaching such a doctrine, the above is, to my mind, a sufficient refutation of the heresy. The fact that the apostles of the new dispensation can and do find a second blessing secreted in hundreds of passages of Scripture proves nothing, for the reason that common sense rejects the interpretation put upon them.

In the interpretation of Scripture, the character and attributes to Deity must be kept in constant remembrance, and no meaning should be assigned to any passage inconsistent with that character and those attributes. This being true, and none will dare deny it, it follows that the assumption that God saves souls like a man builds a house won't answer at all. A sinner comes to God for salvation; he fulfills all the requirements of the gospel, in the way of repentance towards God and faith in the Lord Jesus, and we can in the light of God's character and attributes confidently believe that when he says, "I will, Be thou clean," that the work of salvation is perfect in all its parts and complete as a whole! No after-clap except a steady growth until the full stature of manhood in Christ Jesus is reached. When our Lord enlightened Nicodemus as to the way of salvation, he said nothing to him about the child jumping from infancy to manhood at one leap. He assumed that Nicodemus had sense enough to know that such a thing would be contrary to reason and nature, as well as common sense, hence we find nothing in the third chapter of St. John's Gospel, which is the corner-stone of Methodist theology, on which to build a second-blessing theory. It is to be hoped that our second-blessing brethren will heed Bro. Featherstun's suggestion; drop Wesley, Watson, Carradine, Fletcher, *et al*, and trot out at least one passage in God's Word that, without a forced construction, can be made to substantiate their creed. I would like to see and read one, if it can be found; but there is little probability that I shall be gratified in that respect.

Now, a word in reference to the presumptious tirade against Dr. Walker in same issue. I think it has come to a pretty pass when such upstarts as Rev. A. C. Burt presumes to read such men as Dr. Walker a lecture on Methodist doctrine and standards, and exhort them to make higher attainments in grace. It his effusion is a specimen of the work of divine grace in the shape of a second blessing, I much prefer that of regeneration, which has the effect, if no other, of causing those who experience it to treat old age with respect—to be meek, humble, gentle, considerate of the feelings of others, although they are counter to our own opinions. Fraternally, REX B.

Natchez, Nov. 26.

Methodist Standards of Doctrine.

There is very evident a wide-spread ignorance of what are included in "our standards of doctrine," and of what our church requires concerning her standards.

1. What are these standards?

The term occurs but once in our Discipline, viz: In our first Restrictive Rule, where the General Conference is forbidden to "alter or change our Articles of Religion, or establish any new standards or rule of doctrine contrary to our present existing and established standards of doctrine." There is not one word in our Discipline to indicate what these "standards of doctrine" are. McTyeire's Manual does attempt to indicate what they are; but different editions give different statements concerning the matter. Good as the manual is, it is in no sense law, and in some instances it is not even a correct interpretation of law. Dr. Tigert, in his Constitutional History of American Episcopal Methodism, shows that in 1808, when this Restriction Rule was adopted, it was generally understood among Methodists in America and England that the standards of Methodist doctrine were the Twenty-five Articles and Mr. Wesley's fifty-two sermons and his Notes on the New Testament. The English Minutes of 1784 and the American of 1789 indicate beyond all question that these were then the standards of doctrine. No change in this matter took place; therefore, in 1808, when the delegated General Conference was provided for, and this Restrictive Rule was adopted, these were still "the present existing and established standards of doctrine." No addition to this list of standards and no subtraction therefrom can be made until this Restrictive Rule be either abolished or amended. This has never been done—adopted in 1808 it stands unchanged to-day. These were the "existing and established standards of doctrine" in 1808; they must be so to-day. Everything else is by this rule excluded. Watson's Institutes have been written since then, the Hymn Book was not then in existence; for them to be considered standards would be a positive violation of both the letter and the spirit of this Restrictive Rule.

That a book is put into the Course of Study for undergraduate preachers does in no sense make it a standard: if so, our Bishops, who select these books, would be frequently violating this Restrictive Rule; and the Discipline which empowers the Bishops to fix this course of study would itself indicate a gross violation of it on the part of the General Conference, which made the law which thus empowers the Bishops. The putting of Watson's Institutes into the course gives it no more force as a standard than the putting therein of the works of Fisher, Pope, Tigert, Porter, or Broadus, some of whom are not Methodists at all, nor do our Bishops intend to indorse all of the utterances of these books.

2 What does our church require concerning these standards?

Does it require of me to accept as infallible truth every statement found in them? Must I do this or leave the church and disclaim being a Methodist? Much light has been thrown on New Testament exegesis in the last four or five decades of discovery and deeper learning. Must I shut my eyes to the truth and accept Wesley's interpretation, or else leave the church and renounce Methodism, in the event I find something in his Notes contradicted by the light of later discovery or deeper learning? Let us see!

1. The only belief required of one who joins our church is a belief in the Apostle's Creed. (See Discipline, pp. 207 and 210.) Not one word is asked about accepting any other standards of doctrine.

2 When itinerant preachers are received into full connection certain questions are asked. (See Discipline, pp. 69 and 70.) In none of these is there one word about standards of doctrine.

3. In our ordination service for deacons the candidates are asked: "Do you unfeignedly believe all the canonical Scriptures of the Old and New Testaments?" (pp. 237 and 238). Not one word is said about any other standards of doctrine.

4 In our ordination service for elders the candidate is asked: "Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ?" He is also asked: "Will you be ready with all diligence to banish and drive away all erroneous and strange doctrine contrary to God's word?" Not one word is said about other standards of doctrine. (See pp 246 248.)

5 In our Discipline provision is made for trying preachers and members "who disseminate, publicly or privately, doctrines contrary to our Articles of Religion." (See pp. 119, 124 and 128.) Here nothing is mentioned as a standard save the Articles of Religion; and the offense is not holding or believing, but disseminating doctrines contrary to these articles.

Now, suppose a preacher should join issue with one of the fifty two sermons or with the Notes on the New Testament by Mr. Wesley, and yet not with the Bible, has he violated any promise or covenant? He certainly has not. Suppose his utterance does not conflict with the Twenty-five Articles, has he committed any offense? Not according to the Discipline. Why should he quit the church or renounce Methodism? Let Mr. Wesley himself answer: "The distinguishing marks of a Methodist are not his opinions of any sort. His assenting to this or that scheme of religion, his embracing any particular set of notions, his espousing the judgment of one man or of another, are all quite wide of the point. Whosoever, therefore, imagines that a Methodist is a man of such or such an opinion is grossly ignorant of the whole affair; he mistakes the truth totally. * * * We believe the written Word of God to be the only and sufficient rule both of Christian faith and practice. * * * But as to all opinions which do not strike at the root of Christianity, we think and let think." (Wesley's works, Vol. V., p. 240—Ed. of M. E. Church, 1839.) With Dr. Tigert I plead, "Let us get back to Wesley." Let us learn that a Methodist is not a heresy hunter, not tied to any hobby dogma; but, in the spirit of the Master, is ready to think and let think."

In what sense, then, are Wesley's Notes and first fifty-two sermons standards? In the sense that they are, in the main, correct expositions of Scripture. To make them more than this would be to invest Mr. Wesley with infallibility. An infallible founder is as monstrous as an infallible Pope; and an infallible Wesley is nearly as unthinkable as an infallible Leo. Nothing could have been more repugnant to Mr. Wesley himself than such a suggestion. In his preface to these sermons, he says: "Some may say I have mistaken the truth myself. * * * It is very possible that I have. But I trust, wherein soever I have mistaken, my mind is open to conviction. I sincerely desire to be better informed. I say to God and man, 'What I know not teach thou me.'" Mr. Wesley never dreamed that he had reached the ultimate facts of Revelation.

As a matter of fact, is there an intelligent Methodist in England or America to-day who accepts everything Mr. Wesley wrote, even in his Notes and first fifty-two sermons? For instance, in Sermon XLV. he most certainly teaches that infants are regenerated in baptism. (See also Works, Am. Ed. of 1839, pp. 12 and 13.) Who of us can accept such an assurdity?

A human standard is a fallible standard—a fallible standard must be a standard only in a secondary sense. For a church to set up a fallible standard, and require strict conformity to it, would be a disgrace to nineteenth century civilization, and repugnant to common sense. Ours is not such a church.

The Deed of Declaration, which is the charter of British Wesleyan Methodism, written by Mr. Wesley himself, and our Fifth Article of Religion, with the vows required of our preachers, indicate beyond all question that the Bible is the only standard of Methodism in the sense of being an infallible guide to the truth. Mr. Wesley's Notes on the New Testament and his first fifty-two sermons and our Twenty-five Articles may be called standards only in a secondary sense, as being, in the main, correct expositions or expressions of truth. Neither Watson's Institutes nor the Hymn Book, nor any other book in or out of the course of study, can in any sense be called a standard of Methodist doctrine.

H. WALTER FEATHERSTUN.

History Repeats Itself.

(Concluded.)

"Then the high priest rose up, and all they that were with him (which is the sect of the Sadducees—'suitable associates for such deeds'), and were filled with indignation, and laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, 'Go, and stand and speak in the temple all the words of this life.' And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. . . . Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council: and the high priest asked them, saying: 'Did not we straitly command you that ye should not teach in this name (Christ)? And behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.' Then Peter and the other apostles answered and said, 'We ought to obey God rather than men.' Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them: 'Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. . . . And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye can not overthrow it; lest haply ye be found even to fight against God.' And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer such shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." And read Second Psalms also.

Are any of "the people imagining vain things" now, for the purpose of trying to repeat any of the history we have been just going over? If so, they had better "agree to" the judicious counsel of the learned and prudent Gamaliel, and stop their futile folly, and profit by the sad fate of those who have already blundered and fallen, and the glorious results that have followed in spite of them. And, if any misguided Lilliputian undertakes to belittle the founder of Methodism, whom "the Lord raised up to spread scriptural holiness over these lands," and whose memory is revered by all wise and good men, and then pretend that he ministers "spiritual things," and that, therefore, the Methodist people ought to support him temporally, he will stultify himself egregiously, and soon come to grief. He will be apt to incur the just condemnation due a renegade son who attempts to disparage the memory of his own father and mother, who had wasted their lives in anxious solicitude and arduous toil trying to make something of him, and help him get to heaven, at least.

Brethren, let all be reasonable, and "do unto others as they would have others do unto them." "If ye bite and devour one another, take heed that you be not consumed one of another." Let everybody avail themselves of all the warmth and fullness of God's love and blessings, and none stand out in the cold and dark shivering and "gnashing upon others with their teeth." Let each help the other his burden to be and so fulfill the law of love.

D. W. FOSTER

Plaisance, La.

What is the Sin of Nature?

This is a question of no mean importance. The basis doctrine of our holy religion is the fall of man, his consequent depravity. "Sprung from the man whose guilty fall corrupts his race and taints us all." There is an intimate connection between correct scriptural views upon this doctrine and that of holiness and sanctification. It was when David felt his deep, thorough depravity that he wrote: 'Behold, in iniquity was I brought forth, and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts; therefore do thou cause me to know wisdom in the recesses of the heart. Cleanse me from sin with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Create unto me a clean heart, O God! and a firm spirit renew thou within me."

The same great principle and truth is manifest in the experience and writings of St. Paul. It is worthy of note that David, in the Old Testament, and Paul, in the New, have left us fuller descriptions of their experience, and more prayers for our instruction, than all the other writers put together. The fifty-first Psalm and the seventh chapter of Romans ought to satisfy any reasonable man upon this subject. Paul has a deeper and clearer insight into the nature of sin—the sin of our nature—and with keener anguish cries out, "Who shall deliver me from the body of this death?"—or this body of death. (See Mr. Wesley's notes on the seventh chapter of Romans.)

It seems to me the very same criticisms and objections which are brought against our standard doctrines on the subject of sin in believers, and the sin, or depravity, of our nature, can, with equal consistency, be brought against the standard doctrines of the Holy Scriptures, specially those in St. Paul's epistles. "Having, therefore, beloved, these promises, let us cleanse ourselves from all pollution of the flesh and of the spirit, perfecting holiness in the fear of God." (II. Cor. vii, 1.) It is in harmony with this instruction that we are taught to pray, "Grant that all carnal affections may die in us, and that all things belonging to the spirit may live and grow in us." This petition teaches the distinction between the carnal and natural affections. No church would ever have in its ritual, 'Grant that all natural affections may die in us." That would be a vain and superstitious prayer, and no sensible person would say, Amen! to such a request. An intelligent and earnest member of the Christian Church said that prayer against carnal affections came mighty nigh being Scripture. Glad that prayer ever found a place in my memory and heart. It has been a great blessing to me; has been offered and accepted and heard. Carnal, carnality—these are harsh words; no music in them; they belong to the same class St. Paul uses in describing the works of the flesh. They grate upon the ear—the carnal mind, carnal tendency. Pure nature is all right; carnality in every and in all degrees is wrong. Would that every minister and layman would close this year praying and living on the line of this wise petition, "Grant that all carnal affections may," etc. There is a natural birth and a spiritual birth. There is a natural life and there is a spiritual life. How wondrous is St. Paul's sentence, "There is a natural body and there is a spiritual body!" That which is born of the flesh is flesh, and that which is born of the spirit is spirit. Human nature has wonderful capacity. The Word was made flesh, and dwelt among us. God was manifest in the flesh. We are warranted to pray to be filled with all the fullness of God. There is only one obstruction, and that is sin. We have three definitions of sin: all unrighteousness is sin; whatsoever is not of faith is sin; the transgression of the law is sin. It is the only evil of the universe. We must pray, live, and preach against it.

J. A. PEEBLES.

Selections.

Waiting.

I am amazed beyond the telling at the hoping and waiting which some people pass through. There is no brighter name in all English history than that of Thomas Clarkson. It was while a student at Cambridge in 1785 that he wrote a Latin prize essay on the slavery question. That essay was translated into English, and here you have the very first blow against the one hundred and thirty ships that were then engaged in the slave trade off the coast of Africa. Associations were formed in the principal towns; other essays were printed and scattered broadcast; Wilberforce and Pitt were soon over, and did giant service in the House of Parliament. Finally, in 1796, after thirteen years of constant agitation, the bill of Wilberforce against the slave trade was brought to a vote—and lost.

Nothing daunted, Clarkson again took up the work. By essay, by appeal, by statistics gathered from slave ships, he allowed no rest, until finally, in 1807, after twenty-two years of effort, he saw his measures triumphantly carried through, and England free forever from sympathy with the monstrous evil.

And it is some such waiting as this that is linked with so much of our work. The instances are rare when success comes sharp on the heels of effort. For the most part, we have to wait and wait, oftentimes for months and years. It is by line upon line, and precept upon precept, here a little and there a little, that any great good is wrought out. It is half a century from the cone up to the topmost bough of the pine, and it may take nearly that time for any great good you set in motion to be pushed up very far.—Ex.

Keep Right with God.

A child of God should not leave his bedroom in the morning without being on good terms with his God. We should not dare to go into the world and feel: "I am out of harmony with my Lord. All is not right between God and my soul." In domestic life we are wise if we square matters before we separate for the day. Let us part with a kiss. This method of unbroken fellowship should be carefully maintained toward God. Be at perfect rest with him. "Acquaint thyself with him, and he at peace, for thereby good shall come unto thee." If you can not get rest with God, perhaps some fault of character may prevent you enjoying that perfect rest. See where that flaw is. Are you living in any sin? If so the sun may have risen, but there is a bandage over your eyes; you will still be in the dark. Get rid of that which blinds you. Or are you trusting yourself, as well as trusting in Christ? Are you relying on your experience? Then I do not wonder if you miss the rest of faith. Get rid of all that spoils the simplicity of your faith. Come to the Lord, and rest in him. Tell out your grief to Jesus, and he will breathe on you, and say, "Peace be unto you."—Our Young Folks.

A Pagan Wonders.

A high-caste Brahmin of Bombay has published for the edification of the world his "Impressions of America." He says, innocently or ironically, that this being a Christian nation, a pagan from the East has no business criticising it; but every man has a right to wonder, and this man wonders—wonders much, how "rich ladies and gentlemen, with very high notions of modesty and morality, can go to the theater," and witness the shameful indecencies which he there observed. Evidently our pagan Indian philosopher does not understand that fashion in this country has power to forgive all manner of sins.—Christian Standard.

From the time that at my mother's feet, or on my father's knee, I first learned to lisp verses from the sacred writings, they have been my daily study and vigilant contemplation. If there be anything in my style or thoughts to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures.—Daniel Webster.

Conversions out of season as it were, resulting from the regular services, are the surest test of vitality in the church. When they do not occur, we should seek a deeper and fuller life, and key our faith and zeal to a higher pitch.—N. C. Advocate.

Mark the man or woman who seeks and sees something good in everybody; there goes a magnificent soul.

One trouble with the world is that there are too many church members and not enough Christians.

You can't expect to feed the mind from the garbage box and look as if you ate heavenly manna.

We try to judge ourselves by our feelings, but God will judge us in the end by our dealings.

Christ fans to get rid of chaff (Matt. iii, 12). Satan sifts to get rid of wheat (Luke xxii, 31).

Idleness in its commencement is like a spider's web, but it finishes in a chain of iron.—Anon.

Every man that wants to make the world better ought to begin with himself.—Ex.

Every time a bad man throws mud at a good man he hits himself in the face.

Our actions are our own; their consequences belong to heaven.—Franol

A Parting Word

There is no work which appeals to my heart as that of encouraging young men to higher manhood and nobler deeds. While I lay down this work for the present, it is the dream of my life that some day Providence will open up a field of usefulness on this line.

Millsaps College is a child of Providence. Generations to come will rise up and bless Maj. Millsaps and Bishop Galloway. One a leader in the financial world, the other a leader of the minds and hearts of men—both a necessity to the establishment of this great institution. The college has had a phenomenal success—yet the successful past is only a prophecy of a brilliant future. The college is getting on the hearts of the people. Enthusiasm is a great endowment—faith and prayer are still greater.

I wish here to express my thanks for the many courtesies extended to me while agent of the college.

In a ministry of eighteen years I have never known a brother who combines to a greater degree all the elements of Christian character as the president of Millsaps. True, kind, wise, and loving we meeting the great responsibilities traveled on him as few men could. Smiles, this king of men! The faculty, interest. Moore, Weber, Smeardon the Arab, Ricketts and Kime of the Sommer S. W. monsoon, is not valid. As the vessel tosses and pitches the brain seems displaced, the stomach loses its strength, the heart its hope. At night you sleep, if you can; in the daytime you recline on deck and wonder if you will have any energy again.

April and May are the hottest months of India. After leaving Trichinopoly I made for Ootacamund, on the summit of the Nilgiris, the Sanitarium of Southern India, the Summer residence of the governor of Madras Presidency, 7,000 feet above the sea, where, with a flannel suit on, you can be comfortable without a fire in Winter or a fan in Summer. Verily, "Ooty," as they call it, is a noble, royal place, with its beauteous lake, public park, evergreen peaks, and beautiful flowery homes.

In all Southern India, and Ceylon, besides horses, bullocks are used as carriage and buggy animals, and it was very interesting at "Ooty" to see even ladies and gentlemen of rank drive up to the fine church door in comfortable bullock-drawn vehicles, and then at the end of the service trot away again.

After four days at "Ooty" I went to Bangalore and spent another four days full of interest, with the climate as cool as could be desired. This city has over 100,000 native population, besides a large British cantonment. It is a British procession in the midst of the independent territory of Mysore; and enough British soldiery to keep watch over the King of Mysore and all Southwest India is stationed there. There is an American Methodist Church in Bangalore; but on Sunday, because nearer to my boarding-place, I attended the Wesleyan services. I was anxious to attend the monthly meeting of all the missionaries of the city Monday night; but after visiting the modern palace of the King of Mysore Monday morning, in the afternoon I took train for Goa, capital of Portuguese India, intending to make a pilgrimage to the tomb of Francis Xavier, "the Apostle to the Indies."

Just before getting out of the territory of Mysore the train passed the Arsikere, largest of the 30,000 lakes and tanks of Mysore, all of which are connected by a marvelous network of canals. In this region, and indeed almost everywhere in India, are seen from the train occasional great herds of sheep and goats, as well as cattle. To reach Goa the line pierces and climbs the Western Ghauts. Near one station it passes over the foot of a beautiful waterfall, called Dudh Sagar, "Sea of Milk."

Goa is on a red-soiled, long, mound-shaped island formed by the sea and some river estuaries. The limit of the railway is Marmagoa Harbor, from whence one crosses to the island in a ferry. Then it is three miles to Panjim, or New Goa. Carriages are obtainable; but I put my satchel on the head of a native who was going the same way, and we went afoot. It was warm, but the road was paved and smooth much of the way, and I wished to go slowly to observe the fort across the river on the left, the palms, shrines and travelers along the way. They were chanting in an old cathedral at the roadside; but most interesting were the wayside shrines of the Virgin Mary and St. Francis. They remind of the Shinto wayside shrines in Japan, with this difference—that the Shinto shrines are often of carved wood or stone, and add to the picturesqueness of the view, whereas these plastered Catholic shrines, with their cheap images, only display the degenerate taste of the Jesuits. The same taste shows itself still, too, in the great palace of the Archbishop, which after several years is just being finished on a fine hill above Panjim. Altogether it is a fine building, and commands a

Notice.

Arriving on the Shreveport district, I find that no arrangements have been made for a home for the presiding elder. However, I am glad that this matter has not been entirely overlooked, but that committees have been appointed to secure funds for this purpose. I trust that each one will push the matter vigorously until sufficient funds may be obtained, at least, to rent and furnish a modest, but comfortable home. Send all moneys to S. B. McCutchen, Shreveport, La.

For the present I have arranged to board my family at the college building in Mansfield.

J. L. P. SHEPPARD, P. E.

Rheumatism in the back, shoulders, hips, ankles, elbows, or wrists, is caused by accumulation of acid in the blood. Hood's Sarsaparilla neutralizes the acid and cures rheumatism.

Hood's Pills are the best family cathartic and liver medicine. Harmless and reliable.

Bro. R. S. Gale.

The powers of the Mississippi and Louisiana Conferences are respectfully requested to turn their attention to a question concerning the act of superannuating Bro. R. S. Gale. The [illegible] left it with his presiding elder whether or not he should be [illegible] Mississippi Conference. [illegible] drove at daybreak [illegible] to Old Goa, now in ruins and deserted save by a score or two of priests and servants, but once "Golden Goa." At a time when British enterprise was struggling into barely tolerated existence in India, Goa presented a scene of political and ecclesiastical magnificence, to which, it is said, modern Calcutta has no parallel. The ruins show themselves dimly among the thick growth of palms and other trees. Several cathedrals and convents remain fairly well preserved to show what there was. One cathedral is very large and magnificent. It is the only one in which the daily service is regularly held, a score of priests being hired by the governments for this purpose. While its organ pealed and the priests chanted the morning mass, I climbed far up to the top and saw the huge bell that used to toll the *Auto-da-fe*. In another fine church is the chapel that holds the silver coffin of Francis Xavier, which, together with its alabaster sarcophagus, is said to be the finest mausoleum in Asia, excepting that of Queen Taj at Agra. Its magnificence, however, is of a different kind from that of the great royal, Mogul tombs of North India, and it is difficult to compare them, except as to cost. Here the heavy silver coffin is the chief part; there the bread marble houses that cover and support the coffins are the chief. Among the many sculptures in the silver I remember specially one representing Xavier acting as servant to a Japanese knight, another of him at the court of the King of Bungo in Japan, and a third of him kissing the ulcer of a patient in a hospital at Venice. For a long time the body was remarkably well preserved, and this was claimed to be miraculous; but since some relic-seeking lady bit off one of the toes, and since the Pope had one of the arms cut off to be sent to Rome, the body has shrivelled so that they are both ashamed and afraid to exhibit it any more.

But after all the superstitions that the Catholics throw around that remarkable life have been taken off, it remains that Xavier was one of the greatest of Christian missionaries. Thousands of pilgrims to his tomb from all parts of India yearly attest this fact.

I went out through a handsome old river gateway, a relic of "Golden Goa," with a fine statue of Vasco Da Gama on it; and by flagging down the little steamer embarked up the river.

FROM THE WORK.

Rev. W. C. Harris, Corinth, Miss., Dec. 26, 1894: "We came to our new work on last Thursday. We received an appropriate and cordial welcome. We begin under favorable auspices."

Rev. J. F. Evans, Carrollton, Miss., Dec. 21, 1894: "We are now comfortably domiciled in the parsonage for the Carrollton station. Our reception was in keeping with the love and Christian kindness of this people. With the parsonage furnished and the table supplied, we are ready for the work."

Rev. A. T. Bell, Marion, Dec. 22, 1894: "This has been a very happy day in the old parsonage at Marion. I heard it rumored, when we got back from Conference, that our people intended to 'pound' us, but did not anticipate such a tornado as that which burst upon us to-day. During the day there were premonitory sprinklings; but about 7 P. M. the storm came in full force, and quite a crowd of people invaded us, bearing all sorts of gifts. Among the good things we have got are two loads of wood, cakes, hams, fruit, tea, light bread, fresh pork, soap, souse, molasses, sugar, roast chicken, butter, etc. We spent a very

Discussions by New Orleans Preachers' Meeting.

FIRST QUARTER.

Jan. 7—Devotional Meeting. The New Year: How Can Each of Us Make It an Advance over the Past Year? Lewis A. Reed.

Jan. 14—Hindrances to Revivals: How to Overcome Them. C. M. Lyons.

Jan. 21—Relation of the Pulpit to the Reform Movements of the Day. J. L. Pierce.

Jan. 28—In How Far Did Mr. Wesley Intend to Copy the Church of England in the Constitution of the M. E. Church in America? Dr. J. B. Walker.

Feb. 4—Devotional Meeting. The Faith That Looks for Immediate Results of Work for the Master. T. K. Fannt LeRoy.

Feb. 11—What Is the Faith Healing Taught in the Bible? Frank N. Parker.

Feb. 18—What Can Be Done to Further the Plan of the General Board of Education? H. I. Ahrens.

Feb. 25—The Authorship and Historical Setting of the Epistle to the Hebrews. J. M. Henry.

March 4—Devotional Meeting. "Take Heed Unto Thyself"—1. Tim. iv, 16. J. B. A. Ahrens.

March 11—What Can Be Done to Bring the Outlying Masses of Non-Church-Goers to Our Services? Dr. J. T. Sewyer.

March 18—The Epistle to the Colossians: Historical setting, polemic character, and adaptation to our own times. R. H. Wynn.

March 25—What Attitude on Our Part Toward the Seashore Camp Meeting Will Best Serve Its Ends? Fitzgerald Sale Parker.

$100 Reward, $100.

The reader of this paper will be pleased to learn that there is, at least, one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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If the hair is falling out, or turning gray, requiring a stimulant with nourishing and coloring food, Hall's Vegetable Sicilian Hair Renewer is just the specific.

Live louder than you shout. Let the life within authenticate the life without. In a word, keep Christ in the heart, and the life itself will sing and shout his praises. "You see that man there in the body of the house? He's a great shouter, isn't he?" "Yes, he's been making a good deal of noise in the meetings." "Well, he won't say anything to-night when I speak." Sure enough; he was silent. "How do you account for it?" said the speaker. "He owes me five dollars." Get right.

A Noted Minstrel.

M. T. Skiff, formerly business manager for W. J. Scanlan, the Irish Comedian, suffered with Rheumatism for years without relief until he bought a bottle of Drummond's Lightning Remedy. Two bottles made a well man of him. There are a thousand remedies for Rheumatism, but none have received the unsolicited testimonials from prominent people as shown by Drummond's Lightning Remedy. When a cure is wanted, send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will ship to your express address two large bottles of the remedy—enough for one month's treatment. Agents wanted.

The Emperor of Russia is said to be the only European monarch whose life is not insured. The companies all rated him as an undesirable risk, and, owing to Nihilistic tactics, as too hazardous to handle.

A Veteran's Story

Jos. Hemmerich.

Mr. Joseph Hemmerich, an old soldier, 529 E. 146th St., N. Y. City, writes voluntarily. In 1852, at the battle of Fair Oaks, he was stricken with **typhoid fever**, and after a struggle of several years in hospitals, was discharged as incurable with **Consumption.** Doctors said both lungs were affected and he could not live long, but a comrade urged him to try Hood's Sarsaparilla. Before he had finished one bottle his cough began to get loose, the choking sensation left, and night sweats grew less and less. He is now in good health and cordially recommends

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The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years, - $84,520,680
N. Y. Life, " " " " " - 40,684,163
Equitable, " " " " " - 40,117,610

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above

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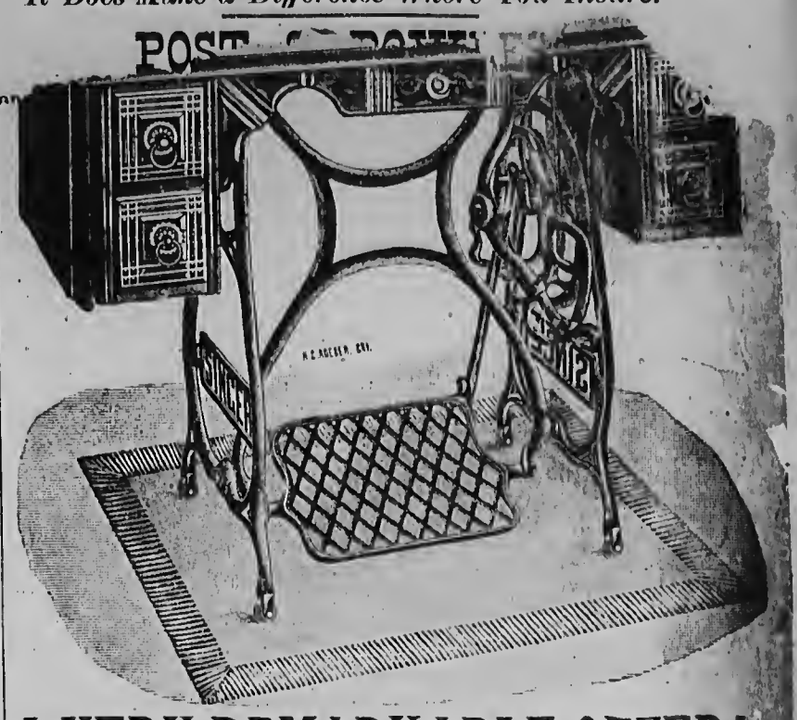

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"The Favorite Improved High Arm Singer is the only Singer style machine using a Cylinder Shuttle. The bed of machine being sunk flush with table and nicely hinged so it can be turned backed to admit of oiling and cleaning under works without the least inconvenience.

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"Flat Tension Spring. Every lady who has used machines with coil tension spring, knows the value of having a machine with flat tension, 'same as used on the Favorite Improved High Arm Singer,' for the reason that when tension is once set it always remains the same and does not alter while machine is in operation, requiring operator to stop every little while and re-adjust same.

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"Furnished free with every machine are the following-named accessories: One Foot Hemmer, one Screw Driver, one Wrench, one Oil Can and Oil, one Gauge Screw, one extra Check Spring, one Package of Needles, five Bobbins and one Instruction Book.

"Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, one Foot Ruffler, one Set of Plate Hemmers, four different widths, up to seven-eighths of an inch; one Binder and one Thread Cutter.

"The Stand is among the handsomest in design. Finely japanned. Has large drive wheel."

This machine is manufactured by an old and reliable company, who guarantee the machine for ten years.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $20, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to June, '96, and send us $18 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded. Can anything be fairer than that? Remember that offers like this are not made every day, and that delays are dangerous.

TO AGENTS:

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IT IS THE

SUPERIOR SOUTHERN ROUTE

THEM BACK.

If you should find a little lamb
Out in the dark and cold,
You'd want to take it home, I know,
And put it in its fold.

And you would give it food to eat
And make it snug and warm;
You'd put it in the shepherd's care,
Lest it should come to harm.

Christ's little lambs are not all safe,
They're wand'ring everywhere;
If we love him as Peter did,
They should be in our care.

And we must lead them back to him,
Our Shepherd strong and good;
His fold is large enough for all,
And he [illegible] them food.

A. W. C. BLA[illegible] Editor and Publisher.

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Thursday, January 3, 1895.

The city government has picked up the NEW ORLEANS CHRISTIAN ADVOCATE — editor, printers, type, press, brick and mortar, real estate and all—and removed it from 112 to 512 Camp street. Let correspondents take notice.

Pat was looking through a fence at a bull which was in a very bad humor. All at once Pat commenced laughing uproariously. When asked why he was laughing, he replied: "I am laughing at the fun I am going to have out of that baste when I get over the fince and hold his nose to the ground." When his fit of laughter had somewhat subsided, Pat sprang over the fence and approached the enraged bovine to put his threat into execution, when all of a sudden he found himself high in the air. He fell just over the fence with a heavy thud which stunned him for a moment. As soon as he could pick himself up, he exclaimed, "Be jabers, it's a good thing I had my laff beforehand; else I wouldn't have had it at all." This applies to the runts, as Lafferty calls them, who are laughing tremendously over the fun they are going to have in revolutionizing Zion. It is well for them to laugh now, for this is the only chance they will ever have. They will be more dilapidated than Pat was when the fun is over.

My Boy.

Horace Mann once said in a lecture that the raising of one boy from the clutches of intemperance was worth more than all the revenue derived by his State from the liquor traffic. After the lecture was ended some one asked him if he did not think that the statement was exaggerated. He replied, "Not if it was my boy." There is a whole world of argument in that sentence. Father, suppose that your son should be the next victim of the saloon, which you have assisted in establishing by signing your name to a petition. Imagine that son going, as thousands as good as he have gone, through the various stages of genteel tippling, irregular debauches, and regular drunkenness down to a drunkard's grave and a drunkard's hell. Would it be a consolation to you to remember that your city has derived a revenue from the ruin of that noble boy? If this experience should be yours a few years hence, will it be a mitigation of your anguish to remember that you prayed the city fathers to open that trap-door into hell?

God, infinite in mercy, who "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," all powerful as he is, must take two trials before he can accomplish the purification of a human soul, is an insult to Deity and an outrage on common sense. Aside from the fact that there is not a word in the Bible that can be justly construed as teaching such a doctrine, the above is, to my mind, a sufficient refutation of the heresy. The fact that the apostles of the new dispensation can and do find a second blessing secreted in passages of Scripture [illegible] loaded. [illegible] reason that York is now becoming [illegible]. The better race tracks are close[illegible]ntes into the course gives it no or are advertising their stakes for as a standard than the with a large "if." Breeders and rivers [illegible] of the works of Fisher, racing stables are preparing to wagon—[illegible] or Broadus, some leave the State and the pool- rations. [illegible]dists at all, nor rooms are wide open and are to indorse all doing a rushing business on This is de[illegible] these books. races run in other States. Such our judgment [illegible]hurch require an outcome is what might have Iron Wheel" i[illegible]rds? been foreseen and is the usual re- to circulate in[illegible] to accept as in- sult when good men who mean than those [illegible]tement found in well allow themselves to be led by papers whose [illegible]s or leave the bigots on the one hand and to be is abuse to the [illegible]ing a Method- used as cats paws by blackmail- [illegible]been thrown on ers on the other. [illegible]ds in the last [illegible] discovery and

Legislators, like the Trojans of old, should beware of the "Greeks bearing gifts," and should fear the results when they find gamblers and schemers working hand in hand with fanatics for a moral reform. It looks as if they were finding out their mistake too late in the State of New York, and that the Legislature which meets in January will not be able to get them out of the pit into which they have fallen and which was dug for them by the proprietors of the pool-rooms.

The above from the Times-Democrat, of the twenty-sixth, is a trifle puzzling to one uninitiated into the mysteries of the ethics of secular journalism. The Times-Democrat has on several occasions of late spoken in strong terms in opposition to gambling, as well as other vices; and we were simple enough to believe that these utterances were sincere, and that the Times-Democrat was really a champion of good morals. Is it possible that we were mistaken in this? So it seems from the above editorial. The good people of the State of New York in the recent election put into the organic law of the State a clause prohibiting gambling. This was done by an overwhelming majority. The people who rendered this verdict against the gambling infamy were not the Tammanyites, or the saloon ring; on the contrary, they were the very best people in the State. They were the religious element—members of the various churches. Yet these people the Times-Democrat characterizes as "bigots" and "fanatics." What is the matter with our neighbor? What change has come over the spirit of its dream? Oh, we have just thought. Betting on a game of cards is an infamous vice that ought to be repressed by the strong hand of the law, while betting on a horse race is a virtue that ought to be encouraged by the law making power as well as by the press. Is this our neighbor's ethical code? We would really like to know.

Revolutionizing Zion.

Southern Methodism has many able editors; but among them all there is not one who has a keener scent for humbuggery, or who knows better how to puncture a gas-bag, than the veteran who sits upon the tripod of the Old Richmond. In its issue of the twentieth the Richmond contains the following:

History goes round, and comes back to the same place. Just now O'Kelly is revolved in view. The old cry of "Republican Methodism" is reshouted in a noisy way. The spent arguments of the "Mutual Rights" are picked up, like battered bullets on old battlefields, and fired as if brand-new ammunition. Rant revolutionists have scraped of the greasy slime that gummed the axle of the "Great Iron Wheel" (a coarse caricature of our system of church government, which fell years ago into deserved decay, dirt and dismal contempt by reason of its inherent vileness), and painted their faces in war stripes with [illegible] Our Sunday [illegible]

The Sunday for January, [illegible] bran-new dress [illegible]hurch and new design on the first page of the cover. New type is used in the body of the work. The editor announces his programme for the year. The Normal Department is to be conducted by Prof. H. M. Hamill, who is recognized as one of the best workers in his line in the United States. The Doctrinal Teaching will be presented by Rev. Paul Whitehead, D. D. The Primary Department will be under the supervision of Miss Bertha W. Tucker, of Baltimore. "The Orientalisms of the Lesson" will be discussed each week by Rev. M. B. Chapman, late editor of the St. Louis Advocate. The Blackboard Illustrations will be prepared by Charles A. David. Each of this corps of writers has been selected on account of special fitness for the work assumed. The samples presented in this number are such as to whet the appetite for more. Our Sunday-school Magazine now compares favorably with any we know of. Dr. Kirkland has already vindicated the wisdom of the General Conference in electing him to this important position.

Bishops Are Men.

One of the new lights of the tripod sagely informs us that Bishops are men. What a wonderful revelation! What? The son of Adam who happens to poll more votes in a General Conference than anybody else—is he a *man* after that? Doesn't he at once become a god? Does he eat and drink and sleep like other folks? Who ever heard of such a thing? What a pity that this oracle did not come into the world sooner to enlighten its dense ignorance. Perhaps this wonderful sage will after a while tell us that evangelists are men also? How the world does move!

The Church Paper.

The church paper has a value that is too little appreciated. What the members of a church need to make them intelligent and loyal in the support of their denominational enterprises and institutions is information as to the progress and needs of the work. One who is thoroughly acquainted with the conditions and requirements of the church's activities may not always be a liberal supporter of these activities. Because of a defective early training, or of peculiar social conditions, he may refrain from meeting just obligations. But certain it is that the one who lacks a fair knowledge of the church and the agencies which it employs to promote its work can not have a broad-minded, generous interest in what is going on. He must know in order that he feel and do. The mission of the church paper is to give this helpful knowledge.—Religious Telescope.

thing else is by this rule excluded. Watson's Institutes have been written since then, the Hymn Book was not then in existence; for them to be considered standards would be a positive violation of both the letter and the spirit of this Restrictive Rule.

That a book is put into the Course of Study for undergraduate preachers does in no sense make it a standard: if so, our Bishops, who select these books, would be frequently violating this Restrictive Rule; and the Discipline which empowers the Bishops to fix this course of study would itself indicate a gross violation of it on the part of the General Conference, which made the law which thus empowers the Bishops. The putting of Watson's

say to God and man, 'What I know not teach thou me.'" Mr. Wesley never dreamed that he had reached the ultimate facts of Revelation.

As a matter of fact, is there an intelligent Methodist in England or America to-day who accepts everything Mr. Wesley wrote, even in his Notes and first fifty-two sermons? For instance, in Sermon XLV. he most certainly teaches that infants are regenerated in baptism. (See also Works, Am. Ed. of 1839, pp. 12 and 13.) Who of us can accept such an absurdity?

A human standard is a fallible standard—a fallible standard must be a standard only in a secondary sense. For a church to set up a fallible standard, and require strict conformity to it, would be a disgrace to nineteenth century civilization, and repugnant to common sense. Ours is not such a church.

The Deed of Declaration, which is the charter of British Wesleyan Methodism, written by Mr. Wesley himself, and our Fifth Article of Religion, with the vows required of our preachers, indicate beyond all question that the Bible is the only standard of Methodism in the sense of being an infallible guide to the truth. Mr. Wesley's Notes on the New Testament and his first fifty-two sermons and our Twenty-five Articles may be called standards only in a secondary sense, as being, in the main, correct expositions or expressions of the truth. Neither [illegible]

It is announced that "since the Japanese have occupied Seoul, the capital of Korea, the king of that country has issued a decree proclaiming freedom to all religions and the abolition of slavery, granting permission to widows to re-marry, abolishing the law by which the whole family of a criminal should be punished with him, and instituting other reforms."

It is pleasant to know that the very respectable delegation that went to Washington last week to see the Secretary of State on the matter of the Armenian atrocities were cordially received by him, had an interview of two hours, and came away with the conviction that our government would do all that it properly could to prevent the recurrence of such outrages.

BOOKS.

BALCONY STORIES. By Grace King, 245 pages. Illustrated. Cloth, $1.25. The Century Co., New York.

The reputation of Grace King as an author is well established, so that the mere imprint of her name at once enlists the attention of the public. In this volume the author recounts a few "experiences, reminiscences, and episodes, picked up as only women know how to pick them up from other women's lives—or destinies, as they prefer to call them, and told as only women know how to relate them." Creole life in Louisiana, more especially in New Orleans, pre-eminently the city of balconies and charming verandas, is the theme vividly illustrated by the scenes and incidents described. Quaint indeed, yet realistic and fascinating, are the pictures here presented of a people and of a form of civilization fast being transformed. These tales of Louisiana life will prove entirely interesting to those who know somewhat of the race and language peculiarities treated of. The book is neatly printed and bound, and is adorned with a number of beautiful engravings. For sale by Geo. F. Wharton & Bro., New Orleans.

ROYAL HELPS FOR LOYAL LIVING. Daily Readings for a Year from the Seers and Poets of all Ages. Compiled by Martha Wallace Richardson. 16 mo, red edges. Price, $1. Postage free. Thomas Whittaker, Publisher, 2 and 3 Bible House, New York.

This is a delightful and helpful year book. God's Word, a text for every day and hearty words of cheer from God's honored servants, both in prose and praise, are to be found on every page. The selections are exceptionally good, and a number of tender and comforting poems are to be given in full. The extracts are made with remarkable care and judgment, and so large a company of writers have been drawn on that it has unusual value. It is just the book for a holiday gift, for its blessing will bide for many a year.

devour one another, take heed that you be not consumed one of another." Let everybody avail themselves of all the warmth and fullness of God's love and blessings, and none stand out in the cold and dark shivering and "gnashing upon others with their teeth." Let each help the other his burden to be and so fulfill the law of love.

D. W. FOSTER.

Plaisance, La.

What Is the Sin of Nature?

This is a question of no mean importance. The basis doctrine of our holy religion is the fall of man, his consequent depravity. "Sprung from the man whose guilty fall corrupts his race and taints us all." There is an intimate connection between correct scriptural views upon this doctrine and that of holiness and sanctification. It was when David felt his deep, thorough depravity that he wrote: 'Behold, in iniquity was I brought forth, and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts; therefore do thou cause me to know wisdom in the recesses of the heart. Cleanse me from sin with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Create unto me a clean heart, O God! and a firm spirit renew thou within me."

Conference[illegible] principle and truth was grante[illegible] experience and writ- cause to all [illegible] It is worthy of [illegible] $100,- 000 as a memorial fund, in honor of Dr. H. F. Johnson. The object of this endowment is to put a liberal education under Christian influences in reach of every deserving young woman.

Believing that this cause will certainly commend itself to all our people and to indicate by force of example what our object is, we will give one pupil from each pastoral charge in the Mississippi Conference *free tuition*. Of course, this gift is to the girl who otherwise could not come. Is it asking too much of you, my brethren, to request you to make this offer known to all young women of your acquaintance?

Whitworth is here to bless the church with earnest, consecrated women. Send the girls and young women of your charges to Whitworth, and we will send them back home able to do any work God has for them to do.

JOHN W. CHAMBERS, Pres.

Brookhaven, Miss.

One Answer.

Last week I suggested to ADVOCATE readers an object worthy of a Christmas present. The present was to render help towards the maintenance of a young preacher whose resources have failed. I am rejoiced to acknowledge the receipt of ten dollars from an unknown friend. "Where are the nine" more? The young man is eminently worthy of help, and the help afforded will redound to the good of the church and the glory of Christ in fitting him for the ministry.

Now, who else will contribute to this worthy cause? What you do, do quickly. C. W. CARTER.

Centenary College, Jackson, La.

Domestic Missions.

The collections for foreign missions this year was slightly short of last year while the collections for domestic missions fell off almost one-fifth. This was, perhaps, due in some measure to sharp criticisms through the press of the management of the Board. They objected to large appropriations to city missions as compared with the appropriations to country charges. But the results through the passing years continue to commend the wisdom of the Board. The East and West End charges in Meridian, at the recent session of the Conference, asked to be allowed to sustain themselves; others will doubtless follow their example at the next session of the Conference. Rev. J. W. Chambers has been appointed the Conference Secretary of Missions. T. S. WEST, Treas.

Dec. 23, 1894.

Rev. D. A. Little.

Bro. D. A. Little died at 4:20 P. M., on December 27. His remains were taken to Port Gibson for burial. He retained a clear and peaceful mind up to his last moments. Left a message of love to his brethren in the ministry. His dying testimony was clear, and his last charge to his family most touching and practical. A true man and a strong man in Israel is fallen. We will miss his wise counsels and his sweet fellowship. We will await the more extended memoir. R. S. WOODWARD.

Meridian, Miss.

NOTES.

Some churches are busy hives full of active workers, others are quiet museums containing only some splendid specimens of mummies and fossils.

***

Rev. T. H. King, of the Mississippi Conference, now serving the Tranquil charge, was happily married to Miss Josie H. Mobley, at her father's home, near Yazoo City, on the morning of Dec. 20, 1894, by Rev. W. J. Ferguson, of Mississippi Conference. May God's richest blessing rest upon the fond couple!

broadcast; Wilberforce and Pitt were soon over, and did giant service in the House of Parliament. Finally, in 1796, after thirteen years of constant agitation, the bill of Wilberforce against the slave trade was brought to a vote—and lost.

Nothing dannted, Clarkson again took up the work. By essay, by appeal, by statistics gathered from slave ships, he allowed no rest, until finally, in 1807, after twenty-two years of effort, he saw his measures triumphantly carried through, and England free forever from sympathy with the monstrous evil.

And it is some such waiting as this that is linked with so much of our work. The instances are rare when success comes sharp on the heels of effort. For the most part, we have to wait and wait, oftentimes for months and years. It is by line upon line, and precept upon precept, here a little and there a little, that any great good is wrought out. It is half a century from the acne up to the topmost bough of the pine, and it may take nearly that time for any great good you set in motion to be pushed up very far.—Ex.

Keep Right with God.

A child of God should not [illegible] gress [illegible] bedroom in the morning without [illegible] only men on good terms with his G[illegible] dare to go into [illegible]

Be sure to read the appeal of Dr. W. Carter. Those persons who [illegible] plain that they do not know of [illegible] thing that they can do for the [illegible] have here the opportunity they [illegible] long been looking for.

***

The Boston Transcript kept a rec[illegible] of football accidents during last [illegible] son, of about eleven weeks. T[illegible] players were killed, one was p[illegible] lyzed, one became insane, and ne[illegible] fifty others were injured, some s[illegible] ously.

***

The horrible outrages committed the Turks upon the Armenians c[illegible] tinue. The Cologoe Gazette publi[illegible] a letter from Armenian which c[illegible] veys the news of twenty-three villa[illegible] laid to waste and eleven others pillag[illegible] Forty priests have been massacred.

***

We invite special attention to the [illegible] tice of Bro. J. W. Chambers in anot[illegible] column. His very liberal proposi[illegible] ought to meet with many respon[illegible] Our preachers can render a service [illegible] making this offer known to the unf[illegible] tunate Methodists who do not read [illegible] ADVOCATE.

***

There was a hung jury in the ce[illegible] brated boodle aldermen case wh[illegible] has been dragging its slow len[illegible] along through the courts of this [illegible] for several weeks. As there was ov[illegible] whelming evidence of guilt, and [illegible] solutely none in rebuttal, the opini[illegible] prevails that bribery was resorted [illegible]

***

We publish in this issue resolutio[illegible] of the Raymond Sunday-school w[illegible] regard to the death of the superinten[illegible] ent, Maj. George W. Harper. M[illegible] Harper will be sadly missed in Ra[illegible] mond and the region round about. [illegible] was one of the old landmarks of t[illegible] vicinity. He had been for many ye[illegible] one of the pillars of Methodism.

***

The Q. & C. railroad has extend[illegible] all ministerial permits for the year [illegible] until Jan. 15, '95. It frequently ha[illegible] pens that preachers moving about [illegible] first week in January lose the benefi[illegible] reduced rates, the old permit havi[illegible] expired and the new not having be[illegible] arranged for. This shows thoughtf[illegible] and magnanimity on the part of t[illegible] management.

***

Ouachita parish, La., has gone d[illegible] by a handsome majority. We exte[illegible] our heartiest congratulations to the no[illegible] ble band by whose exertions this gre[illegible] reform was achieved. It is significa[illegible] that success was achieved in spite [illegible] the opposition of Rome and of th[illegible] Protestant Episcopal Church. Mor[illegible] reform can not always be checked eve[illegible] by sham religion.

***

We have received a handsome calen[illegible] dar from R. J. Downey, to whom ou[illegible] thanks are hereby tendered. Mr. Downey is one of our regular adver[illegible] tisers. Those who need anything i[illegible] his line can not do better than to giv[illegible] him a call. He gives prompt attentio[illegible] to any business entrusted to him, an[illegible] he is thoroughly reliable. Be sure t[illegible] read his advertisement in another col[illegible] umn.

***

Rev. D. A. Little, of the Mis[illegible] sissippi Conference, died at his hom[illegible] in Meridian on the evening of th[illegible] twenth-seventh. He had been i[illegible] bad health for many months, and [illegible] had been in bed with slow fever [illegible] for several weeks. His death will be [illegible] greatly regretted by his brethren in the [illegible] Conference, as well as by his numerous [illegible] friends in various sections of the State. He was a good preacher, and a man of [illegible] most excellent spirit. He was admirably adapted to the presiding eldership, and has filled that position most [illegible] of the time for many years. The family have our profoundest sympathy in their bereavement.

A Parting Word!

There is no work which appeals to my heart as that of encouraging young men to higher manhood and nobler deeds. While I lay down this work for the present, it is the dream of my life that some day Providence will open up a field of usefulness on this line.

Millsaps College is a child of Providence. Generations to come will rise and bless Maj. Millsaps and Bishop Galloway. One a leader in the financial world, the other a leader of the minds and hearts of men—both a necessity to the establishment of this great institution. The college has had a phenomenal success—yet the successful past is only a prophecy of a brilliant future. The college is getting on the hearts of the people. Enthusiasm, great endowment—faith and prayer are still greater.

I wish here to express my thanks for many courtesies extended to me while agent of the college.

In a ministry of eighteen years I have never known a brother who combines in a greater degree all the elements of Christian character as the president of Millsaps. True, kind, wise, and active, he is meeting the great responsibility placed on him as few men could. Long live this king of men! The faculty—Messrs. Moore, Weber, Swearingen, Harmer, Ricketts and Bailey—deserve the highest esteem of the church. These Christian scholars are making a great impression on the student body.

In the midst of our plans for another year who should come to bid us God-speed?—our friend Morgan—a student who has made poverty no barrier to education, and shown to young men of Mississippi that an education is within the reach of all. "Bro. Morgan, how much is it costing you to live this session?" "Very little," he replied—"about $3 per month."

Good-bye, dear Morgan. I expect to meet you some day a victor in life's battles, wearing the laurels and honors which oftener come to a life of adversity than wealth.

Let me thank the brethren of the North Mississippi Conference for the appointion asking for my reappointment to the agency. I appreciate the appointion more than words can convey. The memory of my visit to your Conference constitutes one of the brightest spots in memory's field. I will never forget Morehead, Brooks, Ramsey, Thames, Burroughs, Stone, the Camerons, Anderson, Leech, Park, Augustus, Bowen, Standifer, Dollar, Mc Murrah, Price, Geddie, Clifford, Pilkey, Rickey, Honnell, the Malones, McIntosh, Luter, Hargrove, Shipman, Johnson, Mitchell, Wyatt, Thayer, Millicot, Bingham, Gill, and many others I could name.

A Methodist preacher has already been assured of a welcome, and should a transfer knock at your door next Conference you need not be surprised. Love is a wonderful magnet. No engagement to hold a meeting for Dr. Price in Water Valley and other invitations will give me an opportunity to see faces I love.

The contract is out for the Brooks Cottage—send on the cash. My address for the present will be Jackson, Miss. Kindly, I. W. COOPER.

"Any Port in a Storm."

That's a good maxim, but it will not work as a rule in the purchase of a remedy for Rheumatism. Any of the cheap nostrums will not effect a cure—in fact, some of them will. Get Dr. Drummond's Lightning Remedy, and a speedy cure is certain. One bottle is worth a hundred of anything else, and for that reason it is the cheapest when a cure is wanted. The two bottles sent to any address by express upon receipt of $5. Drummond Medicine Co., 48 Maiden Lane, New York. Agents wanted.

To Students of Millsaps College.

I have moved to Jackson to educate my only child at Millsaps College. In order that I may be able to do this, I must have a few boarders, and, as a special inducement to students to come, I will board the first six who come, at only ten dollars (each) per month; give them nice, comfortable rooms, and do all I can to promote their happiness and make them feel at home. They furnish only such things as are required by the boarding-houses on the campus. My home is very retired and quiet, a considerable distance from the business part of town, and only a pleasant walk from the college.

MRS. M. M. LOWRY,
710 N. State St., Jackson, Miss.

Any preacher who is desirous of supplementing his salary by taking a job as "nice and clane and aisy" as a Bishop's job is in Pat's estimation, will find it to his interest to communicate with the undersigned. The earlier the better. W. C. BLACK,
Present Bishop 122 St. New Orleans, La.
They pronounced that I
ng around the world to FACT.
is the common saying now in an as-
And however much you may
ll praised before you see it, it will

Notice.

Arriving on the Shreveport district, I find that no arrangements have been made for a home for the presiding elder. However, I am glad that this matter has not been entirely overlooked, but that committees have been appointed to secure funds for this purpose. I trust that each one will push the matter vigorously until sufficient funds may be obtained, at least, to rent and furnish a modest, but comfortable home. Send all moneys to S. B. McCutchen, Shreveport, La.

For the present I have arranged to board my family at the college building in Mansfield.

J. L. P. SHEPPARD, P. E.

Rheumatism in the back, shoulders, hips, ankles, elbows, or wrists, is caused by accumulation of acid in the blood. Hood's Sarsaparilla neutralizes the acid and cures rheumatism.

Hood's Pills are the best family cathartic and liver medicine. Harmless and reliable.

Bro. R. S. Gale.

The powers of the Mississippi and Louisiana Conferences are respectfully requested to turn their attention to a question concerning the act of superannuating Bro. R. S. Gale. This brother left it with his presiding elder to decide whether or not he should go into the Mississippi Conference. He was transferred and would have gone on from New Orleans to Meridian; but, like some other preachers, he lacked the means and would not borrow.

Bro. Gale has been with us one year, and has faithfully filled every appointment except one on account of the illness of his child. He had no thought but of continuing his labor, and he and his excellent wife are into the deepest distress by the unexpected blow. All the churches are thrown shocked by this treatment, and hope that it happened through a mistake that may soon be corrected. The whole work would have gladly received Bro Gale again as pastor.

Bayou Sara has supplied a home and paid its assessment; but through the low price of cotton, and consequent hard times with the farmers, the other churches have not paid up. Bro. Gale is, therefore, left in a sad plight with a wife and three little children to share a poverty he has never before known.

Bro. Gale is not more than forty-five years of age, and is in very good health. He refused an office with a very good salary, that he might preach the gospel; so we beg that he be given a work. Respectfully,

THOMAS RAYNHAM,
WILLIAM TOWN,
Stewards and Trustees.

Bayou Sara, La., Dec 23, 1894.

BROWN'S BRONCHIAL TROCHES are unequalled for clearing the voice. Public speakers and singers the world over use them.

A Whisky Contrast.

Last week two towns in Louisiana went dry by a large majority; one by ballots, one by fire. The city of Monroe by ballots, the "city" of Napoleonville by fire. A contest has been waged in Monroe for prohibition, and won. On the twenty-first instant the New Orleans Picayune said, in its reportorial columns, speaking of the Monroe contest, that the people were never before so arrayed against each other. On one side were the Methodist and Baptist preacher, with their congregations, and also the Presbyterian congregation (they are at present without a pastor), the best people of the city and parish. On the other side for whisky were the saloon men, the hoodlums, the Catholic priest, Episcopal rector and Jewish rabbi. There is the contrast in this case. This is worthy of study: these for whisky, and those against whisky. But God gave the victory to the former, while the latter should with shame cover their faces.

On the night of the nineteenth instant a fire broke out in the town of Napoleonville and consumed sixty-three houses. Every store, hotel and saloon was consumed, also the livery stables. This fire in a short time accomplished what ballots could not do. But, alas! after $200,000 had gone up in smoke, and relief had been asked, a saloon had to be started, and my informant, the editor of the local paper there (who was himself burned out), states that a saloon was opened within three hours after the fire was under control in the court-house! And, further, I learn that yesterday (Sunday) in the treasurer's office in the court-house a saloon was in full blast, notwithstanding the fact that there is a law against selling on Sunday. What brazenry! What defiance! In the court-house on Sunday selling liquor! These are the facts in the case, Mr. Editor. I make make no comments. I leave that to you.

Thus these two towns afford us an object-lesson, with contrasts inwrought curiously.

H. S. JOHNS.

For Dyspepsia

Use Horsford's Acid Phosphate.

Dr. B. B PETTITT, Sherman, Texas, "I have used it in dyspepsia with success. I think it is a fine rem-

Discussions by New Orleans Preachers' Meeting.

FIRST QUARTER.

Jan. 7—Devotional Meeting. The New Year: How Can Each of Us Make It an Advance over the Past Year? Lewis A. Reed.

Jan. 14—Hindrances to Revivals: How to Overcome Them. C. M. Lyons.

Jan. 21—Relation of the Pulpit to the Reform Movements of the Day. J. L. Pierce.

Jan. 28—In How Far Did Mr. Wesley Intend to Copy the Church of England in the Constitution of the M. E. Church in America? Dr. J. H. Walker.

Feb. 4—Devotional Meeting. The Faith That Looks for Immediate Results of Work for the Master. T. K. Faunt LeRoy.

Feb. 11—What is the Faith Healing Taught in the Bible? Frank N. Parker.

Feb. 18—What Can Be Done to Further the Plan of the General Board of Education? H. I. Ahrens.

Feb. 25—The Authorship and Historical Setting of the Epistle to the Hebrews. J. M. Henry.

March 4—Devotional Meeting. "Take Heed Unto Thyself"—I. Tim. iv, 16. J. B. A. Ahrens.

March 11—What Can Be Done to Bring the Outlying Masses of Non-Church-Goers to Our Services? Dr. J. T. Sawyer.

March 18—The Epistle to the Colossians: Historical setting, polemic character, and adaptation to our own times. R. H. Wynn.

March 25—What Attitude on Our Part Toward the Seashore Camp Meeting Will Best Serve Its Ends? Fitzgerald Gale Parker.

$100 Reward, $100.

The reader of this paper will be pleased to learn that there is, at least, one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

"LET IT ALONE THIS YEAR ALSO."
(Luke xiii, 6-9.)

1. The vineyard is the church.

(1) The Master built it—prophetically, typically, actually.

(2) Set a hedge around it. A pillar of fire by night. "I'm with you always," etc.

(3) Digged a place for the winefat. The means of grace accomplished their design.

(4) Built a tower. Established and perpetuated the holy ministry.

(5) Let it out to husbandmen. The reign of grace is intact. Now is the day of salvation.

2. God takes cognizance of every individual person. "A fig tree planted," etc.

(1) Socially, most men think more highly of themselves than they ought. Be not puffed up.

(2) Religiously, though, men are apt to depreciate themselves. Bought with a price.

3. The proprietor's complaint and instruction to the dresser of his vineyard.

(1) Had sought in vain for fruit for three successive years.

(2) The fruitless tree was injurious to others. It only cumbered the ground.

(3) To cut it down. Withhold means of grace, prosperity, health, even life.

4. The dresser of the vineyard, understanding Christ, interceded for the fruitless fig tree.

(1) Let it alone this year also. Delay sentence a while longer.

(2) I will dig about it. Will providentially visit him with weal or woe.

(3) Will dung it. Will circumstance him more favorably.

(4) If after all that fruitless, then let it be cut down.

5. The year we've begun may be that special year of grace.

(1) Then delay not to work out your soul's salvation.

(2) Show your faith with your works. Be a faithful church member. Visit the sick. Aid the poor.

"Herein is the Father glorified, that ye bear much fruit."

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E. L. WALSTON.

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REV. W. C. BLACK.

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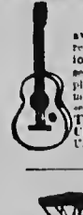

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HOME CIRCLE.

THE OLD PORTRAIT.

"Homely?" Well, perhaps she is;
But I never have thought her so,
And it may be you wouldn't
If you had known her well, you know.

Yes, the eyes have lost their lustre,
And the hair is gray, I know;
But the voice—ah! you never heard it—
It was always sweet and low.

The face may be full of wrinkles,
And the brow be marked by cares;
But when I look at those faded lips
I only think of their prayers.

I doubt if her hands were ever
As fair and small as your own;
But I know at another's failings
They would never cast a stone.

I can look through the eyes' faded lustre
To the loving heart within,
And can see beneath the withered face
The life of patient suffering.

And I think that the angels bending near,
When she knelt at night to pray,
Still kept their watch for her dear sake
When they took her from earth away.

For oft when my feet were straying
From the paths that led aright,
Has her tremulous voice in praying
Come back again to me at night.

So I can not see its homeliness,
Though since you spoke I've tried,
For every line of her sweet old face
My love has glorified.

Grumblers.

There are some people in the world who seem determined not to be happy, nor to let anyone else be. One day last week while on the way to the office, we were thrown in company with a man who, from his own statement, is of all men most miserable. He thought the street car company were criminally negligent in not providing accommodations for travel, the cars were never on time, the road was rough. His wife was a good enough woman, but she never had things ready, coffee was cold, and he did not feel as if he had eaten a mouthful of breakfast. One of his neighbors had a raft of ill-natured, noisy children, and the other had a rooster and a dog that took turns keeping him awake at night. We tried to change the subject, as he seemed determined to talk. We called his attention to the beautiful improvements at the Elsinore Gate entrance to Eden Park. "Yes," he said, "it was a great improvement, but the people were robbed to get the money to make it, and half of it went into the pockets of officials." We remarked that it was the result of an appropriation to give work to the unemployed, and that, as we looked at it, we could not help recalling the generous action that carried relief into eight hundred homes, and that the green grass and blooming flowers were refreshing and restful to tired workers on their way home from the heated atmosphere of the city. He said: "That may be true, but three-fourths of the men put to work were lazy, and not worthy of being helped." The influence of this cross-grained, ill-natured, unappreciating, ungrateful and fault-finding man began to have an effect on us not pleasant to contemplate. We were tempted to speak in the abstract about people being the cause of their own misery, but we turned away from him with the words of Burns in our mind, and almost on our lips:

"This world is not so bad a world,
As some would try to make it;
But whether good or whether bad,
Depends on how you take it."

Life is too short to spare even a moment in morbid complaint of cross-grained things, unless it be to ascertain whether we ourselves are not the primary cause. It is safe to say that our traveling companion did his share in bringing about the things of which he complained. We could not help thinking of that poor, tired wife, discouraged in her efforts to make her companion comfortable and happy, driven almost to despair by his continuous fault-finding. Such a man ought not to marry, for old bachelors, never having experienced the joy of a happy home with ministering spirits constantly in attendance, have some justification for being grumblers. We could be happier with a rooster perched on the headboard of the bed, the dog tugging at the quilt, and the neighbor's children playing hide and seek in our bedroom, than if compelled to live with such a companion as we have described. Happier far is the companionship of those who take the other extreme. We remember a story of a good woman, who could not be forced to speak evil of anyone, and always had a good word for those who were condemned. Some friends thought to test her by condemning Satan, when she replied that they would do well to imitate his industry.

In a certain sense, the world will be what we make it. If we have the highest type of joy in our hearts, it will be communicated to those about us. If we are helpful to others and try to make their burdens easier, the very act will lighten our own, and the double measure of blessing will come with the gratitude of those who have been helped. There is no pleasure so sweetly remunerative as that which comes from our silent efforts to help others without giving offense to their pride. Everyone who cheers and helps others, cheers and helps himself.—Herald and Presbyter.

Hasty Words.

A word spoken thoughtlessly may involve the speaker in great and lasting inconveniences, or do a serious injury to others. Herod, by a hasty oath, was compelled to murder John the Baptist, whom he highly respected. Moses, the meekest of the human race, was so irritated as to speak irreverently, by which he incurred the displeasure of God, and was not permitted to enter the promised land. Jephthah, whom Paul reckoned among the faithful, being too anxious for success, made an unguarded vow. And who has not, in like manner, suffered from giving hasty vent to his feelings?

By being too hasty in judging and censuring, before we are properly informed of the circumstances, we may also injure the character of our best friend. By precipitately taking up a report, without due examination, many an innocent family has been rashly condemned, and many a neighborhood and church have been plunged into confusion. Whenever we hastily determine the character of others from an imperfect acquaintance with them, and express our premature opinions upon the subject, we do a lasting injury. It is often impossible to remove prejudices caused by hasty expressions, and the baneful effects may extend into eternity.

Some are led into this conduct through want of reflection; some, because they do not possess sufficient sagacity or acquaintance with the world; some by a mere propensity of talking. But whatever may be the cause, we shall see the propriety of guarding against so wicked and mischievous a practice, if we wish well to ourselves, to our neighbors, or to religion.

An excellent preservative against hasty words is calmness of temper—a most valuable acquisition. It will also be highly useful to become acquainted with the dispositions, views and principles of those with whom we have to act. To prevent much of the mischief done by hasty words, a habit of thinking before speaking should be cultivated. An apostolic precept, demanding universal and constant attention, is "Be swift to hear, slow to speak, slow to wrath." The happiest results will be produced by a frequent and solemn recollection of our Savior's declaration: "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."—S H. Barrett.

The Modern Novel.

The novel in our day has become more largely than formerly the medium of conveying special views of life. We have the religious novel, the political novel, the socialistic novel and the skeptical novel, each using the narrative form as a means of imbuing the reader's mind with the author's views of life. The stream can not rise higher than the fountain. That fiction may be the means of conveying either good or bad lessons few will not deny. One of the most deplorable things regarding the modern novel is the extent to which it is used in the work of breaking down the sacredness of marriage, and promulgating loose and un-Christian ideas of the relations of the sexes. Several of the most popular novels of this year are adapted to make light of gross departures from sexual purity. Passion is exalted as a law of life. Women who have fallen from purity into gross immorality are the heroines of the story. Sympathy and admiration are enlisted for the wrong doer, in a way that makes wickedness attractive, and vice an excusable weakness. Such books stain the imagination and are more corrupting that the presentation of formal arguments in favor of vice.—The Christian Guardian.

A London clergyman once related in a public meeting that he had fallen in with a certain infidel who, in the bitterness of his opposition to a Bible Christianity, said "he wished all the churches were swept from the land, beginning with Spurgeon's." "Then which of you infidels will be the first to take upon himself the responsibility of Mr. Spurgeon's orphanage?" was the clergyman's reply.—Christian Observer.

Planting the Standard.

All hail Columbus! Behold the great navigator as he lands. The perils of the deep are past. The clouds of fear have vanished. The night of gloom has ended. In the heavens the sun of success shines resplendent. Morning has dawned.

Imperiously the banner of haughty Spain greets the daylight. Upon its fluttering folds are inscribed the destinies of a new world. Its gleaming surface marks a long advance in the evolution of the human race. It tells a story of prophecy unparalleled, of development unapproached in the fullness of recorded time. It crowns with triumph the efforts of genius.

The World's Fair contained no finer statute of the great discoverer than this colossal figure. It commanded from its pedestal, the eastern entrance to the Administration building. The majesty of its dimensions, the vigor and aggressiveness of its expression and the artistic finish of its composition made it admired as a genuine sculptural triumph.

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HYGIENE.

Take Care of Your Health.

Why will a man wait until his health fails him before he will begin to take care of it? One never misses his health until he feels sick, nor does he value his strength until weakness overtakes him. Take the "home bell drill" every morning and night, and practice *deep breathing* the first thing on getting out of bed in the morning and just before going to bed at night.

As one breathes so he lives. The simplest and best breathing exercise is a dozen *deep breaths* taken a dozen times a day. Wear *clothing loose.* Don't worry. Don't hurry. Sleep all you can, but go to bed early. Eat plain food and not overmuch of it, and chew that well. Keep your head up, chin in, and the back of your neck close to the back of your collar at all possible times. Don't let a day pass over your head without taking enough exercise to produce free perspiration.

Keep the bowels open by laxative foods and doing body-bending exercises. Drink a glass of cool water as soon as you get out of bed, and keep your bed-room windows open a little at the top and bottom the year round, more in Summer and less in Winter. The smooth, evenly developed body is the most enduring, and is produced by a moderate amount of varied, hygienic, body-building work taken daily.

Follow out these few health hints and they will not shorten your life by a single day; but if you do not, you will surely cut off your physical life by months and years according to the amount of your sinfulness.

A glass of cool water in the morning, with a half lemon squeezed into it, is a sort of a stomach bath, and washes out that important organ so that it will be in a better condition to receive its breakfast. Besides it will aid the bowels in their important work of removing waste from the body.—Robert J. Roberts, in Young Men's Era.

Hot Milk as a Stimulant.

No one who, fatigued by overexertion of body and mind, has ever experienced the reviving influence of a tumbler of this beverage heated as hot as it can be sipped, will willingly forego a resort to it because of its being rendered somewhat less acceptable to the palate. The promptness with which its cordial influence is felt is indeed surprising. Some portion of it seems to be digested and appropriated almost immediately, and many who now fancy they need alcoholic stimulants when exhausted by fatigue will find in this simple draught an equivalent that will be abundantly satisfying, and far more enduring in its effects.

THE CUISINE.

CONDUCTED BY L. A. B.

ORANGE CUSTARDS.—Needed: The juice of ten large oranges, a teacupful of sifted sugar, the yolks of twelve eggs, one pint of cream. Sweeten the orange juice with the sugar, and set it over the fire; stir constantly till hot, when skim it carefully, and set aside to cool. When nearly cold add the yolks of eggs beaten very light, and the cream. Put all into a saucepan, and stir over a very slow fire until thick. Pour into cups and serve cold. If desired, the whites of the eggs, beaten stiff, with a teacupful of pounded sugar, may be used, a heaped tablespoonful on the top of each cup of the custard.—Nashville Advocate.

CRANBERRY PIE.—For a rich, luscious pie take a deep pie tin; line it with ordinary pie crust, and fill with raw cranberries, being liberal with them. Add sugar with a generous hand, and when you think you have put in enough, put in more. Add from three to four tablespoonfuls of water, according to the size of the pie; sift a little flour over the top, dot with the slivers of butter, and cover with puff paste. Have the oven a good heat at first; then let bake slowly from thirty to thirty-five minutes. When done sift powdered sugar over the top.—Exchange.

SWISS SOUP.—One quart of milk, a slice of onion, one tablespoonful of flour, salt, pepper, and two eggs. Put the milk and onion into a double boiler (reserving a little of the milk to rub the flour in), add the flour, salt, and pepper, and boil from six to ten minutes. Beat the eggs light and put into a tureen, pour over them the boiling milk, having first removed the onion, and serve immediately.—Sed.

YOUNG SPIRIT

a vigorou and robust follow good But all fail vital pow weakened debility an manly pow from bad ha tracted by through of their ruin sequences spirits, impaire morose, temper, fear of impending calam thousand and one derangements mind, result from such pernicio All these are permanently cu proved methods of treatment patient leaving home.

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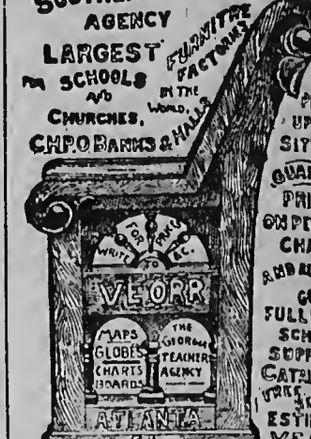

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Usher, and a man of spirit. He was admi- ...ou to the presiding elder- ...e has filled that position most ...me time for many years. The fam- ...ly have our profoundest sympathy in their bereavement.

From Bombay to Delhi and Agra.

BY HENRY G. HAWKINS.

hern India has the great archi- l Hindoo temples; Western In- the wonderful rock-hewn cave s; Northern India has the great palaces, mosques and mauso- Indeed, the last places visited were more interesting than those y described; but it is too much ect you to follow me through a ption of them all. You would wearied, for I who saw became d and wished them no longer. e such a thing as looking, look- oking, until you can no longer understand or enjoy. Then to ore is like forcing food down a ch stomach. Amid the marble th India I felt my mind in this ion more than once.

till give only a summary to you. ing Goa, I went to Bombay, which the largest city of India, and e finest and largest modern pub- ings of Asia. There are street score of huge cotton mills, public gardens; and the East eal seem to meet there. The Towers of Silence, the Caves of nds, the Museum, churches and public institutions could easily t and interest a traveler for a . I spent only five days there, en went north, stopping at Ah- ad, Ajmere and Jeypore. These ities are entirely different from nother in plan and architecture. hmadabad is old, and its builders are ared to have been fine, substan- rtists. They did much work in d wood and marble. Ajmere is ttle cement and some marble. As me down upon the city from the in fort above it appears perfect- ely white. It and Jeypore are pulant, and though Jeypore is ered the city, the marble college Rajput princes is in Ajmere. re was built broadly and magnifi by an astronomer and philoso- the Emperor Joy Sing, who his capital from Amber, six distant, because its site had uitable for a great city. a has the finest museum in India the least seen by me in my Ahmedabad gave fine music museum garden Monday oon. Altogether, Jeypore must e of the most interesting cities in orld.

Ajmere on Sunday, I accidentally with the Scotch Presbyterian mis- ter, who arranged an that in Jey- I was entertained by their Mr. ; and Mr. Traill, through the Resident, got permission from Maharajah (King) for us to visit on day morning the ancient palace at . We rode into Amber and even the old palace gate on an ele- furnished by the Maharajah.

Gos I had my first sight of a d elephant; at Amber, the second. I to Dihli next, and there I saw the of not less than seven distinct . It was capital of the Mogul ors, and is called the Rome of . At one city was conquered and d another would be built up out- the ruined walls. Twelve miles the present large city on the lim- ith original Delhi are a mosque the wonderful Koolnb Minar, the est minaret in the world, unless Eiffel Tower be considered a ret; it was on the plain near , to the other side, that, in the nce of native princes, high offi- and 50,000 British and native sol- Lord Lytton declared Queen Vic- Empress of India.

lhi has some mighty mosques and ; and though the famous peacock e of the Moguls was long since to Persia, its marble stand and arble Hall of Audience in which s kept remain to delight the trav

The marble buildings of Delhi Agra are distinguished by their tize and the *pietra dura*, or inlay- of precious stones, in the solid ble. By conquering armies at dif- times much of the precious has been taken away and baser substituted; but the effect is still delightful upon the beholder.

Agra, where I went next, inside fort are the Pearl Mosque, made e and out of white marble, and old palace with its various apart- ts. A few miles from the city is mighty tomb of Akbar, one of the test of the Mogul Emperors. And ember that a great Mogul tomb of in India approaches nearer to the of a pyramid than to what you I have been accustomed to con- r tombs.

bout a mile from Agra, in a noble en on the banks of the river, sits Taj Mahal, or tomb of Queen Taj, favorite wife of Shah Jehan. The peror [illegible] proposed the ilest mo[illegible]had ever been ted to [illegible]he result was Taj Mahal[illegible]he most beau- l build[illegible]rld. I read in hop Mar[illegible]t after he and present [illegible]rix looked at hey pro[illegible]it was worth g aroun[illegible]to see; and s the o[illegible]g now in In- And [illegible]ich you may r it prais[illegible]see it, it will not disappoint you when you do see it, but you will wish to go back and look again. And its echo is so glorious and mellow, carrying your soul out into eternity. Descriptions of the Taj Mahal are vain. You can get some faint conception of its sublime beauty, perhaps, by imagining a marble casket carved and inlaid with precious stones, perfectly beautiful, set as tastefully as possible upon a marble stand, with well-proportioned marble minarets at each corner; and then imagine the whole magnified until it has the dimensions of a mighty palace hall, not losing one bit of its original lustre, gaining sublimity only by its immensity.

Some distance from the Taj on the other side of the river, is another marble tomb, the Itimad-ud Daulah, which anywhere else in the world but in the neighborhood of the Taj would be a marvel of marble beauty.

MARRIAGES.

REILY—WILLSON.—At the residence of the bride's father, Mr. J. M. Willson, Lismore, Concordia parish, La., Dec. 19, 1894, by Rev. J. White Davis, Mr. Thomas G Reily, of Mooroe, La., and Miss Emma Willson, of Concordia parish, La.

TERRY—BARR.—At the residence of the bride's mother, Cumper Institute, Miss., Dec 19, 1894, at 7 P M, by Rev. R H. Barr, Mr. J. F. Terry to Miss E. R Barr, all of Kemper county, Miss.

JEFFRIES—BARNETT.—At the residence of the bride's father, Barnett, Miss., Dec. 19, 1894, by Rev. L. Carley, Mr R C Jeffries and Miss Nannie Barnett, all of Barnett, Miss.

TINGLE—HAYS.—At the residence of the bride's father, Mr. J. M. Hays, Dec 18, 1894 by Rev. Thos. J. Martin, Mr W. J. Tingle to Miss Margie Hays, all of Bienville parish, La.

HICKS—WIMBERLY.—At the residence of the bride's mother, Mrs. Harriet Wimberly, Dec. 20, 1894, by Rev. Thos. J. Martin, Mr. D. N. Hicks to Miss Missoury F. Wimberly, both residents of Red River parish, La.

WALTON—AYCO K.—At Beulah, Miss., Dec. 23, 1894 by Rev. Jas. L. Bowling, Mr. Henry J. Walton to Miss Willie E. Aycock, both of Bolivar county, Miss.

WILKINSON-FULTON.—At the residence of Mr. Rob Cosso, Jefferson county, Miss., on the afternoon of Dec. 19 1894 by Rev. John W. Crisler, Mr. Robt. R. Wilkinson to Miss Stella Fulton.

OBITUARIES.

GAYLE—Died at the residence of her daughter, Mrs. Odum, Mrs SARAH C. GAYLE (nee Castoo). She was born in Amite county, Miss., Dec. 6, 1821; died Dec. 22, 1894. She moved to Louisiana in 1875

She had been a great, but patient sufferer for two years. She united with the Methodist Church soon after she moved here, and had been a true member ever since. Every one loved her. She always gave heed to the cry of the poor and needy. She was a kind and affectionate mother, a devoted peace-maker. Her influence, like the aroma of a bruised flower, lingers in the minds and hearts that knew her. She was confined two weeks to her bed before death, and her suffering was great, but she murmured not once. She sang hymns the day before she died. She sang, "Glory! salvation is free for you and me." She clapped her hands, and said, "Glory! Jesus has come." Oh! her death has afflicted a wound in our hearts that time alone can heal. We loved her so much. But why should we weep when we know she is free from suffering, sorrow and care, and is at peace in the arms of Jesus, which none of us could give to her. It is our loss, but her eternal gain. Then, dear children cease to mourn.

Farewell, dear mother; you have gone on before to greet us on that blissful shore.

HARPER—*Whereas*, In the providence of God, death has again entered our community and removed from our midst Maj Geo. W. HARPER, one of Raymond's most valued and honored citizens; *And, whereas*, A good man, a devoted husband, affectionate father and faithful Christian has gone up to his happy reward; therefore, be it

Resolved, That in the death of Maj. Harper Raymond and the community at large have lost one of its best and most useful citizens.

2 That the Methodist Church, of which he was a useful and consistent member for about thirty years, has lost one of its brightest lights.

3 That the Methodist Sabbath-school of Raymond, of which he was for more than a quarter of a century a most faithful and efficient superintendent, has sustained an irreparable loss.

4. That we, the teachers and pupils of his Sabbath-school, do mourn the death of our beloved superintendent, realizing how difficult it will be for his place to be filled; and hereby extend our deepest, most heartfelt sympathy to the bereaved family, and especially to his heart-broken wife.

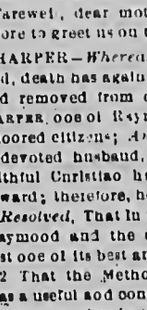
5. That a copy of these resolutions be sent in the family of the deceased, to the Raymond Gazette and NEW ORLEANS CHRISTIAN ADVOCATE for publication, and also be placed upon the records of the Sunday-school.

TEACHERS AND PUPILS.

I. A. C. Hallenbeck, do say consumption can be cured by Dr. Davis' Compound Syrup of Wild Cherry and Tar. My mother, years ago, contracting a terrible cough soon became unable to attend to her household duties. Prominent physicians pronounced it incurable consumption. We knew of Dr. Davis' Wild Cherry and Tar, and commenced giving it to her. Before two bottles had been taken an improvement was noticed, and by the time one dozen bottles had been consumed she was well, and has never been troubled since. We have recommended it to many and always have it in the house. For coughs, colds, croup, whooping-cough, asthma, bronchitis, it is without a rival. One dollar bottles hold two and a half times as much as 50c. bottles.

The devil is not so much concerned about your profession as he is about your practice.—Exchange.

PIMPLES



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Ethics of the Dust—Ruskin.
Pleasures of Life—Lubbock.
Scarlet Letter—Hawthorne.
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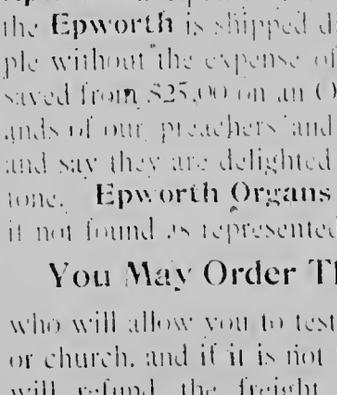

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Hardly has a lovelier story than this of Tennyson's "The Princess" ever been written. Though cast in semi-heroic verse, it enshrines one of the loveliest lyrics and snatches of exquisite songs in the language. The extreme advocates in our day for the emancipation of women no doubt quarrel with the poet for the conclusions reached in the poem; but the Laureate was conservative in all things, and could hardly be otherwise in treating of that vexed problem of the age—"the woman question." This, in brief, is the purpose and motive of the poem—to illustrate woman's struggles, aspirations, and proper sphere in relation to man and her own intellectual life.

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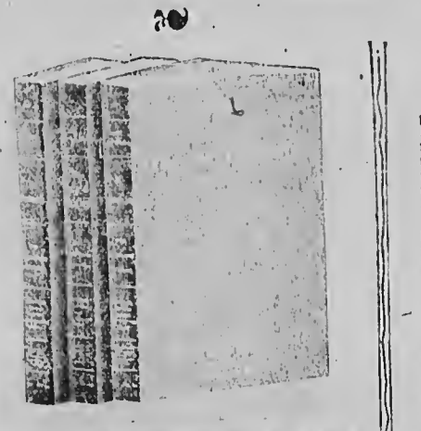

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The Scarlet Letter,
By NATHANIEL HAWTHORNE

A [illegible] of intense interest, exemplifying extraordinary power of the author's graphic description and analysis of the [illegible] Puritanism, as [illegible] New England [illegible] we have [illegible]

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QUARTERLY CONFERENCES.

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SARDIS DIST.—FIRST ROUND.

Senatobia.....Jan.	5, 6
Coldwater.....	12, 13
Como.....(Mon.)..	14
Panola, at Mt. Olivet.....	19, 20
Morganaville.....(Tues.)..	22
Batesville.....(Fri.)..	25
Courtland, at Center Hill.....	26, 27
Nesbit, at Horn Lake.....Feb.	2, 3
Arkabutla, at Brook's Chapel.....	9, 10
Tyro, at Liberty Hill.....(Wed.)..	12
Wall Hill.....	16 17
Cockrum, at Independence...(Wed.)..	20
Pleasant Hill.....	26, 24
Pleasant Grove.....Mar	2, 3

I will preach at Batesville third Sunday in December, and at Como fourth Sunday. A full attendance of the district stewards at Sardis, Dec. 29, 10 A M, is very much desired.

H. C. MOREHEAD, P. E.

GREENVILLE DIST.—FIRST ROUND.

Leherton.....Jan.	5, 6
Cleveland..	6, 7
Lula.....	16
Belen.....	20
Hill House.....	27
Duncan.....Feb.	6
Clarksdale.....	10
Gunnison.....	17
Rosedale.....	24
Bolivar.....Mar.	3
Hollondale.....	10
Arcola.....	17
Friar's Point.....	24

District stewards' meeting at Greenville, Dec. 31, 7 P. M.

J. A. RANDOLPH, P. E.

CORINTH DIST.—FIRST ROUND.

Booneville circuit, at Plagah.....Jan.	5, 6
Corinth circuit, at Gaines' Chapel....	12, 13
Corinth station.....	13, 14
Ripley and New Albany, at New A....	19, 20
Ripley circuit, at Weir's Ch'l (Tues.)..	22
Jonesboro circuit, at J'boro (Thurs.)..	24
Iuka circuit, at Hebron.....	26, 27
Marietta cir., at Hodges' Ch'l (Wed.).	30
Booneville and Baldwyn, at Baldwyn..Feb.	2, 6
New Albany circuit, at Lebanon....	9, 10
Brown's Creek cir., at Pine Grove (Tours.)	14
Pleasant Ridge circuit, at Mt. Zion...	16, 17
Blue Springs circuit, at Blue Springs.	23, 24
Guntown circuit, at Guntown..... Mar.	2, 3

The district stewards will please meet at Booneville, on Wednesday, Jan 2 at 2 P M.

HESLEP R TUCKER, P. E.

GRENADA DISTRICT—FIRST ROUND.

Atlanta, at Benela.....(Tues.)..Jan.	1
Ellzy, at Young's Chapel....(Thurs.)..	2
Pittsboro, at Chapel Hill.....	5, 6
Toccopola, at Liberty Hill.....	12, 13
Oxford station.....	13, 14
Grenada circuit, at Spring Hill.....	19, 20
Grenada station.....	20, 21
Tatum, at Friendship.....(Fri.)..	25
Charleston, at Charleston.....	26, 27
Coffeeville, at Coffeeville.....Feb.	2, 3
Paris at Prospect.....	9, 10
Water Valley cir., at Pleasant Ridge..	16, 17
Water Valley station.....	17, 18
Minter City and Strathmore, at M. C.	23, 24

The district stewards will meet me at Water Valley, Jan 3, at 10 o'clock A. M. The stewards are: Ben. Sturdivant, P. M. Miller T. J. Curry, J. H Horn, T. F. Pendergrass, C. B. Foust, R. W Jones, R. E. Neal, T. L. Beadles, W. M. Bowland, W. M. Huffman, J. W. Johnston, H. W. Hauter, L T. Blount, M. G. Dubard.

E. A. BURROUGHS, P. E.

KOSCIUSKO DIST.—FIRST ROUND.

Kosciusko, at Kosciusco.....Jan.	5, 6
Pickens circuit, at Pickens.....	12, 13
Poplar Creek circuit, at Shiloh.....	19, 20
Sallis circuit, at Sallis.....	26, 27
Bekona circuit, at New Hope.....Feb.	2, 3
Lexington and Tchula, at L.....	9, 10
Ethel circuit, at Ethel.....	12, 17
New Port circuit, at Bethel.....	26, 4
Stewart circuit, at South Union.....Mar.	1
Eupora circuit, at Eupora.....	2, 3
Ebenezer circuit, at Ebenezer.....	9, 10
Chester circuit, at Chester.....	16, 17
Ackerman cir'uit, at Liberty Hill....	23, 24
Rural Hill circuit, at White Hall.....	28
Louisville circuit, at Louisville.....	30, 31

The district stewards will meet me at the Methodist Church in Durant, Feb. 7, at 7 P. M. A full attendance is desired.

J. H. MITCHELL, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Potts' Camp and Myrtle, at Potts' C..Jan.	5, 6
Waterford, at Lebanon.....	12, 13
Holly Springs circuit, at Pleasant G..	19, 20
Olive Branch at Centre Point.....	22, 27
East Holly Springs, at Mount Hope..Feb	2, 6
Red Banks at Wesley Chapel.....	9, 10
Cornersville, at Bethlehem.....	16, 17
Mount Pleasant, at Mount Pleasant..	23, 24
Ashland, at Salem.....Mar.	2, 3
Pontotoc.....	9, 10
Abbeville.....	16 17

District stewards will meet in the Methodist Church, Holly Springs, Monday, Jan. 7, at 9 A M

J. D. CAMERON, P. E.

ABERDEEN DIST.—FIRST ROUND.

Tupelo station.....Jan.	5, 6
Okolona circuit.....	10
Okolona station.....	12, 13
Verona and Nettleton.....	19, 20
Prairie circuit.....	26, 27
Houston and Wesley.....Feb.	2, 6
Buena Vista.....	9, 10
Shannon.....	16, 17
Saltillo.....	23, 24
Nettleton.....	26
Fulton.....	28
Tremont.....	2d
Amory and Smithville.....Mar.	2, 3
Quincy.....	8
Aberdeen circuit.....	9

The district stewards of the Aberdeen district will meet at Okolona, in the Methodist Church, 11 o'clock Jan. 11, 1895

S. M. THAMES, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—FIRST ROUND.

Floyd, at Floyd.....Jan.	5, 6
Delhi, at Delhi.....	6
Rayville, at Rayville.....	8
Monroe, at Monroe.....	10
Calhoun, at Indian.....	11
West Monroe at West Monroe.....	12, 13
Bastrop, at Bastrop.....	14, 15
Oak Ridge at Oak Ridge.....	16, 17
Lind Grove, at Lind Grove.....	19, 20
Winnsboro, at Winnsboro.....	21, 22
Oakley and Vidalia, at Holly Grove...	23, 24
Harrisonburg, at Harrisonburg.....	26, 27
Waterproof at Waterproof	28, 30
Lake Providence, at Lake Providence Feb.	2, 3

Dear pastors of the district, I make this hurried round that I may get my work early in hand, and during my second and third rounds hold protracted meetings in every charge in the district. Give your prayers and hearty co-operation and with God's blessing we will have a grand move forward along all the lines.

B. F. WHITE, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Parker Chapel.....Jan.	6
Dryades Street.....	13
Craps Street.....	20
Algiers.....	27
Carondelet Street.....Feb.	3
Covington.....	10
Moreau Street.....	17
Louisiana Avenue.....	24
Lower Coast, at Wesley.....Mar.	3
Rayne Memorial.....	10
Talisheek.....	17
Felicity Street.....	24
Plaquemine and Donaldsonville, at P.	31

JOHN T. SAWYER, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Columbia.....Jan.	5, 6
Nugent, at Palestine.....	12, 13
Alexandria.....	13, 20
Simsport, at Simsport.....	26, 27
Melville at M.....	27, 28
Pineville, at P.....Feb.	2, 3
Boyce, at Boyce.....	9, 10
Spring Creek, at Fellowship.....	16, 17
Dry Creek, at Spring Hill.....	23, 24
Glenmora.....Mar.	2, 3
Atlanta at A.....	9, 10
Montgomery, at M.....	10, 11
Lecompte, at Lecompte.....	16, 17
Centerville, at W. S. Springs.....	23, 24

District stewards' meeting in Alexandria, at the church, Wednesday, Jan. 9, 1895.

S. J. DAVIES, P. E.

OPELOUSAS DIST.—FIRST ROUND.

Lafayette.....Jan.	2, 6
Washington, at Washington.....	5, 6
Indian Bayou, at Indian Bayou.....	9
Crowley.....	13
Lake Charles.....	16, 14
West Lake.....	15
Sulphur Mine, at S. Mine.....	17
Franklin.....	19, 20
Jeanerette, at Jeanerette.....	23
Morgan City and Berwick	26, 27
Patterson, at Patterson.....	29
Abbeville, at Abbaville.....	31
New Iberia.....Feb.	2, 3
Teche circuit, at St Martinsville....	5
Grand Chenieres, at Leesburg.....	9, 10
Lake Arthur, at Lake Arthur.....	16
Prudhomme, at Roberts ave.....	16, 17
French Mission—Cane Island.....	20

The district stewards will meet at Lafayette, Jan. 8, at 2 o'clock.

H O. WHITE, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Caddo, at Keachi.....Jan.	5, 6
Mooringsport, at Greenwood.....	12, 13
Shreveport—First Church.....	20, 21
Shreveport Mission.....	20, 21
South Bossier, at Allenton.....	22, 27
Wesley, at Davis Springs.....Feb.	2, 3
Coushatta, at Coushatta.....	3
Natchitoches, at Natchitoches.....	9, 10
Grand Cane, at Stone Wall.....	16, 17
Pleasant Hill, at Marthaville.....	18
DeSoto Mission	21
DeSoto circuit, at Bethel.....	22, 24
Fort Jessup, at Fort Jessup.....Mar.	2, 3
Many, at Prospect.....	9, 10
North Bossier, at Mount Pleasant....	16, 17
Anacoco and S Vernon, at Holly G...	23, 24

District stewards will meet in the pastor's office in First Church Shreveport, La, at 10 A. M., Jan. 18. A full attendance is earnestly desired and expected.

J. L. P. SHEPPARD, P. E.

ARCADIA DIST.—FIRST ROUND.

Downsville, at Downsville.....Jan.	5, 6
Farmersville, at Farmersville.....	12, 19
Minden, at Minden.....	19, 20
Valley, at Pleasant Valley.....	26 27
Ringgold, at Audrew's Chapel.....Feb.	2, 9
Pleuville, at Mill Creek.....	9, 10
Lisbon at Lisbon.....	16, 17
Summerfield at Harmony.....	23, 24
Vienna, at Vienna.....Mar.	2, 3
Ruston, at Ruston.....	9, 10
Vernon, at Oak Ridge.....	13, 17
Gansville at Gansville.....	23, 24
Homer, at Homer.....	30, 31
Arcadia, at Arcadia.....Apr.	6, 7

The district stewards' meeting will be held in the church at Arcadia, Thursday, Jan. 31, at 10:60 A M.

J. D HARPER, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FIRST ROUND.

In Part.

Purvis, at Purvis.....Jan.	5, 6
Hattiesburg, at Hattiesburg.....	12, 13
Columbia, at Columbia.....	19, 20
Nicholson, at Nicholson.....	26, 27

District stewards will meet at Biloxi in the Methodist Church, on Wednesday, Feb. 13, 1895. A full attendance is urgently requested and earnestly desired.

C. A. POWELL, P. E

NEWS OF THE WEEK.

DOMESTIC.

The cold weather of Dec. 28 caused a loss of $2,000 000 to the orange and vegetable crops of Florida.

The National Committee of the Populist party met in St. Louis last week, and issued an address to the party and people.

Two firemen were killed while at work on a fire in New York City on Dec. 29 Four other firemen were injured at the same time.

The steamboat G. W. Sentell, recently repaired and laid up temporarily, was burned completely, on Dec. 27, while lying at the wharf in this city.

Secretary of State Foster has started for Japan, where he will join the peace commissioners of the Chinese government to act as their legal adviser.

The severe cold weather in the East and Northwest, last week, did much damage to telegraph wires. Railway traffic at many places was seriously hampered.

The talk of an early extra session of the Fifty-fourth Congress has been revived at the Capitol by the contingencies growing out of the failure of necessary legislation to pass at the present session.

The fire department of San Francisco has acquired a water tower battery, invented by a department machinist, which will throw 4,000 gallons or sixteen tons of water a minute into a burning building.

The Lexow Committee, which has been investigating municipal corruption in New York City, adjourned on Dec. 29, subject to call, thus closing a series of investigations which were brimful of startling revelations of police crookedness.

Special reports to the Manufacturers' Record show for the closing week of the year a fair degree of activity in the general industrial interests of the South. Cotton mills are reported as very busy, with a good many of them running night and day.

The Navy Department will recommend to Congress the appropriation of $200,000 for the beginning of work on the Algiers dry dock. The amount of $50,000, already included in the estimates, is entirely too small to be of much avail during the next fiscal year.

The secretary of the Smithsonian Institute is devoting himself to inventing a flying machine. He made his first experiment last week out in Virginia. The machine is described as looking like a great white butterfly, ten feet from tip to tip of wings, and to have been beautiful. It is made of aluminum.

A company of New York and Chicago capitalists has been formed for the purpose of securing concessions from the Mexican government for the building of jetties and securing deep water at Soto la Marina, on the Gulf coast, midway between Tampico and the United States boundary. It is the intention to also construct their connection with the principal cities of Mexico.

FOREIGN.

Revolutions are brewing in Guatemala and San Salvador.

On Dec. 29 the Rt. Hon. Wm. E. Gladstone celebrated the eighty-fifth anniversary of his birth.

By vote of the Greek Chamber of Deputies the whole of this year's crop of currants will be detained and destroyed. This is intended as a heroic measure to save the currant trade from the utter ruin threatened by overproduction.

Emperor William has ordered the marble palace at Potsdam, where he spent the final few days of his married life, to be put in readiness for the Crown Prince, who will there receive his own court and regime. The Crown Prince, Frederick William, was born May 6, 1882.

Rio de Janeiro is reported to be in a state of panic. The troops refused to leave the city for the south. President Moraes has discovered that the army is devoted to Peixoto. The principal officers refuse to assume command to take the field in Rio Grande do Sul, and the whole country seems on the brink of rebellion again.

What Does It Mean?

FACT OR FICTION ABOUT TWO GREAT FAIR AWARDS.

A newspaper paragraph denounces as "false" the claim of a baking powder company to an award at the World's Fair. Whom can it mean?

Certainly not Dr. Price's. Why? Because, as the records show, Dr. Price's exhibited, competed and received the highest award, both at Chicago and the California Midwinter Fair. The award in California included Golden Medal. The official examiners pronounced it the strongest, the purest, the most wholesome and efficient of all the baking powders. Its title to confidence is not questioned.

Can it be the manufacturers of a New York powder, fictitiously labelled "absolutely pure" who are making "false" claims? That would be strange indeed, inasmuch as they were not even considered in the awards.

Was it Ammonia in the New York powder that prevented its makers from competing? If not, what?

Telegrams referring to President Cleveland's determination as regards retaliation for duties imposed on American merchandise have caused a profound impression in mercantile circles in Cuba. The impending threat, if allowed to take effect, through the apathy and narrow views of the government, will be the deathblow dealt to the sugar industry.

Signs multiply to show that the United States is on the verge of a great tariff war with all Europe. France now appears to be following in the lead of Germany in placing restrictions and obstacles in the way of the importation of American food products, and, as in the case of Germany, this is a development of the agrarian policy, and is intended to help the French farmer, although ostensibly put forward as a measure in the interest of public health.

BRANDON DIST.—FIRST ROUND.

Morton and Forest, at Morton.....Jan.	5, 6
Newton and Hickory, at Hickory....	12, 13
Lake, at Lake	19, 20
Decatur, at Decatur.....	26, 27
Walnut Grove, at Walnut Grove.....Feb.	2, 6
Carthage, at Carthage	8, 10
Clarksburg, at New Providence.....	16, 17
Shiloh, at John's	23, 24
Raleigh, at Raleigh	23
Westville, at Westville.....Mar.	2, 6
Brandon station.....	9, 10
Sleen's Creek and Mis., at Marvin....	16, 17
Hillsboro, at Oak Grove.....	23, 24
Homewood, at Homewood.....	23
Trenton, at Gasque.....	29
Montrose, at Montrose.....	30, 31

O. MCDONALD, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Summit, at S.....(11 A. M Fri.)..Jan.	4
Adams, at A.....	5, 6
Crystal Springs .....(7 P. M.)..	9
Caseyville, at Sweetwater.....	12, 13
Brookhaven.....(7 P. M.)..	13
Martinsville, at Union Chapel.....	19, 20
Hazlehurst.....(7 P. M.)..	20
North Wesson.....	26, 27
Wesson.....(7 P. M.)..	27
Gallman, at Bethesda.....Feb.	2, 3
McComb City .....(7 P. M Fri)..	8
Whitestown.....	9, 10
China Grove, at Holmesville.....	16, 17
Magnolia and Osyka, at M.....	23, 24
Providence, at Bahala.....Mar.	2, 3
Pleasant Grove, at Williams.....	9, 10

R. D. NORSWORTHY, P. E.

NATCHEZ DIST.—FIRST ROUND.

In Part.

Natchez Jefferson Street.....Jan.	5, 6
Natchez, at W C.....	6, 7
Barlow, at Rehoboth.....	12, 13
Fayette, at Fayette.....	19 20
Woodville.....	26, 27

District stewards will please meet me at Gloster, Jan. 15, in the Methodist Church, at ten o'clock. The preachers are invited to be present.

L. S. JONES, P. E.

ENTERPRISE DIST.—FIRST ROUND.

Shubuta.....Jan.	5, 6
Waynesboro and State Line.....	12, 16
Pachuta.....	19, 20
Vossburg.....	26, 27
Heidelberg.....Feb	2, 6
Ellisville and Laurel.....	9, 10
Eastabuchie.....	16, 17
Mathersville and Mission.....	23 24
Waynesboro circuit.....Mar.	2, 3
Leakville.....	9, 10
Williamsburg.....	13, 17
Mount Carmel.....	23, 24

Pastors will please let me know immediately where their Quarterly Conferences are to be held. District stewards will meet in the Methodist Church at Enterprise, Wednesday, Jan. 16, at 8 A. M.

L. CARLEY, P. E

VICKSBURG DIST.—FIRST ROUND.

Vicksburg—Crawford Street.....Jan.	5, 6
South Vicksburg.....	6, 7
Edwards.....	12, 13
Bolton, at Bolton.....	19, 20
Port Gibson.....	26, 27
Harriston, at Pine Ridge.....Feb.	2 3
Hermanville, at Hermanville.....	9 10
Utica, at Utica	16, 17
Rocky Springs, at Rocky Springs.....	23, 24
Mayersville, at Beulah.....Mar.	2 3
Rolling Fork, at Rolling Fork.....	9, 10
Warren, at Wesley Chapel.....	16, 13
Mt. Olivet, at Bentonia.....	23, 24
South Warren, at Willes' Chapel....	30 31

The district stewards will meet in Crawford Street Church Vicksburg, Jan. 4, at 10 A. M A full attendance is requested and homes will be provided for all who come by Dr. Andrews.

J. M. WEEMS, P. E.

JACKSON DIST.—FIRST ROUND.

In Part.

Jackson—First Church.....Jan.	6
Jackson—Capitol Street.....	8
Canton.....	12, 13
Benton circuit, at Bentoo.....	19, 20
Yazoo City.....	23, 27
Silver Creek and B Lake, at B L (Sat.) Feb.	2
Lake City and Lodi, at Lake City.....	3, 4
Yazoo circuit at Mount Carmel.....	9, 10
Flora circuit at Flora.....	16, 13
Madison circuit, at Madison.....	26, 24

District stewards' meeting will be held Feb. 27, at 2 P. M., at Capitol Street, Jackson.

E. H. MOUNGER, P. E.

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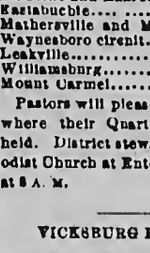

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MISSISSIPPI CONFERENCE ASSESSMENTS 1895.

District.	Bishops.	For. Miss.	Dom. Miss.	Church. Ex.	Conf. Claim.	Educa'n
Vicksburg	$ 200	$ 1,135	$ 450	$ 450	$ 800	$ 23
Jacinto	225	1 280	500	450	850	26
Meridian	180	1,185	450	450	720	21
Natchez	200	1,125	450	280	800	23
Seashore	165	1,070	425	300	660	19
Brandon	165	1,000	400	280	660	18
Enterprise	165	1,070	425	160	660	19
Brookhaven	200	1,265	500	450	800	23
	$1,500	$9 050	$3,600	$2,820	$5,950	$1,77

Lost his Position.

That really happened to a certain grocer's clerk, because he couldn't induce customers to take an inferior brand of washing powder in place of **Pearline**. The grocer said, "If you can't sell what I want you to sell, I don't want you." Now it doesn't take a very wise woman to decide whether this was an honest grocer. And a woman wise enough for that, would be likely to insist upon having nothing but **Pearline**. There is nothing "as good as" or "the same as" **Pearline**, the original—in fact, the only—washing-compound. If they send you something else, send it back. 399 JAMES PYLE, New York.

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oct jan29

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Secures positions for teachers and teachers for positions. Operates in Southern States, Mexico, Central America, and all civilized South American States Membership is solicited from first-class, successful teachers, or such as have specially prepared themselves for the work, regardless of section, nationality, or religious faith. The Bureau is proceeding upon an entirely new plan, which has been gradually and successfully matured with a two-fold purpose: First, the Bureau's interest; second, the interest of thousands of teachers victimized by unscrupulous agencies. For further information, address with stamp.

COLUMBIAN TEACHERS' BUREAU Vanderbilt Building, Nashville, Tenn.

Lower Bethel.

The tenth anniversary of the Sunday-school, under the management of Mrs. J. J. Watson, was celebrated at the Lower Bethel, Monday night, by an entertainment consisting of songs and recitations by the children of the Sunday-school, which was a very pleasant affair, and reflects credit upon the management of the entertainment. After the exercises the many pretty and useful presents that had been donated by the public were distributed among the children. Capt. Coslon, of the Fire Patrol, has the thanks of the management for assistance rendered in making the entertainment a success.

Dr. Price's Cream Baking Powder

A Pure Grape Cream of Tartar Powder.

Premium Offer Extraordinary.

We are still handling the Epworth pianos and organs. We sell these instruments under a guarantee. We have one of the pianos in use in our own home, and a superb instrument it is. We will sell any instrument in the catalogue for cash at thirty three and a third per cent. discount from catalogue prices. Or we will sell at the catalogue price, and take payment in subscriptions to the ADVOCATE, giving a commission of one dollar on each new subscription. Send for catalogue. Address

REV. W. C. BLACK,
112 Camp Street, New Orleans, La.

Dr. Harmon's "Select Sermons."

COMMONWEALTH OF VIRGINIA.
Governor's Office.
Richmond, Va., Sept. 4, 1894.

Rev. J. W. Harmon, Paulding, Miss.—

Dear Sir: Permit me to thank you sincerely for the handsomely bound volume of your sermons which you recently sent me, and also for the kindly spirit of your letter which accompanied the book. I shall read the volume with pleasure, and doubt not that I shall derive much good from it. Again thanking you for your courtesy, and with much respect, I am,

Yours very truly, CHAS. T. O'FERRALL.

The work will be sent postpaid on receipt of price, $1. Address

REV. W. C. BLACK,
112 Camp street, New Orleans, La.

Cairo, a village in the Republic of Colombia, has been completely washed away by a cloudburst. Fifty of its inhabitants were drowned. The storm penetrated to Santa Marta, where great damage was done by the wind and the rain. About forty-five houses were blown down in Santa Marta, and a number of casualties occurred.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

"Early Footsteps of the Man of Galilee."

A new work of Bishop Vincent, and Dr. J. W. Lee (of St. Louis). A great publishing company is just bringing to light the fruit of much toil and outlay of money. They sent an artist photographer, under the guidance of Dr. Lee, to the Holy Land, there to secure the most exact and perfect pictures of the salient scenes of the earthly life of Christ and the Apostles. We have examined a portion of the work and unhesitatingly pronounce it by far the best thing of its kind ever seen by us. The method of photographic reproduction employed is faultless.

The forthcoming book will contain some four or five hundred of these splendid pictures, 8x10 inches in size. The work will be issued in twenty-four parts, pages 11¼x13¼ inches, with chronological charts and colored maps. Each part will contain sixteen pictures, besides the *enchanting* pen pictures of these renowned writers. The series will run through twenty-four weeks, one a week, at a regular price of 25 cents each. But the ADVOCATE has made a special arrangement by which it *will furnish all its subscribers, new and old, for 10 cents a number.* Less than half, but very little more than a third of what you will have to pay if your name is not on our subscription roll. The entire series in this way will cost only $2 40; otherwise it will cost $6. This rule of the publishers of this book is the strictest that *only to our subscribers* can we make this special offer. For $2 40 you may get what another must pay $6 for *if you are a subscriber to* the ADVOCATE. Send $2.40, and each of the series will be mailed you as fast as issued. Or ten cents (stamps taken) for one issue—any way you prefer. This great work will surely be purchased if seen.

We repeat, the book complete, or entire series of twenty-four parts, will sell regularly for $6. We will present the complete work to anyone sending us five new cash subscribers to the ADVOCATE, at our regular price of $2 a year.

Christian Advocate.

VOL. 42.—NO. 2. NEW ORLEANS, THURSDAY, JANUARY 10, 1895. WHOLE NO. 2003

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE STILL SMALL VOICE.

Not in the whirlwind's mighty blast,
Nor in the earthquake's ansing shock,
Nor in the scorching, blinding flame,
Does God come to his little flock;

But in the *still small* voice of love
He comes to woo and bless and cheer,
Until the church is soothed to rest,
And gone is every hurtful fear.

—Exchange.

Selections.

Some Characteristics, Conceits and Customs of the Chinese.

BY BISHOP CHAS. B. GALLOWAY, D. D.

Of only a few things indicated by the title of this letter can I write, though my note-book is full. One with an open eye is constantly seeing the ludicrous and grotesque, with much to amuse and admire. Behind these strange sights and sounds and smells there are a remarkable people and a great civilization. Laugh at their conservatism as we may, ridicule their cowardice as we please, sneer at their superstitions as we wish, yet they have the oldest unified government in the world, the longest unbroken political history, and support contentedly the largest, densest population. To remain thus intact for more than four thousand years, and command the support of so vast a citizenship, speaking various dialects and separated by so many lines of latitude and longitude, is an achievement without a parallel in the history of nations. And this is the more remarkable when we think of the commercial and political rapacity of the powerful Western nations seeking for centuries her dismemberment and destruction. Back of all this solidity and stolidity there must be a strong foundation of granite character on which to build. The civilization has its philosophy in the people who compose it.

In another respect China occupies a unique place in the family of nations. Though unwarlike, she is a great colonizer, and whenever conquered by an Eastern power, she never failed to control and civilize the conqueror. The Roman Empire carried her civilization with her victorious eagles into every country she conquered. China has absorbed her conquerors, given them her language, literature, and religion, and ultimately made them loyal and veritable Chinese. The Tartars overran and conquered the country, but they soon yielded to the superior force of China's civilization, and became the most ardent Chinese of the Chinese. Is there such another record in the political history of the world?

It is said the Chinese have no patriotism, and invidious comparisons are made with the Japanese, whose island kingdom is loved with the intensest ardor by every subject from prince to peasant. In this judgment one may be deceived. In the first place, the Chinese are not a demonstrative people; secondly, they hate war and love peace, soldiers are contemned, and peace is desired at any price; thirdly, they are scattered over a vast area, with slow means of transportation, no general postal system, and inefficient methods of intercommunication; fourthly, they may despise a reigning dynasty, but still love their country. This last I believe to be true. Every Chinaman is proud of his country, reveres its history, worships its ancestry, is attached to its soil, and when he dies wants his body to sleep in its generous bosom. That attachment has been one secret of China's political solidarity through more than sixty-six cycles of change and revolution in other parts of the world. This conclusion I have reached after talking with the most learned scholars and devoted missionaries, and refreshing my reading of history by closest observation on the field.

The Chinaman is remarkable for his imperturbable temper when occasion requires. I have seen them quarrel and fight each other, on house-boats and in the streets; but when dealing with a foreigner, and duty seemed to demand, a Chinaman is as undisturbed as a Sphinx, and as cold as a glacier. Dr. Allen says he "never blushes except in his eyes," and never allows passion to defeat his purpose or sway his judgment. He keeps his eye steadily on the main issue, and his temper perfectly in hand. That characteristic makes him a consummate diplomatist. As illustrative of this, I heard an amusing story on a Western statesman, commissioned to conclude certain pending negotiations with the Chinese government. After much delay and many meetings, and minor quibblings with the Celestial representative, the impatient Westerner lost his temper, and struck the table rather vigorously with his fist, accompanying it with an explosive expletive. The imperturbed Chinaman, of course, adjourned the conference, and with many regrets. The occidental statesman lost a night's sleep over his folly and threatened failure of his mission, and then wrote a letter of apology, requesting another conference. They met—with the Chinaman in command of the situation, as well as his temper.

I have frequently heard this expression since reaching China, "He saved his face." It is suggestive of a national characteristic, and plays an important part in all Chinese intercourse. The idea is, that though defeated in any plan or purpose, there must be some semblance of compromise so as to save him from a complete backdown and humiliation. There must be some plausible way of escape—he must "save his face." This is seen in every trade you make, and on up to every national treaty. If a Chinaman is rebuked or discharged, he wants to "save his face" by resigning—to have as little blush and loss of reputation as possible. The shame of exposure and the ignominy of loss they dislike more than the loss itself. To this sentiment is partly due the use of the "middleman" in every transaction, from the arranging a betrothal to the transfer of an estate. Bro. Anderson gave me a piece of personal history illustrative of this desire and determination to save the face. He was concluding the purchase of a lot for a church when an obstructive official made frivolous and iniquitous claims and objections. The matter was referred to higher authority, when the aforesaid official so skillfully shifted his point of objection that, by yielding a foot or two of ground, the property was secured and he "saved his face." Concession to this sentiment is often necessary in dealing with persons other than Chinese. And where vital principle is not involved, it is well. Do not humiliate, but let a man save his face.

Though they have not progressed very far from their first crude inventions, we are really indebted to the Chinese for the mariner's compass, gunpowder, the suggestion of the art of printing, and probably other things valuable. That they have original and great capacity is beyond question. The Chinaman surrenders his own convictions and customs very slowly, and never adopts others without being quite sure of their adaptability to, and utility in, his present condition.

I have heard much of filial piety among the Chinese. Well, Confucius taught it, all their books reiterate it, and many thrilling stories are written to enforce it; but I find that in practical every-day life the Chinaman is not more filially pious than anyone else. They pay great respect to the dead, but often sadly neglect the living. I heard of an old beggar in Soochow who laid around the gates of our missionaries and received charity every day. At length the old man in rags and dirt passed away. Suddenly his daughter, the wife of a prosperous gentleman, appeared on the scene, provided a nice coffin, employed priests and musicians, and gave the old beggar-father a grand funeral. She allowed him to live in rags and die of want, but buried him in state. The old mendicant living was harmless and a nuisance, but the father dead his spirit could avenge and torment. So she buried him, worshiped him, burned ghost-money for his use in the spirit-world, and wore sackcloth in his honor. That is a picture from real life and actual death.

This story, which I have seen repeatedly enacted in several cities, brings up the whole baneful, mournful system of ancestral worship. It is the one great blight upon Chinese character and life, deadening the noblest impulses and destroying vast resources. For this alone not less than $150,000,000 are expended annually. Every third shop in every town in the Empire has ghost-money for sale, or other things used in that grotesque worship. It is pitiable to see the display in the homes of the dead and at funerals. I have seen several Taoist priests in the house repeating prayers, beating drums and gongs, tossing up most skillfully cironlar pieces of tin or brass, and occasionally stopping for chatter and a laugh, while the family sat or stood around robed in sackcloth, and apparently much entertained.

The Chinese believe that a man has three souls—one remains with the corpse, one with the ancestral tablet, and one goes into the spirit-world. When a member of a family is very ill, they think one soul has left the body. Then they go out and wail, loudly and piteously pleading for the spirit to come back, at the same time, if at night, holding a lantern to show it how to return. Our friends tell me they have often heard these mournful cries in the night, and that they are really heart-rending. I heard of the children in one family going out and begging a little brother to return, crying, "Little b-r-o-th-er! Little b-r-o-th-er!" until others were moved to tears. When death at last comes, the first thing done is to place a cup of cold water at the door for the spirit to take a last drink. Then they burn a suit of clothes, that the dead may be presentable, and command proper consideration from the police and runners about the yamen of the spirit-world. A quantity of money is burned also, that the dead may not lack for necessary funds. After this, bedding, boots, shoes and other personal articles are committed to the flames for the spirit's use and comfort. The coffin and burial clothes are most important. A man's respectability is estimated by his dress and coffin. In response to this silly sentiment, families often impoverish themselves on coffins and funerals; and men, in order to secure proper sepulture, not infrequently superintend the making of their own coffins, and select a lucky place for the grave. On every seventh day, for seven sevenths, the ladies of the family weep in concert, calling the dead by name, and recounting their virtues. At certain fixed intervals after death they have what may be called entertaining the spirit. He is supposed to return, accompanied by other spirits. On those occasions relatives and friends are invited to be present, priests are employed to chant and pray, and the elaborate ceremony is concluded with a feast. The last important matter is settling the *fung shui* of the grave—making final selection of a lucky place. That is one reason so many coffins remain on the ground unburied for a long time. Now, all this superstitious nonsense shows how entirely life in China is but a slavery to death; how the dead dominate the living, and how the grave flaunts unchallenged its victory in the face of heathen despair. What an appeal to the church to send them a gospel of hope and faith in a conquering Christ, that will enable them to repeat the Christian's challenge: "O death, where is thy sting? O grave, where is thy victory?"

There is difference of opinion as to prevalence of infanticide in China. Some time ago there was a symposium on the subject, with opinions from missionaries and foreign officials in different parts of the country. These I have read, and the weight of testimony supports the belief that many children are annually sacrificed in the Empire. This is concluded from the imperial decrees and proclamations of local mandarins against drowning female children, from the laws against infanticide, the pictorial illustrations seen all over China showing the different ways it is done, and also the number of foundling hospitals established. The first foundling hospital, projected in 1247, was called an "Establishment for pitying the little ones." One writer stated that, when he was a resident of Peking, a cart was driven along certain thoroughfares in the early morning in order to collect the female children that had been exposed during the night. The reasons for such a horrible practice can easily be discovered by anyone who studies the constitution and by-laws of Chinese family life.

The extent to which organized beggary is carried in China is something stupendous; and the extremes to which beggars will resort in order to extort charity are marvels of satanic ingenuity. If such genius were directed to legitimate pursuits, a comfortable and honorable living would be more easily made. Some instances related to me are disgusting beyond the power of imagination to depict. They are regularly organized and officered, and every beggar is under authority. He begs by rule—his district assigned, his methods given, his story taught him, and his daily returns carefully reported. I have seen one stand before a hong and wail piteously, until the desperate merchant dropped a few cash in his upturned palm in order to get rid of him.

I saw a very interesting old man in the Sunday morning congregation at Soochow, and heard the exciting story of his life. His cheeks were branded with the characters that stand for Tai-Ping, and was done by the rebels during the Tai-Ping rebellion. But he escaped from their hands and remained loyal to the Imperial government. He is an itinerant engraver, a poor man, but quite intelligent, and now a happy Christian. For five and fifty years he was a devout Buddhist and an ardent idolater, despising Christianity and hating the foreigner who preached it. But he heard the message, the Holy Spirit used it to his conviction, and he at length accepted the Savior, and was received by Bro. Anderson into the church. He gave him the brass idol over which he had bowed for over half a century, and the little prayer books used in his daily devotions. I shall take the image home for friends to see the veritable inanimate object that commanded the homage of an immortal soul. What the Word of Life did for one poor darkened idolater it can do for multiplied millions. Li Tien Siang, the old brother mentioned above, is among the first-fruits of a vast resurrection harvest to be garnered in the valleys of China.

This is a land of small farmers and very few large landed estates. There is much individual wealth, but it consists in stocks and city property. Land is so sub-divided that holdings are as small as one-sixth of an acre. It is doubted if any farms in the world are better cultivated. The same soil which is now feeding millions has been yielding annually its increase for over two thousand years. Never less than two, and sometimes three, crops are gathered yearly from every tillable acre under the Emperor's flag. And yet it seems not to grow tired of its heavy burdens. But such constant and industrious fertilizing was never known. Nothing is lost, and everything is made to produce. Farm tenants pay their rent out of the main crop—usually one-half. The other crops are the exclusive property of the tenant. These rates have been fixed for centuries, and are rarely varied. On this account there is no ill-will between landlord and tenant, and no agrarian movements ever disturb the fears of the one or excite exaggerated hopes in the other.

A movement is on foot to secure further revision of the American treaty. Our missionaries now hold property in the interior, and claim other rights, by borrowed privilege. This is done under what is known as the "favored nation clause" in certain treaties. The treaty with France provides specifically that French missionaries shall be allowed to live and hold property in any province of the Empire. Now, under the "favored nation clause," which recites that additional rights granted in treaties with other nations shall not be denied the citizens of that country, American, English, and other missionaries have claimed French privileges. But there is a desire to have the right accorded directly and unquestionably.

If a line has been written that will induce any reader to purchase some books on China, and begin a study of this great country, and especially this magnificent mission field, the hour we have spent together will not have been in vain. Its magnitude oppresses me, but the mightiness of its possibilities and prospects thrills every fiber of my being.

Shanghai, Oct. 24, 1894.

—Nashville Advocate.

The Waifs' Home.

The Waifs' Home, in which Dr. Clay does so much good work, was filled yesterday with all kinds of Christmas gifts for the poor. Books and toys, cakes and candies, fruits and nuts, clothing and turkeys and knick-knacks and blocks piotured over with old Crusoe and scenes from the Spanish main, tin pins, donghnuts, and little wooden dudes, gayly carved cavaliers and variegated troubadours in pasteboard came in by baskets full to the Home to be distributed among the poor. Two large rooms were filled to overflowing. Each basket was accompanied by a note, sometimes bearing the name of the donor, as often being anonymous. In one corner of most of these were two little words, preaching in themselves a sermon from Holy Writ. They were, "Don't publish." Dr. Clay's desk was littered over with notes from all classes of people—from old men and elderly ladies, from young ladies and little misses and boys, from societies, letters with money from rich people—all for charity without display, given from the heart.

A visit to the Waifs' Home convinces one that if charity is modest, it is effective, and brings joy where misery dwells, dispelling the cheerlessness of children, scattering joy in the homes where adversity rules, and warming like some genial ray of light falling unexpectedly on some half-withered plant. It might be said of such practical charity that it reflects happiness like the light of heaven, and brightening every countenance as a mirror, transmitting the beams of a supreme and ever-shining benevolence.—Picayune, Dec. 25, 1894.

Can there be any doubt as to this point: that if all professors of religion were to live so that men would believe in the sincerity and divinity of their piety, infidelity would die and Christianity would soon triumph? The great difficulty of our time is the poor religions living of church members, their failures to do right, the misrepresentation they make of our holy Christianity in the spirit and conduct which they exhibit. Others judge them by their fruits. Their fellow-Christians are pained and discouraged, and sinners infer that religion is a poor, weak thing, a miserable abortion, a fraud.—Florida Advocate.

Communications.

A Mississippi Missionary.

[We heartily commend the following communication from the pen of Dr. C. G. Andrews to the careful consideration of all our readers. The Mississippi Conference, at its recent session, committed itself to this enterprise, and raised a large part of the funds required. The balance can be easily raised without burdening anyone. Let everyone give according to ability, and our new missionary will soon be in the field. Bishop Galloway's letters have shown how important this work is, and how urgent is the need for more men. —EDITOR.]

After a missionary address by Dr. Walter Lambuth at the late session of the Mississippi Conference, and a practical appeal by Bishop Keener, presiding, it was stated that Rev. John Burrus Fearn, M. D., a native Mississippian, was very anxious to be sent as a missionary to China, but that the Board of Missions could not send him for want of funds. Dr. Lambuth, the Missionary Secretary, stated that it would take one thousand dollars to send him out and maintain him for one year. An effort was made to secure that sum just then, and seven hundred and fifty-one dollars were raised in cash and subscription. I am charged with raising the balance. The Board of Missions will send him as soon as the thousand dollars are in hand. I make this appeal through the ADVOCATE to all lovers of the cause of Christ to help in this matter. Send your contributions, great or small, to me. The young man is in every way worthy, is of excellent family, is about twenty three years of age, of robust constitution, tall and well formed, possessed of a good academical education, and has a diploma as doctor of medicine from the Memphis Medical College. He has had several months' experience in the practice of medicine and surgery in the State Hospital, where he came in contact with almost every variety of disease. He is now at Moody's Training-school in Chicago. He is very pious, and feels a special call to China.

There is a special need for medical missionaries. I hope that doctors of medicine who see or hear of this appeal will send their contributions in money to me to enable their brother physician to go and labor among the heathen. Surely from the friends of Christ, and from the friends of the noble profession of medicine, the requisite sum will soon be forthcoming.

Those who subscribed at Conference will please forward to me the sum promised without delay.

I will acknowledge the receipt of all money forwarded to me, both to the sender and also through the NEW ORLEANS CHRISTIAN ADVOCATE.

C. G. ANDREWS.

Vicksburg, Miss., Jan. 2, 1895.

Another Ten.

The call I made for help for the young preacher whose resources were unexpectedly cut off has been answered by an "elect lady," known to many readers of the ADVOCATE, sending me ten dollars. This is the second ten, and I am expecting to hear from other persons to make up the amount needed. The case is worthy and one of urgent need; so, friends, don't hesitate to send me something. It will be a sad thing if this young preacher has to leave school in the middle of the session. I think there are enough Christian men and women who read the ADVOCATE who will combine and say, "It shall not come to that."

C. W. CARTER.

Centenary College, Jackson, La., Jan. 7, 1895.

In the Living Present.

In the Postoffice Department the "spoils system" operates very injuriously. Here civil service reform is imperatively necessary. Postmaster-General Bissell, in his annual report, recommends to take the Postoffice Department out of politics altogether. Quadrennial changes were hurtful to efficiency. He adds humorously: "Perhaps two Postoffice Departments, with separate chiefs, would answer the end. One whose officials hold office because of efficiency, regardless of politics; the other composed of professional politicians whose sole duty shall be to abstain from postoffice affairs."

In matters of locomotion wonderful progress has been achieved. Electric street cars, Pullman sleepers, steamships which are swimming palaces, cause us to shudder when we read Byron's "Brutal Lisbon Packet." In the "good old times" a vessel required three months to cross the Atlantic Ocean; now a mail steamer accomplishes that journey in less than a week.

The "Advocate of Peace" lectures the churches very censoriously. National and international peace was not being sufficiently advocated in our pulpits. We hold when Jesus shall reign supremely among men, swords will be converted into plowshares. By the way, was it not political impertinence when the so called Peace Congress, which met at Brussels last year, officially suggested to the various governments realignment of their boundary?

Henry Loomis Nelson is the newly-appointed editor of Harper's Weekly. Though comparatively a young man, he is an experienced journalist. It will require great ability to fill the "Easy Chair" of Geo. William Curtis.

Wonder if Gov. Gary Evans, of South Carolina, spent his time among the "commissary wagons" during our late Confederate War. Those who fought and bled for the Lost Cause are now proud of being called American citizens. The governor said in his inaugural address: "We are Carolinians by birth and choice; Southerners we are from principle; Americans from force of circumstances."

Mrs. B. Harrison's new book, "A Bachelor Maid," will add to existing mischief. It proposes to lead in the revolt from man's domination. Woman's emancipation! 'Tis mere bosh. Tennyson aptly says:

"The woman's cause is man's; they rise or sink
Together, dwarfed or god-like, bond or free."

ICH DIEN.

Directory.

The following are the addresses of the Methodist pastors of the city of New Orleans:

Bishop J. C. Keener, D. D., LL.D., 75 Dublin street.
Rev. J. T. Sawyer, D. D., 3333 Magazine street.
Rev. J. L. Pierce, 1437 St. Mary street.
Rev. T. K. Faunt LeRoy, 2023 St. Charles avenue.
Rev. F. N. Parker, 1437 Calhoun street.
Rev. C. M. Lyons, 1313 Pleasant street.
Rev. F. S. Parker, 1437 Calhoun street.
Rev. J. B. Walker, D. D., Algiers.
Rev. J. M. Henry, 53½ Port street.
Rev. R. H. Wynn, 5027 Constance street.
Rev. H. H. Ahrens, 581 Burgundy street.
Rev. L. A. Reed, 157 North Liberty street.
Rev. J. B. A. Ahrens, D. D., corner Constance and Aline.
Rev. C. Keener, Joseph, near St. Charles.
Rev. W. C. Black, D. D., (old) 323 Second street.

HIS CARE.

BY REV. JOHN PARKER

God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if he trusted it to me
I might be sad.

What if to-morrow's cares were here
Without its rest"
I'd rather he unlock the day,
And, as the hours swing open, say,
"Thy will is best."

I can not read his future plan,
But this I know:
I have the smiling of his face,
And all the refuge of his grace
While here below.

Enough; this covers all my want,
And so I rest:
For what I can not, he can see,
And in his care I sure shall be
Forever blest.

—Exchange.

Communications.

Lucknow, Benares, Nasik, etc.

BY H. G. HAWKINS.

Cawnpore and Lucknow are interesting on account of their connection with the great Indian Mutiny. Lucknow, too, has some interesting buildings. Under one of these is an arched space said to be the greatest in the world; another has a fine great gateway built in imitation of the gate at Constantinople, by which comes the name Sublime Porte. There is a Methodist Publishing House at Lucknow, and it is the headquarters of the Oudh district of the North India Conference. I was entertained there by Rev. and Mrs. E. W. Parker, veteran missionaries, who have had no small part in the great work of the Methodists in North India. The annual accessions in that Conference approach near to 10,000.

I next went to Benares, the most sacred city of the Hindoos. Macaulay, in his Essay on Warren Hastings, gives a good description of this "labyrinth of lofty alleys," with its merchants, priests, and beggars. Much of that description holds true to this day.

Making a short stop at Allahabad, I then went west again almost back to Bombay, and stopped at Nasik, the sacred city of West India. Here was the once-famous school for African boys rescued from slavery. The grounds and buildings are still retained by the Church Missionary Society, and the mission among the natives continues. There are some interesting cave temples near Nasik. The Christian village carpenter went with me to visit them. He proved to be a schoolmate of that Jacob Wainright who was with Livingstone when he died in Africa, and who took his corpse to England.

Trains from the east going into Bombay by passing over the Western Ghauts give the most remarkable stage of Indian travel. My next stop was on the Ghauts, in order to visit the fine Cave of Karli. The Sunday was spent with J. E. Robinson, presiding elder of Poona district. A lady evangelist once living in Kentucky, a preacher of sanctification, well acquainted with Dr. Carradine, spoke at the morning service. Monday night I attended a conference of missionaries, making them a talk on Japan, and then hastened south to visit Bijapur, the Palmyra of the Deccan. Among other things at Bijapur is the mausoleum called Gol Gumbaz, which has the largest domed space in the world. Its whispering gallery will repeat a syllable for you ten times, or cause your gentle footsteps to sound like the tread of a regiment.

From Bijapur I went by rail along the east of India back to Tuticorin, making only one or two short stops. From Tuticorin I went back to Colombo to resume the voyage home. I would like to write to you of Ceylon and the glorious journey from Colombo by rail to Kandy, the mountain capital of the Kandyan Kings; but more would weary you, and I should be on deck observing some of this Red Sea region through which we are steaming.

A Postscript Letter on India.

BRITISH RULE.

BY HENRY G. HAWKINS.

In one or two of my letters things may have been written that would tend to make the reader believe that the British lords in the East are altogether unjust and cruel. But the longer one stays in India the more convinced does he become that British rule was best for India.

As I rode into Bombay on the train a fellow-passenger saw "Mississippi, U. S. A," on a page of one of my books. He forthwith spoke to me; and we soon made acquaintance with each other. He was the heroic young American, A. W. Prautch, who was just out of a month's imprisonment, the result of a trial caused by his charging some official of neglect and criminality in executing some anti-opium regulations. His friends thought the sentence very unjust, and so it may have been. And there have doubtless been occasional injustice and even robbery by the British in India ever since Warren Hastings, the first governor-general, began to find plausible reasons for extracting money from the unwilling hands of wicked and luxuriant princes for the purposes of trade and government. But there have been and still are many God-fearing British officers in India, and there is under the sun no more civilized government than the British. The natives know this and, however many faults and charges they may make against their present masters, they will end by saying that they know none that would be better, and that these are preferable to the native princes. And there are so many different peoples in India that the only recourse is for the strongest to rule. Even now it is only fear of soldiery that prevents the enmity between Hindoos and Mohammedans from venting itself in bloodshed; and if the English were suddenly to let go, in the struggle for mastery that would ensue wrecked would be the railroads and public institutions, ruined the mighty cities, and carnage would prevail until animosity had exhausted itself.

Furthermore, it was only by request that the English established themselves as the paramount power in some provinces. Thus, in Rajputana the Kings of Jodhpur and Jeypore were draining the life-blood and the resources of their kingdoms in the feuds that ever and anon broke out between them; until, tired and exhausted, they made request for British mediation, and agreed to pay for a permanent British Resident. These Kings still live in their palaces with their harems, and manage internal affairs much the same as before; but to the British Resident are referred all interprovincial matters. The British Resident once there is there to stay; but his presence means peace, and he can exert much influence also for internal reform. Therefore, let England colonize in Africa or wherever her presence can greatly benefit humanity's interests; but let her do it, not for vainglory, but in the fear of God.

And let us pray that there may be divine mediation between labor and capital in the United States, and that all internal affairs may be systematized according to equity and justice; so that the United States may have more time and competency for foreign affairs, and may have more and better influence in Christianizing mankind. "Except the Lord build the house, they labor in vain that build it."

Slipping in to Shoot My Popgun.

MR. EDITOR: Realizing that I am small fry, I venture on the battle-ground of the D. D.'s, A. M.'s and large parsons to shoot my popgun, fearless of the forty-pounders, because of my miniature; and, of course, I, as the other writers, think this should, at least, forever settle the question and satisfy all the concerned.

I have learned that great men and good men sometimes err. Now, that Mr. Wesley has done this I do not charge; but some of our brethren have him in a considerable twist on the subject of sanctification. This is either the result of their zeal for a second work of grace or thoughtlessness in them to make his doctrines harmonize. Mr. Wesley, like Paul, has written many things, some of which are hard to understand. Now, that Mr. Wesley taught sanctification to be a separate and distinct work of grace, and instantaneously obtainable and not necessarily a growth, I think is a misconstruction of his sermons as a whole. I concede that, to a casual reader, he seems to teach a residue theory or a necessity for a second blessing in his sermons on Sin in Believers and Repentance in Believers (Vol. I., sermons 13 and 14); yet, if they be carefully and prayerfully read and studied, we find that he is treating the case of backslidden, and not devout, Christians. Take his Scripture references to Corinthians, Ephesians, Galatians, and Revelation, and you find that he alludes to those who have in part lost their first love. In reference to I. Cor. vi, 9-11, he says, "But a man can not be clean and sanctified, holy, and at the same time unclean, unsanctified, unholy." He answers, "Yes, indeed, he may; so the Corinthians were." So we understand him to mean that the sanctified are possessed with the same spiritual propensities that the regenerate are. The fact of the whole matter is, that Mr. Wesley was persistently fighting the doctrine that there were no higher heights in the Christian life after conversion, which was the theory of Zinzendorf. On Repentance in Believers, Mr. Wesley says, "Repentance is necessary not only for the sinner, but for every subsequent stage of our Christian course." So we conclude it is for the sanctified as well as the regenerate. For what will the second blessing-ist repent? Yet Mr. Wesley says we need to repent in every Christian degree.

Let's stick to Wesley, brethren. Wesley says in his sermon on the New Birth (Vol. II., sermon 45): "What is the nature of the new birth? It is the change wrought in the whole soul by the Almighty Spirit of God when it is created anew in Christ Jesus." "When it is renewed after the image of God in righteousness and true holiness;" when the love of the world is changed into the love of God, pride into humility, passion into meekness; hatred, envy, malice, into a sincere, tender, disinterested love for all mankind. In a word, it is that change whereby the earthly, sensual, devilish mind is turned into the mind which was in Christ Jesus. This is the nature of the new birth. "So is everyone that is born of the Spirit." Now, I hope no man presumes to rise above our Master. If in the new, or spiritual, birth we have the mind which was in Christ, what is left for us to do but to go on to perfection, growing up into our living head to man- and womanhood in Christ Jesus?

Mr. Wesley, in describing the new birth, says: "A child is born of a woman in a moment, or, at least, in a very short time. Afterward he gradually and slowly grows till he attains to the stature of a man. In like manner a child is born of God in a short time, if not in a moment. But it is by slow degrees that he afterward grows up to the measure of the full stature of Christ. The same relation, therefore, which there is between our natural birth and our growth there is also between our new birth and our sanctification."

Now this, brethren, is Methodist doctrine, and I love it and endorse it. Mr. Wesley says babes in Christ are sanctified; the M. E. Church, South, says the same. Mr. Wesley says sanctification begins with the new birth, and gradually grows to maturity. Now, brethren, do not make Mr. Wesley contradict himself.

Your brother, P. H. HOWSE.

Correspondence.

Sunset Reflections.

MR. EDITOR: There is something hard to define, but very palpable, in the NEW ORLEANS CHRISTIAN ADVOCATE that makes for righteousness all the time. One can hardly be a reader of the paper without becoming a better, as well as a wiser, man. Some papers I have ordered discontinued to my address because their influence upon me and my family was felt to be evil. They were calculated to stir up ill-feeling and foster pessimism; to cause us to fall out with our fellows instead of leading us to higher planes of personal attainment in things intellectual and divine. No wonder the eyes of our church have so often rested upon the occupants of tripod in the office of the NEW ORLEANS CHRISTIAN ADVOCATE when on the lookout for chief pastors in our Methodism. "Faithful in one sphere, faithful elsewhere," is a motto worthy of universal acceptance.

This scribe is now closing out his seventieth year. He has had the opportunity to learn many a lesson. He has learned a few—some of them by slow and even painful experience. It has been said that "experience keeps a dear school, but that fools will learn in no other." Happy is he who can learn from the experience of others—that is, from observation. This class of learners is unfortunately too small. Most of us take lessons in the dearer school; have sad experiences before we become wise; must burn our fingers ere we dread the fire. Some become drunkards in spite of the fatal experience of multitudes around them. In like manner some preachers have closed their eyes against mistaken steps of ministerial brethren, and have learned too late in sad experiences of their own. Now, at threescore and ten, I can plainly see errors into which I fell in the earlier days of my ministry. Some of these I feel inclined to show up hereafter, if opportunity offers, as a warning to others setting out on their ministerial race. The church has been good to me. I feel that I ought to have done more for her; could have done more had I earlier known what I know now at the age of seventy.

J. H. BRUNNER.

Hiwassee College, Tenn.

Selections.

The Debasing Character of Asiatic Faith.

There is a popular tendency to indulge in comparison between Christianity and heathen systems of religion, in a way to minimize the contrast between them. We hear much of the excellencies of heathen systems—a direct fruit, no doubt, of the Parliament of Religions. The fact is, there is no true standard of comparison. There is only room for contrast. Christianity is heaven-born and heaven-ward bound; heathenism is from the pit and tends to the pit.

It would be well for those who have been misled by the glamor thrown over Paganism by its apostles in this country, to read what Mrs. Isabella Bird, the distinguished traveler and authoress, said recently in an address on the religions of Asia:

"As a traveler, and not as a mission-worker, do I speak of what I have seen of the desperate needs of the un-Christianized world. I have visited the Polynesian Islands, Japan, Southern China, the Malay Peninsula, Ceylon, North India, Cashmere, Thibet, Central Asia, Persia, Arabia and Asia Minor. I lived much with the people in their own houses and among their tents always with a trustworthy interpreter, sharing their lives as much as possible, and to some extent winning their confidence by means of a medicine chest which I carried. Wherever I went I saw sin and sorrow and shame.

"I think we are getting into a sort of milk-and-water view of heathenism, not of African heathenism alone, but of Buddhism, Mindism and Mohammedanism also, which prevails in Asia. Missionaries come home and they refrain from shocking audiences by recitals of the awful sins of the heathen and Moslem world. When traveling in Asia it struck me very much how little we heard, how little we know, as to how sin is enthroned and deified and worshiped. There is sin and shame everywhere. Mohammedanism is corrupt to the very core. The morals of Mohammedan countries are corrupt and the imaginations are wicked. How corrupt Buddhism is! How corrupt Buddhists are!

"Just one or two remarks as to what these false faiths do. They degrade women with an infinite degradation. I have lived in zenanas and harems, and have seen the daily life of the secluded women, and I can speak from bitter experience of what their lives are—the intellect dwarfed, so that the woman of twenty or thirty years of age is more like a child of eight intellectually, while all the worst passions of human nature are simulated and developed in a fearful degree—jealousy, envy, murderous hate, running to such an extent that in some countries I have hardly ever been in a woman's house or near a woman's tent without being asked for drugs with which to disfigure the favorite wife, to take away her life, or take away the life of the favorite wife's infant son. This request has been made of me nearly two hundred times.

"The whole continent of Asia is corrupt. It is the scene of barbarities, tortures, brutal punishment, oppression."—Evangelical Messenger.

Let Us Take Time.

Let us take time for the good-by kiss. We shall go to the day's work with a sweeter spirit for it.

Let us take time for the evening prayer. Our sleep will be more restful if we have claimed the guardianship of God.

Let us take time to speak sweet, foolish words to those we love. By and by, when they can no longer hear us, our foolishness will seem more wise than our best wisdom.

Let us take time to read our Bible. Its treasures will last when we shall have ceased to care for the war of political parties, and rise and fall of stocks, or the petty happenings of the day.

Let us take time to be pleasant. The small courtesies which we often omit because they are small, will some day look larger to us than the wealth which we have coveted, or the fame for which we have struggled.

Let us take time to get acquainted with our families. The wealth you are accumulating, burdened father, may be a doubtful blessing to the son who is a stranger to you. Your beautifully kept house, busy mother, can never be a home to the daughter, whom you have no time to caress.

Let us take time to get acquainted with Christ. The hour is coming swiftly, for us all, when one touch of his hand in the darkness will mean more than all that is written in the day-book and ledger, or in the records of our little social world.

Since we all must take time to die, why should we not take time to live—to live in the large sense of a life begun here for eternity?—Selected.

Living at Our Best.

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile of approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people that try and molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—F. B. Meyer.

The devil has to work hard to get a finger on the man who loves his Bible.

You Must.

And now shall I write out duty? It is so plain that seemingly it needs no writing out. It is this, you must love. You can not escape the claim. All about are dependent ones needing just the help you can bring. You turn away from them, and you turn away from the "ought" of your whole nature. A thousand voices are crying, a thousand hands are reaching for your love, and give it you must, or trudge a vagabond out into the desert of duty. I have been looking into your purse. It may not be as large as some, but it holds very much beyond your actual needs. You could give hundreds of dollars, perhaps thousands of dollars, and scarcely feel it. God has dropped good bargains right at your feet, and your only credit is that you have stooped down and picked up those bargains.

And now what is your duty? It is to give. You play the miser and you play the devil. No rich man in all the world owns one dollar of his money beyond his actual needs. It is owed by the hungry ones, wanting bread; by the naked ones, wanting clothing; by the orphaned ones, wanting shelter; by the sick ones, wanting hospitals; by the outcast ones, wanting the gospel. These are the ones that own your money, and give you must, or be run through by the sword-blade of an accusing conscience.

O, I bless God for duty met by everyone. For Florence Nightingale nursing, because her tender heart drove her to nursing; for George Peabody giving, because his generous nature made him give; for William Gladstone talking, because Ireland's woes beat so tearfully against his great heart. Do you meet duty the same? Know that you can not escape it. In some way, at all times, it comes, never letting you alone.—Miller.

We often hear the quotation, "Man was created in the image of God." This is true, for God has revealed it, and his word is truth. But many men do not favor God much in their lives and characters. Only the perfect, or ideal, man resembles God in the highest sense. The perfect man is a wonderful combination of virtues and attributes. Dr. Flower, of London, England, has described the perfect man in these words. He asks the question? "What is it to be a perfect man?" and then gives this answer:

"To observe all the laws of health; to obey all the laws of one's physical being; to obey all the laws of the higher nature; to legitimately gratify all the bodily and mental powers; to avoid all bad habits and morbid actions; to avoid that which would injure or wrong others; to think and act independently; to take the responsibility of all actions; to be constantly improving; to protect the innocent and helpless; to be true to one's self and others; to act so as to command respect; to be a patriot and philanthropist; to leave the world better than he found it, and a posterity better than himself; and to let the higher powers of mind control his lower."—Alabama Advocate.

On the Potomac river, about seventy miles below Washington, in the town of Wakefield, Va., the ruins of a chimney are all that is left to mark the site of the house in which the father of his country was born. In accordance with congressional action, steps have been taken to acquire the property and to erect upon it a suitable monument. This latter is to be of American granite, and will cost $11,000. The successful proposal, out of thirty-three submitted to Secretary Gresham, provides for a shaft 51 feet high, on a base 12 feet square. This height will be sufficient to make the obelisk visible from the decks of vessels navigating the channel of the Potomac, nearly four miles away. Washington's birthplace will be added to the landmarks on this historic stream.—Exchange.

Incendiarism in this country and Canada is responsible, according to the calculation of the New York Journal of Commerce from estimates furnished by conservative insurance companies, for an annual property loss of $30,000,000, or one-fourth of the entire loss by this destructive agent. No mention is made of lives imperiled or involved in this frightful aggregate, of the interruption to business, or of the tax levied upon the community at large by premiums to replace this loss. These should also be considered; and the penalty for arson should be made so severe and unrelenting that those tempted to it would not dare to take the risk of its commission.—Zion's Herald.

Character grows and strengthens continually; each day discovers some change in us and the change is in a specific direction. There is a tendency in us toward fixity of moral nature. This development of character into distinct and permanent form is rapid. Youth is the formative period of life; then the nature is plastic; it receives impressions easily, and the impressions are lasting.—Philip Moxom.

Protestantism.

Protestant Christianity is a growing power. It is affecting to-day larger areas of population than ever. Never before did it exert a more potent or benign influence. Contact with it has modified greatly the Roman Catholicism of the nineteenth century, and caused various reformatory changes in Italy, France, Austria and Spain. In the United States especially, Roman Catholicism is a different thing from what it is in South America. So, also heathen nations feel the quickening touch of Protestant countries, as witness the effect of the influence of the United States, England and Germany upon India, Siam, Japan and China. Both relatively and absolutely is Protestantism gaining ground. According to the latest statistics, the Protestant population of the world is 142,000,000. These figures are encouraging to all who believe in the principles of civil and religious liberty, and who seek their perpetuation and increase. The progress of Protestantism during the past hundred years is most marked, and the next century will no doubt present a still grander exhibit. Protestant propagandism has set in motion agencies which mean the conquest of the globe.—The Presbyterian.

Only Idiots Have no Creed.

It has been the fashion during the World's Fair Congress of Religions to scoff at creeds. When a speaker said a particularly keen thing against them the crowd laughed, and the newspapers reported it as a particularly smart saying. The whole thing showed ignorance. Everyone who thinks has a creed—political, financial, industrial, social, moral. Only idiots have none.—Epworth Herald.

Why should any person cherish animosity? Life is too short for the maintenance of hurtful passions—for the holding of an implacable temper, an unforgiving spirit, even toward those who may have greatly injured us. Thinking of life's brevity—thinking how often we need forgiveness—there should come the promptings of a generous and kindly feeling, impelling us to forgive each other, and thus show the greatness that bears a divine and heavenly stamp.

"The best families, the most useful families and the happiest families in every congregation, are those in which family worship is regularly maintained, the church paper taken and carefully read and the work of the church often talked about." Every experienced pastor will say "Amen" to that.—United Presbyterian.

If you wish to know whether you are a Christian, inquire of yourself whether, in and for the love of God, you seek to make happy those about you by smiles and pleasant sayings. Are you a comfortable person to live with? Are you pleasant to have about?—Gail Hamilton.

He that is habituated to deceptions and artificialities in trifles will try in vain to be true in matters of importance; for truth is a thing of habit rather than of will. You can not in any given case, by any sudden and single effort, will to be true if the habit of your life has been insincere.—F. W. Robertson.

Cling fast to the hand that is leading you, though it be in darkness, though it be in deep waters—you know whom you have believed. Yield not for a single moment to misgivings about future storms. Infinite love, joined to infinitive skill, shall pilot the way through every strait and temptation.—J. Alexander.

Open your hearts every morning to Christ. Let him enter and repair the strings that sin has broken, and sweep them with his skillful fingers, and you will go out to sing through all the day. Only when the song of God's love is singing in our hearts are we ready for the day.—Miller.

Happy for us if we learn, while yet there is time, that earth's "material" things, the trifles even of our daily lives—its burdens, its envies, its stings—may all be transmuted, transfigured, into the spiritual; that the "perishable" may be stamped with imperishable worth.—James H. West.

Life, like war, is a series of mistakes, and he is not the best Christian nor the best general who makes the fewest steps. He is the best who wins the most splendid victories by the retrieval of mistakes.—Tom Freeman.

He who dallies with the tempter is lost; he who counts the cost of honesty is already dishonest; he who sets a price upon his integrity has no integrity to sell.

To silence an enemy of the Bible ask him for a chapter and verse. A pump-hose would not cool him off quicker.

Make life a ministry of love and it will always be worth living.—Browning.

Jaffa.

BY H. G. HAWKINS.

Fifteen thousand pilgrims land at Jaffa (or Joppa) annually. The harbor is a small basin formed by natural rocks on which the remains of an ancient port are still traceable. Hence Jonah sailed on his tempestuous voyage. "But Jonah rose up to flee unto Tarshish, from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish; so he paid the fare thereof and went down into it, to go with them unto Tarshish from the presence of the Lord. But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken."

And hither were brought the cedars of Lebanon for Solomon's temple. "Then Hiram, the King of Tyre, answered in writing which he sent to Solomon, 'We will cut wood out of Lebanon as much as thou shalt need; and we will bring it to thee in floats by sea to Joppa, and thou shalt carry it up to Jerusalem.'"

Oldest of cities, floked with sacred froth
And classic fable from thy earliest dawn,
By name, *The Beautiful!* Still fair and stately
As seen by mariner that steers his course
From the far west, when Summer sun goes down
Beneath yon level stretch of ocean blue,
And flings the ripples of its dying light
Full in thy face!
— Lays of Holy Land.

Jaffa is mentioned on old Egyptian monuments, and it is linked with classic fable, because, according to Greek mythology, Andromeda was chained on the rocks here, in order that she might be devoured by a huge sea monster, but was released by Perseus.

In Hebrew its name means "Beauty;" and the view of it from the sea as it dips its feet in the rolling waves might still justify the title. The houses are of stone, and rise one above the other from the sea to the top of a rock 776 feet high. Many travelers have been disgusted by the narrow, dirty, and sometimes muddy, streets. But it is a very good sample of an oriental city. Its wall has recently been torn down and the stones sold for other purposes.

Two places are shown, each of which has some claim to be the house of Simon the Tanner, where Peter was entertained. "And it came to pass that he tarried many days in Joppa, with one Simon a tanner. And while on the housetop here the heavenly voice spoke unto him, 'What God hath cleansed that call not thou common.'" It was the breaking down of the partition wall between Jew and Gentile, and soon after that "The apostles and brethren that were in Judea heard that the Gentiles had also received the Word of God."

At Joppa Peter restored life to Tabitha, or Dorcas, the woman "full of good works and alm-deeds which she did," the young lady who at her birth got the name "Gazelle" from her parents, and used her influence derived from beauty and station for the glory of her Lord. While she was dead all the widows stood by "weeping, and showing the coats and garments which Dorcas made while she was with them." Bonar exclaims: "Oh, if Napoleon had done one such deed as Tabitha, instead of staining the page of history and his own name by acts done here that make the reader shudder, forcing the cry, 'How long, O Lord!'" Here he murdered his prisoners after having promised them safety. And there still stands the Armenian Monastery in which he poisoned his sick soldiers. Where his army encamped is now a large garden beautiful with oranges and other trees.

Jaffa produces about 10,000,000 oranges annually; and grapes, figs, pomegranates, and various vegetables are abundant. It has now 23,000 population and is growing.

A Noted Minstrel.

M. T. Skiff, formerly business manager for W. J. Scanlan, the Irish Comedian, suffered with Rheumatism for years without relief until he bought a bottle of Drummond's Lightning Remedy. Two bottles made a well man of him. There are a thousand remedies for Rheumatism, but none have received the unsolicited testimonials from prominent people as shown by Drummond's Lightning Remedy. When a cure is wanted, send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will ship to your express address two large bottles of the remedy—enough for one month's treatment. Agents wanted.

Dr. Price's Cream Baking Powder
World's Fair Highest Award.

The Jaffa-Jerusalem Railway.

BY H. G. HAWKINS.

The glare of the Summer sun, and its reflection from white streets and walls, made waiting at the Jaffa railway station not very pleasant. But at about one o'clock the train was formed alongside the station, and I was directed by the polite young clerk to secure a seat before it became crowded. I went into a second-class car. The contrance is from the end like that of American cars; but the benches are cushionless, and extend along the sides of the cars. Gradually other passengers came in until the car was about full. Among them were two ladies accompanied by a consular escort. (How a Turk can put on the insignia of his office, red, white, and other colors, cloth so thick and tight as to resemble armor, pistols, and knives!) These ladies spoke French; others of the passengers spoke Russian, Greek, German, and one jet-black Arab was along, but none understood English. A lemonade vendor offered to serve, but he was not patronized. Perhaps many of the passengers had, like myself, stopped at the Jaffa public fountain and there quenched all their thirst.

The whistle of the Jaffa-Jerusalem train is very shrill and loud. The line makes a curve to the north for the first mile or two, skirting some of the fruit plantations for which Jaffa is famous. Then it keeps a direction mainly southeast for more than half its extent, all the way across the Plain of Sharon, until it reaches the foot of the mountains of Judea, at a point one west of the city of Jerusalem. The purpose of such a course is very evident, namely, that the line may not have to go diagonally across the mountain ridges, but may take directly up some of the torrent valleys, and thus ascend the "mountains that are round about Jerusalem." There are many windings in this last part, and views of rugged scenery are afforded.

It is a substantiated fact that the annual rainfall of Palestine is on the increase; but the dry season is still very long, from May to October; and from the car window in the last of July, after leaving the plantations of Jaffa, I saw of greenery upon the Plain of Sharon only patches of sorghum sugar cane, the elegant olive groves between Lydda and Ramleh, some cactus hedges, an occasional palm, a few shrubs and scant flowers, whose names I did not know; and in the mountains, excepting the vineyards and a few olives near the villages, it was the dry heather everywhere.

No man was putting his hand to the plow; but unmuzzled oxen were treading out the grain, and numerous shepherds with staves were tending their long flocks of sheep and goats that seemed to get sustenance somehow on the dry lands. Far up the mountain at one point a man was seen bearing a half-grown lamb in his arms; and once a horseman galloped over the plain, both steed and rider decked in full array, as is seen in pictures of Arab horses.

The first station is Lydda, about two miles south of the old town of Lydda, where Peter cured Aeneas, who had kept his bed for eight years. "And all that dwelt at Lydda and Saron saw him and turned to the Lord."

Only about two miles from Lydda is Ramleh, the second and most important station. The town of 8,000 population is seen from the train. The carriage road from Jaffa to Jerusalem passes through Ramleh, and travelers used always to stop and climb the tower of Ramleh, the view from which is said to be fine. From Ramleh also there is a road to Gaza, but not suitable for carriage.

The line then passes near the ruins of Gezer, a city which was presented by Pharaoh to Solomon, his son-in-law, as his daughter's dowry. Many sites are along the way, some certain, some only probable and traditional.

Sejed, in a plain that is one of the Sultan's private domains, is the third station; Der Aban, at the foot of the mountains, is the fourth; and fifth is Bittir, on a terrace, with a copious spring, to which the people of Jerusalem often resort since the completion of the railroad.

Winding, winding, tugging, tugging; and at last the engine, puffing and blowing, slowed up alongside the Jerusalem station.

The following are the facts in reference to the building and running of the railroad. Fifty-three miles long, 30 being over plains, 23 in mountains, but no tunnels, the road running around the mountains; 5 deep cutting, 4 or 5 fine iron bridges, track one metre in width, the wooden ties from France, delivered in Jaffa, cost 80 cents each; half the rails from France, half from Belgium; the 5 engines made by Baldwin Locomotive Works, Philadelphia; cars made in north of France; coal from Cardiff and Belgium, 200 tons used daily; 5 stations, besides termini. The Jerusalem terminus is 1 mile from the city. Here 8½ acres of land were purchased for $25,000, though 30 years ago it could have been got at $1 per acre. This station is 2,476 feet above station at Jaffa, the steepest grade 2 per cent.; cost $2,000,000. The headquarters of the company is in Paris, where the principal owners live. Three hundred Italians, a large number of Egyptians and Algerians, and the peasants were employed in building. The blasters and stone cutters were from Bethlehem and Beit Jala, men whose ancestors have been stone cutters from ancient times. The Arabs on plains received 30 cents and 35 cents; the Egyptians, 40 cents and 50 cents; and the stone cutters 70 cents to $1 per day. Time 3½ hours up, 3¼ hours down. Fare: First class, $2 50; second class, $1. It is difficult to prevent the Winter torrents from damaging the road.

FROM THE WORK.

Rev. W. T. Currie, Covington, La., Jan. 1, 1895: "On last Friday evening Bro. Rawls and myself were thrown from a buggy. Bro. Rawls has been in bed ever since, but will be up in ten or fifteen days. I have to walk with a stick. I was able to preach on last Sunday. We ask your prayers."

Rev. M. E. Tumlin, Shannon, Miss., Dec. 31, 1894: "I was sick with malarial fever during our Conference at Sardis, and could not attend. I realize that I missed much, but I thank the Father of all our mercies that I am up again, and hope to be able to commence my work the first Sunday of the year 1895. Regards to all the brethren whom I have not seen for twelve months, but still remember and love."

Rev. R. M. Blocker, Jeanerette, La., Jan. 1, 1895: "I reached my charge, Jeanerette, on Dec. 14. My family came later. We are comfortably domiciled, yet the parsonage is rather small. Additions will be made as early as convenient. We have been kindly received, and our table loaded down with good things. God bless these kind hearts! The congregation is not large, but prompt and attentive. The prayer meeting is lively and the Sunday-school good. Jeanerette numbers about 2,000 souls—mostly Roman Catholics. I find a great deal to do, and am hard at it. The NEW ORLEANS CHRISTIAN ADVOCATE seems to be in demand. Pray for us."

Rev. T. G. Freeman, Sallis, Miss., Dec. 27, 1894: "I have moved to Sallis—a new work for me. The people are so kind. They met us cordially and gave us a hearty reception, sending in many good things to eat—turkey, fresh meat, canned fruits, and supplies too numerous to mention. Oh, how much at home it makes a preacher feel after tearing up and moving on, having nothing to start off on! I think I will like this work, and pray that the Lord may reward this kind people for their interest in their preacher. I pray that this may be a year of great success in the Master's kingdom. Pray for us. The Lord bless you in the ADVOCATE work. I want to do more for the ADVOCATE this year than ever before."

Rev. W. T. J. Sullivan, Tupelo, Miss., Dec. 28, 1894: "I write from my new field of labor. You must come to Tupelo and know this good people and this thriving town. This scribe and his wife arrived here on Saturday morning, Dec. 15, and received a most hearty and generous welcome to our new home. It is all neat and well supplied. The people open their hearts and hands to us. The sainted Moon did not labor in vain here. His successor, Bro. J. W. Honnoll, has turned over to me a well-organized church of active members, a live Sunday-school and Epworth League and good prayer meeting. Good congregations have greeted me so far, and the appearance is full of hope. O, for grace to meet the demand and do the Master's work to which I am sent."

Rev. J. A. Bowen, Macon, Miss., Dec. 28, 1894: "We begin our second year in Macon station with much promise. These good people gave us every expression of true welcome, Sunday, Dec. 16, we commenced a meeting which continued four days. The preaching was done by Rev. Winans Drake, of Crowley, La., and Rev. Robert Wynn, of New Orleans, La. These gifted, consecrated young men did us much good. They led our people to a better life. We have more loyal young people in this charge than any I ever saw! During the past year we received 46 members—net gain of 21. An increase in the Sunday-school of about one hundred. All the collections paid in full. Two hundred and fifty-four church members paid $2,300 for all church purposes last year. This Conference year the Official Board is arranging for an increase in Christian liberality. Nearly every day the pastor and his family are remembered in some substantial way. This charge and their pastor have made a covenant to work and pray for a year of great spiritual power. If there is a better appointment in the North Mississippi Conference, we have not seen it. The ADVOCATE is popular. Come to see us."

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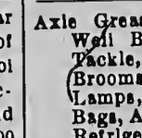

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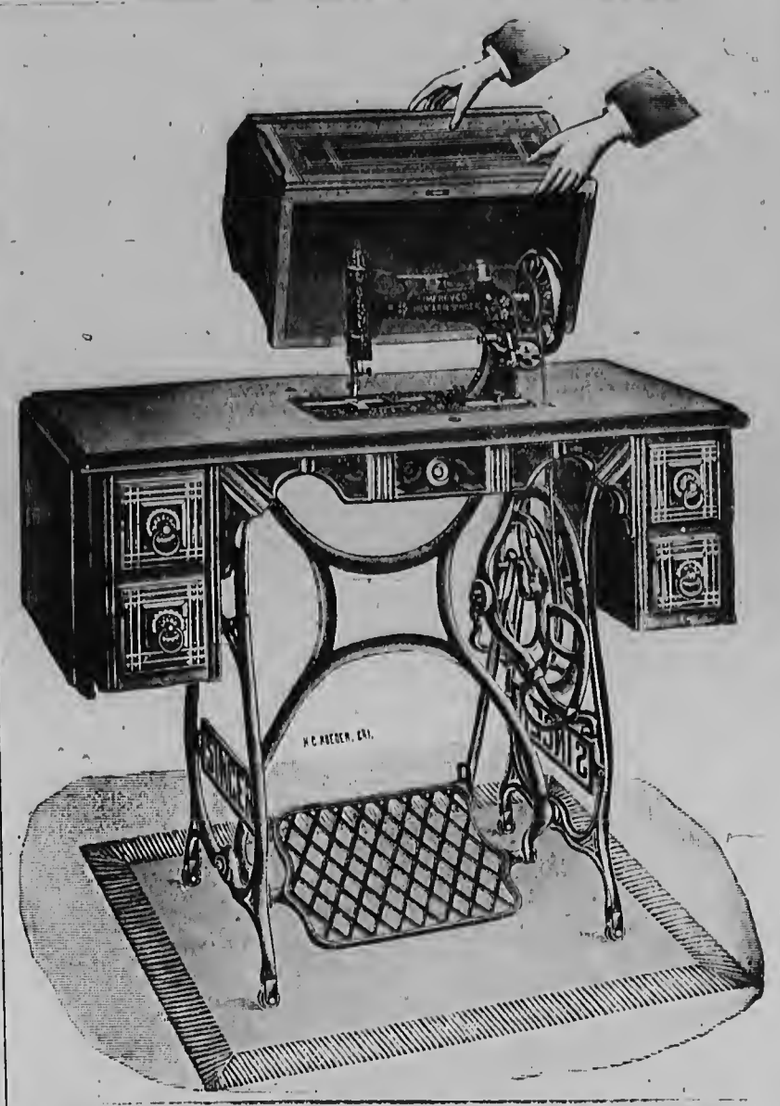

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Cranky Leadership Again.

A friend of ours, a most excellent Christian woman, takes us to task for what we said recently anent Miss Willard. She thinks our article conveys the idea that the W. C. T. U. is committed to the doctrines advocated by Miss Willard, viz.: Henry-Georgeism and governmental control of the press. We do not see how such a construction could possibly be put upon our words. We did not speak of the W. C. T. U. at all. We know perfectly well that the W. C. T. U. has not committed itself to these wild fantasies of their leader. Upon questions of this sort Miss Willard speaks for herself alone, even in her annual address before the W. C. T. U. National Convention. But while this is true, it is also true that Miss Willard is trying to lead her white-ribbon sisters in this direction. This is her sole object in making such a deliverance. It was against such teaching upon the part of a gifted and influential leader that we uttered our protest. For Miss Willard, personally, we have the highest regard. She is one of the most gifted women of the age, and she is a Christian of the noblest type; but this constitutes no reason why journalism should not lift up its voice in indignant protest when she seeks to lead in a direction fraught with the direst perils to everything that constitutes a high order of civilization. Governmental ownership of the press would be one of the greatest calamities that could befall this heaven-favored land. The very thought is an anachronism too grotesque to be seriously considered. The trend of civilization is in the opposite direction. With Miss Willard's temperance work we are, as we have always been, in hearty sympathy. We hope to find room soon for an extract from her annual address, which we can heartily commend.

In the future St. Louis, Mo., will be headquarters for the Cross-Bearer's Missionary Reading Circle. A three-year's course of systematic reading and study on missions in all lands. Those who desire to take such a course will please address Rev. Marcus L. Grey, president C. M. R. C., St. Louis, Mo.

"The Great Iron Wheel" No. 2.

A certain Southern Methodist paper is so entirely similar in its spirit and its methods to J. R. Graves's obsolete book, the "Great Iron Wheel," that we think the most appropriate name for it would be The Great Iron Wheel No. 2. This paper, in a recent edition, devotes considerable space to the editor of the NEW ORLEANS ADVOCATE.

It loses its temper completely and uses adjectives in fish-market style. "Unkind," "vicious," "like an idiot," "qualified for the asylum"—these are samples of the epithets which it hurls at us in rapid succession. And what is our offense? We branded as a slander the assertion that the Southern Methodist Church is dominated by rings like the rings which have made American politics a stench in the nostrils of civilization. Only that, and nothing more.

It does not quote us fairly. We said in our article, of two weeks ago, that the aforesaid editor owes it to the church and the world to *prove* its charge or retract it, or else withdraw from the church. In his reply the editor omits the word "prove" altogether. This is the worst sort of garbling. That is the most important word in the whole article.

Whenever the editor of the Great Iron Wheel No. 2 proves his charge, we will retract all we have said about his retracting and withdrawing from the church. Has he proved his charge? Perhaps he thinks so, for there are people in the world who seem to be entirely unable to perceive that there is a difference between proof and assertion. He asserts that there is a ring in the Tennessee Conference and another in the North Georgia Conference; but he has furnished no proof whatever. Of course, everybody knows that there are two factions in the Tennessee Conference growing out of the famous Kelley case; but we hold that it is an egregious misnomer and a grevious offense against good morals to characterize either of these factions as a ring. The term "ring" is a very offensive term. It signifies, as everybody knows, moral corruption. A ring is a body of men banded together to accomplish selfish ends by corrupt methods. Now, we do not believe that the hundred and sixteen members of the Tennessee Conference who voted to sustain Dr. Kelley in his course were or are corrupt men. We believe they acted from honest conviction. And what is true of them we believe to be true of the twenty-five who voted against Dr. Kelley. We believe they are just as honest and just as true as the others.

The Great Iron Wheel No. 2 may have abundant proof of the existence of a ring in the Tennessee Conference; but it has not yet given that proof to the public. Until it does so, we shall, even at the risk of being blackguarded, continue, as we have heretofore done, to believe that the members of the Tennessee Conference are like other Methodist preachers—upright, honorable men.

So far as the North Georgia Conference is concerned, the only proof offered of the existence of a ring there is that some of the appointments do not suit Editor No. 2 of the Tennessee Methodist. Now, of course, this same Editor No. 2 may be a better judge of the needs of the church and the qualifications of men than all our Bishops. Whenever we are convinced of that fact, then, if we should ever again be honored with a seat in the General Conference, we will vote to make him Archbishop, with a general supervision over all appointments. Until we are convinced of this, however, we shall continue as heretofore to believe that our chief superintendents make appointments in the fear of God, and that, although human and therefore fallible, they are as good judges of the qualifications of men as any other body to whom the work of making appointments could possibly be relegated, not even excepting editors and evangelists.

The Christian Index, published in Atlanta, Ga., one of the ablest and most influential Baptist papers in the South, has in its last issue an article in which the writer takes as his text the utterances of Editor No. 2 of the Great Iron Wheel No. 2, and extends a hearty invitation to the poor, Bishop-ridden, ring-cursed Methodists to come into the Baptist fold. He makes a special, earnest, pathetic appeal to the aforesaid Editor No. 2 to go down into the liquid grave. We can not speak for the aforesaid Editor No. 2, but we can assure the Index that it need not provide a fresh supply of water yet a while. The Methodist Church survived the Great Iron Wheel No. 1, and it will survive the Great Iron Wheel, No. 2.

The Gospel Advocate, the leading Campbellite paper of the South, in a recent issue devotes its first page and part of another to Southern Methodism, which it supposes is on the verge of disruption. It bases its opinion on what it reads in the Great Iron Wheel No. 2.

Keeping Good Resolutions.

Who does not at the beginning of each year form good resolutions, and lay new plans for the future? As we review the past, and reflect upon our misdeeds and imperfections, we, one and all, shrink back from the dark picture, and solemnly vow that hereafter our lives shall be fashioned after another pattern. Conscious of innumerable failings and derelictions of duty, humanity finds pleasure in the thought of taking a fresh start in life along with the birth of another year. The liquor lover, the gambler, the profane swearer, each resolves to yield no more to his besetting sin. The prayerless, indifferent church member, too, feels compunctions of conscience, and determines to do better. What man is he, be he saint or sinner, who, after close introspection, does not feel the need of improvement? What righteous person is he who is thoroughly satisfied with himself? What manner of Christian is he who longs not for fresh accessions of grace?

It is well that we should turn over new leaves now and then, especially at New Year; but a sad feature of the case is that our good resolves so quickly come to nought. How few are the persons who have sufficient strength of character to keep their vows throughout the year. Why do so many fall by the wayside while the year is yet young? With some the reason is that their resolutions were only surface-deep. Imagining they were sincere, they deceived themselves; for they never had the real purpose to wholly abandon evil or questionable habits and practices. Partial reformations, as most of us are aware, seldom amount to much. Many a man falls a victim to intemperance and brings reproach upon his family name because he resolves not to touch intoxicants except on election day, the Fourth of July, or Christmas Day. Trifling with sin is like toying with a deadly serpent. Ere we know it we are bitten beyond recovery.

With most persons, however, the true secret of failure in attempts at reformation is trust in self. Good resolutions are meaningless unless they be accompanied with implicit reliance upon the divine power. It is sheer nonsense to talk of thoroughly reforming men without the assistance of God. He it is "who works in us both to will and to do of his good pleasure." Forsaking villanies, lopping off excrescences of character—this is not righteousness. Wicked men often reform because they see disease and death ahead as the result of their evil practices. Public opinion, the fear of the law, and regard for the health not seldom drive men to outward righteousness, so that reformation does not always imply a life of godliness. Some men are honest only so long as it pays to be so. Others are virtuous and clean-mouthed while under observation, but no longer.

Little importance then can be attached to the forms of goodness which do not spring from the fear of God and the desire to please him. "Quitting one's meanness" is not conversion, but is only the initial step thereto. Unless there be a cleaving unto God as our righteousness, our resolutions to lead new lives will be profitless. No wonder that so many give over the struggle after a few weeks or months. Never a prayer do they utter to God for help and guidance. Or if they pray, their petitions are occasional. But what magazines of spiritual power are opened up to the consecrated Christian. He knows that God does not require impossible things of us, that none of us shall be tempted above that we are able. With Paul he is ready to say: "I can do all things through Christ, which strengtheneth me."

The Unchangeableness of the Gospel.

Change is the chief characteristic of the material world. Nature is ceaseless in her activity. The elements are constantly dissolving co-partnership to enter into new combinations and relations with each other. Rivers shift their beds; plains grow up in forests; the winds waft the clouds hither and thither; the rocks and hills are unceasingly being eaten away by the rains and carried down to form new lands; trees and plants perish and decay only to give place to other forms of vegetation. Life springs, as it were, out of the very jaws of death. The forms of animal life now found upon the earth differ vastly from those of earlier geologic ages.

Not only is change the great law of nature, but it is also the law of human progress. It is the chief glory of man that he is ever moving on to higher things. The achievements of to-day will not suffice for the morrow. In all realms, whether of art or literature or science or philosophy or government, there is a species of evolution, the goal of perfection being ever approximated, but not attained. Formerly children were taught their a b c's first; now they learn to read before they know the letters apart. Doctors a few decades back grievously tormented fever patients by limiting the amount of water drunk. What modern physician thinks of withholding nature's universal beverage? The scientists of one age advance theories and reach conclusions which those of a succeeding age completely overturn. Wherever we turn we see change. Laws, customs, languages, governments and nations are alike undergoing transition.

Recognizing the wide-spread dominion of the principle of evolution, men attempt to apply it to the religion of Christ; but here they find it inoperative. Philosophers have supposed that the religions of the world are all evolutions in religious thought, the gospel of Christ being the crowning work, the grand consummation. But on close investigation the analogy breaks down utterly. Sir Monier Williams, a prominent English official, was for forty years a careful student of the so-called Sacred Books of the East. Yet he testifies of Buddhism, Confucianism, and the other pagan religions, that, beginning with a spark of truth, they end in total darkness. The Bible is the only book in the world the teachings of which do not have to be revised to suit the times. Not a single fundamental doctrine of Scripture has been affected by the verbal revisions made by the scholars. The man who accepts Christ has no fear that the conditions of salvation will be changed to keep pace with human progress. "The law of the Lord is perfect, converting the soul."

When we consider the transitory nature of earthly things, and observe the numberless changes going on around us, we are impressed with the great need of something enduring. Political parties are forced from time to time to adopt new platforms and advocate new principles. The preacher of the gospel, however, proclaims the same old, yet ever new theme—"Jesus Christ, the same yesterday, to-day, and forever." The atonement, the resurrection, the judgment, repentance, faith, and love—these are the subjects which the Christian minister in every age discourses upon.

The gospel of Christ has survived the shock of nearly nineteen centuries and the crash of numerous empires. The searchlight of investigation, instead of shaking, has only served to confirm our faith in the world's Redeemer. The great fact of the resurrection of Jesus is more clearly proved to-day than ever before in the world's history. The gospel requirements have not changed one iota since the time the jailer at Philippi cried out: "Sirs, what must I do to be saved?" The same Spirit that on the day of Pentecost came down in such mighty power still broods over men, leading them to repentance, and giving joy and peace to the trusting soul. In the centuries gone by countless millions have died, sweetly trusting in the hope of eternal life, and millions to-day have the same hope "as an anchor to the soul." How true it is that the world by wisdom knows not God. What superstition, what endless groping in darkness characterize the nations as yet unlighted by the revelation of God! Even the "divine" Plato, the most enlightened of the Greeks, sighed for the coming of a being who should illumine what in him was dark.

Christianity bears no surer work of its divine origin than the fact that civilization has not outgrown it. Grand inventions, the spread of knowledge, and the possession of greater liberty have not lifted men out of sin. Humanity needs the regenerating, transforming power of the gospel just as much to-day as when Paul preached the unsearchable riches of Christ in cities foul with corruption and pagan superstition. Though all else should change, in the gospel of Christ we have that which is substantial and imperishable. It has afforded comfort and consolation to men in every age and condition in life. The peasant and the prince, the philosopher and the slave, have alike experienced its joys and its uplifting power. At the stake, in prison, in sickness, in health, in misfortune, in prosperity, in wisdom, and in ignorance, men have rejoiced, and do rejoice in hope of the glory of God.

Stolen Clerical Robes.

Some months ago there appeared at Amite City, La., a man calling himself S. M. Drover, and claiming to be an elder in the Methodist Episcopal Church. His parchments were in due form, and bore every mark of genuineness. By invitation of the pastor he preached frequently at Amite City, and the people were delighted with him. He was a man of fine appearance and pleasing address. He soon received invitations from brethren serving adjacent charges to assist in revival services. In this sort of service he proved a decided success. He captivated the people wherever he went, and many conversions resulted from his ministry. When the Louisiana Conference met in this city, in December, he applied for admission and, being heartily endorsed, he was admitted. On Sunday he was publicly recognized by Bishop Granbery as an elder received from the M. E. Church.

Meantime, however, some things had leaked out concerning him which aroused suspicion in the minds of several brethren. So on Monday morning the vote by which he was admitted was reconsidered, and he was allowed to withdraw his application, which he consented to do as soon as he learned that a fight would be made against him. He still protested, however, that his papers were genuine, and that he would completely vindicate himself in a very few days. As he had given references as to his character, Rev. S. S. Keener at once began an investigation. A communication from Bro. Keener in another column reveals the result.

Either Drover is identical with S. M. Driver, or he is not. If he is, then the penitentiary is the place where he properly belongs. If he is not S. M. Driver, then he is an unmitigated fraud. The Louisiana Conference is to be congratulated upon having so soon gotten rid of such a villain. Our Bishops and Conferences in other sections should be on the lookout, as he will no doubt turn up somewhere else as an expounder of the gospel bearing some other name. He is a taking fellow. He preached at Louisiana Avenue Church during Conference and, as usual, captured his audience, preachers and all, with a few exceptions. It is well to heed the admonition, "Lay hands suddenly on no man."

BOOKS.

AMONG THE ESQUIMAUX; or, Adventures under the Arctic Circle. By Edward S. Ellis, A. M. 317 pages. Illustrated. Cloth, $1.25. The Penn Publishing Co., Philadelphia.

The productions of Mr. Ellis are widely read and deservedly popular, for he has the happy faculty of furnishing the young mind wholesome entertainment as well as instruction. The book before us tells in a graphic way of the adventures of a bluff sailor named Jack Cosgrove, and of two London lads who sailed in the good ship "Nautilus," bound for York Factory, a trading port on the Hudson Bay. The story abounds in thrilling, though by no means improbable, incidents, and is of just the character to delight the average boy's heart. A book so stimulating in its tendency, so elevating in its moral tone, so bright and breezy withal, merits the highest commendation. Attractively printed and bound, and containing a number of beautiful engravings, it is sure to be eagerly read by the young people. Sold by all book sellers, or sent prepaid on receipt of price.

THE WORLD IN THE CHURCH. By J. T. Sawyer, D. D. Barbee & Smith, Nashville, Tenn. Price, 25 cents.

The above work has received hearty commendation from many of the leading men of Southern Methodism, including several of our Bishops. It is an excellent work for preachers to circulate among their members. Sent postpaid on receipt of price.

NOTES.

The address of Rev. S. M. Thames is Aberdeen, Miss.

The address of Mrs. F. P. Little is Port Gibson, Miss.

Presiding Elder Sawyer reports a fine day at Parker Chapel last Sabbath—a full house and several penitents at the altar.

From a private letter from Bishop Haygood we learn that his health is much improved and that he is now on the road to recovery.

On our first page will be found a clipping from the Picayune concerning the Waifs' Home. Read it and see what Bro. Clay is doing in behalf of suffering childhood.

Rev. J. A. Randolph, Greenville, Miss., Jan. 1, 1895: "Please say that my address is now Greenville, Miss. Everything moving off hopefully, and we expect a good year. Come and see us."

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Has been on the market for nearly five years, and cures 98 out of every 100. **Many say it is the only absolute cure.** It is harmless. Price, $1.00 by mail. Order of

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112 Camp Street, New Orleans, La.

Apportionment of the District Stewards to the Various Charges on the New Orleans District for Conference Collections and Presiding Elder's Allowance for 1895.

	Presiding Elder.	Foreign Missions	Domestic Missions	Church Extension.	Conference Claimants.	Bishops.	Centenary & Mansfield.	General Board of Education.	Paine and Lane Inst.
Carondelet	20 per cent of amounts paid pastors in charge	$ 495 00	$168 40	$125 60	$ 211 60	$ 50 00	$ 50 00	$12 50	$ 8 45
Felicity		247 50	84 20	62 80	105 80	25 00	25 00	6 25	4 20
Rayne Memorial		371 25	126 30	93 75	158 70	37 50	37 50	9 35	6 35
Louisiana Avenue		247 50	84 20	62 80	105 80	25 00	25 00	6 25	4 20
Dryades		185 60	63 15	46 90	79 35	18 75	18 75	4 70	3 15
Moreau		148 50	50 55	37 50	63 50	15 00	15 00	3 75	2 55
Algiers		148 50	50 55	37 50	63 50	15 00	15 00	3 75	2 55
Porter Chapel		123 75	42 10	31 25	52 90	12 25	12 25	3 15	2 10
Cape and Gretna		74 25	25 25	18 75	31 75	7 50	7 50	1 90	1 25
Carrollton		74 25	25 25	18 75	31 75	7 00	7 00	1 90	1 25
Pinquemine and Donaldsonville		148 50	50 55	37 50	63 50	15 00	15 00	3 75	2 55
Lower Coast		36 90	12 65	9 35	15 85	2 00	2 00	95	60
Covington		24 25	8 45	6 25	10 50	2 00	2 00	65	40
Thibodeaux		24 25	8 40	6 25	10 50	2 00	2 00	65	40
Totals		$2,350 00	$800 00	$ 93 75	$1 005 00	$234 00	$234.00	$59 50	$40 00

New Orleans, Jan. 2, 1895.

M. O. WOOLFLEY, Secretary Board Dist. Stewards.

Important Notice.

To the Preachers in Charge of the Seashore District, Mississippi Annual Conference—

Dear Brethren: Please announce from your pulpits on your first round, or, at least, early in the year, that all persons who expect to apply for license to preach, at the next District Conference, should make their application for recommendation at the *first* Quarterly Conference, as the District Conference may be held before the second round of Quarterly Conferences are held.

Your brother,

C. A. POWELL, P. E.

Hattiesburg, Miss.

THE GENUINE "BROWN'S BRONCHIAL TROCHES" are sold only in boxes. They are wonderfully effective for Coughs, Hoarseness or Irritation of the Throat caused by cold.

Mississippi Conference Minutes.

The manuscripts were placed in the hands of the printers on Monday, Dec. 24. Assurance is given that the Minutes will be finished and ready for mailing by Jan. 20, at farthest. Up to date very few of the postoffices of the preachers have been furnished. Brethren, where the name of your charge does not plainly indicate the post office, please furnish the name of your postoffice for insertion in the Minutes without delay.

Where changes have been made in the pastoral charges and new circuits have been formed, presiding elders and pastors will please furnish me the number of members, so that I can equitably distribute the Minutes.

C. G. ANDREWS, Sec.

December 28, 1894.

RUDY'S PILE SUPPOSITORY

is guaranteed to cure Piles and Constipation or money refunded. 50 cents per box. Send two stamps for circular and Free Sample to MARTIN RUDY, Registered Pharmacist, Lancaster, Pa. NO POSTALS ANSWERED. For sale by all first-class druggists everywhere. I. L. Lyons & Co., Wholesale Agents, New Orleans, La.

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Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

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Equitable, " " " " " - 40,117,610

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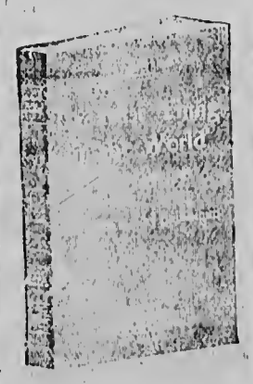

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We know of no addresses more suited to the religious spirit of the time than those of the thoughtful author of "Natural Law in the Spiritual World." They contain no denunciation of blind and rash unbelief; on the contrary, the writer is one of the most helpful and suggestive of the modern school of Christian apologists. He takes his stand on a very broad basis and expounds, earnestly yet logically, the great truths of religion.

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REV. W. C. BLACK, 112 Camp St., New Orleans, La.

Sacrifices Necessary.

The Christian system was inaugurated by an infinite sacrifice on the part of the Son of God. That sacrifice is the key-note to every department of the system. Each separate department is to be carried forward to completion through the self-sacrifice of the workers. Self-denial is the first step in every forward movement in the work of the world's redemption to Christ. In the many enterprises in which the church is engaged to disseminate divine truth self-sacrifice is the most potent factor. There can be no success on any line without it.

Louisiana Methodism has done and is now doing a good deal towards supplying the people with a pure gospel. The self-sacrifice which characterized the work of our fathers and mothers, and which has brought us into so good a heritage, not only adorns the pages of Methodist history in Louisiana, but will have honorable mention in the annals of eternity. We rejoice in so glorious a history, and that we have come into so rich an inheritance. But however glorious our history, and however rich our inheritance, we believe that the grandest of all opportunities is now open to Louisiana Methodism. In the providence of God and by the beneficence of Mississippi Methodism the Louisiana Conference has come into sole possession of a college whose buildings are worth many thousand dollars. Under the joint administration of the Mississippi and Louisiana Conferences Centenary College has built a name and established a character known far and wide. In all these years a quiet, solid work has been done in Christian education, and it has told for good on the welfare of both States. This institution is now the property of Louisiana Methodism, and our opportunity is now before us, not only to sustain it, but to build it into grander proportions that it may do a larger and more glorious work.

The history of Louisiana Methodism does not show a good record in the matter of Christian education. We seem not to have a clear apprehension of its value to us as a church. So little have we seemed to appreciate it that very few of our people have ever given any considerable sum of money to foster it. As far as I know, but one person has ever given as much as five thousand dollars at one time to the cause of Christian education. And yet there are Louisiana Methodists who are worth many thousands of dollars! The church has been expecting these rich folks to endow her college, and the expectation has been a vain one. It is not worth our time to indulge any longer in the illusions of that hope. The poor Methodists of Louisiana are the heirs to the grand opportunity upon which the rich Methodists would not enter. The rich have refused the honor and the crown of reward. Now let the poor do the great work and earn the honor and wear the crown.

Can the poor build up the cause of Christian education? Christian men and women, whose hearts glow with love to God and whose lives are strong in helpfulness to their fellow-men and women, can make a grand success of any good thing they attempt. In this case poverty itself enhances the value of the opportunity open to them, because it affords a field for self-denial, and self-denial is a fundamental principle in Christian action and life. In sustaining and enlarging and equipping Centenary College for a wider usefulness the poor Methodists of Louisiana have the best opportunity for the practice of self-sacrifice that will, perhaps, ever come to them. Will they close with the opportunity and make a grand success of our college?

I know these are hard times; but the question is, Can we afford not to have a Christian college, where our boys shall be educated under the fostering care and guidance of our own church? "The poor can't give much." The little which is given through self-sacrifice is worth more and will go further and do more and last longer than a millionaire's thousands. A college that is built up by the self-denials and prayers and sympathies of poor Christians, because they want to honor God and bless the church and benefit the State by sending forth men educated after a Christian model, will be a power for good long after the builders have reaped the reward for their self-sacrifices in the heavenly mansions. The very hardness of the times, then, can be converted into a glorious means of grace, for when are self-sacrifices more dear to our Lord than when we make them out of the very midst of our deep poverty? The opportunity is ours, and our poverty enhances its value and thus augments our responsibility in the matter.

Many of our people have given already their notes as an endowment fund, and the college has been sustained by the interest—which—these—notes—bear. But the interest on these notes has come in so slowly that we find ourselves very much embarrassed, and a fear is growing that we may not be able to weather the storm. Here is an opportunity for self-denial on the part of the givers of these notes. The college can't get along without that interest. By a little self-sacrifice every giver of a note can send that small interest. Take the example of a brother in Missouri in a like situation. We clip from the St. Louis Advocate, of recent date, this editorial note:

We paid this week the last dollar of the $500 subscribed to the new college building at Fayette, 8 per cent. interest in bank to the contrary notwithstanding. But we had better pay this interest on a small amount than for such an important enterprise to be hindered. Missouri Methodism ought to put on sack cloth and ashes for our miserable, miserly, meanness in dealing with educational institutions. Borrow the money, brother, and pay your subscription, and you will feel better. We speak from experience.

We urge all our friends to do something of this kind, and to do it quickly. If we can get through this session without breaking down, the success of the college is an assured fact. Now, let everybody help us, be it ever so little, and we will snap our fingers in faces of all the croakers, and thank God and take fresh courage.

C. W. CARTER.

Centenary College, Jackson, La.

The Way to reach catarrh is through the blood. Hood's Sarsaparilla, by purifying the blood, removes the cause of the disease and permanently cures catarrh. Take only Hood's.

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Drover—Driver.

MR. EDITOR: The following letter from Rev. John Coyle, D. D., presiding elder of the San Francisco district, the referee of Rev. S. M. Drover, will explain itself:

20 Liberty St.,
San Francisco, December 18, 1894.

Rev. S. S. Keener—

Dear Bro: Your communication is just at hand. Never heard of Rev. S. M. Drover, (Driver). Therefore if he holds a recommendation from me, it is a forgery. Rev. S. M. Driver was a member of our Conference. He ran off with a woman and left his wife and children destitute. He was tried, suspended, and at the last session of our Conference expelled. That is all I know of him. The woman left him after they had lived together some time. Fraternally yours,

JOHN COYLE.

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Use Horsford's Acid Phosphate.

When night comes, the literary and active business man's brain is hungry from the exhausting labor of the day. Horsford's Acid Phosphate quickly supplies the waste of tissue, and refreshing sleep results.

New Orleans Christian Advocate.

The following is an extract from the report of the Committee on Publishing Interests at the last session of the Mississippi Conference:

Our own Conference organ, the NEW ORLEANS CHRISTIAN ADVOCATE, under editorship and management of our brother, Rev. W. C. Black, D. D., demands and deserves our heartiest commendation and support. We are happy to be able to say that the ADVOCATE is one of the best family papers published. We believe that our Methodism would be wonderfully advanced in Mississippi if this ADVOCATE could be put into the homes of all our people; for we can not imagine a true, intelligent Methodism possible without the information concerning the church which we get only from such Conference organs as the NEW ORLEANS CHRISTIAN ADVOCATE.

Baldness is either hereditary or caused by sickness, mental exhaustion, wearing tight-fitting hats, and by overwork and trouble. Hall's Hair Renewer will prevent it.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE ALTAR.

(Exodus xxx, 1-10; Rev. viii, 3.)

"Altar" is derived from two Latin words, *alta ara*—elevated place. Among the heathen the place of worship was usually on high summits. See Elijah and the priests of Baal offering up sacrifices on Horeb.

1. In the New Testament church the altar—the material altar—is superfluous.

(1) No material sacrifices are required at our hands. Christ was once offered for the sin of all men. The altar a cross.

(2) The incense offered was symbolical of prayer. Now the altar is in the heart of believers. Christians commune with God as friend with friend.

2. In the Roman Catholic Church, and in churches aping the former, the Jewish altar is maintained. The error is palpable and easily understood.

(1) The Catholics adhere to transubstantiation. That is, they believe that in the Holy Eucharist the bread and wine are actually converted into flesh and blood of Christ. This being accepted, the administration of this sacrament would be tantamount to offering up sacrifice.

(2) This being accepted, their ministry is properly called priesthood. The Roman Catholic clergy are called priests.

(3) As a rule, the heathen custom is observed of locating the altar in the eastern portion of the house of worship.

(4) Devoid of the life of the Holy Spirit, the Jewish perpetual lamp is kept burning on the altars. Adhere to material oil and light.

(5) Not understanding the design of incense, the burning of incense before the altar is observed to this day.

3. Among Protestant Christians the habitual practice of holding family worship is symbolically called "family altar." The families are the nuclei of society. If the former are pure, the latter, too, partakes of that character. Habitual family prayer is a sacred duty.

(1) It creates a sacred halo around wedlock.

(2) Preserves peace and good-will among husband and wife, parents and children, employers and employees.

(3) Renders home life charmingly beautiful.

(4) Wins the entire family for Christ and the church.

(5) The saints of all ages have highly appreciated family prayers.

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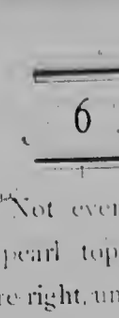

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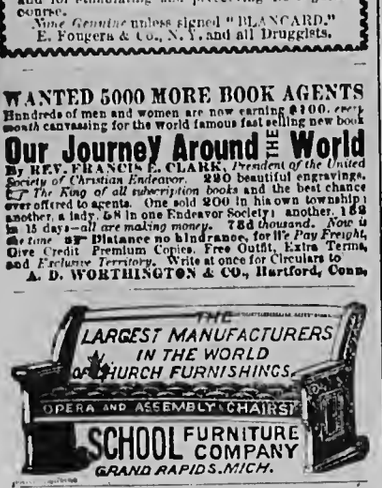

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Home Circle.

THE SCHOOL-HOUSE SPRING.

My feet to-day have found the way
Down to the mossy brink,
Where, five and thirty years ago,
The grand old arch of oak below,
We children knelt to drink.

And pictured there saw faces fair
Uplifted to our view,
While beckoning boughs allured our sight,
Through swaying avenues of light,
To heaven's unsullied blue.

But now alone, lo no one known,
I kneel by vacant places;
And through the vistas stretched below
See far-off skies of long ago
That hide my playmates' faces.

O spring, so still, nor good nor ill
With thee is hid or hushed;
Thou that didst glass my childhood's grace,
Dost mirror now a bearded face,
With sin's slow fever flushed.

Who shall recast the mounded past,
And give me then for now?
Bring back the early mourned from thence,
And set the seal of innocence
Once more upon my brow.

I only know that waters flow
Beyond the sun-lit spaces,
Where, nevermore athirst to drink,
I yet may bend above their brink,
And see the dear, lost faces.

—New York Observer.

Decreasing the Moral Hazard.

Faithful parents are chiefly anxious for the moral welfare of their children. The cautious father and mother are constantly building over against the child's moral danger in direct influences for good and in the effort to provide an environment which shall appeal only to the better nature. Perhaps no influence goes so far for good or for ill as the kind of reading which is found in the home. What the young read is quickly reproduced in character. Here the religious press enters upon its highest mission. The religious journal, dropping into the home each week, with its modicum of thought and light for each member of the family, is especially serviceable in decreasing the children's moral hazard. In the most sluggish home the religious weekly awakens conversation and discussion and inspires to nobler living. The Religious Telescope thus forcibly corroborates these suggestions:

"The regular weekly visits of a live religious paper in a home where children are growing up is a molder of character for good, the power and value of which it is impossible to compute. Young people grow up very largely the creatures of their environment. Surround the children with the influences of a pure, harmonious, attractive home, well supplied with wholesome religious reading matter, and they, in nearly every case, will grow up noble-minded, honest, upright citizens. But let the home be low, coarse, vile, unattractive, supplied with dime novels and vulgar, fictitious reading matter, and they are almost certain to grow up with low ideals of human life, and fall into the ways of vice and crime. Now this is not a mere whim or fancy, but the statement of a fact of vital importance to parents—a fact which experience has demonstrated in thousands upon thousands of instances; and they are the truly wise, kind parents who recognize this fact, make their homes pleasant, and supply their children with a good religious paper. The minds of children are naturally active. It is right that they should be so. They are like a dry soil thirsting for the dews and the refreshing showers. They must, they will have something to feast upon. If good reading matter is not put within their reach, they will sooner or later supply themselves with that which is vicious. If home is not made pleasant and attractive, they will drift out into vile associations. If what they read is debasing, and those with whom they associate are corrupt, they are sure to fall in love with these things, and drift down to ruin. . . . The only safeguard against such a disaster is in the course indicated above. Fathers, mothers, are you supplying your boys and girls with a good religious paper and good books? If you are, they will not fail to rise up and call you blessed."

Plain Speaking.

There are people who take great credit to themselves for their extreme plainness of speech, which they fancy to be a sign of sincerity. "I say precisely what I mean," one of these persons will calmly tell you, intimating, in most cases, that what they meant was disagreeable and likely to hurt somebody's feelings, but that they had too much strength of mind to hesitate on that account. It never occurs to these well-intentioned, but brusque and overcandid souls, that it is not an absolute necessity always to speak, that there are times when silence is golden.

We are not called upon invariably to pronounce judgment on our fellow-creatures. Often we are not in possession of all the facts in a given case, we do not know the circumstances, we can not accurately discern motives, and our conclusions, being based on imperfect acquaintance, and being formed by fallible minds, are wholly erroneous. This is especially so when we have a grievance, when we think that we have been neglected, when our vanity or our self-love has been wounded. By hasty speech we may become guilty of great injustice; we may plant the seeds of distrust and suspicion or trample friendship under foot.

There is no insincerity in saying a pleasant thing, for there is fortunately always one point of view from which some pleasant word is justifiable. In that beautiful twelfth chapter of Romans, which formed the basis of a blessed lesson in the Sabbath-school, a consecration of our whole selves to God found its natural outcome in a tender and thoughtful altruism. As Christians, we are in duty bound to forget ourselves and to live for and with others, in all gentleness, sympathy and courtesy. "In honor preferring one another!" Can there be a nobler rule for daily life at home and in society?—Selected.

A Good Name.

A young man does not always find it easy to get on in the world without education or family influence, or personal friends, or property, or health; but he will find in the long run that it is far easier for him to make his way among men without any or all of these advantages than to make substantial progress in the world without the reputation of a good character, even though he has all these other possessions. Character stands for something everywhere, in spite of its frequent slightings. Men who are themselves lacking in a good character appreciate and value it in others. A band of robbers would want an honest treasurer.

The young man whose word can not be believed, whose honesty is not above suspicion, and whose personal life is not what it ought to be, is not the young man that the business world has open places for. He may have health, and wealth, and family position, and a host of friends, but if he is without character he is at a disadvantage in every position in life. When a young man who has lost his good name makes an honest effort to recover it, he finds that his way upward is a hard one—a great deal harder, in spite of all other helps, than it would have been if he had made a right start without these helps. Friends are comparatively powerless in their efforts to win confidence for one who has proved himself unworthy of it on former occasions. Then it is that the young man is likely to realize as never before that "a good name is rather to be chosen than great riches," even as a worldly investment. Because it is so hard to get on without a good name, or to regain it when once surrendered, every young man who has that possession ought to count it above price, and to have a care lest he lose it.—Sunday-School Times.

A Sunny Face.

Wear it. It is your privilege. It has the quality of mercy—it is twice blessed. It blesses the possessor, and all who come under its benign influence. It is a daily boon to him who wears it, and a constant, ever flowing benediction to all his friends.

Men and women, youth and children seek the friendship of the sunny-faced. All doors open to those who smile. All social circles welcome cheerfulness. A sunny face is an open sesame to hearts and homes. By it burdens are lightened, care dispelled, sorrows banished, and hope made to reign triumphant where fear and doubt and despondency held high carnival. Your own life will be sweetened, your own joys heightened, by your perennial heaven lighted sunny face. Get the glow and radiance from such nearness to the throne as God permits to his own. Bring from a holy and divine communion a face luminous with happiness, and let it glow and shine on all around.

A little child on the street of a great city, wishing to cross at a point where the surging throng and the passing vehicles made the feat dangerous to the strong, and especially so to the weak, paused, hesitated, and then asked a sunny-faced gentleman to carry her across. It was the sunny face which won the child's confidence. Childhood runs into the arms of such.

The Woman's Era.

Within Her Sphere She Reigns Supreme.

Woman claims her own. Her field widens constantly. Every day brightens her prospects. Her progress foreshadows the greater triumph at hand. Emancipation and equality are her positions in the years to come.

Prophetic of final victory were her achievements at the World's Fair. At her shrine there erected the nations bowed. The lesson taught at the "Woman's Building" will last "till time shall be no more." Their enlightening influence will be felt around the globe throughout the dawning century.

Only less memorable were the honors gained at the Fair by

Dr. Price's Cream Baking Powder

The highest award conferred on this peerless preparation, is a fitting accompaniment of the laurels won by the women of America.

Religion and Hygiene.

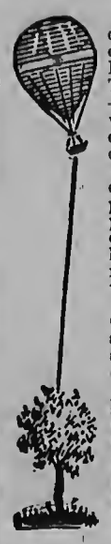
It may be truly said that hygiene is a prescription of God, written large in life, history, nature and Scripture, which needs not a graduate of pharmacy to decipher. This prescription, we may venture to say, is, in part at least, pure air, clean thoughts, pure hearts, good food and obedience to law. To decline the prescription may be said to be to insult God, and to take one's self from under the care of the great Physician.

In so far as science is a correct transcript of nature, it also is from God—is but "thinking his thoughts after him"—and its clear teaching of the need to observe natural law is a religious duty also. The unclean liver met stern rebuke, not only under Moses, but he does so in all places and ages under God's natural laws. God arrests him, and destroys by agency of second causes, as surely as if patent miracle were called in to effect the work. To breathe bad air, to have unwashed bodies, is to violate eternal law. To crowd families where there is not "room to be virtuous" is to sin—to breed sin—and almost compel crime. To sell putrid meat and market rotten vegetables is to violate the laws of the universe. It might seem novel to arraign a man doing these things, not for neglecting a city statute, but for breach of the law of God, but in reality such would be his sin.

The familiar excesses of drunkenness, and the like, have long been understood as coming within the laws of religious hygiene, and for more than a hundred years the English-speaking people have had the proverb, "Cleanliness is akin to godliness," but our age is beginning to extend the circle and to bring the whole of life within its circumference. As men are likely to better observe rules, the higher their obligation, we may expect that the recent clearer perception, that correct hygiene is not merely a matter of one's personal desires, but takes on a certain sacred obligation, will have a wide regenerative effect. In these matters we hope that communities will cease to consider the items of expense in introducing hygienic conditions, and will consider first the importance of carrying out those conditions that are prescribed by the great Physician. The highest source of hygienic measures is the recognition of their religious aspect; that the laws of bodily well-being are the laws of God; that he favors their observance and is against their breach; that individuals, communities and nations are bound, by eternal obligation, to observe these laws, and so to promote their welfare.

Some public opinion is even now in process of creation as will brand all unhygienic conditions and make it shame for communities and individuals to tolerate them. Man is a delicate piece of mechanism, viewed from the physical side, and nothing short of the most careful, and rigid inspection of, and attendance to, the laws of well-being can promote it.

Goethe has said that "life is like a game of chess, and that the laws of nature are the laws of the game." The laws of God, in the human body, are surely the laws of the game, for men in regard to bodily condition. Absorbed in the present, and unready to be much concerned about those who are to come after us, this connection of hygiene with religion impresses the duty to pass on a clean and sanitary world to the generations to whom it will belong when our day is over, and that untainted bodies, uncorrupted blood, unvitiated conditions, are owed by us to the future. As we see cities cleanse themselves, and throw their guardianship over the streams to protect from taint; as we see the laws of health taught more carefully and widely than ever before, and writers on all sides vigorously appealing for improved sanitary arrangements; as we see nations exercising the quarantine for public protection; as we see food inspected and a great blaze of light thrown upon how men should care for the bodily life—we send a salutation across the ages to Moses, who did more than Æsculapius or Hippocrates, for he recognized and taught that hygiene has an outlook toward God, and that to observe the laws of sanitation is in so far to obey God; and, above all, we recognize that the Spirit of him who spent so much of his time on earth in healing bodily disease is reaching out more and more toward health in this far-away time.—Herald and Presbyter.



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To connect direct at Avondale (suburb of New Orleans) with the Southern Pacific's new, fast, solid vestibule train, the "Sunset Limited," for Houston, San Antonio, El Paso, Los Angeles and San Francisco. This car for
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The physiological effects produced by a single dose of Cerebrine are acceleration of the pulse with feeling of fullness and distention in the head, exhilaration of spirits, increased urinary excretion, augmentation of the expulsive force of the bladder and peristaltic action of the intestines, increase in muscular strength and endurance, increased power of vision in elderly people, and increased appetite and digestive power.

Dose, five drops. Price, two drachms, $1.
THE COLUMBIA CHEMICAL CO.
Washington, D. C.
Send for Book. 101

Week of Prayer of the Woman's Parsonage and Home Mission Society.

An inadvertently the Board of Missions of the Woman's Parsonage and Home Mission Society selected the same time—viz, the second week in February—as the time for their anniversary exercises, it has been deemed wise by the latter to change the time of their annual services to the corresponding days in March, viz, 6-10. Each Auxiliary is requested to observe this special season of prayer; to secure, if possible, a sermon on home missions for Sabbath morning, March 10, and an open meeting of the society for the night service. Copies of the program for the latter can be secured by writing to the general secretary.

By order of the Central Committee.
MRS NATHAN SCARRITT,
General Secretary.

Asthma can't be cured? Oh! yes it can. Dr. Davis' Compound Syrup of Wild Cherry and Tar will do it. I know it because it gave me relief. Every winter I was troubled with asthma, especially if the weather was damp, suffering severely. I took about six bottles of Davis' Wild Cherry and Tar, and am completely cured. It is the remedy for asthma. CHAS. HEINES, 5004 Chippewa Street, New Orleans, La.

Dr. Davis' Compound Syrup of Wild Cherry and Tar is a sure and speedy cure for coughs, colds, catarrh, bronchitis and consumption, and gives immediate relief in cases of croup and whooping-cough. Try it. One dollar bottles hold two and a half times as much as a 50c. bottle.

It is true wisdom to speak but little of the injuries you have received, or the good deeds you have done.—Christian Leader.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures nightsweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

MARRIAGES.

PATTON—LEE.—At the residence of Dr. Lee, Kosciusko, Miss., Dec. 26, 1894, by Rev. Thos. Cameron, Mr. N. E. Patton, of Shuhuta, Miss., to Miss Eddie Lee, of Kosciusko, Miss.

MORGAN—KELLEY.—At the residence of the bride's parents, Eola, La., Dec. 26, 1894, by Rev. Jno. B. Kent, Mr. Ivey F. Morgan to Miss Lula Kelley, all of Avoyelles parish, La.

BASS—O'QUINN.—At the residence of the bride's parents, Hassville, La., Dec. 24, 1894, by Rev. Jno. B. Kent, Mr. James W. Bass to Miss Zolla O'Quinn, all of St. Landry parish, La.

BERRY—BROOKS.—At the residence of the bride's parents, Westville, Simpson county, Miss., Dec. 27, 1894, by Rev. J. C. Ellis, Mr. O. E. Berry and Miss Laura Brooks, all of Simpson county, Miss.

LILLY—ALFORD.—At the residence of the bride's parents, near Gallman, Miss., Dec. 26, 1894, by Rev. R. W. Bailey, Mr. J. E. Lilly and Miss Kate L. Alford.

ANDING—ROBERTSON.—At the residence of the bride's mother, McNair, Miss., Dec. 5, 1894, at 8 P. M., by Rev. Ira B. Robertson, Mr. Prentiss I. Anding to Miss Ellene I. Robertson, all of Jefferson county, Miss.

BRAZIER—LEGGETT.—At the residence of the bride's father, Mr. John Leggett, Clarke county, Miss., Nov. 14, 1894, by Rev. W. W. Moore, Mr. Green Brazier, of Wayne county, Miss., to Miss Addie Leggett.

JONES—CHAPMAN.—In the Methodist Church, Waynesboro, Miss., Dec. 24, 1894, by Rev. W. W. Moore, Mr. Marshall S. Jones and Miss Hennie Chapman, both of Waynesboro, Miss.

HUFFAKER—REDDING.—In Hazlehurst, Miss., Dec. 19, 1894, by Rev. R. W. Bailey, Prof. Z. C. Huffaker, of Bristol, Tenn., and Miss Carrie Redding.

PERRETT—MARCHETTI.—At the residence of the bride's parents, Hazlehurst, Miss., Dec. 25, 1894, by Rev. R. W. Bailey, Mr. J. P. Perrett and Miss Mary Marchetti, both of Hazlehurst.

McLEHANY—DILLARD.—At the residence of the bride's parents, near Hazlehurst, Miss., Dec. 24, 1894, by Rev. R. W. Bailey, Mr. W. L. McLehany and Miss Belle Dillard.

BABB—McANULTY.—At the residence of the bride's father, near Kossuth, Miss., Dec. 12, 1894, by Rev. D. W. Babb, Mr. Eugene T. Babb to Miss Mittie Lee McAnulty.

NABORS—TATE.—At the residence of the bride's step-father, Mr. Charles O'Kelley, Dec. 16, 1894, by Rev. H. M. Young, Mr. S. M. Nabors and Miss Eugenia Tate, both of Tippah county, Miss.

STANDFORD—TIGRET.—At the residence of the bride's father, Mr. H. P. Tigret, Dec. 24, 1894, by Rev. H. M. Young, Mr. Frank Standford and Miss Della Tigret, both of Tippah county, Miss.

CROCKETT—CAMPBELL.—At the residence of the bride's parents, Vicksburg, Miss., Dec. 21, 1894, by Rev. W. H. Lewis, Mr. W. A. Crockett, of Rolling Fork, Miss., to Miss M. Allee Campbell, of Vicksburg.

SULLIVAN—CARUTHERS.—At Como, Panola county, Miss., Tuesday evening, Dec. 18, 1894, by Rev. W. T. J. Sullivan, Prof. J. Magruder Sullivan, of Centenary College, Jackson, La., to Miss Pattie Caruthers, daughter of Dr. and Mrs. C. K. Caruthers, of Como, Miss.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.
N. Miss. Conf., Mrs. G. L. Lipscomb, Como, Miss.
Miss. Conf., Mrs. E. D. Jones, Carlisle, Miss.
La. Conf., Mrs. Mattie H. Morrison.

Salutatory.

The editor of the NEW ORLEANS CHRISTIAN ADVOCATE has kindly placed at the disposal of the Missionary Societies of the three Conferences named above a column of his paper to be edited weekly by the editors named, each acting for a month at a time. We are sincerely grateful for this kindness, and gladly embrace this opportunity of bringing our work prominently before the women of our church within these three Conferences. The greatest source of weakness and indifference in our workers is the lack of information concerning the progress and needs of the work, and while we are conscious that our societies are not as strong numerically as they should be, we are fully persuaded that were the members we now have as fully informed on the progress of the work in the various fields and the many needs of the work as they should be, there would be more enthusiastic work for missions, more loving interest in missions, and more liberal giving to missions—all of which would cause such progress in the work abroad as has not been dreamed of. Could our women be impressed with the marvelous blessings that crown their lives because of the religion of our Lord Jesus Christ, and contrast with these the hard, loveless lives of their sisters who sit in heathen darkness, surely they could withhold no part of their hearts, their time, their energies nor their earthly store that is needed in this great work.

The editors of this column sincerely desire the prayers of the women who shall read this column, that, under God, it may be the means of stimulating our workers at home to more devoted service for our Lord, and of arousing those who feel no interest to see the great need of their help in the work.

Two considerations especially move us to place this weekly column before the women of our church:

In the first place, it enables us to obtain much more information as to the workings and needs of the Auxiliaries within the bounds of these three Conferences than it is possible for us to obtain otherwise. Our Woman's Missionary Advocate can not be praised too highly. It should be read by every member of the Woman's Missionary Society in the M. E. Church, South; but it can not possibly give much space to the local workings of every Auxiliary within thirty-five Conference Societies, and be published monthly. This column published weekly, and confined to three Conference Societies, will supplement the work of the Woman's Missionary Advocate by giving us an opportunity to know much of the work of the Auxiliaries of these three Conferences, and for much interchange of thought as to the best means of work, and suggestions as to the solution of difficulties that continually confront us. To this end we invite through this column reports from the local Auxiliaries of the work being done and the progress made, also questions concerning any obstacles which you may find in your local work. These reports or questions can be sent to your respective Conference editors, who will have them published as their time comes. We also ask the careful attention of each individual member to the contents of this column, that you may promptly furnish any information which you, from experience in the work or from reading, may have obtained. The editors desire the earnest co-operation of all that our column may be a means of help to all.

Our second reason for editing this column is that there are many members of our missionary societies into whose homes only one church paper comes; some not being able to take more, others thinking so. Through this column we desire to furnish these members as much information as possible, keeping them fully in touch with the work, that those who are unable to take the Woman's Missionary Advocate may not be left without any help in this line, and that those who are able, but do not know it, may be aroused to seek more extensive missionary reading.

To each member and each Auxiliary we extend a New Year's greeting, and pray that this may be a year of great and successful work for the Master.

PIMPLES

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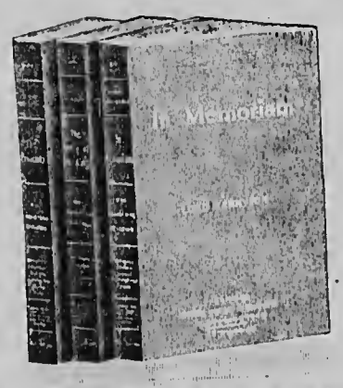

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FIRST ROUND.

Potts' Camp and Myrtle, at Potts' C.,Jan.	5, 6
Waterford, at Lebanon	12, 13
Holly Springs circuit, at Pleasant G..	19, 20
Olive Branch at Centre Point	26, 27
East Holly Springs, at Mount Hope..Feb	2, 3
Red Banks at Wesley Chapel	9, 10
Cornersville, at Bethlehem	16, 17
Mount Pleasant, at Mount Pleasant..	23, 24
Ashland at Salem ....Mar.	2, 3
Pontotoc	9, 10
Abbeville	16 17

District stewards will meet in the Methodist Church Holly Springs, Monday, Jan. 7, at 9 A M

J. D. CAMERON P. E.

ABERDEEN DIST.—FIRST ROUND.

Tupelo station....Jan.	5, 6
Okolona circuit	10
Okolona station	12, 13
Verona and Nettleton	12, 20
Prairie circuit	26, 27
Houston and Wesley....Feb.	2, 3
Buena Vista	9, 10
Shannon	16, 17
Saltillo	23, 24
Nettleton	26
Fulton	25
Tremont	2?
Amory and Smithville....Mar.	2, 3
Quincy	6
Aberdeen circuit	8

The district stewards of the Abereeen district will meet at Okolona, in the Methodist Church, 11 o'clock, Jan. 11, 1895.

S. M. THAMES, P. E.

COLUMBUS DIST.—FIRST ROUND.

Starkville....Dec.	30
Macon ....Jan.	5, 6
Crawford	11
Columbus	12, 13
Starkville circuit	19 20
Columbus circuit	26, 27
Brooksville....Feb.	2, 3
West Point	9, 10
Tibbee	16, 17
Sturges	23, 24
Ceda Bluff ....Mar.	2, 3
Hebron	9, 10
Shuqualak	16 17
Macbulaville	23, 24

District stewards will meet at Artesia, Tuesday, Feb. 12, at 11 o'clock A. M.

T. G. WIER, P. E

WINONA DIST.—FIRST ROUND.

Valden....Jan	12, 13
Carrollton station	19, 20
Greenwood station	26 27
West....Feb	2, 3
Winona circuit	2 10
Carrollton circuit	16, 17
Indianola and Falconia	23 24
McNutt....Mar.	2 3
Sidon	9, 10
Brooklyn and Dublin	13, 17
Black Hawk	23, 24

The district stewards will please meet me at the Methodist Church in Greenwood, Jan. 26 at 11 A. M. As I have no plan of the district, the preachers on circuits will please write me the place of their first Quarterly Conference. My address for the present is Holly Springs, Miss

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FIRST ROUND.

Summit, at S.....(11 A.M Fri)..Jan.	4
Adams, at A	5, 6
Crystal Springs.....(7 P. M.)..	9
Caseyville, at Sweetwater	12, 13
Brookhaven.....(7 P. M.)..	16
Martinsville, at Union Chapel	19, 20
Hazlehurst.....(7 P. M.)..	20.
North Wesson	26, 27
Wesson.....(7 P. M.)..	27
Gallman, at Bethesda....Feb.	2, 3
McComb City .....(7 P. M Fri)..	8
Whitestown	9, 10
China Grove, at Holmesville	16, 17
Magnolia and Osyka, at M	23, 24
Providence, at Bahala....Mar.	2, 3
Pleasant Grove, at Williams	9, 10

R. D. NORSWORTHY, P. E.

SEASHORE DIST.—FIRST ROUND.

Purvis, at Purvis....Jan	5, 6
Hattiesburg, at Hattiesburg	12, 13
Columbia, at Columbia	19, 20
Nicholson, at Nicholson	26, 27
Pearlington and Logtown, at P....Feb	2, 3
Biloxi, at Biloxi	2, 10
Moss Point ....Sun. night ..	13, 17
Escatawpa, at Mt. Zion (Sun. 11 A. M.).	16, 17

District stewards will meet at Biloxi in the Methodist Church, on Wednesday, Feb. 13, 1895. A full attendance is urgently requested and earnestly desired.

C. A POWELL, P. E.

BRANDON DIST.—FIRST ROUND.

Morton and Forest, at Morton....Jan.	5, 6
Newton and Hickory, at Hickory	12, 13
Lake, at Lake	19, 20
Decatur at Decatur	26, 27
Walnut Grove, at Walnut Grove....Feb.	2, 3
Carthage, at Carthage	2, 10
Clarksburg, at New Providence	16, 17
Shiloh, at John's	23, 24
Raleigh, at Raleigh	28
Westville, at Westville....Mar.	2, 3
Brandon station	2, 10
Steen's Creek and Mis, at Marvin	16, 17
Hillsboro, at Oak Grove	23, 24
Homewood, at Homewood	28
Trenton, at Gasque	29
Montrose, at Montrose	30, 31

C. MCDONALD, P. E.

NATCHEZ DIST.—FIRST ROUND.

In Part.

Natchez Jefferson Street....Jan.	5, 6
Natchez, at W. C	6, 7
Barlow, at Rehoboth	12, 13
Fayette, at Fayette	19, 20
Woodville	26, 27

District stewards will please meet me at Gloster, Jan. 15, in the Methodist Church, at ten o'clock. The preachers are invited to be present.

L. S. JONES, P. E.

ENTERPRISE DIST.—FIRST ROUND.

Shubuta....Jan.	5, 6
Waynesboro and State Line	12, 13
Pachuta	19, 20
Vossburg	26, 27
Heidelburg....Feb.	2, 3
Ellisville and Laurel	9, 10
Eastabuchie	16, 17
Mathersville and Mission	23, 24
Waynesboro circuit....Mar.	2, 3
Leakville	9, 10
Williamsburg	16, 17
Mount Carmel	23, 24

Pastors will please let me know immediately where their Quarterly Conferences are to be held. District stewards will meet in the Methodist Church at Enterprise, Wednesday, Jan. 16, at 2 A. M.

L. CARLEY, P. E

VICKSBURG DIST.—FIRST ROUND.

Vicksburg—Crawford Street....Jan.	5, 6
South Vicksburg	6, 7
Edwards	12, 13
Bolton, at Bolton	19, 20
Port Gibson	26, 27
Harriston, at Pine Ridge....Feb.	2, 3
Hermanville, at Hermanville	9 10
Utica, at Utica	16, 17
Rocky Springs, at Rocky Springs	23, 24
Mayersville, at Beulah....Mar.	2, 3
Rolling Fork, at Rolling Fork	9, 10
Warren, at Wesley Chapel	16, 17
Mt. Olivet, at Bentonia	23, 24
South Warren, at Willis' Chapel	30, 31

The district stewards will meet in Crawford Street Church Vicksburg, Jan. 4, at 10 A. M. A full attendance is requested, and homes will be provided for all who come by Dr. Andrews.

J. M. WEEMS, P. E.

JACKSON DIST.—FIRST ROUND.

In Part.

Jackson—First Church....Jan.	6
Jackson—Capitol Street	8
Canton	12, 13
Benton circuit, at Benton	12, 20
Yazoo City	26, 27
Terry circuit, at Terry....Feb.	2, 3
Yazoo circuit, at Mount Carmel	9, 10
Flora circuit, at Flora	16, 17
Madison circuit, at Madison	23, 24

District stewards' meeting will be held Feb. 27, at 2 P. M., at Capitol Street, Jackson.

E. H. MOUNGER, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FIRST ROUND.

Lafayette....Jan.	2, 3
Washington, at Washington	5, 6
Indian Bayou, at Indian Bayou	9
Crowley	10
Lake Charles	12, 13
West Lake	15
Sulphur Mine, at S. Mine	17
Franklin	19, 20
Jeanerette, at Jeanerette	22
Morgan City and Berwick	26, 27
Patterson, at Patterson	29
Abbeville, at Abbeville	31
New Iberia....Feb.	2, 3
Teche circuit, at St Martinsville	5
Grand Chenieres, at Leesburg	9, 10
Lake Arthur, at Lake Arthur	14
Prudhomme, at Roberts Cave	16, 17
French Mission—Cane Island	20

The district stewards will meet at Lafayette, Jan. 3, at 2 o'clock.

H. O. WHITE, P. E.

ARCADIA DIST.—FIRST ROUND.

Downsville, at Downsville....Jan.	5, 6
Farmersville, at Farmersville	12, 13
Minden, at Minden	19, 20
Valley, at Pleasant Valley	26 27
Ringgold, at Andrew's Chapel....Feb.	2, 3
Bienville, at Mill Creek	9, 10
Lisbon, at Lisbon	16, 17
Summerfield, at Harmony	23, 24
Vienna, at Vienna....Mar.	2, 3
Ruston, at Ruston	9, 10
Vernon, at Oak Ridge	16, 17
Gansville at Gansville	23, 24
Homer, at Homer	30, 31
Arcadia, at Arcadia....Apr.	6, 7

The district stewards' meeting will be held in the church at Arcadia, Thursday, Jan. 31, at 10:30 A M.

J. D. HARPER, P. E.

BATON ROUGE DIST.—FIRST ROUND.

In Part.

Wilson, at Wilson....Jan.	5, 6
Slaughter, at Slaughter	12, 13
Clinton, at Clinton	13, 14
Bayou Sara, at Thompsons	19, 20
Jackson, at Jackson	20, 21
Baton Rouge, at Baton Rouge	25
Ascension, at Antioch	26, 27
Gross Tete, at Colton....Feb.	2, 3
East Baton Rouge, at Deer Ford	2, 10
Zachrie, at Zachrie	10, 11

District stewards will meet in Clinton, Monday, Jan. 14, at 2 P. M. Pastors respectfully invited to be present.

P. A. JOHNSTON, P. E.

SHREVEPORT DIST.—FIRST ROUND

Caddo, at Keachi....Jan.	5, 6
Mooringsport, at Greenwood	12, 13
Shreveport—First Church	20, 21
Shreveport Mission	20, 21
South Bossier, at Allenton	26, 27
Wesley, at Davis Springs....Feb.	2, 3
Coushatta, at Coushatta	5
Natchitoches, at Natchitoches	9, 10
Grand Cane, at Stone Wall	16, 17
Pleasant Hill, at Marthaville	19
DeSoto Mission	21
DeSoto circuit, at Bethel	23, 24
Fort Jessup, at Fort Jessup....Mar.	2, 3
Many, at Prospect	9, 10
North Bossier, at Mount Pleasant	16, 17
Anacoco and S. Vernon, at Holly G	23, 24

District stewards will meet in the pastor's office in First Church, Shreveport, La., at 10 A. M., Jan. 19. A full attendance is earnestly desired and expected.

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Columbia....Jan.	5, 6
Nugent, at Palestine	12, 13
Alexandria	19, 20
Simsport, at Simsport	26, 27
Mellville at M	27, 28
Pineville, at P....Feb.	2, 3
Boyce, at Boyce	9, 10
Spring Creek, at Fellowship	16, 17
Dry Creek, at Spring Hill	23, 24
Glenmora....Mar.	2, 3
Atlanta at A	9, 10
Montgomery, at M	10, 11
Lecompte, at Lecompte	16, 17
Centerville, at W. S. Springs	23, 24

District stewards' meeting in Alexandria, at the church, Wednesday, Jan. 9, 1895.

S. J. DAVIES, P. E.

DELHI DIST.—FIRST ROUND.

Floyd, at Floyd....Jan.	5, 6
Delhi, at Delhi	8
Rayville, at Rayville	2
Monroe, at Monroe	10
Calhoun, at Indian	11
West Monroe, at West Monroe	13, 13
Bastrop, at Bastrop	14, 15
Oak Ridge, at Oak Ridge	16, 17
Lind Grove, at Lind Grove	19, 20
Winnsboro, at Winnsboro	21, 22
Oakley and Vidalia, at Holly Grove	23, 24
Harrisonburg, at Harrisonburg	26, 27
Waterproof, at Waterproof	29, 30
Lake Providence, at Lake Providence.Feb.	2, 3

Dear pastors of the district, I make this hurried round that I may get my work early in hand, and during my second and third rounds hold protracted meetings in every charge in the district. Give your prayers and hearty co-operation, and with God's blessing we will have a grand move forward along all the lines.

B. F. WHITE, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Parker Chapel....Jan.	3
Dryades Street	18
Craps Street	20
Algiers	27
Carondelet Street....Feb.	3
Covington	10
Moreau Street	17
Louisiana Avenue	24
Lower Coast, at Wesley....Mar.	3
Rayne Memorial	10
Tallisheek	17
Felicity Street	24
Plaquemine and Donaldsonville, at P.	31

JOHN T. SAWYER, P. E.

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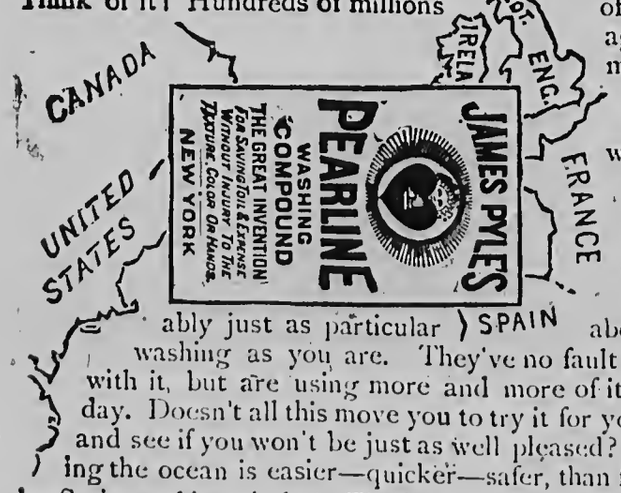

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NEWS OF THE WEEK.

DOMESTIC.

The Algiers Iron Works, opposite the city proper, was burned on last Sunday.

Gen. Post, a member of Congress from Illinois, died in Washington on Jan. 6.

John Burns, M. P., the English labor leader, sailed on Jan. 5 on the Cunard Line steamer Etruria for Liverpool.

A pilot boat was sunk by a collision with a schooner in Boston harbor on Jan. 5. Four of the crew were drowned.

Six persons were injured in a railroad wreck which occurred on Jan. 3, on the Philadelphia and Reading near Germantown.

Cotton seed oil is being largely imported from America for the manufacture of oleomargerine; 1,500,000 gallons, worth $600,000, were imported last year, which is double the amount Great Britain imported from America.

Gov. Foster has issued a forcible appeal to the people of Louisiana urging them to give sugar, rice and whatever else they can contribute from their superabundant crops to the relief of the starving farmers of Northern and Western Nebraska.

Representatives of the live stock business of the South and West were in session, Jan. 5, at the Chicago Live Stock Exchange. They comprise the executive committee of the National Live Stock Exchange, and will take action regarding the European embargo upon American stock.

It is the opinion of Senator Caffery that an extra session of Congress can not be averted. It is his belief that the House Democrats are so divided upon the subject of the currency and are so wedded to the silver theory that it will be impossible to pass any financial measure which will not carry with it some silver amendment.

There has been much suffering and destitution caused in certain portions of the West, and particularly in Nebraska, by reason of the protracted drouth and failure of the crops in that section. Many thousands of deserving people have been rendered destitute, and official appeals for aid in their behalf have been issued.

Hon. J. C. Manning, the populite leader of Alabama, has arrived in the city. Mr. Manning came here to make arrangements for the ballot reform convention, to be held in this city on the eighteenth instant. The convention will be held probably in the Washington Artillery Hall, and will be attended by representatives of all political parties in all the Southern States.

One of the most important bills that will command the attention of the present session of Congress is that providing for the reorganization of the personnel of the navy. This bill was recently introduced by Representative Adolph Meyer, of this State, as a result of a resolution adopted by the Joint Committee of the House of Representatives and the Senate appointed for the special purpose of investigating the condition of the personnel of the navy and suggesting remedies for removing the existing congestion.

With the advent of the new year the future of the cotton industry assumes the position of the most important matter before the people of the Southern States. As a result of the enormous crop of 1894, coupled with the depression existing in all branches of trade, cotton has so depreciated in value that the price is now generally admitted to be considerably below the cost of production. Such being the case, the policy to be pursued with respect to the next crop becomes a serious problem, which must receive a solution within the next few months.

FOREIGN.

The Toronto Globe's building was burned on Jan. 6. The building is a complete wreck.

The new Prime Minister of Canada, Hon. Mackenzie Bowell, is close on to 72 years of age and was born in England.

The Mexican government has made formal demand on Guatemala, indicating the amount of damages inflicted by invading Guatemalans. The total indemnity asked is $1,868,544.

All trustworthy signs now point to a speedy peace between China and Japan. Events have marched with great rapidity in the last two weeks. The Chinese hopes of resistance have broken down, and a formal offer of direct negotiations has been made.

It is stated that the Mikado has conferred upon Emperor William the Grand Order of the Imperial Chrysanthemum in recognition of the service rendered by German officers to the Japanese officers who have been under their instruction in military and naval science.

The magnetograph at Paris is reported to have recorded the recent earthquake at Constantinople twelve minutes after the shock, the distance covered being 3,000 kilometers, or about 1,800 miles. The oscillation must, therefore, have traversed Europe from east to west at the rate of 150 miles per minute.

Capt. Alfred Dreyfus, of the Fourteenth Regiment of Artillery, recently attached to the general staff of the French army, who was tried by court-martial, convicted of treason in disclosing important War Office documents to foreigners, and sentenced to deportation and imprisonment for life in a fortress, was publicly degraded on Jan. 5 in front of the military school of Paris.

The New Year

Finds Hood's Sarsaparilla leading in three important particulars, namely: Hood's Sarsaparilla has

1. The largest sale in the world. It accomplishes
2. The greatest cures in the world. It has
3. The largest Laboratory in the world.

What more can be said? Hood's Sarsaparilla has merit: is peculiar to itself, and most of all, Hood's Sarsaparilla cures. If you are sick, it is the medicine for you to take.

MISSISSIPPI CONFERENCE ASSESSMENTS 1895.

District.	Bishops.	For. Miss.	Dom. Miss.	Church. Ex.	Cont. Claim.	Educa'n.
Vicksburg	$ 200	$ 1,135	$ 450	$ 450	$ 870	$ 230
Jackson	225	1,260	500	450	850	265
Meridian	180	1,185	450	450	720	210
Natchez	200	1,125	450	280	800	235
Seashore	165	1,070	425	300	660	195
Brandon	165	1,000	400	280	660	195
Enterprise	165	1,170	425	160	660	195
Brookhaven	200	1,265	500	450	800	235
	$1,500	$9,050	$3,600	$2,820	$5,950	$1,770

"Early Footsteps of the Man of Galilee."

A new work of Bishop Vincent, and Dr. J. W. Lee (of St. Louis). A great publishing company is just bringing to light the fruit of much toil and outlay of money. They sent an artist photographer, under the guidance of Dr. Lee, to the Holy Land, there to secure the most exact and perfect pictures of the salient scenes of the earthly life of Christ and the Apostles. We have examined a portion of the work and unhesitatingly pronounce it by far the best thing of its kind ever seen by us. The method of photographic reproduction employed is faultless.

The forthcoming book will contain some four or five hundred of these splendid pictures, 8x10 inches in size. The work will be issued in twenty-four parts, pages 11½x13½ inches, with chronological charts and colored maps. Each part will contain sixteen pictures, besides the *enchanting* pen pictures of these renowned writers. The series will run through twenty-four weeks, one a week, at a regular price of 25 cents each. But the ADVOCATE has made a special arrangement by which it *will furnish all its subscribers, new and old, for 10 cents a number.* Less than half, but very little more than a third of what you will have to pay if your name is not on our subscription roll. The entire series in this way will cost only $2.40; otherwise it will cost $6. This rule of the publishers of this book is the strictest that *only to our subscribers* can we make this special offer. For $2.40 you may get what another must pay $6 for *if you are a subscriber to* the ADVOCATE. Send $2.40, and each of the series will be mailed you as fast as issued. Or ten cents (stamps taken) for one issue—any way you prefer. This great work will surely be purchased if seen.

We repeat, the book complete, or entire series of twenty-four parts, will sell regularly for $6. We will present the complete work to anyone sending us five new cash subscribers to the ADVOCATE, at our regular price of $2 a year.

$100 Reward, $100.

The reader of this paper will be pleased to learn that there is, at least, one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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I have moved to Jackson to educate my only child at Millsaps College. In order that I may be able to do this, I must have a few boarders, and, as a special inducement to students to come, I will board the first six who come, at only ten dollars (each) per month; give them nice, comfortable rooms, and do all I can to promote their happiness and make them feel at home. They furnish only such things as are required by the boarding-houses at the campus. My home is very retired and quiet, a considerable distance from the business part of town, and only a pleasant walk from the college.

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That's a good maxim, but it will not work as a rule in the purchase of a remedy for Rheumatism. Any of the cheap nostrums will not effect a cure—in fact, none of them will. Get Dr. Drummond's Lightning Remedy, and a speedy cure is certain. One bottle is worth a hundred of anything else, and for that reason it is the cheapest when a cure is wanted. The two bottles sent to any address by express upon receipt of $5 Drummond Medicine Co., 48 Maiden Lane, New York. Agents wanted.

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These charming new types of Chrysanthemum from Japan bloom the first year from seed. They embrace all styles, varieties and colors, including the exquisite new Ostrich Plume types, Rosettes, Globes, Pinbrated, Miniature and Mammoth. Sow the seed this spring and the plants will bloom profusely this fall either in pots or in the garden. From a packet of this seed one may have a most magnificent show of rare beauties. Price 25c. per pkt., or FOR ONLY 30c. WE WILL MAIL ALL OF THE FOLLOWING:

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Sawed and split baker's pine, 12 or 16-in	1 50
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With sack of charcoal, 20 cents extra; also stone coal and coke for sale cheap. Delivered free.

Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE BRIGHT SIDE.

[The following lines are worthy of a place in anybody's album.—EDITOR.]

"There is many a rest in the road of life,
If we only would stop to take it;
And many a tone from the better land,
If the querulous heart would wake it.
To the sunny soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the wintry storm prevaileth.

"Better to hope, though the clouds hang low,
And to keep the eyes still lifted,
For the sweet blue sky will soon peep through
When the ominous clouds are rifted.
There was never a night without a day,
Or an evening without a morning;
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

"There is many a gem in the path of life
Which we pass in our idle pleasures,
That is richer far than the jeweled crown,
Or the miser's hoarded treasures.
It may be the love of a little child,
Or a mother's prayer to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

"Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are swift and willing,
Than to snap the slender, delicate threads
Of our curious lives asunder,
And then blame Heaven for the tangled ends,
And sit and grieve and wonder."

—Selected.

Selections.

Last Days in Shanghai.

BY BISHOP CHAS. B. GALLOWAY, D. D.

Returning from Soochow, kindly accompanied by Bro. Anderson, we stopped for several hours at Quinsan, twenty-five miles away, once a walled city of political importance and commercial prosperity, but since the Tai-Ping rebellion injured almost to ruin. The old walls still stand, a mournful memorial of former grandeur, and in some open spaces are old stone figures, immense in size, of horses, lions, sheep and men, which once guarded the passage-way to costly tombs erected in the Ming dynasty. Just inside the city is a lofty volcanic hill, or mountain, surmounted by a tall pagoda, on which an ancient temple stands. To the top we climbed in order to get another, and last, view of the beautiful, fertile valley in which so many crowded millions live and sin. Towns and villages by the thousand were in the sweep of vision, while to the northward the great pagoda in Soochow seemed a majestic pillar in one of God's first temples, supporting its roof of blue sky frescoed with clouds of every harmonious hue. Here we had the best conception of China's vast system of canals, marking the country like a checker-board. And much can be said in their favor. I am not sure but they are better for these people than macadamized roads. Once made, they are inexpensive to keep. They never become impassable on account of floods and mud, and in addition to being a highway of travel, they help to support the people by their bountiful yield of fish, and furnish easy mode of irrigating the land. The express speed of the impatient West is not possible on them, but the rate of movement exactly suits the conservative Orient. The farm wagon is a boat in which the family go to town, and take their products to market.

Near the foot of the mountain is the Buddhist temple, recently repaired, and evidently much honored by the faithful. There were more signs of fresh paint, and of cleanliness and care, than we have seen elsewhere in China. And an object of worship was there, different from anything heretofore found—a full-rigged house-boat, with jolded sails, oarsmen standing on deck, the *lauda* in command, and within certain gods, neatly robed, before which were kneeling-boards, candles, and incense sticks. That, I suppose, is for passage on the great canals in the spirit-world, and the deity on board is a sort of Buddhist Neptune in command of winds and tides.

In Quinsan we have a rented chapel and a school; but the results of many years' labor are not very encouraging. It is difficult to establish work in a new place without the presence and influence of a foreigner. Here is an ancient city of 25,000 people, and is "left to be supplied"—not even a native helper available for appointment. We need, and must have, more men for the China Mission.

A week in Shanghai has given splendid opportunity to see more of this Occident in the Orient, this greatest city in all Eastern Asia. It is the heart of China from which flows commercial blood into every province. All ship lines have either their terminal or way stations here. To go from one part of the Empire to another one has first to come to Shanghai. Our mission is most fortunate, therefore, in having headquarters in this New York of the East. And the work of years is now bearing fruit. The most popular church in Shanghai, with the largest native membership, is our handsome Central Church, the timely and princely gift of a godly layman in Missouri. It would delight his heart to see the hundreds crowding that building every Lord's day, and to look in at the Epworth Leagues, the probationers' meetings, the class and prayer meetings, the love-feasts, and other joyous conventicles. With Central and Trinity Churches, we are firmly established in that part of the city. On the Hongkew side another is much needed. When secured, we will have centers from which to move upon vast thousands.

Accompanied by Dr. Allen, we had the pleasure one morning of being received into the home of one of the most distinguished literary men in China, and a Christian as well—Mr. Worg, a long-time resident in Hong Kong. He is a member of the London Mission, and attends Dr. Muirhead's church. He has traveled much, having spent some time in India and Great Britain. For several years he was associated with Dr. Legge at Edinburgh in translating the Chinese classics, and since returning to his native land, has devoted himself to authorship and journalism. He aided Dr. Medhurst in translating the Bible, and is himself the author of fifty volumes, original and translated. We were received with great cordiality, and in the highest style of true Chinese politeness. He talked freely on home and foreign affairs, and hesitated not to condemn the suicidal policy of his country in being so slow to accept Western ideas and reforms. His strong conviction was that the war with Japan will result in certain changes, but an internal revolution would come before the giant sleeper was fully aroused. I was delighted to meet this distinguished man of broad views and vast attainments—the representative of a distinct force—the type of a small, but increasing, class of Chinese thought. On his desk was a globe, which itself indicated that he had outgrown the Celestial conceit that China is the world, and her Emperor the only ruler. He conducted us into his large library, and seemed pleased to introduce his guests to his companions of fifty years.

We had the pleasure of a dinner and evening in the home of the venerable Dr. Muirhead, for over forty years a missionary in China under appointment of the London Mission. Though a scholar and author of repute, he has devoted his laborious life to evangelistic work. It is said he has probably preached more sermons to these heathen than any man in the Empire. Dr. Edkins, the great sinologue, was present also, and Rev. Mr. Lels and wife, of Tien-Tsin, just returned from a year's absence in England.

One afternoon was given to a visit out beyond the walls to see the "baby towers"—places in which little children are thrown without expense or trouble of burial. Some doubt had been expressed by several as to the continuance of this barbarous practice; but when we saw a new, or recently repaired "tower," opened the iron shutter over the window through which the little bodies are thrown, and were sickened with the odors of decaying flesh and bones, there was no lingering question in our minds. Funerals and coffins are expensive in China, and that is given as apology for this heartless custom. Alas for such a product of heathenism! There is something yet for the gospel to do in this land of oriental odors and baby towers.

On the street, *en route*, we saw a man—a criminal—fastened to a post, with a board around his neck. That is one mode of Chinese punishment—the offender has his neck made fast in a board, and is seated near where his offense was committed. On the board is his name and the crime for which he is made to suffer. For different lengths of time he is thus condemned—taken to prison at night, and staked out at the same place during the day. Whether or not this humiliation is an effective deterrent of crime, I did not learn, but am inclined to think so.

One morning I accompanied Bro. Reid on a pastoral visit to a dying member, and saw the same triumph of faith often witnessed at home. Mrs. Mo, long a member of our church—among the first-fruits of Dr. Lambuth's ministry—is slowly walking into the valley of the shadow of death, but without the slightest fear, and with a firm rod and staff for comfort. She joined, with a failing voice, in the hymn, responded to the prayer, and gave joyous testimony to the grace of God which conquers the grave. She said Jesus was her blessed comfort, and that she was patiently awaiting his message to go home. The religion of the Lord Christ accomplishes the same results in China as in America. I was really glad to have looked on that radiant face and heard the testimony of that dying saint. Oh, let us speed the message and messengers that will thus convert every heathen home into a sanctuary of God! What a contrast to the hopeless wailing I had heard, accompanied by the monotonous repetitions of dirty-looking priests with gongs and drums to play their interludes. Grace will make a Chinese heart glad in the hour of death.

Recently Bro. Reid received a lady into the church, whose history is a lesson, if not inspiration. When quite a child she attended the day-school for one year, of Miss Fay, a missionary of the Protestant Episcopal Church—induced so to do by the gift of a few cash a day. She did not become a Christian, but ceased to worship idols. Twenty-five years passed; that child grew to womanhood and motherhood. The seed planted in the young mind silently developed, amid unfavorable conditions, until at length the heathen girl became a Christian woman. The entire family have turned from dumb idols to the living God. After twenty-five years the harvest time came. What an encouragement to our dear sisters engaged in day-school work! So much of time and toil seem to go to waste, but they can not tell which will grow. The story of this child is a call to holier service and more patient waiting.

I saw yesterday the costly and handsomely-carved silver case in which the Bible, specially printed and bound, is to be presented to the Empress Dowager in honor of her sixtieth birthday, by the Protestant Christian women of China. The book itself will cost $1,000. It is hoped and believed that this expression from the loyal Christians of the Empire will be most acceptable, and will have no little influence in winning more liberal favor from the government, besides the opportunity of reaching directly the Palace with a message from God. The celebration of this occasion was to have been the greatest event in Chinese history for a century or more. One road and street, for ten miles, were to have been covered with carpets and decorated with lamps, pictures, and everything attractive in Chinese manufacture. This, however, will be abandoned on account of the war. It is significant that in this country, in which women are at a discount—are secluded and kept in ignorance—are protested against at birth and regarded as a calamity in youth. The ruling spirit in all national affairs is a woman. Greater than Emperor and cabinet officers is the Empress Dowager, who has placed crowns on several brows, and who is the creator of viceroys and governmental policies.

Bishop Ninde spent some days in Shanghai after his return from Peking, and while awaiting a steamer for the Central China Mission. He attended our regular Saturday night missionary prayer meeting, at McTyeire Home, and gave a much enjoyed fraternal talk. I am grateful for the privilege of much delightful association and conference with this noble brother and ecumenical Methodist.

I leave China with unfeigned regret. I have become, in my feeling and faith, quite a part of our beloved missionary band. The vastness and importance of this mission field grow upon me with every day's observation and study. When these millions are turned to Christ the millennium will begin to dawn. When this dense cloud is rifted, the whole world will soon "roll into light." Then how great should be our plans and efforts for such divine achievements!

In an hour the little steamer of the French mail line will take us down the Woosung to where the great ship "Oceanien" is anchored, awaiting her passengers for the South. Thanking God for these memorable weeks in Far Cathay, I leave for a look at other mission fields, and on to the land of first and tenderest love.

Shanghai, Oct. 27, 1894.

—Nashville Advocate.

Church "Rings."

Some persons give expression to the belief that there exist in our church what are denominated "rings"—that is, associations of a voluntary and informal sort dominated usually by some one prominent character, whose object is the promotion of selfish, personal ends of this dominant individual or his supporters.

We all understand what "rings" are in politics or municipal affairs. They have been, without exception, corrupt and dangerous. Their vital breath is fraud. Dishonesty and falsehood are their favorite instruments. Cheating, stealing, bribery, and trickery—all permeated and made effectual by "the love of money"—are their "fruits." Under their sway true liberty is lost to individuals and the State; unjust and unequal taxation is imposed, and its proceeds made way with for personal use of corrupt members of the "ring;" offices are portioned out as "spoils," not bestowed as a "public trust" upon competent persons; vice of every sort is winked at, and made to pay tribute in money at the same time, especially the infamous traffic in intoxicating liquors.

Does any sane man believe that anything resembling these exists in our church? To ask the question is to answer it.

What, then, do they mean who are so ready to talk about "rings" in churches and Conferences?

Perhaps no more than this: that they themselves, or friends of theirs, have failed to get what they wanted and expected and believed that they were entitled to; some connectional office, some good appointment, some privilege or exemption, some snug berth specially adapted to their needs or convenience just now, and without adequate proof to that effect, believe that they have been kept out of it by a combination or conspiracy of certain persons who have adroitly brought about their disappointment. These indefinite conspirators have somehow employed an "influence," imagined to be in their possession, upon some functionary (for example, a Bishop or a presiding elder) or some electoral body, such as the General Conference, to defeat the just and reasonable expectations of the man or men from whom proceeds this talk about "rings."

But invariably, when the matter becomes tangible, the evidence fails to substantiate any such theory of these cases. A man is not elected because he did not get votes enough; he was not thought qualified in comparison with some other who got more votes. The majority may be mistaken, but they think not, and are entitled to their opinion. And A. has not failed to go to X station because of a "ring," but because the people of X being aware of his desire to "get there, too," were opposed, with or without a good reason, to his appointment, or because the Bishop and his advisers honestly believed B. to be a better man for the place. Are these men, upon whom the *responsibility* rests, to give up their judgment to gratify A.'s conceit about his own excellences and abilities?

In Conferences it is sometimes rashly said that nothing can be done, nor any place bestowed, unless it be agreeable to a "ring" composed of some persons named. These brethren, thus invidiously singled out, know—none know better—how many of their preferences and opinions and judgments in the Conference come to naught. And if many things they recommend or advocate are done, what is this but the influence of leadership which prevails in every body like a Conference? Such men are recognized by their associates as safe and judicious; they have common sense and knowledge of affairs; they are believed by the majority, whatever some interested or disappointed man may allege to the contrary, to be pure, honest and unselfish, and they acquire and retain weight in the councils and in the assemblies of the church. Were not Early and Smith and Doggett and Duncan and Peterson and Edwards entitled to be heard, and their judgment to be relied on? Shall we listen to every dissatisfied or factious man who, because he can not, by common consent, occupy such a position of influence in the church, wishes to disparage everybody who can, and to represent all such men as influenced by unworthy motives?

The body of our preachers, and of our people as well, are independent and incorruptible. They are no man's servants, and come and go at nobody's call. On great issues affecting the welfare of the church, and especially its freedom and growth, they may be relied upon to do, "without fear, favor, or affection," what they are persuaded is for the glory of God. Those who conscientiously think alike will act together.

Nor do we believe that there is any real desire on the part of our chief officials or their friends to evade criticism and respectful, though sharp, discussion of the wisdom and propriety of what they do. There may be here and there an unpleasant exhibition of what is called "toadyism;" but whenever offensively obtruded, it will be severely rebuked. The general course of administration by those in authority among us is "square," and "according to godliness." Being fallible men at best, they may and do make mistakes. These can be corrected without wholesale allegations of corruption, and charges that pious men of high character are so base as to form "rings" to evade responsibility, and secure ends and objects unworthy of holy men and the best interests of Christ's kingdom.—Richmond Christian Advocate.

Correspondence.

Parsonage and Home Mission Society.

THE NEW ORLEANS ADVOCATE, having added to its many courtesies the tender of a column for the use of the P. and H. M. S. in its three Conferences, we gratefully accept this offer in behalf of the North Mississippi Conference society, and pray that this kindness may result in encouraging the faithful, arousing the indifferent, and also in bringing these three Conference societies more closely together.

The rapid growth of our society, and a close study of its aims and methods, afford very convincing proof of the need of this work, to which God, through his church, has called us. It is comparatively easy to excite an interest in the demands for our help within our home Conferences; but the reading of our church papers and study of our P. and H. M. literature is necessary to awake our women to the calls upon us for more extended work. When they do read and do study the movements of our church, their sympathies naturally follow the grand onward march. How can there be any "women at ease in Zion" when our faithful city missionaries are hampered by the lack of trained helpers; when, on the frontiers, some of our ministers, with their families, are "enduring hardness as good soldiers of Christ;" when, in the mountain regions of our home-land, so many of our race are living in the direst illiteracy and fatal ignorance of gospel truths; and when the Cubans are coming in hosts to our shores, giving us the grandest opportunity for home mission work?

In this column we do not propose to deal in generalities, but will, from time to time, furnish items of interest from our Conference society and from the general work. We ask the prayers and co-operation of our members, and will be glad to receive from any of them facts and figures of interest.

Since the last annual meeting in October of the North Mississippi Conference society (so ably presided over by Mrs. T. B. Hargrove in the unavoidable absence of the president), we have assisted two parsonages in our Conference—one by a special donation, the other by regular appropriation—thus making four parsonages aided by us since the Annual Conference of 1893.

MRS. H. W. FOOTE.

Contributions to Mississippi Missionary.

The following persons have paid their subscriptions to send Rev. John Burruss Fearn, M. D., as a missionary to China, viz.: Dr. W. R. Lambuth, $10; Rev. T. B. Holloman, $5; Young lady from East Mississippi Female College, $5; Rev. H. M. Ellis, $10; Rev. M. L. White, $1; Mrs. Marr, $1; Rev. J. T. Abney, $5; Rev. J. T. Nicholson, $5; Rev. J. W. McLanrin, $5; Rev. C. D. Cecil, $10; Mr. H. Thornton, $5; Meridian South Side Mission, $15; Mr. H. D. Godbold, $5; Rev. R. J. Jones, $10; Mrs. W. T. Beall, $5, Dr. T. S. Weal, $2; Mrs. W. W. Hoskins, $2.50; Mrs. W. W. Cammack, $1; Rev. C. G. Andrews, $100, amounting to $202 50.

The Missionary Board is desirous of sending him out just as soon as the money is in hand. I would be much obliged, therefore, if the other subscribers would send their money to me without delay. The sum of $249 over and above the present subscription is yet needed. Will not the friends of the good cause take advantage of this opportunity to honor the Lord with their substance? All contributions will be acknowledged through the mail and in the NEW ORLEANS CHRISTIAN ADVOCATE.

C. G. ANDREWS.

Vicksburg, Miss., Jan 12, 1895.

A Third Ten.

The young preacher in whose behalf I have made a call for assistance seems to be growing in favor. From up the country a good sister writes: "Enclosed you will find ten dollars as a present to the young preacher whose resources have failed. I hope to hear soon through the ADVOCATE of eight more who will respond. I feel glad to help in any way that I can that will redound to the good of the church and the glory of Christ." Such giving is sure of the blessing of Him "who loveth a cheerful giver." Who will be the next to win the Lord's favor by a cheerful giving to this worthy case?

C. W. CARTER.

Centenary College, Jackson, La., Jan. 12, 1895.

Communications.

In the Living Present.

Roman Catholic dignitaries are very industrious on the field of literature. Cardinal Gibbons has published an elaborate treatise in the Catholic World, entitled, "The Needs of Humanity Supplied by the Catholic Religion." He attempts to show that his church purified society by teaching that marriage is a sacrament; by inveighing the heinous crime of infanticide; by providing asylums for the sick, the orphan, the aged and infirm, and fallen women; by befriending the slave and working classes generally.

Dr. Talmage has made arrangements to preach every Sunday in the Academy of Music in New York. The lots on which his former Tabernacle in Brooklyn was erected have been sold for less than they cost fifteen years ago.

Gov. Fishback, of Arkansas, asserted publicly that the "social evil" could not be abolished, but should be regulated. The associated preachers of Little Rock, by resolution, denounced the governor's views. Now the governor, in turn, inveighs against said preachers, declaring that they were of the same type as those who charged the Savior with impurity.

A certain Marquise de Fontenoy, by syndicate arrangement, furnishes various American papers, in daily installment, the various scandals among European nobility. Most of it of carrion character, reeking with moral filth. Sad that American readers crave such recitals.

Lord Rosebery, the heir of the Rothschild millions and proprietor of the fastest race-horses, finds it very difficult to maintain himself as English Premier. Having abandoned Home Rule, he caters to the good-will of the Irish agitators by proposing to support a bill for the abolishment of the House of Lords. Said agitators doubt the Premier's sincerity. They would abandon him and leave him without a majority if they were not fighting among themselves on account of funds contributed by Irish-Americans.

McGlynn, the political priest, who was deposed by Bishop Corrigan in New York on account of his advocacy of Henry Georgeism and other vagaries, has repented and applied for readmission into the Roman fold. Promising to be a dutiful son of the church hereafter, he has been restored to the priesthood.

Bishop Vincent, of the M. E. Church, advocates keeping our churches open for prayer day and night. Outfit, arrangements and service should be made very attractive to the young. If well heated and open all night, the tramp would not ask for anything better.

ICH DIEN.

For the Advocate.

TO MY MOTHER.

MRS. M. E. WIGGINS.

Whose youngest daughter Lillie died on June 23, 1894

My mother sweet in sad and lone,
Because the light of home is gone;
Still linger not o'er crumbling sod,
Her ransomed soul is with her God.
The youngest, dearest of daughters seven
Will spend this Christmas-tide in heaven.
She tuned her heart to sing on earth,
'Twill celebrate the Savior's birth.
Oh, weary days, so sad and long,
Since hushed has been her earthly song.
They've been for her such glorious days,
With heart so full of love and praise
For him who brought her safely here
To join with all her kindred dear.
Then listen, for at evening hour
Her spirit comes with soothing power.
She knows how much your heart must bleed,
She knows how much her care you need,
But knows that you must wait awhile,
And, by your faith, your hope, your smile,
Bring all your children soon to join,
In spotless robes, the blood-washed throng.
So, mother dear, in patience wait;
It may be soon, 'twill not be late,
Ere you shall meet your Lillie fair
In portals where there comes no care.
To-day she sings in glad relief,
Without a thought of mother's grief,
Her Christmas song. Oh, may it rise,
The sweetest one in paradise!
And, mother, you have children still,
Whose pleasure is your precious will.
They love you, and will gladly share
Whatever comes to you of care.
You love the hand that dealt the blow:
Some time the reason why you'll know.
Oh, joyous thought, soon we shall meet,
And lay our sheaves at Jesus' feet!

S. W. H.

Water Valley.

The above should have appeared earlier, but was accidentially delayed.—EDITOR.

Communications.

Debate on Baptism.

MR. EDITOR: As some false reports have gone out concerning the debate which took place between Bros. T. W. Dye and W. A. Crum in November, at Oak Grove—a Campbellite Church within the bounds of my work—on the subject of baptism, I thought it behooved me to make a plain statement through the columns of the ADVOCATE in regard to it, as I was present and heard every word from beginning to end. Of course, I can only give a short synopsis in this paper, but, I trust, enough to make the correction I think expedient. They discussed the subject in the two propositions.

1. In the commission, "Go teach all nations," baptizing them should read, "immersing them." Affirmed by W. A. Crum, denied by T. W. Dye.

In Bro. Crum's first speech he introduced about twenty quotations from different lexicographers, showing that the first definition of the word *baptidzo* was always immerse, or dip; and the second meaning was sprinkle, or pour. In reply, Bro. Dye stated that he had only given the definition of the word in classic Greek; that the Bible was written in Hellenistic, or New Testament, Greek, and no such definition could be found there. The word "immerse" was of Latin extraction, and always meant to plunge in, to sink.

In Bro. Crum's second speech he did not refute Bro. Dye's statement, but dodged the issue by striking off in another direction. He said that the word *baptidzo* either meant immerse, or sprinkle, or pour. If it meant the first, it could not mean the latter; if the latter, then it could not mean the former. That he interpreted it to mean immerse, and was consistent with himself when he denied sprinkling, or pouring, as baptism at all. But Bro. Dye was inconsistent with himself that he interpreted it to mean sprinkling, or pouring, and then would baptize by immersion when requested to do so, and that when a Methodist preacher went down into the water and baptized a candidate by immersion, he said to the world by that act that sprinkling, or pouring, was not the true definition, and so contradicted himself.

Bro. Dye, in reply, stated that the word *baptidzo* was not a modal word, but a word of general import. It was not a specific term; therefore, did not refer to mode at all, but to the act itself. This explains the reason why the word *baptidzo* was transferred, and not translated, when conveyed from the Greek to our language. The Methodist did not find the mode in the word, but back of that in other Scriptures. Bro. Crum then asked him to give a definition, or meaning, of the term. Bro. Dye replied, personal purity, or cleansing, was the symbolic meaning.

It was the general verdict that Bro. Crum had not met the arguments that Bro. Dye had presented; that the word did not mean immerse.

2. Proposition that infants are scriptural subjects for baptism. Affirmed by T. W. Dye, denied by W. A. Crum.

In Bro. Dye's opening speech he showed that God made two covenants with Abraham.

(1) A land covenant, in which he defined the lines and boundaries as minutely as a surveyor in describing a section of land to-day.

(2) A spiritual covenant, and that Abraham should be the father, not only of the land covenant, which included only the Jewish nation, but also of the spiritual covenant of which Christ was the promised seed, and by whom he should be the father of many nations; and he showed that children were included in both of those covenants, circumcision being given as the sign, or seal, the symbolic meaning of which was personal purity, or cleansing.

In reply, Bro. Crum stated that Bro. Dye had made a speech an hour long, and had not mentioned baptism one time, but tried to refute his statements in regard to the covenants, and labored excessively to prove that there was only one covenant made with Abraham, and that was a land covenant, and admitted that children were included in that covenant, not by the rite of circumcision, but by birth, and that circumcision was only a sign, or seal, of recognition to the rights and privileges contained in that covenant; that the spiritual covenant was not made until Christ came, and then the children were taken out. Gal. iv, 22: "For it is written that Abraham had two sons; the one by a bond-maid, the other by a free woman," which things are an allegory, for these are the two covenants. Nevertheless, what saith the Scripture? "Cast out the bondwoman and her son." And he added with great emphasis, "Cast they go."

In Bro. Dye's second speech he propounded this syllogism: that the subjects of a kingdom have all the rights and privileges of that kingdom. Children are the subjects of God's kingdom, for Christ said, "Of such is the kingdom of God." Water baptism is a sign of recognition to the rights and privileges in God's kingdom; therefore, children are scriptural subjects for water baptism.

Bro. Dye proceeded, by a continuous chain of evidence from Genesis to Revelation, that the church of to-day was the same church that was in the wilderness. The condition of admission was the same; faith in Christ, the spiritual covenant, was the same, and children were admitted at eight days old; therefore, children have a right to be admitted into covenant relation with God now, because God never abrogated that covenant, or any part of it, but said it should be an everlasting covenant.

In reply, Bro. Crum tried to throw Bro. Dye's syllogism into a fallacy. "In this way," he said, "there was no connection whatever between those two covenants, or the church now; and then, there were no Christians before Christ, and there is no more reason or argument in Bro. Dye's syllogism than this: A horse is an animal; Bro. Dye is an animal; therefore, Bro. Dye is a horse."

This created quite a laugh, and some swallowed it as a sweet morsel and a sound argument. He then read about eighteen objections to infant baptism.

1. Repentance was the condition of baptism. "Repent, every one of you, and be baptized," was a Bible declaration. As infants could not repent, therefore, they were not scriptural subjects.

2. Water baptism was applied for the remission of sins, as it was said to Saul, "Arise, and be baptized, and wash away thy sins." As infants have no sins to wash away, therefore, they were not scriptural subjects.

3. Faith was another condition to baptism. As infants could not exercise faith, therefore, they were not scriptural subjects.

4. That infant baptism destroys free agency. As infants could not help themselves; etc.

In reply, Bro. Dye said that Bro. Crum tried to throw his syllogism into a fallacy, but missed it. He only got the silly part, and missed the gism. He should have put it this way: A mule is an animal; Bro. Crum is an animal; therefore, Bro. Crum is a mule.

Bro. Dye then proceeded with his argument, linking chain after chain of evidence together until he had a continuous chain reaching from Genesis to Revelation, furnishing evidence sufficient from the Word of God to satisfy every unprejudiced mind that infants were scriptural subjects of baptism. Being notified that his time was out, he asked for five minutes more to bid adieu to the audience, and then followed as fine a piece of oratory as I ever listened to, by representing the different churches coming forward on the day of judgment with a flower as a motto, and placing it at the Savior's feet, the Baptist and Campbellite Churches bringing a beautiful water lily that would not grow only where there was much water; naming all the different churches and the flower they brought. Finally the grand old Methodist Church came forward with a lovely rose and a cluster of buds of different sizes around it, and then the Savior, stooping and taking up the flowers, entwines them into a beautiful bouquet, which would not have been complete without the lovely buds that clustered so gracefully and tenderly around the rose.

Bro. Crum closed with an anecdote, as he had produced most of his argument in that way. It was a felicitous conclusion. It was about this: A mother placed a baby in its father's lap and went out to see about supper, and in a short while the baby began to cry. The father tried to pacify the child, but could not. He then called the mother to come and quiet him, but the mother said: "Make it hush yourself. I have tried, and can't do it." The father retorted. "Well, then," the mother replied, "If it won't hush any other way, give it a spanking." But the father hallooed back: "If you want the child spanked, you've got to do it yourself. It's too little for me to spank." "Just so," he said. "If Bro. Dye won't hush now, and you want him spanked, you will have to get somebody else to do it. He is too little for me to spank."

The president then arose and thanked the congregation for their good behavior, and announced the debate ended, and said that he had learned two things: 1. That Bro. Dye was a horse, and, 2. That Bro. Crum was a mule.

Bro. Dye wanted judges selected who would be competent to decide the question, but Bro. Crum would not agree to it. Said he wanted to leave it to the intelligence of the community. The debate continued four days. They spoke to a crowded house each day. One of the most intelligent men who attended was heard to say that he was surprised and disappointed. Surprised to find that Bro. Dye had so much scriptural ground for his argument, and disappointed to know that Bro. Crum had so little.

I have simply tried to write a plain statement of the facts in the case; and if I have unknowingly misrepresented anything, would be glad to be corrected. Yours in Christian love,

C. W. PERKINS.

Tyro, Miss.

The Temple Site and Jews' Wailing Place.

BY H. G HAWKINS.

Though I spent only a part of a day at Jaffa and only a few hours on the railway, much of my Palestine space has been taken up with them, and I must summarize again on Jerusalem, where twenty days full of interest were spent. Five of these days were devoted to excursions of a day's length each to places distant from the city; but every night was spent in the city.

Most noteworthy is the site of Solomon's Temple. The mosque here, with its mosaics and its dome over the rock, is very fine, and its sanctity is held by the Moslems second only to that at Mecca. It is walled in and guarded, and a consular escort is necessary in visiting it. Altogether it is made to cost a single traveler nearly two dollars; and, in my case, the saying that what costs is appreciated the more, did not hold good. But one is filled with real awe to know that he is walking upon ground that Solomon walked upon, and where the priests and high priests of Jehovah officiated. The court outside the mosque is paved and very extensive, and the whole is called the Temple Plateau. The natural unhewn rock under the dome of the mosque is called the Holy Rock. It is 57 feet long and 43 feet wide, and rises about 6½ feet above the surrounding pavement. According to Jewish tradition, Abraham and Melchizedek sacrificed here, Abraham was on the point of slaying Isaac here, and the rock is said to have been anointed by Jacob. As it was regarded as the central point of the world, the Ark of the Covenant is said once to have stood here, to have been afterwards concealed here by Jeremiah, and still to lie buried beneath the sacred rock. On this rock also was written the "shem," the great and unspeakable name of God. Jesus, says tradition, succeeded in reading it, and he was thus enabled to work his miracles. The probability is that the great sacrificial altar stood here, and traces of a channel for carrying off the blood have been discovered on the rock. The Moslems adopted all the traditions of the Jews concerning the rock and greatly improved upon them. Thus they maintained that the hollow under the rock is where the spirits of the deceased assemble twice weekly to pray; that the rock came from Paradise; that here will resound the blast of the trumpet which will announce the judgment; that God's throne will then be planted upon the rock. Mohammed declared that one prayer here was better than a thousand elsewhere. And this is not half of all the traditions.

Within the same enclosure, but lower down the plateau, is the mosque El-Aksa, founded originally as a Christian church by the Emperor Justinian. Solomon's Palace was somewhere thereabouts. The whole of the southeast corner of this paved Temple Plateau is supported by artificial substructions, the purpose of which was to form a broad level surface. From this corner we descend by about forty steps to these substructions. Their extent is very surprising. They consist of semi-circular vaults, 28 feet high, resting upon a hundred huge square piers. They are called Solomon's Stables; and it is known that the Crusader Kings used them as stables. The rings to which they fastened their horses still exist. But it may be that in Solomon's time they were used for the great multitudes of various animals that were brought to the Temple for sacrificial purposes before the great feasts.

A Jew, I think, is never allowed to enter the Temple enclosure; but they have purchased the right to weep by the western wall of the temple. It is one of the saddest, weirdest, most interesting sights in the world—those Jews there leaning against the weather-beaten wall, kissing the huge old stones and weeping for their palace that is destroyed, the walls that are overthrown, their majesty that is departed, their great men who lie dead, the precious stones that are burned, for their priests who have stumbled, their kings who have despised Him. To stand there and look on makes a person know and feel.

Near the southwest corner of the temple wall, and forming a part of it, is the arch of a bridge called Robinson's Arch, because it was discovered by Robinson, the great American explorer of Palestine. It is 50 feet wide; it has stones 19 and 26 feet in length; and it is evidently part of a bridge which in ancient days spanned the Tyropœon Valley, connecting Mt. Moriah with Mt. Zion. In the days of Jewish glory they did not build with little stones, and whenever in walking about the city you see a stone built in huger than the rest, it takes you back to Jewish days. The size of the unfinished column which the Russians found when laying the foundations of their large buildings astonishes you even when you look at it the second or third time. And the great underground quarry where the hewing for Solomon's temple was probably done is a wonder.

"Apostolic Succession."

Yesterday being Sunday, and with us a very rainy day, we had no services at our (the Methodist) Church. About three o'clock a hearse drove up the street past our house. In a very few minutes an old brother came to my room, and asked me how I would like to walk with him around to the Catholic Church; that a friend of his had died, and the funeral services would be conducted at the Catholic Church. I readily consented, and walked around with my friend and brother. There I found a small congregation assembled with the priest to perform the last service to a departed friend. Of course, the candles were burning, as is the custom with this church on these occasions.

There were two things that struck me with considerable force. The first was the zeal of the priest. I could not help from admiring his zeal, but was forced to the conclusion that St. Paul gives us of some: that he has a zeal, but not according to knowledge. The second thing that was forcibly impressed on me was the duplicity of the priest. He exhorted his hearers when any of them got sick to send for the priest; not to send for another preacher. That he was of the apostolic succession, direct from the apostles. I was struck with the wonders, and wondered if he could get in a thousand years of the apostles. I was filled with astonishment when the priest told his congregation that they should send for him in case of sickness, as he had power to forgive sins; that he was God's vice-regent on earth; that as the keys of heaven had been given to Peter, as Peter's successor, he now possessed the keys, and whatever he loosed on earth should be loosed in heaven. I thought if he honestly believed himself to be in the line of succession, I doubted his believing that he had power on earth to forgive sins. Yet some in his congregation looked as if they believed his arrogant statement.

UNCLE JOHN.

Correspondence.

Shepherds and Sheep.

MR. EDITOR: Your paper seems to be such an old, true and tried friend that one can just begin and write the uppermost thought without wasting time and patience in platitudes.

The uppermost thought just now is about the many changes that have come to preachers and people by the late transfer of shepherds and sheep from one fold to another.

Jeremiah, the weeping prophet, wrote: "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord." Methodism is equal to this emergency even, and, as the five thousand sheep have been scattered only and not destroyed, they expect to find green pastures and good shepherd in the new fold.

We said "good-by" to our shepherd, Rev. A. H. Shannon, and may not clasp hands again on this side of the river; but over on the other side, where the great majority are gathered, we will meet again. He has been faithful over a few things, and the promise is, "My word shall not return unto me void." When the summing up comes he may be joyfully surprised to find that some of the seed sown by his hand has brought forth an hundredfold for the Master's kingdom.

Our little flock was greatly edified by the presence in our midst of the Rev. George Bancroft and his good sermons and uplifting talk to the Sunday-school. He and his noble wife were visiting their daughter, Mrs. C. M. Poole, *en route* to Conference. Bro. Bancroft was side-switched more on account of his wife's bad health than any inability on his part to do regular work. A world to save, "heathen at our doors," and no work for the preachers. What anomalous thing is this? We sing,

"If you want a field of labor,
You can find it anywhere;"

and it is to be proven that this is so, and "the laborer is worthy of his hire." So the Lord will provide.

But, dear ADVOCATE, all know that you have a wide field, and you are desirous of enlarging the borders of your phylacteries; and if the preachers will help our good editor in this work, they will find themselves helped and blessed in their work. So mote it be!

MRS. L. CEARY SADLER.

Dr. I. W. Cooper.

We, the students of Millsaps College, desire to express our appreciation of Dr. Cooper, and our regret at his having to sever his connection with us. Since he has been our agent he has gone all over the State, visiting our homes and urging upon us and our parents the importance of higher education. He has, by his ardent love for young men and his forceful energy, opened up the way for many poor boys to obtain a collegiate education, who probably would never have entered a college. We desire to express through the columns of your paper our sincere regard for Dr. Cooper, and our appreciation for what he has done for us. We regret very much that he has been taken from this field, and hope that he may again be our agent when another is to be chosen. But, though we should never enjoy this happy relation again, Dr. Cooper will cease to live in our affections only when they perish.

(Signed) G. L. Teat, H. D. Roberts, T. F. Morgan, J. B. Randolph, J. T. Calhoun, R. W. Harmon, Edgar O. Bailey, Committee.

An Extract from a Letter of a Young Lady to a Friend.

My home has always been in the town, but I think a country life would be as pleasant. I have always been a great lover of nature; and I enjoy the beautiful flowers, the graceful forest trees, and the wild bird's song. It rejoices my heart to know that your highest desire is to live a Christian life. I joined the church as a seeker when a little girl, and felt for a long time unworthy to be a member; but I think God has blessed my efforts in taking my place with Christians. I thank him that I had the moral courage sufficient to start for heaven. I have learned to trust him, and to take him at his word, which otherwise, perhaps, I would never have done had I not united with his people. You say you think the church is for Christians; but I think it is the place for all who wish to be Christians. Once in the fold of the church, we have the prayers of a great many Christians which we would not otherwise have. Once in the family of the children of God, we become more like them, as we do by associating with refined persons. Let me urge you at once to unite yourself with the church, and rest assured that God will accept the offering. God's blessings will rest upon the decision made publicly in his favor, and I believe that soon you will rejoice in his love. As soon as we trust and believe heaven is ours, God does the converting part. Oh, how much pleasure the Christian has which the irreligious never realize! Those who have chosen God for their friend, and are striving to secure heaven for their future home, have much brighter prospects than those who have placed their affections on the perishing things of earth.

LILA.

Selections.

Views of Heaven.

A leading divine says: "When I was a boy I thought of heaven as a great shining city, with vast walls and domes and spires, and with nobody in it except white angels, who were strangers to me. By and by my little brother died, and I thought of a great city with walls and domes and spires, and a flock of cold, unknown angels, and one little fellow that I was acquainted with. He was the only one that I knew in that country. Then another brother died, and there were two that I knew. Then my acquaintances began to die and the number continually grew. But it was not until I had sent one of my little children back to God, that I began to think I had a little interest there myself. A second, a third, a fourth went, and by that time I had so many acquaintances in heaven that I did not see any more walls and domes and spires. I began to think of the residents of the Celestial City. And now so many of my acquaintances have gone there, that it sometimes seems to me that I knew more in heaven than I do on earth."

Religion with Relish.

Many people take their religion as though it were an exceedingly bitter pill which they would not touch if they could possibly help it. They go to prayer meeting if they can not find any excuse for staying away that is at all decent. They do a variety of right things simply because they feel they must, and, having a conscience, are driven thereby as with lash and spur. Others there are who offer willing and cheerful service. They give to God not grudgingly or of necessity—give their best and count it far too little. Their religion is the joy and glory of their life. Their faces light up as they think of Jesus and rejoice over the fact that no one can take him from them. They do not drag themselves to church or class, but move with swift feet as to a feast. Which kind of Christians are genuine? Which are likely to do good? Which honor their Savior? Why should not all serve God with relish?—Zion's Herald.

It was a cold, rainy morning in March. The pastor of a certain church was sitting by his fire reading, when his ringing door-bell startled him. On going to the door, he found a plain-looking man awaiting him. "Good morning, sir; come in, won't you?" "No, thank you. Is this Mr. Blank, the Presbyterian minister?" "Yes, sir; what can I do for you?" "Well, sir; I am a Presbyterian. My name is Smith. I have just moved here from Geneva. My wife and I are living on Knox street. I have sent for our letters, and they will be here next week. I hope that you will come out to see us soon." "Well, now, my dear brother, I am very glad you came to see me. Come in, come in, and let's have a talk. You are the first man that ever hunted me up in this manner." "No, thank you; I must be going. We could not work to-day, and I thought that I would come and hunt you up and let you know that we were here. Good morning." —Christian Observer.

When we pray for any virtue we should cultivate it as well. Let the petition which you voice before God be a charge which you address to yourself. By turning requests into precepts, and the offering up of our desires into self-applied injunctions, we best understand what is meant by acceptable prayer. By what we ask of God we see what it is that he requires of us. Thus we prove the sincerity of our words and gauge the measure of answered prayers. Praying that you enter not into temptation, watch also that you do not.

It is a mistake to suppose that moroseness is wisdom. It is rather an indication of brutism. It is man's nature, and a part of his duty to talk. Know when, where, what and how to speak, then speak. The Savior often talked from morning till night. The disciples went everywhere telling the story of the cross. It is our duty to strive to make others happy, and this we can often do by a few words of encouragement. True, the incessant gabbler is a nuisance, but the intelligent conversationalist is a blessing to his race.

There has been a good deal said in a deferential way about "honest doubt," but honest conviction is deserving of far more respect than it generally receives. Some one once said that "there is more 'grit and go' in one honest conviction than in a whole bundle of doubts."

It is not what we read, but what we remember that makes us learned. It is not what we intend, but what we do that makes us useful. It is not a few faint wishes, but a life-long struggle that makes us valiant.—Beecher.

A ten-dollar bill does not rattle in your pocket, but two nickels will. In like manner the man with only two grains of sense will make more noise than one with a head full of brains.—Centralia Guard.

A very rich man said: "I worked like a slave till I was fifty to make my fortune, and I have been watching it like a detective ever since for my lodging, food and clothes."

No matter what sort of emotional tempest you may have experienced, your heart is not pure unless your life is clean.

When people find out that a man is mean at home they don't care what he professes to be in church.

Find a man opposing the Bible, and you find one who has sins that he don't want to give up.

The man who is unfaithful with one talent wouldn't do any better if he had a hundred.

No man can get nearer to God than he is willing to work to bring everybody else.

A conceited man is apt to think that he can get along without God's help.

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Motives for Missionary Work.

[Read by Mrs. A. M. Williams before the Woman's Missionary Society of the South Georgia Conference.]

To examine our motives and apply to them the light of the gospel is a great means of grace, and the principles thus discovered that actuate us in the work should inspire others to join in the great enterprise.

There are many reasons why missions should be pressed, but a Christian is actuated by only one motive when we reach the last analysis—that is, love. The power of Christianity reduces all action to that simple principle of love as the motive.

The Jew had many rules of life, and it became a perplexity and religion a burden. Much of his time was spent in working out the hundreds of minor laws laid down for his observance by the Rabbis of the day, but Jesus proclaimed the divinity of our religion when he declared that love was the fulfillment of all law. We can never be Christians until our hearts glow with that sublime emotion. The enthusiasm born of love warms our hearts and minds up to the point where duty is recognized, imparts an irrepressible zeal to our natures, makes cost fall of consideration, counts all suffering for the object sought a delight, and makes every yoke easy and every burden light.

This love begins in Christ—it springs from him and moves with him. The discontented soul longing for rest and purity, disappointed in its search after earthly joy, dissatisfied with itself, depressed with its hopelessness, meets the idea of Jesus. At first there is a repulsive tendency because the soul feels such a nature can only despise an unworthy one like itself. But the tenderness of Christ in dealing with every sinning soul, the sweet persuasiveness of his invitations, and the hopefulness of his promises, draw the soul on to him, and in the course of time Jesus becomes "all in all." His teachings fascinate, his life transports with admiration at its wonderful unselfishness and devotion to the good, his work thrills in its power and scope, and Christ becomes the power of the Christian's life. He carries in his heart only the interests of his Master, and in great emergencies is ready to say with William Carey, "Prayer and pains, through faith in Jesus Christ, will do anything."

We hear Jesus talk about "my Father's business," and we learn from him that that business is "to seek and to save the lost."

You ask me my motive in working for missions. I reply, "I love Christ, and Christ's love constrains me." No one with an intelligent love for Christ can withhold service from the missionary cause. An intelligent love for Christ is the essence of the missionary spirit. Some lovers of Jesus are anti-missionary because they have never had brought to their minds the view Christ has of the world, nor the interest he has in the salvation of all mankind. They are not co-laborers with him because they have not an intelligent love. —Selected.

Don't Take Our Word,

But ask your doctor if there is any cure for Rheumatism. If a member of the old school, he will say there is none. If of the more modern and progressive practice, he will say that Drummond's Lightning Remedy for Rheumatism is the only known specific, and that its proprietors offer a reward of $500 for a case it will not cure. The preparation is both internal and external, consists of two large bottles—one month's treatment, and is sent by express to any address upon receipt of $5. Drummond Medicine Co., 48 Maiden Lane, New York. Agents wanted.

A Sign of the Times.

The New York Independent mentions an incident that took place recently in Venezuela which is very significant. News has been received by the American Bible Society of the arrest and subsequent release of Rev. Joseph Norwood, agent of the society in Venezuela. The offense charged upon him was that of selling copies of the Scriptures. Mr. Norwood had been for some years engaged in traveling through Central and South America in Bible work, and last Summer was appointed to Venezuela. He states that on Oct. 8, while in a station of Mendoza, he was arrested by a police officer and placed in a cell, the prison being one of the filthiest and most unwholesome he had ever seen. He was fortunately enabled to communicate with United States Minister of Caracas, who demanded his immediate release, his retention as prisoner being in direct violation of the Constitution of Venezuela, which guarantees religious liberty both to natives and foreigners. Immediately the Minister of the Interior dispatched an official telegram ordering his release. He was then set free from custody, and the chief of police who had ordered his arrest was dismissed from his office. This circumstance shows that the old intolerance of religious bigotry still lingers; but the release of Mr. Norwood, and the dismissal of the chief of police who had ordered his arrest, show that the principles of light and liberty are spreading. No doubt, the interference of the American Minister was the chief cause of Mr. Norwood's release; but the railroad and telegraph are bringing countries nearer, and spreading liberal ideas in lands that were once excluded from the light.—Guardian.

For Indigestion and Nervousness

Use Horsford's Acid Phosphate.

Dr. W. O. Hoyt, Rome, Ga., says: "I have found it both an agreeable and useful remedy in many cases of indigestion, and also in nervous troubles attended with sleeplessness and a feeling of exhaustion."

FROM THE WORK.

Rev. B. F. Jones: "We are delightfully situated here. Our reception was most cordial, and the prospects for the year are flattering."

Rev. F. M. Keen: "We have just got moved; had a cordial reception. I preached at both of my appointments—Ellisville and Laurel—in 1894. I trust that the new year will bring increased prosperity to the ADVOCATE, as also great peace and happiness to its editor and his family."

Rev. J. M. Weems, Port Gibson, Jan. 7: "My address will be 301 Cherry street, Vicksburg, Miss. I have appointed the following as a District Parsonage Committee for the Vicksburg district: Revs. C. G. Andrews, J. P. Drake, H. M. Ellis, and T. A. Holloman and H. L. Dinkins."

Rev. J. C. Park, Booneville, Miss., Jan. 3: "The family of our esteemed presiding elder, Rev. H. R. Tucker, is made sad by the death of Sister Tucker's mother, Mrs. T. Deloach, who 'fell on sleep' Dec. 29, 1894, at her home in Decatur county, Tenn. She died in triumph. Let the church pray for the bereaved."

Rev. J. H. Evans, Williamsburg, Miss., Jan. 1: "We are all at Williamsburg, and I suppose will make this place our home for life. As the Conference has forced me to superannuate, I will try to be resigned. I am trying to fix myself and family so that we will not be in a suffering condition. God bless you and the ADVOCATE."

Rev. W. W. Mitchell: "We are comfortably housed in the neat little parsonage at Lexington. Thoughtful ladies of the church and community had preceded me, leaving behind them many evidences of their appreciation of the cause we represent in the way of neatly arranged rooms, spread tables, and well-filled larder. Pray for us that we may have a profitable year."

Rev. B. T. Crews: "I am starting off well my second year. My people have gone to work to recover the parsonage and do such other repairing as is needed to be done. The outlook for the year I think very good. I do not heartily indorse your editorial in reference to the fledgling editor, and I do hope he will retract or give up his credentials, for he can't prove his charges. Happy New Year to you and yours."

Rev. Jno. A. Miller, Ruston, La., Jan. 5: "The weather has been so excessively bad since my return from Conference that I have not been able to do much. Have preached only one time. Bro. R. Randle filled one Sunday for me as he passed through to his work. Our people, however, are in good spiritual condition. Bro. T. B. White has settled in our town, and is now very sick. The physicians think his condition precarious. Let the whole church unite in prayer for him."

Rev. J. L. P. Sheppard, P. E., Mansfield, La., Jan. 1: "I begin my first round Saturday next. I find that my predecessor, Bro. Harp, has wrought well on this district, laying a good foundation upon which to build for the Master. I can not hope to excel him in earnest, faithful work for the church. The preachers of the district, so far as heard from, are beginning to get in touch with their people, and a good year is confidently expected. I pray the blessings of God upon you and the dear old ADVOCATE."

Rev. E. N. Evans: "I am at my post of duty, well received and highly pleased. We found parsonage all furnished and an ample supply of provisions, a good cook with supper ready. These people make us feel that we came to be served instead of serving. I like the way these folks do things. They voted whisky out, and it goes out. The cry that 'prohibition does not prohibit' will not last long here. These folks have a stubborn and wise look on their faces. They mean business. We are done with saloons. Our work opens up grandly. We are working on the line of 'applied Christianity,' and Rum, Romanism and High Church pretensions are not in it. They are on the other side. The silent minority are on the side of right and the triumphant majority."

Rev. J. R. Roy, Columbia, La., Jan. 3: "At the last Annual Conference I was appointed to the Columbia circuit, Alexandria district. On Dec. 29 I left Simsport charge, which I served last year, which in many respects was very gratifying to me as pastor. The Lord greatly honored the effort there. May he bless the labors of my successor in his work and those I learned to love. On the twenty-eighth I reached my new work (Columbia), and was cordially received and welcomed by the good people of this place. God grant that we may have a Pentecost here this year. Dear brethren, pray for us, for I feel that we need help. The weather has been so bad since our arrival that we have not met but few of our people, yet have made pastoral calls. I am sorry to say, upon inquiry, I find that our church at Columbia is in an abnormal condition. I speak in a general way. There are some who, I believe, are endeavoring to live right. I also find that the CHRISTIAN ADVOCATE is not taken; only found it as yet in one home. God forbid that this should continue longer. Enclosed find cash for six subscribers to the NEW ORLEANS CHRISTIAN ADVOCATE. I will endeavor to send more soon. We are now in the parsonage, very comfortably situated. It is in great need of repairs. I hope the preachers will make an effort to keep our parsonages in good condition. They can if they will. It is a deplorable fact that some of the brethren seem to think that all that is necessary is to make it do while they are there; or if the next preacher wants any repairs done, he can do it. This is discouraging to those who have to provide homes for preachers: that some preachers take no care of parsonage property. Therefore, it is our duty to try to have a decent parsonage, for we don't know who will come next. Brethren, we deserve as good houses as anyone else. So let's do our best to improve our parsonages, instead of tearing them up and letting them go to wreck. Brethren, pray for us."

SINCE CONFERENCE.

Having no move to make, we have been at home with former parishioners and have preached five times to good congregations. Our congregations have increased, at least, one-fourth during the past year. We preached on Christmas Day at 11 o'clock, and one auditor had the curiosity to count, and reported forty-two ladies and forty-two gentlemen present. It has been said that gentlemen will not attend church in Franklin.

On Christmas Eve a storm set in at this parsonage, which continued the remainder of the week, and it brought sugar, coffee, syrup, preserves, vegetables, fruit, baked chickens, dressed turkey, cold cash, and cakes enough to last a month. We anticipate a good and prosperous year. Amen!

H. ARMSTRONG.

Jan. 2, 1895.

Large as a Dollar

Were the scrofula sores on my poor little boy. They were especially severe on his legs, back of his ears and on his head. His hair was so matted that combing was sometimes impossible. His legs were so lame that sometimes he could not sit down, and when he tried to walk his legs would crack open and the blood start. Physicians did not cure. I decided to give him Hood's Sarsaparilla. In two weeks the sores began to heal up; the scales came off and all over his body new and healthy flesh and skin formed. When he had taken two bottles of

Jos. Ruby.

Hood's Sarsaparilla

he was entirely free from sores." HARRY K. RUBY, Box 356, Columbia, Penn.

HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, sick headache. 25c.

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BY USING
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"When my adopted son was seven years of age, he had as severe a cough as I ever knew anyone to suffer from. He coughed incessantly, and spit up blood. I tried everything I could think of, but he constantly grew worse, and I feared the poor little fellow would surely die. At last, I gave him Ayer's Cherry Pectoral, being recommended to do so by the physician. This medicine gave the child speedy relief and effected a permanent cure."—Mrs. M. E. DEBAT, Liberty, Texas.

Ayer's Cherry Pectoral

Received Highest Awards
AT THE WORLD'S FAIR

Dr. VAN WATTS,
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No 170 (New No. 918) CANAL STREET,
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Under an entirely new treatment all operations on the teeth are Positively Painless, without harm to the tooth or patient. Old, aching, abscessed teeth, mere shells and roots of teeth are cured at once and made serviceable for life, at very little cost.

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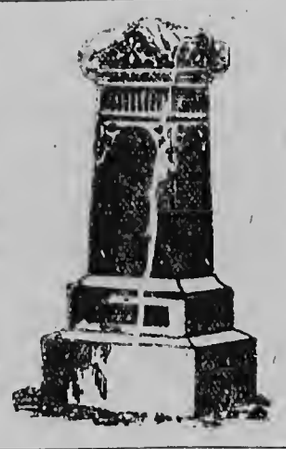

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With sack of charcoal, 20 cents extra; also stone coal and coke for sale cheap. Delivered free.

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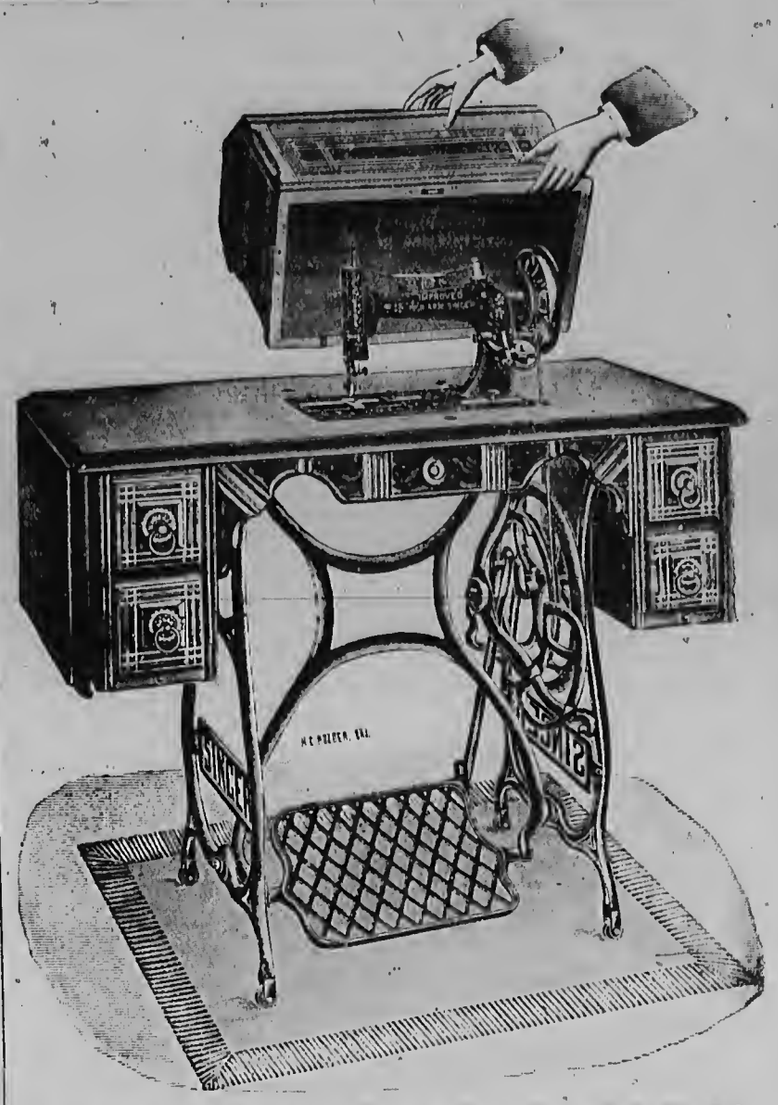

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A $40 Sewing Machine for $20, and the N. O. Advocate Thrown In!

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"The Favorite Improved High Arm Singer Sewing Machine, as you will perceive, is very attractive in appearance, the cut being an exact representation. It is strongly constructed from the best grades of material produced, and its adjustment perfect; also combines simplicity, durability and workmanship of the highest order; and in point of finish, light-running and sewing qualities, is unsurpassed. In addition to the above-mentioned qualities, our Favorite Improved High Arm Singer has the latest, most useful and practical improvements, such as a perfect Self-Threading Cylinder Shuttle, positive Automatic Bobbin Winder, Self-Setting Needle, Tension Liberator and Loose Pulley, and is without any exception the best machine ever produced for the money.

"The Favorite Improved High Arm Singer is the only Singer style machine using a Cylinder Shuttle. The bed of machine being sunk flush with table and nicely hinged so it can be turned backed to admit of oiling and cleaning under work without the least inconvenience.

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"The Cabinet Work is of the very latest design, made of the best quality of Oak or Walnut, as preferred. Unique and attractive in style, and elaborate in finish. The rich nickel plated trimmings harmonize with the general handsome appearance of the machine.

"Furnished free with every machine are the following-named accessories: One Foot Hemmer, one Screw Driver, one Wrench, one Oil Can and Oil, one Gauge Screw, one extra Check Spring, one Package of Needles, five Bobbins and one Instruction Book.

"Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, one Foot Ruffler, one Set of Plate Hemmers, four different widths, up to seven-eighths of an inch; one Binder and one Thread Cutter.

"The Stand is among the handsomest in design. Finely japanned. Has large drive wheel."

This machine is manufactured by an old and reliable company, who guarantee the machine for ten years.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $20, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to June, '96, and send us $18 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded. Can anything be fairer than that? Remember that offers like this are not made every day, and that delays are dangerous.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty-five new subscribers with the cash—$50. Address REV. W. C. BLACK,
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Is a mile shorter than any other line between New Orleans and Cincinnati, all under one management.

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Rev. W. C. BLACK, D. D., Editor and Publisher.

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Four or more inches, $15 per inch, per year.
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Thursday, January 17, 1895.

Cotton Convention.

At the Cotton Growers' Convention held in Jackson, Miss., last week, seven States were represented. Gov. Stone, of Mississippi, presided. Ex. Gov. Eagle, of Arkansas, was present as a delegate. Resolutions favoring an anti-option law were passed with only three dissenting votes. Such a vote from such a body of men representing a number of States ought to have an effect on Congress, and we do not doubt that it will. Gov. Stone, in his address to the Convention, advocated the establishment of small cotton factories in the towns and villages all over the South.

The Convention effected a permanent organization to be known as "The American Cotton Growers' Protective Association." Branches of the association are to be organized in every community, and the organization is to be complete only when seventy-five per cent. of the cotton growers in eighty per cent. of the cotton counties have been admitted to membership. Every planter wishing to become a member must take an obligation that he will not plant in cotton during the year 1895 more than seventy-five per cent. of the number of acres planted during the year 1894. There are to be no salaried officers; but provision is made for the payment of expenses necessarily incurred in the discharge of official duty. The membership fee is two cents for each acre of land planted in cotton in 1894.

An appeal is made to planters to adopt the policy of diversifying crops as much as possible. Corn, peas, potatoes and cane are specifically mentioned as profitable crops for this section. The raising of stock, especially hogs, is commended. The establishment of additional cotton factories in the South is strongly urged.

We think the Convention wrought wisely. If the planters will at once join the organization and carry out its recommendations, a new era will dawn upon the South. But the success of the movement will depend upon the farmers themselves. If they hold back, and do not go into the organization, then the Convention's work all goes for nothing. To us it seems that the cotton planters ought to need no urging in this matter. The present price of cotton is all the argument that is needed. We shall await developments with interest.

It was announced on Jan. 15 that M. Casimir-Perier, President of the French Republic, had resigned his office.

Logic! Charity! Modesty!

In one of his recent editorials Editor No. 2 of the Great Iron Wheel No. 2 has shown himself to be the great

MASTER LOGICIAN

of the age. Having made the assertion that the Southern Methodist Church is dominated by rings similar to those infamous rings which have been proved to exist in the political world, and having been challenged to prove his assertion, he does so in the following words:

"Come to Georgia and see our Atlanta ring, and see if the circle is not complete and the ring is not round. . . . Take some of the appointments in the North Georgia Conference and say there is no combination, and you will say that some men are powerful lucky."

That is as clear as a sunbeam. If there are appointments made in the North Georgia Conference that do not meet the approval of Editor No. 2 of the Great Iron Wheel No. 2, then, of course, there is a ring at work—a ring as rotten as Tammany.

In order that the full force of this admirable logic may appear let us throw it into the form of a syllogism, thus:

Major Premise—If any preacher in any Conference gets a better appointment than I think he deserves, that appointment must have been made as the result of the machinations of a ring.

Minor Premise—Some preachers in the North Georgia Conference got better appointments than I think they deserve.

Conclusion—Therefore, there is a ring in the North Georgia Conference.

The genius that is competent to the task of constructing that major premise has no peer in the annals of the world as a logician. The shades of Whateley and Aristotle will henceforth hide their diminished heads. Vanderbilt University ought at once to secure him at any cost to fill the chair of Logic.

But remarkable as these utterances are for the exhibition they make of logical acumen, they exhibit in a still more striking manner several moral traits. Where, for instance, can be found a sublimer display of

CHARITY

than is here brought to light. There are twelve presiding elders, if we mistake not, in the North Georgia Conference. Among them are several men who are widely known throughout the connection as men of sterling integrity. Others not so extensively known are no less highly esteemed within the circle of their acquaintance. Now, an ordinary Christian would think it highly improper to make a charge through the public prints that there is among these men a ring as rotten as the rings that have brought disgrace upon American politics. Not so, however, with Editor No. 2 of the Great Iron Wheel No. 2. His charity is so profound that it impels him to proclaim to the world that there is rottenness hidden away in the North Georgia cabinet. He knows it to be so because there are some appointments made in the North Georgia Conference that are not according to his taste. This is the superlative degree of heaven-born charity, the *ne plus ultra* of the love that thinketh no evil.

Another very commendable trait of character is here brought out in a most striking manner, viz.,

MODESTY.

When the appointments have been made at an Annual Conference, a man of only ordinary attainments in the way of modesty, in case some of the appointments are a little surprising to him, says to himself: "Those who make the appointments have given much more time to a study of this matter than I have. Therefore, whatever doubts I may entertain, I will either keep them to myself or else speak of them only in the circle of my personal friendships." Not so, however, with that incarnation of modesty, Editor No. 2 of the Great Iron Wheel No. 2. He is sure that he knows more about the fitness of particular men for particular places without any special investigation than any Bishop assisted by a dozen presiding elders can possibly learn after any amount of investigation. So he at once sets the printers of the Great Iron Wheel No. 2 to work to let the world know what egregious blunders have been made by the poor, stupid Bishop and his still more stupid cabinet. The principle which guides his pen on this subject may be stated thus:

If any Bishop shall dare to make appointments which

I

do not approve, then

I

will denounce him just as my fancy may dictate.

Whereunto shall we liken this unprecedented modesty, this marvelous humility. We are forcibly reminded of a remark made by a distinguished jurist concerning a certain individual whose humility (?) he wished to compliment—that he was "just waiting for a vacancy in the Trinity."

Lawlessness Denounced from the Pulpit.

Yesterday, at St. Joseph's Catholic Church, on the occasion of the funeral services over James Cooke, who was killed in a fight in a bar room on Saturday night last, Rev. Father Nugent, the officiating priest, uttered from the pulpit a bitter and scathing denunciation of the criminal practices of carrying concealed, upon the person, deadly weapons, and of congregating in bar rooms on Saturday and Sunday nights to engage in drunken debauchery.

It is not too soon that the pulpit is exercising its influence and raising its voice against crime and social lawlessness. All civil and political power is in the people. If they approve or excuse lawless practices, how can there be any punishment of criminals? Public opinion is growing too lax on this subject, and it must be strengthened and braced up. Many violations of the plainest laws are witnessed with indifference where they ought to be rebuked in the sternest manner. All this must be changed. It is not enough that the press is aroused to the seriousness of the situation. Not only must it do its full duty in awakening public opinion, but the pulpit should also cry aloud and spare not. It is full time, in this year of 1895 and in this goodly city, that a beginning should be made.

The above from the Picayune, of recent date, sounds a little queerly to Protestant ears. So far as the practice of carrying concealed weapons is concerned, all good Protestants will wish the reverend father success in his crusade; but that "bitter and scathing denunciation of congregating in bar rooms on Saturday and Sunday nights" is a little too much for Protestant risibles. It is a fair inference from the above that it is perfectly legitimate in the eyes of the Holy Roman Church for people to congregate in a barroom provided they do it at some other time than "on Saturday night or Sunday." The offense is not in the act, but in the time of its performance. Now, Protestants are accustomed to hear fulminations from the pulpit against going to the bar room at all—Saturday, Sunday, or any other day. Yea, they are accustomed to hear scathing denunciations of the saloon itself as the vilest infamy of modern civilization.

Father Nugent is not the only Romish ecclesiastic who doubts the propriety of selling whisky *on* SUNDAY. One of the items in the famous pronunciamento of Bishop Waterson from which an appeal was taken to Satolli was a denial of the sacraments of the church to a member who runs a saloon *on Sunday*. A man may run his crime-factory up to midnight on Saturday, and he may begin again early Monday morning, and still be a good Catholic, worthy to partake of the sacraments of the church. And this sort of stuff is what all newspaperdom has been gabbling about as a great reform. Protestants can hardly keep their faces straight as they read.

But let us not be impatient. If Rome signalizes the year 1895 by a crusade against "congregating in bar rooms on Saturday night and Sunday," perhaps by the year 3895 she may actually begin to suspect that the saloon is not a means of grace on other days. Let us give her credit for progress, however small it may be.

Suicide Statistics.

The number of suicides in the United States during the last five years is as follows: '89, 2,224; '90, 2,640; '91, 3,331; '92, 3,860; '93, 4,436; '94, 4,912. By inspecting these figures it will be seen that there has been a steady increase year by year during this period. The list has more than doubled in five years. These figures are appalling. Just think of it. Thirteen persons committed suicide every day during the year 1894. What is the cause of this appalling increase of the crime of self-murder? We verily believe that the main cause has not been tabulated, and is not likely to be very soon. Setting aside the cases caused by insanity and alcohol, we believe, as we have already stated in these columns, that the most prolific source of this species of crime is Ingersollism. Infidel literature in multitudinous forms is widely disseminated, with an increase of suicide, to say nothing of other crimes, as its legitimate fruitage. Propagate infidelity and you propagate crime.

We again say to parents that they can not exercise too rigid an espionage over the literature that comes into their homes.

Morbus Sabbaticus.

Morbus Sabbaticus, or Sunday sickness, is a disease peculiar to church members. The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night; the patient sleeps well and wakes feeling well; eats a hearty breakfast, but about church time the attack comes on, and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk, talk about politics, and read the Sunday papers; he eats a hearty supper, but about church time he has another attack and stays at home. He retires early, sleeps well, wakes up Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday. The peculiar features are as follows:

1. It always attacks members of the church.
2. It never makes its appearance except on the Sabbath.
3. The symptoms vary, but it never interferes with the sleep or appetite.
4. It never lasts more than twenty-four hours.
5. It generally attacks the head of the family.
6. No physician is ever called.
7. It always proves fatal in the end—to the soul.
8. No remedy is known for it except prayer.
9. Religion is the only antidote.
10. It is becoming fearfully prevalent, and is sweeping thousands every year prematurely to destruction.

The above from one of our exchanges we hope will cause at least a few of those afflicted with this fearful malady to use the prescribed remedy. Still we do not hope for large results, for it is one of the striking characteristics of this disease that the patient has no desire to be cured.

A New Book.

DAILY MESSAGES FROM THE KING by His Messengers. Selected and arranged by S. R. Z. 18 mo, 354 pages. Price, $1. Marcus Ward & Co., New York.

From the preface, written by Margaret E. Sangster, we quote as follows:

"In these 'Daily Messages,' collected by a Daughter of the King—a young girl gathering these flowers of text, quotation, and song from old fields and new—there is much to feast the soul and please the heart. So much of the work of the King's Sons and Daughters is of necessity along lines of activity in philanthropic and Christian endeavor, that a little book which cultivates the mystical, brooding and devotional element has a niche awaiting it. Not all the messages here are from those who know the King, but all are alike instruments in an almighty hand."

This elegant little volume, finished in gilt, contains beautiful and appropriate quotations for each day in the year, and would make a handsome gift book.

The Magazine of Travel.

THE MAGAZINE OF TRAVEL. Monthly. Illustrated. The Magazine of Travel Publishing Co., E. H. Talbott, President and Manager. 10 Astor Place, New York.

We are in receipt of Vol. I., No. 1, of the above-named periodical. The scope of this new candidate for popular favor is given in the following announcement:

The Magazine of Travel announces itself as having a definite object in life. With its title as a text, it proposes to devote its pages almost entirely to the exploitation of travel and kindred interests. No subject offers more opportunity or material for literary treatment; few subjects combine as many elements of interest to so general a public. The magazine urges travel as an educational medium, and later will advance defined plans of specific education by travel. Papers on this subject will be published from time to time, always from the most competent authorities. The desire of the management is to produce a periodical which, like a good dinner, shall have its solid and serious dishes, its attractive *entrees*, not enough of sweets to impair digestion, and towards the end some material light and pleasant, with a sort of final *pousse cafe* of bright things from the pens of those who have a pretty wit; and so, in a way, having outlined the character of its enterprise, the Magazine of Travel offers its first number for discussion.

The first number reaches the standard presented in this announcement. It is full of good things. As this periodical has no competitor in its chosen field, we predict for it a large circulation. It is well printed on good paper and is handsomely illustrated. The aspiring young man who reads this magazine will find his horizon continually broadening.

NOTES.

During the session of the Florida Conference, last week, at Jacksonville, Rev. G. Taylor, a superannuate, fell dead on the street from heart disease.

***

We regret exceedingly to chronicle the destruction of Huntsville (Ala.) Female College by fire on the eighth. The dispatches report the loss as $45,000; insurance, $25,000. We think the loss is underestimated.

***

We have received letters from a number of brethren in the patronizing Conferences, giving us their heartiest endorsement in the work of defending the church against the assaults of the Great Iron Wheel No. 2.

***

Be sure to read the article on our first page from the Richmond Advocate about rings in the church. It is as good as if it had come from the pen of the editor of the NEW ORLEANS ADVOCATE; and that is as high praise as we could bestow upon it.

When an editor feels called upon to say about as often as the moon changes that he is not in a bad humor, that he is not mad with anybody, that he loves everybody, that he never says spiteful things, people shake their heads, and ask, "Why is it thus?"

***

The Merrimac Mills, the largest cotton factory at Lowell, Mass., has decided to move to the South. This is the third large factory in Lowell that has joined in this Southward exodus. These say that they can reduce their expenses about twenty-five per cent. by coming South—an all-sufficient reason.

***

The newspapers tell a story of a son of Erin, named Michael Fernan, living at Elmira, N. Y. who has been asleep for six years. It is said that he has waked up only three times, and then only for a few minutes. Nourishment is administered without his knowledge or consent. Rip Van Winkle should look to his laurels.

***

Gov. Fishback, of Arkansas, has gone into the papers in advocacy of the policy of licensing houses of ill-fame. By so doing he has raised a storm about his ears. But for the fact that his term of office expires in a few days, it is probable that mass meetings would be held for the purpose of demanding his resignation. So the newspapers say.

***

The town of Keatchie, La., has voted out the liquor traffic by a vote of 120 to 3. Prohibition is making rapid strides in North Louisiana, where Protestantism is the dominant religious force; but in South Louisiana, where Rome holds sway, it is different. South Louisiana will have a chance to throttle the liquor traffic when it dethrones Rome—not sooner.

***

The manufacturing development of the South is marvelous to one who looks at the facts and figures. Take cotton for an illustration. In a single decade—from 1880 to 1890—the capital invested in this single industry in the Southern States increased from $21,000,000 to $97,000,000; and the establishments now under construction will in a few months swell this amount to $108,000,000.

***

According to the census of 1890 the United States is the richest country in the world. Its *per capita* wealth is exceeded by only two countries, Great Britain and France, and France's excess is so small that the two may be considered as equal. Moreover, the United States is growing in wealth at a rate that has no parallel among the nations. "He hath not dealt so with any nation."

***

Notwithstanding the sectional acerbities developed in the realm of politics, there is after all a substratum of genuine fraternal feeling among the citizens of different sections of this great republic. When the South is stricken by pestilence, her appeals for help meet a generous response in every quarter. Let gaunt famine stalk through any section, leaving behind her a trail of woe, and at once all sections vie with each other in an effort to afford relief. A gratifying instance of this sort of generosity is furnished by this city, which has recently forwarded a train load of provisions to the starving farmers of Nebraska.

***

The death rate in New Orleans for the two weeks ending Jan. 5 was nearly 4½ per cent. This is more than double the average mortality for this city, and is not very far below that of an ordinary epidemic. The increase is doubtless attributable to the severe Winter weather of the past few days. Freezing weather is very unusual in New Orleans, and the poorer classes are not prepared for it either in their houses or their clothing. This, with an insufficient supply of fuel, has caused pneumonia to rage with fearful fatality. The mortality has been greatest among the colored people. During the week ending Jan. 5 the mortality among the colored people looked only a very small fraction of being six and a half per cent. This death rate is not often surpassed during epidemic years.

***

The United States census shows that the percentage of crime is much less among the white people of the South than among those in the country at large. In other words, the South, leaving the negro element out of the account, is far more law-abiding than any other section. These are not figures gotten up by the South in its own interest. The United States government prepares separate statistics of crime among the two races for the express purpose of ascertaining whether there are racial differences in this respect. These carefully prepared governmental statistics vindicate the South against the charge of lawlessness which is continually made in the newspapers of the North. While all this is true, it is also true that the South, as well as other sections, needs to repent in sack-cloth and ashes before God on account of her deeds of high-handed crime.

CHOICE ROSES AT 5 Cents

OUR RAINBOW COLLECTION OF 20 ROSES FOR $1. PREPAID BY MAIL

The Roses we send are on their own roots, from 10 to 15 inches high, and will bloom freely this Summer, either in pots or planted in yard. They are hardy ever bloomers. Please examine the below list of 20 choice fragrant monthly Roses, and see if you can duplicate them anywhere for an amount so small as $1. They are nearly all new kinds. We guarantee them to reach you in good condition, AND WE ALSO GUARANTEE THEM TO BE THE BEST DOLLAR'S WORTH OF ROSES YOU EVER PURCHASED.

LIST:—Champion of the World, brightest pink, the best rose ever introduced. Henry M. Stanley, apricot yellow, very fragrant. Pearl of the Gardens, deep golden yellow. Bridesmaid, rich pink, nona better. The Queen, pure white, always in bloom. Christine de Noue, rich maroon and deliciously sweet. Princess of Wales, amber yellow, deepening to orange. Rhelogold, beautiful shades of saffron and tan. Star of Gold, the queen of all yellow roses. Wabac, a great rose, in bloom all the time. Golden Gate, creamy white and old gold. Francisca Kruger, coppery yellow and peach. The Bride, the loveliest of all white roses. Queen's Scarlet, richest dark velvety rose. Princess Beatrice, canary yellow, edged bright rose. Etoile de Lyon, richest deep sulphur yellow. Souvenir of Wooton, richest crimson in clusters. Catherine Mermet, everybody's favorite. Mad. Camille, beautiful salmon and rosy flesh. Md. Caroline Testout, large handsome flowers of glowing pink.

We will also send our Iron Clad Collection of 14 Hardy Roses, all different colors, $1. Try a set. 20 Chrysanthemums, all prize winners, $1. 16 Geraniums, double and single, flowered and scented, $1. 15 choice Begonias, different, $1. 40 packets choice Flower Seeds, all different kinds, $1. Our handsome, illustrated Catalogue, giving above Roses, Plants and all Seeds, mailed for 10 cts. stamps. Don't place your order before seeing our list. WE CAN SAVE YOU MONEY. We have large two year old roses for immediate effect. Liberal to club raisers, or how to get your seeds and plants free. We are the LARGEST ROSE GROWERS IN THE WORLD. Our sales of Rose Plants alone last season exceeded a million and a half. When you order Plants and Seeds, you want the very best.—Try us. Address,

GOOD & REESE CO., Box 93 Champion City Greenhouses, Springfield, Ohio.

Mention this paper.

PERSONALS.

The postoffice of Rev. J. D. Harper, presiding elder of Arcadia district, Louisiana Conference, is Homer, La.

Rev. W. H. Huntley has been appointed by Bishop Keener to Waynesboro station, made vacant by the death of Rev. D. A. Little.

Rev. C. M. Lyons, the new pastor at Louisiana Avenue, begins his pastorate auspiciously. The indications are that he will have a decidedly prosperous year.

Hon. Charles Gayarre, the famous jurist and historian, celebrated his ninety-first birthday on Wednesday, Jan. 9. He is held in high esteem by the people of New Orleans.

Mrs. S. Bilden, a Jewess, has been lecturing in the Jewish synagogues of this city, having previously lectured in various other American cities, in the interest of an Orphan's Home which she has founded in Palestine. She commanded large audiences, and created much interest in her work. She has been doing benevolent work in Palestine on a large scale.

Mrs. M. M. Snell is holding a series of gospel temperance meetings at St. Charles Avenue M. E. Church, corner St. Charles and Calliope streets. Services are held each day at 10:30 A. M. and at 7.30 P. M. We know of no place in the South that is in greater need of temperance work than this city. Mrs. Snell is a woman of remarkable gifts, and it is to be hoped that the seed she sows will produce abundant fruitage.

Rev. D. A Little.

A PLEA FOR HELP.

The family of our deceased brother is without a home or means of subsistence, as I learn from reliable authority. To relieve the present distress I will contribute five dollars within thirty days. I hope many ministers and laymen of the Mississippi Conference who knew and loved Bro. Little will come to the rescue in this time of need. Rev. H. M. Ellis, P. C., at Port Gibson, Miss., will no doubt gladly receive and pay over contributions to Sister Little, who for the present resides there.

D. G. W. Ellis.

Daleville, Miss., Jan. 15, 1895.

[The New Orleans Advocate responds heartily to Bro. Ellis' proposition.—Editor.]

Important Notice.

To the Members of the North Mississippi Conference Brotherhood:

At our last meeting held at Meridian, Miss., during Conference, your treasurer was instructed to call your attention to the following clause in our By-Laws: "Any member suspended *for non payment of dues*, or mortuary fees, may be restored, etc."

This makes the non-payment of the annual dues of ten cents forfeit membership in the Brotherhood. At the last meeting only about half the members paid annual dues. The brethren who failed to make this payment of ten cents will please forward same to me at this place.

Yours in Christ,

(Rev.) B. F. Lewis, Tr.

Woodville, Miss.

Notice.

The following are the Committees of Examination for the Shreveport district:

For Admission on Trial—J. M. Brown, W. F. Henderson, J. B. Williams. For Deacon's Orders—N. S. Cornell, W. H. Hill, P. M. Brown. For Elder's Orders—W. H. LaPrade, B. F. Crews, S. S. Holladay.

Let all applicants meet their respective committees at the District Conference, thoroughly prepared for Examination on the prescribed course of study. J. L. P. Sheppard, P. E.

If you need a good medicine to purify your blood, give nerve strength and build up your entire system, take Hood's Sarsaparilla. It prevents sickness by making pure blood.

Hood's Pills cure nausea, sick headache, indigestion and biliousness. 25 cents.

Ministerial Educational Association of the Louisiana Conference.

I desire to call attention to the fact that, during the recent session of the Louisiana Conference, a movement was inaugurated by some of its members that ought to commend itself to the favorable attention of all friends of Christian education, and that ought to enlist their support. This movement was the organization of a society to be known as the Ministerial Educational Association of the Louisiana Conference, and the object of which shall be to assist deserving ministers who reside within our Conference bounds in obtaining a collegiate education. Funds are to be regularly secured through membership dues of five dollars per annum to be paid by the first of September of each year; and the association shall also have power to acquire funds by special efforts, and by receiving donations, bequests, etc. The dues and other resources of the association shall constitute a fund which shall be loaned in amounts not to exceed one hundred dollars a year to young ministers who shall be carefully selected by an Executive Committee elected for this purpose; and each beneficiary must have received the endorsement of his pastor and presiding elder, and must have been specially recommended by the District Conference of which he is a member. The money so disbursed will be due within one year after the beneficiary leaves college, and shall thereafter bear six per cent. interest.

Any minister, either in full connection or on trial, in the Louisiana Conference is eligible to active membership, and any other person who will pay the annual dues is eligible to honorary membership.

The above is a general statement of the plan of the organization. The president of Centenary College heartily endorses it, and thinks that it will be productive of much good if it is properly supported.

The association was organized with twenty names enrolled as members, already enough to justify the selection of one beneficiary by the opening of college in the Fall.

The following were elected officers: Rev. John F. Foster, president; Rev. W. W. Drake, vice-president; Rev. R. H. Wynn, secretary; Rev. Fitzgerald S. Parker, treasurer; Rev. J. M. Henry, Rev. W. H. LaPrade and Rev. W. Sohuhle, Executive Committee.

I will be glad to correspond with anyone who desires to become a member of the organization, or who wishes further information concerning it.

Rev. W. W. Drake and Rev. W. Sohuhle were appointed as solicitors for membership, and I would suggest that the president increase the number of solicitors by appointing one from each presiding elder's district.

Money for dues should be sent to Rev. F. S. Parker, corner Calhoun and Garfield streets, New Orleans.

Robert H. Wynn, Sec'y.

Tried! Proved! Valued!

When your throbbing head says head-ache, don't wait until your nerves are all in a jangle; but use PRESTON'S HED-AKE which cures in 15 minutes. No Cure! No Pay!

Dr. Price's Cream Baking Powder
World's Fair Highest Award.

Help Wanted.

Our Bro. Mellard has had the misfortune of losing his horse; this being the second horse that has died for him during the three years serving this charge. The circuit is poor and scarcely gives a support to its pastor, and Bro. Mellard is unable to buy a third horse. Will not the friends who read this send us a contribution to provide our preacher with a horse? Send money to Dr. C. B. Holmes, Palmetto Home, Miss.

E. G. Dunn,
J. B. Dunn.

Whitworth College.

One hundred and twenty pupils given free tuition. Write for particulars. Second half term opens Jan. 29. Carl Faelten, Director of the N. E. Conservatory, will be with us in February. Advantages unexcelled.

Rev. John W. Chambers, Pres.

Dr. George W. Rembert.

Dr. George W. Rembert, of Natchez, Miss., one of the leading dentists of that State, has removed to this city, and opened an office in the Godchaux Building, on Canal street. Having known Dr. Rembert intimately for fifteen years, and having been his pastor for four years, we can speak from personal knowledge as to his character and professional skill. As a dentist, we do not believe that he has a superior in the land. He is, moreover, a high-toned, honorable Christian gentleman. We know of no man who is more thoroughly reliable or who has a keener sense of honor. We most heartily endorse every word that is said of him, personally and professionally, in the following letter of Rev. W. B. Lewis, pastor of Jefferson Street Church, Natchez, Miss.:

Natchez, Miss., Dec. 5, 1894.

Dr. G. W. Rembert—

My Dear Friend and Brother: It is with deep regret that I have learned of your contemplated removal from Natchez to New Orleans. While it is natural for a man of your abilities to seek a broader field in which to practice your profession, yet the loss of such a man as you from our community will be none the less deplored. I have known you long and well, and have reason to esteem you highly as a gentleman, and as a dentist skilled in your profession. For many years our relations have been of the most cordial and pleasant nature; but for the past two years, in which I have been for the second time your pastor, these relations have grown more tender, until I contemplate our separation with genuine sorrow. During all these years your deportment has been that of a high-toned Christian gentleman. To me you have been a faithful friend, and I shall ever hold you in remembrance as a brother beloved, in whom implicit confidence may be safely reposed under all circumstances.

I feel it my duty, and it is my pleasure as well, to say further that I regard you as second to none in your profession. Having had much of your practice in my family, I feel prepared to say this. Your work for me and for the several members of my household has always been of the very highest order of proficiency. I am sure that your talents, energy and moral worth will put you at the head of your profession in any place you may locate.

Yours very truly,

W. B. Lewis,
Pastor Jefferson St. M. E. Church, South.

Bronchitis. Sudden changes of the weather cause Bronchial Troubles. "*Brown's Bronchial Troches*" will give effective relief.

Epworth League.

By Rev. Henry H. Ahrens.

Theme for Prayer Meeting.

THE PRIEST.

(Exodus xxviii, 1; Heb. v, 1-5.)

1. The priesthood is of divine appointment. God provided for its institution and perpetuation.

(1) All priests were Levites, though not all Levites were priests.

(2) The office was hereditary. After Aaron and his sons, their male progeny had a birthright to the priesthood.

(3) The male descendants of the female line of Levi held the inferior office of Levite. They led in song, taught, assisted the priests in various ways.

(4) Though men of superior sanctity, marriage, home life, and private property were not denied them.

(5) Were highly respected. Insulting them was deemed tantamount to insulting God.

(6) Originally, the office of high priest secured life tenure to the incumbent. Subsequently, when the office was given to the highest bidder, frequent elections took place. Thus it happened that there were ex-high priests.

2. In the Christian church Christ is the only and true priest. He "is a priest forever after the order of Melchisedek."

(1) As a priest he gave himself, the just for the unjust. The Lamb of God. Typified by Abraham's attempt to offer up Isaac, his son.

(2) As a priest he ever liveth and maketh intercession for us.

"Five bleeding wounds he bears,
Received on Calvary.
They pour effectual pray'r,
They loudly plead for me.
Forgive him, O, forgive, they cry,
Nor let a ransom'd sinner die."

3. All true Christians are, in a certain sense, priests. Are called kings and priests.

(1) Adoring, praising God, our offering is received only when presented in the name of Christ. In the name of Christ means, because of Christ's sacrificial death.

(2) Offering thanks, the same intervention is necessary.

(3) Making known our petitions to God, we have no right to expect our prayer to be heard or answered unless we present at the same time the blood of Christ—pray for Christ's sake.

(4) In intercession the same condition obtains.

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Any preacher who is desirous of supplementing his salary by taking a job as "nice and clane and airy" as a Bishop's job is in Pat's estimation, will find it to his interest to communicate with the undersigned. The earlier the better. W. C. Black,
112 Camp St. New Orleans, La.

You Dye in 30 minutes Our turkey red dye on cotton won't fade, boil or wash out—all others will. Tonk's French Dyes are different from others. Just the thing for hard times. Make the carpets, dresses, capes and clothing as bright and attractive as new. Anyone can do it. No misses if you have Tonk's. Try them and see. Send 40c for 10 pkgs. or 15c. for one; any color. Big pay for agents. Write quick. Mention this paper. FRENCH DYE CO., Vassar, Mich.

Secure a Position

Wanted for office work, on salary, in every county, "young" lady or "young" gentleman. Experience not necessary. Country boys also accepted. Must deposit in bank cash $100 00. Address P. O. Box 433, Nashville, Tenn. (Mention this paper.)

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.

TESTIMONIAL.

Linden, Ala.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. Walston.

Price: 50 cts. and $1 a Bottle.

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1895.

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Having just received SEVERAL CARLOADS of MATTING, we are offering grades from the LOWEST to the HIGHEST at PRICES which will induce all who look them over to purchase.

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The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,						$84,520,880
N. Y. Life,	"	"	"	"	"	40,684,163
Equitable,	"	"	"	"	"	40,117,610

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

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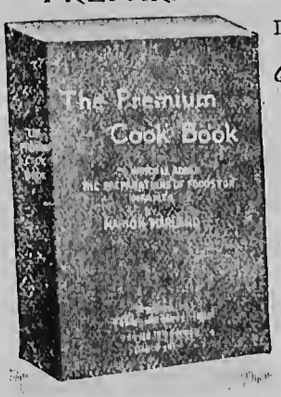

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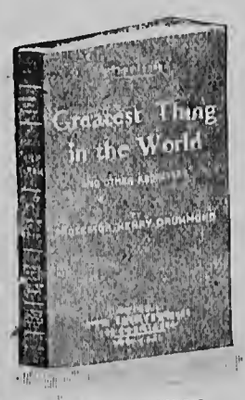

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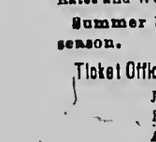

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Water.

An extract from a lecture delivered in Carondelet Street Church by Dr. L. Sexton, a distinguished professor of the Tulane Medical College, in response to an invitation from the Woman's Home Mission and Parsonage Society:

The chief sources of the water supply in New Orleans are cisterns and the Mississippi river and artesian wells. The cistern has its advantages, for sunlight and air coming in constant contact with the water, purify it. On the other hand, there are various sources of contamination which counteract these advantages of sunlight and air. The cisterns are filled mainly by the gutter pipes running around the roofs of the houses; enormous clouds of dust are constantly settling on these roofs, carrying all the impurities from the street below and the ground. The roofs are never cleaned, and when the rain comes all this agglomeration of filth and dust is washed into the gutters connected with the cisterns, and settles at the bottom of the cisterns, rendering the water impure and a prolific source of germs of disease. The river water is even worse, for the refuse of the country is dumped into the river. Chicago gets its water supply from the great lakes, and on account of the sewerage, it was found necessary to extend the water supply connections five miles out into the great lakes. The same difficulty exists in London, Paris, New York and all great cities, so New Orleans is not alone in the vexatious problem of how to obtain pure water for drinking purposes.

The Mississippi river is the sewer of the nation. Dead carcasses and other impure matter are dumped into it from the source to its mouth, and we in New Orleans get the full benefit of the accumulated filth. Another element which bears weight in New Orleans at this season is that the river is low, the tide is borne inward instead of out, and the tides and eddies form a counter-current coming from the gulf, bringing to use the refuse of the slaughter-house. The water is more brackish at this season than is supposed, and screwmen, longshoremen and other laboring men have been made sick, the result of the tide bringing up impure water from the slaughter-house. Our water is also contaminated by gasses. The cisterns are all located at the wrong sides or ends of the houses. It is best to filter and boil the water you drink. When you use a filter it rids the water of those pathegenic germs that produce disease. Some of these germs are 1-2500 of an inch in diameter, and the finest pores in the filter let in ten or twelve at a time. Under a microscope thousands of these germs, produced by infusion, may be seen. Water should be boiled or distilled in addition to being filtered. Distilled water is first converted into steam and then recondensed. It is possible for every household to have pure water. Every large range is furnished with a reservoir at the back. The capacity of these reservoirs might be doubled, but care must be taken not to have soldered joints in the vessels, for these admit lead poison, while the hot water kills the germs. Lead poison is as dangerous as germs.

Water contaminates the milk we drink. Quite a number of diseases, traced to impure milk as a source, really are caused by the vessel in which the milk is placed having been washed in impure water. To purify river water, to one gallon of water add one or two grains of alum. This causes the mud, or silt, to settle and makes the water clear. Two or three grains of alum to the gallon is a good measure. For water contaminated by lead, a little bicarbonate of soda (the ordinary cooking soda) will suffice to counteract the effect. Lead poisoning is quickly recognized by the physician by a blue line around the gums. Water standing in lead pipes should always be drawn out of the pipe after standing all night. After it is let out, the running water may be safely used.

The great value of mineral waters consist in the quantity that one drinks. These mineral waters claim to cure Bright's disease, stone in the bladder, etc. Bright's disease he characterized as consumption of the kidneys; it is an insult to an intelligent person to tell him that the kidneys may be rejuvenated when afflicted with Bright's disease. No mineral water can make a new set of kidneys. Yet mineral waters are of positive value in some cases. If a patient suffering from kidney troubles sends for a physician he tells the patient to drink plenty of water. The latter gets angry and sends for another physician, and yet the doctor was perfectly right in prescribing plenty of water. The kidneys are made up of a set of tubes; the tubes become clogged, and the free use of water is just like turning on the plug in the gutters; it frees the tubes from impurities—in other words, it washes them out. I prescribe mineral waters because I know that if I merely say drink pure water and plenty of it, the patient pays no attention; but if a water is prescribed that has a flaming advertisement at its side and warranted to cure all these diseases, it will be readily imbibed, and freely. Filtered water would have the same effect in most cases, properly boiled, but Bright's disease often has a dropsical tendency, and the patient says he is already full of water and hoots the idea of taking in more.

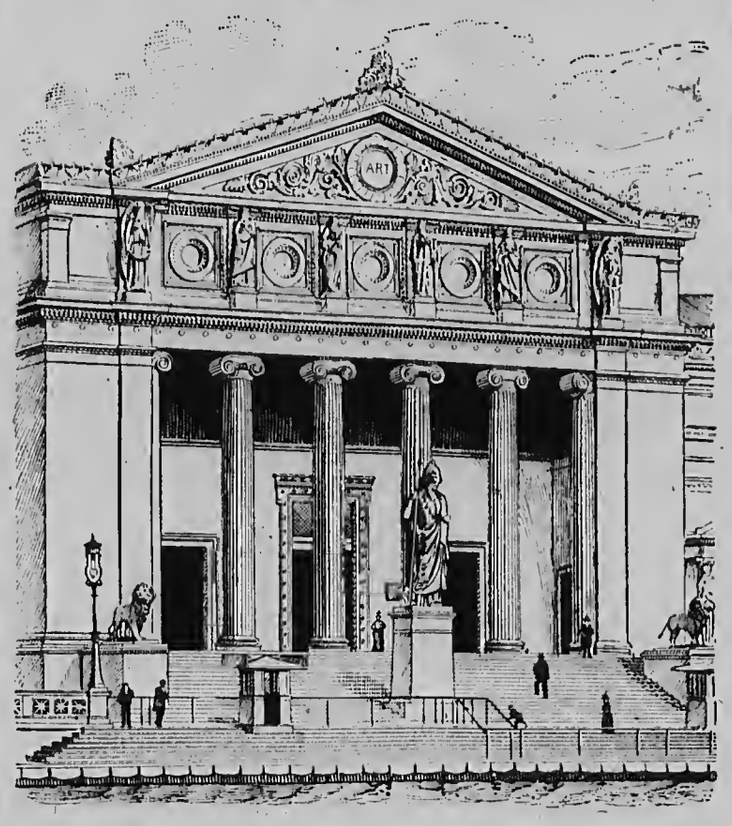
Water is very often as good as any remedy that a physician could prescribe. Russian baths are advantageous in boiling mercurial and lead poison out of the system. The humblest cottage can have the advantage of a Russian bath, by placing the patient in a perforated chair, covering him with a blanket, having a tea kettle at the side connected by a tube and steaming the patient. In all dropsical cases the poison may be sweated out or boiled out. The steam bath may be also taken with an ordinary alcohol lamp; lime water creates a vapor and can be used by those who fear that the alcohol lamp may ignite. The bath that does the most good in fevers is the cold, wet pack. A temperature of 104 degrees may be reduced by applying cold water.

The doctor entered into a description of the methods pursued at the Johns Hopkins University, where cold water is freely used in the treatment of typhoid fevers. New Orleans is prejudiced against the cold water treatment, the Creoles especially preferring the use of the hot orange leaf tea-plan for treating fevers. Hands are raised in holy horror at the pouring of a pitcher of cold water on the head of a fever patient. At the Johns Hopkins University there were forty cases of typhoid fever; thirty patients had the fever thirty days and only two died out of thirty. He wondered what would be thought when that record would be known in New Orleans. They have a method of rolling bathtubs which are long enough for a patient to lie in. If the temperature rises to 103 degrees, the cold water brings it down to 98½. The patient is laid on strips of cotton stretched across the tubs and gradually cooled down until his skin, lips and fingers are blue. He told the attending physicians if a typhoid fever case were treated thus in some New Orleans families he would get a mob after him. It is the long, slow fever in typhoid fever that wears out the system. The disease, like many others, is produced by impure water.

The doctor defined the cold water pack and its application. He advocated a single bed, a hard mattress covered with an oil-cloth and a wet sheet. Wrap the fever patient in this and the temperature is reduced, for the frigid feeling is succeeded by a warm glow, the temperature is reduced and the patient thus made a long stride towards recovery. Some families in New Orleans would be startled by this treatment, but it is better than antipyrine or anti-febrine, which reduces the heat at the expense of the heart's action and blood changes. The douche treatment holds in Bavaria, and he dwelt an instant upon the cold water treatment of Father Kneipp, which is now almost a fad. Father Kneipp, he said, treats joints inflamed with rheumatism by making the patient walk in wet grass. He actually turns the hose on them. In his opinion a rheumatic patient was far better off in his room drinking hot tea.

Among other diseases that may be treated by cold water is tonsilitis. Many cases of follicular tonsilitis have recently been diagnosed as diphtheria, since the anti-toxine treatment came into vogue. We have no more diphtheria in New Orleans this Winter than we had ten years ago. But the papers have been full of serum and anti-toxine and diphtheria and every sore throat trouble is looked upon as a possible case of diphtheria, and many cases were diagnosed as such when they were simple follicular tonsilitis. Tonsilitis may be treated by drawing a wet cold towel around the throat, and drinking large quantities of water. Hot water is a good remedy as a morning drink in cases of dyspepsia, ridding the stomach of mucus that prevents digestion. Dysentery, cholera morbus and cholera infantum may also be produced by impure water. The question is often asked how do physicians and nurses go through epidemics without contracting disease. Simply by not drinking or eating anything that has been contaminated by the patient. Doctors have a theory that typhoid fever is infectious, not contagious. In conclusion, the doctor advocates a pure water supply by means of a company which would tap the Tchefuncta river, or some spring across the lake, and bring the waters of that pure stream to this city, for water is always purer from healthy country places than the river water that runs by a city. It would cost money, but it would pay, in the end, in the good health of the community. He thought that the cistern capacity of every house should be doubled by law and each house have a cut-off water supply, so that polluted water running from the roofs of houses, after rains, could be allowed to run off and a pure supply remain in the cistern. In fine, he advocated a plan that all river water should be purified with alum, filtered and boiled, before drinking.—Picayune.

A Temple of Art.



Not for a Day but for all Time.

Memories of the White City are fading—all but one. Majestic in its beauty the Palace of Art survives to remind man kind of wonders departed. Triumphant over fire and tempest the stately structure stands beside the lake dedicated forever to the service of the people. As a gallery of painting and sculpture it surprised and delighted the nations. As the Field's Columbian Museum it will entertain and instruct multitudes in the ages to come.

A World's Fair in miniature is the museum to-day. While it lasts the public will have before them a vivid reminder of the greater exposition of 1893. It will bring back the vast panorama of splendid exhibits including the fine showing made by

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Courtesy to the Aged.

In these hurrying, money-making times, these days of social and mental advancement, our young people are rather apt to forget the courtesy and respect due to older persons. Progressive education is prone to place the children of to-day a step or two ahead of where grandma and grandpa left off, and they put on airs in consequence.

Now, this is all wrong. "Book learning" is not everything. The courtesy that springs from a kind heart is far more than the disagreeable showing off of superior knowledge that places the old people at a disadvantage, though to outsiders it is the young folks who appear the meaner of the two, with their flippant contradictions and their manner quite averse to that which we are taught was the correct one to employ toward our elders.

Old people are entitled to respect, if for nothing else than that they are veterans in the war of life, and as such to be regarded with reverence by the raw recruits who are just beginning their first skirmish. The deference due to gray hair is not sufficiently considered, and when one does come across a young man or girl who thinks it but natural to offer the best chair in the room to any one older than they are, who listens respectfully to words that may seem dull and prosy, yet merit attention because issuing from the lips of people of mature years, then onlookers say, "Those young people have been brought up as they should."

At any rate, whether good breeding, good sense or a kind heart prompts to these little attentions, it is always well to remember that we will some day be old ourselves, in which case we would appreciate the little spontaneous attentions that are given to day carelessly or grudgingly, or are forgotten entirely by the young people, who think that their up-to-date accomplishments cover up their derelictions in a matter so old-fashioned as showing the least deference to fossils whose opinions and manners belong to another age.—Exchange.

No wonder Dr. Wayland Hoyt was moved to exclaim, "If young people only knew the value of their youth!" He says: "A half hour each day steadily given to the vanquishing of some real books in history, science and literature is three hours a week, is more than twelve hours a month, is more than twelve solid days of twenty-four hours each year. What can not the busiest man accomplish by such seizures of fragments of time? Oh, if the young people only knew the culture possible for them by such simple means! And for evermore it is the man who knows who gets to be the human being who does, and to whom the chance for doing comes. Merely frittering newspaper and novel reading—a youthhood only devoted to that—how pitiably sad! No ship drifts into harbor. No young person drifts into an achieving manhood or womanhood.—Exchange.

CURES OTHERS

Mrs. WILLIAM ROBERTS, *Bridgeport, N. Y.* writes: "If I had not taken your Medicine, I would not be here now. The doctors did me no good, I was just a mere skeleton, could not eat, I would have awful pain in my stomach—pain in my side, bowels and chest; soreness in my back and womb; was weak, nervous, and could not sleep.

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After I took your 'Favorite Prescription,' and 'Golden Medical Discovery,' I commenced to improve. In two weeks could walk about the house—could eat—did not have any more pain in my stomach—threw away my morphine powders. When I first commenced taking the medicine it made me feel worse. I was hoarse, could not speak aloud for three days; as I got better my pains and bad feelings left me and I could sleep good; my nerves got better. Before I took your medicine I kept my bed four months—got worse all the while. I am now quite fleshy and can work all day."

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MARRIAGES.

RAMSEY—MARTIN.—At the residence of the bride's father, Mr. Wm. Martin, Vaucleave, Miss., Jan. 3, 1895, by Rev. Geo. W. Huff, Mr. Lee Ramsey, of Mobile, Ala., to Miss Frances Martin, of Vaucleave, Miss.

KIDD—JACKSON.—At the residence of the bride's parents, Mr. and Mrs. A. F. Jackson, Mansfield, La., Jan. 1, 1895, by Rev. B. T. Crews, Mr. Seaborne A. Kidd, of Barbrick, La., to Miss Minnie D. Jackson, of Mansfield, La.

LANGLEY—BROWN.—At the residence of Mr. R R Ricks, near Mansfield, La., Dec. 26, 1894, by Rev. B. T. Crews, Mr. Eugene P. Langley to Miss Lizzie M. Brown, all of Mississippi.

BOWMAN—HOLLADAY.—At the Methodist Church, Pelican, La., Dec. 27, 1894, by Rev. B. T. Crews, Rev. H. W. Bowman, of the East Texas Conference, to Miss Mollie Holladay, daughter of the Rev. S. S. Holladay, of the Louisiana Conference.

WEBER—WILLIAMS.—At the residence of the bride's father, Mr. B. T. Williams, near Mansfield, La., Jan. 1, 1895, by Rev. B. T. Crews, Mr. Charlie W. Weber to Miss Willie Williams.

CLAYTON—HEIDELBERG.—In the Methodist Church, Heidelberg, Miss., Dec. 25, 1894, by Rev. Frank M. Keen, Mr. R. P. Clayton to Miss Mattie A. Heidelberg.

ABNEY—HEIDELBERG.—At the residence of the bride's father, Hon. W. W. Heidelberg, near Heidelberg, Miss., by Rev. Frank M. Keen, Mr. S. W. Abney to Miss Adra A. Heidelberg.

MAGEE—STEWART.—At the home of the bride's father, Mr. Hulan Stewart, Jan. 3, 1895, by Rev. M. L. White, Mr. C. G. Magee to Miss Hattie Stewart, both of Mt. Carmel, Miss.

RABURN—WHITE.—At the residence of the bride's father, Dec. 24, 1894, by Rev. T. L. Mellen, Mr. John Raburn, formerly of Hancock county, and Miss Lizzie White, of Wesson, Miss.

MORROW—CARNES.—At the residence of Mr. Geo. Brasfield, Jan. 2, 1895, by Rev. T. L Mellen, Mr. Jno. C. Morrow and Miss Neva R. Carnes, all of Wesson, Miss.

CHASTANG—BUNTYN.—At the residence of the bride's parents, near Meridian, Miss., Dec. 26, 1894, by Rev. D. Scarborough, Mr. C. A. Chastang to Miss Annie Buntyn.

PREST—BARNES.—At the residence of the bride's parents, New Orleans, La., Dec. 11, 1894, by Rev. Robert H. Wynn, Mr. Robert Prest to Miss Emma Barnes.

HARRIS—DERBES.—At the residence of the bride's sister, Mrs. B. Solache, New Orleans, La., Dec. 27, 1894, by Rev. Robert H. Wynn, Mr. John A. Harris to Miss Emerita Derbes.

MAGRUDER—MILLER.—At Parker Chapel, New Orleans, La., Jan. 1, 1895, by Rev. Robert H. Wynn, Mr. Chas. G. Magruder to Miss Hattie A. Miller.

WHITEMAN—DECKER.—At the bride's home, near Jackson, La., Dec. 26, 1894, by Rev. H. E. Singleton, Miss Sallie Decker and Mr. W. T. Whiteman.

EDMONDSON—CRARY.—At the residence of Dr. Cook, Bovina, Miss., Nov. 20, 1894, by Rev. J. Cecil, Mr George W. Edmondson, of Russell, La., to Miss Clara C. Crary, niece of Mrs. J. Crary Sadler, Pearl River, La., the bride's former home.

SMILEY—COPES.—Near Abbeville, La., Dec. 19, 1894, by Rev J. J Kelly, Mr. Edward Smiley to Miss Celia Copes of Mississippi.

JOHNSON—BOMAR.—At the bride's residence in Vermilion parish near Abbeville, La., Dec. 19, 1894, by Rev. J. J Kelly, Mr. Roy L. Johnson, of Texas to Miss Maud Bomar

[illegible]—MORRIS.—At New Zion Baptist Church, St. Helena parish, La. Dec. 2, 1894 by Rev. N. J Roberts, Mr. B. T. Young to Mrs. Theo Reen Morris.

PETTIGREW—EASTERLY.—At the residence of the bride's parents, Livingston parish, La. Dec. 20, 1894, by Rev N. J. Roberts Mr. G. W. Pettigrew to Miss Ruth Easterly.

TIDWELL—STRICKLAND.—At the residence of the bride Mrs. Rosa H Strickland St Helena parish, La., Dec. 21, 1894, by Rev. N. J. Roberts Mr. L. W. Tidwell to Mrs. Rosa H. Strickland

LINDSEY—THOMPSON.—At the residence of Mr. C. N Reeves, St. Helena parish La. Jan. 3, 1895, by Rev. N. J Roberts Mr. H W Lindsey to Miss Manlva Thompson.

OBITUARIES.

ALLEN.—Mrs. MARTHA A. ALLEN (nee Newsom), daughter of H. C. and Maria L. Newsom, was born Nov. 2, 1850, in St. Helena parish, and died May 8, 1894. She was married to W. L. Allen, April 3, 1873. She was the mother of seven children, ten of whom are still living; one little boy preceded her to the eternal world.

"Mat," as she was familiarly called by almost everyone who knew her, was an affectionate child, very much devoted to her father and mother and to her husband and children. She joined the Methodist Church when quite young, grew up in the Sunday school, and was noted for the interest she manifested in it and her universally good lessons. We all loved her dearly; but, alas! she is gone. The tears of a devoted husband and children and of her fellow-friends and loved ones availed nothing.

She had been a great sufferer here, and just at dawn on that beautiful May morning God said, "It is enough, come up higher"—and she passed peacefully and quietly away without a struggle, leaving evidence behind of her acceptance with God.

And may God grant that her husband, children and loved ones may so live here that when they shall come to press a dying pillow they may all be prepared to meet her on the sunny banks of sure deliverance, "where the wicked cease from troubling and the weary are at rest." H. C. NEWSOM.

SLOCUM.—Mrs. CLORINDA TENNESSEE SLOCUM died at Bunkie, La., on Dec. 21, aged forty-nine years. She was born in Yazoo, Miss., where her early years were spent. Her maiden name was Easterly. She was first married to J. J. Cotton the second time to R. L. Denham, and the third time to Chas. E. Slocum. She became a resident of Livingston parish, and at the time of her decease was domiciled at Bunkie, Avoyelles parish. Her affliction was painful. She had no hope of recovery from the first.

She joined the M. E. Church, South, at eighteen years of age, thus spending thirty-one years in the service of God. She was an active and faithful worker in the church.

During her affliction, which continued for four months, love and trust held perfect sway over her immortal spirit. She murmured not, but was happy and cheerful amidst the shadows which were settling down upon her earthly life. At the visits of the present writer, at different times, she expressed a perfect trust in Christ. In a conversation with her husband she said all was well, and that she was willing to go if it was the Lord's will to call her. In her dying hour she desired all in the room to live for heaven. While the church has lost a faithful member heaven has gained a devout Christian. J. F. SCURLOCK

HOLLOMAN.—THOMAS R. HOLLOMAN was born Nov. 23, 1818, joined the Methodist Church in early life, and, after a brief illness, died Nov. 19, 1894, at his home in Yazoo county, Miss. He was twice married. One present says: "He died in perfect peace."

Bro. Holloman had many virtues. That he was led of the Spirit in the development of his manhood no one could doubt. Few men excelled him as a husband—always courteous, kind, respectful, thoughtful, painstaking, aiming to fulfil the marriage vow, "to love, honor, comfort and keep her in sickness and in health." He was attractive and lovely in his home life. He was an excellent father. He made every effort to educate his children that they might be qualified for a good and useful life. He had great faith in Christian education. He was a great admirer and lover of the Methodist Church, South. For its success he prayed and toiled till death. He was a good steward in it for more than fifty years. He was the preacher's friend, often advancing his own money to pay the quarterage of some poor person from whom he often never received anything in return. He often delayed payment of his own debts to pay the preacher. The ministry will sadly miss him. His thoughtfulness in providing for quarterly meeting occasions and protracted meetings made him prominent as a lover of the church, and his brethren will miss him at Mt. Olivet and Wesley Chapel. He did not speak evil of his neighbors. The writer does not recall an instance where he even said harmful words to injure one who disliked him. He was a friend to the poor. It seemed to fall to his lot to help many of those whom no one else would help; and for which he was not always kindly rewarded.

God bless the surviving wife and children with saving grace "till they meet again!"

J. W. ELLISON, ex-Pastor.

NEWSOM.—Mrs. A. F. NEWSOM died at her home near Shreveport, La., on Monday, Dec. 3, 1894, in the sixty-third year of her age. She was first married to Mr. L. R. Davis, of Alabama, after whose death she removed, with her three daughters, to Nashville, Tenn. One of the daughters, Mrs. F. C. Eelback, departed this life before her. The other two, Mrs R. J. Mallett, of Jackson, Miss., and Mrs. Will Foster, of Shreveport, La., survive her. In 1870 she was married to Mr. G. S. Newsom, of Nashville, at West End, by Rev. W. M. Green. In early life she professed religion, joined the M. E. Church, South, and was ever afterward a consistent Christian. Wherever her lot was cast her goodness and womanly virtues were apparent. As wife and step-mother there were few to equal and none to excel her. She was universally beloved. Though for several years a great sufferer she was, nevertheless, always bright and buoyant. She came very slowly to the crossing of the river. Fully conscious to the last, she sent parting messages to all her friends, gave a last caress to the loved ones gathered about her, and with a whispered, "I am so tired," fell asleep. Sleep on, sweet mother; we will fondly cherish thy memory, and with bright hope await the day when in that brighter, happier land we shall meet nevermore to part. G. S. N.

Nashville Advocate and Alabama Advocate please copy.

ADAMS.—Mrs. MARY S. ADAMS was born Dec. 12, 1830, and died Nov. 1, 1894. She joined the M. E. Church, South, when quite young, and was soon after happily converted, and ever after lived a happy, consistent Christian life.

"Sury," as she was familiarly called by her many friends, was a great sufferer for months before she died, and her mind was clouded and wandering most of the time during her last illness; but during her rational moments she would express a strong and abiding faith in the saving power of God.

She leaves four sisters and two brothers behind to mourn their loss; but they mourn not as those without hope. If they will live faithful and place their trust in God, they will soon meet her again over yonder, on the sunny banks of sure deliverance, where the wicked cease from troubling and the weary are at rest, and where God has promised to wipe all our tears away. H. C. NEWSOM

$100 Reward, $100.

The reader of this paper will be pleased to learn that there is, at least, one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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NEW ORLEANS, March 1, 1889.

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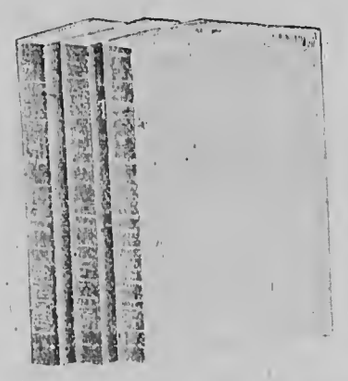

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"The [illegible] of the King" [illegible] for them [illegible] literature of [illegible] poems [illegible] Arthur, and the Knights of the Round Table, the poet not only retold [illegible] purified and elevated, but gave to [illegible] aspirations of man, the [illegible] much imaginative [illegible] poetic art. The work [illegible] among the classics [illegible]

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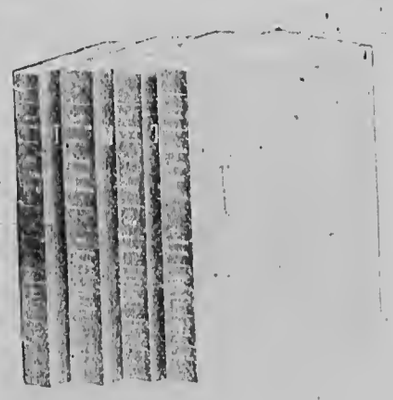

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[illegible] by the [illegible] Tales," [illegible] as the [illegible]

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HOLLY SPRINGS DIST.—FIRST ROUND.

Potts' Camp and Myrtle, at Potts' C..	Jan.	5, 6
Waterford, at Lebanon		12, 13
Holly Springs circuit, at Pleasant G..		19, 20
Olive Branch, at Centre Point		26, 27
East Holly Springs, at Mount Hope..	Feb.	2, 3
Red Banks, at Wesley Chapel		9, 10
Cornersville, at Bethlehem		16, 17
Mount Pleasant, at Mouat Pleasant		23, 24
Ashland, at Salem	Mar.	2, 3
Pontotoc		9, 10
Abbeville		16 17

J. D. CAMERON, P. E.

ABERDEEN DIST.—FIRST ROUND.

Tupelo station	Jan.	5, 6
Okolona circuit		10
Okolona station		12, 13
Verona and Nettleton		19, 20
Prairie circuit		26, 27
Houston and Wesley	Feb.	2, 3
Buena Vista		9, 10
Shannon		16, 17
Saltillo		23, 24
Nettleton		25
Fulton		23
Tremont		29
Amory and Smithville	Mar.	2, 3
Quincy		5
Aberdeen circuit		8

S. M. THAMES, P. E.

COLUMBUS DIST.—FIRST ROUND.

Starkville	Dec.	10
Macon	Jan.	5, 6
Crawford		11
Columbus		12, 13
Starkville circuit		19, 20
Columbus circuit		26, 27
Brooksville	Feb.	2, 3
West Point		9, 10
Tibbee		16, 17
Sturges		23, 24
Cedar Bluff	Mar.	2, 3
Hebron		9, 10
Shnquaiak		16, 17
Mashulaville		23, 24

District stewards will meet at Ariesia, Tuesday, Feb. 12, at 11 o'clock A. M.

T. C. WIER, P. E.

WINONA DIST.—FIRST ROUND.

Valden	Jan.	12, 13
Carrollton station		19, 20
Greenwood station		26, 27
West	Feb.	2, 3
Winona circuit		9, 10
Carrollton circuit		16, 17
Indianola and Faisonia		23 24
McNutt	Mar.	2, 3
Sidon		8, 10
Brooklyn and Dublin		15, 17
Black Hawk		23, 24

The district stewards will please meet me at the Methodist Church in Greenwood, Jan. 26, at 11 A. M. As I have no plan of the district, the preachers on circuits will please write me the place of their first Quarterly Conference. My address for the present is Holly Springs, Miss.

J. B. STONE, P. E.

SARDIS DIST.—FIRST ROUND.

Senatobia	Jan.	5, 6
Coldwater		12, 13
Como	(Mon.)	14
Panola, at Mt. Olivet		19, 20
Morgansville	(Tues.)	22
Batesville	(Fri.)	25
Courtland, at Center Hill		26, 27
Nesbit, at Horn Lake	Feb.	2, 3
Arkabutla, at Brook's Chapel		9, 10
Tyro, at Liberty Hill	(Wed.)	13
Wall Hill		15, 17
Cockrum, at Independence	(Wed.)	20
Pleasant Hill		23, 24
Pleasant Grove	Mar.	2, 3

H. C. MORRHEAD, P. E.

GREENVILLE DIST.—FIRST ROUND.

Lehertou	Jan.	5, 5
Cleveland		6, 7
Lula		13
Belen		20
Hill House		27
Duncan	Feb.	3
Clarksdale		10
Gunnison		17
Rosedale		24
Bolivar	Mar.	5
Hollandale		13
Arcola		17
Friar's Point		24

J. A. RANDOLPH, P. E.

CORINTH DIST.—FIRST ROUND.

Booneville circuit, at Pisgah	Jan.	5, 6
Corinth circuit, at Gaines' Chapel		12, 13
Corinth station		13, 14
Ripley and New Albany, at New A		19, 20
Ripley circuit, at Weir's Ch'l.(Tues.)		22
Jonesboro circuit, at J'boro.(Thurs.)		24
Iuka circuit, at Hebron		26, 27
Marietta cir., at Hodges' Ch'l.(Wed.)		30
Booneville and Baldwyn, at Baldwyn	Feb.	2, 3
New Albany circuit, at Lebanon		9, 10
Brown's Creek cir., at Pine G.(Thurs.)		14
Pleasant Ridge circuit, at Mt. Zion		16, 17
Blue Springs circuit, at Blue Springs		23, 24
Guntown circuit, at Guntown	Mar.	2, 3

HERLEY R. TUCKER, P. E.

GRENADA DISTRICT—FIRST ROUND.

Atlanta, at Banela	(Tues.)	Jan. 1
Elry, at Young's Chapel	(Thurs.)	3
Pittsboro, at Chapel Hill		5, 6
Toccopola, at Liberty Hill		12, 13
Oxford station		15, 14
Grenada circuit, at Spring Hill		19, 20
Grenada station		20, 21
Tatum, at Friendship	(Fri.)	25
Charleston, at Charleston		26, 27
Coffeeville, at Coffeeville	Feb.	2, 3
Paris, at Prospect		8, 10
Water Valley cir., at Pleasant Ridge		16, 17
Water Valley station		17, 18
Minter City and Strathmore, at M. C.		23, 24

R. A. BURROUGHS, P. E.

KOSCIUSKO DIST.—FIRST ROUND.

Kosciusko, at Kosciusco	Jan.	5, 5
Pickens circuit, at Pickens		12, 13
Poplar Creek circuit, at Shiloh		19, 20
Sallis circuit, at Sallis		26, 27
Belzoni circuit, at New Hope	Feb.	2, 3
Lexington and Tchula, at L		9, 10
Ethel circuit, at Ethel		15, 17
New Port circuit, at Bethel		23, 4
Stewart circuit, at South Union	Mar.	1
Eupora circuit, at Eupora		2, 3
Ebenezer circuit, at Ebenezer		9, 10
Chester circuit, at Chester		16, 17
Ackerman cir uit, at Liberty Hill		23, 24
Rural Hill circuit, at White Hall		29
Louisville circuit, at Louisville		30, 31

The district stewards will meet me at the Methodist Church in Durant, Feb. 7, at 7 P. M. A full attendance is desired.

J. H. MITCHELL, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FIRST ROUND.

Lafayette	Jan.	2, 3
Washington, at Washington		5, 6
Indian Bayou, at Indian Bayou		9
Crowley		10
Lake Charles		13, 14
West Lake		15
Sulphur Mine, at S. Mine		17
Franklin		19, 20
Jeanerette, at Jeanerette		22
Morgan City and Berwick		26, 27
Patterson, at Patterson		20
Abbeville, at Abbeville		31
New Iberia	Feb.	2, 3
Teche circuit, at St. Martinsville		6
Grand Cheniere, at Leesburg		9, 10
Lake Arthur, at Lake Arthur		14
Prudhomme, at Roberts Cave		16, 17
French Mission—Cane Island		20

H. O. WHITE, P. E.

ARCADIA DIST.—FIRST ROUND.

Downsville, at Downsville	Jan.	5, 5
Farmersville, at Farmersville		12, 13
Minden, at Minden		19, 20
Valley, at Pleasant Valley		26 27
Ringgold, at Andrew's Chapel	Feb.	2, 3
Glenville, at Mill Creek		9, 10
Lisbon, at Lisbon		16, 17
Summerfield, at Harmony		23, 24
Vienna, at Vienna	Mar.	2, 3
Ruston, at Ruston		9, 10
Vernon, at Oak Ridge		16, 17
Gansville at Gansville		23, 24
Homer, at Homer		30, 31
Arcadia, at Arcadia	Apr.	6, 7

The district stewards' meeting will be held in the church at Arcadia, Thursday, Jan. 31, at 10:30 A. M.

J. D. HARPER, P. E.

BATON ROUGE DIST.—FIRST ROUND.

In Part.

Wilson, at Wilson	Jan.	5, 6
Slaughter, at Slaughter		12, 13
Clinton, at Clinton		13, 14
Bayou Sara, at Thompons		19, 20
Jackson, at Jackson		20, 21
Baton Rouge, at Baton Rouge		26
Ascension, at Antioch		26, 27
Gross Tete, at Colton	Feb.	2, 3
East Baton Rouge, at Deer Ford		9, 10
Zachrie, at Zachrie		10, 11

P. A. JOHNSTON, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Caddo, at Keachi	Jan.	5, 6
Mooringsport, at Greenwood		12, 13
Shreveport—First Church		20, 21
Shreveport Mission		20, 21
South Bossier, at Allenton		26, 27
Wesley, at Davis Springs	Feb.	2, 3
Coushatta, at Coushatta		5
Natchitoches, at Natchitoches		9, 10
Grand Cane, at Stone Wall		16, 17
Pleasant Hill, at Marthaville		19
DeSoto Mission		21
DeSoto circuit, at Bethel		23, 24
Fort Jessup, at Fort Jessup	Mar.	2, 3
Many, at Prospect		9, 10
North Bossier, at Mount Pleasant		16, 17
Anacoco and S. Vernon, at Holly G		23, 24

District stewards will meet in the pastor's office in First Church, Shreveport, La., at 10 A. M., Jan. 19. A full attendance is earnestly desired and expected.

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Columbia	Jan.	5, 6
Nugent, at Palestine		12, 13
Alexandria		13, 20
Simsport, at Simsport		26, 27
Mellville, at M		27, 28
Pineville, at P	Feb.	2, 3
Boyce, at Boyce		9, 10
Spring Creek, at Fellowship		16, 17
Dry Creek, at Spring Hill		23, 24
Gleumora	Mar.	2, 3
Atlanta, at A		9, 10
Montgomery, at M		10, 11
Lecompte, at Lecompte		16, 17
Centerville, at W. S. Springs		23, 24

S. J. DAVIES, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Parker Chapel	Jan.	6
Dryades Street		13
Craps Street		20
Algiers		27
Carondelet Street	Feb.	3
Covington		10
Morean Street		17
Louisiana Avenue		24
Lower Coast, at Wesley	Mar.	3
Rayne Memorial		10
Tallisheek		17
Felicity Street		24
Plaquemine and Donaldsonville, at P.		31

JOHN T. SAWYER, P. E.

DELHI DIST.—FIRST ROUND.

Floyd, at Floyd	Jan.	5, 6
Delhi, at Delhi		8
Rayville, at Rayville		9
Monroe, at Monroe		10
Calhoun, at Indian		11
West Monroe, at West Monroe		12, 13
Bastrop, at Bastrop		14, 15
Oak Ridge, at Oak Ridge		16, 17
Lind Grove, at Lind Grove		19, 20
Winnsboro, at Winnsboro		21, 22
Oakley and Vidalia, at Holly Grove		23, 24
Harrisonburg, at Harrisonburg		26, 27
Waterproof, at Waterproof		29, 30
Lake Providence, at Lake Providance.	Feb.	2, 3

Dear pastors of the district, I make this hurried round that I may get my work early in hand, and during my second and third rounds hold protracted meetings in every charge in the district. Give your prayers and hearty co-operation, and with God's blessing we will have a grand move forward along all the lines.

B. F. WHITE, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FIRST ROUND.

Jackson—First Church	Jan.	6
Jackson—Capitol Street		6
Canton		12, 13
Benton circuit, at Benton		19, 20
Yazoo City		26, 27
Terry circuit, at Terry	Feb.	3, 4
Yazoo circuit, at Mount Carmel		9, 10
Flora circuit, at Flora		15, 17
Madison circuit, at Madison		23, 24
Silver Creek and H. L., at H. L.(Sat.)	Mar.	2
Lake City and Lodi, at Lake City		3, 4
Camden, at Shrock Chapel		9, 10
Tranquil circuit at Locust Grove		16, 17
Sharon circuit, at Mount Pleasant		23, 24
Jackson cir., at Flag Chapel.(Wed.)		27
Fannin circuit, at Fannin		30, 31

District stewards' meeting will be held Feb. 27, at 2 P. M., at Capitol Street, Jackson.

E. H. MOUNGER, P. E.

SEASHORE DIST.—FIRST ROUND.

Purvis, at Purvis	Jan	5, 6
Hattiesburg, at Hattiesburg		12, 13
Columbia, at Columbia		13, 20
Nicholson, at Nicholson		26, 27
Pearlington and Logtown, at P	Feb.	2, 3
Biloxi, at Biloxi		9, 10
Moss Point	(Sun. night)	16, 17
Escatawpa, at Mt. Zion	(Sun. 11 A. M.)	16, 17
Americus, at Rosedale, Wed. and Th	Feb.	20, 21
Vancleave, at Union		23, 24
Ocean Springs and Scranton, at O. S.	Mar.	2, 3
Whittington, at Colevillle(Wed., Th.)		6, 7
Bay St. Louis, at B. St. L		9, 10
Augusta, at Isabella		15, 17
Black Creek, at Mt Zion		23, 24

District stewards will meet at Biloxi in the Methodist Church, on Wednesday, Feb. 13, 1895. A full attendance is urgently requested and earnestly desired.

C. A. POWELL, P. E.

MERIDIAN DIST.—FIRST ROUND.

Lauderdale, at Lauderdale	Jan.	12, 13
Meridian South Side		16
Binnsville, at Scooba		19, 20
Meridian—East End		23
Portersville, at Brogan's Ch		26, 27
Meridian—West End		30
Marion, at Curtis' Ch	Feb.	2, 3
Meridian—Central		4
Chunkey, at Chunkey		6
Daleville and Soule Ch., at Soule Ch		8, 10
DeKalb, at ——		16, 17
N. Kemper, at Sp. Hill		23, 24
Indian Mission, at Tell Chuluk	Mar.	1
Livewood, at Bethel		2, 3
Neshoba, at Mars' Hill		9, 10
Rose Hill, at Missionary		16, 17

District stewards' meeting at Central Church, Meridian, Feb. 12, at 11 o'clock A. M.

R. J. JONES, P. E.

NATCHEZ DIST.—FIRST ROUND.

Natchez Jefferson Street	Jan.	5, 6
Natchez, at W. O		6, 7
Barlow, at Rehoboth		12, 13
Fayette, at Fayette		19 20
Roxie circuit		26, 27
Gloster, at Centerville	Feb.	2, 3
Percy Creek		9, 10
Woodville		16, 17
Woodville Mission		16, 17
Wilkinson circuit		23, 24
N. Wilkinson	Mar.	2, 3
Homo Chitto		9, 10
Amite		10, 17
Meadville		23, 24
Washington	Apr.	6, 7

Preachers will please inform me at Gloster when their first Quarterly Conferences are to be held. District stewards' meeting at Gloster, Jan. 15, 10 o'clock A. M.

L. S. JONES, P. E.

VICKSBURG DIST.—FIRST ROUND.

Vicksburg—Crawford Street	Jan.	5, 6
South Vicksburg		6, 7
Edwards		12, 13
Bolton, at Bolton		19, 20
Port Gibson		26, 27
Harriston, at Cane Ridge	Feb.	2, 3
Hermanville, at Hermanville		9, 10
Utica, at Utica		10, 17
Rocky Springs, at Rocky Springs		23, 24
Mayersville, at Beulah	Mar.	2, 3
Rolling Fork, at Rolling Fork		9, 10
Warren, at Wesley Chapel		16, 17
Mt. Olivet, at Bentonia		23, 24
South Warren, at Willes' Chapel		30, 31

The district stewards will meet in Crawford Street Church, Vicksburg, Jan. 4, at 10 A. M. A full attendance is requested, and homes will be provided for all who come by Dr. Andrews.

J. M. WEEMS, P. E.

Directory.

The following are the addresses of the Methodist pastors of the city of New Orleans:

Bishop J. C. Keener, D. D., LL.D., 75 Dahlia street.

Rev. J. T. Sawyer, D. D., 3333 Magazine street.

Rev. J. L. Pierce, 1437 St. Mary street.

Rev. T. K. Fauni LeRoy, 2023 St. Charles avenue.

Rev. F. N. Parker, 1437 Calhoun street.

Rev. C. M. Lyons, 1313 Pleasant street.

Rev. F. S. Parker, 1437 Calhoun street.

Rev. J. B. Walker, D. D., Algiers.

Rev. J. M. Henry, 53½ Port street.

Rev. R. H. Wynn, 5027 Constance street.

Rev. H. H. Ahrens, 581 Burgundy street.

Rev. L. A. Reed, 157 North Liberty street.

Rev. J. B. A. Ahrens, D. D., corner Constance and Aline.

Rev. C. Keener, Joseph, near St. Charles.

Rev. W. C. Black, D. D., (old) 323 Second street.

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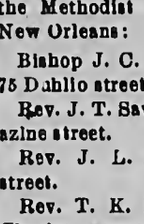
Industrial and Food EXPOSITIONS In Europe and America.



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SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. DORCHESTER, MASS.

NEWS OF THE WEEK.

DOMESTIC.

The Georgia relief train, loaded with provisions and supplies for the starving farmers of Nebraska, is about made up.

General Henry Heth, the gallant Confederate Brigadier, is dangerously ill with acute pneumonia at his home in Washington City.

The ex-State treasurer of Dakota, upon transferring his office to a successor, disclosed the fact that he was about $200,000 cash short.

Recent discovery and development of an extensive deposit of asphalt, within three miles of Ardmore I. T., promises to be the most important event in Ardmore's history.

The Marine Band, under the leadership of Prof. Fanonilli, after trying a long time, has succeeded in getting permission from Secretary Herbert to make a tour of some weeks through the South.

Two train robbers held up a Burlington train near Omaha, Neb., on Jan. 12, and, after binding and gagging the messengers on the express car, helped themselves to the contents of the safe. They escaped.

It can not be said that the bounty out look at Washington is at all promising. It has not been so from the beginning of the session, and the only hope of success has been in the active and energetic efforts of our Congressmen.

The Louisiana Historical Society held its annual meeting on the fourteenth instant, at Tulane Hall, when the audience was addressed by that distinguished orator and profound thinker, Rev. B. M. Palmer, D. D., LL.D.

The reunion of Maryland ex-Confederates to be held in Baltimore, Jan. 19 Gen. Robert E. Lee's birthday, is expected to surpass all former ones in interest. The subject for the reunion is "Jackson's Valley Campaign." Gen. Munford will be the orator of the occasion.

Argument in the case of the people against Mayor Fitzpatrick to oust him from office for misfeasance, malfeasance, and nonfeasance and favoritism came to an end Saturday, and Judge King has begun the preparation of his decision. The trial has been a notable one from the very institution of the suit.

Senator Quay, of Pennsylvania, on Jan. 12, presented to the Senate a long memorial from the Pittsburg Coal Exchange, appealing to the Senators and members of the House to use their personal influence with their colleagues in securing for the sugar producers of the country the bounty upon the crops of 1893 and 1894.

A meeting of the government directors of the exposition at Atlanta, this week, has to decide on the question of extending the ground area of the exposition about one-quarter beyond the area originally contemplated. It is altogether probable that the extension will be made, and that it will take up ground to the rear of the building as originally planned.

FOREIGN.

The Dupuy Ministry in France resigned on Jan. 14, having been defeated in the Chamber of Deputies.

An anarchist's bomb exploded in Paris on Jan. 14. Nobody was killed, but considerable damage to property was done.

Out of the total population of France (38 133 355 in 1891) nearly one-half (17,435,883) derives its living from agriculture, 3,570,016 persons tilling their own land.

It has been announced that the Chancellor, Prince von Hohenlohe, will start this week on his long-talked-of visit to Prince Bismarck, who is now at Freidrichsruh.

Simultaneously with the agitation that has been going on in Gotham for the expansion of New York into a "greater New York," by the amalgamation of Brooklyn and certain adjacent rural communities with the present metropolis, there has been going forward on the other side of the Atlantic a similar agitation to consolidate under one government all the twenty-odd boroughs that constitute the "greater London" to which we refer when we speak of the British metropolis.

Count von Moltke, aide-de-camp to the Emperor, has returned to Berlin after accomplishing the imperial mission of presenting Prince Bismarck with a gift of flowers, on the anniversary of the Prince's memorable speech in the Reichstag advocating an increase of the strength of the German army. The Emperor's aide-de-camp brought back from Freidrichsruh a letter in which Prince Bismarck heartily thanked the Emperor, and expressed great regret that his health prevented his coming to Berlin in person.

The Japanese government has publicly announced that the Emperor of China has expressed his desire to terminate the war, and he appointed one of the members of the Hung Li Yamen, the highest rank, named Chang Ying Yamen, to proceed to Japan and arrange terms of peace. But the war party is represented to some extent in the administration, and its influence is much too powerful to be disregarded or for the present held in control. Many of the military look upon China's submissive proposals as a mere incident of the struggle, which will be permitted to preclude the advance of the army or prevent the occupation of Peking.

Notice to Subscribers.

If your renewal is due, and you did not send it to Conference by your preacher, send it at once by mail to us if you do not wish to be cut off. Do not forget this. If you desire the paper continued, and you can not send the money right now, but will do so by Feb. 1, 1895, drop us a postal at once, and we will wait on you until then. Either send us the money at once, or drop us a postal.

"Early Footsteps of the Man of Galilee."

A new work of Bishop Vincent, and Dr. J. W. Lee (of St. Louis). A great publishing company is just bringing to light the fruit of much toil and outlay of money. They sent an artist photographer, under the guidance of Dr. Lee, to the Holy Land, there to secure the most exact and perfect pictures of the salient scenes of the earthly life of Christ and the Apostles. We have examined a portion of the work and unhesitatingly pronounce it by far the best thing of its kind ever seen by us. The method of photographic reproduction employed is faultless.

The forthcoming book will contain some four or five hundred of these splendid pictures, 8x10 inches in size. The work will be issued in twenty-four parts, pages 11½x13½ inches, with chronological charts and colored maps. Each part will contain sixteen pictures, besides the *enchanting* pen pictures of these renowned writers. The series will run through twenty-four weeks, one a week, at a regular price of 25 cents each. But the ADVOCATE has made a special arrangement by which it *will furnish all its subscribers, new and old, for 10 cents a number.* Less than half, but very little more than a third of what you will have to pay if your name is not on our subscription roll. The entire series in this way will cost only $2.40; otherwise it will cost $6. This rule of the publishers of this book is the strictest that *only to our subscribers* can we make this special offer. For $2.40 you may get what another must pay $6 for *if you are a subscriber to* the ADVOCATE. Send $2.40, and each of the series will be mailed you as fast as issued. Or ten cents (stamps taken) for one issue—any way you prefer. This great work will surely be purchased if seen.

We repeat, the book complete, or entire series of twenty-four parts, will sell regularly for $6. We will present the complete work to anyone sending us five new cash subscribers to the ADVOCATE, at our regular price of $2 a year.

Drummond's Lightning

Remedy done great work for H. J. Lewis, of Anderson's Mills, S. C. He had Sciatic Rheumatism in the left hip and leg, and for six weeks was not able to sit up or walk a step; and suffered untold agonies. After using Drummond's Lightning Remedy for Rheumatism for two weeks, he wrote that he could walk and that the pain was gone. If you suffer from Rheumatism and wish to be cured, send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and the two large bottles will be sent to your express address. Agents wanted.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

To Students of Millsaps College.

I have moved to Jackson to educate my only child at Millsaps College. In order that I may be able to do this, I must have a few boarders, and, as a special inducement to students to come, I will board the first six who come, at only ten dollars (each) per month; give them nice, comfortable rooms, and do all I can to promote their happiness and make them feel at home. They furnish only such things as are required by the boarding-houses at the campus. My home is very retired and quiet, a considerable distance from the business part of town, and only a pleasant walk from the college.

MRS. M. M. LOWRY,
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Dr. Price's Cream Baking Powder
A Pure Grape Cream of Tartar Powder.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

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WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	5¾	@ —
Ordinary	4¾	— —
Good ordinary	4¾	— —
Low middling	4¾	— —
Middling	5¼	— —
Good middling	5 3-16	— —
Middling fair	6¾	— —
Fair	7¾	— —
Galveston middling	5 3-16	— —
Mobile middling	5	— —
Memphis middling	5¼	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	— —
Fully fair	2 1-16	2 3-16
Good fair	2 1-16	2 3-16
Common	1 13-16	2
CENTRIFUGAL:		
Seconds	1¾	2¼
Prime yellow	2 13-16	2¾
Gray white	— —	3 1-16
Choice white	3 5-16	3¾
Standard granulated	— —	— —

MOLASSES

OPEN KETTLE:		
Fancy	— —	— —
Fair	13	14
Good common	8	9
SYRUP	8	14

RICE.

No. 2	1¾	3¼
Good	4¼	4¾
Fair	3¾	4
Prime	4¼	4¾
Rough, ₩ bbl	1 50	2 85
POLISH, ₩ ton	12 00	13 00

FLOUR.

Extra Fancy	2 70	2 80
Fancy	2 40	— —
Choice	— —	— —
Minnesota Patents	— —	— —
Winter wheat patents	— —	— —
Minnesota bakers	3 10	3 25

CORN PRODUCTS.

Corn meal	2 25	2 50
Cream meal	2 60	— —
Grits	2 75	2 80
Hominy	2 80	— —

GRAIN, ETC.

CORN:		
White, ₩ bushel	43	— —
Yellow	53	54
Mixed No. 2	51	— —
OATS:		
Western	37½	37½
Texas rust-proof	41	43
BRAN:		
₩ cwt	89	84
HAY:		
Prime	14 00	15 50
Choice	16 00	18 50

PROVISIONS.

PORK:		
Mess (Standard)	13 37½	— —
Prime Mess	12 50	12 75
Rumps	11 25	11 50
BACON:		
Fancy Breakfast	9	9¼
Shoulders	7	— —
Sides, short rib	7¼	7¼
Sides, long clear	7¼	7¼
HAMS:		
Sugar-cured	8¾	10½
DRY SALT MEAT:		
Shoulders	5¼	— —
Sides, short rib	6¾	6¾
Sides, long clear	6¾	6¾

GROCERIES.

COFFEE:		
Prime	— —	— —
Fair	15¾	— —
Common	14	14¼
TEAS:		
Choice	— —	— —
He-No	— —	— —
BUTTER:		
Western Creamery	27	— —
Western Dairy	16	— —
Common	— —	— —
LARD:		
Refined	5¾	— —
OILS:		
Coal, bbls	15½	— —
Coal, cases	14½	15
Cotton seed, crude	23	24
Lard, Extra No. 1	60	— —

VEGETABLES.

CABBAGES:		
Western, ₩ 100	— —	— —
Chicago, ₩ 100	5 00	7 00
Louisiana, ₩ [illegible]	1 75	2 00
POTATOES:		
New Louisiana	— —	— —
Western	2 25	2 50
ONIONS:		
New Louisiana	— —	— —
Western	1 85	2 25

BALING STUFFS.

BAGGING:		
Jute, 2 lb., ₩ yard	5½	— —
Jute, 1¾ lb., ₩ yard	4¾	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	6½	8½
TIES:		
₩ bundle	75	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	2 00	3 25
Chickens, Southern	3 25	3 75
Young	2 50	3 00
Turkeys, Southern	9 00	10 00
EGGS:		
Western	17	18
Southern	13	13
WOOL:		
Lake, ₩ lb	13½	18
Louisiana	11	11½
Burry	6	8
COUNTRY HIDES:		
Green Salted, ₩ lb	3	3½
Dry salted	4	— —
FERTILIZERS:		
Cotton seed, ₩ ton	8 00	— —
Meal	16 00	— —
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

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Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

GIVE A KIND WORD WHEN YOU CAN.

Do you know a heart that hungers
For a word of love and cheer?
There are many such about us;
It may be that one is near.
Look around you! If you find it,
Speak the word that's needed so,
And your own heart may be strengthened
By the help that you bestow.

It may be that some one falters
On the brink of sin and wrong,
And a word from you might save him—
Help to make the tempted strong.
Look about you, O my brother!
What a sin is yours and mine
If we see that help is needed,
And we give no friendly sign!

Never think kind words are wasted—
Bread on waters cast are they,
And it may be we shall find them
Coming back to us some day;
Coming back when sorely needed
In a time of sharp distress;
So, my friend, let's give them freely;
Still and giver God will bless.

—The Housewife.

Selections.

From China to Ceylon.

BY BISHOP CHAS. B GALLOWAY, D. D.

Promptly at 4 P. M., on Oct. 27, the lines were loosed, and the little launch left her moorings in Shanghai for the big ship, "Oceanier," of the French Mail Line, anchored fourteen miles away in the Yang-tse, at the mouth of the Woosung. Nearly all the members of our mission were at the wharf to say good-by. It was a sad, sweet hour. The few weeks spent together had ripened Christian friendship into strong personal attachment, and it was really hard to bid them a long, possibly a last, adieu. My heart was lifted in silent praise to God for the joy and profit of my first visit to "Far Cathay." Enriched in spirit and strengthened in faith and encouraged in purpose, I shall redouble effort for the evangelization of these heathen millions.

We had a smooth sea and pleasant voyage down to Hong Kong, never out of sight of land, passing numerous hills, large and small, and exchanging salutes with other stately steamers going northward. There is an immense business on this China coast—increased very considerably, I imagine, by the exigencies of war. Concealed under the flags of friendly nations, no doubt contraband cargoes are being carried for both the Chinese and Japanese governments. Several officers from a ship thus employed are fellow-passengers on the "Oceanien" for home. And freight rates have so advanced that I am told the numerous ship lines are making money very rapidly.

All the officers and crew of the "Oceanien" speak French—a very few having some smattering of English; but by means of pantomime and some "pidgin" French, we get along quite nicely. We have coffee, or tea, and bread early in the morning, breakfast at 10, a light lunch at 1 P. M., an elaborate dinner at 6, and tea, with crackers or cake, at 8:30 to 9. The dinner, of many courses, is served deliberately, and all expected to be washed down with the best claret. For several of us who never patronize the bottle, the waiter wears a mingled expression of surprise and pity. He, no doubt, pities us as anachronisms, and wonders from what backwoods we have come, and how we ever mustered courage to venture abroad. All the French drink wine, and most of their passengers of every nationality.

On Tuesday morning, at 8 o'clock, we rode into the beautiful harbor of Hong Kong. The first view of island, city and harbor from the deck of our vessel was most charming.

We called first at the American consulate, and found not an official, but a cordial, personal, social welcome from the Hon. W. E. Hunt and his charming family. I felt a larger and special interest in this capable and honorable representative of the stars and stripes, because he is a Mississippian, resident at Greenville. A gentleman by instinct and culture, he honors the government of which he is the accredited agent, and makes glad any of her citizens who chance to visit this far-away bustling city. Everything was done to make our stay pleasant and profitable.

We ascended the abrupt, rugged mountain to Victoria peak—went up by cable, and came down by sedan chair. It is difficult to imagine a more pleasing prospect than one gets from that lofty island summit.

Our descent from the "peak" was around the splendid "Magazine road," scientifically graded, well macadamized, and kept in perfect repair. We rode in sedan chairs; an hour and more necessary for the return trip. I give the palm to Hong Kong coolies. They keep step so regularly, and move so firmly, as to give the chair an easy, gentle swing, and make the ride one of constant delight. And there is not that frequent change of chafed and perspiring shoulders that made me in Soochow and Shanghai regret I had consented to so impose on human flesh. But like the typical coolie, whether in Japan or China, they want more than the bargain calls for, and if you be an innocent stranger, they will extort it, even if it takes strong crying and tears.

One of the most interesting places in the city is the Sailors' Home, founded and sustained by the colony. In connection with the Home is a neat little Gothic chapel, and a chaplain is always on duty to minister in spiritual things. In that chapel we saw the "punkas" for the first time—so arranged that two or four men, sitting outside, by pulling ropes, can fan a whole congregation.

I had the pleasure to meet one of the judges, and learned from him that only two criminal judges were appointed for the Chinese population, consisting of 220,000, and that each day's business was easily cleared off from 9 A. M. to 1 P. M. That certainly speaks well for the quiet, law-abiding disposition of the Chinese.

While not able to justify the forcible possession of this island and harbor by the English—wresting it by force and without sufficient provocation from an harmless and unwarlike people—yet a striking object-lesson is given of the magic and mighty changes that may be wrought by a higher civilization. In a few years the hiding-place of pirates has become a city of splendid buildings and vast wealth and attractive beauty. England begins all her great colonization schemes by first "colonizing ideas." The island was ceded to her in January, 1841. Now it is a colony of 230,000—220,000 of whom are Chinese. The revenue of the colony for 1893, as reported to me by Consul Hunt, was $1,906,396, about one-sixth of which was derived from opium. The tonnage of the harbor last year reached the enormous figure of 14,319,122, while the passenger list was 1,847,738. The oil imported from America alone amounted to 1,421,189 cases, with ten gallons in a case. It has been ascertained that the Chinese returning from America to this port have brought $7,529,020. The difference between the great city of to-day, and the retreat for pirates and thieves fifty years ago, is the difference between a Christian and a heathen civilization.

Just as the bell rang at noon on Wednesday for the anchors of the "Oceanien" to be lifted, the "Empress of China," on which we had come across the Pacific, and by which we were sending letters to the dear ones at home, slowly moved past us, and began her majestic journey to Columbia's shores. I could not repress a measure of regret that passage had not been secured for a speedy return to the loves and labors of my native land.

Though the temperature grew rapidly warmer as we moved southward, making it necessary to exchange flannels for the thinnest Summer clothing, thanks to a northeast "monsoon," which steadily favored us, the heat was never oppressive. The breezes were soft and balmy, making the days on deck quite as enjoyable as the ideal picture of "life on the ocean wave." Very restful were those days to me, after the hard work in Japan and China.

On the early morning of Saturday we arrived at the wharf in Saigon, the capital of Cochin, China, situated on the Saigon river, forty miles from the sea. This is a French possession, captured in 1859, and formally ceded by treaty in 1862. The French possessions are called Indo-China, and include the colony of Cochin-China, together with protectorates of Tonkin, Anam, and Cambodia. Saigon is far to the south, being in 10 degrees north latitude, and, of course, abounds in tropical beauty and luxuriance. We went ashore at once, and visited many places of interest before our ten-o'clock breakfast. The market was most attractive, crowded, as it was, with buyers and eager, chaffering sellers. Everything was there for sale from an onion to a pineapple, and from a frog to a monkey—fruits, vegetables, birds, fowls, everything. The frog is considered quite a delicacy, and went off "like hot cakes."

The most common and disgusting sight was the universal chewing and spitting of the betel-nut. Men, women and children all chew and spit. It makes their lips red and their teeth black, but all buy and chew. The nut is cut into pieces, one of which, with a leaf of some kind, on which a little red substance is put, said to contain a small quantity of lime, make up the disgusting quid. Some mix a little tobacco with it. That was the most popular article for sale in the morning market. The cocoanut grows here luxuriantly. When young, though very large, it contains quite a quantity of "milk," which is palatable and healthful. They were bought for two cents apiece. In the Botanic Gardens we saw all the flora of the tropics, and so arranged as to produce most exquisite effects. Every tree, shrub and flower that will grow in these hot and moist parallels can be seen in this magnificent garden. There is also a large zoological collection, containing everything from a python to a tiger, and old travelers pronounce the aviary the finest they have ever seen.

The population is much mixed, the Chinese being numerous and prosperous. The natives are dark and very small, especially the women, who are even more diminutive than the Japanese. They mature early in these equatorial parallels, and under the iniquitous custom of the East become wives and mothers often before reaching their teens. I saw one child-mother on the street who could not have been more than twelve years old. The men are also small and not muscular. The East Indians are here, of several tribes and faiths. The men are fond of gaudy-colored, thin wraps, thrown loosely around the body, while the women appear more flashily robed, with rings in ears and nose, and on their fingers and ankles. White marks on the forehead indicate their caste.

Saigon is quite a beautiful city, called by the French "the Paris of the East." The streets are finely macadamized and beautifully shaded. There are some magnificent public buildings, displaying all the genius and taste of French architecture. The palace of the governor-general is a far more elaborate and tasteful structure than the White House in Washington, and the adjoining gardens are a tropical paradise. We visited the Palace of Justice, itself a large and handsome building, and, had time allowed, would have witnessed the trial of a case in an Eastern court.

The Roman cathedral, erected in 1880, is a very large Gothic building, with transepts and nave beautifully adorned. Our ship failing to leave at four o'clock on Sunday morning, as announced, I went ashore and attended service there at eight. The congregation quite filled the spacious temple, the Bishop of the diocese conducting the service. Officers of the army and navy, with their families, were there, and persons of every rank and color—Annamites, Chinese, Malays, Africans, French, English and Americans all together worshiping the same Lord. How I wished that these people had more wholesome teaching and a better type of Christianity! The Catholics have another chapel in the city, and several schools and orphanages. I could not ascertain if there were a Protestant mission in the colony, but suppose not. At night the *cafes* and theater were ablaze with beauty. A troupe from Paris was performing, having come out on a guarantee from the colonial or municipal government of not less than 125,000 francs. That is the French idea of building a civilization—making large grants of public funds, the money of the people, for fun and fustian. No wonder the sturdy English excel them as colonizers and civilizers.

The "gharry," a four-wheeled light vehicle drawn by one little horse, is quite an institution in this section. And the horses, though very strong, are not larger than Shetland ponies. I saw nine persons in one "gharry" drawn by one little horse.

On the afternoon of the sixth, at 4:30 o'clock, we arrived at Singapore, only 1° and 16' from the equator. As our steamer was to leave at five o'clock in the morning, but little opportunity was given to see the prosperous and beautiful capital of the Straits Settlement. The first attraction before we came to anchor was the Malay boys, almost naked, in their little boats, ready to dive for coins. The passengers emptied their pockets of cash, and we had great fun watching the active little fellows plunge in like frogs and scramble for booty. They never missed one, being able to see under water like fish.

Calling a "gharry," we drove into the city, a mile or two from the wharf; visited the American consulate, the English cathedral, an imposing Gothic structure, with a spire 204 feet high, and in which a congregation of a half-dozen were engaged in an evening prayer service, examined some of the larger public buildings, and drove out to the Botanic Gardens. But as there is no twilight near the equator, and the sun goes down promptly at six every day in the year, we were too late to see the beauties of this tropical Eden. The buildings of the city, though not attractive architecturally, are large and substantial.

Thanks to the thoughtful courtesy and company of a handsome young soldier at the Soldiers' and Sailors' Home, where inquiry was made, we found our way to the home of Dr. B. F. West, one of the missionaries of the Methodist Episcopal Church. The Doctor and family returned just a month ago from a year's absence in America, much refreshed and recuperated, ready for another and longer term of enthusiastic service. We attended prayer meeting in the English-speaking church in the evening, and much enjoyed communion with those Methodist saints so far from home. It was a helpful, spiritual hour, and much needed by those who travel on a French steamer. At the close of the prayer meeting a delightful half-hour was spent in the "Mary C.Ninde Deaconess Home," in goodly fellowship with these consecrated missionaries. From these fellow-laborers I gathered much information about their mission which has been so signally blessed of God. Enterprised in 1885, it has already accomplished great things and become a positive force in the island. At the approaching Malaysian Mission Conference, over which Bishop Thoburn will preside, the best reports in the history of the mission will be made. In Singapore there is an English church with over 100 members, self-supporting; a Chinese church with about 200 members, a Malay church with about 40 members, and a Tamil church. There is an Anglo-Chinese school, with 475 pupils, in splendid buildings erected by the community, with very little foreign aid. There is a boys' orphanage, a girls' boarding-school, a Tamil school, about thirty day-schools, and the Soldiers' and Sailors' Home, a mission press, and Methodist Book Room. Last year there were more than one hundred accessions to the Chinese church. The orphanage, Tamil school and Soldiers' Home are all supported locally. One fact was given which evidences the extreme hostility of Mohammedanism, and the very great difficulty experienced in dislodging that stubborn heresy—though there is a Malay church with a membership of forty, there is really not a Malay member. The congregation is composed of Chinese and others who speak Malay, but not a native Malaysian has accepted the Christian faith. In that connection I recall a scene witnessed while Bro. Keiao and I were walking from the church to the Deaconess Home. We passed a shop in front of which a father, with loud voice and in sing-song tone, was reading the Koran to his family, one of his sons holding the lamp. A very impressive and suggestive picture! May it not account for the fact that the Malays are practically untouched by the gospel?

Of the 184,544 inhabitants of the Island of Singapore, 121,908 are Chinese, and they are the most prosperous. The finest carriages and horses we saw were owned by Chinese merchant princes. Several of them are several times millionaires. And they are liberal, public-spirited citizens. They were the largest contributors to the Methodist Anglo-Chinese School, and two of them are members of the Executive Council, which, with the governor-general, controls the colony. Many of the handsomest bungalows which crown the suburban hills for several miles out of the city are the homes of these gentlemen, and in the city they have a club known as the "Celestial (Chinese) Reasoning Association." These facts indicate the persistent force and immense capacity of the Chinese. The same observations we made also at Saigon and Cholon. The Chinaman can amass wealth where a Jew will starve. There are very few Jews on the eastern coast. As evidence of Singapore's commercial prosperity, these figures are published from the report of 1892: Imports, $150,073,923, and exports, $143,011,967. The revenue of the colony for 1892 was $3,826,603.

Leaving on the early morning of Wednesday, we sailed for five hundred miles through the Straits of Malacca, with palm groves of the Malay peninsula on our right in constant view, and the tropical splendors of Sumatra glistening under a cloudless sun on our left. We are now plowing through the Indian Ocean, and to-morrow, the holy Sabbath, will hail the breezes that "blow soft o'er Ceylon's isle."

Miss Strider, of West Virginia, who for five years has served our mission in Japan, joined our party in Shanghai, and is making with us the homeward voyage.

All tongues and tribes and kindreds and dress are on board—dwellers from all latitudes and longitudes. All gay life is represented here, from a governor-general to a dancing girl. The Lord Christ and his disciples are at a discount.

Indian Ocean, Nov. 10, 1894.

—Nashville Advocate.

Sam Jones and the Bishops.

In order that our readers may know just what sort of fruitage is being produced by the slanderous assaults of the Great Iron Wheel No. 2, we quote as follows from the Christian Index:

"The Rev. Sam Jones is censuring the conduct of the Bishops of the Methodist Church, and declares that the church has its rings as well as other organizations. He declares himself in favor of the election of Bishops for four years, with privilege of re-election if they behave themselves." He is to be congratulated on his protest against rings. Did it ever occur to him that their organization and polity favor ring methods? And when they have all done the best they could, have they not perpetrated something very much like lording it over God's heritage, which is a great crime? When a man studies theology and "joins the Conference," it does seem to us that he bids good-bye to a "right smart of manhood," in that he promises to be good and to obey his "superiors."

We thank God that there is a way for them out of this miserably false attitude. We have many Baptist Churches, and the doors are wide open, and the Bibles are open, too. Let them come in—they are welcome; and as they step across the threshold of one of our meeting-houses, they may realize that they are brethren among the brethren. They have a chance to speak, a right to be heard. If they do not behave, they will be tried by their peers. There are no "superiors," we are all brethren. We invite all of them to come. Everyone of them that preaches will be Bishops—"sure-enough" Bishops. There are no rings among us. Can not be. Our polity is such that in the very nature of things we can not favor rings.

Thank the Lord they are coming. We love them too well to lose sight of them. We hate their episcopacy too heartily ever to cease warring upon it. And we are too well acquainted with the certainty of the success of the truth ever to be discouraged in our efforts to win them. We are sure to get them all after awhile. As certain to do it as the sun is to rise. But in the meantime Bro. Jones need not delay. Let him come right along. He need not bring any letter. We will hear his experience, and if it is sound, and the "brethren" so determine, we will take him in, and he will be the Lord's freeman; and then he can preach anywhere, and be as big a Bishop as anybody. Come on. I wish he would come.

Communications.

Musings.

BY BILLY JOE.

The roar of "cannons" and firing of "popguns" have ceased, and a short lull gives friend and foe a chance to look over the field. No dying groans are heard, no ghastly corpses are seen, but simply a wearied public congratulating herself upon the enjoyment of quiet, sweet quiet, once again. 'Tis neither the second-blessed, nor the un-second-blessed, from whence danger is arising; but, ah! me, take care for those "rings," those fearful instruments of death and torture, in the beloved church of Methodism. They are bigger by far than the rings which little piggies wear in their noses—yes, they are so magnitudinous that an elephant, though aided by his mighty proboscis, could scarcely survive to carry one even a few paces. Nevertheless notwithstanding but, just watch ME "hud" as I run my "Iron Wheel No. 2" over one or more of them; "something must happen." Meanwhile the church is waiting, yet thinking of the something which happened when upon a bull's horn sat a bat, which said, "Look what a dust I'm kicking up."

Graveyard Station, Jan. 18, 1895.

Mississippi Conference Minutes.

I commenced sending out the Minutes of the last session of the Mississippi Conference to-day. The average distribution is one copy for about every eleven members. I send by express where there is an office at the residence of the minister; the balance go by mail. Some of the pastors have failed to give me their postoffices. I had to guess at the postoffices of some of them. Where the circuits were changed, and new circuits formed, I had to guess at the apportionment. Some pastors may get fewer copies than they are entitled to. They may remedy the matter by consulting with the pastors of the charges whence their appointments were taken. I distribute the entire 3,000 copies; hence it will be impossible to supply any who may not receive their quota.

C. G. ANDREWS.

Vicksburg, Miss., Jan. 19, 1895.

In the Living Present.

In a dingy castle near Brussels lives Carlotta, the demented wife of Maximilian, the unfortunate Emperor of Mexico. The past has been obliterated from her mind with the exception of the tragedy at Queretaro. When visited by her only brother, the King of Belgium, she does not recognize him.

The Sultan of Turkey, though a man of talent, is controlled by the priesthood and the female cabal of the palace. Their influence render his reformatory efforts nugatory. He looks pale and care-worn. Fear of assassination undermines his health. Woe unto him if he should disregard the traditions of the past and fail to respect public opinion! That opinion is averse to tolerating a Christian church or the distribution of Christian books in Stamboul. The Armenian outrages remain unpunished for the same reason.

The Vanderbilt family have jointly given to Columbia College the sum of $2,500,000. The late W. K. Vanderbilt was the first to give $500,000 to this institution. That was in 1884. Subsequently other donations followed. Recently the family added a gift of $350,000. Thank God for rich men!

Baron Hirsch, the Hebrew philanthropist, has spent more than fifty million dollars for the benefit of the poor and oppressed of his race. Russia absorbed large amounts. His colonies in South America proved a failure. Jews are averse to tilling the soil. His benefactions to the poor in Jerusalem are well known. At his home, in Austria, he is not popular. The people fear him, as one having "the evil eye."

English families average eight members. In fact, the Anglo-Saxon race excels all others in prolificacy. The nobility sets a good example to the people. Queen Victoria is the mother of eight, Princess of Wales of six children. The Duke of Argyle is father of twelve, the Duke of Westminster of eleven children. Small families and national decay go hand in hand.

Rome dislikes the temperance movement. The saloon is its stronghold. The recent encyclical of Pope Leo XIII. prohibits all Roman Catholics from joining the Odd Fellows, the Knights of Pythias and the Sons of Temperance.

What's in a name? Let's see: Tipple is the name of an English clergyman. He is the celebrated author of "Sunday Mornings at Norwood." Now his publishers advertise his book: "Tipple on Sunday Mornings."

IOH DIEN.

ANOTHER YEAR.

BY FRANCES RIDLEY HAVERGAL.

Another year is dawning;
Dear Master, let it be,
In working or in waiting,
Another year with thee.

Another year of leaning
Upon thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of thy face.

Another year of progress;
Another year of praise;
Another year of proving
Thy presence all the days.

Another year of service,
Of witness for thy love;
Another year of training
For holier work above.

Another year is dawning;
Dear Master, let it be,
On earth, or else in heaven,
Another year with thee.

—Exchange.

Communications.

Synagogues, Bridal Procession, Church of the Sepulchre.

BY H G HAWKINS.

Jerusalem is full of churches, synagogues, and mosques. Besides many minor ones, the Jews have two chief synagogues. At all hours of the day the old, long-bearded descendants of Israel may be seen here poring over their thumb-worn Talmud and other books. Just before reaching one of these synagogues, on the occasion of my visit, I was fortunate enough to witness a Jewish bridal procession—a very quiet, solemn affair indeed. They were leading the bride, veiled and neatly dressed in white, to the home of the bridegroom. Some friends were going before, but most were immediately around and behind the bride, whose steps up on the rough pavement were very slow and soft—stated as if to give time for thought at each. These two synagogues are good buildings, with large domes, but dirty.

The most active place of worship in Jerusalem is the Church of the Sepulchre, the joint property of about all the Christian sects of the world, except Protestants. Each of these sects has a special part assigned. Thus, there are the Abyssinian Chapel, the Armenian Chapel, Coptic Chapel, Greek Chapel, Latin Society. Then there are many chapels held jointly, making in all twenty-two different chapels in one church, besides aisles, stones, altars, and various stations. Turkish guards are always posted with their guns in the church. These are said to be very necessary on the Easter occasions, when thousands of pilgrims are present, and rivalry between the sects is so great that it has sometimes led to bloodshed. Bishop Marvin and our present Bishop Hendrix were present at one Easter festival, and saw the disgraceful spectacle of the so-called miracle of the Holy Fire. My stay in Jerusalem was in the dull season; but whenever I passed the church during open hours people were coming and going. My first visit was while a Russian service was in progress. Also at the same time a band of Armenian priests and youths came along chanting and bearing tall torches. Other visitors were dipping holy water, bowing before altars, crossing themselves, and kissing sacred stones. Somehow it had a solemn effect on me, and I knew that Christ had been crucified, buried, and the third day had risen from the dead; and, though I could not join in the chants, I did wish to be one angel among the "ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." The church is erected on the spot where the Empress Helena claimed to have found the true cross, and upon the site claimed also as the real holy sepulchre. One chapel marks the spot where Christ appeared to Mary Magdalene; in the center of another lies a stone set in marble, which the angel rolled away from the mouth of the sepulchre, and on which he afterwards sat; there is the chapel of the sepulchre itself. Here are shown the cleft in the rock, the spot where the cross of the penitent thief stood, and the Stone of Anointment, on which the body of Jesus is said to have lain when it was anointed by Nicodemus. But it is easier to believe that the bare rock of a hill north of the present city wall, not far from the Damascus Gate, is the true Calvary. I was here that Moody held his meetings when he visited Jerusalem.

"Rev. J. A. Parker" to Bro Burt.

In the confusion resulting from a "move," I have just noticed the communication of Bro. Burt in the ADVOCATE, of Dec. 20.

The long article gives me nothing to reply to, since it is simply a repetition, without proof, of the points in controversy. I have said, and still insist upon it, "Our present established standards of doctrine" alluded to in the Discipline do not include Wesley, Watson, Clarke, *et. al*, and that these are not recognized as standards by any law of the church ensoled at any period of its history. If so, Bro. Burt can "cut off debate" by simply giving us this law. Until he does so, I shall insist that he is off his base.

About one-tenth of Wesley's writings were recognized as "standards," and allegiance sworn to him personally—"as long as he shall live"—in 1784. But the doctrines contained in that part of his writings which were so adopted have been changed, and the church has made no effort to find out who, nor by what authority, these changes were made, until Dr. Tigert got his resolution adopted at the late General Conference relative to the "Eternal Sonship of Christ." If Bro. Burt will give us an authorized list of "our Standards of Doctrine," as recognized by the General Conference of our church, he will do a great service to posterity, provided he can show that no change has ever been made in these "standards." For near twenty years I have been calling upon such men as Bro. Burt for information concerning these "standards," with the result of having echoed back "STANDARDS."

I have never denied that forty-two of Wesley's sermons, his Notes on the New Testament, "and the Minutes of the Conferences" are standards, or were as long as Mr. Wesley lived. This much I admit. All else I deny except the XXV. Article of Faith, and even these no further than "can be proven by the Word of God."

Bro. Burt says: "Our people are coming back to our standards." Very well. Now, tell us what these standards are, when, and by whom they were made such; whether or not there has been a change in the doctrines these "standards" taught, and if "our people are coming back" to them, he will know where to find "our people."

Very truly, J. A. PARKER.

Do-Without Week.

How shall we keep it? Let the Methodists of Mississippi so keep it that the whole of our foreign and home mission money shall be collected and forwarded—the one to T. B. Holt, treasurer, Nashville, Tenn.; the other to Dr. T. S. West, Jackson, Miss. Send the money by draft, check, money order or registered letter; but let us send on the money. Nine thousand and fifty dollars for foreign and $3,600 for home work is not a large demand to make on the 35 000 members of the church in the bounds of the Mississippi Conference. Five cents on Monday, Tuesday, Wednesday, Thursday, Friday and Saturday, with ten cents on Sunday from each member, raises the entire amount.

Not one of all our thousands is so poor but that, at least, one cent a day can be consecrated to God. Many more of our poorest can give two cents a day. The well-to-do and the comfortably situated can give ten cents a day and fifty cents on the Sabbath. Our rich can give from five to one hundred dollars each day, and crown their offerings with a thousand on the Lord's day.

How shall it be done? God forbid that I should be an intermeddler in other men's affairs; but the presiding elders are the right arm in doing the work, the preachers in charge are the left.

Let each one of our eight presiding elders write to each preacher in charge under his care, and encourage him to keep this "Do-Without Week." Wherever these presiding elders may preach on Feb. 10, let them preach on missions, and lift a collection for that cause. In holding the Quarterly Conferences, let them inquire especially as to whether the week was kept and as to the benefits derived from keeping it.

While the right arm is doing this good work, let our preachers in charge have an eye to the local situation, but let them keep the week. Let the services be at any suitable hour, but have the services. If one only besides the pastor comes, that is still another who will be present. He says, present to own and to bless. Be sure to give the opportunity each day to everyone present to lay an offering upon the altar. God readeth our hearts and knoweth our lives. He will accept our gifts.

What shall the country pastor do? Do what Christ would have you do. He went about doing good. Be sure and arrange some way so that all your people can keep this week. Be sure and preach to every congregation on missions. Be sure and take the collection. It is an offering of love. Let no soul be denied the privilege.

How shall the members keep it? By attending the public service, or, when this is impossible, by spending, at least, one hour each day in meditating and praying over the subject of the day. By putting something each day into the treasury of the Lord. By sending up on the Lord's day, if detained at home, the gathered offerings of the week.

By so doing every church will pay its assessment in full and more. Every heart will receive a blessing. The work at home and abroad will prosper. There will be meat in God's house, and he "will open the windows of heaven and pour us out such a blessing that we shall not be able to contain it."

JOHN W. CHAMBERS,
Sec. Miss. of Miss. Conf.

Fifty Barrels of Supplies Wanted!

The families of our Western preachers are suffering for the want of suitable clothing. Some of these brethren have grown old in the work of the church, and during this Winter weather are riding long circuits with thread-bare or no overcoats whatever. The cost of living is high in the West, and few receive, counting their salary and the missionary appropriation, over $400. Information has been sought from the presiding elders as to the exact needs of these families, and we have learned that Winter underwear is needed, suitable for adults and children. If propriety permitted the publication of the facts stated in letters written by presiding elders in regard to the suffering in the families of their preachers, the heart of the church would be touched and a response awakened which would be commensurate with the pressing necessities.

Those donating, who can not contribute money, can render substantial aid by contributing the following much-needed articles: Shoes, warm underwear, cloaks, overcoats, bolts of linsey, cotton check, domestic, flannel, gingham, towels, bedding, etc.

Will not fifty churches or societies respond immediately? Write for the name of a family and a detailed statement of their needs.

The society wants to make the standard of donations as high as possible, and insists that nothing be sent that is not both valuable and suitable, purposing that quality and serviceability rather than quantity be the standard.

Donations of money are always preferable to supplies, and will be forwarded without delay by the chairman of Committee on Supplies.

In all cases those sending barrels should prepay the entire cost of shipping. These barrels should be prepared immediately, as the families are needing the things. It is not necessary to wait for the regular meeting to act; but a called meeting has power to attend to this matter.

The Woman's Home Mission Societies of other denominations are doing a commendable work in supplying the needy families of their Western preachers. The estimated value of supplies sent during 1893-4 by the Woman's Baptist Home Mission Society was $12,765 29; Woman's Home Mission Society, M. E. Church, $70,385 40; Woman's Executive Committee of Home Missions, Presbyterian Church, $14 959 28.

The Woman's Parsonage and Home Mission Society is just entering upon this line of work. Will not our churches everywhere aid in carrying it on?

MRS. NATHAN SCARRITT,
General Secretary.

Correspondence.

A Loving Tribute to the Memory of Rev. Duncan A. Little, Late of the Mississippi Conference, Now in Heaven.

MR. EDITOR: I do not ask space in which to speak forth the anguish of my heart at the personal loss which I have sustained by the death of our lamented friend and brother beloved; I ask simply for the humble privilege of holding up the picture of my departed friend and brother that may catch the correspondence of observation between friend and friend. He has fought a good fight, he has finished his course, and he has unquestionably obtained his crown. The solemn dirge which perpetuates the memory of the great vacuum created in the ranks of the itinerancy of the Methodist Church in Mississippi will long continue its low and solemn swell. Already lamentations, suitable and sincere, have gone up from every pastoral charge and every district over which he presided.

It is not my purpose to write a sketch of his valuable life—that will be done by abler hands than mine—but I do wish from my heart to express my devout thanks to the God of all grace and all gifts for the friendship and companionship of so faithful a man as Duncan A. Little.

During three years I was the favored pastor of his interesting family when he was the trusted, valiant leader of the militant hosts on the Woodville district. I had the best opportunity to know him intimately in all the relations of life. He was a good man everywhere. In his home he exhibited every mark of the true husband and father. In the social circle he was modest and reserved, but always deferred to as one who was in all respects capable of deciding upon the merits of every case under consideration. In the pulpit he was strong, earnest, practical and spiritual. Many who have been privileged to sit under his ministry can testify truthfully of their growth in grace and knowledge, as they received from him the well-beaten oil and the food convenient for them.

He had also a wonderful capacity for entertaining and edifying by way of the adroit use and presentation of the commonplace things of life. On one occasion he was invited to deliver the annual memorial address on Decoration Day in memory of the Confederate dead in Clinton, La. His theme was, "Camp Life, as Seen by a High Private." He held the vast audience as with hooks of steel from the first sentence to the close of his remarkably appropriate address. The Rev. D. M. Rush, then president of Centenary College, was on the rostrum, and was enthused by the oration. Commenting on the production, Bro. Rush said to the writer in his own emphatic style, "That was the best thing of the kind I ever heard."

Perhaps the most conspicuous quality or characteristic attaching to my exalted friend was his love for the brethren. No presiding elder was ever more painstaking in acquainting himself with all the details of the condition of things within the bounds of his district. I believe he did the best that he was capable of doing for every preacher and every pastoral charge under his supervision. So faithfully did he discharge the duties pertaining to his office in every particular that he did not upbraid himself on account of misadjustments after the Conference was over. His uniform testimony was, "I did the best that I could." Verily he was possessed of a conscience void of offense in this regard. It was a rare thing for him to explain why the Conference did this, or did not do that. He held that the combined wisdom of the Conference was superior to the preconceived notions of individuals. He was a faithful man, an able minister of the New Testament, a tried leader, and a safe counsellor. May his mantle fall upon some brother beloved, so that Israel may not suffer loss! God grant that we may all follow him as he followed Christ!

A letter, just received from dear Sister Little, written as she looked through blinding tears, contains these last words, inspiring to the highest degree, "The way is bright."

No man deserves a more enduring monument than does Duncan Aleck Little! May God comfort that sorrowing circle in that desolate home!

One who loved him,

C. A. POWELL.

From Rev. T. B. Holloman.

MR. EDITOR: Despite the cry of hard times, the new year opens with us well. Recent additions to our boarding patronage inspire us with courage to look for greater things. There is no reason why East Mississippi College should not double her members at the opening of another session, and we confidently expect the same. Our surroundings are pleasant, our advantages are good, and our pupils feel all the freedom and comforts of the home life.

While I write this, Mrs. Holloman and the teachers are having an impromptu concert and *tete-a tete* with the girls in the parlors of the college.

By experience we know the loneliness and often homesickness which comes to the boy or girl from home; so we accept it as a duty, as well as a pleasure, to dissipate all such feelings. And I dare say a more cheerful, studious, conscientious collection of young ladies was never gathered together.

The sewerage system of our city will soon be completed, when we shall make such additions to our buildings as will make them complete as to convenience and comfort. All modern conveniences will be added at once.

All of the pastors of Meridian are at their posts, and we hear naught but words of satisfaction and cheer. Pastors and people have begun well and planned for a successful year. While the old pastors leave many warm friends, the new ones are highly honored.

I have received from Bro. D. C. Harmon, of West End, a most excellent printed plan for the management of the finances of that congregation. If every church Board was composed of such planners and workers as Harmon, no preacher would have cause to fear for himself or collections.

Have you felt the fall in the mercury very perceptibly in New Orleans? We have found eternal vigilance to be the price of our water pipes.

In the last issue of the Baptist Record I see a call from the young ministers at Clinton for help in their college expenses. The statement is made that thirty-one young men are at Mississippi College preparing for the ministry. How many have we at Millsaps? I dare say not half that many. The call is for boxes of supplies—"substantials"—and $750 to carry them through the session. It will be seen that this is an average of about $25 per student. Will our Baptist brethren of Mississippi fail to meet this meagre call? I think not.

The Ministerial Aid Association of the Mississippi Conference has undertaken this work at Millsaps College, and at present we have six young men upon our list, and would have others but for want of funds. Will not the Methodists of Mississippi send to Bro. M. L. Burton, Crystal Springs, Miss., contributions to this worthy fund?

T. B. HOLLOMAN.

From West Monroe.

MR. EDITOR: I have just returned with my family from a three-weeks' visit to Memphis, Tenn., where I went to be present at a family reunion, to enjoy a little needed rest, and to study new methods of church and Sunday-school work. In every respect the trip was eminently satisfactory and profitable. I found my father and family enjoying excellent health, and comfortably housed in the parsonage of Central Church for another year. The two boys came home from school, and their presence added much of mirth and brightness to the occasion. The only member of the family who could not be with us was the eldest sister, she being in far New England.

On the evening of the fourth, when we reached home, we were somewhat surprised to find the parsonage lighted up, and were much gratified to find that a warm house and warmer reception waited to receive us from the wintry blasts. We had hardly gotten into the house when one of the best neighbors that a Methodist preacher ever had brought us in an elegant supper. As might be supposed, we began to feel at home; but this was but the small cloud that scudded before the great storm that broke on us on last Thursday, when from 11 A. M. to 7 P. M. delivery wagons, boys with baskets, children with packages and servants with waiters and bundles, besieged us. We now not only have a full pantry and many other good things to thank God and the good people of this work for, but we have found that the chords of friendship never vibrate singly. With this impetus we start the new year with hope and strong resolution.

Our new presiding elder, Rev. B. F. White, is with us to-day. What a blessing a good, mature, well-rounded presiding elder is; one who has been all along the line from the large mountain circuit to the city station; one rich in just such experiences as we younger men are just now having. We should thank God for this man among us to watch, guide, and reprove us.

Our new pastor in Monroe, Rev. E. N. Evans, who comes to us from Hot Springs, Ark., is every inch a man, and will take rank with the best men in the Louisiana Conference. He has met with a warm reception, and his sermons are spoken very highly of by those capable of judging.

Bro. White reports that part of his district he has seen to be in fine condition, as far as the preachers and their works are concerned. The men are all at their posts, and doing what they can.

I hear of rejoicing on Rayville circuit over the return for the fourth year of Rev. I. T. Reames. The people of Delhi are rejoiced to have Rev. J. F. Foster back again, and he starts off well, as might be supposed. I hear good news from Rev. R. A. Davis at Oak Ridge, and that Bro. M. G. Jenkins is in favor with the people of Bastrop. The people of Calhoun know that in Rev. R. S. Isbell they have a good preacher and a faithful man of God; and we were not surprised to hear good reports from them.

We are sorry to see that our own editor has incurred the displeasure of the self-appointed "Dictator of the Southern Methodist Church," but hope the time will soon come when the power of the great ring at Nashville—Jones, Haynes & Co.—will be broken, and the church again be at peace.

Wishing you and the ADVOCATE a prosperous year, I remain, as usual,

Yours truly, WM. G. EVANS.

West Monroe, La., Jan. 12, 1895.

Selections.

Self-Forgetfulness.

We believe that many Christians make a mischievous mistake in the perpetual habit of narrowly inspecting their spiritual condition. They get the idea that they can not do any sort of Christian work unless they are so regulated that they can not detect anything wrong in themselves, and hence they groan and wrestle, doing their utmost to get into a better shape for the Lord's business; whereas, the true way is to get eyes off from self, look to Jesus for help, and speedily lay hands on work which God's providence shall bring within reach. Morbid self-inspection hamstrings hundreds of Christians who might be of great service to Christ if they would only get away from themselves.—Selected.

Temptation Everywhere.

We sometime think, when living in a large city, that we should be free from worry and the temptations of this anxious, hurrying age, if we had for an abode a cottage in the country, under the shade of protecting trees. Well, we should only have exchanged city temptations for the different, but not less trying ones that attack people in the country. No change of circumstances—nothing but the grace of God—can enable us to resist temptation. A bad-tempered person can make even a lovely country cottage miserable.

The Bible in Use.

The Bible is to many people an ornament for the center-table. Used in this way, it ought to be expensively bound, and kept free from the marring stains of daily use. To others it is a religious luxury, a very important book to have within reach in case of emergency, because it vouches for the spiritual respectability and the orthodoxy of the owner. To still others it is one of the necessaries of life, a joy, a comfort, a consolation. Among such people the book is seldom found in good condition, from the binder's point of view. It is dog-eared, thumb-marked, and many of its verses are so dimmed by constant use that they are read with difficulty. A family with a dog-eared Bible make earnest church members. God's blessing rests on the book when it is thumb-marked; and if its sacred pages are blotted with tears, all the richer the blessing. Bibles with the gilding perfect are an accusation. They represent the secrets of God under lock and key, where no eye can see them and no heart get at them. —Hiram Golf's Religion.

Evening Prayer.

The hour for evening prayer, when we bow at God's feet, should always be a time for getting right everything that may have gone wrong with us during the day. Then all injuries should be forgiven when we pray, "Forgive us as we forgive." Here all envy and jealousy should be quenched, and the love of Christ should be allowed to fill our hearts.—Rev. J. R. Miller, D. D.

One of our colporteurs, while selling tracts in the district of Lom Palanka, met a young man from a village, who had a copy of the Bible. Inquiring where he obtained it, "the young man said it was given him by his brother, and invited me to go and meet him. I went. As we came near the village I saw a young man sitting under a tree in a vineyard, reading a book. It proved to be this brother, who was diligently studying the Book of God which he had purchased, with some tracts of a traveling bookseller. When I was introduced, we entered into conversation, which was prolonged and interspersed with Bible-reading till we retired at midnight. Next morning, at my request, his father permitted him to accompany me upon my journey. When we reached the khan, where we were to part, we tarried long in the separation, while we talked yet more of the 'old, old story,' and the book which had led him to Christ. Then, at his request, we knelt down and prayed together. Such experiences encourage us much in our work."—From Report of Rev. L. T. Gulid, in charge of mission publishing interests in Bulgaria.

Florence Nightingale said: "If I could give you information of my life it would be to show how a woman of very ordinary ability has been led by God in strange and unaccustomed paths to do in his service what he has done in her. And if I could tell you all, you would see how God has done all, and I nothing. I have worked hard, very hard, that is all, and I have never refused God anything." What an example for us!

"Folks are like flowers. Touch one man, and you will get scratched—he is a cactus. Touch another, and he will fly to pieces—like a touch-me-not. Touch a third, and he will shut up—like a fly catcher. A fourth will poison you—like ivy. A fifth will nauseate you—like a dragon's tongue. A sixth will share his fragrance with you—like a heliotrope."

Churches will never be full of worshipers while Christian homes are full of Sunday newspapers. It requires long hours to read the stuffed sheets, and when through the reader is stuffed with nonsense that he is indisposed to worship God. "Will a man rob God?" The reader of the Sunday newspaper does.—Michigan Advocate.

To put God into the second place in the heart is to put him out of the heart altogether. The first place is the only dwelling to which he stoops in us, and he has to make this clean for himself. All else is unclean when this is unclean; and this must needs be unclean when God is not in it.—Christian Index.

Truly, at the day of judgment, we shall not be examined what we have read, but what we have done; not how well we have spoken, but how religiously we have lived.—Thomas à Kempis.

If wrinkles must be written upon our brows, let them not be written upon the heart. The spirit should never grow old.—James A. Garfield.

Never take your Christianity from Christians, but ask yourself, "How would the Lord have me act?" and follow him.

The filter of misfortune separates true friendship from the scum.

P. AND H. M. S.

Our column for this week can not be better filled than with the following selections from Our Homes. We regret that we have not room to give in full Dr. Lambuth's address, as delivered to the P. and H. M. Convention, held in Nashville in October, last. Sisters, God is calling us to help in this work. Can we refuse to do his bidding?

Our Own Schools.

Our readers have had frequent opportunities in the columns of Our Homes to read of the efforts made by our society to establish schools in the mountain regions of our Southland, and they doubtless noted with interest in reading the minutes of the late convention at Nashville that that body not only enthusiastically recommended the adoption of the schools for Cubans in the suburbs of Tampa, Fla., to which Dr. Lambuth called attention in the able paper to be found in this issue, but that some of the members immediately pledged themselves for $470 in the form of stock at $10 a share.

The Central Committee, at a meeting held soon after, formally carried out the suggestion of the convention and determined as soon as practicable to begin the work. In pursuance of this decision, the General Secretary with great promptness prepared certificates of stock to be taken up by the members of the society. The fund to be raised is called "The Mutual Building Fund," and is to be used for the building of houses necessary for the successful prosecution of all the school enterprises under the care of the Central Committee of the Parsonage and Home Mission Society. The shares of this stock are valued at $1 per share, and are bound together in little books containing ten shares. In these books we find directions for use. The general secretary has also sent out letters addressed to each member of the society, in which she carefully explained the object of the "Mutual Building Fund," which it is hoped will reach $20,000, and the use of the books of shares. If you should secure one of these letters, you will fully understand what is asked of you. If you have not received such a letter, write without delay to the general secretary, Mrs. Nathan Scarritt, Kansas City, Mo., for one. She also explains in this letter that this "Mutual Building Fund" is the special object of the March collections.

The Cuban Mission.

BY DR. W. R. LAMBUTH.

The conversion of Alberto J. Diaz, and his work for Cuba's evangelization, may be ranked among the miracles of modern missions. A young captain in the last Cuban rebellion, Diaz was ordered out with several of his men for a reconnoissance, but being hemmed in by the Spanish troops on a promontory, they were obliged to throw themselves into the sea. Drifting along on the current, Diaz was picked up by a vessel and carried to New York. There he continued his medical studies, begun in the University of Havana, until prostrated by an almost fatal attack of pneumonia.

A young lady in the same boarding-house sought out the lonely stranger so near death's door, and pleaded with God for his restoration and conversion. The prayer was answered. Convalescent, the Cuban asked for a New Testament. Coming to the story of blind Bartimeus, conviction shot through him like an arrow. In an agony of soul he fell upon the floor, and cried out: "Jesus, thou son of David, have mercy on me." Converted, he started for home yearning for his people.

His family laughed him to scorn and called him a fanatic. Repeatedly rebuffed, he turned to friends in Havana and pressed so earnestly upon them the necessity for repentance and justification by faith that in a few months one hundred converts were organized into a church. Persecution followed; Diaz was beaten; assassins attempted his life; he was repeatedly arrested and thrown into prison. The priests denounced him as a heretic, but with unflinching courage he bore witness to the truth and power of the gospel. His mother and brother at length yielded allegiance and embraced the faith. We see to-day the fruits of his labors in two thousand two hundred and sixty-one converts gathered into seven churches, twenty-one missionaries engaged in evangelistic work at seventeen stations, twenty young men preparing for the ministry, nine hundred students enrolled in day and boarding-schools, and two thousand five hundred scholars study the Bible in Sunday-schools. God be praised for what he hath wrought through a pious American girl and this consecrated Baptist brother.

The Cubans are coming to us through doors thrown wide open in Key West and the city of Tampa. Work on a larger scale should be enterprised by us in behalf of the Cubans. Roman Catholicism has lost its hold upon the thoughtful and influential classes. "Not one native priest in Cuba," was the significant remark made by a Cuban to Bishop Fitzgerald. The priests are aliens and associated with Spanish domination. The young people are not found in attendance upon religious services and are steadily drifting into French infidelity. The success which has attended the work of Diaz in Cuba, and our own devoted Somellian, in Key West, is full of encouragement and suggestion.

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The reader of this paper will be pleased to learn that there is, at least, one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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FROM THE WORK.

Rev. O. L. Savage: "The people have given us a hearty welcome. Many elect ladies and brethren met us on our first round. Success to you and the ADVOCATE. A happy New Year."

Rev. W. S. Shipman, Jan. 9: "We have had a most hearty reception from this royal people on our being returned for the third year. This evinces much grace upon their part. The year opens well, notwithstanding the snow and rain. Our congregations are good, and prayer meetings are seasons of refreshing from the presence of the Lord. William Smylie Shipman, the new parsonage baby, is enjoying the very best of health, and sends his first greetings to the ADVOCATE. 'The snow again comes silently down.' I feel like this year will be the greatest year of the ADVOCATE's life."

Rev. E. G. Kilgore, Nebraska City, Neb., Jan. 14: "I am here engaged in revival work. The meeting now in progress at Downs' Chapel is a decided success. The preaching yesterday morning was attended with great power. The church was mightily stirred. Many came forward for prayer, and several were converted. The work has been going a week, and the outlook is good for a grand victory over sin. Great good may be accomplished here, as there is much material outside the church. The weather has been quite unsettled, and at times very cold—the thermometer standing at 18 degrees below zero. Notwithstanding this, the interest in the meeting has increased from the beginning. I go from here to St. Louis. My postoffice address is Searcy, Ark. More anon. Pray for us. May the Lord bless the dear old ADVOCATE. Its visits to our home is a blessing to all."

Rev. R. L. Phillips (supply), Theadville, Miss., Jan. 9: "We arrived on our field Jan. 4, and it is ours to report a revival on the seventh with 8 conversions and accessions to the church. One of our members of State Line Church, Bro. Jack Fleming, died suddenly Jan. 5, and was buried on the seventh, at 11:30 A. M. Bro. Fleming had prayed and worked faithfully for the conversion of some members of his family and friends, and there seemed to be a deep spiritual feeling existing on the day of the funeral service. At the request of a brother the doors of the church were opened after a short funeral address; the result was 8 came forward for membership—all genuine conversions—including one man who was an avowed infidel. A vast concourse was present, and many were evidently moved by the Holy Spirit. I pray the Lord that this revival may increase, widen and rise into a pentecostal wave that shall sweep over this entire work and save it for the Lord this year. Brethren, pray for us."

FROM DE KALB TO CAMDEN.

Having served the DeKalb circuit the full time allowed by the Discipline, I was appointed by Bishop Keener to the Camden circuit. Finding no sale for my horse and buggy, I decided to move through the country, a distance of some 75 or 80 miles. New Year's morning we piled all our baggage on a wagon drawn by two horses, and in charge of Eb. Whitsitt (a local preacher in the Colored Methodist Church), and set out for our new home, Mrs. Breland and the two girls, Pearl and Minnie, riding in the buggy drawn by Charley, the old family horse, and myself and the two boys, Hargrove and Galloway (future Bishops), in a jumper drawn by Fanny, the little black Texas pony. The first night was spent at Coffadeliah, in the comfortable home of Bro. J. H. Foreman, pastor in charge of Neshoba circuit. Bro. Foreman seems to be getting on nicely. He is as jolly as a school-boy, his wife having recently presented him with two fine boys. The next day we reached Philadelphia, the capital of Neshoba county, a little after noon, and hailing at the gate of the Hon. Adam Byrd, one of the leading lawyers of the county, were soon met by Mr. Byrd and his most excellent wife, who very soon had us seated by a good warm fire, and the horses put up and fed. After chatting a few moments, Sister Byrd excused herself for a short while, when she returned and carried us to the dining-room, where dinner was served to the enjoyment of all. We pulled out for Edinburgh, a little town on the Pearl river, but night overtook us before we reached this point, and we stopped and spent the night with Bro. McNeil, a member of the Congregational Methodist Church, and the son of a Congregational Methodist preacher. No one could be kinder than this man and his good wife. By ten o'clock next morning we drove into the stirring little berg, and stopped to warm at the stove of one Mr. Spinks, a leading merchant and, I am told, the largest tax payer in the county of Leake. A more courteous and clever gentleman I never met. We left for Carthage, the county site, some fourteen miles away. After driving some six or seven miles, we stopped for the babies to warm at the home of a young man by the name of Thornton. While we were warming, his wife fixed us a good warm dinner, which we all enjoyed to the utmost. After the ponies had eaten we pulled out again for Carthage, reaching it just a little before night. Calling at the parsonage, we found Sister Hays, the wife of Bro. J. R. Hays (who served this work last year), and her daughter, Sister Henderson, sitting by a good fire. Stopping here a little while to warm, we found that Bro. Sullivan, the pastor in charge of Carthage circuit, had not arrived, but was expected soon. About this time Bros. Burnett and Caddenhead, two of the Board of Stewards for Carthage, came, thinking that their preacher had come. Finding who it was, they asked us to remain at the parsonage awhile, while they, accompanied by Dr. Henderson, son-in-law of Bro. Hays, went up town and made arrangements for us for the night. Dr. Henderson soon returned and told us to drive round and put our teams up at the livery stables, and spend the night with Sister Miller, a widow lady and a staunch Methodist of the old type, who was married in this town (Camden) some twenty years ago. Leaving early next morning, we rolled out for Camden, a distance of twenty-two miles, stopping only long enough to warm once and to eat a cold lunch. We reached Camden about three P. M. Inquiring for the parsonage, we soon stood at the gate, where we were quickly met and cordially welcomed to our new home by Misses Cora Bennett, Carrie Maxwell, and Lilly Maxwell, three of Camden's brightest and best young ladies. Uncle Jack was also on hand to feed the horses, cut wood, etc., and Aunt Lucy to serve about the kitchen. How kind these Christians are! About this time Dr. Clanton, one of the stewards, came in and added his welcome to that already extended by the young ladies. After conversing pleasantly for a short while, supper was announced, when we all repaired to the dining-room and partook of a supper nice enough for a king. After supper was dispatched we all knelt together in prayer, and all bade us good-night. We, of course, began to look around. Examining the larder, we found it literally full—ham, backbone, beefsteak, lard, meal, flour, molasses, potatoes, butter, eggs, sugar, coffee, etc. May the Lord bless our association together and draw us all nearer unto himself!

R. A. BRELAND, P. C.

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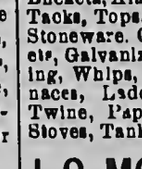

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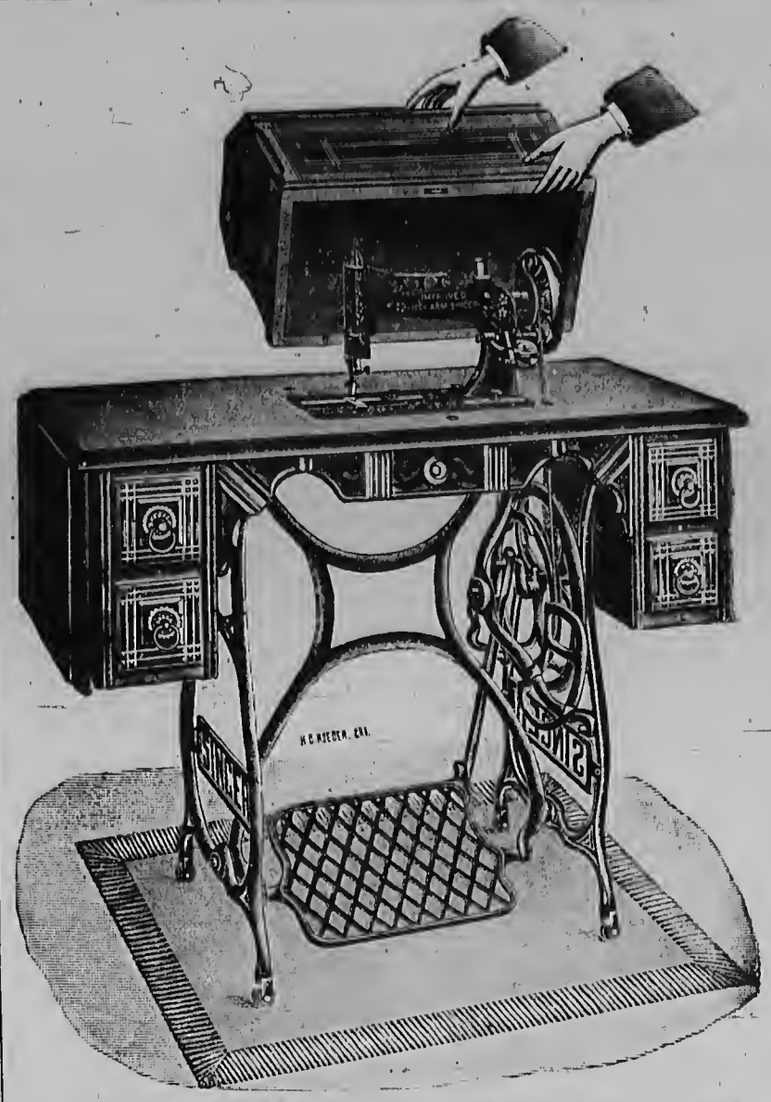

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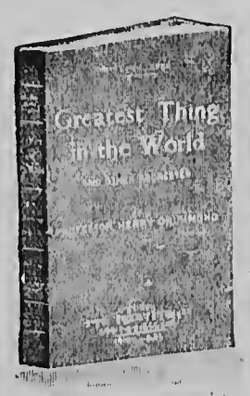

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Thursday, January 24, 1895.

No Proof Yet.

The Great Iron Wheel No. 2 has never furnished proof of its assertion that the Southern Methodist Church is dominated by rings similar to the rings of the political world. Everybody knows that it would joyfully furnish such proof if it could. Its profound silence when called upon for proof is sufficient evidence of the utter falsity of its charge.

Ahead of His Brigade.

A short time ago Editor No. 2 of the Great Iron Wheel No. 2 was the most belligerent journalist on earth. He kept his war paint on day and night, and brandished his tomahawk so savagely, that it looked as if the universe was in danger. Recently, however, he has been as peaceful as a young turtle-dove.

His sudden conversion to the gospel of peace reminds us of an incident that is said to have occurred during the late Civil War. A brigadier-general of militia went into battle almost immediately after receiving his commission, having never seen military service before. In full uniform, with a brand new sword dangling from his belt, and a peacock feather waving proudly from his lofty crest, he put spurs to his steed and was soon out of sight ahead of his brigade. By and by minie balls began to whistle around him, and one struck him amidships. Fortunately, it was a spent ball, and did not even penetrate his clothing, but, as it struck him with sufficient force to cause considerable pain, he supposed that he was badly wounded. He executed a right-about-face, buried his spurs in the flanks of his horse, and made John Gilpin time until he had gotten in rear of his command, having lost cap and sword on the way. As soon as he got his breath sufficiently to articulate, he exclaimed, "Boys, I tell you there aint a bit of fun in fightin'." If the aforesaid Editor No. 2 will behave himself as a Methodist editor should, we will not tell how far he got ahead of his command, and *other secrets* of his famous retreat. SELAH.

Experience has vindicated the wisdom of the policy of taking the Annual Conference collections early in the year. Scarce as money is, there is a little in circulation now. A little later it will be a very rare commodity. The preacher who raises two or three of his collections now will very likely have little difficulty in finishing up next Fall, while the man who postpones all his collections until Fall is in many cases foredoomed to failure. Of course, there are exceptional cases; and, of course, every pastor must be his own judge in this matter; but a comparison of the results of the two methods will be helpful.

The Significance of Wants.

Strange as it may seem, the possession of many wants is a glorious inheritance, provided there is the possibility of their gratification. In this connection we use the word "want" in its best sense, applying it not to the longing for that which is base and degrading, but to the desire for what is ordinarily harmless. It is a manifest truth that the perception of a want precedes effort to supply that want. Men take no interest in obtaining what they do not feel the need of. Economic history is but the record of man's increasing wants, and consequently of his attempts to meet them. Primitive man subsisted chiefly by hunting and fishing, and he was content with a rough covering of skins to protect himself from the cold and to hide his nakedness. Thus it is with the savage to day. The civilized man, however, has wants without number. It is the perception of many wants that has lifted him above the savage.

Not only, then, is the consciousness of needs the prime cause of human activity, but it is in reality the germ of civilization itself. Without the realization of pressing needs the great inventions would never have been achieved. Uncivilized peoples, conscious of the need of better forms of government, have struggled upward during the centuries, until grand monuments of power and justice have been erected in the shape of stable monarchies and glorious republics where the rights of all are equally respected.

On every hand we find illustrations of the woe that comes upon men whose wants are fully satisfied, and who, therefore, remain inactive. The fact that a man is fully satisfied is by no means proof that his condition is one to be coveted. We in this land of culture and lofty civilization enjoy a thousand comforts and conveniences that to a savage in the wilds of Africa would be valueless; but who of us would like to exchange places with a savage? Many an Indian neither knows nor cares anything about books and literature. Who would say, however, that the life of the Indian is preferable to that of a Longfellow or a Gladstone? Many a boy fancies himself able to cope with the world without the training of the schools. Inflated with the idea of his self-importance and superior talents, he is satisfied with the bare husks of ignorance until by and by bitter experience shows him his mistake, and arouses in him an intense longing for knowledge. But, alas! it is too late. His school days, his heaven-sent opportunities for mental improvement and equipment, have passed. Of what avail is his intellectual hunger now? How comfortless the reflection that once the treasures of wisdom were within his grasp!

Nothing is truer than that things of worth are, as a rule, not bestowed upon those who do not want them. Riches seldom fall into the lap of the spendthrift or the sluggard. Liberty is never the permanent possession of a cowardly, spiritless people. Wisdom never embraces the idler or the time killer. Public offices do not usually hunt up the contented, unaspiring toiler. Even so salvation is not the reward of the non-seeking sinner. As in temporal matters, so in matters spiritual, there is no activity where the perception of want is lacking. Without spiritual hunger there is no seeking for the Bread of Life. As well expect a stall fed ox to run after a hay wagon as to expect a careless, impenitent sinner, or a worldly-minded church-member, to hunger after righteousness. Without the consciousness of imperfection there can not be growth in grace or striving after holiness.

Occasionally one meets with people who seem to be afraid of getting too much religion. Alas! that it should be so; but there is danger of getting too much of the so-called religion, which makes its professors proud, exclusive, intolerant, boasters of their own high estate. No man, however, ever becomes overcharged with the type of piety which manifests itself in obedience to the commands of God, in humility of spirit and conversation, in fervent charity, in deeds of mercy to humanity. Nor need any man fear that God will bestow a deep spiritual blessing without solicitation. Raptures of experience, the higher joys, never come to those who lead prayerless, self-indulgent lives.

One of the saddest reflections that come to a Christian minister is that so many hearers are destitute of spiritual desires. Men and women stifle the voice of conscience and disregard the God-given longing for purity and righteousness, until all their wants are temporal and sensuous. In every congregation there are persons who apparently care no more for religion than a Hottentot does for astronomy. All their tastes and appetites run counter to God. They have culture, ease, abundance of food and raiment, friends with whom to while away the weary hours. The bloom of health is upon their cheeks; the goddess of pleasure invites them to taste a thousand sweets. No bodily or mental want is unsatisfied. Why, then, should they be serious? Why should they concern themselves about repentance, faith, and righteousness, about the life beyond? Imagining they have need of nothing, as the Scripture says, they are "wretched and miserable, and poor, and blind, and naked." To call that man miserable who has all that heart can wish to the unregenerate man seems the height of absurdity. Truly, the Lord seeth not as man seeth. Many a son of Adam needs to realize that God does not force salvation upon his children as medicine is sometimes forced down the throat of a sick, but rebellious child. The joys of salvation never come to any of us till we long for them as we never longed for any earthly thing. None save they who earnestly seek it experience "the peace that passeth understanding." No Ingersoll or Tom Paine ever received the witness of the Spirit. How full, then, of significance are the words of the Savior, "Woe unto you that are full! for ye shall hunger."

Sorely Afflicted.

Our neighbor, the Times-Democrat, is sorely afflicted. In a recent issue it pours its griefs into the ear of the public in a most plaintive, pathetic wail, a column long. Its sorrow is not of a personal nature; neither is it sectional. Its tears are not shed over any calamity that has overtaken itself, or the city of New Orleans, or the State of Louisiana, or the South. Neither is it weeping over the woes of the famine-stricken sufferers of the far West. No, no. It weeps for a nobler cause than this. That which has touched its lachrymal glands and caused its tears to flow in a swollen, briny stream is the dire calamity that has overtaken the horse-racing fraternity in the State of New York. These men, it tells us, have invested more than $30,000,000 in racing property of one kind or another in the vicinity of New York City alone, to say nothing of other parts of the State. Yet they are under the necessity of emigrating to Chicago, or to some foreign country, if they would continue to ply their trade. It is on account of the grievous wrongs inflicted upon these poor, down-trodden creatures that rivers of waters run from its eyes. Surely if the tens of thousands of pious church-going people in the State of New York, who voted the anti-gambling ticket, had had the gift of prophecy, so that they could foresee the fountains of disinterested, sympathetic tears that would flow in a distant State as a result of their action, they would not have used their ballots so ruthlessly on that fateful day in November last.

Poor Times-Democrat. Poor horse racers! How sad their fate! But is there no hope? Perhaps if those thoughtless New Yorkers could be made to realize the deep grief which their action has caused, they would rise up *en masse* and set aside that anti-gambling clause in their new Constitution. Will some of the papers of that great commonwealth be kind enough to make the suggestion?

"New Theology."

In a recent issue of the Independent, Bishop Perry has this to say concerning "New Theology" in the Protestant Episcopal Church:

There has been a marked reaction in various quarters of the church against the loose thinking and talking on dogmatic theology, which made the Church Congress of 1893, in its papers and speeches, an offense in the sight of all conservative churchmen. The meeting of the House of Bishops, in New York, in October, was prefaced by a most solemn appeal, in The Churchman, from the venerable Bishop of Western Michigan, Dr. Gillespie, calling attention, as the Bishop of Springfield and others had done before, to the danger threatening the church from the alleged doctrinal unsoundness of some of the leaders of the Broad Church school of thought, and certain schools of divinity where this "liberal" theology was supposed to obtain. It is revealing no secret when we state that the discussion of this subject by the Bishops in council at a session at which more than half of the entire American episcopate was present, revealed a unanimity of belief on the part of the Bishops in the verities of "the faith once delivered to the saints," as gratifying as it was conclusive. The appointment, by unanimous vote, of a carefully selected committee to prepare and set forth to the church a pastoral on the doctrinal questions supposed to be involved in these discussions, which should relieve the minds of those who were troubled by the questioning of the faith in which they had been taught, and which should leave no question as to the attitude of the Bishops on these controversies, was most reassuring. This pastoral may now be daily expected from the press, and it will come with no "uncertain sound."

For the sake of Christianity we are glad to receive this information. The church is speaking on this question none too soon. The Higher Criticism fad has affected the Protestant Episcopal Church, perhaps, more than any other.

The Armenian Horrors.

Human history reveals nothing more cruel, brutal and fiendish than the recent barbarities practiced upon Armenian communities by Kurds and Turkish soldiers. Language does not supply words fit to express the heartless cruelty and unspeakable vileness of these deeds of shame. While the air is full of these barbarities, practiced on women and children, as well as on men, new butcheries and barbarities are reported. And yet, all that has reached the civilized world is only what has escaped Turkish efforts to prevent the facts being known. Any attempt to defend themselves against the wanton assaults of their enemies is severely punished; but the real offenders escape The Kurds are a wild race and are nearly all well armed, as they are expected to aid Turkey in any war against Russia. A writer in The Review of Reviews says that the Armenians under the Russian government are peaceful and contented. There is no justice in Turkish administration of law. The whole system of government is corrupt and rotten. The military forces that should protect these people are their cruel persecutors. What adds to the horror of these barbarities is that they are justified by their religion. The extermination of "infidels," as all Christians are called, is no crime. How long will Christian nations look on, and allow this corrupt government to be the ruler of these oppressed people? If ever war is justifiable, it would be justifiable as the means of punishing and preventing such outrages.—Guardian.

A Good Opportunity.

The friends of Bro. D. A. Little have heard of his death, have seen in the NEW ORLEANS ADVOCATE that his family needed assistance.

Brethren, have you responded? If you have not, you have an opportunity to do something that will prove a blessing to yourself as well as to the deserving widow and orphans of a brother beloved. A small sum from many will greatly help Sister Little.

The preachers will help; but let us see to it that this privilege shall be divided. I am not going to meet Bro. Little in heaven and be embarrassed with the sad truth that I only prayed for his wife and children, that I sympathized with them only. I want a share in the house that is to be the home of this sister and her children, and so will you, brother, some day. Now is your time. If you, brother layman, can only spare one dollar, send that. If five, so much the better; but be sure to send something, and send at once.

P. A. RICHARDSON.

Centreville, Miss.

BOOKS.

ROMANISM VERSUS PROTESTANTISM. By Rev. R. C. Armstrong. D D. Printed for the Author. Barbee & Smith, Agents, Nashville, Tenn.

The above is the title of a pamphlet of 126 pages. Price, fifty cents. The matter in this pamphlet was first delivered in the form of a series of lectures, and afterwards published in the Texas Advocate. In response to a popular demand for its publication in a more enduring form, this booklet came into existence. It treats of the errors of Romanism in a manner which is likely to command wide attention. Many will think the author too pessimistic in his views concerning the political aims and purposes of Romanism in the United States. Aside from its teaching on this point, however, the work presents a view of Rome as she is at the present day that is worthy of the attention of Protestants everywhere.

The work can be had by addressing the author at Corsicana, Texas.

CHASING A YACHT. By James Otis. 351 pages. Price, $1.25. The Penn. Pub. Co., Philadelphia. For sale by Geo. F. Wharton & Bro.

This is a delightful story, well told. Three bad and two good boys are the characters described. The "Gem" is a tidy little yacht owned by a wealthy gentleman who lives on Lake Champlain. The boat being out of repair, he leases it to Ned and Ray Barclay, who renovate it, and propose to run it for excursion parties on the lake during the Summer months. Three other boys steal the boat; Ned and Ray give chase, and some stirring scenes result. They finally recover the yacht, and all ends happily for them. The boys will be charmed with this book, which, without any attempt at moralizing, teaches useful lessons in pluck, perseverance and truthfulness. It merits a place in any Sunday-school library.

King Humbert of Italy is said to be the most charitable sovereign of Europe. On Christmas he gave $80,000 to the poor and abandoned the ball at the royal palace to save the expense. For more than a year he has not touched the crown income.

NOTES.

Bro. R. M. Blocker, Jeanerette, La., has a good revival in progress.

***

Rev. W. L. Linfield has been changed by Bishop Keener from Meadville to Utica, Miss.

***

The address of Rev. J. E. Dennis has been changed from Melville, La., to Bunkie, La.

***

Rev. Henry Carre won the Glendy Burke Medal in the oratorical contest held recently at Tulane University.

***

The January-February number of our Review lies on our table, but comes too late for an extended notice in this issue.

***

A memorial service will be held at Parker Chapel, next Sunday afternoon, at three o'clock, in honor of Rev. J. D. Parker.

***

Mrs. M. M. Snell announced during her meeting here last week that she feels called of the Lord to be a holiness evangelist, and that she intends to obey the call, no matter how many churches it closes against her.

***

The great Brooklyn street car strike, an account of which is given in our news column, affords another exemplification of the dense ignorance that prevails as to the nature of liberty. They suppose that they have the right not only to quit work themselves, but to make everybody else quit—doctrine whose outcome will be anarchy.

***

Letters which we have recently received from friends in California make it almost certain that S. M. Drover is identical with S. M. Driver, who was expelled from the M. E. Church for deserting his wife and children and running off to parts unknown with another woman. The description given of Driver by those who know him personally fits Drover exactly.

***

Dr. Lyman Beecher, in the second of his famous six temperance sermons, said: "There is no remedy for intemperance but the cessation of it. Nature must be released from the unnatural war which is made upon her, and be allowed to rest, and then nutrition and sleep and exercise will perform the work of restoration." This was a wise utterance in the early day in which Dr. Beecher sent it forth, and it remains equally true for to-day.

***

The Central Methodist expresses itself as follows:

"Men who have for their chief stock in trade abuse of the church, and fault-finding on a general, if not a grand, scale, failing to reconcile themselves to the situation, ought to do one of two things: Step out of the church and leave it in quiet possession, or else turn the church out and run things to suit their own liking. This advice is well meant, however it may be received."

***

A brother writes:

Allow me to congratulate you upon your last excellent editorial. A few more "such shots" will tell throughout the church.

This is the sample of the tone of a large number of letters received recently, some of them from prominent and influential men in distant Conferences. We have others marked for quotation, but desist for pity's sake. We lay them away, however, for future use, if occasion requires.

***

The Holston Methodist refers to the announcement by one or two men that they are going to revolutionize the church by making the presiding eldership elective, and limiting the term of the Bishop's office to four years, and then adds, "Put your hand over your mouth while you smile." Smile, of course. The world always smiles when it sees a gnat light upon an ox's horn, and imagine that its weight is about to crush the beast into the earth.

***

The Cotton Growers' Convention, held at Shreveport last week, heartily endorsed the action of the Convention held at Jackson, and took steps towards bringing about a thorough organization of cotton planters throughout the State. It also passed a resolution urging Congress to pass an anti-option law. Will the Louisiana delegation in Congress heed the wishes of the cotton planters, or will they do the bidding of the great cotton-gambling concern in this city?

***

Rev. J. D. Parker died at his home in this city on the seventeenth in the eighty-ninth year of his age. He was a native of North Carolina; was licensed to preach in Virginia considerably more than fifty years ago. He has been a resident of this city for more than forty years. Although he never joined the itinerant ranks, he was eminently useful as a minister of the gospel of Christ. Though he is gone, his works abide. Parker Chapel, of this city, named in his honor, owes its existence to his arduous, self-sacrificing labors. He was a man of deep spirituality—one whose life was a constant proclamation of the truth of our holy religion.

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West End, Meridian.

I write to correct the erroneous reports which have, unaccountably to me, gotten abroad, and to relieve the minds of the brethren in regard to the appointment at West End Church. To let them remain uncorrected, the reports might be taken as truths, which are calculated to injure the reputation which this church now sustains for spirituality and liberality and maintenance of the doctrine of entire sanctification. After the appointments had been announced at Conference, and Bro. Hopper was taken from us against the unanimous wish of the church, which was made known to the proper authorities, and Bro. I. W. Cooper was sent to us, it was reported to him by several brethren that the church was all split up and at discord; that the members were rebellious, and would refuse to support him; that an official meeting had been held to protest against the action of the Conference and to consult whether to receive the newly appointed pastor. Some even advised that he leave his family in Jackson until he could come and see if matters could be harmonized. These reports are entirely erroneous. It is true that the church desired the return of Bro. Hopper, and, as he had been here only two years and had accomplished so much, all thought he ought to be returned; but after the appointing power saw fit to remove him, being loyal Methodists, there was no other thought on the part of a single member but to cordially receive the new pastor. As for the church being divided and at strife, I have never known a church more united and harmonious, in perfect accord upon every subject. As for the report that the members were rebellious and would refuse to support the new pastor, let the following facts answer: The Sunday after Conference, there being no preacher present, the writer conducted the services and called the members around the altar for prayer. They gave their hands, pledging themselves to support and uphold the hands of the new pastor in every good work as faithfully as they had done the retiring one.

At the first meeting of the Board of Stewards the pastor's salary was raised one hundred and fifty dollars over last year, a great many of the members voluntarily doubly increasing their assessment to meet the additional expense. So that report was groundless. All the members of the Board of Stewards are in the experience of sanctification and faithfully observe the tithe law, paying a tenth to the Lord, and then give as the Lord prospers them, as do also a number of the members, which is the secret of our financial success. As for the report that there was an official meeting to protest against the action of the Conference, no such action was ever suggested or thought of by a single man, and the unanimous and cordial reception given Bro. Cooper upon the occasion of his first service last Sunday proved all the reports to be groundless.

To relieve the anxiety of all the brethren who are uneasy about Bro. Cooper's welfare, I will say that Bro. Cooper has a good appointment and will be taken care of; and we have a good preacher. If his two first sermons are an index to his preaching, we will be spiritually fed; and we will not renounce our faith or lower the standard of our religion.

The financial report for last year was undoubtedly one of the best, if not the best, in the Conference. All the Annual Conference assessments were paid in full, and several of them were overpaid. The assessment for the presiding elder's salary was $80; amount paid, $83.70. The pastor's salary was $650; amount paid, $810 85 besides parsonage rent, $150 The amount paid for all purposes was $2 072 05. This showing was made despite the general financial stringency, and a railroad strike by means of which we lost several of our best members, besides having a number of others thrown out of employment for several months. We paid five hundred dollars in evangelists, one of whom was a woman, and added over one hundred members to the church. We expect to come up at Conference with a good report. Yours in love,

D. L. HARMON
Sec'y and Treas. Board of Stewards.

Meridian, Miss., Jan. 11, 1895.

A COUGH SHOULD NOT BE NEGLECTED "*Brown's Bronchial Troches*" are a simple remedy and give immediate and sure relief.

The Fearn Mission.

I report the following receipts on the amount necessary to send Dr. J. B. Fearn as a missionary to China, viz.: Acknowledged previously, $202.50. Miss Lizzie Gresham, $1; Mrs. W. S. Shipman, $5; Two Laymen from Greenwood, Miss., $50; Mr. L. P. Brown, $10; Rev. M. M. Black, $5; Rev. W. B. Lewis, $10; Mr. S. S. Cope, $5; Rev. W. H. Lewis, $12; Mr. John A. Guice, $5; Rev. R. D. Norsworthy, $10; Rev. J. G. Galloway, $5; Mr. D. S. Harmon, $10; Miss E. A. Graham, $1; total, $336 5).

I append an extract from a letter from Rev. W. S. Shipman, of the North Mississippi Conference. The letter was not intended for publication, but I know that he will pardon the liberty I take, because it may be the means of provoking the interest of others in our cause. This is the extract:

I write you this note with a glad heart. Two of my noble laymen have had their hearts stirred in reading your call for help to send Bro. J. Burrus Fearn, M. D., to China, and I enclose to you this day their check for fifty dollars ($50), and also a check for five from my dear, good wife. And these dear brothers, Johnson Brothers, request me to tell you that if the balance needed to send Bro. Fearn can't be raised, for you to let me know. I know, dear Doctor, you will receive, as will the entire church, this news with a grateful heart.

The letter did surely fill me with gratitude, and I believe that the publication of the above extract will do good to others.

Several letters from D. Lamhuth encourage me forward in raising the money, with the assurance that Dr. Fearn will be sent out just as soon as the money is in hand.

Oh, that the Macedonian cry may soon meet with a hearty response!

C. G. ANDREWS.

Vicksburg, Miss., Jan. 18, 1895.

North Mississippi Conference.

The Minutes of the recent session of the North Mississippi Conference will be ready for distribution in a few days. Brethren whose post-office addresses are not indicated in the appointments will confer a favor by sending them to me at once. J. S. OAKLEY.

Holly Springs, Miss.

Notice.

To the Pastors and District Stewards of the Seashore District—

Dear Brethren: Will you please inform me at once whether or not you will attend the district stewards' meeting, to convene in our church in this city on Wednesday, Feb. 13, 1895, according to announcement by Rev. C. A. Powell, P. E. I request the above information so that I will be prepared to furnish you with homes. Please let me hear from you who will attend.

ROBT. SELBY, P. C.

Biloxi, Miss., Jan. 17, 1895.

Notice.

I have agreed to see the Brooks Cottage finished, as I had commenced the work. The contract is out, and all who have subscribed will please send to me at once. My address is 2918 Seventh street, Meridian, Miss.

I. W. COOPER.

A FORTUNE LOST.

It was not at Monte Carlo or Baden-Baden, but at home, in her own house, when her system broke down under the strain of Uterine trouble, that her fortune and good health were lost. CREOLE FEMALE TONIC restored it rapidly by its wonderful influence and tonic power.

Epworth Era.

Bishop Hargrove presented a paper from the Holston Conference, touching the editorial management of the Era. The committee held that D. Steel, as editor of the Epworth Era, is responsible to the Book Committee; but the paper having come before them, it was duly considered and the following resolutions were adopted:

Whereas, Certain unfortunate utterances in the Epworth Era have been widely criticised, and the paper has suffered thereby; And whereas, We are persuaded by D. Steele's assurance to us that special care will be taken to avoid any just ground for objection to the paper; therefore, we express our confidence in him, and our hope that the organ of the Epworth League, so necessary to our work, will receive the hearty support of the whole church.

Resolved, That a copy of this action be furnished to the CHRISTIAN ADVOCATE, and to our other church papers for publication.

Centenary College.

The half of session '94 and '95 is ended. The increased expenses have reduced the funds in the treasury. We need an additional contribution. Some of the Methodists of Louisiana have long promised that when the pupils were obtained, the increased funds would follow. Now, in behalf of the college, I wish to refresh your minds by stating through the ADVOCATE that we have the pupils, and urge you to redeem your promises to yourself and your church by sending in contributions to Dr. Carter, our president. It has been many years, according to the belief of the people of Jackson, since the college has been so well attended as this year. There has never been a better loved or more respected president than Dr. Carter. The boys all love him, and say he is so just and fair that they think he would try and demerit the teachers, if it were necessary. Pay up, brother. Very truly,

C. C. WIER, Agent.

"Double Ten."

Through the good offices of my good friend, Rev. W. S. Shipman, of Greenwood, Miss., I have received two tens for my young preacher. Two souls who love to see the Lord's work prosper, moved by the appeal in the ADVOCATE, send me this, and it came perfumed with the incense of prayer. Surely the Lord has already blessed the donors. He who helps to equip a preacher for his great work is in harmony with God's plans, and can count on a rich reward from conscience and from the Lord.

I have now about one-half the amount needed. Who will be the next to add to this fund?

C. W. CARTER.

Centenary College, Jackson, La., Jan. 16, 1896

And Still Another.

A good friend on the Mississippi coast sends me a contribution for my young preacher. One man had the opportunity of securing all the reward for this service, and refused; so the reward will go further and do more good by being divided among the many. "God is not unrighteous to forget your work and labor of love which ye have showed toward his name, in that ye have ministered to the saints and do minister." I still lack more tens to accomplish the good work, and while devoutly thankful for what has been done, I ask for more.

C. W. CARTER.

Centenary College, Jackson, La., Jan. 21, 1895.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting

DAY OF PRAYER FOR COLLEGES.

(1. Tim. iv, 12-16; 1 Cor. Tim. i, 6, 7; 1. Tim. i, 18, 19)

The self-made man is usually very loud in his praises of the maker. He may have met with success in life; but much more he could have accomplished if he had been educated.

1. To call upon God for aid in an enterprise which we can push to a successful termination without aid, is either silly or sinful.

(1) In vain the sluggard asks for abundant crops. Hard toil secures the harvest.

(2) To pray for success in life without individual, earnest effort is useless.

(3) In short, God will not do for us what we can do ourselves. 'Tis ourselves who must keep God's commandments, who must live holy lives. Where our strength fails, God's assistance will not be implored in vain.

2. This being admitted, we ought satisfactorily to answer ourselves the following questions regarding our colleges:

(1) Do we adhere to systematic gradation regarding high-schools, academies, colleges, universities?

(2) Are our schools wisely located?

(3) Do our opulent members liberally support our educational enterprises?

(4) Are our instructors men of superior ability?

(5) Are our preachers assiduously working to secure students for our colleges?

(6) Are our schools equal, if not superior, to similar institutions of the State or sister churches?

3. Being able to answer these interrogatories affirmatively, we should pray:

(1) For the success of educational enterprises everywhere. Education banishes prejudices, conceit, ignorance, superstition.

(2) For the seats of learning in our church particularly. Illiteracy is Satan's favorite soil for the cultivation of all manner of vices. Only intellectual culture will secure to our members the highest places of society. The time for pretense, presumption, arrogance, dash, sham is no more. Only thorough education will now carry the day.

(3) Pray, yes, pray for our colleges—for an increase of students; for additional endowment; for instructors of superior acumen, learning, self-sacrifice, piety.

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NOBODY KNOWS BUT MOTHER.

Nobody knows of the work it makes
To keep the home together;
Nobody knows of the steps it takes,
Nobody knows but mother.

Nobody listens to childish woes
Which kisses only smother;
Nobody's pained by naughty blows,
Nobody—only mother.

Nobody knows of the sleepless care
Bestowed on baby brother;
Nobody knows of the tender prayer,
Nobody—only mother.

Nobody knows of the lessons taught
Of loving one another;
Nobody knows of the patience long,
Nobody knows but mother.

Nobody knows of the anxious fears
Lest darlings may not weather
The storms of life in after years,
Nobody knows—but mother.

Nobody kneels at the throne above
To thank the heavenly Father
For that sweetest gift, a mother's love;
Nobody can—but mother.

—Exchange.

The Oil of Peace.

The absence of small courtesies in the family life destroys the beauty and harmony so essential to its perfection. The lack of attention when one member attempts to speak, and the habit of all speaking together, are responsible for that confusion of talk which takes the place of the graceful conversation which is so desirable an art, and one which lends so much to the pleasure of family life—and pleasure is an important factor in its perfection. The polite formalities of "Excuse me," "Thank you," "I beg your pardon;" the habit of attention; the avoiding of subjects of conversation which arouse heated arguments, are the constant offerings to hosts of people in whom we have but slight interest, and who reciprocate in kind and degree; we never think of omitting these formalities, and use them as the current coin, in polite society. Yet where should society be so polite as within the walls of home? And where does it minister so much to the happiness of the individual as in the circle which bounds his world?

Much of the awkwardness, brusqueness, lack of power of expression which handicap many people in their intercourse with the world can be traced to the lack of polite intercourse in the home—the timid one growing more timid, and losing the self-confidence which is necessary to dignity; the aggressive one being unsuppressed till he becomes a tyrant at home and a nuisance abroad.

Politeness does not mean formality; it means graceful kindness. Said a lady recently, whose manner is full of charm: "My children are my best critics. When I hear the remark, apparently rude, but intended as facetious, 'Mama has on her company manners,' I know I have offended against good taste!" The charm of that household lies in the perfect manners which reduce friction to the minimum, and bring social training to the point of perfect naturalness. You never think of manners when in that home.—Christian Union.

Value of Small Libraries.

Public libraries are inestimable blessings, but the thoughtful reader and student will always strive to possess his own books. Ownership of anything imparts to it an additional interest in the eyes of the owner, and for that reason every man should begin early to form the nucleus of a library which shall be his own. It need not be large or unwieldy; the smaller it is the better the selection is likely to be. Nor should it be obtained all at once. A library is not intended to be bought by the yard or the hundred-weight. It should be the index to the man's character. As the great and finished cathedral of the Middle Ages is the embodiment of the religious aspirations of centuries, representing in its towers and buttresses, and in the very tracery which the sculptor entwined about its columns, the gradual unfolding of the genius of a people through many generations, so a private library should indicate the mental growth and development of its owner.

Few steps in life are entitled to more deliberate consideration than that which a young man should bestow on the purchase of his first book. It is a step which may determine the cast of his whole mental life. He has gone through the mill of the schoolroom, and stands free to make his own selection. If due reflection has been exercised in the purchase of this first book, its contents will be well digested before another is added, and the second will necessarily have some relation to the first. And so the structure rises, and with it the man's mental life is built up, his modes of thought, his ideas of things determined, his character formed. A well balanced, symmetrical library, thus built up, will indicate a well-balanced, symmetrical mind. Such a library reflects the mental life of its owner; it is a constant fountain of inspiration from which he can draw fresh impulses and ideas. To its possessor it is what the soil and air are to the plant. It nourishes and supports his intellectual life, enables it to give forth its rich flower and its mellow fruit, lifts it up into the altitude and beauties of a nobler world, and opens for it a sphere that it may fittingly adorn.—Young Men's Era.

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The Power of Kindness.

A thoughtless bad boy stole all the grapes he could find on the vines in a small vinery belonging to a good lady who lived near his mother. The lady's daughter discovered the thief, and was very angry with him. Her mother said to her, "Don't give way to such angry feelings, my dear, but carry the few bunches that the thief has left, with some other nice things such as she needs, to his poor, sick mother."

She did so. She got a little basket and set off with the grapes to the boy's mother. She gave them to her with a kind message from her own mother that she would come next day to see her. The boy saw the young girl on her way to the cottage where he lived, and he thought she was going to tell of the theft he had committed, but when he found out what her real errand was, and saw the kindness shown to his mother by those whom he had injured, his heart smote him. He was so overcome with shame and sorrow that he went and confessed his sin, and offered her the money he had received for the stolen fruit, and declared that he never would steal again as long as he lived.

The lady declined taking the money, but advised him to go to Sunday-school and put the money in the missionary box. He did so, and continued to attend the Sunday-school regularly. This ended in his becoming a Christian, and growing up to be an active, useful man.

"Blessed are the peacemakers."

Here we see how blessed this lady was; the good she did to that bad boy.—Children's Paper.

Reading for Children.

No child can attain a vigorous mental development who is allowed free access to the mass of cheap literature to be had at the present time. Trashy reading impairs the memory, saps the mind of its vigor and destroys the relish for useful knowledge. In this age when great moral and even spiritual truths must be clothed in fiction to be made palatable to the minds of the young, it may be impossible to banish all fictitious works; but care will certainly be required that the fiction does not make a deeper impression on the imagination than the truth does on the heart and conscience. The staid maxims and precepts that illuminated the pages of the spelling books and English readers less than half a century ago, although plain almost to severity in language, yet possessed a brevity and clearness of diction that gave them a wholesome relish, while their dignity of style and earnestness inspired veneration and faith. And although this was one extreme, yet may it not be questioned if it was not more wholesome to the growing mind than the present method, that seeks to convey these teachings through the channel of an excited imagination?—Selected.

"As the Twig Is Bent."

When it is necessary for little children to leave the table before their elders have finished their repast, it is very nice to hear them "beg to be excused" in a polite manner. But when they are a little older grown, too often they seem to forget, when in haste to leave the table, that the mere asking to be excused does not justify them in leaving the table before it is really proper that they should do so, unless it is absolutely necessary.

Nowhere can children be better taught nice table manners than at home, and what they are taught there, and made to practice, becomes a sort of second nature; while that learned later in life is not so easy to practice, and is more like an ill-fitting garment.

When we see young people uneasy and restless, because they have to remain seated at table, while others finish eating, while they had finished some time before, we may know at once that during childhood they had not been taught aright in this one point of table etiquette. Some parents claim that they are glad when their children are through with their meals, and are glad to have them leave the table as soon as possible. Yet if children are taught to behave properly at table, this feeling would not be so often expressed.

Of course when I speak of children remaining at table, I do not mean during a long, ceremonious meal, but during common, every-day family meals. But, says someone, "such things are mere trifles;" yet, my friend, you must admit our lives are made up of trifles, and the common laws of politeness do much toward smoothing the friction of life.—Housekeeper.

Keep a Clean Mouth.

A distinguished author says, "I resolved, when I was a child, never to use a word which I could not pronounce before my mother." He kept his resolution, and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar words and expressions, which are never heard in respectable circles. Of course, we can not think of girls as being so much exposed to this peril. We can not imagine a decent girl using words she would not utter before her father or mother.

Such vulgarity is thought by some boys to be "smart," the "next thing to swearing," and yet "not so wicked;" but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young readers, keep your mouths free from impurity, and your "tongues from evil;" but in order to do this, ask Jesus to cleanse your heart, and keep it clean, for "out of the abundance of the heart the mouth speaketh."—The Christian.

Quiet Forces.

A lamp is a very small thing, and it burns calmly, and without noise, and it giveth light to all that are in the house. And so there is a quiet influence, which, like the flame of a scented lamp, fills many a home with light and fragrance. Such an influence has been beautifully compared to a carpet, soft and deep, which, while it diffuses a look of ample comfort, deadens many a creaking sound. It is a curtain, which from many a beloved form wards off at once the Summer's heat and the Winter's wind. It is a pillow on which sickness lays its head, and forgets misery. It falls as the refreshing dew, the invigorating sunbeam, the fertilizing shower. It shines with the mild luster of moonlight, harmonizing, with its pale, soft tints, many of the discordant hues which the stronger light of day reveals. It is ours to see that this potent home influence is set in the right direction. It should be the place where "things excellent, lovely, and of good report," are generated, to bless all that are in the house. The influence of such a home is not confined to its own narrow limits. Others feel it.—McCheyne.

Some people wouldn't kill a chicken with a hatchet, but will try their best to kill their neighbors with their tongues.—Ram's Horn.

The devil agrees with the man who comes to the conclusion that he has religion enough.

HYGIENE.

Scientific and Practical Condemnation of Beer.

The highest authorities are of the opinion that beer is an injurious drink, and many of them think that it is more pernicious than whisky itself—taken in what they call "moderation." The Christian Advocate treated a phase of this subject editorially in two or three articles some years ago, and will not repeat the authorities then quoted; but Prof. Oertel, of Germany, published a work in 1885 that sets the matter in so clear and strong a light as to establish the belief that the old idea that beer is healthful—or at least harmless—is utterly false. Before Prof. Oertel's time many physicians who studied in Germany had the idea that beer was a most beneficial drink, and recommended it in some cases in this country, and gave testimonials that the working people in the breweries who drink a great deal of beer were robust, strong, and long-lived. But Prof. Oertel and his two friends, Drs. von Pettenkofer and von Voit, who lived where the beer is brewed and the most beer drunk—the professor having a hospital at his disposal where post-mortem examinations are properly and scientifically made, and the consequences of the large amount of beer consumed have been fully studied—have produced a work of such importance that Dr. Schweninger has adopted his conclusions, and applied them in the treatment of Prince Bismarck.

He quotes Dr. Ballinger, who examined two thousand persons in the hospital at Munich, and found that eight per cent. of them died of excessive beer drinking. This life insurance medical examiner says that while some men in the English statistics have reached one hundred years of age who indulged in wine, whisky, and tobacco, so far as he knows none were found who were habitual beer drinkers. In Munich it is not uncommon for people to take from six to eight pints of beer in three hours, and during the day from twelve to twenty. Working brewers take sometimes thirty-six pints, and even forty. The strain of expelling this from the system at the last analysis depends upon the heart.

After a full examination of the subject this medical officer recommends that, as the disorders in consequence of beer drinking increase every year and shorten life, it is advisable for life insurance companies to take the risks of such men on short endowments, and not to take them over fifty years of age. There are, of course, some exceptions to this rule that must depend upon the honest report of the physician and agent.

We have for years made it a practice to converse with hospital and general practitioners, and their uniform testimony is that diseases make rapid destruction of the fat of the beer drinker, and that they do not recover from surgical operations easily or well. This was also the opinion of Sir Astley Cooper, who said that they sank away so often without adequate cause that he was always afraid of the results.—New York Advocate.

THE CUISINE.

CONDUCTED BY L. A. B.

All meats not intended for soups should be exposed to intense heat for the first few minutes of the cooking process, to coagulate the albumen on the outside which prevents the escape of the juices, and, therefore, of flavor and nutrition. To boil meat, inmerse in boiling water and boil rapidly for fifteen minutes, then stew gently, but steadily until tender. Long-continued hard boiling toughens the fibre of the tenderest meat, and renders it indigestible and flavorless, since rapid evaporation involves a loss of flavor.—Selected.

CHOCOLATE BLANC MANGE.—Cover an ounce of gelatine with water. Boil one quart of milk, four ounces of chocolate and twelve ounces of sugar five minutes. Add the gelatine and boil five minutes longer, stirring constantly. Flavor with vanilla, and pour into moulds to cool. This dessert may be served with sweetened cream or a rich custard sauce.—Home Journal.

SNOW APPLE PUDDING.—Remove the inside from six large baked apples. Beat to a stiff froth the whites of three eggs, stir into the apple and serve with the following sauce: Beat the yolks of the eggs with one cup of sugar, adding one-half a cup of boiling milk, and flavor with lemon.—Selected.

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LOVE COUNTETH NOT THE COST.

There is an ancient story, simply told,
As ever were the holy things of old,
Of one who served though many a toiling year,
To earn at last the joy he held most dear;
A weary term, to others, strangely lost,
What mattered it? Love counteth not the cost.

Yet not alone beneath far Eastern skies
The faithful life hath, patient, won its prize;
Whoever hearts beat high and brave hopes swell
The soul, some Rachel waits beside the well;
For her the road is borne, the desert crossed.
What matters it? Love counteth not the cost.

This theo of man—and what, dear Lord, of thee,
Bowed in the midnight of Gethsemane—
Come from those regions infinite with peace,
To buy with such a price the world's release?
Thy voice descends, through ages tempest toss'd,
What matters it? Love counteth not the cost.

O Christ, Redeemer, Master! I who stand
Beneath the pressure of thy gracious hand—
What is the service thou would'st have from me?
What is the burden to be borne for thee?
I too would say, though care and fear exhaust,
What matters it! Love counteth not the cost.
—Girl's Friendly Magazine.

Dear sisters, let this poem be the key-note for our new year's work. Sometimes we seem disposed to count the cost and determine just how little we can do, and yet feel that our Lord has had his rightful service. Let's not view our service for the coming year from the standpoint of how little, but how much can I do for him who has done so much for me. The following extract from A. T. Pierson to the Christian Endeavor Societies is fraught with living truths to us who labor for our Lord through the channel of the Woman's Missionary Society:

"There never was a man or woman who accomplished much in this world for God or for man that had not the martyr spirit, and back of your Christian Endeavor, with its holy enthusiasm, and its enterprising method, there must be that supreme spirit of sacrifice for Jesus Christ that shall make it possible for God to make you co-workers with God, the Father, co-Saviors with Christ, the Son, and co-witnesses with the Holy Ghost. When the Emperor of China told Poussa, who was the Chinese Palissey, to make him a set of porcelain for the royal table, he five times made the experiment of constructing a set of china that would dignify the royal board, and when he had made the fifth and had placed it in the glazing furnace, and was watching the process of its enameling in sheer despair of ever being able to do any work that was for the acceptance of his royal master through the open door of the furnace he flung himself into the raging flames and perished; and the Chinese sages say that from out that furnace came a set of porcelain so magnificently enameled and gilded and painted that out of sheer jealously that it should ever be set upon a human table the gods caught it up into their palaces.

The Chinese sages wrote wiser than they knew. You never make a work that is for God to accept until you fling yourself into the furnace, and then from that furnace there comes out white that shine with the splendor of the stars and seem to have been decorated by the hands of the angels."

MARRIAGES.

BARRIER—HOPPER.—At the residence of the bride's mother, near Oak Ridge, Warren county, Miss., Dec 19, 1894, by Rev. A. D. Miller, Mr. C. M. Barrier, of Yazoo county, Miss., to Miss Gertrude Hopper, of Warren county, Miss.

SWALEN—MARTIN.—At the residence of the bride's father, Mr. F. M. Martin, Brookhaven, Miss., Jan. 1, at 10:30 P. M., by Rev. R. D. Norsworthy, Mr. F. S. Swalen to Miss Wessie Martin.

WEEMS—STOKES.—At the residence of the bride's parents, Dec. 20, 1894, by Rev. J. M. Weems, Mr. R. E. L. Weems and Miss C. Stella Stokes, all of Scott county, Miss.

SANDERS—EICHLESERGER.—At the residence of the bride's parents, Dec. 23, 1894, by Rev. J. M. Weems, Mr. C. C. Sanders and Miss A. C. Eichleberger, all of Scott county, Miss.

TRIPLETT—SWALES.—At the residence of the bride's father, Mr. J. P. Swales, Dec. 2, 1894, by Rev. E. L. Rawls, Mr. G. P. Triplett to Miss Myrtle Swales, all of Leake county, Miss.

ROBERTS—MITCHELL.—At the residence of the bride's sister, Mrs. J. W. Stephenson, Orange Grove Plantation, Burnside, La., Jan. 9, 1895, by Rev. H. S. Johns, Mr. J. N Roberts and Miss Susie E. Mitchell, both of Artesia, Miss.

BINGHAM—FOOT.—In the Methodist Church, Oxford, Miss., Jan. 9, 1895, by Rev. J. E. Thomas, Mr. T. H. Bingham, of Carrollton, Miss., and Miss May Ella Foot, of Oxford, Miss.

ALLEN—BROWN.—At the residence of the bride's father, Mr. F. S. Brown, Hayneville, La., Dec. 19, 1894, by Rev. R. S. Coller, Mr. R. F. Allen and Miss Annie W. Brown.

CARTER—DOTY.—In the Methodist Church, Macon, Miss., Dec. 27, at 8 o'clock P. M., by Rev. J. A. Bowen, Prof. W. H. Carter, of Centenary College, Jackson, La., and Miss Nellie Beachtree Doty, of Macon, Miss.

MORELAND—ALLERSON.—At the residence of the bride's mother, Monroe county, Miss., Dec. 23, 1894, by Rev. J. W. Raper, Mr. H. A. Moreland and Miss Nellie L. Allerson.

HURNDON—GRADY.—At the residence of the bride's father, Monroe county, Miss., Dec. 23, 1894, by Rev. J. W. Raper, Mr. W. R. Hurndon and Miss Ada G. Grady.

SHEMPERT—CONWELL.—At the Methodist Church, in Monroe county, Miss., Dec. 23, 1894, by Rev. J. W. Raper, Mr. W. G. Shempert and Miss F. L. Conwell.

RELEY—JOHNSON.—At the residence of the bride's mother, Lee county, Miss., Dec. 30, 1894, by Rev. J. W. Raper, Mr. R. M. Reley and Miss Maggie Johnson.

LOWRY—EGGLESTON.—At the residence of Mrs. O. Bertron, Port Gibson, Miss., Dec. 10, 1894, by Rev. B. F. Jones, Mr. Fielding Lowry to Miss Anna Eggleston, both of Port Gibson, Miss.

LINFIELD—HARPER.—At the residence of the bride's mother, Mrs. Annie Harper, Scoluseval, Jefferson county, Miss., Dec. 20, 1894, by Rev. B. F. Jones, Prof. R. P. Linfield, of Summit, Miss., to Miss Lurline Harper, daughter of the late Capt. W. L. Harper, of Jefferson county, Miss.

OBITUARIES.

PITTMAN—In the old churchyard at Montrose, Miss., the obliqne rays of the Wtoter sun shines on a newly made grave. Beneath the sod lies the form of Mrs. D. E. PITTMAN, wife of Prof. O. W. Pittman, and daughter of B. D. and Sarah Alexander.

She was born near Montrose, Miss., Dec. 31, 1870, and was married Dec. 24, 1893; died at her home in Smith county, Miss., Dec. 8, 1894. She gave her heart to God when a small child, and joined the Presbyterian Church, where she lived happily until her untimely death. She has often told me of her bright conversion at the Palmer Camp Meeting, and how much she loved Christ and his cause.

That sweet voice is hushed in death. Those busy, helpful hands are now folded forever over that quiet breast. That active brain plans no more for the comfort of her husband and much-loved infant son. She left weeping husband, parents, brothers, sisters and a great number of relatives and friends. They weep not without hope, for Dora, as she was familiarly called, was too pure for earth, and has gone to join her friends in that world where there is no more sickness, sorrow and death.

E. BURTON.

The Southwestern Presbyterian will please copy.

CAMPBELL—Rev. J. CASEY CAMPBELL died at the residence of his father, Rev. Dr. C. W. Campbell, Harristoo, Miss., on Wednesday, Jan. 9, at three minutes past nine o'clock A. M. He has been living in Centerville, Miss., for the past eighteen months, where he was engaged in business. At the time of his death he, in company with his family, was on a visit to his father's home. He appeared to be in perfect health till he was stricken with typhoid fever, which terminated his life just one week later.

Bro. Campbell was for several years an itinerant in the Mississippi Conference; but at the time of his death was a local preacher. He was faithful to the last, and has now received his reward. He was buried Wednesday in the cemetery at Fayette, Rev. W. W. Simmons and the writer officiating. Many friends were present to pay a last tribute to his memory. A wife and three small children, besides father, mother and many brothers and sisters, are left to mourn their loss, but not without hope. May the God of peace comfort their hearts.

JOHN W. CRISLER.

FLEMING.—Bro. JACKSON FLEMING died Jan. 5 at his home. Deceased was a son of J. H. and Vina Fleming. He was born Dec. 16, 1827; joined the M. E. Church in October, 1854 and was an earnest, consistent Christian.

He was taken with convulsions about five years ago, to which he has been subject periodically ever since, and, although a man of fine physical proportions, he was not able to survive them, but succumbed to the last attack.

Bro. Fleming seemed to anticipate an early demise, and the last year or two of his life was very consecrated. He worked faithfully for the conversion of his family and friends, was regular in attendance at Sabbath-school and church, and zealous in the Lord's work. His experience at the last revival service was touching and eloquent. His last testimony was that he was "ready to go." We pray the Lord to comfort his family and friends.

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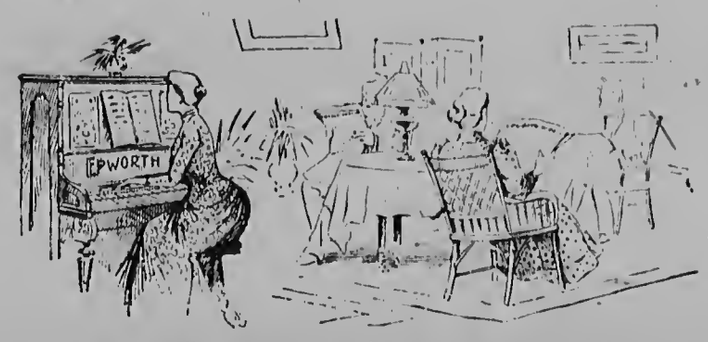

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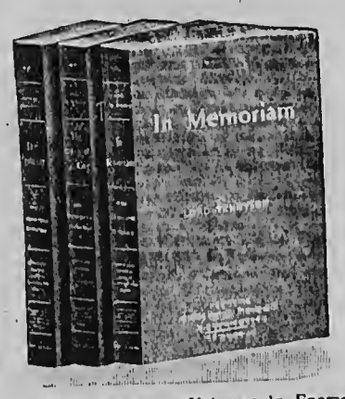

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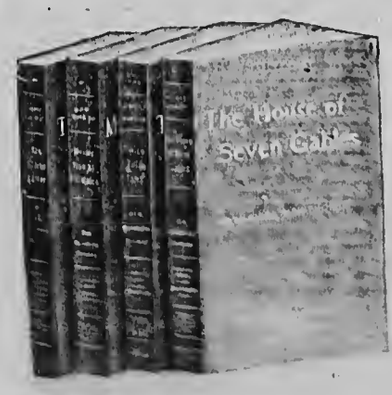

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Gansville at Gansville		23, 21
Homer, at Homer		30, 31
Arcadia, at Arcadia	Apr.	6, 7

The district stewards' meeting will be held in the church at Arcadia, Thursday, Jan. 31, at 10:30 A M.

J. D. HARPER, P. E.

BATON ROUGE DIST.- FIRST ROUND.

Wilson, at Wilson	Jan	5, 6
Slaughter, at Slaughter		12, 13
Clinton at Clinton		16, 14
Bayou Sara, at Thompons		19, 20
Jackson at Jackson		20, 21
Baton Rouge, at Baton Rouge		25
Ascension at Antioch		26 27
Gross Tete, at Colton	Feb.	2, 3
East Baton Rouge, at Deer Ford		9, 10
Zachrie at Zachris		10, 11
Live Oak, at Friendship		16, 17
Port Vincent at Hiff's		21
Pencheton a, at Wesley		23, 21
Franklinton, at Fisher's	Mar.	2 3
Amite City, at Roseland		9, 10
St Helena, at Greensburg		16 17
Pine Grove, at Pilkin's		17, 16
East Feliciana at Oak Grove		23, 24

P. A. JOHNSTON, P. E.

SHREVEPORT DIST.- FIRST ROUND

Caddo, at Keachi	Jan,	5, 6
Mooringsport, at Greenwood		12, 13
Shreveport - First Church		20, 21
Shreveport Mission		30, 31
South Bossier, at Allenton		26, 27
Wesley, at Davis Springs	Feb.	2, 3
Coushatta at Coushatta		5
Natchitoches, at Natchitoches		2, 10
Grand Cane, at Stone Wall		16, 17
Pleasant Hill, at Marthaville		12
DeSoto Mission		21
DeSoto circuit, at Bethel		23, 24
Fort Jessup, at Fort Jessup	Mar.	2, 3
Many, at Prospect		9, 10
North Bossier, at Mount Pleasant		16, 17
Anacoco and S. Vernon, at Holly G.		23, 24

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Columbia	Jan.	5, 6
Rugeat, at Palestine		12, 13
Alexandria		19, 20
Simsport, at Simsport		26 27
Melville at M		31, 26
Pineville, at P	Feb.	2, 3
Boyce, at Boyce		9, 10
Spring Creek, at Fellowship		16, 17
Dry Creek, at Spring Hill		23, 24
Glenmora	Mar.	2, 3
Atlanta at A		9, 10
Montgomery, at M		10, 11
Lecompte, at Lecompte		16, 17
Centerville, at W. S. Springs		23, 24

S. J. DAVIES, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Parker Chapel	Jan.	6
Dryades Street		13
Crape Street		20
Algiers		27
Carondelet Street	Feb.	3
Covington		10
Moreau Street		17
Louisiana Avenue		24
Lower Coast, at Wesley	Mar.	3
Rayne Memorial		10
Tallisbeek		17
Felicity Street		24
Plaquemine and Donaldsonville, at P.		31

JOHN T. SAWYER, P. E.

DELHI DIST.—FIRST ROUND.

Floyd, at Floyd	Jan.	5, 6
Delhi, at Delhi		6
Rayville, at Rayville		2
Monroe, at Monroe		10
Calhoun, at Indian		11
West Monroe at West Monroe		12, 16
Bastrop, at Bastrop		14, 15
Oak Ridge at Oak Ridge		16, 17
Lind Grove, at Lind Grove		19, 20
Winnsboro, at Winnsboro		21, 22
Oakley and Vidalia, at Holly Grove		23, 24
Harrisonburg, at Harrisonburg		26, 27
Waterproof at Waterproof		29, 30
Lake Providence, at Lake Providence	Feb.	2, 3

Dear pastors of the district, I make this hurried round that I may get my work early in hand, and during my second and third rounds hold protracted meetings in every charge in the district. Give your prayers and hearty co-operation, and with God's blessing we will have a grand move forward along all the lines.

B. F. WHITE, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FIRST ROUND.

Jackson - First Church	Jan.	6
Jackson Capitol Street		6
Canton		12, 13
Benton circuit, at Benton		19, 20
Yazoo City		26, 27
Terry circuit, at Terry	Feb	6, 4
Yazoo circuit at Mount Carmel		9, 10
Flora circuit at Flora		16, 17
Madison circuit at Madison		23, 24
Silver Creek and B L, at B L (Sat.)	Mar.	2
Lake City and Lodi, at Lake City		3, 4
Camden, at Shrock Chapel		9, 10
Tranquil circuit at Locust Grove		13, 17
Sharon circuit, at Mount Pleasant		23, 24
Jackson cir., at Flag Chapel, (Wed.)		27
Fannin circuit, at Fannin		30, 31

District stewards' meeting will be held Feb. 27, at 2 P. M., at Capitol Street, Jackson.

E. H. MOUNGER, P. E.

SEASHORE DIST.—FIRST ROUND.

Purvis, at Purvis	Jan	5, 6
Hattiesburg, at Hattiesburg		12, 13
Columbia, at Columbia		19, 20
Nicholson, at Nicholson		26, 27
Pearlington and Logtown, at P	Feb.	2, 3
Biloxi, at Biloxi		9, 10
Moss Point	Sun nights	16, 17
Escatawpa, at Mt. Zion (Sun. 11 A M.)		16, 17
Amerious, at Rosedale Wed. and Th	Feb.	20, 21
Vancleave, at Union		23, 24
Ocean Springs and Scranton at O S.	Mar.	2, 3
Whittington, at Coleville Wed., Th.)		6, 7
Bay St Louis at B. St. L		2, 10
Augusta at Isabella		16, 17
Black Creek, at Mt Zion		23, 24

District stewards will meet at Biloxi in the Methodist Church, on Wednesday, Feb 16, 1895. A full attendance is urgently requested and earnestly desired.

C. A. POWELL, P. E.

MERIDIAN DIST.- FIRST ROUND

Lauderdale, at Lauderdale	Jan.	12, 13
Meridian South Side		16
Binnsville, at Scooba		19, 20
Meridian—East End		23
Porterville at Brogan's Ch		26, 27
Meridian - West End		30
Marion, at Curtis' Ch	Feb.	2, 6
Meridian Central		4
Chunkey, at Chunkey		6
Daleville and Souls Ch, at Souls Ch		9, 10
DeKalb at ——		16, 17
N Kemper, at So Hill		23, 24
Indian Mission at Tell Ubulok	Mar.	1
Liverwood at Bethel		2, 3
Neshoba at Mars' Hill		9, 10
Rose Hill, at Missionary		16, 17

District stewards' meeting at Central Church, Meridian, Feb. 18, at 11 o'clock A. M.

R. J. JONES, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Summit, at S (11 A M Fri.)	Jan.	4
Adams, at A		5, 6
Crystal Springs (7 P. M.)		9
Caseryille, at Sweetwater		12, 13
Brookhaven (7 P. M.)		13
Martinsville, at Union Chapel		19, 20
Hazlehurst (7 P. M.)		20
North Wesson		26, 27
Wesson (7 P. M.)		27
Gallman, at Bellheads	Feb.	2, 3
McComb City (7 P. M Fri.)		3
Whitestown		9, 10
China Grove, at Holmesville		16, 17
Magnolia and Osyka, at M		23, 24
Providence, at Babala	Mar.	2, 3
Pleasant Grove, at Williams		9, 10

R. D. NORSWORTHY, P. E.

ENTERPRISE DIST.- FIRST ROUND.

Shubuta	Jan.	5, 6
Waynesboro and State Line		12, 13
Pachuta		19, 20
Vossburg		26, 27
Heidelburg	Feb	2, 3
Ellisville and Laurel		9, 10
Sastabanohie		16, 17
Mathersville and Mission		23 24
Waynesboro circuit	Mar.	2, 3
Leakville		9, 10
Williamsburg		16, 17
Mount Carmel		23, 24

L. CARLEY, P. E.

NATCHEZ DIST.—FIRST ROUND.

Natchez Jefferson Street	Jan.	5, 6
Natchez, at W C		6, 7
Berlow, at Rehoboth		12, 13
Fayette, at Fayette		19 20
Roxie circuit		26, 27
Gloster, at Centerville	Feb	2, 3
Percy Creek		9, 10
Woodville		16, 17
Woodville Mission		16, 17
Wilkinson circuit		16, 24
N Wilkinson	Mar.	2, 3
Homo Chitto		9, 10
Amite		16, 17
Meadville		23, 24
Washington	Apr.	6, 7

Preachers will please inform me at Gloster when their first Quarterly Conferences are to be held. District stewards' meeting at Gloster, Jan. 15, 10 o'clock A. M.

L. S. JONES, P. E.

VICKSBURG DIST.—FIRST ROUND.

Vicksburg—Crawford Street	Jan.	5, 6
South Vicksburg		6, 7
Edwards		12, 13
Bolton at Bolton		19, 20
Port Gibson		26, 27
Harriston, at Cane Ridge	Feb.	2, 3
Hermanville, at Hermanville		9 10
Utica, at Utica		16, 17
Rocky Springs, at Rocky Springs		23, 24
Mayersville, at Beulah	Mar.	2 3
Rolling Fork, at Rolling Fork		9, 10
Warren, at Wesley Chapel		16, 17
Mt. Olivet, at Bentonia		16, 24
South Warren, at Willes' Chapel		30, 31

J. M. WEEMS, P. E.

BRANDON DIST.—FIRST ROUND.

Morton and Forest, at Morton	Jan.	5, 6
Newton and Hickory, at Hickory		12, 13
Lake, at Lake		19, 20
Decatur, at Decatur		26, 21
Walnut Grove, at Walnut Grove	Feb.	2, 3
Carthage, at Carthage		3, 16
Clarksburg, at New Providence		16, 17
Shiloh, at John's		23, 24
Raleigh, at Raleigh		26
Westville, at Westville	Mar.	2, 3
Brandon station		9, 10
Steen's Creek and Mis, at Marvin		16, 17
Hillsboro, at Oak Grove		23, 24
Homewood, at Homewood		26
Trenton, at Gasque		29
Montrose, at Montrose		30, 31

C. MCDONALD, P. E.

Indian Mission.

MR. EDITOR: Allow me to report through the ADVOCATE the following amounts for '94 and '95 on Indian Mission, to wit:

1894.

P. H. Hale, King, Miss	$ 2 50
Bennie Hale, King, Miss	10
Oscar Hale, King, Miss	10
Robt. L. Moore, Marion, Miss	2 00
Mrs. R. A Harris, Oak Ridge	1 00
Mrs. S. Kidd	1 00
Rev. J. P. Drake, Edwards	1 00
Rev. W. T. Woodward and wife	2 00
Brogan Chapel	2 50
W. W. Neal	1 00
Zou Miller Neal	60
Mississippi Conference	38 75
Rev. A. F. Watkins, Jackson, Miss	5 00
Dr. W. R. Sims, Oxford	5 00
Dr. J. M. Weems, Vicksburg	10 00
Rev. W. J. Furguson	2 50
Dr. W. C. Black, New Orleans, La	5 00
Dr. T. S. Weal, Jackson, Miss	25
Miss Mary Cherry	2 00
Rev. H. E. Partridge, Morton, Miss	2 00

TO BE PAID IN 1895.

Rev. H. E. Partridge	1 00

And now I wish to thank all that helped us on the Indian Mission last year, and to state that the Board of Missions appointed me to act as agent for another year. And as the collections were very short and times hard, I want to ask my friends of the Indian Mission to help us some right away. The work is very important and money needed very much to carry it on. Now, who will be the first, and let it come rapidly. And will all those who have promised and have not paid, please send it on at once, as we need it very much. Some promised on land, or to help pay for land. Please send on amounts at the earliest possible date. Others that have not paid anything on the land, please help us some. Let us do something for this important work at once, and expect the Lord to bless us. And may the good Lord bless abundantly all that will help in this work!

A. D. MILLER, Agent.

Oak Ridge, Miss.

P. S.—Send as before—postoffice money order on Vicksburg or Phœnix Miss; draft or check on Vicksburg or Jackson.

A. D. M.

On God's scales a poor man's best and a rich man's best balance each other.

NEWS OF THE WEEK.

DOMESTIC.

The cotton crop of Texas has been estimated by experts at between 2,700,000 and 3,000 000 bales.

Macon, Ga., had a half a million fire on Jan. 18. Some of the largest stories in the city were destroyed.

One hundred Northern prospectors were in West Point, Miss., last week. It is said they were looking for homes. Large tracts of land were sold.

The new governor of Delawere is the first Republican who has held the office for a generation. It is said that he can neither read nor write, and has to employ a lawyer to perform his duties.

Jan. 21 was a day of violence and bloodshed in Brooklyn. Seven thousand militiamen and 1 500 police failed to curb the fury of the incensed strikers and a collision ensued, in which blood was split.

The Sugar Trust is threatened with a rival refinery in Camden, N. J. At least it is said that plans are now being prepared by a builder of manufacturing plants to erect a $3 000,000 sugar refinery there, which will have a capacity of 4 000 barrels of refined sugar a day.

Now that the plan adopted by the Jackson, Miss., convention of cotton growers, providing for a 25 per cent reduction in the cotton acreage this year, has had time to be fully discussed throughout this section, it is becoming daily more apparent that the disposition to adopt it is growing more steadily.

The street railway men of Brooklyn are on a strike, and much confusion and violence have resulted. About 7,000 militia are under arms in that city in order to disperse strikers and to assist the trolley companies in running the cars. Over six thousand men are thrown out of work on account of the strike.

The State Department has been informed that the Hamburg authorities have forbidden the importation of cattle and swine from England and Ireland. Inasmuch as a large proportion of the American cattle entering Germany go through England, this will be another severe blow at our cattle interests and our trade with continental Europe.

Dwight L. Moody, the evangelist, has left East Northfield, Mass., for Texas, where he will conduct during the Winter months a series of revivals. *En route* to Texas Mr. Moody will visit New York for the purpose of consulting a specialist in regard to his heart, which has troubled him for several years. His physicians have forbidden him to work longer in Northern cities in Winter.

The next Congress will be overwhelmingly Republican. The Senate will consist of 43 Republicans, 39 Democrats and 6 Populists. The House will consist of 244 Republicans, 104 Democrats and 11 Populists, the Republicans having a two-thirds majority over all, which will enable them to override a Presidential veto, a condition of affairs which has not existed since the reconstruction days of Andrew Johnson.

The stringent law and prohibition are rapidly driving the saloon from Mississippi. If the decrease in the number of saloons continues for the next few years as it has in the last two or three, a saloon will be a curiosity. For the twelve months of 1894 only thirteen counties sold whisky, legally, during any of that period. The revenue derived amounted to $107,600. This is a decrease of $22 800 as compared with the year preceding, and in the number of counties selling whisky a reduction of nearly 50 per cent. Compared with former years, the decrease in both is still much greater.

FOREIGN.

A town in Persia was visited by an earthquake last week, and about one hundred persons were killed.

The rebellion of royalists in Hawaii has been crushed. The revolutionists have taken refuge in the mountains.

It is said the Chinese soldiers fought gallantly at Saikaho, but were defeated by the Japanese after a desperate battle.

M. Felix Faure, Minister of Marine, was elected President of France on Jan. 17, in place of M. Casimir-Perier, resigned.

The Duke of Orleans, pretender to the throne of France, issued a manifesto on Jan. 17. He says the time is near when his country will have a king.

The search of the Crown Prince of Japan for a European bride has a good chance of resulting in success. It is rumored that the granddaughter of Queen Victoria will accept him if he renounces his religious faith and becomes a Protestant.

Advices received from the Fiji islands report that a terrible hurricane has swept over the whole group, doing great damage to shipping. In addition many lives were lost, a number of buildings were destroyed, plantations were ruined, and of five churches at Suva three collapsed.

Negotiations between Mexico and Guatelema are positively declared to be off. It is stated on good authority that a negative answer has been made to Mexico's demands against Guatemala for indemnity for damages inflicted against Mexicans on the border by Guatemalan authorities.

Notice to Subscribers.

If your renewal is due, and you did not send it to Conference by your preacher, send it at once by mail to us if you do not wish to be cut off. Do not forget this. If you desire the paper continued, and you can not send the money right now, but will do so by Feb. 1, 1895, drop us a postal at once, and we will wait on you until then. Either send us the money at once, or drop us a postal.

Dr. Price's Cream Baking Powder
Wins the Highest Medals and Diplomas.

"Early Footsteps of the Man of Galilee."

A new work of Bishop Vincent, and Dr. J. W. Lee (of St. Louis). A great publishing company is just bringing to light the fruit of much toil and outlay of money. They sent an artist photographer, under the guidance of Dr. Lee, to the Holy Land, there to secure the most exact and perfect pictures of the salient scenes of the earthly life of Christ and the Apostles. We have examined a portion of the work and unhesitatingly pronounce it by far the best thing of its kind ever seen by us. The method of photographic reproduction employed is faultless.

The forthcoming book will contain some four or five hundred of these splendid pictures, 8x10 inches in size. The work will be issued in twenty-four parts, pages 11½x13½ inches, with chronological charts and colored maps. Each part will contain sixteen pictures, besides the *enchanting* pen pictures of these renowned writers. The series will run through twenty-four weeks, one a week, at a regular price of 25 cents each. But the ADVOCATE has made a special arrangement by which it *will furnish all its subscribers, new and old, for 10 cents a number.* Less than half, but very little more than a third of what you will have to pay if your name is not on our subscription roll. The entire series in this way will cost only $2.40; otherwise it will cost $6. This rule of the publishers of this book is the strictest that *only to our subscribers* can we make this special offer. For $2 40 you may get what another must pay $6 for *if you are a subscriber to* the ADVOCATE. Send $2.40, and each of the series will be mailed you as fast as issued. Or ten cents (stamps taken) for one issue—any way you prefer. This great work will surely be purchased if seen.

We repeat, the book complete, or entire series of twenty-four parts, will sell regularly for $6. We will present the complete work to anyone sending us five new cash subscribers to the ADVOCATE, at our regular price of $2 a year.

The Most remarkable cures of scrofula on record have been accomplished by Hood's Sarsaparilla. This medicine is unequalled for diseases of the blood. Take only Hood's.

Hood's Pills are hand made, and perfect in proportion and appearance. 25c.

Epworth League International Conference.

The following resolutions were offered and unanimously adopted:

Resolved, That the Executive Committee of the Epworth League Board of the Methodist Episcopal Church, South, heartily commends the Epworth League International Conference projected and appointed to be held in Chattanooga, June 27 30, 1895.

That they endorse the selection of Chattanooga as the place for holding the International Conference.

That we approve the action taken by Dr. Steel in assisting in the arrangements for the Conference, and request him to do all in his power to make the Conference a success.

That our pastors and Epworth Leagues are urged to lend their full co-operation by assisting in the plans for the Conference, and by sending full representations from our church.

For Sleeplessness
Use Horsford's Acid Phosphate.

If you are a poor sleeper, not only do not forget to put on your night-cap, but on retiring also take a night-cap of Horsford's Acid Phosphate, to make assurance doubly sure.

Whitworth College.

One hundred and twenty pupils given free tuition. Write for particulars. Second half term opens Jan. 29. Carl Faelten, Director of the N. E. Conservatory, will be with us in February. Advantages unexcelled.

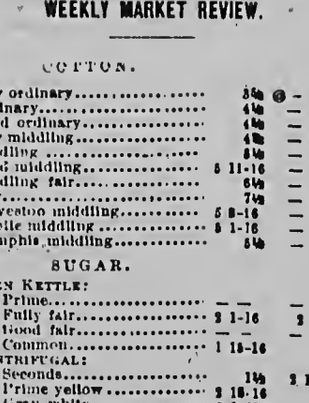
REV. JOHN W. CHAMBERS, Pres.

Dr. Price's Cream Baking Powder
A Pure Grape Cream of Tartar Powder.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.



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Louisiana Poultry Yards.

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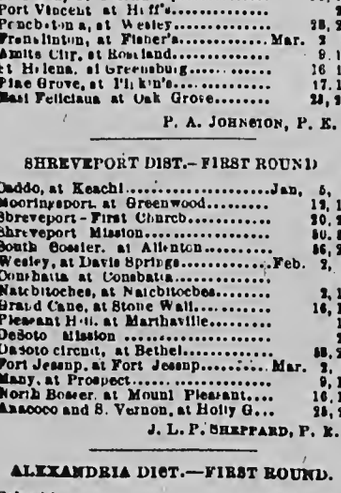
FREE A Valuable Book on Nervous Diseases to any address by the REV. E. KONIG, FORT WAYNE, IND.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5⅝	@ — —
Ordinary	4⅝	— —
Good ordinary	4⅝	— —
Low middling	4⅞	— —
Middling	5⅛	— —
Good middling	5 11-16	— —
Middling fair	6⅛	— —
Fair	7⅛	— —
Galveston middling	5 8-16	— —
Mobile middling	5 1-16	— —
Memphis middling	5⅛	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	2 1-16	2 3-16
Good fair	— —	— —
Common	1 15-16	2
CENTRIFUGAL:		
Seconds	1¾	2 11-16
Prime yellow	2 15-16	2⅞
Gray white	3 1-16	3¼
Choice white	3⅛	3 7-16
Standard granulated	3½	3 9-16
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	10	11
Good common	8	9
SYRUP	2	18
RICE.		
No. 2	1⅜	2⅛
Good	4⅛	4⅜
Fair	3⅞	4
Prime	4⅛	4⅜
Rough, ₩ bbl	1 50	3 50
POLISH, ₩ ton	13 00	18 00
FLOUR.		
Extra Fancy	3 70	3 80
Fancy	3 40	— —
Choice	— —	— —
Minnesota Patents	3 75	4 00
Winter wheat patents	3 20	3 25
Minnesota bakers	3 15	— —
CORN PRODUCTS.		
Corn meal	2 25	— —
Cream meal	2 10	— —
Grits	2 65	— —
Hominy	3 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	48	— —
Yellow	— —	53
Mixed No 2	51	— —
OATS:		
Western	36	— —
Texas rust-proof	43	45
BRAN:		
₩ cwt	85	87½
HAY:		
Prime	14 00	15 50
Choice	16 00	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	12 87½	— —
Prime Mess	12 25	12 50
Rumps	11 25	11 50
BACON:		
Fancy Breakfast	9	10
Shoulders	7	— —
Sides, short rib	7½	7⅝
Sides, long clear	7¼	7⅜
HAMS:		
Sugar-cured	9⅜	10¼
DRY SALT MEAT:		
Shoulders	5½	— —
Sides, short rib	6⅜	6⅝
Sides, long clear	6⅜	6⅝
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	13⅜	— —
Common	14½	— —
TEAS:		
Choice	— —	— —
No	— —	— —
BUTTER:		
Western Creamery	26	— —
Western Dairy	20	— —
Common	15	14
LARD:		
Refined	7½	7⅝
OILS:		
Coal, bbls	3½	— —
Coal, cases	15	— —
Cotton seed, crude	28	24
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ —	— —	— —
Chicago, ₩ 100	5 00	7 00
Louisiana, ₩ —	1 15	2 00
POTATOES:		
New Louisiana	— —	— —
Western	2 15	2 25
ONIONS:		
New Louisiana	— —	— —
Western	1 25	2 25
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	5½	— —
Jute, 1¾ lb, ₩ yard	4⅜	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	6½	8½
TIES:		
₩ bundle	75	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 50	3 75
Young Chickens	2 10	3 00
Chickens, Southern	2 75	3 00
Young	1 50	3 50
Turkeys, Southern	7 00	8 00
EGGS:		
Western	17	18
Southern	16	19
WOOL:		
Lake ₩ lb	12½	15
Louisiana	11	11¼
Burry	6	8
COUNTRY HIDES:		
Green Salted, ₩ lb	5	5½
Dry salted	4½	5
FERTILIZERS:		
Cotton seed, ₩ ton	8 00	— —
Meal	16 00	— —
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

Word comes from all quarters that the neatest and most satisfactory dye for coloring the beard a brown or black is Buckingham's Dye for the Whiskers.



For washing in Salt Water

you can't use soap, but you can use Pearline. You'll notice its wonderful cleansing properties quite as much in salt water as in fresh. You can wash in it or wash with it, just the same.

On shipboard, yachting, etc., you can use salt water and Pearline for washing and cleaning in a hundred ways. You'd have to take fresh water for them all, if you had nothing but soap, and couldn't get hold of Pearline. Luxurious—bathing in salt water.

Beware of imitations. 308 JAS. PYLE, N.Y.

Christian Advocate.

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HIS COMING.

BY HORATIUS BONAR, D. D.

They tell me a solemn story.
But it is not sad to me,
For in its sweet unfolding
My Savior's love I see.

They say at any moment
The Lord of life may come
To lift me from the clondland
Into the light of home.

They say t may have no warning.
I may not even hear
The rustle of his garments
As he softly draweth near.

Suddenly, in a moment,
Upon my ear may fall
The summons, "Loved of our Master,
Answer the Master's call."

Perhaps he will come in the noontide
Of some bright, sunny day.
When, with dear ones all aronnd me,
My life seems bright and gay.

Pleasant must be the pathway,
Easy the shining road,
Up from the dimmer sunlight
Into the light of God.

Perhaps he will come in the stillness
Of the mild and quiet night,
When the earth is calmly sleeping
'Neath the moonbeams' silvery light;

When the stars are softly shining
O'er the slumbering land and sea,
Perhaps in the holy stillness
The Master will come for me.

—Exchange.

Selections.

In "Ceylon's Isle."

BY BISHOP CHAS. B GALLOWAY, D. D.

The "Oceanien" came to anchor in the harbor of Colombo after eleven o'clock on Sunday night, Nov. 11; but passengers were not expected to go ashore until morning. About noon on the Sabbath some mountain peaks of Ceylon came into full view, and then for hours, as our vessel sailed around the southern coast, we were in sight of the palm groves and spicy forests that have made this lovely island famous since the days of early chronicles. Her precious stones excited the avarice of ancient merchantmen, while her tropical wealth and political position inflamed the cupidity and ambition of aggressive kings and nations. But as we steamed through the placid Indian sea that restful Sabbath afternoon, my thoughts were engaged with Ceylon's spiritual conquest, and its intimate connection with the first Eastern missionary movement of Methodism. To the south, some eight degrees or more, was the very spot where Thomas Coke suddenly fell on sleep, and was gently lowered into a watery grave. The hills that greeted our eyes were in his great heart when he begged the English Conference to allow him, a veteran of more than sixty years, and at his own expense, to go as a teacher of the true religion to the dusky millions that crowd these torrid parallels. When those remorseless waves shall give up their dead, no nobler hero will ascend the skies than the intrepid and sainted "foreign minister of Methodism." It was appropriate that the first Methodist Church in Colombo, and in all Asia, should have a fitting memorial tablet to the great-hearted missionary whose love embraced all peoples and whose faith sought the conquest of all nations. His co-laborers and companions buried him at sea, and proceeded on their journey with heavy, but brave, hearts to carry out his divinely-inspired plans.

Colombo now has a spacious, but artificial, harbor. At a vast outlay a breakwater has been constructed which gives ample and safe anchorage to all the great merchantmen that sail these southern seas. And the harbor is always quite filled, Colombo being a convenient coal- and trans-shipping port for the lines that ply between the East and West, and southward to Australia.

Before six o'clock in the morning the decks of our ship were crowded with natives, black and copper-colored, in every loud dress and no dress, with trinkets to sell, and eager to turn an honest, or dishonest, penny. Boatmen, coolies, and hotel runners swarmed around us, chaffered so loudly and pulled at us so wildly that we *might* have imagined ourselves distinguished and long-expected visitors, each vying with the other to do us honor. But every foreigner is accorded a similar welcome. And they are never satisfied. After each bout with these beggars I give a sigh of relief, thank the Lord for escape from another storm, and then begin to brace myself up for the next. We have nothing approaching such scenes in our American cities. And the naked rascals seem to be thoroughly organized. The steamship porters will not handle your baggage; it must be carried out by coolies. The launch or sampan man will only receive it from coolies. And so the wharfmen, cabmen, and hotel porters. At least eleven persons expected tips or payment in getting our baggage from the ship to the hotel, and in the following order: The "boy" who cared for our stateroom, the waiter at the table, the ship baggage master, the three coolies who put our luggage in the boat, the boatman, the porter at the customs wharf, the driver of the "bandy," the boy who accompanies it, and the hotel porter who solicited our patronage. And when you leave the hotel everyone of the entire swarm of servants makes his profound "salam," and expects "master" to remember him. They force themselves upon you, and can hardly be shaken off by violence.

En route to the hotel I called at the post office, and found much good news from the dear home-land. Letters were read and re-read, and then the papers were eagerly scanned for tidings from Church and State. Reports from the Conferences were like bulletins from the field of battle, and I felt a thrill of eagerness to stand in those assemblies and tell of God's wondrous doings in distant Asia.

Everything in Colombo seemed strange to an American's eyes on his first visit to the tropics. The bullock carts—two wheeled vehicles covered with cocoanut palms—the "bandy" drawn by one horse, and so constructed that passengers sit back to back; the little bazaars and shops in which the keepers sat on the floor while their customers stood outside; the streets crowded with peddlers and beggars; the dress of the people, very thin, and either white or of the brightest colors, and their heads either bare or covered with immense red or white turbans, were a few things that awakened intense interest and furnished rare entertainment. What contrasts one sees! The carriages of Europeans, drawn by splendid horses and driven by liveried coachmen, dash along the same streets with little ambling carts pulled by diminutive bullocks, who trot briskly when persuaded, and filled with native nakedness. The European wears a white hat, white clothes, and white shoes, and carries a white umbrella. The native coolie is dressed in his ebony skin, and little else, which shines in the sun like polished glass. He has long, thick, straight black hair, and wears no hat. The vertical sun, which would utterly prostrate a European in a few minutes, has done its perfect work on his complexion, and seems to have no effect upon his brain.

Of course, this hot climate and its luxuriant tropical growth, furnishing easy means of subsistence, produce indolence. We saw the people everywhere, either squatting on the ground or lazily stretched out under the trees, seemingly content with their lot and unconcerned about the future. They are mostly very poor, but in their poverty hold rigidly to certain caste distinctions. They do not accept the heresy that there is dignity in labor. A few bananas, cocoanuts, pineapples, and other fruits will support a high-caste gentleman who goes naked, wears a comb, and congratulates himself that he is not as other men are—especially his low-class neighbor. One high-caste Singalese—porter in the refreshment car on the railroad to Kandy—who sported a round tortoise-shell comb as the badge of his rank, told me that low-class people were not allowed to wear the comb. "Well," said I, "suppose a Tamil coolie makes money, dresses better, and concludes to wear a comb, what would you do about it?" "We would make him take it off; if necessary, would use force. We would take him to the courts." Such is the tyranny of custom even among the uncivilized.

This social distinction is also observed in the dress of the women. The Singalese women wear a white sack and a colored skirt—a single width of cloth—drawn tightly about the waist and tucked in securely without pins, buttons, or other fastening. The Tamil women, instead of the sack, wear a loose cloth, usually of same material as the skirt, thrown over the chest and one shoulder, leaving the other bare.

We visited the museum in Colombo—the Smithsonian institution of Ceylon. Quite creditable is the collection, evidencing intelligent industry on the part of government officials, and the vast resources of this wonderful island. Precious stones of every conceivable variety, marbles and building stones, woods of different grain and fiber, flowers of every hue, birds of every brilliant plumage, and animals of every geologic age and size, with ancient relics, handicrafts, and products of the soil, are there to be seen. We were shown 337 different articles made of the cocoanut palm, from a broom to a bottle of oil, and a bar of soap to a coil of rope. The cocoanut is to Ceylon and Southern India what the bamboo is to China and Japan. Specimens of the masks and musical instruments used in devil dances and worship, too frightfully prevalent in the country, are there preserved. Stone figures and carved pillars from ruins at Anuradhapura, dating back to 437 A. D., indicate the ancient taste and genius of the people for the decorative arts. But space will not allow further mention of this splendid collection.

Beggars! beggars! beggars! They are on every street corner, in every public building, and under the shade of every banyan tree by the roadside. Their diseased and maimed limbs are displayed in a most disgusting way, as piteous and effective appeals for charity. Little naked children ran after our carriage, patting their stomachs to indicate their hunger, and thus beg for bread. The cry of an empty stomach is always heeded, and the little sinners know it.

But while the ignorant coolie class are thus annoying, I would not be understood as underrating the capacity and character of the better classes. I have met several gentlemen of fine intelligence, and understand that the present attorney-general of the colony—a native—has considerable legal ability, and would command position in any country.

Estates is the word used here for plantation. A gentleman owns large "estates," not a plantation. And these estates are now devoted largely to tea culture. The coffee industry, once prosperous, was so disastrously injured for a series of years by what was called the "leaf disease," that its cultivation has been generally abandoned, and the lands planted in tea. "Ceylon tea" is growing in popularity with its increase of production, and is commanding a premium in the markets of Europe. I am told that it must be made quickly and in a certain way, in order to be good. For me it has not been made quickly and in that certain way, more than once.

The national drink is called "arrack," and is made from the flower of the cocoanut tree. It is intoxicating, and much used; but I have not seen a drunken man in all Ceylon. From the license of the manufacture and sale of this drink, which absorbs largely the living of this poor people and deepens their degradation, the government gets an annual revenue of 200,000 rupees. The two great sources of Ceylon's income are tea and cocoanuts. Rice is cultivated, and the paddy fields are most beautiful to Western eyes, but not enough is raised for extensive export. By the way, on our trip to Kandy, I saw the crude methods yet employed to thrash the rice straw. It is done by bullocks. So the ox still treadeth out the corn.

The present governor of this British colony is Sir Arthur Havelock—a name that will recall one of the most brilliant and thoroughly Christian heroes in England's military history. He has a salary of £8,000, and three official residences—one at Colombo, one at Kandy, and another at Newraeliya, up in the mountains 6,200 feet above the level of the sea. His Colombo palace is a splendid and spacious building, a fitting residence for the honored representative of a great government. His administration, I learn, is giving general satisfaction.

We called at the Wesleyan Mission House and Book Room, and also paid a pleasant visit to Wesley College and the historic First Church adjoining, in which there is a memorial tablet to Dr. Coke. The afternoon closing exercises at the college we witnessed, and saw the more than four hundred bright boys file out of the chapel after another day's study of books, and their teachers. Before that marble tablet in the front wall of the church, placed there in August, 1816, I reverently stood, and thanked God again and again for the person and character of the apostolic man who was the first Methodist to attempt the saving of Asia's mighty millions. The day of his martyrdom—May 3, 1811—ought to be Memorial Missionary Day in all Methodism throughout the world.

We visited Kandy, the beautiful mountain capital of the old Kandyan kings, situated 1,700 feet above the sea, and the pride of all Ceylon. It is the Mecca of faithful Buddhists all over the island, and as far as Northern India, because there is sacredly preserved the great Buddha's footprints and one of his teeth. It is seventy-four miles from Colombo by rail, and what is claimed to be one of "the safest and best paying railways in the world." The gauge is six feet, and when the steep ascent of the mountain is begun at Rambukkana, a second engine is attached to the climbing train. Up to that point we sped through cinnamon and palm groves, and with mango-jack, bread-fruit, banana, and other trees on either side, laden with their luxuriance, which in bearing knew neither times nor seasons, had ample assurance that we were really in the tropics. The district along the Maha-nya river has been called "the valley of the shadow of death," because of the dreadful mortality among the coolies engaged in building the road. It is calculated that every cross-tie through that valley of eleven miles was "laid at the expense of a human life." Now the country has been drained, and malarious jungles have given place to prosperous "estates." The valley of death blossoms with healthful and fruitful life.

Our hope of enjoying the magnificent scenery, as we climbed the Attagalla range, was soon obscured by the gathering and bursting of a terrible storm around. But what was lost in opening vistas and views from dizzy heights down into lovely valleys was more than compensated in the grandeur of a mountain storm and the nearly all-night adventure it occasioned. A thick black clouds swirled around the mountains, and torrents, swollen to maddened and mighty streams, roared beneath us, and leaped over the rocks into the yawning depths, while the train felt its cautious way in the thick darkness, we had an experience that comes not often in one's life. I never before felt the awful significance of "outer darkness" as when the great banks of inky clouds shrouded the mountains and filled the valleys and obscured the view while it was yet only five o'clock in the afternoon. And when a bolt of lightning shot through that mass of night and gave a momentary glimpse of the yawning depths, it was indeed terrible beyond description or expression. Shortly after sweeping around "Sensation Rock," our train stopped, and danger signals were given. Great bowlders had been torn from their ancient foundations by the storm, and filled the tunnel, into which we were about to plunge. Had our train not been a few minutes late, those stones would have fallen upon us, and not one would have escaped a speedy death that stormy night. But a good Providence stayed our coming, and, after some hours of waiting, we walked over the mountain to another train, and at two o'clock in the morning found our way to a hotel in Kandy.

No lovelier spot could have been selected for a capital city than this royal home of the Kandyan kings. Enthroned far above the malarial plains, yet engirdled with loftier hills and mountains, and abounding in little vales as beautiful as Cashmere, it was an ideal place for the rulers of a proud nation. Arising early, we strolled around the lake, dotted with little islands and fringed with palms, while the overhanging hills were crowned with charming bungalows of every style of architecture. In a stream which flows from that pellucid lake we noticed hundreds of faithful Hindoos engaged in their early morning religious ablutions. These Hindoo religionists believe in "much water." Several baths a day are necessary to spiritual health, and for penitential reasons the number must be often increased. At a little past nine o'clock, the hour for morning service, we arrived at the "Temple of the Sacred Tooth," the famous Dalada Maligama. By morning service we are not to suppose that the people come in large numbers for worship. That is not true of any heathen temple. There is no such thing as congregational worship in heathendom. The worship is performed by the priests, while the faithful drop in one or two at a time, how once or twice, and pass out.

Passing into the temple, we saw scores of beggars and ill-clad ones sitting at the gates and crowding the corridors, asking alms of the people. Inside there were the noisiest demonstrations witnessed anywhere in the heathen world. At occasional intervals a trumpet, made of shell, was blown, which gave out a weird sound, while old men and young beat gongs, cymbals, and drums, with nasal preludes and interludes that seemed more like the wailing of the lost than the singing of the saved. After a time we were invited behind the heavy curtains and permitted to inspect the sacred and costly shrine where Buddha's tooth is carefully kept and devoutly worshiped. Within several—seven, I believe—golden and jeweled dagobas the venerable molar or bicuspid of the deified teacher of a doomed religion is kept, and is only exhibited on certain feast occasions, or when some distinguished representative of Her Majesty's government visits the ancient shrine. It is really, I suppose, made of deer horn or elephant tusk; but admirably serves the purpose of commanding the superstitious reverence and cash of the ignorant. Flowers in rich profusion were spread upon the altar in front of the tooth—the free-will and frequent offerings of the poor.

In the library adjoining there are valuable treasures of ancient Buddhist literature written on palm leaves. This was our first sight of books made in that ancient style, and gave a vivid idea of how costly it was to make copies, and how easily errors might creep in and be transmitted. That the Christian's Bible has come down through the ages of palm and papyrus leaves with so few omissions and interpolations, preserved in its integrity and entirety, can only be attributed to a sleepless Providence who "hast magnified thy word above all thy name."

A visit to the Botanic Gardens enabled us to see all the rich flora and luxuriant verdure of Ceylon at a glance. A specimen of every tree, flower, and fruit of the island is made to grow within that embowered inclosure of one hundred and fifty acres. We gathered fruit from the nutmeg tree, plucked leaves from the sandal wood, rested on the roots of the India rubber, picked up cloves and other spices beneath the limbs from which they had fallen, was presented with a chocolate pod and wished for a cup, could have smoked cubebs, shied around the deadly upas tree, breathed the fragrance of vanilla, and put leaves of the black pepper, coca (from which cocaine is made), and other growths in our books.

Returning to Colombo, we had a clear morning sky and a splendid view of mountain and valley. Thus four days have been delightfully spent, and the time of our departure for Southern India has come all too soon.

Colombo, Ceylon, Nov. 15, 1894.

—Nashville Advocate.

Creeds are greatly decried, but those who are loudest in their condemnation are loudest in proclaiming their own personal tenets, and in having men think and believe as they do. The so-called "no-creed" men profess to be very liberal, yet denounce all who dissent from their views. The truth is, that those who do not derive their religious ideas from the Scriptures are the most tenacious of their own dogmas, airing them on all occasions, and seeking to make as many converts to them as possible. Those who do not agree with them, and who hold fast the doctrinal statements gathered from the Bible, are called narrow and illiberal. When one drifts away from the divine Teacher, and sets himself up as a human dogmatist, he thinks that the only proper thing for others to do is to separate from what he calls the traditional-creed ranks, and join the company of free-thinkers. But since all men have, and must have, some sort of a creed in regard to religious matters, it is the part of wisdom to have the best, the truest and fullest that God's infallible Word affords.—Exchange.

In the face of the constant assertion that there is no drunkenness in France, statistics show that alcoholic insanity has doubled in fifteen years, and the number of persons who have been placed under restraint on account of it has increased twenty-five per cent. in the last three years.

Communications.

In the Living Present.

Said a young upstart to Dr. Oliver Wendell Holmes: "There is a conspiracy of silence against my book. What would you do if you were I?" "Join it," was the reply.

A Christian of Amsterdam, Holland, complains of the great lack of spirituality at his home. He says that in the Free Evangelical Church the pastor treats his hearers to sermons on the works of George Eliot. In Aberdeen, Scotland, a so-called man of God preaches every Sunday night on the popular novels of our time. Recently his subject for discourse was the novel, "A Yellow Aster."

Count Tolstoi, the eccentric Russian, whose writings on political economy and social reform bear the imprint of Utopianism, finds it necessary to defend himself in the London Daily Telegraph against the charge of anarchism. We believe him. He is a harmless dreamer. But it is also true that his socialistic excrescences will lead simple readers to the abyss of anarchism, or, as it is called in Russia, nihilism.

Lord Randolph Churchill, one of England's greatest statesmen, died at his home in London on Jan. 24. He was a safe counselor and brilliant speaker. In 1874 he married a Miss Jennie Jerome, of New York. Eight years ago his health failed. It is attributed to causes which involve the honor of the Prince of Wales. He has traversed the earth in search of peace of mind and health, but in vain. His widow and two sons mourn his loss.

A well-known lawyer says that "involuntary hypnotism" will soon take the place of "temporary insanity" dodge in criminal trials. Law, like medicine and other professions, has its fads. We admit that there may be passiveness and subserviency among negative characters which may make them the ready tool of designing, positive men; but the idea of unhinging man's consciousness against his will, and thus carry out the hypnotist's design, is preposterous.

Charles A. Dana, in his address delivered at Cornell University on Founder's Day, defended the Sunday newspaper, calling it the evangel of civilization. No sin in publishing and reading it. Christianity and church life were its beneficiaries. But did not Mr. Dana's position as newspaper man bias his judgment? Storing the mind with the conglomerate contents of the Sunday paper, true devotion at the house of God is impossible.

Thoughtful observers fear the permanency of the French republic. The radical or socialistic party is constantly gaining ground. The young government has had thirty-two Cabinets in twenty-four years. Many of its former leaders are tainted with peculation. The press abounds with bitter recriminations. The new president, M. Faure, being a Protestant, it is feared the fanatical priesthood will precipitate the impending catastrophe. Monarchism and Romanism are faithful yoke-fellows.

IGH DIEM.

The Epworth Era.

The Epworth Era is indispensable to the success of our League work. This work is new to a great many of our people, and needs to be explained as only a paper devoted to this special cause can explain it. The General Conference felt this, and when it completed the organization of the League, it wisely determined to give it a paper that should be a medium of intelligence and intercourse among the Leagues, and a guide and stimulus to its work. We have now been running along since the first of September. We have about 5,000 subscribers. This is not a bad showing, and we may feel encouraged by it; yet we ought to have twice that number by May. We are very anxious for the Era to pay all of its expenses, and justify the agents in making a sixteen-page paper. The House is giving us a beautiful little paper. We have reason to believe it is appreciated by the Leagues. We will spare no pains on our part to make it a genuine helper in their work. The price of it is one dollar a year to single subscribers, and seventy-five cents to clubs of ten. If you want your League to be vigorous and aggressive, send for the Era. Help us reach 10,000 subscribers by May.

NEW EVERY MORNING.

BY SUSAN COOLIDGE.

Every day is a fresh beginning,
Every morn is the world made new.
You who are weary of sorrow and sinning,
Here is a beautiful hope for you—
A hope for me and a hope for you.

All the past things are past and over;
The tasks are done and the tears are shed,
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

Yesterday now is part of forever,
Bound up in a sheaf, which God holds tight,
With glad days, and sad days, and bad days, which never
Shall visit us more with their bloom and their blight,
Their fullness of sunshine or sorrowful night.

Let them go, since we can not re-live them,
Can not undo and can not atone;
God in his mercy receive, forgive them!
Only the new days are our own;
To-day is ours, and to-day alone.

Here are the skies all burnished brightly,
Here is the spent earth all re-born,
Here are the tired limbs springing lightly
To face the sun and to share with the morn
In the chrism of dew and the pool of dawn.

Every day is a fresh beginning;
Listen, my soul, to the glad refrain,
And, spite of old sorrow and older sinning,
And puzzles forecasted and possible pain,
Take heart with the day, and begin again.

—From "A Few More Verses."

Communications.

What God Can Accomplish in Us by the Holy Spirit, through Faith, in This Adopted State of Sonship, in Answer to Prayer.

Spirituality, as a substance, is immortal, whether saved in heaven or lost in hell. We can not cease to be. Originally, as from the hand of God, man's entire being was pure, free from any corruption, as a piece of white paper. The paper, by being dipped in ink, will change color, but not substance. The black might be removed, and it made white again.

Paul says, concerning the fall: "But sin, taking occasion by the commandment, wrought in me all manner of concupiscence." Every conceivable corruption. "Wrought in me," as colors wrought into cloth. This involved the constitutional nature, and put sin under natural law, the fruit of which was sin, unrighteousness. How this was done we may never be able to explain, but so it is. "That which is born of the flesh is flesh," and is as true of the saint as of the sinner. This corruption seems to have begun in thought. The question of disobedience, as the fruit of the forbidden tree, was raised and pushed to its deadly work. The devil seems to have had the power of imparting his own nature to us. Enmity against God took possession of us, and was the power that operated every passion of our poisoned nature. This is the life of our fallen nature. God, through the Spirit and his Word, in some way absolutely inexplicable to us, destroys the power of sin by a continual crucifixion of it, and infuses into us his own nature—love—which becomes the life of the Christian, going through and purifying every passion of our being, operating those passions to obedience, according as the mind may be able to grasp the divine will, in no case the life going beyond this mental grasp or understanding of the divine will. Here the variety of talent, and the crippled condition caused by sin, give rise to the many degrees of faith and varied life from a babe in Christ to the matured father or old man in Christ. Through the Spirit, by his "precious promises," we become "partakers of his divine nature," as was expressed in Christ, as for instance: A stove becomes a partaker of the heat of the fire, and at the same time loses its own natural coldness. Thus heavenly knowledge displaces our ignorance; love displaces our enmity. While this has a beginning, too early and too far back in childhood for us to have a consciousness of it, yet it has a time of conscious recognition, called regeneration, after which we walk consciously of the presence and power of this Spirit, as in our growth, going on unto perfection, developing our being into the image of Christ. In the beginning of this conscious life of God in us every Christian and person accepted of God is sanctified by the blood of Christ; made holy by virtue of the atonement. As a whole, he is sanctified; set apart to the service of God. Heb. xiii, 12: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

This sanctification holds good to every Christian through life as long as he remains acceptable; but there is another kind of sanctification. St. John xvii, 19: "And for their sakes I sanctify myself, that they also might be sanctified through the truth." In the school of this godly life knowledge displaces ignorance. This sanctification is progressive on unto perfection in knowledge. With, and only after, the sanctification of truth may there be a sanctification of love, as it progresses toward perfection, in all of life's operations. Few there be that ever reach this attainment in this life. Faith may grasp it, but not experience.

Dr. Carradine said of one at Natchez, speaking of sanctification, a second blessing, "He has obtained it by faith, but not by testimony." Well said; and as an experience may never be had this side of the other world. Perfection of being under the Holy Spirit may be possible in this life; and if so, it may be that strait gate through which few enter. We are exhorted to "go on unto perfection." It should be remembered that faith can go far beyond actual experience. The effect of faith through "the abundance of revelations" is sometimes wonderful. But do not get beside yourself because of this faith vision. You are yet on earth. You can glory in that man of faith; but, as Paul said, so we all must say: "Yet of myself I will not glory, but in mine infirmities; for though I would desire to glory, I shall not be a fool: for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me." (II. Cor. xii.)

After all this display of righteousness in you and your life, you must come to realize your absolute nothingness, that you may see it, and give place to the power of Christ in this mysterious work. "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." (II. Cor. xii, 9.) In the third chapter, eighteenth verse, he gives us a figure to illustrate: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The nature, character, and life of Jesus becomes to us a wonderful looking-glass; unlike the glass in your room. If you stand before it and look, you see yourself as you are; but when, by faith, we look into the nature, character, and life of Christ; we see ourselves as we ought to be, and as we will be, the effect of which is to bring us into his earthly glory (I. Cor. xv, 49), that at last we may be transferred into the heavenly glory. This is the second blessing. Nothing else can be. "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." After the glorious work done in this life, there is a glory to be had in heaven far superior to this earthly experience. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (II. Cor. iv, 17.) The Christian life is, therefore, a new man and life grafted upon the old man, or Christ formed in us as a power, infusing new life into us, the same in effect, as if nature was changed, though it is not. Herein lies the mystery: A comparative righteous life flowing from an unholy being. This blessing comes daily, as we ask for it, and our asking will largely depend on the growing demand of a growing life, on unto perfection. J. W. ELLISON

Bethesda, Pretorium, Olivet, Roads.

BY H. G. HAWKINS.

St. Stephen's Gate is in the east wall of the city. Not far from it, northwest of the Church of St. Anne, is what seems the real old Pool of Bethesda, and it has above it the remains of the exact number of porches mentioned. If it be the Pool of Bethesda, and in the same condition, no wonder that the blind man needed some one to help him down, because the steps are many and winding, and the lower part of the way is dark.

Not much farther west from the same gate are the Turkish barracks, very probably occupying the site of the ancient Castle of Antonia and part of the Prætorium of Pilate. The Latins, believing this to be the true site, bought what they could and recently excavated here, finding the old pavement, with the marks upon it, used by the Roman soldiers in playing their games. Here they who should be defiled if they entered the Gentile judgment-hall clamored for the innocent blood of Jesus; here the fierce, thoughtless Roman soldiery, entering into the spirit of the rabble, put on him the crown of thorns, reviled him, smote him with their rough hands; here Pilate, "knowing that for envy they had delivered him," willing to release him, with the words, "Have thou nothing to do with that just man," ringing in his ears, finally "gave sentence that it should be as they required."

Bethany still stands; but Bethphage is in ruins. There are a native village and many large Russian and Latin buildings on the Mount of Olives. As for the Garden of Gethsemane, they have it walled in, levelled off, divided into squares, inclosed by iron railings, thick-set with modern flowers, with pictures of the fourteen stations on the inside of the walls. But this garden seems too near to the city and the Brook Kedron. Yet it has eight olives that are the oldest on the mount—their trunks burst from age.

It was surprising to be able to see from the Mount of Olives not only Jerusalem, but Mizpeh, Bethlehem, several other towns, the blue waters of the Dead Sea, and the mountains beyond.

Such views are obtainable also from Anathoth, Mizpeh, from Mar. Elyas on the way to Bethlehem, as you go to Ain Karin and, of course, from the Frank Mountain.

There are besides the Jaffa road, good roads to Bethlehem, Hebron, Ain Karin, and most of the way to Jericho. Bicyclists may be seen on the Bethlehem and Hebron road; and carriages ply regularly at reasonable rates between these towns and Jerusalem.

Another thing that surprised me was finding Palestine so rocky, and stony, as I suppose is no other country. All the other roads except those mentioned above are for footmen or horsemen, and only the donkeys and horses that are raised on the soil can travel them with safety to the rider.

Correspondence.

Georgia Letter.

Bishop Keener once said to me: "Smith, you can send a Georgian anywhere, and he will go, but you can not keep him there. The old red hills will draw him back again." But when Black went back from Georgia and Steele from Tennessee, both to Mississippi, I began to think that a Mississippian had something of the same spirit.

You know Georgia has three Conferences—the North Georgia, the South Georgia, and Mulberry Street. The successor of Dr. Black, who is the sole member of the last-named Conference, says that the Bishop sent him to take charge of it without his consent; but he took charge of it, and *vi et armis* settled its discussions, and now he has one of the most beautiful Sunday-school rooms in Georgia, and the audience-chamber of the church has been entirely renovated. The Doctor made quite a sensation by pitching into things generally, and we had some hope his stern, true words would bring about good political results; but, as usual, the shrewd politicians tricked us, and the good government club got in its men, and the liquor men got in their work. The fact is, that there never was a great reform brought about by legislation. People reformed by Christian agencies have made good laws, but good laws never reformed a wicked people. You may have as many laws as you please, and they may be as good as you wish; but unless your people are truly religious, the laws will be disregarded. I am sure the temperance cause has suffered not by having good laws, but by not having created by moral agencies a sentiment in their favor. However, the turning on the light by Dr. Monk did permanent good.

The death of the editor's two friends, Dr. Clark and Dr. Bass, would make to him a sad change if he were to return to his old home. They were both of them very dear to me. Friends of more than thirty years' standing grow very few as we near the terminal. Dr. Clark was a very unusual man. He was of sturdy New England stock transplanted to Georgia before he was born. A blood kinsman, I think, of Charles Sumner, educated at Brown University, he had many of the traits of a thorough-going Yankee; and yet he had all the traits of a warm-hearted Georgian. He was an excellent scholar—perhaps a little too enamored with scholarship. He had re-read scores of times the Greek New Testament until it was as familiar as his vernacular. He had once been a professor of Latin, and his acquaintance with Latin literature was extensive. Perhaps there was nothing in Greek or Latin lore handed down to us which he had not read. His strangely mixed story, "Esther," aims, under the cover of a burlesque, to give an exhibit of the life of the Roman in the first days of the Empire—the days when the sun of Roman glory, reaching its zenith, began to decline; and what appears to be extravagance in his descriptions was really found in the days before Pompeii was buried, and before the Goths and Vandals spoiled the great city. Dr. Clark could never be content to leave anything unsaid when he discussed any subject, and so he was sometimes too diffuse; but he always wrote in elegant English, and always had something to say. He was a very kind-hearted, affectionate, transparent man.

Dr. Bass, the president of the Wesleyan, his life-long friend, was, perhaps, as different from him as a man could be. While he wrote beautiful English, while he was an admirable president, he was not, and never claimed to be, a scholar. He had graduated, and he filled his professor's chair; but, unlike Dr. Clark, he had no special fancy for the original Greek, nor for the Latin classics. He was eminently practical; a brusque, but exquisitely tender man; as firm as a Roman general, but as tender as a mother in dealing with his girls. I am sure no man ever did more for the poor, and said less about it, than my old friend. He looked death calmly in the face for many long months, and made his exit from this world grandly.

The death ravages in Georgia last year—to me, at least—have been fearful. Not only have I lost Clark and Bass, but Anderson and Branham, of the North Georgia Conference. We could not hope that Uncle Walter Branham, who had passed his fourscore years, could be with us long; but Anderson was young and mentally so vigorous, and seemed to be so needful to us.

We are, I am glad to say, at peace in Georgia. I wish I could say that of all sections of our Methodism. It is a sad comment of our professions when we can not discuss a purely philosophical question without losing our tempers. I was so sorry to see that even the genial "Gilderoy" wanted our second-blessing brethren to go to another house and leave us in peace. I do not agree with these brethren. I think many of them have been very unwise, and have used words, the meaning of which they do not properly understand, and shown tempers the reverse of heavenly; but I should hail it as a sad day when they left us, or we left them. In the enthusiasm born of a new and rich experience young men especially are not always moderate in tone or careful in statement; and after all, what is all the fuss about? Here is a picture: Two good Methodists meet on the levee in New Orleans. It is Sunday morning. They have not known each other before, but one says, "My friend, can you tell me the way to Carondelet Street Methodist Church?"

"Why, yes; I am going there myself. Come with me."

"Thank you, I will. Are you a Methodist?"

"Well, a rather poor specimen, I am afraid; but I have been a Methodist thirty years."

"And so have I. Well, I hope you've been converted."

"Yes, thank God, thirty years ago."

"And you enjoy religion?"

"Yes, bless the Lord! I do every day."

"And you live right?"

"Yes, by God's grace, I have no condemnation."

"Say, have you ever had a second blessing?"

"A second blessing? Why, I have had a thousand."

"No, a distinct second blessing, like Bro. Hopper and Bro. Carradine."

"Well, I can not say that I have."

"Have you read Dr. Godbey's 'Holiness or Hell?'"

"Why, no."

"Don't you believe in the second blessing?"

"No, I don't."

"And you pretend to be a Methodist?"

"Yes; but I don't pretend to be a fanatic."

"My friend, I am afraid you are on the wrong road."

"Well, I am not on your road; I am no crank."

"No; but you are, I fear, a time-serving formalist on the road to hell."

"Well, I don't want to quarrel; so I think I'll stop here."

"Why, that's Dr. Palmer's Church."

"Well, that will suit me, I reckon. Any way I don't want to discuss this question any more; and if I can't get out of it, I am going elsewhere."

"Well, if the Methodists go back on the second blessing, I am going back on them;" and so they part.

I think the little devil who, disguised as an angel of light, gets up these angry discussions is entitled to a premium from Beelzebub for his ingenuity.

Can't we agree to disagree?

GEORGE G. SMITH.

Class of 1876, North Mississippi Conference.

The late session of the North Mississippi Conference, in the hospitable town of Sardis, was full of pleasure and spiritual good to all the members of that strong and growing body; but more than to any others, perhaps, it was a real benediction to the members of that class which was received on trial in that Conference at Sardis, 1876.

The class held its usual annual "class meeting." The eighteen years that have passed since their names were first entered on the Minutes of the Conference have witnessed many changes in that body, and even that small company of thirteen hopeful boy preachers has not escaped untouched, but their success demonstrate that *thirteen* is not altogether an *unlucky* number.

E. B. Ramsey, after serving Como, Grenada, Starkville, and Oxford, was transferred to the Memphis Conference and stationed at the First Church, Jackson, Tenn., where he labored for four years, but is now the successful pastor of First Church, Paducah, Ky.

C. M. Terry, after serving with great acceptability circuits, stations, and districts, was first, because of failing health, on the superannuated list, and now lives near Sardis, Miss., in the enjoyment of a spiritual life that is beautiful and attractive.

J. T. Moody, after having made full proof of his ministry on circuits and stations, was transferred from his work in Kosciusko, Miss., to his heavenly home. The name of J. T. Moody is kept in honor by the class. To live as he lived, and die as he died, is the hope of his class-mates.

Fizer, after only a few years of labor in Mississippi, was transferred to Arkansas, where he became distinguished as a preacher and an unsuccessful candidate for governor, and was located by his Annual Conference.

W. A. Adams, having served most acceptably several charges in this Conference, was transferred to Northwest Texas Conference, and is now serving Cloud charge, the largest circuit in Southern Methodism. It consists of eight counties, and has seventeen appointments.

D. M. Cogdell, who on account of failing health was granted a supernumerary relation, has moved to Texas and located.

W. A. Dollar, after eighteen years of faithful and successful labor in Mississippi and Texas, was granted at this session of the Conference a supernumerary relation.

Thomas J. Newell, after eighteen years of service—six years as pastor and twelve as president of the Conference Female Institute—was transferred to the Memphis Conference and stationed at Paris, Tenn., where God is greatly blessing his labors.

—— Eggleston received only one appointment. His health failed, and at his own request he was discontinued. He moved to Texas, and the class has lost sight of him. If he still lives, they would be glad to know of him.

There remains, therefore, in the active work in the North Mississippi Conference of the class of thirteen only four: J. M. Wyatt, who has borne himself well in all the places to which the church has called him, and is now the faithful pastor at Clarksdale, Miss. R. A. Burroughs, who is the successful presiding elder of the Grenada district, with residence at Water Valley. J. E. Thomas, who is now serving his fourth year in Oxford, Mississippi's University town; and J. A. Bowen, who is, perhaps, the best-known member of the class, having done much evangelistic work, both in his own and other Conferences. He is now in charge of that most delightful station, Macon, Miss.

Bros. T. B. Malone, J. W. Bell and H. C. Parrott have affiliated with the class, and are members honored and beloved, though they did not enter with the class in 1876.

At the close of this eighteen years the class enters the following record: One discontinued; one dead; two located; one supernumerary; one superannuated; one in the regular work in Texas; two in the Mississippi Conference; and four only remain in the active work in North Mississippi.

UNUS.

Selections.

The Influence of a Mother's Prayer.

More than thirty years ago, one lovely Sabbath morning, about eight young men, students in a law school, were walking along the banks of a stream that flows into the Potomac river, not far from the city of Washington. They were going to a grove, in a retired place, to spend the hours of that holy day in playing cards. Each of them had a flask of wine in his pocket. They were the sons of praying mothers. As they were walking along amusing each other with idle jests, the bell of a church in a little village not two miles away began to ring. It sounded in the ears of those thoughtless youths as plainly as though it were only on the other side of the little stream along which they were walking.

Presently one of their number, whose name was George, stopped and said to the friend nearest him that he would go no further, but would return to the village and go to church. His friend called out to their companions, who were a little ahead of them: "Boys! boys! come back here; George is getting religious; we must help him. Come on, and let us baptize him by immersion in the water." They told him that the only way he could save himself from having a cold bath was by going with them. In a calm, quiet, but earnest way he said:

"I know very well that you have power enough to put me in the water, and hold me there till I am drowned; and if you choose, you can do so, and I will make no resistance; but listen to what I have to say, and then do as you think best. You all know that I am two hundred miles away from home; but you do not know that my mother is a helpless, bed-ridden invalid. I never remember seeing her out of bed. I am her youngest child. My father could not afford to pay for my schooling; but our teacher is a warm friend of my father, and offered to take me without any charge. He was very anxious for me to come; but mother would not consent. The struggle almost cost her what little life there was left in her. At length, after many prayers on the subject, she yielded and said I might go. The preparations for my leaving home were soon made. My mother never said a word to me on the subject till the morning when I was about to leave. After I had eaten my breakfast she sent for me, and asked me if everything was ready. I told her all was ready and I was only waiting for the stage. At her request I kneeled beside her bed. With her loving hand upon my head, she prayed for her youngest child. Many and many a night I have dreamed that whole scene over. It is the happiest recollection of my life. I believe, till the day of my death, I shall be able to repeat every word of that prayer. Then she spoke to me thus: 'My precious boy, you do not know, you never can know, the agony of a mother's heart in parting, for the last time, from her youngest child. When you leave home, you will have looked for the last time, this side of the grave, on the face of her who loves you as no other mortal does or can. Your father can not afford the expense of your making us visits during the two years that your studies will occupy. I can not possibly live as long as that. The sand in the hour-glass of my life has nearly run out. In the far-off, strange place to which you are going there will be no loving mother to give you counsel in time of trouble. Seek counsel and help from God. Every Sabbath morning, from ten to eleven o'clock, I will spend the hour praying for you. Wherever you may be during this sacred hour, when you hear the church bells ringing, let your thoughts come back to this chamber, where your dying mother will be agonizing in prayer for you. But I hear the stage coming. Kiss me farewell!' Boys, I never expect to see my mother again on earth. But, by God's help, I mean to meet her in heaven."

As George stopped speaking the tears were streaming down his cheeks. He looked at his companions. Their eyes were filled with tears. In a moment the ring which they had formed about him was opened. He passed out and went to church. He had stood up for the right against great odds. They admired him for doing what they had not the courage to do. They all followed him to church. On their way there each of them quietly threw away his cards and his wine-flask. Never again did these young men play cards on the Sabbath.

From that day they all became changed men. Six of them died Christians, and are now in heaven. George is an able Christian lawyer in Iowa; and his friend who wrote this account has been for many years an earnest, active member of the church. Here were eight men converted by the prayers of that good Christian woman. And, if we only knew all the results of their examples and their labors, we should have a good illustration of a mother's prayers.—Bible Models.

Meditation Grows Obsolete.

The times are against the making of a man. We are too busy making everything else. In our ambition to outdo what has been done we no longer depend upon individual effort; we sink a hundred individuals to make a single colossus—muscular, brainy, but soulless. The man who ought to have become a great man has become the thumb, or the forefinger, or the right eye of a great corporation. In such positions we cultivate talent, not character. In fact, the development of the man is discouraged—business sets highest value on an impersonal head.

The same tendency is noticeable in our religious life. In our ambition to do, we are fast losing our ambition to be. "Meditation" grows obsolete; we talk of "activities" instead. The church resounds with the shouts of laborers and overseers who are calling for more laborers. There is an incessant running to and fro, and a noisy counting of sheaves. The ideal Christian of the day is the man who is so busy looking after other people's souls as to forget that he has a soul of his own. We praise the man who prays with his hands. It is a natural reaction from the selfish piety of a past age when men sat in the cloister and kept their hearts inflamed by constant probing. Perhaps when we have learned that of two evils we are to choose neither, we may discover between these two extremes the happy mean of feeding our souls enough to strengthen us for our work, and working enough to make us hunger for stronger meat.—Richmond Christian Advocate.

One's Friend.

Money can buy many things good and evil; all the wealth of the world could not buy you a friend, nor pay you for the loss of one. "I have wanted only one thing to make me happy," Hazlitt writes, "but wanting that, a true friend, I have wanted everything." And, again: "My heart, shut up in the prison house of this rude clay, has never found, nor will it ever find, a heart to speak to."

We are the weakest of spendthrifts if we let one friend drop off, through inattention, or let one push away another.

One good friend is not to be weighed against the jewels of all the earth. If there is coolness or unkindness between us let us come face to face and have it out. Quick before love grows cold! Life is too short to quarrel in, or to carry black thoughts of friends. If I was wrong, I am sorry; if you, I am sorrier yet, for should I not grieve for my friend's misfortune?

The mending of your fault does not lie with me, but the forgiving it does, and that is the happier office. It is easy to lose a friend, but a new one will not come for calling, nor make up for the old one when he comes.—Robert South.

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P. AND H. M. S.

Need among the Mountain Whites.

If we could view as a whole, in our great cities and in many of our towns, the forces in array against sin and destruction; the Christian universities, colleges, hospitals, asylums, homes; and the multiform work done by churches and missions in the highways and slums and in social circles and fashionable boulevards—if we could hear the thousands of prayers ascending any hour of the day, and the numberless songs of praise and triumph, we would be almost ready to exclaim, "The kingdom of Christ is come upon earth!"

But there is another side to this picture, dark and awful. All along the eastern border of our Southland, that people live and die without laws and without the commonest rights of civilization. Christian people who have traveled through these districts have been appalled at such revelations of ignorance and depravity.

These are the ones for which we would make the strongest appeal. You would not wonder that they are ignorant and degraded, that the faces of these women are pitifully sad and hopeless, could you understand how they are shut in from all the best things our bright world affords, and how wretchedly poor they are.

One main reason for their present condition is their absolute illiteracy. The average length of term for a school to be open in a mountain district is from six weeks to three months a year. The usual amount of school funds does not exceed $100 a year, and sometimes the school is closed for years in order that the funds may accumulate and a building be put up.

Crimes are covered by the mountains of five of the Southern States which would put to shame the dives of New York City. Whisky is distilled in abundance. Tobacco is in general use among men and women, and even little children. One painful fact is that of early marriages among the girls, very many marry between the ages of twelve and fifteen. It is needless to say that many of those united so early do not continue faithful. Consequently the country is full of children adrift, who are knocked about from one place to another.

The encouragements for Christian work in these regions, however, far outweigh the discouragements. These people speak our own language, and hence a missionary is ready to go to work the minute she arrives. There is no tedious waiting to see the fruits of labor: indeed, the rapid development of good in the character of a girl, for example, transplanted into a Christian boarding-school, is little short of miraculous. Amid all the deprivation and sin and misery, there is a pitiful longing for better things.

Our Parsonage and Home Mission Society has already taken two mountain schools near Asheville from which we will hear results later on. As our society is rapidly increasing in numbers and interest, shall we not rally about this great and needed work for Christ, establishing churches and industrial schools in these regions, and bringing these needy ones into fresh heart-to-heart contact with intelligent Christian humanity? Not the zeal for "our rights," but the zeal for others' wrongs is the sentiment that will draw a halo around the brow of every consecrated worker. These hungry-hearted and empty-handed human beings in our Southland need us. We must not look alone at their depravity nor their low and repelling immorality. We are inside the fold of Christ—they are outside; we are inside churches that feed our souls—they are outside; we are inside laws that protect our lives and our property—they are outside; we are inside homes that enfold us with tenderness and make high our aspirations—they are outside. Can we not see in these destitute human beings, shut out from all privileges of civilization and Christianity, their Savior and Brother and ours, and hear his words of appeal to us: "Behold, I stand at the door and knock!"

ARABEL W. ALEXANDER.

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FROM THE WORK.

Rev. C. T. Mudholland, Leocompte, La., Jan. 23: "I don't write often to the ADVOCATE. I am going to break my rule and write. The people of Lecompte have received us kindly, and are endeavoring to care for us. Like Paul, we are living 'in our own hired house.' The ladies have gone to work and are furnishing it nicely, for which we feel thankful. The congregations are good. We hope to do a good year's work for the Lord. We are beginning to feel at home among these people. May Lord bless them!"

Rev. W. T. Currie, P. C., Covington, La., Jan. 21: "I arrived at my work, Dec. 26; was met with a warm reception by the people of Covington. I have preached at all of my appointments, and congregations were good. The people are hungering and thirsting after righteousness. We have received three into the church. We contemplate building a church at Slidell. We are working and planning for a glorious revival. The outlook for such is good. God has said, 'Ask, and ye shall receive.' We are asking that mourners may be converted and believers sanctified. God's promises are sure. He has promised it, and we are standing on his promises. Pray for us."

Rev. P. H. Howse, P. C., Woodville, Miss., Jan. 16: "I reached my new work on Christmas Day. My family reached the parsonage on Dec. 27, 1894, about 7:30 P. M. We found a good warm fire when we reached there, which had been kept up since that morning, expecting our arrival by half-past two o'clock that evening; but wife missed the passenger train at Roxie in the morning, and had to wait for the evening train; hence she reached Centerville at 5 o'clock P. M., and we had to drive out nine miles. The people had given us up, and had all gone home except two of the brethren; but we found a great many nice things in the safe to eat, and there has been a nice breeze blowing ever since, which has brought in almost daily such things as are refreshing and substantial. I feel that I am among a good and appreciative people, and I appreciate them. I trust that God will enable us to work together this year congenially and successfully in the vineyard of his Son. I have met a number of my people, but not all of them. I have preached at three of my appointments to good and attentive congregations. May God bless the editor and his paper!"

Rev. M. J. Miller, North Wilkinson circuit, Natchez district, Mississippi Conference, Jan. 17: "We reached the parsonage Jan. 11, and have been kindly received by the people. They expected us on the tenth, and brought dinner to the parsonage for us. Well, as we did not get to enjoy that dinner, we accept the effort of the brethren and sisters to give us dinner in the parsonage our first day as a token of what will follow all the year. Thank you, brethren, for your kind thoughtfulness. The people are constantly giving us some token of their appreciation of us in the shape of hams, meal and molasses. May God abundantly bless each one that is contributing to the necessity of the pastor and family, and thus helping to bear the burdens that would otherwise be unbearable. I have only reached one appointment on the work, and, owing to the very cold day, we had a small turn out. We are hoping and praying for a great revival all over this country. And we feel that with one of the very best presiding elders (a revivalist in the true sense) in the Conference, and a number of noble workers in the district, with the scores of truly consecrated men and women as co-workers, that we may confidently expect a glorious year. And now, Mr. Editor, allow me in advance to say if you want to be in some old-time Methodist revivals just come over this Summer and help us some in our meetings. But enough for this time. Pray for us. May God bless you and the ADVOCATE!"

COUSHATTA, LA.

On Dec. 21 we reached this place, our appointed field of labor for this year. It cost us pain to part from our many dear friends at Jeanerette, for we had learned to love them not only for Christ's sake, but for their own great worth. The only unfaithfulness rests with the stewards, and the chairman of that body was prompt and true. The others did nothing in any way that the pastor ever heard of. But this remissness was amply atoned for by the Ladies' Aid Society. We have never known a truer band of Christian ladies. But for them we would have no church in Jeanerette. They truly did all they could, and that was a great deal. A long, long time will pass before we shall forget the beautiful group-picture formed by the bright faces of those who were at the depot at the parting hour. Our worthy successor, Bro. R. M. Blocker, was with them. God bless each one of that group, and many others who were not there! At the end of life's journey may each and all be ready to pass through the gate into the city.

It was a long, rather tronblesome and quite expensive trip, *via* Cheneyville, thence to Mansfield, over Texas and Pacific railway, where a night was pleasantly spent under the splendid roof of Mansfield College. We had never seen the venerable structure before. It crowns the summit of the highest hill in that too-much broken town. The president, Dr. McVay, met us at the depot and conducted us to a well-furnished and most comfortable room in the college. The Doctor's hospitality is "large and free," and pleasant indeed to partake of. We met a number of the bright young ladies who are there receiving a liberal, Christian education, preparatory to their life work. This institution belongs to the Methodist people in our State, and is worthy of a far more liberal patronage than it at present receives. Let every Methodist young lady in the State seeking an education go to Mansfield. It is a splendid place to study. It is twenty-five miles from Mansfield to this place, and the road is as rough as any in the State, I suppose. Up hill and down, is the way you go. Nor did we feel the expense of the trip till we quit the railway. If anybody doubts that railroads are good things let them travel a while by land. It took $17, and nearly a day, to travel the distance of 25 miles.

We reached the cozy little parsonage just about an hour earlier than was expected by our new-found friends. But the news soon spread through the town, and in a few minutes we were surrounded by a band of Christian ladies, each bearing a package which was deposited on the table in the dining-room. So at once we were made to feel at home. Already an ample supply of wood is in the yard; six fine Wyandotte chickens in the yard and a fine Jersey cow in the lot. So you see how easy it is for a preacher to move and get fixed up. We have two appointments on the charge. Have not yet preached at the one in the country, but are greatly pleased with the one in town. Our church is the leading one in town; the edifice is quite a nice one. The stewards hold a meeting this week. We have met most all of them, and are favorably impressed with them. They look like good men and generous. We expect to hold a meeting, beginning the fourth Sunday; the evangelist Morphis is to do the preaching. After the meeting we confidently expect to get rid of the saloon in the town and parish. Then we will have a nice town, with two churches and a splendid school.

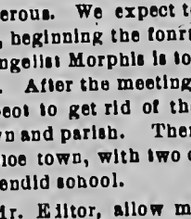
Mr. Editor, allow me thus early to express the wish to see you at our District Conference at Keatchie. Our presiding elder, J. L. P. Sheppard, has not been to see us yet; but is, we hear, moving off well with the work of this large district. An effort is being made to establish a district parsonage at Shreveport. This we regard as unfortunate, since it is so far from the center of the district. It occurs to us that Mansfield, for several reasons, would be the proper place for the presiding elder to reside. He would be very near the center of his district and might have an influence for good on the college. Those of my people who have expressed themselves would be glad if the district parsonage could be located at Mansfield. People here say you are giving the church a good, strong, healthy paper. We shall endeavor to get more of them to take it. It will surely do them great good. That God may bless you and the paper, and make you powerful for good in Louisiana and Mississippi this year, is the fervent prayer of

Your brother in Christ.

JAS E. RIDDLE.

Scrofula in the Neck

The following is from Mrs. J. W. Tillbrook, wife of the Mayor of McKeespert, Penn.:



Willie Tillbrook.

"My little boy Willie, now 6 years old, two years ago had a bunch under one ear which the doctor said was Scrofula. He finally lanced it and it discharged for some time. We then began giving Willie Hood's Sarsaparilla and he improved very rapidly until the sore healed up. Last winter it broke out again, followed by Erysipelas. We again gave him Hood's Sarsaparilla with excellent results and he has had no more trouble. His cure is due to

Hood's Sarsaparilla

He has never been very robust, but now seems healthy and daily growing stronger."

HOOD'S PILLS do not purge, pain or gripe, but act promptly, easily and efficiently. 25c.

FAIR FACES

Disfigured by Eruptions

ARE CURED BY

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"Some years ago, I was in a terrible condition with a humor, or eruption, which broke out all over my face and body. Seeing the testimony of others as to the efficacy of Ayer's Sarsaparilla in like cases, I concluded to give this medicine a trial, and the result was a thorough cure, no sign of the complaint making its appearance since. I have no hesitation in recommending Ayer's Sarsaparilla for any kind of skin disease."—J. W. DEAN, Moss Point, Miss.

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$525 Agent's profits per month. Will prove it or pay forfeit. New Articles just out. A $1.50 sample and terms free. Try us. CHIDESTER & SON, 28 Bond St., New York.

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I am now ready to Ship Eggs for Hatching from 15 varieties of Pure Bred Poultry at Reasonable Prices. Catalogue free. Stock for Sale. Write to J. M. GOSLIN, Ruston, La.

FREE A Valuable Book on Nervous Diseases to any address by the REV. E. KONIG, FORT WAYNE, IND.

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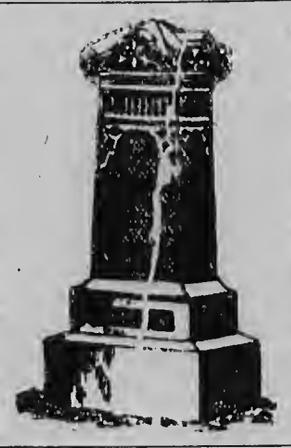

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Old, Aching, Abscessed Teeth, mere Shells and Roots of Teeth, are treated and Filled AT ONCE, and made serviceable for life by new crown process, WITHOUT PAIN.

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Harmless, speedy and effective in all its forms Cure guaranteed in every case, no matter how long you have used tobacco. Stop spitting your life away as others have done, and build up your nervous system and regain your health. The nicotine from the use of tobacco affects both heart, kidneys, lungs and brain, and will overcome you sooner or later. Testimonials furnished on application or with the medicine.

None genuine without my portrait as trade mark on every label. Price, $1.00. Ask your druggist for it or send orders to

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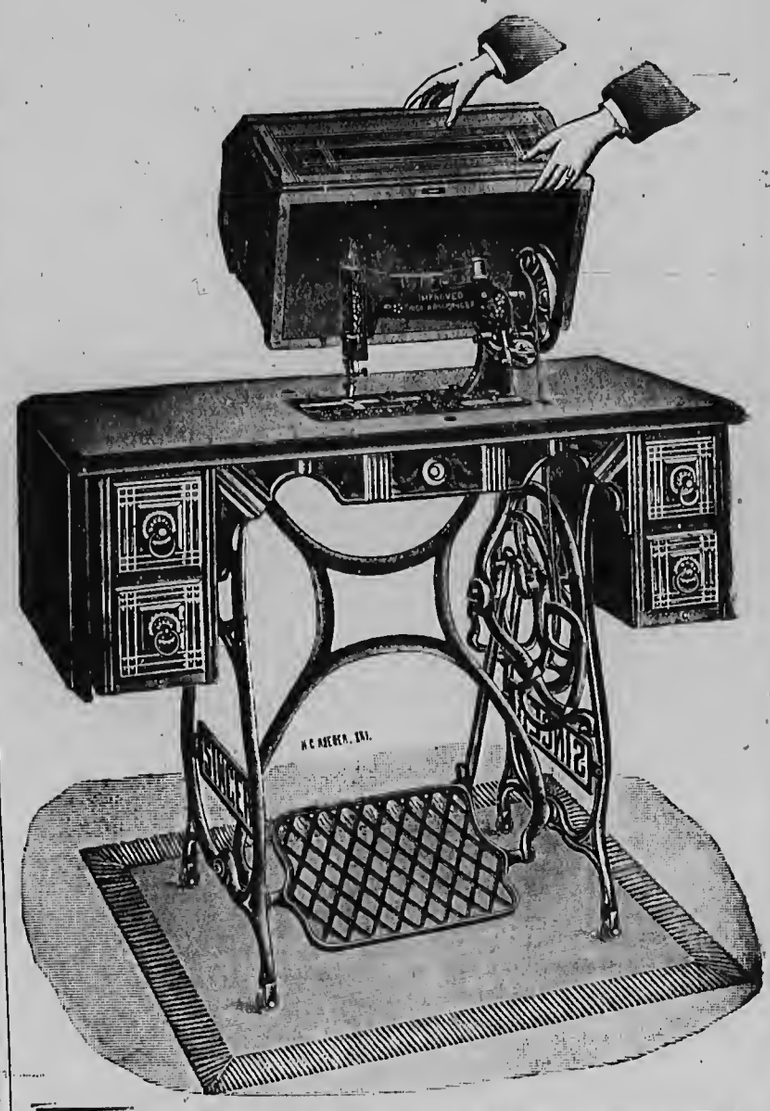

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A $40 Sewing Machine for $20, and the N. O. Advocate Thrown In!

This may seem surprising, but we mean what we say. The machine which we handle is "The Favorite High Arm Singer," the manufacturer's catalogue price of which is $40. Read the following description taken from the manufacturer's catalogue, and then read our offer.

"The Favorite Improved High Arm Singer Sewing Machine, as you will perceive, is very attractive in appearance, the cut being an exact representation. It is strongly constructed from the best grades of material produced, and its adjustment perfect; also combines simplicity, durability and workmanship of the highest order; and in point of finish, light-running and sewing qualities, is unsurpassed. In addition to the above-mentioned qualities, our Favorite Improved High Arm Singer has the latest, most useful and practical improvements, such as a perfect Self-Threading Cylinder Shuttle, positive Automatic Bobbin Winder, Self Setting Needle, Tension Liberator and Loose Pulley, and is without any exception the best machine ever produced for the money.

"The Favorite Improved High Arm Singer is the only Singer style machine using a Cylinder Shuttle. The bed of machine being sunk flush with table and nicely hinged so it can be turned backed to admit of oiling and cleaning under works without the least inconvenience.

"Automatic Bobbin Winder, used on the Favorite Improved High Arm Singer, is positive in its operation, and works to perfection, winding the thread on bobbin as evenly as thread is wound on a spool.

"Flat Tension Spring. Every lady who has used machines with coil tension spring, knows the value of having a machine with flat tension, 'same as used on the Favorite Improved High Arm Singer,' for the reason that when tension is once set it always remains the same and does not alter while machine is in operation, requiring operator to stop every little while and re-adjust same.

"The Cabinet Work is of the very latest design, made of the best quality of Oak or Walnut, as preferred. Unique and attractive in style, and elaborate in finish. The rich nickel-plated trimmings harmonize with the general handsome appearance of the machine.

"Furnished free with every machine are the following-named accessories: One Foot Hemmer, one Screw Driver, one Wrench, one Oil Can and Oil, one Gauge Screw, one extra Check Spring, one Package of Needles, five Bobbins and one Instruction Book.

"Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, one Fine Ruffler, one Set of Plate Hemmers, four different widths, up to seven-eighths of an inch; one Binder and one Thread Cutter.

"The Stand is among the handsomest in design. Finely japanned. Has large drive wheel."

This machine is manufactured by an old and reliable company, who guarantee the machine for ten years.

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1 ..	1 month,	.....	2 40	3 00
1 ..	3 months	.....	6 00	7 50
1 ..	6 ..	.....	10 00	12 50
1 ..	1 year,	.....	18 00	22 50
2 inches,	1 ..	.....	35 00	42 00
3 ..	1 ..	.....	50 00	60 00
4 ..	1 ..	.....	60 00	72 00
5 ..	1 ..	.....	75 00	90 00
6 ..	1 ..	.....	90 00	100 00

More than six inches, ordinary position, $15 per inch per annum. More than six inches, special position, $18 50 per inch per annum.

Thursday, January 31, 1895.

Debs' Sentence.

Eugene V. Debs, the leader of the American Railway Union strike last summer, has been sentenced by United States Circuit Judge Woods to imprisonment in the county jail for a period of six months. His associates will suffer a similar penalty, but reduced to one-half. The indictment in this case was not for violence, but for contempt of court in disobeying its order. It was brought to the notice of the federal court during the period of the strike that a conspiracy existed to hinder and interrupt interstate commerce and the carriage of mails upon the railroads centering in Chicago; upon which, Justices Woods and Grosscup issued an injunctive order to the defendants, which order they disregarded, continuing the strike and rendering necessary the resort to military force. For this contempt of court, and nothing else, they were sentenced. The significance of this decision lies in this—that a precedent has been established for the authority of the federal government in similar cases. Henceforth strike leaders can be enjoined to cease hindering railroad traffic; and if they disobey, they may, on conviction, be imprisoned for not merely six months, but for many years, the sentence being left to the judgment of the court.

A Sad Confession.

Archbishop Ireland makes this confession: "I have walked through the streets of our city and looked over the doors of business and banking houses for Catholic names, but I am sorry to say I found very few. But O, great God! what sorrow and bitterness came to my heart when I looked over the doors of our saloons and found on nearly all of them Catholic names." May those who agree with him in his church, on the total abstinence question, increase in number and influence.

When a fellow comes out vaporing and boasting that he is a through-and-through Methodist, and then turns loose with invectives generally upon church officials and organs, and makes "truly loyal" an epithet of contempt for those who have no fire brands to hurl, we can only believe that an imagined personal grievance has turned his head until "he knows not what spirit he is of."—Arkansas Methodist.

Defiling the Home.

It is manifest that if Christian parents do not exercise a sharp oversight of the books and papers read by their children, the most polluting publications may easily defile and then destroy their homes. Nor is it enough to keep out the bad. Good books and good papers must be brought into the home. Otherwise the education which all desire for their children may be turned into a curse. It were better that our children were too ignorant to read than that they should read to their corruption.

Are our preachers doing all they could to circulate pure books and papers? Are our preachers in the cities and towns, where the evils or bad prints are greatest, doing anything at all? We fear not.—Wesleyan Advocate.

We heartily commend the above to the careful consideration of all our readers. The conviction is growing upon us day by day, from what our eyes see and what our ears hear, that one of the deadliest foes with which the church of God has to contend at the present day is found in the literature that circulates in the homes of our people. The enemy is all the more dangerous because of his insidiousness. Oftentimes he does not come proclaiming himself the enemy of God and all good. On the contrary, he professes great reverence for things sacred. And yet he is all the while in the most artful manner sapping the very foundations of faith in the eternal verities of God's Word. A great deal of what passes for fine literature is simply sugar-coated infidelity. And along with this faith-destroying process there goes a revolution in ethical conceptions. Vice is made attractive and virtue hideous. The old, God-honored, hero-making ethical standards are held up to ridicule in a way that can not fail to be effective with young, impressible minds whose principles are not yet firmly fixed. All this satanic work, and much more that we have not time now to specify, is going on in Christian homes oftentimes without the knowledge of pater familias and mater familias. The younger members of the household invest in literature according to their own taste, and read *ad libitum*, while the father and mother know nothing and care less about its character. Here, unless we are greatly deceived, is one of the gravest problems that confronts the church of to-day.

The Methodist Review.

The Methodist Review, for January and February, has a hundred and thirty-eight pages of reading matter, exclusive of advertisements. The first article—A King of the Brambles, by Maurice Thompson—is, no doubt, good literature; we have not had time to read it. Rev. R. H. Mahon, D. D., makes a strong defense of the work of the Commission appointed by the General Conference of 1890 to revise those chapters of the Discipline which relate to trials and appeals. Dr. Paul Whitehead writes vigorously in vindication of the work done by the Committee of Seven appointed by the General Conference of 1894 to revise the work of the Commission. The Higher Criticism employs the scholarly pen of Prof. W. F. Tillett. Prof. J. S. Bisset has a thoughtful, well-written paper on "The Study of History and Political Science for Southern Youths." Other articles are: O. W. Holmes, by Prof. Baskerville; Old Japan, by J. C. Newton, D. D.; Christian Liberty and Church Organization, by E. L. T. Blake, D. D.; T. O. Summers, by the editor.

We have perused this number with more than ordinary interest. We are glad to learn that the Review is rapidly extending its circulation. Surely a great church with a membership of a million and a half ought to give such a publication sufficient patronage to make it self-sustaining.

At the End of Their Tether.

The anarchists in this city at last find themselves confronted by the United States government. A short time since some of the steamship companies doing business in this port employed a number of longshoremen at the rate of forty cents an hour. The wages of longshoremen has been for years fifty cents an hour. On learning of the employment of men at the reduced rate of forty cents, a number of the fifty-cent longshoremen banded themselves together, and with pistols and other weapons drove off the new employees. The ship owners appealed to the parish authorities for protection, but without avail. Thereupon the United States government was appealed to in the person of Judge Parlange, who immediately issued an order restraining the rioters from further participation in such lawlessness. As it is hardly probable that the anarchists feel themselves strong enough to contend with the United States army, it is supposed that they will now subside. The idea of using force to prevent free American citizens from doing manual labor for less wages than fifty cents an hour! It is high time that some people should be taught the A B C of citizenship.

A Few Figures.

The annual collection for foreign missions, for the quadrennium just closed, were, from all sources, as follows: 1890-91, $251 299.46; 1891-92, $304,-017.94; 1892-93, $338,971.94; 1893-94, $236,948.87. Total, $1,-139,914.85. A net increase over the preceding quadrennium of $225,535.90. The assessment for the quadrennium was $1,405,500. The amount realized from the regular collection under this assessment was less than $1,000,-000; the remainder of nearly $150,000 was raised as "specials."

The year 1891-92 shows an increase in regular collection of $30,000 over the preceding year; also a "special" of $41,000, most of which was pledged at the Fall Conferences and raised in the early part of the Conference year of 1892-93. The year 1892-93 shows an increase in regular collections of $907, and a special of $74,620. This "special" was pledged at the Conferences in the fall of '92, and collected in the early part of the following year. The year of 1893-94 shows a disastrous decline of $30,000 in the regular collection. The "special" also came down to the small figure of $18,000, but "specials" were not pressed as in the previous years. The assessment for the year 1894-95 is $350,000; appropriation, $235,000. There is a margin of $115 000. There is a debt that needs it. "During the past eight years interest occasioned by delayed collections has amounted to upwards of $25,-000."

The Methodist Episcopal Church.

From an article in the New York Independent by Bishop Hurst, concerning the operations of the Methodist Episcopal Church during the year 1894, we make the following extracts:

A steady advance during 1894 has been made. In missions there has been decided growth. Less than forty years ago our first missionary to India, the Rev. William Butler, landed in Calcutta. To-day there are four Annual Conferences in the Empire, and during 1894 the accessions in one of these alone—that of North India—amounts to 18 000.

Progress has been made in educational unification. A Senate exists, whose duty it is to report to the General Conference—the legislative body—and to classify our higher educational institutions, to secure unity in the curriculum throughout the church, and to see that no institution has the name of college which does not teach an adequately advanced curriculum.

The Board of Education has appropriated $67,000 for 1895, for the education of young people, chiefly those preparing for the ministry. This is in no sense a gift, but a loan, to be repaid at proper time with interest. The fund is chiefly raised by the children of the church on the second Sunday of June, which bears the name of "Children's Day." No benevolent interest of the church is making greater advance than this. In a brief time its income has doubled and it is constantly gaining new strength. During 1894 the Board aided 1,539 students, in a hundred different institutions of learning, to the amount of $70,000.

The question of fraternity between the Methodist Episcopal Church and the Methodist Episcopal Church, South, has assumed a new phase. The General Conference of the latter body, in May last, proposed measures looking toward federation in certain important directions. These can not be acted upon appropriately until the Methodist Episcopal General Conference of 1896; but the impression produced upon the two churches has been most favorable. As to organic unity, no steps have been proposed; but it is getting to be a universal belief that many minor differences can be removed, and that an increased community of interest can be recognized and developed. A cordial spirit of fraternity is in the air. The day of controversy as to historical antagonisms seems to be past. Both churches are looking forward to a common mission of work for the building up of the kingdom of Christ, and for better methods of laboring in common brotherhood. The old history, with its shadows, is setting; the new, with its steady and lasting sunlight, is now dawning.

The successive steps in the life of the Romish Church are succinctly pointed out thus by the Christian Irishman: "It is interesting to note the growth of the Roman Catholic Church to the state in which it now is. It claims to have been always the same, but history is against it. Once the Christian Church was pure, but the Roman branch drifted further away with each succeeding century from that original simplicity. Its successive steps in error and assumption were taken in the following order and at the following times: Invocation of the saints, 375 A. M.; the service in Latin, 600; Papal supremacy, 606; images and relics, 787; baptism of bells, 965; canonization of saints, 993; the celibacy of the priesthood, 1000; transubstantiation, 1000; sale of indulgences, 1095; use of beads in worship, 1090; the sacrifices of the mass, 1100; the confessional box, 1215; restriction of the Bible, 1546; purgatory, 1439; worship of Mary, 1563; seven sacraments, 1547; creed of Pope Pius IV., 1564; immaculate conception, 1854; papal infallibility, 1870." A handy reference table is that.

Some preachers are so confident of their own ability and merit that when others are preferred before them for important positions they feel sure the church is governed by rings.—Exchange.

BOOKS.

TOUCHING INCIDENTS AND REMARKABLE ANSWERS TO PRAYER. As related by John B Gough, Bishop Bowman, LL.D; Mrs. Mary Grant Cramer, James H. Potts, D. D.; Matthew Hale Smith, John Wesley, T. De Witt Talmage, D D.; George Muller, Bishop Simpson, D. D.; William Carvosso, John Knox, Martin Luther, D. L. Moody, A. B. Earle, D. D.; Charles G. Finney, S. A. Keene, D. D.; S I. Prime, D. D.; C. H. Spurgeon, D. D.; Mrs. Maggie Van Cott, B. Fay Mills, Edward Payson, D. D; George Fox, Mark Guy Pearce, H L. Hastlogs, and many others. By S. B. Shaw. Published by S. B. Shaw, Dutton, Mich., near Grand Rapids. 1895.

The above is the title of a book which lies upon our table by courtesy of the publishers. We have seen frequent notices of the work in various exchanges, but have not until recently had the privilege of perusing it. The expectations excited by complimentary press notices have been more than met. The reading of the work is a positive delight. The work is properly described by its title. Such an array of "remarkable answers to prayer" we have not found elsewhere, and "touching" is exactly the right word to describe many of them. This is a book which we can heartily commend to everybody. No preacher ought to be without it, and a copy of it would be a positive benediction in every household, Christian or unchristian. In order that our readers may get a taste of its delicious flavor we publish on our second page an extract from it. If anyone can read that incident with unmoistened eyes, he has our profoundest sympathy. Believing firmly that the circulation of this book will be an inspiration to good works, we have made arrangements with the publisher to handle it as a premium. Our premium offer will be found in another column.

DICTIONARY OF THE BIBLE. Teachers' Edition. By William Smith, LL.D. Revised and edited by Rev. F. N. and M. A. Peloubet, authors of "Select Notes on the International Lessons." Comprising its antiquities, biography, geography, natural history and literature with the latest researches and references to the Revised Version of the New Testament. Over eight hundred pages, with eight colored maps and four hundred and forty illustrations. Large 12 mo. Cloth; very unique binding in black and gold. Retail, $2 00; sheep, $3.00; half-morocco, gilt top, $3 50.

The above title is an accurate description of a publication by Porter and Coates, Philadelphia. The basis of this work is the great Bible Dictionary of Dr. William Smith, which is conceded to be one of the very best works of its class in existence. Smith's work, however, is too voluminous for general use. The publishers, believing that an abridged edition of Smith's great work would meet a felt want on the part of Sunday-school teachers and Bible students generally, engaged the well-known commentators, F. N. and M. A. Peloubet, to prepare such a work. The work of abridging has been admirably done. The matter left out is that which is not specially needed by the masses. The great body of the work is precisely as Dr. Smith left it. Valuable additions have been made embodying the results of modern research. We heartily commend it as a most valuable aid to Bible students. Those who desire to own the work can procure it of us on better terms than from the publishers themselves. See our premium offer on another page.

NOTES.

Belhaven College has an attendance of 115 pupils.

***

The postoffice this year of Rev. H. O. White, P. E., will be Opelousas, La.

***

The Legislature of South Carolina has passed a scientific temperance instruction law. This reduces the number of States without such a law to four.

***

Bishop Hurst expresses the opinion that the so-called liberal theology of Germany is on the wane, and that the tide of education is toward the evangelical standard.

***

A number of brethren are proving their love for the ADVOCATE by working diligently to extend its circulation—the best evidence in the world. May their tribe increase!

***

Don't fail to read our new premium offers—the Oxford Bible, the Smith-Peloubet Bible Dictionary, and Touching Incidents and Remarkable Answers to Prayer. They are the best we have ever made.

***

The annual sermon at the opening of the Spring term of Whitworth College will be preached by Rev. J. W. McLaurin, Feb. 3, at 11 A. M. The outlook for the new term is reported as decidedly encouraging.

***

The commencement sermon for Millsaps College will be preached by Bishop E. R. Hendrix, Sunday, June 9; and the annual address will be delivered by Chancellor Kirkland, of Vanderbilt University, Monday, June 10.

***

The Macon (Ga.) News announces that Rev. Alonzo Monk, D. D., pastor of Mulbery Street Church, in that city, will take his departure early in February for a three-months' trip to the Holy Land. There now. Who knows but that we might have seen Jerusalem had we remained in the pastorate. But there is no such fate in store for a man who is both editor and publisher of a great religious journal like the NEW ORLEANS ADVOCATE. Our best wishes accompany the Doctor on his journey.

Mr. F. W. Schroeder and Miss Rachel Ella Schroder were united in the bonds of matrimony at Moreau Street Church on Tuesday evening last, the pastor, Rev. J. M. Henry, officiating. May prosperity and happiness attend them through life!

***

The Wesleyan Advocate announces the death of Mrs. Lucy Smith at her home in Macon, Ga. Sister Smith was a daughter of Bishop J. S. Key. She was a very bright, attractive woman. Her death will be mourned by a large circle of friends. We sympathize deeply with the bereaved family. In her death we feel that we have lost a personal friend.

***

The world is improving. Mr. Richard Watson Gilder passed Christmas Day inspecting the lodging houses of New York City, as chairman of the Tenement House Commission. Replying to an interviewer, he said: "I have not found anything like the squalor and wretchedness which used to prevail when as a boy I visited the Five Points with my father"—who was a Methodist minister.

***

A large audience gathered at Parker Chapel, Sunday afternoon, to attend the memorial service in honor of Rev. J. D. Parker. Very appropriate and interesting addresses were made by Revs. R. H. Wynn, F. S. Parker, F. N. Parker and J. T. Sawyer. No man in New Orleans Methodism was more universally respected and beloved than was Rev. J. D. Parker, and no one gave more diligent attention to the work which his hands found to do for the furtherance of the Master's kingdom.

***

Readers of this paper will do well to see in another place our offer on the "Footsteps of the Man of Galilee." Dr. Palmore, of the St. Louis Christian Advocate, himself an Eastern traveler, acquainted with the scenes of the Holy Land, says he has paid fifty cents a piece for photographs much inferior to these pictures, sixteen of which, with the most intelligent and skillful description of what they represent, we offer subscribers of the ADVOCATE for ten cents, postage paid by us. One would wait long to get such a book at less price.

***

There is a great deal of random talking and writing about the relations between the church and "the masses." The common assertion that between the workingmen and the Christian Churches there is a wide gulf fixed often fails to be supported by facts. A writer in the Forum, lately, alleged that in Fall River, Mass., the churches simply and entirely neglected the masses. He was talking without any real knowledge, for a recent census shows that ninety-six per cent. of the population of Fall River reported themselves as affiliated with some of the churches of the place.—Exchange.

***

It is to be hoped that "Do-Without Week" will prove a season of refreshing from the presence of the Lord. If our people everywhere will observe the week as a season of earnest, fervent, importunate prayer, this will be the case. God will not fail to give unto those who ask according to his word. Then, if the giving is of the character indicated in the name, "Do-Without Week"—i. e., if it is a giving that represents real self-sacrifice—our depleted missionary treasury will be replenished, and each donor will have the right to expect the blessings of our heavenly Father to rest upon him.

***

Our Baptist brethren in this city are engaged in a line of work that is a little out of the usual order. They have established a sort of theological school for the benefit of country pastors who feel the need of help in this direction. The session lasts one month. Three lectures of an hour each are given each day. Rev. D. I. Purser, the originator of the movement, lectures on Pastoral Work. Systematic Theology is discussed by Rev. John H. Purser. Rev. Mr. Whitington lectures on Homiletics. Rev. D. I. Purser inaugurated a similar enterprise some years ago at Birmingham with great benefit to the denomination in that State.

***

On Saturday evening, Jan. 24, the corner-stone of the Y. M. C. A. building in this city was laid with appropriate ceremonies. The exercises were held in Washington Artillery Hall. The opening prayer was made by Rev. B. M. Palmer, D. D., pastor of First Presbyterian Church. Right Reverend Davis Sessums delivered an address which was ornate and interesting, and which surprised us by its broad catholicity. Then followed a very appropriate address, breathing just such a fraternal Christian spirit as we expected, from our old school-boy friend, Rev. D. I. Purser, D. D., pastor of Valence Street Baptist Church. The honor of placing the corner-stone was very properly conferred upon one of the princely laymen of New Orleans Methodism, Bro. J. H. Keller, through whose munificence in the donation of a $9 000 lot the erection of the building is primarily due. The building will cost $45,000, and will be a very handsome one.

Pastoral Address.

...e Preachers of Columbus District, North ...issippi Conference—

...ar Brethren: We have, through the ...t mercy of God, been permitted to ...e the labors of the past Conference ..., and to enter upon another year of ... and opportunity and blessing. ...ough in the evening twilight of the ...teenth century, we are yet in the ... dawn of the brightest and best ... the world ever saw. The signs of ... times are full of promise. The ...herhood of humanity is being rec... ...ized more and more, and the spirit ...the Christ-child is going out in prac... ...l beneficence as never before. The ...ions are getting closer to each ..., and the civilized world is lis... ...ng to propositions for the adjust... ...t of all national quarrels by a ...ceful arbitration. Vast wealth is ... accumulated in Christian na... ... The holders shall be willing "in ... day of his power." Ever and ... some money king opens heart ... hand in munificent offerings for ... uplift of humanity. More than ...y millions of dollars have been ...n in recent years for purposes of ...cation. The church already largely ...trols the higher education of our ...ured land. Latent forces, long ...ment, are being brought into ac... ...n for the furtherance of the gospel. ... children and youth of the church ... being organized and trained as work... ...for God and humanity. The Sun... ...-schools grow apace, while Chris... ...n Endeavorers, Epworth Leagners ... other young people's associations, ...ugh of recent growth, run up their ...bership almost into millions, and ...r their youthful blood into the ...bbing heart of the church, impart... ... a more ardent and vigorous life. ...other latent force lately brought ...o action is seen in the greater effi... ...ncy of woman's work. Said one of ...m, "Yes, this is woman's day." ...man is advancing rapidly to the ...eground, and is becoming a potent ...tor in great humanitarian and ...ristian enterprises. In a deeper and ...ader sense, than we have been ...ld in read, even in Genesis, she is ...ne to be a helpmeet to man. Great ...ral and social reforms are being ...jected, notably the temperance ...vement, which, under its modern ...se of prohibition, like a rising ...d, is coming to sweep away the ac... ...ed traffic in alcohol from our ...uthland; coming, like a white-...ged angel, to bless the hearts and ...mes of our Southland. There is not ...hisky saloon in Columbus district! ...ese all are signs of the times, ...peful and inspiring to a high de... ...e. Rays from a "glory-beaming ...," they tell us that the dayspring ...m on high hath visited us. It is a ...vilege to live in such a time. But ...t greater privilege to be co-labor... ...with one another, and with our ...ised Lord in his vineyard, under ...h favorable auspices.

...ear brethren of Columbus district, ...us appreciate our high calling, our ...rileges and opportunities, and, put... ...g forth all our strength, let us, by ...d's grace, make this the best year ... our ministry. To this end you ...ll indulge me in a few words of ex... ...rtation.

1. Let us be abundant in labors, and ...t us pray daily for each other, for ...d's blessing upon the preachers and ...eir work throughout the district.

2. Let us begin early to lay plans to ...sure, in full, all the collections or... ...red by the Conference.

3. Let us go beyond the stereotype ...unds of accustomed work. Visit ...ur people from house to house; or... ...nize prayer meetings, Epworth ...agues, Sunday-schools, Woman's ...ssionary and Parsonage and Home ...cieties; go into the by-paths; preach ...d work in out-of-the-way places.

4. It will be helpful to greatly ex... ...nd the circulation of our church pa... ...rs and other religious literature. ...w down the district with missionary ...flets, gospel tracts and good read... ...g. Let each pastor try to secure, ...least, five or ten new subscribers to ...e NEW ORLEANS ADVOCATE.

5. When your presiding elder comes ... his accustomed rounds, get all the ...p from him you can. "Work him ...r all he is worth." Appoint special ...rvices ahead for him, preaching, Sun... ...y-school talks, lectures on temper... ...nce and education. Don't let him ...end too much time at the preacher's ...tel," pleasant as it is. Some of ...ur people are glad to have him at ...eir houses, and always invite him. ...thers are backward about it, and seem ...ol to know how to invite him. Send ...our presiding elder out, or go with ...im, among your people. He would ...ke to visit them all at their homes. ...t ready for your quarterly meeting. ...ave your reports written out as re... ...ired by the Discipline. If practi... ...able, begin on Thursday or Friday in ...reparatory services. Magnify the ...ffice; not the man, the occasion; ...ake it one of uplift to your church, ...nd of spiritual benefit to your congre... ...ation.

Your brother and companion in ...he kingdom and patience of Jesus ...hrist, T. C. WIER, P. E.

Mission Outlook.

Rev. D. L. Anderson, Suchow: "'China is the most hopeful mission field of our church.' (Bishop C. B. Galloway.) We are not accustomed to hear such words, and they make us feel better. Old China will come to the front yet. But with three men about broken down, the question of workers is getting to be a serious matter here. Can't something be done for us? We want good men. . . . The war has not in the least affected us. It is dragging on slowly. No one can tell how it will turn out, but it must be for the furtherance of the gospel."

Rev. R. A. Parker, Song Kiang: "It is a source of great joy to preach the gospel to this people in their own tongue. . . . I realize more fully every day that we must sympathize with these people if we would lead them to Christ. . . . We regret that loss of health takes Bro. Hendry from us this year. He is a power among the Chinese. Can you not send some one to take his place? We need such men to form breastworks against the iniquities which overrun this empire. While there are some trials, the joys of missionary life are so great that the trials sink into utter insignificance. The best of all is, God is with us."

These words from the front demand heroic answer. What Bishop Galloway's eye saw in vision, let us realize by our gifts of men and money. Let us each one, preacher and layman alike, take for our motto during "Do-Without Week," "I have done all I can do." If we do, there will be no balances due on assessments, but a noble excess which will enable our Board of Missions to send 70 new men into the field. Brethren of Mississippi, let us do our full share of the work.

JOHN W. CHAMBERS, Conf. Sec.

A Pointer.

He started (improvidently) to his friend's wake,
Neglecting to take along PRESTON'S HEDAKE;
Next day was a time of the saddest surprise,
His head pained, he scarcely could see from his eyes.

The Increased Circulation of the Review.

In September the usual edition of the REVIEW was quickly exhausted, and it was found necessary to publish a second supply of TWO HUNDRED AND FIFTY copies. The first edition of the November number was slightly in excess of the two September issues combined; but again it was found necessary to supplement the edition with issues which aggregated FIVE HUNDRED. Of the current number for January - February, 1895, THREE THOUSAND copies are published, an increase of TWELVE HUNDRED copies over the first September issue, and an edition largely in excess of any previously published since the establishment of this REVIEW, if not unequaled in the history of REVIEW publications in the South. This is encouraging, but not satisfying. The Conference season is about over. Only the Florida and Baltimore Conferences remain to be visited. The REVIEW ought to have a circulation of FOUR THOUSAND copies, and to have it at once. The editor and publishers ask the liberty to call upon every subscriber to lend a helping hand. Will not every preacher call attention to the REVIEW from the pulpit on the Sunday most convenient to him during January or February? Will not every presiding elder take a copy to his Quarterly Conferences, and invite the attention of all our official laymen to THEIR Church REVIEW? Remember that a club of five subscribers, with $10, forwarded to Barbee & Smith, entitles the sender to his own copy for one year FREE. If any preacher has already paid for the REVIEW, he may forward $8, with his list of five names, and retain $2, thus easily securing his REVIEW for nothing. We hope to make the REVIEW for 1895 indispensable to all our preachers, and of the highest interest to all classes of readers. Some brethren have secured the five names without difficulty by a simple announcement from the pulpit or by reading the table of contents of a single number. Brethren, help! and put the REVIEW at once on the effective (self-sustaining) list.

To the Preachers in the Vicksburg District.

DEAR BRETHREN: I desire that you prepare and preach to all your congregations, as soon as you may, a sermon on the object and end of Christ's mission to the church. (Text, Col. i, 21 22.) Let our people thoroughly understand that we wish purity and loyalty in the church, not because the law of the church requires it; but that the law of the church calls for it, because the law of Christ demands it. This fact must be pressed upon the hearts and conscience of our people, if we would save them and ourselves.

Your servant, J. M. WEEME.

IRRITATION OF THE THROAT AND HOARSENESS are immediately relieved by "*Brown's Bronchial Troches.*" Have them always ready.

NOTICES.

Gloster, Miss., is my address. Brethren who expect to write me please make a note of this in Conference Minutes. B. S. RAYNER.

Gloster, Miss., Jan. 25, 1895.

The district stewards for Brandon district will please meet in the Methodist Church in Morton at 10 A. M., Feb. 15 1895. C. MCDONALD.

Forest, Miss., Jan. 24, 1895.

Our church and parsonage at this place (Bolivar, Miss.) was destroyed by fire last night (Jan. 26). Nothing saved; total loss, leaving preacher and family in very destitute circumstances.

JAS. L. BOWLING, P. C.,
Bolivar charge, North Miss. Conf.

I will gladly receive and receipt for any amounts contributed for the relief of Sister Little and her family. It should be unnecessary to say this; but for fear some one should misunderstand my silence, it may be best to announce. Yours truly,

H. M. ELLIS.

Port Gibson, Miss., Jan. 24 1895.

Sent with the Order.

The C. F. Risley Co., Wholesale Druggists, 62 Cortlandt St., New York, ordered a large supply of Drummond's Lightning Remedy for Rheumatism, and sent this with the order: "It is strange that your remedy is not more generally known, as its effects on rheumatism are simply marvelous—superior to any rheumatic medicine we have ever sold." This is high praise, but the remedy fully deserves it. If you have the rheumatism, send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will ship to your express address two large bottles—enough for a month's treatment. Agents wanted.

The World in the Church.

The above work by J. T. Sawyer, D. D., has received hearty commendation from many of the leading men of Southern Methodism, including several of our Bishops. It is an excellent work for preachers to circulate among their members. Sent postpaid on receipt of price. Barbee & Smith, Nashville, Tenn. Price, 25 cents.

Dr. Price's Cream Baking Powder
Worlds Fair Highest Medal and Diploma.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE GOLDEN CANDLESTICK.

(Exod. xxv, 31 33; Heb. ix, 2; Rev. i, 12; iv, 5.)

In the Jewish tabernacle, and subsequently in the temple at Jerusalem, the golden candlestick constituted a prominent implement. In a vision at Patmos St. John was shown seven golden candlesticks, and in the midst one like unto the Son of Man.

1. The golden candlestick typifies the church of God.

(1) The candlestick was an elevated structure for the facilitation of illumination. The church is commissioned to bring the Light of the World to the world.

(2) The Mosaic candlestick was of pure gold, very valuable. The membership of the church is composed of those who seek or who have received the washing of regeneration. Valuable, because it is instrumental in saving souls—souls more valuable than all things terrestrial.

(3) The candlestick (it was really a lamp with seven apertures for ignition), without extraneous infusion of oil, was of no practical value; but neither is the oil for purposes of illumination without the lamp. Then love and cherish the church—

"The church our blessed Redeemer bought
With his most precious blood."

2. Oil and ignition gave the candlestick its practical value. Thus true object and design is accomplished. The Holy Ghost is the sacred oil. Ignition, too, he secures. Where he is there is light, life and glory. The unction from the Holy One gives the church its beneficent influence.

(1) The Holy Ghost indited the Holy Scriptures. Holy men of God spoke as the Spirit gave them utterance.

(2) The Holy Ghost explains the Holy Scriptures. The Spirit searcheth all things, even the deep things of God.

(3) The Holy Ghost, as a light, reveals to the sinner his native darkness, leads to repentance.

(4) He converts the penitent. "The wind bloweth where it listeth, and thou hearest," etc.

(5) Bears testimony to the happy consummation of regeneration. "The Spirit beareth witness," etc.

(6) Enables us to pray. He it is who enables us to say, Abba—Father.

(7) He leads God's children into all truth.

"He leadeth me! O blessed thought!
O words with heavenly comfort fraught."

(8) He is the Comforter. Comforts in life's distresses and tragedies.

(9) Dwells in the believer and conforms everything in and relating to him unto himself. Where the Holy One is there is holiness.

For other notices see eighth page.

The Fearn Mission.

I report the following receipts on the amount necessary to send Rev. J. B. Fearn, M. D., as missionary to China, viz: Acknowledged previously, $336 50; Bishop Keener, $10; Miss Mabel Rivers, $1; Mrs. Jessie R. Jones, $1; Mrs. S. Eastland, $5; J. D. Ireland, $20; Parsonage and Home Missionary Society, Paulding, $5; Mrs. J. B. Anderson, $5; Mrs. M. K. Shelmire, $5; total, $388 50.

The amount subscribed to date is $841. When we get the balance of $159 subscribed, and all subscriptions paid, another earnest soul will be sent to teach the gospel to the people of the land of Sinim. "The King's business requires haste."

C. G. ANDREWS.

Vicksburg, Miss., Jan. 26, 1895.

RUDY'S PILE SUPPOSITORY

is guaranteed to cure Piles and Constipation or money refunded. 50 cents per box. Send two stamps for circular and Free Sample to MARTIN RUDY, Registered Pharmacist, Lancaster, Pa. NO POSTALS ANSWERED. For sale by all first-class druggists everywhere. I. L. Lyons & Co., Wholesale Agents, New Orleans, La.

Notice.

Will the preacher who wrote the ADVOCATE two or three years ago that he could cure stammering, please write to Dr. C. F. Carnes, Thomastown, Miss?

Secure a Position.

Wanted for office work, on salary, in every county, "young" lady or "young" gentleman. Experience not necessary. Country boys also accepted. Must deposit in bank cash $100 00. Address P. O. Box 433, Nashville, Tenn. (Mention this paper.)

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

HOW'S YOUR FIGURE?

Trim? Straight? Well-Developed? Then don't spoil it with ready-made clothes, cut to fit anybody; wear clothes that fit—that were made for you.

HOW'RE OUR FIGURES?

Suits - - -	$13.25
Pants - - -	$3.00
Topcoats - - (Fine Melton)	$10.25

Made to measure—to fit you perfectly; superior material, latest styles.

ADD OUR FIGURES TO YOUR FIGURE

And the result will delight you.

PLYMOUTH ROCK PANTS Company
OVERCOATS AND SUITS
313 ST. CHARLES ST.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,						$84,520,680
N. Y. Life,	"	"	"	"	"	40,684,163
Equitable,	"	"	"	"	"	40,117,610

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

It Does Make a Difference Where You Insure.

POST & BOWLES,

General Agents The Mutual Life Insurance Company of New York,
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CENTRAL BANGOR SLATE A SPECIALTY. Contracts Taken in All Southern States.
Send for Prices and Estimates.
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ON EASIEST TERMS.

JUNIUS HART,

1001-1003 Canal Street.

A Magnificent Premium Offer.

The Smith-Peloubet Dictionary of the Bible.

One of the Very Best Works of Its Class in Existence.

Read the Following Press Notices.

From The Christian at Work.

There is nothing of its kind equal to it. In many respects the abridgment is preferable to the original work, for its information is more readily available. The abridgment has been entirely in the direction of matter not specially helpful to teachers, while some subjects have been rearranged to make them clearer, and in some instances fuller and more definite information has been added. The dates at which persons lived, or when events took place, have been inserted, not because absolute reliance can be placed upon their accuracy, but in order to show the relative positions of each, and hence to give a clearer idea of the history and progress of events. The revision and editing by Revs. F. N. and M. A. Peloubet has been most admirably performed. Possibly there are teachers who can do without this dictionary, but even they will find themselves all the better equipped for their work with this invaluable aid in hand.

From the Evangelical Churchman, Toronto, Canada.

We give a hearty welcome to this volume, which we cordially recommend to Sunday-school teachers and Bible students. It contains in a compact form the most essential and helpful portions of the great Bible Dictionary of Dr. William Smith. Very substantial additions have been made, especially in the embodiment of the results of the recent explorations in Palestine and the East. The freshest and most reliable information is here given. Those who desire a cheap, compact and portable dictionary will find here just what they require.

From The Standard, Chicago.

We have the fruits of the latest researches here incorporated. The revision is a good-sized work of 818 pages, with illustrations and maps of the best description. The notes are not voluminous or exhaustive, but they are sufficiently so. All points that need a word of explanation or elucidation in the Bible are dwelt upon. The chronological tables are very full and are very carefully arranged, a harmony of the Gospels and an outline of the "Apostles and their History" being added. It is a beautiful book, the page clear and the type everything that could be asked for.

The book has over eight hundred pages, with eight colored maps and 440 illustrations. Price: Cloth, $2; Sheep, $3; Half Morocco, $3 50. We will send the work, postpaid, to any address on receipt of price. Subscribers to the NEW ORLEANS ADVOCATE, however, belong to a privileged class, who can get it on much better terms.

OUR OFFER.

Any person who is a subscriber to the ADVOCATE, and who will pay his subscription to June, '96, can have the work, cloth-bound, sent to him, postpaid, for $1 35, provided he has not had the benefit of any previous premium offer. Those who have had the benefit of a previous offer can avail themselves of this also by paying up to December, '96. Better still: Any subscriber who will pay his own subscription to June, '96, and send us two new subscribers at the regular rate—$2 per annum—will receive a copy of the work *free*. Moreover, we will send to each new subscriber thus secured, free of charge, a paper-bound copy of any book in "The Handy Volume Series," advertised in another column. This offer may last but a little while; therefore, don't delay. Address

REV. W. C. BLACK, 512 Camp St., New Orleans, La.

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THE ONLY LINE THAT

Is 33 miles shortest New Orleans to New York and Washington. 67 miles shortest to Birmingham. 90 miles shortest to Cincinnati.

That runs Solid Vestibuled trains, New Orleans to Meridian, Birmingham, Chattanooga and Cincinnati.

That carries through Sleepers to Knoxville, Bristol, Washington, Philadelphia and New York, over the shortest route and on Quick Schedules.

Special Attention paid to the Service between Local Points.

THE ONLY LINE THAT

Controls a Route, Shreveport to Cincinnati, all under one name and management.

That carries you Shreveport to Chattanooga, Knoxville, Bristol, Washington and New York with only one change of cars.

That runs through car from Shreveport to Atlanta (via Birmingham) without change. This car is attached at Meridian to Solid Vestibuled Train for Chattanooga and Cincinnati.

Choice of Routes to and from Texas and California, via Shreveport or via New Orleans.

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W. C. RINEARSON, GEN'L PASS'R AGT., CINCINNATI, O.

IT IS THE

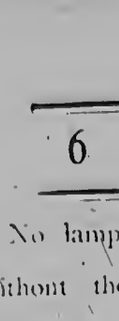
SUPERIOR SOUTHERN ROUTE.

No lamp is a good one without the right chimney. The "Index to Chimneys" free.

Write Geo A Macbeth Co. Pittsburgh, Pa. maker of "pearl glass" and "pearl top."

No excuse! You must try it.

Quina-Laroche



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BLANCARD'S IODIDE OF IRON. ALSO IN SYRUP. **PILLS.**

Specially recommended by the medical celebrities of the World for Scrofula, (Tumors, King's Evil), and the early stages of Consumption, Constitutional Weakness, Poorness of the Blood and for stimulating and preserving its regular course.

None Genuine unless signed "BLANCARD." E. Fougera & Co., N. Y. and all Druggists.

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Hundreds of men and women are now earning $100. every month canvassing for the world famous fast selling new book

Our Journey Around the World

By REV. FRANCIS E. CLARK, *President of the United Society of Christian Endeavor.* 220 beautiful engravings. ☞ *The King of all subscription books* and the best chance ever offered to agents. One sold 200 (in his own township) another, a lady, 58 in one Endeavor Society; another, 152 in 15 days—*all are making money.* 75d *thousand. Now is the time.* ☞ Distance no hindrance, for *We Pay Freight,* Give Credit, Premium Copies, Free Outfit, Extra Terms, and *Exclusive Territory.* Write at once for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

BURPEE'S BRIGHT RED BOOK

"Bright alike outside and inside." Mailed FREE on application. With each copy we will send (fint) a beautiful painting of New Sweet Peas until the 500,000 have all been called for. Send a postal to-day. W. Atlee Burpee & Co., Philada.

You Can Get Ferry's Seeds at your dealers as fresh and fertile as though you got them direct from Ferry's Seed Farms.

FERRY'S SEEDS

are known and planted everywhere, and are always the best. Ferry's Seed Annual for 1895 tells all about them,—Free. D. M. Ferry & Co. Detroit, Mich.

CONSUMPTION

To THE EDITOR—Please inform your readers that I have a positive remedy for this disease. By its timely use thousands of hopeless cases have been permanently cured. So certain am I of its power that I feel it my religious duty to send two bottles free to any having lung troubles or consumption if they will send me their express and P. O. address. T. A. Slocum, M. C., 183 Pearl St., New York.

Premium Guitars, Mandolins, Banjos & Violins

ONLY $5 FOR EITHER.

These instruments have received highest award for Tone, Finish and Material, and retail for $12.00, but in order to thoroughly introduce them in every locality, we will sell a limited number at above price. Simplified Instructor free with every instrument when cash accompanies order. Also agent C. O. D. with privilege of examining. THE MUSICAL GUIDE PUB. CO., Cincinnati, O. Largest Manufrs in the U. S. Illustrated Catalogue for 2c. stamp.

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PUREST BELL METAL, (COPPER AND TIN.) Send for Price and Catalogue. McSHANE BELL FOUNDRY, BALTIMORE, MD.

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Steel Alloy Church and School Bells. ☞ Send for Catalogue. C. S. BELL & CO., Hillsboro, O.

1895.

MATTING, MATTING, MATTING.

Having just received SEVERAL CARLOADS OF MATTING, we are offering grades from the LOWEST to the HIGHEST at PRICES which will induce all who look them over to purchase.

WALL PAPER,

SHADES,

Rugs and Upholstery

Heath, Schwartz & Co.,

LIMITED,

518 and 520 CAMP ST.

Telephone 139.

HOME CIRCLE.

BE KIND TO FATHER.

My boy, be kind to father,
For he's been kind to you;
He's sought to lead you safely
Your life's brief pathway through;
He's cared for you and loved you,
He's tried to save you pain,
And given kindly counsel—
I hope not all in vain.

He wants to see you happy,
He wants you to be true;
His hopes and pride are centered,
Believe it, boy, in you.
How much of joy and comfort
Is in your power to give
This faithful, loving father,
If rightfully you live.

Be manly, true, and honest
In everything that's done,
And show him that his counsel
Is treasured by his son;
Be kind when old age sprinkles
His snowflakes in his hair,
And make his last days happy,
With loving words and care.

—Selected.

Irritants in the Home Life.

BY SUSAN TEALL PERRY.

If anyone should tell us that we do not love our dear ones in the home circle, how very indignant we would be! How quickly we would show our resentment in the answer we would make to such a charge! And yet in what different ways we oftentimes disturb the peace of our dear ones, and speak sharp words which hurt like sword thrusts! How often we are thoughtless of their comfort, or jealous of them because of their preferred honors and belongings! And how unfair we are many times in our estimates of those who are nearer and dearer to us than all the world besides! That we do love them truly, tenderly, is proved when illness overtakes them, and we fear that the family circle may be broken. How unselfish we are then; how tearfully we ask their forgiveness for all the unkind acts and words we have done and said! And when the dear ones have been removed from the home, how we long to have them come back home again, that we may show them how very dear they were to us! And then our regrets are, not that we sometimes were good and kind to them, and studied their comfort and pleasure, but that we did not do always those things which made for their peace and happiness.

Some parents allow one child to be the oracle of the rest of the children. Unconsciously that child who may be cleverer than the rest, perhaps, gets into a habit of having his or her own way, and grows to think that way is the only way that should be followed. One mother excused herself for this indulgence because, "You know, that if Mary does not have her own way, it is so disagreeable for all the rest of us." Whether Mary is the more clever or not, the spirit of self-conceit and self-aggrandizement is in her to such a degree fostered that as she grows up she will consider her own opinions and judgments of things so much wiser and better than other people that she will become an offense.

Not long ago a child in the writer's hearing asked the meaning of a word. "The idea that you don't know the meaning of that word!" exclaimed the eldest sister in a tone of derision. Then the brother looked up from the book he was reading to add: "What a stupid child you must be not to know what such a simple word as that means!" The little questioner quailed beneath the disgust of her elders, and timidly tried to justify her ignorance by saying that she never heard the word before. Then a peal of laughter resounded about the room, as one after another expressed surprise at the questioner's unpardonable ignorance.

The dear little child will hardly get courage to ask information of her more learned brothers and sisters again, and being a sensitive little one, she is oppressed with her inferiority, and her tender heart aches that she is not so clever as the others. If we should tell those older brothers and sisters that they do not love this little one, they would rise in indignation. But that child's opinions, statements and conclusions are invariably treated as being wholly unworthy of notice. A child who suffers from timidity is the very one that should be encouraged to express herself and ask information regarding subjects unfamiliar; but instead of that she is overawed, and withdraws within herself, and feels that she has not the talent of judging for herself. Consequently, she loses the identity she should foster. Every child should be taught to respect the opinion and individualities of its brothers and sisters. Fairness in family training is a characteristic which should be cultivated as one of the essentials of good discipline.

James Russell Lowell says that the three hardest words in the English language to say are these: "I was wrong." If by force of self-discipline we could make these words the easiest to say when we know justice demands them, how peaceful and happy would be our dear home life with one another! "Ah," said Dean Stanley, "how easy it is to fix our attention only on the weak points of those who dwell with us, to magnify them, to irritate them, to aggravate them, and by so doing make the burden of life unendurable, and thus destroy our own and others' peace and happiness!" Watch out, dear friends, that none of those irritants get into our home circles.—New York Evangelist.

The Folly of Overwork

"Some of us do too much sewing," writes Margarat Sangster. "Why spend so much time, for instance, in refashioning clothes that are in order and nice, simply because they are not precisely in the latest mode? A tired little woman showed me the other day a gown which it had taken her a steady week, with two late night sittings and a fierce attack of headache, to change. Sew we must and sew we will, my sisters; but don't let us expend too much time and effort on the endeavor to be always up to date in our dress. Why not be independent enough to adopt our own style, to a certain extent.

"We might be less tired if we learned not to feel in haste. People talk of being wearied by worry. Hurry wears upon one quite as much as her twin fiend, worry, and both are task-mistresses carrying whips. To worry and to hurry are to grow old in youth, to lose the sense of the elastic nerve and the buoyant spirit. If we can shut the door on these demons, we shall be less tired by far than if we give them entrance. Fretting over the inevitable distresses and annoyances of our situation has much to do with tiring us. Fretting seldom does any good. It frequently does harm. Foreboding is as idle and as surely fraught with evil."—Christian Herald.

A Word to the Boys.

If we are to have drunkards in the future, some of them are to come from the boys to whom I am now writing, and I ask you if you want to become one of them? No, of course you do not!

Well, I have a plan that is just as sure to save you from such a fate as the sun is to rise to-morrow. *Never touch liquor in any form.* That is the plan, and it is not only worth knowing, but it is worth putting into practice.

I know you don't drink now, and it seems to you as if you never would. But your temptation will come, and it will probably come in this way. You will find yourself some time with a number of companions, and they will have a bottle of wine on the table. They will drink and offer it to you. They will regard it as a manly practice, and very likely they will look upon you as a milk-sop if you don't indulge with them. Then what will you do? Will you say, "No, no! none of that stuff for me?" Or will you take the glass, with your common sense protesting and your conscience making the whole draught bitter, and a feeling that you have damaged yourself, and then go off with a hot head and skulking soul that at once begins to make apologies for itself, and will keep doing so during all its life! Boys, do not become drunkards.—Dr. Holland.

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40 YEARS THE STANDARD.

Tribute to a Mother.

Children, look in those eyes, listen to that dear voice, notice the feeling of even a single touch bestowed upon you by that hand! Make much of it while yet you have that most precious of all good gifts, a loving mother. Read the unfathomable love of those eyes; the kind anxiety of that tone and look, however slight your pain. In after-life you may have friends; but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh in the struggles with the hard, unearing world, for the sweet, deep security I felt when, of an evening, nestling in her bosom, I listened to some quiet tale suitable to my age, read in her untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep; never her kiss of peace at night. Years have passed away since we laid her beside my father in the old churchyard; yet still her voice whispers from the grave, and her eye watches over me, as I visit spots long since hallowed to the memory of my mother.—Lord Macaulay.

Home at Dark.

Too much discipline possibly there was in the old Puritan upbringing of children; too little of it there certainly is in many modern households. Whoever has occasion to be out of doors in the evening, in most residence quarters of our town, is made painfully aware that too many children are outside their homes when they ought to be in their beds. Often these children are girls just at the entrance of womanhood, more often boys of twelve to fifteen years. An expert has expressed the opinion that if the police had power to keep children off the streets after dark it would diminish vice and crime by one-half. Might not our pastors add to their usefulness by specifically and pointedly admonishing parents on this subject, if they are not now doing it? In some towns the evil is a large one.—Messenger.

Do Not Scold.

For the sake of your children do not scold. It is a great misfortune to have children reared in the presence and under the influence of a scold. The effect of the everlasting complaining and fault-finding of such persons is to make the young who bear it unamiable, malicious and callous-hearted, and they often learn to take pleasure in doing the very things for which they receive tongue-lashings. As they are always getting the blame of wrong doing, whether they do it or not, they think they might as well do wrong as right. They lose all ambition to strive for the favorable opinion of a fault finder, since they see they always strive in vain. Thus a scold is not only a nuisance, but a destroyer of the morals of children.—Selected.

The Secret of Success.

The elder D'Israeli said that the secret of all success consists in being master of your subject, such mastery being gained by continued application.

Some years ago there was living in a certain town a boy named Thomas. In his studies he had to work hard, but he never left a lesson unmastered.

If he had not been able to finish a task with his class, he would, when the time came to recite, frankly acknowledge that he knew nothing of *that* lesson, not having yet perfected the previous one. This habit of continuing at one thing until he had mastered it followed him through life, and he became the redoubtable Stonewall Jackson, noted for his perseverance under difficulties.

The Boys.

At ten years of age a boy thinks his father knows a great deal; at fifteen he knows as much as his father; at twenty he knows twice as much; at thirty he is willing to take his advice; at forty he begins to think his father knows something, after all; at fifty he begins to seek his advice, and at sixty—after his father is dead—he thinks he was the smartest man that ever lived.—Atchison Globe.

I know somebody who can never let a mistake pass uncorrected. He somehow seems to think our blood would be upon his head if we believed we started out for a walk at half-past three, when he could prove to us it was only twenty-seven minutes past.

HYGIENE.

Apples for Sedentary People.

The remedial use of apples is worthy of notice. Chemically, the apple is composed of vegetable fibre, albumen, sugar, gum, chlorophyl, malic acid, gallic acid, lime and much water. Furthermore, the German analysts say that the apple contains a larger percentage of phosphorus than any other fruit or vegetable. The phosphorus is admirably adapted for renewing the essential nervous matter—lecithin—of the brain and spinal cord. It is, perhaps, for the same reason, rudely understood, that old Scandinavian traditions represent the apple as the food of the gods, who, when they felt themselves to be growing feeble and infirm, resorted to this fruit, renewing their powers of mind and body. Also the acids of the apple are of singular use for men of sedentary habits, whose livers are sluggish in action, those acids serving to eliminate from the body noxious matters, which, if retained, would make the brain heavy and dull, or bring about jaundice or skin eruptions and other allied troubles. Some such experience must have led to the custom of taking apple-sauce with roast pork, rich goose and other like dishes. The malic acid of ripe apples, either raw or cooked, will neutralize any excess of chalky matter engendered by eating too much meat. It is also the fact that such ripe fruits as the apple, the pear and the plum, when taken ripe and without sugar, diminish acidity in the stomach, rather than provoke it. Their vegetable sauces and juices are converted into alkaline carbonates, by the chemical action of stomach juices which tend to counteract acidity.

Pure Air in Sleeping-Rooms.

Notwithstanding the fact that the gospel of fresh air has been preached unremittingly for the last few years, and that every intelligent person understands the beneficial effects of oxygen and the equally injurious qualities of the impure air which is breathed out of the lungs in a confined space, there still remains an unaccountable prejudice against letting in the outer air in cold weather. In many houses, except when the beds are aired or the floors swept, the windows are really never opened, the one airing being deemed sufficient if the temperature is below freezing. Very few people comparatively would dream of leaving their window open at night, although it is a practice that has been recommended by physicians over and over again, and it is a known fact that fresh air in a bed-room even on the coldest night is not harmful, but healthy.

"Instead of colds coming from atmospheric changes, as people generally suppose," says a noted physician, "they generally originate, in my opinion, by breathing impure air. Ninety-nine per cent. of what are termed colds are nothing more nor less than the poisoning of the mucous membrane by bad air."—Ex.

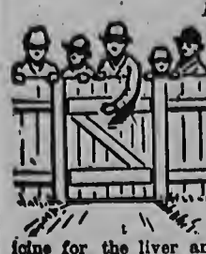
THE CUISINE.

CONDUCTED BY L. A. B.

EGGLESS PLUM PUDDING.—One large cupful of bread crums, one cupful each of suet, chopped fine, or butter, molasses, raisins and sweet milk, one tablespoonful of soda, one teaspoonful each of salt, cloves and cinnamon, and two cupfuls of flour. Steam two and one-half hours.—Selected.

TOMATO OMELET.—Beat well three eggs, a pinch of salt and a teaspoon of flour or a teaspoon of cornstarch. Add two-thirds of a cup of strained canned tomatoes. Stir well and pour into a well-buttered spider. Cover with a tin cover and set a hot griddle on this. Place where it will brown, but not burn. When the mixture has thickened, slip a pancake-turner under it, fold over, slip on a hot platter and serve at once.—Selected.

ROLLS.—One and a half pints of new milk, one cupful of hop yeast, half a teaspoonful of salt, and flour to form a dough which must be covered and left to rise over night. In the morning add the whites of two eggs well beaten, half a cupful of butter, and flour enough for kneading. Knead the dough briskly for ten minutes, roll out to the thickness of half an inch, cut in four-inch squares, brush the tops with sweet milk, and fold over cornerwise; place them close together in buttered pans and set in a warm place until light, then bake in a quick oven.—Exchange.



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To the Treasurers.

...s the fiscal year draws to its close a ...rd to the treasurers of auxiliaries ...y not be inappropriate. Have you ...e your utmost to collect all delin... ...ent dues and contingent fund for the ...ar? This does not mean, Have you ...led the roll at the regular monthly ...elling and received the dues of the ...all proportion of the membership ...o were present, leaving the others ...thout reminder? but, Have you ...ked over your roll in private to find ...o was owing the society, and what ...ount? Have you spoken to those ...o owe as you have met them, or ...e hunting them in their homes, ...t you might obtain the amount due? ...this must be included when we say ...have done our utmost. Some of ...ese amounts seem too small to ex... ...nd so much time and strength in ...llecting them; but think what an in... ...ere we would see in our treasury ...re all these little amounts collected. ...is also very important that the ...dges made at the recent annual ...etings be fulfilled.

...e, of the North Mississippi Con...ence, enjoy this year the rare privi... ...of sending out our own mission... ..., Miss Viola Blackburn, of Holly ...rings. She has been for two years ...training for her work in the Scarritt ...ble and Training-school, and is now ...ol ready to be accepted by the ...man's Board and be appointed to ...field of labor. This fact should ...ke the pledge-money of unusual in...est to us, and we should use every ...ans in our power not only to redeem ...pledges, but to make a liberal ...nk-offering above the amount ...dged. I would also remind the ...rth Mississippi Conference society ...here that this pledge includes only ...ll auxiliaries, as the children's ...dge goes to Miss Barnes' special ...d for the Little Worker; so any ...th auxiliary that fails to meet its ...dge may cause serious delay in our ...k.

...rs. Trueheart, in her last letter to ...ference corresponding secretaries, ...: "We start upon the new year ...h a depleted treasury, but with ...ng faith that our beloved workers ...l see to it that no paralyzing debt ...threatens the Woman's Board."

...e would remind treasurers and ...illaries that the ease attendant ...n the much-talked-of surplus can ...ed no longer, as the surplus is ...idedly a thing of the past, and we ...to redouble our energies, that we ...not cripple our work or incur ...t. I would urge auxiliary treasu... ...to let neither timidity or fancied ...of time prevent the fullest dis...ge of the duties of their office, but, ...roughly understanding the great ...of means for the carrying on of ...Lord's work, to bestir themselves ...collect every cent possible before ...year closes.

An Experience Party.

...the end of the fiscal year draws ...some may be casting about for a ...to increase the final offerings or ...h raising the pledge-money. Hav... ...seen the above-named party tried ...h good results, I give this explana... ...of it. About a month or six weeks ...ore the time you desire to have the ...rty distribute to every man, woman ...d child who will take one small ...de, on which must be printed some...ing like the following: "I, —— ——, ...mise to make by my own exertions ...less than the sum of one dollar for ...sions, to be paid at the Experience ...rty (giving place and date)." Dur... ...the same week in which these are ...tributed publish in your town paper ...explanation of the party. Several ...ngs must be made plain: first, the ...ney must be earned, and, second, on ...night of the party each one must ...how the money was earned in verse. ...ery week before the party there ...uld be some notice in the paper ...ping the public reminded of it, and ...the paper of the week immediately ...ceding the party there should be a ...inder as to time and place, and an ...nouncement that those who had not ...en a card and earned a dollar, and ...re not thereon entitled to entrance, ...uld be admitted for a small sum—..., 25 cents. The ladies of the Mis...nary Society should furnish some ...ht refreshments to be served to all ...ests, and the trustees should arrange ...good music and some recitations or ...dings. These, with the original ...es, can not fail to make an elegant ...tertainment. Those who undertake ...e will be surprised to find how many ...d how ingenious will be the schemes ...money making, and how many in ...om the poetic element seemed en...ely lacking, inspired by the occa..., will venture to make rhymes.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

McCLENDON—JAMES McCLENDON was born of Christian parents in the State of Georgia, Jan. 31, 1816, and departed this life near Lisbon, La., Oct. 24, 1894, aged seventy-eight years eight months and twenty-three days. He was the eldest of fourteen children—nine sons and five daughters—four of whom are now living—three sisters and his youngest brother, the Rev. Thomas H. McClendon, of the Louisiana Conference.

Bro. McClendon was converted and joined the M. E. Church, South, in his youth. He was united in marriage to Miss Louisa A. C. Tait, in Heard county, Ga., Dec. 11, 1838. She, too, joined the M. E. Church in early life, and together they began the warfare of life as soldiers for Christ in their young and vigorous days. They moved to Claiborne parish, La., and settled near Lisbon in 1848, where they lived prosperous and happy together through a long and useful life. To them were born twelve children—seven sons and five daughters. Five of their children and the mother preceded the father to the glory land. His sons—Enos H. and Rohl. F.—still reside in this parish; the former a prominent lawyer at Homer, La., the latter a successful farmer in the neighborhood of Lisbon. His daughters all married Christian gentlemen, and are blessed in this world's goods. Thus the Lord cares for them and "withholds no good thing from them that walk uprightly."

Bro. McClendon was a modest man. "Swift to hear, slow to speak, slow to wrath." He was reserved in manners, gentle and unassuming in character, faithful and true to the cause of right. He was a devoted husband and affectionate father. As a citizen he was highly respected and honored; his counsel and advice were appreciated by all. As a Christian he was the leader in our church, and always ready to work and testify for Jesus. When he settled at Lisbon in 1848, there was no church organization in the community, and in the early part of 1849 he, with a few others, soon organized the Lisbon Church with a membership of seventeen, all of whom except one (Thos. B. Wafer, of Blenville parish) have crossed over the river. Bro. McClendon was an active and efficient layman, often holding two offices in the church at the same time. In the early history of the Lisbon Church he was the main steward and class leader, and always prided in punctuality and correctness in his dealings with the church. He kept a complete list of the church membership from its foundation, and when in later years we were required to make up a church register Bro. McClendon brought forth his little old class books, and from them we made out (so the presiding elder said) the most complete church register in the district. No one will miss him more in church work than this writer, having been our special friend and co-laborer in the Sunday-school, always there on time and ready to "do with his might."

To his brother, sisters, children, relatives and many friends bereft, I would admonish not to weep because of his departure, but let the remembrance of his long, devoted life to Christ inspire us with renewed courage to "fight the good fight of faith, laying up in store for themselves a good foundation against the time to come, that [we] may lay hold on eternal life."

His friend, J. W. DAWSON.

THOMPSON—Little ANER, son of Baxter L. and Katie A. Thompson, was born Oct. 9, 1888, and died Nov. 7, 1894 after suffering for two weeks.

He was beautiful, sweet and good, and was beloved by all who knew him, as was betokened by the tear stained faces at his burial. We think God takes the fairest, purest buds to blossom in the garden of Paradise. We know he loved little Aber, as he had such an affectionate disposition. May God help us to be resigned to his will, and be able to say with John "The Lord gaveth, and the Lord hath taken away; blessed be the name of the Lord."

No more on earth shall mama and papa behold that loving little face, that carried sunshine wherever it went, nor hear that soft, sweet voice, far sweeter to them than any music; but may we not live in hope of seeing his shining face, and hearing his sweet voice singing around God's throne? MAMA.

TRAHAN—Sister EVALINE TRAHAN was born in Vermilion parish, La., Sept. 29, 1820; was married to Etol Trahan, Dec. 23, 1835, and died at her home, Dec. 25, 1894. She was married fifty-nine years and two days. This union was blessed with eleven sons and five daughters.

Sister Trahan had been a member of the M. E. Church, South, for a quarter of a century, in which she consistently lived, faithfully wrought and triumphantly died. She had been blind for a number of years, and a great sufferer; but this temporal blindness could not dim her spiritual skies. Five days before her death, at her request, I administered the Lord's Supper to her and her husband and children as they knelt around her bed. Our tears were stirred as we beheld that scene. Her last hours were in great peace, and early on the morning of the anniversary of our Savior's birth she went up to heaven. May her husband and children meet her there! J. J. KELLY.

MAYFIELD—ELIJAH J. MAYFIELD died in New Orleans, Jan. 7, aged seventy-five years.

Bro. Mayfield was a member of the M. E. Church over fifty years. He loved to read his Bible. He loved to talk of the wondrous love of God. He leaves a wife and several children to mourn for him. We sympathize with the bereaved. Weep not for departed loved ones.

W. T. CURRIE, P. C.

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SPECIMEN OF TYPE.

46 *Jacob sendeth Benjamin.* GENESIS, 43. *Joseph entertaineth his brethren.*

CHAPTER XLIII.

Jacob unwillingly sendeth Benjamin. 16 Joseph entertaineth his brethren. 26 His joy at seeing Benjamin.

Before CHRIST 1707

AND the famine was sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

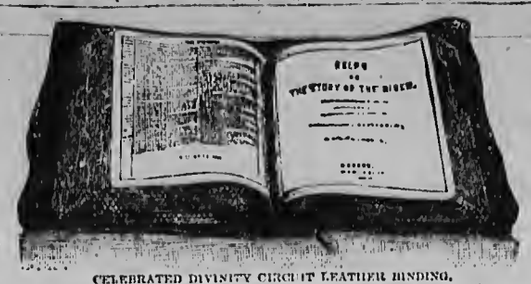
3 And Judah spake unto him, saying,

Before CHRIST 1707

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house;



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16 Harmony of the Gospels.
17 Our Lord's Miracles.
18 Our Lord's Parables.
19 Names, Titles and Offices of Christ.
20 Prophecies relating to Christ.
21 Recorded Appearances of Christ after His Resurrection.
22 Family of the Herods.
23 Chronology of the Acts and Epistles.
24 Paul's Missionary Journeys.
25 Paul's Voyage to Rome.
26 Special Prayers in the New Testament.
27 Passages from the Old Testament quoted in the New Testament.
28 References in the Old Testament not being exact Quotations.
29 References in the New Testament to Incidents recorded in the Old Testament.

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37 Birds found in Palestine.
38 Reptiles of the Bible.
39 Aquatic Animals of the Bible.
40 Insects of the Bible.
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QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FIRST ROUND.

New Iberia	Feb.	3
Teche circuit, at St Martinsville		5
Grand Chenieres, at Leesburg		9, 10
Lake Arthur, at Lake Arthur		14
Prudhomme at Roberts ave		16, 17
French Mission—Cane Island		20

H C. WHITE, P. E.

ARCADIA DIST.—FIRST ROUND.

Ringgold, at Andrew's Chapel	Feb.	2, 3
Bienville, at Mill Creek		9, 10
Lisbon at Lisbon		16, 17
Summerfield at Harmony		23, 24
Vienna, at Vienna	Mar.	2, 3
Ruston, at Ruston		9, 10
Vernon, at Oak Ridge		16, 17
Gansville at Gansville		23, 24
Homer, at Homer		30, 31
Arcadia, at Arcadia	Apr.	6, 7

The district stewards' meeting will be held in the church at Arcadia, Thursday, Jan 31, at 10:30 A M.

J. D. HARPER, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Gross Tete, at Colton	Feb.	2, 3
East Baton Rouge, at Deer Ford		9, 10
Zachrie at Zachrie		10, 11
Live Oak, at Friendship		16, 17
Port Vincent at Huff's		21
Ponchetoula, at Wesley		23, 24
Franklinton, at Fisher's	Mar.	2, 3
Amite City, at Roseland		9, 10
St Helena, at Greensburg		16 17
Pine Grove, at Pikin's		17, 18
East Feliciana, at Oak Grove		23, 24

P. A. JOHNSTON, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Wesley, at Davis Springs	Feb.	2, 3
Coushatta at Coushatta		5
Natchitoches, at Natchitoches		9, 10
Grand Cane, at Stone Wall		16, 17
Pleasant Hill at Marthaville		19
DeSoto Mission		21
DeSoto circuit, at Bethel		23, 24
Fort Jessup, at Fort Jessup	Mar.	2, 3
Many, at Prospect		9, 10
North Bossier, at Mount Pleasant		16, 17
Anacoco and S. Vernon, at Holly G		23, 24

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Pineville, at P	Feb.	2, 3
Boyce, at Boyce		9, 10
Spring Creek, at Fellowship		16, 17
Dry Creek, at Spring Hill		23, 24
Glenmora	Mar.	2, 3
Atlanta at A		9, 10
Montgomery, at M		10, 11
Lecompte, at Lecompte		16, 17
Centerville, at W. S. Springs		23, 24

S. J. DAVIES, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Carondelet Street	Feb.	3
Covington		10
Morgan Street		17
Louisiana Avenue		24
Lower Coast, at Wesley	Mar.	3
Rayna Memorial		10
Tallineck		17
Felicity Street		24
Plaquemine and Donaldsonville, at P		31

JOHN T. SAWYER, P. E.

DELHI DIST.—FIRST ROUND.

Floyd, at Floyd	Jan.	5, 6
Delhi, at Delhi		6
Rayville, at Rayville		9
Monroe, at Monroe		10
Calhoun, at Indian		11
West Monroe at West Monroe		13, 13
Bastrop, at Bastrop		14, 15
Oak Ridge, at Oak Ridge		16, 17
Lind Grove, at Lind Grove		18, 20
Winnsboro, at Winnsboro		21, 23
Oakley and Vidalia, at Holly Grove		23, 24
Harrisonburg, at Harrisonburg		26, 27
Waterproof at Waterproof		29, 30
Lake Providence, at Lake Providence	Feb.	2, 3

Dear pastors of the district, I make this hurried round that I may get my work early in hand, and during my second and third rounds hold protracted meetings in every charge in the district. Give your prayers and hearty co-operation, and with God's blessing we will have a grand move forward along all the lines.

B. F. WHITE, P. E.

Nothing Cheap about It.

Dr. Drummond's Lightning Remedy for Rheumatism is put up in large bottles, and once seen it is never mistaken for any other preparation. All the cheap remedies put together are not worth one bottle of Drummond's Lightning Remedy, and any sufferer who has taken it will bear witness to its marvelous power, and say they have never seen its equal. Particulars sent by mail, and the full month's treatment of two large bottles by express upon receipt of $5 Drummond Medicine Co., 48 Maiden Lane, New York. Agents wanted.

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POSTAL CARD REPORTS.

Rev. F. B. Ormond, Herbert, Miss., Jan. 15: "My people have given me a warm reception, and I feel that the Lord was with the Bishop when he appointed me to the Lluwood charge. Pray for me."

Rev. E. F. Edgar, Magnolia, Miss., Jan. 19: "We arrived here on the first instant, and were cordially received and loyally welcomed by the elect women and generous men of Magnolia. We are very comfortable and happy. The signs are hopeful and encouraging for a successful year. We are the recipients of much kindness. There is a great work needed to be done, but we have a great people. Pray for us."

Rev. Thos. J. Martin, Ringgold, La.: "I drop you this note to inform you of a very painful accident that happened to our beloved pastor, Rev. B. H. Sheppard. On the morning of the sixteenth instant he slipped up and dislocated his right arm at the elbow very badly. He suffered severely, but is improving now. His brethren are looking after his interest by responding to his wants. His appointments will be filled. We ask the prayers of the brethren in his behalf."

Rev. S. J. Davies, Alexandria, La., Jan. 21: "The work on this district for the incoming year is very encouraging. Every charge visited by the presiding elder up to this time is pleased with the preacher and have begun the year's work with bright promise of success. Alexandria, under the fostering care of Bros. Jackson and Grace, widens the borders of her garments and feels the pulse of a new life. The church in West Alexandria is an assured success. The First Church falls into line with an Epworth League. Big Cane and Chicot, Columbia and Nugent, all seem happy, contented and are at work. The presiding elder is riding around and looking on. That is all he has to do. Plenty of outdoor exercise makes him healthy, wealthy and wise."

$100 Reward, $100.

The reader of this paper will be pleased to learn that there is, at least, one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly on the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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One hundred and twenty pupils given free tuition. Write for particulars. Second half term opens Jan. 29 Carl Faelten, Director of the N. E Conservatory, will be with us in February. Advantages unexcelled.

REV. JOHN W. CHAMBERS, Pres.

A School-Boys' League.

There was held in New York City recently a convention made up of members of the School-boys' Anti-Cigarette League, which was recently formed in the metropolis. Thousands of boys have joined it, persuaded of the manifold injuries which the use of tobacco involves. A few leading citizens have interested themselves in the movement, which promises to extend to other cities. However the use of tobacco may affect grown persons, no one can question, or measure, the harm which it works when taken in the form of cigarette-smoking into the system of a lad, stunting the growth, benumbing the faculties, poisoning the blood, and filling the victim in extreme instances with permanent injuries.—Exchange.

"Early Footsteps of the Man of Galilee."

A new work of Bishop Vincent, and Dr. J. W. Lee (of St. Louis). A great publishing company is just bringing to light the fruit of much toil and outlay of money. They sent an artist photographer, under the guidance of Dr. Lee, to the Holy Land, there to secure the most exact and perfect pictures of the salient scenes of the earthly life of Christ and the Apostles. We have examined a portion of the work and unhesitatingly pronounce it by far the best thing of its kind ever seen by us. The method of photographic reproduction employed is faultless.

The forthcoming book will contain some four or five hundred of these splendid pictures, 8x10 inches in size. The work will be issued in twenty-four parts, pages 11½x13½ inches, with chronological charts and colored maps. Each part will contain sixteen pictures, besides the *enchanting* pen pictures of these renowned writers. The series will run through twenty-four weeks, one a week, at a regular price of 25 cents each. But the ADVOCATE has made a special arrangement by which it *will furnish all its subscribers, new and old, for 10 cents a number.* Less than half, but very little more than a third of what you will have to pay if your name is not on our subscription roll. The entire series in this way will cost only $2 40; otherwise it will cost $6. This rule of the publishers of this book is the strictest that *only to our subscribers* can we make this special offer. For $2 40 you may get what another must pay $6 for *if you are a subscriber to* the ADVOCATE. Send $2.40, and each of the series will be mailed you as fast as issued. Or ten cents (stamps taken) for one issue—any way you prefer. This great work will surely be purchased if seen.

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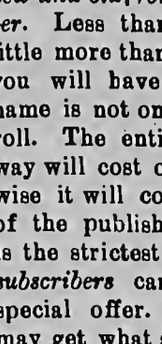

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NEWS OF THE WEEK.

DOMESTIC.

The farmers of Louisiana met in convention at Natchitoches last week.

Three coal barges foundered off the coast of New York last week. Thirteen persons were drowned.

Within the past few days the receipts of cotton at New Orleans have reached the two-million-bale mark for this season.

A brewery building in Mendota, Ill., was wrecked by an explosion on Jan. 25. Seven men were killed and six were injured.

Councilman Callahan, who was convicted of bribery and sentenced in the Criminal Court of this city, has been granted a new trial by the Supreme Court.

A spreading rail on the Vandalia road caused a disastrous wreck in Coatesville, Ind., on Jan. 28. Two passengers were killed and two scores were wounded.

Capt. Townsend, of the United States engineers, reports the Louisiana and Arkansas levees in good condition, and the incomplete work in no danger from the high water in sight.

The joint conference of the representatives of the Southwestern and Southern Railway and Steamship Association, which had been in session in Memphis, Tenn., for three days, adjourned without reaching any agreement.

A large mass meeting of citizens of Waco, on Jan. 25, definitely decided to rebuild the Texas Cotton Palace, recently destroyed by fire. The new structure will be of steel and brick, and, as far as possible, fireproof. The cost will be $100 000 and the building finished Sept. 1.

A well-organized effort has been inaugurated to secure a reduction of 25 per cent. in the acreage of the coming crop, and the experience which the farmers of the South have had with 5-cent cotton has prepared them to accept any reasonable plan which holds out a promise of advancing prices.

The Senate has passed the Nicaragua Canal Company bill by a good majority. This was not wholly unexpected, for the canal has been very strong in the Senate, and it was quite certain that if it passed either House of Congress it would be the upper one. This, however, does not mean its success. The House of Representatives is less friendly to it, and it may hang fire between the two branches of Congress.

Louisiana greets the suffering people of Nebraska with twenty carloads of provisions and supplies. In 1893 Nebraska's corn crop was nearly 160 000 000 bushels. In 1894, wasted by excessive drouth, the vast corn field yielded less than 14 000 000 bushels. This meant starvation for the people and for their domestic animals. As a protracted drouth had utterly destroyed the grass, there was no food for cattle and other grazing flocks, and they, as well as the hogs and horses, had to be sold and sent to regions more prosperous.

FOREIGN.

A new Cabinet has been formed in France.

M. DeGiers, Russian Minister of Foreign Affairs, is dead.

Ex President Peixoto, of Brazil, is sinking rapidly, and his death is expected at any moment.

There is danger that the Panama Canal works will be destroyed by discharged employees. The works are guarded by troops.

The relations of Prince Ferdinand, of Bulgaria, with Austria are becoming worse and worse. Rumors are afloat that a conspiracy is in existence to depose him.

The Japanese government has let China distinctly understand that, unless her representatives come with full power to conclude peace, they will not be received. This announcement is due to the distrust that the Japanese have of the Celestials.

Salt Rheum often appears in cold weather, attacking the palms of the hands and other parts of the body. Hood's Sarsaparilla, the great blood purifier, cures salt rheum.

Hood's Pills are the best after-dinner pills, assist digestion, cure headache. 25 cents.

France has the same difficulty to face as the United States, the framing of a budget that will provide enough money for the support of the government and yet not press too hard on the people. Rich as it is, extravagance, the support of a great military establishment, great public works and other expenditures have brought about deficits of late years, and it has been difficult to frame a budget that would meet the expenditures.

Lack of vitality and color-matter in the bulbs causes the hair to fall out and turn gray. We recommend Hall's Hair Renewer to prevent baldness and grayness.

Dr. Price's Cream Baking Powder
World's Fair Highest Award.

A crowded meeting in favor of Australian federation was held in Melbourne, Australia, last week. The chief justice of Victoria, Mr. Madden, presided, and among those present were the premiers of New South Wales, South Australia and Victoria. The premier of New South Wales made a speech, during which he advocated the abolition of hostile tariffs and urged the Australian colonies to federate now before they are compelled to do so in a hurry.

When it became apparent some days ago that the relations between Mexico and Guatemala had become so strained that war was threatened, President Cleveland offered to the Mexican government the kind offices of the United States in the way of mediating between the prospective belligerents, so as to avert an armed conflict. The Mexican government has promptly, though politely, declined the kind offices of the United States, and intimated plainly that the question in dispute could not be submitted to arbitration.

Notice.

The following are the committees of examination for Brookhaven district for 1895:

For License to Preach—B. F. Jones, J. W. Chambers, E F. Edgar.

For Admission on Trial—R. W. Bailey, I. B. Robertson, M. L. Burton.

For Deacon's Orders—T. L. Mellen, W. W. Morse, W. G. Backus.

For Elder's Orders—J. M. Morse, H. P. Lewis, W. W. Hopper.

Pastors will call attention of applicants to this announcement.

R. D NORSWORTHY.

Brookhaven, Miss., Jan. 22, 1895.

P. S.—Let all concerned cut this notice out and keep it till District Conference. N.

For Over Indulgence

Use Horsford's Acid Phosphate.

Think of your head in the morning after a night's hard labor, and take Horsford's Acid Phosphate for speedy relief.

Notice.

The following examining committees are appointed to serve at the Brandon District Conference, to be held at Steen's Creek, Miss., ——, 1895:

For License to Preach—R. F. Witt, R. Bradley, J. F. Robinson.

For Admission on Trial—H E Partridge. B. H. Rawls, W. J. Roberts.

For Deacon's Orders—J. W. Ellison, R. A. Sibley, R. W. Burton.

For Elder's Orders—J. T. Nicholson, W. W. Hurst, Irvin Miller.

C. MCDONALD.

Forest, Miss., Jan. 26, 1895.

Committees.

I have appointed the following committees for the Opelousas district, Louisiana Conference:

For License to Preach—T. S. Randle, S. H. Whatley, J. S. Saunders.

For Deacon's Orders—F. G. Hocutt, R M. Blocker, R P. Howell.

For Elder's Orders—Jas. A. Parker, J. M. Beard, H. Armstrong.

H. O. WHITE P. E.

Opelousas District, La. Conf., Jan 23, 1895

Do-Without Week.

FEB 4-10, INCLUSIVE

Feb. 4—Prayer and Thanksgiving for Fifty Years of Divine Blessing on Our Missions. "Behold what God hath wrought!"—Num. xxiii, 23.

Feb. 5—Prayer for the Coming of the Holy Ghost upon the Home Church. Luke xxiv. 49; Acts. i, 8; ii, 4.

Feb. 6—Prayer for Increase of Missionary Thought, Prayer, and Liberality.—Matt. xxviii, 9; xvxvii, 18; Mal. iii, 10

Feb. 7—Prayer for China and Japan That Their Present Struggle May be Made of God a preparation for God's Conquest.—Joel ii, 11.

Feb. 8—Prayer for Brazil, Mexico, the Indians and the West.—Isa. ii, 2, 3.

Feb. 9—Special Prayer for Our Missionaries, and for the World's Spiritual Conversion.—Ps. ii, 8.

Feb. 10—Missionary Sermon.

Collect the daily contributions at each service. Special contribution Sabbath.

J. W. CHAMBERS, Miss. Sec.

It is a little curious that the church member who goes to bear an infidel lecture on the Bible "just from curiosity" never gets curious to know what the Bible has to say about itself.—Exchange.

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BABIES
And Tired
MOTHERS
In One
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Touching Incidents
—AND—
Remarkable Answers to Prayer,

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John Wesley,	Bishop Bowman,	S. A. Keen,	Chas. G. Finney,
Bishop Simpson,	John Knox,	A. B. Earle,	T. DeWitt Talmage,
John B. Gough,	Martin Luther,	B. Fay Mills,	Frances E. Willard,
Edward Payson,	C. H Spurgeon,	D. L. Moody,	George Muller,
James Caughey,	Wm. Carvosso,	Guy Fox,	James H. Potts,

And Many Others.

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B. Fay Mills: "A wonderful book, an excellent book."

Cumberland Presbyterian: "It is indeed full of touching incidents calculated to quicken the faith of all who read it."

Pres. Franklin College, New Athens, O.: "This is one of the best and most interesting books we have ever seen."

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Methodist Recorder: "It is a well-bound book, full of incidents and illustrations for public speakers, and will encourage every reader to greater faith and more earnest prayer."

Christian Herald, edited by T. DeWitt Talmage: "Mr. S. B. Shaw has done a wise thing in making a compilation of Notable Answers to Prayer. Such incidents encourage the desponding Christian and are useful to Christian workers in leading their hearts to pray for themselves."

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It is written in clear, simple, forcible language, yet it presents a rich variety. It is equally adapted to the learned and unlettered. All classes of readers can understand it and all be helped by it.

Young and old, saved and unsaved, all read it with delight. Leaders of the various Christian denominations commend it highly.

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Christian Advocate.

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SOME TIME.

Some time, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgment here had spurned,
The things o'er which we grieved with lashes wet,
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue,
And we shall see how all God's plans are right
And how what seemed reproof was love most true.
And we shall see how, while we frown and sigh,
God's plans go on as best for you and me,
How when we called he heeded not our cry
Because his wisdom to the end could see."

—Selected.

Selections.

Scenes and Shrines in Southern India.

BY BISHOP CHAS. B GALLOWAY, D. D.

Leaving Colombo on the afternoon of Nov. 15, in a small steamer of the British India line, we had a smooth and pleasant night voyage over the Gulf of Manaar to Tuticorin. The distance is only 150 miles, and was made in fourteen hours. Usually that narrow strait, serving as a sort of funnel for monsoons, is very rough, and the best sailors have to pay tribute to choppy seas. But the weakest stomach was undisturbed that night, and the heavy rains cooled the breezes sufficiently to make "tired nature's sweet restorer" a balmy and blessed guest. Our ship anchored five miles from the shore, and the only means of reaching land was in a small steam launch in which were crowded 175 coolies, several second-class passengers, baggage, mails, and nine or ten of us who came over in the cabin. As the little craft shot up and down over the rough waves, and the coolies got seasick, the crowded deck neither looked nor smelt like a lady's parlor. But these all got safely to land.

And so we "stood on India's coral strand." The land of memories and monuments, of ages and sages, and early home of art, literature and religion was reached at last. It was difficult to realize that we were on historic soil, and our surroundings tended little to dispel the illusion. The wharf was crowded with the same darkness and undress we had seen in Ceylon, and the grotesque figures that walked the narrow streets or rode in bullock carts were not ideal evolutions of heroic and patrician blood. But Tuticorin is not a good introduction to the land of saints and sages. It is a small place, low and flat, with indifferent houses, and a people constitutionally conservative in physical energy. We were soon assured, however, that the lovers of our Lord had gone before us. A sign over a little shop attracted attention, on which, in large capitals, were these words, "Bible Depot." It was a depository of the British and Foreign Bible Society, and the bright young native Christian in charge gave his American brethren cordial welcome. How these native Christians, despised and ostracized by their own people, do hunger for brotherly sympathy! The loneliest persons in heathen lands are not the foreign missionaries, but the native preachers in communities where the church is being planted. That and other large depositories seen elsewhere recall an interesting fact published by a missionary several years ago. He said: "There is, perhaps, not a person in India who can read but has access to the Scriptures in his own tongue, and even in his own dialect."

We only tarried in Tuticorin until the train left at 2 P. M. for Madura, an hundred miles away, the ancient and renowned capital of Pandya. Arriving at 7:30, we found lodgings in the station-house, where two rooms and four beds are furnished for wayfarers by the enterprising railway company.

In the early morning we called a gharry, and with polite Mr. Jacob for a guide, started out to take in the sights of this famous temple city. We first visited the large sacred tank, nearly a half mile square, in the middle of which is a little island and a richly ornamented stone tower. That pagoda is a mausoleum and memorial, built by the last king of Madura in honor of his brother who sleeps beneath it. Pilgrims come by scores and hundreds to bathe in these sacred waters for spiritual purification, and as a necessary preparation for temple worship. In these sacred waters we saw many persons performing their religious ablutions, and afterward filling their water pots to take home for use in preparing their husband's meals. Others were washing their clothes, imagining that the waters of the gods would impute virtue to the garments they wore.

Adjoining the tank is a handsome bungalow owned by Rajah Ramnad, a man of wealth and influence. On that property is one of the largest banyan trees in India. We measured it, and found that from side to side the branches covered 225 by 204 feet. There were 178 tree trunks supporting these long limbs, that had grown from roots which had sought the ground and found a home. What a blessing is the banyan in this land of scorching suns!

The magnificent marble and stone palace of the Madura kings was next visited. Though built in the early years of the seventeenth century, its granite foundations are undisturbed, and its massive columns seem strong enough to support the dome of a planet. The throne-room is now a hall of justice, and the high-seat of the heathen king has become the bench of a Christian jurist. The royal private apartments, where it is said the head that wore a crown slept in a swinging bed suspended midway between the floor and lofty dome, is kept very much as in the days of Tirumel the Great. This is certainly a grand specimen of Hindoo architecture.

Thence we were conducted to the great Hindoo temple, one of the largest and grandest in all this land of celebrated and sacred shrines. Think of its immense proportions, 744x847 feet, and every square inch of outside surface ornamented with stone or stuccoed figures! The entrance is incomplete, while the immense stone pillars and the magnificent gate, cut out of a solid piece of granite, with carved heroic figures on either side and over the arch above, attest the grandeur of the plan on which it was projected. The lofty towers, or "gopuras," as they are called, at the corners, are completely covered with colored and ugly figures of animals, reptiles, gods, and goddesses. Inside is "the hall of a thousand columns," each column carved with figures, and each figure has a silly history, out of which the priests make merchandise. There, also, is the sacred bull, a large bronze, recumbent figure, greasy and grotesque. It is oiled daily, and worshiped hourly. Flowers in rich profusion had just been offered to his godship. Into the holy of holies, at the end of a long, dark corridor, where dim lights were burning, only the priests and their attendants are permitted to enter. Not in all Asia have we seen such imposing, impressive, and imperious heathenism as here. It is so constructed as to awe the superstitious, amaze the ignorant, excite the emotional, and has sufficient subtle philosophy to command the credence and support of the more intelligent. And back of it all there is a caste spirit and public sentiment—the growth of ages—so tyrannous and unrelenting as to hold the classes in abject and absolute servitude. Talking with two intelligent young Hindoos, who lived in Madras, but had visited this famous temple, they acknowledged the grotesqueness of their religion, and their discontent with its rites and rigid requirements, but said they were powerless. Losing faith in the religion of their fathers, and lacking faith in the only true religion of the Lord Jesus Christ, they are, of all people, most miserable. Just how large a number they represent among the higher classes I can not say.

Retiring from the temple, we were accosted by the sacred elephant, who roared out a peremptory demand for tribute money. He got it. There is no resisting an elephant when he proceeds to take up a collection. From the ground he can pick up the smallest coin, and politely hand it to the rider on his back. And the sacred white cow had free access to halls and corridors, and seemed to command as much respect as a goddess. I have yet to learn of a single thing, in the heavens above, or the earth beneath, or the waters under the earth, that these people will not worship. A farmer will worship his plow, and a carpenter his tools, before beginning his daily labor. It has been estimated by competent authority that they have "330,000,000 gods, though no one would pretend to name the thousandth part of them."

We regretted not having time to visit the prosperous missions of the American Board in Madura; but one of their native preachers, Rev. James C. Rowland, called at our lodgings and gave us much valuable information. The sixtieth year of the mission has just been completed, and the statistical returns show a membership of 4,109, with 14,810 adherents and communicants—an increase during the past year of 616. One of their oldest and noblest missionaries, Rev. J. E. Chandler, after forty-seven years of faithful service, died of cholera some months ago. We passed their schools, hospitals, and churches, and were delighted to learn that the work was never so fruitful and the outlook so cheering.

By the early afternoon train we left for Trichinopoly, an hundred miles distant, where it was proposed to spend a restful and worshipful Sabbath. In this hot country church services are held in the early morning before breakfast, and in the late afternoon. At St. John's Church, in which sleep the remains of Bishop Heber, was very near the station, we went there for early communion at seven o'clock, and regular service, with sermon, at eight. It was genuine joy to be again in a Christian church, and a distinguished privilege to worship in the sanctuary where rests the body of the apostolic Bishop, who wrote the greatest missionary hymn in the world. The church, erected in 1809, is a modest, substantial building, with circular windows open to the floor, the roof supported by immense pillars, and surmounted on the outside by a stone balustrade. At both ends of the structure there are spacious porches, over one of which is a dome and bell tower. How impressive were the associations of that sacred place! There were the mute lips which first sang the song that had thrilled the generations, and made melody all round the world. There was the palsied hand which had written the noblest missionary measures that had ever kindled martial fires in the heart of the church. Those very walls had heard the voice whose echoes were still sounding down the ages. I felt it a sweet privilege to be there, and sit near the honored dust of one of God's kings and priests, who for over seventy years has worn a royal diadem. Since he died for India, what hath not God wrought? Then there were few believers; now they are numbered by multiplied thousands. Then the missionary was persecuted; now he is tolerated, and soon will be honored. The young preacher intoned that beautiful service, thereby detracting from its solemn impressiveness, while surpliced native choir boys chanted the responses. The sermon was a twelve- or fourteen-minutes' homily on creeds, from the text, "He that cometh to God must believe that he is." It was harmless as a dove. I wondered how a successor of the sainted Heber, and in that inspiring atmosphere, with dying heathen around him, could content himself to deal in such puerile platitudes. After service we lingered in the historic church, and went inside the chancel to see the slab over the Bishop's grave.

In another part of the city is St. Peter's Church, built, I understood, by "Father Swartz" in 1756, where Bishop Heber preached his last sermon.

In the evening, though the rain was heavily falling, I attended service in the Wesleyan Chapel, and heard a helpful sermon from an earnest young missionary, who came out just six weeks ago from England, and entered upon his great life-work. With Rev. Mr. Thomas and the other missionaries we had a delightful eleven-o'clock breakfast the next day, and much talk about our large Methodist family scattered in all parts of the world. The mission in Trichinopoly, in its educational and evangelistic departments, is enjoying increased prosperity.

Early Monday morning we drove through the crowded streets to Trichinopoly Rock, a great mass of solid stone 618 feet high, long used for a fortress, and historically associated with the wars of Southern India for more than two hundred years. But a magnificent view one gets from that lofty summit!

Coming down the street we met an elephant procession, with a priest marching in front carrying a vessel filled with sacred water from the Kaveri river, to be used in the little rock temple. This river, which sustains almost the same relations to Southern India that the Ganges does to the North, we crossed on our way to Seringham—the Island Temple of Trichinopoly, and the largest in all India. As we crossed the bridge which spans this sacred stream hundreds of men and women were seen bathing therein, washing their clothes and filling their water-pots. These Hindoos are immersionists. I noticed that they went under the water several times, and then poured it upon their heads from a cocoanut shell or copper pitcher. The first duty of the morning is to take sacred water and thoroughly wash the mouth, using a stick, until retching is produced. This is to expel the devils that may have crept in during the night. I saw scores of men and women thus religiously exercising that morning. After bathing in the sacred river or tank, the worshipper is marked on the forehead according to the god he worships.

Seringham Temple is inclosed by a series of four walls, 60 feet high and 4 feet thick, and each inclosure entered by massive gateways crowned with gopuras that are high and wide enough for the triumphal processions of the greatest gods in all their lists of popular deities. Between the third and fourth walls there is a populous and sacred street, around the entire quadrangle, in which 12,000 Brahmans reside. No Gentile outcast can find a dwelling in that exclusive community. They live to themselves, and are as grossly immoral as they are disgustingly fanatical. It is a sin for them to touch even the hand of another caste, and should he be so wicked he must go through quite a process of penetential bathing. It is well this climate is so warm, for these frequent ablutions would otherwise be a severe strain on the loyalty of the most credulous. It would be hard even for a heathen to "shiver and shout" at the same time.

Within what is called the "Horse Court" may be seen probably the finest equestrian stone figures in Southern India. They are really marvels of the highest art and rarest skill. I saw a horse and seven other figures, each symmetrical and perfectly poised, all carved out of a single stone, and connected together. There also, on massive stone columns, are represented the ten incarnations of Vishnu, "the second person of the Hindoo triad." He first came as a fish, then as a tortoise, then as a boar, and on through various animals to man, with the head of a horse. The prophetic significance of this last, the superstitious believed, was that the land would be conquered by a nation that rode horses. Thus they account for British rule in India.

While examining those figures a Brahman passed with a large banana leaf in his hand. Our guide told us that the banana leaf was the Brahman's dinner-plate. But he must have a clean plate—that is a fresh leaf for each meal. As for anyone else to use his plate would be almost unpardonable defilement. Our attention was also called to a poor woman dressed in coarse white cloth. She was a widow, and is the most despised and down-trodden person in all India. Many of them I have seen, and my heart has been touched by the story of their wrongs. Widows are not allowed to wear jewelry, must dress in white, shave their heads, sleep on the floor or ground, never chew the betel nut, and eat only one meal a day, and that of dry rice cooked in a vessel apart from the family. She is held responsible for the death of her husband, on the ground that had she not been so wicked and unworthy he would not have died. No wonder the poor things practiced suttee by either burning or burying themselves with their dead husbands. Death by any horrid means is preferable to a life of such constant torture. And if the government did not prohibit and prevent, suttee would be as popular to-day as ever.

In the early afternoon we bade adieu to Trichinopoly and spent some profitable hours in Tanjore.

Madras, India, Nov. 21, 1894.

—Nashville Advocate.

A Carnival of Lust.

The greater facilities for transmitting news, giving us a much wider field of observation, may explain the larger number than formerly of reported outrages. And so the per cent. may not be so much greater as the press dispatches would indicate. Be this as it may, two things should be considered. First, these crimes are by no means confined to the blacks. Scarcely a day passes but chronicles the criminal disgrace of whites as well as blacks, of natives as well as foreigners. Second, these are only the extremes of a carnival of sensuality which shades off by imperceptible degrees from these damnable crimes to the "refined" libertinism winked at by fashionable society. Domestic life is being sapped and mined by licentiousness. Illegitimacy ceases to excite its old-time horror. Criminal knowledge invades our schools and our families. The altar-fires to Ashtaroth are being constantly replenished. Young and old are being set on fire of hell.

Imprisoning or hanging the brutes who commit these crimes, is like removing a pimple when the blood is thick with corruption. The way to avoid the consequences is to remove the cause. Never was a system of education more thorough and effective than that to which the rising generation is practically compelled. A sensational press, reeking with details of domestic scandal, excites prurient imagination and inflames unholy passion. Police Gazettes, with graphic delineation of sensual orgies and lustful crime, add pitch to the flames. Vile literature, with vilest illustrations, are clandestinely sold on trains and in bookstalls, or given as premiums with tobacco and cigarettes.

Dead walls sometimes fronting the school-house, are placarded with indecent pictures grossly suggestive of the reeking abominations enacted in dance-halls, variety shows, and spectacular theaters. The nude in art becomes the nude in flesh and blood, and the sacred secrets of sex are sold to children at half-price in the market-place. Wine and beer and whisky lend their ready aid. The wind is sown; the whirlwind is reaped. What can we expect but rape, and seduction, and adultery, and murder? We need no new laws to suppress these breeders of moral pestilence. Philadelphia has freed herself of "living pictures and their degrading concomitants. So can every city and hamlet in the nation. All that is wanted is an aroused American womanhood and true American manhood, girded to the battle for an inviolate and happy hearthstone.

O decent manhood, virtuous womanhood, bestir yourselves in this fight to the finish in the battle for your lives! —Exchange.

Communications.

In the Living Present.

Insanity increases. Insane asylums are crowded. New discoveries, inventions, scientific and mechanical development proceed with astounding rapidity. It requires great adaptability to accommodate ourselves to the constantly changing circumstances. This adaptability is a rarity. Fierce and desperate is the chase after luxury. Disappointment causes chagrin. Nerve disorder follows.

In Florence, Italy, a "Congress on Childhood" will be held in May. Object and design: The physical, mental, and moral elevation of children. The promoters wish to remodel existing educational methods. The whole man, not only the intellect, must receive appropriate cultivation. At present, as some hold, the acumen is blunted by goading the memory. We hope that good will come of the deliberations.

Boris Sidis publishes a treatise in the Atlantic Monthly called "A Study of the Mob." The prevalency of the same sentiment and passion, leading the multitude to the same goal, rolling like a ball, propelled by a mysterious something which the author calls a species of hypnotism. Call this influence what we will, it is humiliating that men, under certain circumstances, will, like sheep, follow some boisterous goat to certain destruction. 'Tis the same trait, operating from heroism down to outlawry.

In the "Parliament of Religions" it was sought to make the impression that, after all, there is but little difference between Christianity and heathenism. The temperance of Mohammedanism, and the exalted intellectuality of ascetic Buddhism, were held up for emulation. But of the frightful degradation and immorality which prevail in heathen and Islam countries very little was said. With all the drawbacks among us, it is only the Christian religion which teaches that "Blessed are the pure in heart."

In Canada a book, "Extracts from the Bible," is being used as a reader in the public schools. The book is the outcome of a compromise between Protestants and Roman Catholics. Now 60,000 citizens in Chicago petition the School Board of that city to introduce the same book in their schools. It may find adoption throughout our country. We question the wisdom of the Canadian Protestants in consenting to said compromise.

When DeGiers, the Russian Minister of Foreign Affairs, who recently died, tendered his resignation to Czar Nicholas II. at the time of the latter's ascension to the throne, the monarch dissuaded the invalid from doing so. "But see my swollen feet," said DeGiers, "I'm not able to move." "Never mind," said Nicholas, "I need the service of your head, not of your feet."

ICH DIEN.

Mississippi Methodist Medical Missionary.

Several physicians have given me contributions for the purpose of sending their fellow-craftsman, Dr. Fearn, as a missionary to China. By the same mail this week I received letters from two prominent members of the Mississippi Conference, suggesting that I make an appeal to the Methodist doctors in Mississippi to adopt Dr. Fearn as their missionary and to make an annual subscription to defray his expenses in China.

The above facts have determined me to make the appeal, believing that the suggestions have been influenced by the Holy Spirit.

In addition to the above facts, Dr. Lambuth, who is a doctor of medicine as well as a doctor of divinity, said to me at Conference that Christian physicians would be very glad to assist in the equipment of Dr. Fearn, when they learned that he was going out as a medical missionary. Therefore, I hereby make a most respectful and earnest appeal to every Mississippi Methodist physician to send me a contribution for the immediate equipment of Dr. Fearn, and also to let me know what amount he would promise as an annual offering to this good cause. I would also ask for suggestion and counsel from them as to the best method of carrying out the above plan.

In order that I may be brought into additional communication with the Methodist physicians in Mississippi, I would be greatly obliged to the pastors in the North Mississippi Conference and in the Mississippi Conference if they would send me at once the names of the Methodist physicians who would likely take an interest in this proposition. I will take pleasure in writing to them on the subject. In the meantime, others than physicians, who are interested in winning the world for Christ, also are appealed to for subscriptions, as we are anxious to put another worker in the missionary field just as soon as possible.

C. G. ANDREWS.

Vicksburg, Miss., Feb. 1, 1895

The Wild Tribes.

Sister Purcell, the organizer for the Woman's Parsonage and Home Mission Society for the Texas Conference, said to me; "Bro. Brewer, why don't you inform the church, through the press, what our society has done for your work among the Comanche Indians?"

My plea has been, "Numerous duties and lack of time."

Ft. Gill is the issue point for the Comanche Indians, and the gathering-place for about two thousand Comanche, Kiowa and Apache Indians. If this society had not aided me, I never could have established nor sustained this mission. Through its instrumentality buildings were erected. On a small salary and heavy expenses I've never had a dollar to buy clothing for wife, little ones, or self. This society has clothed us. Last Fall the society of Cook Avenue Church, St. Louis, sent us two boxes of warm Winter clothing. My heart grows tender and my eyes moist as I remember that these Christ-like women stood between my loved ones and suffering. Situated as I am among heathen, I can do but little but pray for the success and enlargement of the W. P. and H. M. S. Will not my brethren in the ministry who have the opportunity push the interest of this society?

W. A. BREWER.

Fort Gill, O. T.

The wise pastor will seek to hold the young convert to an active, useful career by putting into his hands a live church paper. Show the Advocate to the lambs, tell them they can have it for a dollar, and the result will be that they will evince an interest in the church, and all its enterprises will double their usefulness in time to come.—Baltimore Advocate.

LIFE'S ANSWER.

BY THE DEAN OF CANTERBURY.

I know not if the dark or bright
Shall be my lot;
If that wherein my hopes delight
Be best, or not

It may be mine to drag for years
Toil's heavy chain;
Or day and night my meat be tears,
On bed of pain.

Dear faces may surround my hearth
With smiles and glee;
Or I may dwell alone, and mirth
Be strange to me.

My bark is waited to the strand
By breath divine;
And on the helm there rests a hand
Other than mine.

One who was known in storms to sail
I have on board;
Above the raving of the gale
I hear my Lord.

He holds me when the billows smite—
I shall not fall.
If sharp, 'tis short; if long, 'tis light;
He tempers all.

Safe to the land, safe to the land—
The end is this;
And then with him go hand in hand
Far into bliss.

—Exchange.

Communications.

Board of Education, Mississippi Conference.

The following is an extract from the report of the Board of Education at the recent session of the Mississippi Conference:

The Board of Education makes the following exhibit of the several institutions of learning under our control from reports submitted to them, viz.:

MILLSAPS COLLEGE

is enjoying a very high degree of prosperity. More than two hundred students have been enrolled to date of the present session, 'and the pupils are entitled to the highest commendation for their diligence in study and admirable conduct in deportment.' The students have also shown "remarkable religious activity." "The Y. M. C. A. maintains a thorough organization and is powerfully influential in moulding the dominant sentiment of the student-body." There is in hand an endowment fund of $107,000, invested in good interest-bearing securities. The treasurer, Major R. W. Millsaps, is exceedingly careful and painstaking in the management of all the finances of the college. The financial agent, Dr. I. W. Cooper, has been diligent and faithful in presenting the claim of the college, and has raised in cash and subscription $4,000, of which $800 have been expended in building a memorial cottage for use of the students in honor of the late Rev. John A. Ellis, of the Mississippi Conference. Major Millsaps has also built a cottage costing $625. Both these cottages greatly increase the boarding facilities of the college. Mr. J. R. Bingham has made a gift of $500 for equipping the scientific department. Major Peter James pays the entire expenses of boarding and tuition for one student during the present session. A layman of the Vicksburg district also pays the expenses of one student. The proposition of Major Millsaps to duplicate all gifts to the college up to $25,000 still stands open, and furnishes an eloquent appeal to all lovers of Christian education. The increased patronage calls for enlarged accommodations. There are now in attendance sixty young men preparing for the ministry and sons of ministers. Neither of these classes have to pay any tuition; hence the Conference is urgently asked to increase its collections for education.

WHITWORTH FEMALE COLLEGE

Of this institution we quote from the report of the president of the Board of Trustees, which was read to the Conference, viz.: "When President Fitzhugh surrendered his lease and retired, the trustees found themselves in a very embarrassing position. No rent of any kind had been paid by the outgoing president, the buildings were not in a proper condition of repair, and there was no school furniture to which we could lay claim. The college had lost somewhat of its ancient prestige, and much was required to be done to bring it to favorable notice. In the exigency our worthy brother, John W. Chambers, kindly consented to throw himself in the breach and accept the presidency of the college. We hazard nothing in saying that the mantle of the lamented Johnson has fallen on worthy shoulders. With unexampled energy, untiring zeal, intelligent labor, painstaking care, and the expenditure of all his available means, he has wrought marvelous changes."

All the instructors employed in the institution are faithful, capable, and enthusiastic.

"Bro. Chambers is entitled to the thanks and substantial gratitude and patronage of the entire church. If he be seconded and sustained as he deserves, Whitworth College will, in a short time, become the female university of the State."

This Board heartily commends the scheme for raising the Johnson Endowment Fund. It will be a deserved and proper tribute to the beneficence and consecrated labor of Dr. H. F. Johnson, and it will be at the same time a means of bringing the education of young women within the reach of even the poorest classes. The Board bids President Chambers God-speed in this enterprise, and does hereby give him hearty endorsement as he presents his plan to all who desire to bestow their gifts upon a most worthy object.

We recommend that J. W. Chambers be appointed president of the college.

EAST MISSISSIPPI FEMALE COLLEGE.

This institution is in the midst of a very prosperous session. Up to date there has been a matriculation of 104 pupils. All of the departments are kept up. The faculty consists of eight members, all of whom are thoroughly competent and experienced teachers. The property is valued at $25,000, and is insured. Much improvement has been made in the buildings and grounds at a cost of $500. The debt which hangs over the property greatly militates over the success of the institution. This Board unites most heartily with the Board of Trustees in trusting that some plan of relief may be discovered in the near future. We recommend that Rev. T. B. Holloman be re-appointed president.

EDWARD M'GEHEE COLLEGE FOR GIRLS.

The last term closed well, with 71 pupils and 6 graduates. Dr. H. W. Featherston resigned the presidency, and Prof. J. A. Monroe, A. M., of Trinity College, North Carolina, was elected. The attendance of students is constantly increasing, and the teachers employed are competent and sufficient for the work. We commend this college to the favorable consideration and patronage of our people.

PORT GIBSON FEMALE COLLEGE.

From a report of the president of the Board of Trustees we learn that under the presidency of W. H. Huntley this college still has a fair degree of prosperity, and that it still offers a good school-home and thorough instruction to the daughters of our people.

Our New Preacher.

I have traveled some recently, and heard the following conversation:

"How do you like your new preacher?"

"Splendidly! splendidly!"

"What is his style of preaching?"

"Well, really, I do not know; but his sermons are not better than our former pastor's were."

"Then what point of excellence is there about him that makes you so enthusiastic in your admiration?"

"Oh, the way he handles the Bible and hymn book."

"What do you mean? I never heard of such a thing before."

"I will tell you how our former pastor did. He used to come in just in time, or a little late, and take his seat in the amen corner opposite the choir. A young lady would jump up in the choir and run through the pulpit to get the hymns. The preacher would feel in every pocket hunting for a pencil. Not finding one, he would begin the round of the pews to borrow one. Everybody having on his Sunday clothes, had left his pencil in his other suit. Finally, some brother would be found with a pencil, and then the search for hymns would begin. Back and forth the leaves would go. After numerous turns one hymn would be found, and our preacher, having jotted down the number for the choir, would turn down the top of the leaf. The search for the second hymn would then begin. When caught, our preacher would this time turn up the bottom of the leaf; and when the third hymn had been run down and finally cornered, our preacher would turn back half the leaf from bottom to top. Thus five minutes were consumed. Then, while the choir was looking up the tunes and singing the voluntary, our preacher was seen chasing the lessons. As each lesson was caught, our nice new pulpit Bible was subjected to the same treatment the hymn book had received. So you can imagine by the end of the year our beautiful hymn book and handsome Bible were in a sorry plight. Now, our new preacher does not do that way, and that is why, in answer to your question, I say I like him splendidly."

Here the train blew for my station. As I was getting my things together, the brother was saying something about his preacher coming to prayer meeting with a short, well-prepared, live talk; not dishing out a rambling talk on a whole chapter, verse by verse, which said comments had ceased to interest the preacher himself ten years and more ago. *Hæc fabula docet.*

METHODIST.

Louisiana Conference Post-Graduate Class.

At the session of the Conference held in Homer in 1893, the class of the fourth year was organized into a permanent association now known by the above title, for mutual help and encouragement in study. The plan was to adopt each year a course of study, consisting of three or four volumes of biblical, practical, or historical theology, and at each Conference session to hold a seminary by way of examination. In spite of some disadvantages, due to partial organization during the first year of the experiment, it was found that the plan had already showed signs of perpetuating the spirit and habit of study in those who had finished the required course. It furnished a regular plan to work on. At the late session of the Conference, at New Orleans, the organization was extended so as to admit to its privileges, within certain limits, other post-graduates besides the class of '94. The idea will certainly commend itself to the thinking men throughout the church.

The course of study for '95 comprises Stevens' "Johannine Theology," in connection with an exegetical study of John's writings; Bishop Wilson's "Cole Lectures" on "The Witnesses to Christ;" church history from A. D. 100 to A. D. 1450, with Neander as a text-book, and The Methodist Review. It is purposed to make the Review a part of each year's course. It was suggested by some of the class that it would be well to have this idea extended by asking the authorities to incorporate the Review in the regular four years' course of study, and make it matter for study and examination in each year. This plan would make Review readers of all our young preachers, and at the same time furnish them with instructive studies on live current questions.

We hope much from the auspicious beginning of this organization. The secretary will soon be prepared to give notice through the ADVOCATE of a suggested arrangement of study, and information as to where to obtain the necessary books.

W. WINANS DRAKE, Sec.

Which?

The ill-natured reference that Mr. "Rex B." or Mrs. 'R x B.," as the case may be, makes concerning me in his communication in the ADVOCATE, of Jan. 3, really amused me when I read it; but I was struck with this thought as I was in reading his previous articles in which bad humor cropped out: that if this gentleman or lady, whoever it is, was converted, that there is one of three things that trouble him—he is either backslidden, or he's got a disordered liver, or he needs a second work of grace done in him to heal him of a case of sour godliness.

A. C. BURT.

Correspondence.

Excursions from Jerusalem.

BY H. G. HAWKINS.

My first excursion was over the Plain of Ephraim, by Rachael's Tomb, to Bethlehem. Soldiers there also stand guard in the extensive old church connected with and built over the grotto; and very recently a man was killed in the chapel just by the spot where Christ was probably born. Mother-of-pearl articles are made and sold at Bethlehem. This excursion was extended to the three beautiful and extensive marble Pools of Solomon, which are farther on the road to Hebron. These pools, fed by several springs, were for supplying Jerusalem with water; and one aqueduct still takes the water as far as Bethlehem. Below the pools are the village and valley of Artas, where are the Gardens of Solomon. This valley is very green and beautiful, even in Summer. Each Summer, after the orange blossoms of Jaffa have dropped, and after the honey, made of these, is extracted, a German bee-culturist settles his hives at Artas, among the thyme blossoms. One Summer the result was 30,000 pounds of pure liquid honey.

As I returned over the hills a shepherd boy milked a couple of his goats, and offered the leathern bucket, that held the milk, to me to drink. "A land of milk and honey."

The plan of the second excursion was: to Mizpeh in the early morning, luncheon there, and return in the afternoon by Gideon, Gibeah, and Nob. The way is through the Damascus Gate, over the ashes (a great ancient heap of ashes, probably brought there from the temple sacrifices), by the Tombs of the Prophets, on through the "Valley of the Dead Bodies." What mean these long rows of buildings so far from the city wall? Why, haven't you read in Jeremiah: "Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies and of the ashes, and all the fields unto the brook of Kidron unto the corner of the horse-gate toward the east, shall be holy unto the Lord; it shall not be plucked up nor thrown down any more forever?" A few years back, and there were only about 10,000 Jews in Jerusalem; now they are estimated at 40,000. A new Jerusalem has been built outside the walls. Starting from the Jaffa Gate, where was the tower of Hananeel, it went along the Jaffa road awhile, then compassed about, and now is extending down into the "Valley of the Dead Bodies and of the Ashes." Already one large building looks down upon the "King's Winepresses," mentioned by Zechariah.

The third excursion, made also on foot, along with a lot of school-boys of the London Mission to the Jews, was to Ain Fara, a spring, which, though six miles distant, affords in Summer the nearest "swimming-hole" for the Jerusalem school-boy. We passed on Scopus, where Titus' army encamped, under the probable hill from which Shimei cursed David, and right through Anathoth, the birthplace of Jeremiah. Ain Fara has the remains of an aqueduct that, perhaps, took water to Jericho. It is a wonderfully rugged place, with many hermits, or robbers, chambers cut high up in the perpendicular sides of the rocks. Some of these are nicely wrought with mosaics. It also has a cover with thirteen rooms. A carriage takes you to Hebron, twenty-two miles distant, and back in one day. The Cave of Machpelah is locked up and covered by a mosque; but the bazaars are interesting, and there are the pools, watch-towers, in the vineyards, the old oak of Mamre, and the same hills and valleys that Abraham trod in the days of yore. The vine still thrives in the "Valley of Eshcol." Though the grape season had not fairly begun, we bought for a dime as many as would do for a family for several meals, and the bunches were a foot long. There grow sometimes enormous bunches, approaching, it is said, to the size of a man's body.

The last excursion was to the marvelous, eroded Cave of Adullam, with its handsome white chambers, and dark, but curious and beautiful, passages. Its exploration is somewhat difficult and dangerous. We returned by the Frank Mountain, on top of which Herod the Great had a castle, and at the base of which he lies in a neglected grave. We saw during this trip many Bedouin camped under their black camel-hair tents.

Now, Mr. Editor, it may be that already I have taken up too much of your space, and I shall send you nothing of what I hope to see in Europe, but will let a letter, which I wrote while waiting for the ship at Alexandria, be my last.

Selections.

Pride of the South

IS THE CENTENARY FEMALE COLLEGE AT CLEVELAND, TENN.

Just entering upon the second decade of a most useful career, and fast becoming an educational institution of no little prominence throughout the South, Centenary Female College, at Cleveland, Tenn., stands the pride of not only the town that is so fortunate as to possess it, but also the South, so many of whose daughters have been educated there.

The year 1884 found organized Methodism of America just entering upon its one hundredth anniversary, and, as a thank offering to Almighty God, it was proposed by the Holston Conference that a school be established of high grade for the education of the daughters in this part of the State. This idea was conceived and put on foot by Rev. Geo. Stewart, then pastor at Cleveland. The movement was pressed forward with great zeal, and the entire Conference brought to see the need of such a school, and being the centennial of the Methodist Church in America, in 1885 the corner-stone was laid and the school called Centenary. The above facts may be referred to as historical, serving as an introduction.

It took but a few sessions to convince its Board of Trustees that the central building was far too small to accommodate the influx of pupils, so two large wings were added, and after several more years of signal success the college was leased to the present management: Dr. D. Sullins, Prof. J. A. Stubblefield, and Prof. R. E. Humphreys. It is needless to comment upon these well-known instructors. It is but just to say that no three men in the Conference could be selected who would furnish a brighter light in the educational world than these three, and that they are eminently fitted for the positions they occupy is best proven by the fact that never has the school been in a better condition than at present, while the best argument for their popularity is the strict obedience of the rules of the institution and its high moral tone that forces the appreciative visitor to feel that he is surrounded by an atmosphere such as is found in all Christian homes.

The first thing which attracts the attention of the visitor on entering the spacious building is the electric gong system, this being almost the only one in the South. A large clock, by means of a number of hands, rings a bell in every portion of the house at the different periods, simplifying and systematizing the work.

The ornamental branches have reached the highest grade of perfection. The art room is in charge of Miss Browning, whose work ranks among the first. Music is taught by that already famous old instructor, Prof. Fr. Aghte, whose compositions are already familiar to music lovers, both vocal and instrumental. Passing through the main hall-way during the hours of practice, one fancies himself in some fine conservatory of music.

But these branches are not pushed forward to the exclusion of the others, for in every study a pupil must attain the highest marks of proficiency before she can pass on into a higher class.

The elocution department is one of the features of the institution, being conducted in a highly satisfactory manner both to pupils and patrons. The cultivation of the mind to the exclusion of the body is a practice unthought of here.

A daily and systematic course of exercise is required of each student. The regularity with which this rule is adhered to accounts for the numerous letters the writer has seen where the daughter writes, "Dear mama, I have gained ten pounds."

Speaking of bodily exercise and development reminds me of the invitation to supper which was accepted, and the elegant repast we sat down to. This department is also in the hands of an artist. For truly—

"We may live without poetry, music and art;
We may live without conscience and live without heart;
We may live without friends, we may live without books;
But the civilized man can not live without cooks."

The uniforms worn by the girls consist of long, loose toga-like gowns, and the well-known mortar-board hats.

Another branch worthy of special mention is the course in the languages. When a young lady finishes this it can truly be said of her, she speaks French or German.

A more beautiful location for a school could not have been selected, for it stands in the suburbs of an old and beautiful town, whose society is the highest, and whose moral atmosphere is of the most pure.

If an investigation as to the cause of Centenary's steady growth and popularity were to be made, one of the chief causes would be found to be the unanimity and vim with which the citizens of Cleveland work together for its advancement. Aside from donating the beautiful grounds on which the college stands, financial aid is given when improvements are to be made. Good churches of all denominations are here, so that in the city of Cleveland and at Centenary College, if a young lady can not receive a good education at a comparatively small cost, and leave there well fitted for society and the world, and eminently fitted for business, her case is surely a hopeless one.

B.

Time for Bible Reading.

A class of persons who profess to love the Bible excuse their neglect of it by saying that they have no time for Bible reading. But is there any person in this land who can not command the time to read a chapter from the Scriptures every day? It may be doubted whether there is such a person. There are many who can not do this, and at the same time do all that they desire to do in other directions. But that is not a reason for neglecting the Bible. Our Bible reading should be one of the first duties of every day. A good rule is to read nothing else until we have read a portion of Scripture. If we adopt this rule and rigidly adhere to it, we shall never lack the time to read at least a few verses from the Bible. This can be done at home, and it can be done abroad; it can be done on a journey. The man of the world can read his newspaper on the cars; if we are as much interested in the Bible as he is in the daily news, we shall be able to read a chapter on a railroad train. And if it is always in mind, we shall find no day too short to read a lesson from the Scriptures.—The National Presbyterian.

The Editor and the Typewriter.

It requires a great deal of ingenuity for a writer to gain an advantage over an editor, but that it can be done is shown by the following incident: Having been commissioned to write a certain article, a bright young woman did so, and sent in her manuscript, only to have it returned with a note from the editor, asking her to re-write it, as she had not treated the subject just in the line he had indicated. Feeling that she had done her work as well as it could be done, she indignantly threw the manuscript into a drawer. Then an idea came to her, and she determined to try a little plan. Without a single alteration she had the article typewritten, and then submitted it to the editor with a letter, expressing the hope that the matter would be more to his liking. Her little plan worked to perfection. The editor not only accepted the article, but thanked her for so kindly and so promptly revising it. The clear, distinct letters of the typewriter revealed to the editor many features of the article that he failed to see in the obscure hand-written manuscript.

The telegraph tells us that "three preachers" were sentenced to prison last week for frauds upon the pension fund for soldiers of the Union. Some politicians whose hearts teetered on the line between the South and the North during the rebellion, or who did not teeter at all, are eloquent about the "political" pensions granted to those who ought not to receive a dollar from the republic. We believe in pensions, and are glad that worthy soldiers are not forgotten in these days when men are rich because they have a preserved country in which to do business. At the same time, this very respect for just pensions to worthy pensioners implies contempt and indignation concerning those who have sworn to a lie and are eating the republic's stolen bread. If "three preachers" have lied, let them lie in prison. The news says they were convicted in Mississippi, a State in which just and honest pensions are not in high favor. However, if these men were fairly convicted, we say, Amen.—N. W. Advocate.

Short Cut to Good Times.

The short way to cure hard times is to use common sense. It will beat all reforms out of sight. The first result is confidence; the second is enterprise; the third is prosperity. Dismiss the fear that the sky will fall and bring down no larks—that some dreadful imaginary evil is to fall upon us—and see the situation as it actually is; this is common sense. A plain world of industry and thrift has no need of the frills of imagination.—Western Advocate.

There is a great deal of religion in Christian visitation, and a great deal in the Christian hand-shake. It means sympathy, heart-help. The old world craves such. Said George Graff, the reformed drunkard, "They have not been where I have been, and I don't believe God will save me." He was listening to Christian testimony. "One night, as I started to go out, a lady took me by the hand and said, 'God bless you; there's the making of a man in you.' On, friends, those words took hold of me."—Standard.

Maclaren has a sermon on the "Obscure Apostles," founded on the fact that six out of the twelve apostles are not so much as mentioned after their names are once given in the directory of the apostolic college; though, no doubt, they toiled as honestly, and did their Lord's commands as faithfully as the others. They are recompensed by having their names as deep cut on the foundations of the New Jerusalem as the six oft-mentioned apostles.

A most excellent way to secure subscriptions is to have sample copies mailed for two or three weeks to members who ought to take the church paper, and then to follow it up with a personal request for the subscription. Send us the names and we will mail the sample copies, provided that our agents will promise to follow the papers with a personal canvass for subscribers.

Sobriety of the Bible sort is not stupidity, but rather vivacity. It does not mean dullness half so much as it means doing something. It is opposed to levity which forgets the serious, earnest side of life. It is not opposed to that lightness or cheerfulness of heart which makes the wheels of work run round all the more swiftly. There is nothing incompatible between being sober-minded and rejoicing evermore.

Dr. Benjamin Ward Richardson, in a paper recently read at a church congress in England, says: "If people were all educated up to a proper technical standard as to the action of alcohol . . . this thing, alcohol, would, by universal consent, be universally discarded."

Since 1887 the gifts of the women of the Southern Baptist Churches have steadily increased from $17,000 to $45,129 last year, and the year before, under an impulse from the Carey centennial, shot upward to $62,237.

Oliver Wendell Holmes, who so finely exemplified the possibility of growing old gracefully and making the earthly days the best days, asks: "What brighter or truer thing than that a man had better be seventy years young than forty years old."

Each day, each week, each month, each year, is a new chance given to us by God. A new chance, a new life, a new life—this is the golden, the unspeakable gift which each new day offers to you.—Canon Farrar.

Hurry too often means flurry. If we would work swiftly, you must work surely. An eminent surgeon warns the habit of remarking to his assistants: "Don't be in a hurry, gentlemen, for we have no time to loose."

Let our Lord's sweet hand square and hammer us, and strike off all the rust of pride, self-love, world-worship, infidelity, so that he makes us stones and pillars in his Father's house.

No man ever knows just what the strength of his Christian principle is until he has actually been subjected to an adequate trial.

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W. F. M. S.

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Louisiana Conference Woman's Missionary Society.

NOTES FROM THE ANNUAL MEETING

The Louisiana Conference Society, W. M. S., held its tenth annual meeting in Lecompte, Oct. 5 to 8. The number of delegates representing auxiliaries was small, but the spirit and power of faith was present. Reports, financial and general, were given, showing the status of the work over the State. Excellent success has followed the labors of the State organizer, Mrs. M. C. Alexander, who organized nine societies, and extended missionary knowledge and zeal wherever she went.

The banner society was that of Louisiana Avenue Church, New Orleans, which paid in $144.95, its membership being larger than that of any other in the State.

Fine papers were read on topics of vital interest by Mrs. T. K. Faunt Le-Roy, Mrs. T. S. Randle, and others. The president's address was, as usual, full of fervor and instruction.

The juvenile work is not as much alive as it should be. Our hope is in the children. We would urge every adult society to organize a Juvenile or Young People's, and then to cherish and nurture it until the church is full of "little workers."

The various committees brought in wise and judicious reports, mapping out lines of work, and presenting plans for extension and strengthening of the forces already enlisted. This annual convocation should be the means of great impetus along the lines of growth, in members and intelligence, and will be when every auxiliary sends its delegate yearly to represent what has been done, and to learn what next to do.

In response to a most cordial solicitation, Crowley will be the place for the next annual meeting, to be held Oct. 3-7, inclusive.

Because of its valuable suggestion and information, the circular letter of the Secretary of Home Affairs is given below. Every member of the Woman's Missionary Society will do well to read and act upon the facts as stated with regard to the outlook for the work, bringing new resolve and vigor to its performance for the opening year.

Dear Sisters: God bless you, and make this year, upon which you have just entered, the most prosperous, the best you have ever known, because of the abiding, comforting presence of the Holy Spirit. As you work faithfully for others, your own happiness is secured. You give that you may receive, and receiving is conditioned upon giving. You give yourself to your heavenly Father, and his Spirit is given to make you wise, to make you happy amid the trials of life. You give your time and service to save others and receive in return a full blessedness worth more than all the world. We start upon the new year with a depleted treasury; but with strong faith that our beloved workers will see that no paralyzing debt ever threatens the Woman's Board. Drawing out $25,000 for Petropolis, and meeting other foreign drafts, leaves $40,000 less in the treasury at this time. The school at Petropolis must now be equipped. Some have commenced to contribute to this purpose. Two or three promising missionary candidates are sending applications to the Board, for which we thank God and take courage. There never have been so many open doors as now, and unusual activity is called for from each of us. I need not remind you that the end of our fiscal year approaches and will soon bear upon its closing hours some of our unfulfilled pledges, unless we increase our diligence. Please increase the circulation of the Woman's Missionary Advocate, The Little Worker, and Evangel. These may be had for one dollar a year. Cheap, you know, for the valuable material obtained. These papers are edited by women, and well edited. Why should they not be sustained? The January number of the Woman's Missionary Advocate is unusually fine. Do not fail to read it. Sincerely,

S. C. TRUEHEART,
Sec'y Home Affairs.

The Minutes of the last annual meeting of the Louisiana Conference Woman's Missionary Society will not be published in pamphlet form. For the information of those interested, the list of district secretaries now in office is given below. All auxiliaries in each district are requested to communicate with their district secretary at least once a quarter, giving full reports of their work in detail. The district secretaries are also requested to report regularly to the Conference corresponding secretary, Mrs. C. J. Foster, Shreveport.

List of district secretaries for Louisiana Conference Woman's Missionary Society: New Orleans district—Mrs. Linus Parker, New Orleans; Shreveport district—Mrs. M. H. Morrison, Shreveport; Alexandria district—Mrs. Beynard, Alexandria; Opelousas district—Mrs. L. J. Thompson, Opelousas; Arcadia district—Miss Ione Smith, Arcadia; Delhi district—Miss Minnie Thompson, Delhi; State organizer, Mrs. H. C. Blanks, Columbia.

Corresponding secretaries, or members of auxiliaries, are requested to send to the editor of this column any items concerning the work in their societies, our object being to furnish a medium of communication for the missionary workers in the State, to enlist interest, and form a means eliciting information on missionary topics and methods of work.

Anyone sent on God's errands is a missionary. Whether the service be great or small, in the home, in the church, or in the uttermost parts of the earth, if it is work for God, it is a mission, and whoever performs it is a missionary. We solemnly set apart those going out to a foreign field. We may be just as truly set apart to our work here. A successful missionary society must have missionaries at both ends of the line.—M. P. E., in Missionary Link.

The last annual report of the English Church Missionary Society takes Heb. x, 12, 13, as a text: "This man . . . sat down on the right hand of God, from henceforth expecting." And the last phrase gave the key-note to the great meeting at Exeter Hall, where the report was read. Christ expecting! Expecting what? Expecting his disciples to do what he gave them to do, and waiting until it is done. And the searching question was asked, When the expecting Lord looks at me, is he disappointed?—Missionary Review of the World.

FROM THE WORK.

Rev. A. W. Turner, Big Cane and Evergreen charge, Jan. 23: "We are getting on very well on this charge. Have made two rounds, and have received two poundings (each coming from different neighborhoods); so, notwithstanding the hard times, we have plenty to eat at present. We are also doing some forty or fifty dollars' worth of improvement on parsonage property. May the Lord bless these good people, and give us a prosperous year! Brethren, pray for us."

W. D. Bass, Chouteau, Ind. Ter.: "Please say to the pastors who read your paper that I am in the evangelistic work, and am prepared to bring with me a Cherokee preacher to assist me in revival work with any of them who may desire my help. Have just closed a powerful meeting at Pryor Creek, I. T. Rev. Thos. H. Prim is my pastor (Chouteau, I. T.), and information can be had from him at any time as to my work. My Cherokee preacher is a Holy Ghost, fine young preacher."

Rev. D. P. Bradford, Shubuta, Miss., Jan. 23: "We have entered upon our third year on this work. In many respects I regard it as one of the most delightful appointments I have ever served. The stewards relieve me almost entirely of any care concerning the collections. Our financial system is almost perfect. They pay their pastor by the month, and expect him to keep out of debt. The congregation at this place sent Sister Little $40 last week. For domestic and foreign missions our work paid, through its various societies, about $280. Indeed, they respond to almost every call that is made upon them. We have a few who believe that one-tenth of their income belongs to the Lord. I believe they are dealing squarely. When all our people realize this to be a duty, and that it will vouchsafe God's blessings, our missionary treasury will be able to meet the cries from foreign fields. Last year, after paying all assessments, they handed us forty dollars, with which to get ready for Conference. We love our people, and their kindness to us is all we could ask."

Rev. J. H. Foreman, Coffadeliah, Miss., Jan. 25: "On account of sickness in my family I was unable to attend our last Annual Conference, which met at Meridian. I realize that I missed a great deal, but I thank the Lord of all mercies that we are all well again, and hope to be able to do more good in the cause of Christ this year than any previous year of our life. I have preached 16 times since the first of January. I have met every appointment up to date. We have finished ceiling our parsonage this Winter. We now have a good comfortable home for the preacher on the Neshoba charge—out of debt, and belongs to the M. E. Church, South, thank the Lord! We begin our third year on this circuit. These good people give us every expression of true welcome. On Christmas Day a storm set in at this parsonage, and continued the remainder of the week, and it brought pork, molasses, canned fruit, baked turkey, cakes, oranges, apples, candy, toys, and some valuable presents for the children. We anticipate a good and prosperous year. God bless you and the ADVOCATE!"

Rev. J. A. Braswell, P. C., Morganville mission, Sardis district, Jan. 20: "This is my third year with this people. The two years past were years of labor and toil, but full of pleasure and profit. This mission was planned by Revs. H. C. Morehead and B. P. Jaco, and established at the session of the Conference at Corinth. I was sent as preacher in charge to supply the field. I came immediately after Conference; found one society with six members. Since then have organized three other societies with ninety-two members. Have built one church; am planned to build another, and to repair one. The Lord has been with us the past two years, though I took sick just after my first meeting last Summer, and was not able to hold my other meetings, or wind up the year satisfactorily. We have just arrived home this evening from our first Quarterly Conference, held at Burgess. Burgess is ten miles west of Oxford, in LaFayette county, where there is a good school established, known as Burgess Normal School. It is under the control of the Whitten brothers. Bro. Morehead arrived Monday evening; preached to a large and attentive congregation at night. He preached again Tuesday morning; held our Quarterly Conferences in the evening, and preached again at night. At the close of the sermon he invited penitents. Some five or six came forward, and two professed faith in Christ. Bro. Morehead is making his first round of Quarterly Conferences on his fourth year. This is my fourth year under him. He has never failed to be with me at my Quarterly Conference yet. He is, in my judgment, a model presiding elder, a fine preacher and consecrated Christian man. When I arrived home to-day I found my wife in the best of humor. The thoughtful brethren of the Presbyterian Church at this place (Orwood) had brought us some corn and meat, and the kind ladies of my church (Forest Hill) had presented her with a nice new quilt. 'What shall I render unto the Lord for all his benefits? I will take the cup of salvation, and call upon his holy name.' I claim an interest in the prayers of all that read this report. My heart is fixed."

Missed the Point.

It is said of a literary man who died last year, that he never went to church, and a friend explains the fact by saying that he was not intellectually fed by what was set forth. But, supposing this to be true, did not the man owe to his Maker the duty of joining in public worship? How poor an idea of the sanctuary must he have who supposes that it exists only for the purpose of public instruction! It includes this, but its primary intention is to render honor and homage to the greatest and best of all beings. Then, as to intellectual food, is not this furnished by the living oracles which are more or less read or repeated in all Christian worship, or did the literary man think that he had exhausted the contents of the Bible? The main purpose of the pulpit is not to bring forth new truth, but to exhibit old truth in its adaptation to the needs of the present. Hence, the most able and learned may be benefited by the sermon of a man of very moderate gifts and acquirements whose aim is to present Scripture truth in its simplicity.—Exchange.

Mrs. Sutherland.

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Or swellings in the neck since I was 10 years old; am now 52. I took Hood's Sarsaparilla and the swelling has entirely disappeared. It has been very troublesome. When I began I was feeling so discouraged with the goitre and rheumatism, I would as soon be dead as alive. Whenever I caught cold I could not walk two blocks without fainting. Now I am free from it all and I recommend Hood's Sarsaparilla. I received a letter from Mrs. Jennie Bigelow, now of Fremont, Mich., asking if my testimonial in behalf of Hood's Sarsaparilla was true; I replied it was, and sent particulars. I have a letter thanking me for recommending

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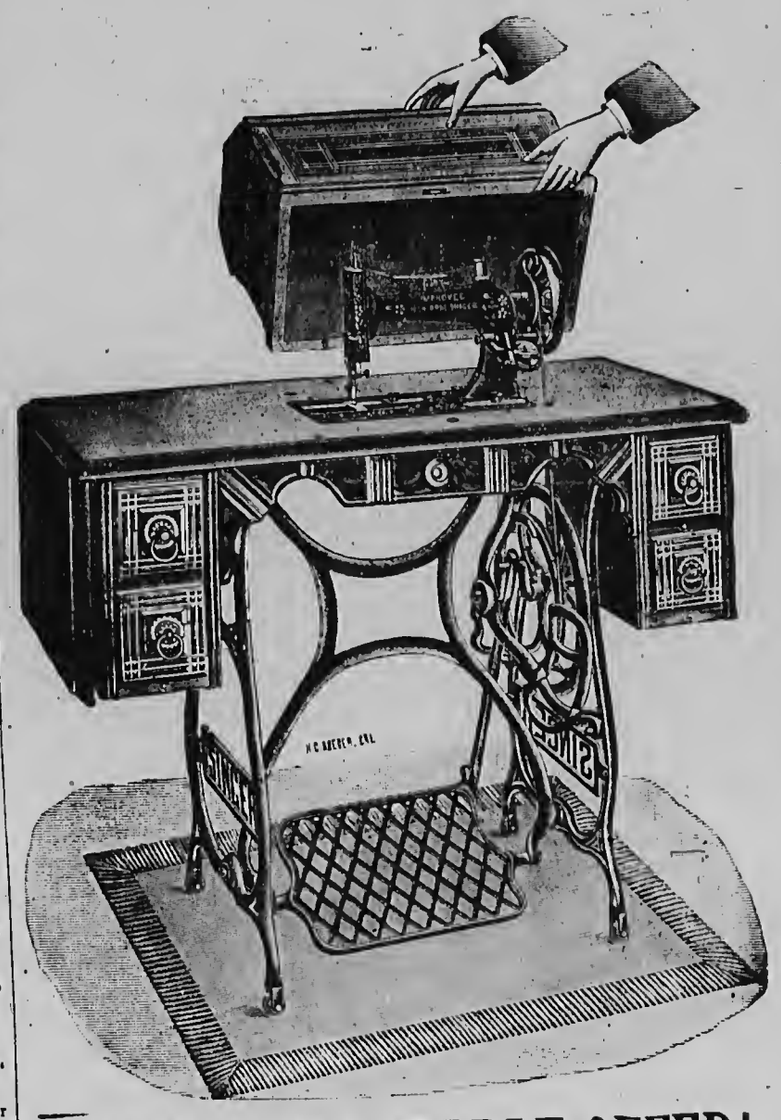

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"The Favorite Improved High Arm Singer is the only Singer style machine using a Cylinder Shuttle. The bed of machine being sunk flush with table and nicely hinged so it can be turned backed to admit of oiling and cleaning under works without the least inconvenience.

"Automatic Bobbin Winder, used on the Favorite Improved High Arm Singer, is positive in its operation, and works to perfection, winding the thread on bobbin as evenly as thread is wound on a spool.

"Flat Tension Spring. Every lady who has used machines with coil tension spring, knows the value of having a machine with flat tension, same as used on the Favorite Improved High Arm Singer,' for the reason that when tension is once set it always remains the same and does not alter while machine is in operation, requiring operator to stop every little while and re adjust same.

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"Furnished free with every machine are the following-named accessories: One Foot Hemmer, one Screw Driver, one Wrench, one Oil Can and Oil, one Gauge Screw, one extra Check Spring, one Package of Needles, five Bobbins and one Instruction Book.

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This machine is manufactured by an old and reliable company, who guarantee the machine for ten years.

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Thursday, February 7, 1895.

The Frances Willard Y. W. C. T. U.

The temperance work in this city is being carried forward by faithful workers who, with very little ostentation and much earnest service, are helping to uplift mankind and bring glory to God. The Frances Willard Y. W. C. T. U. has proved itself worthy of a place in the front ranks of this mighty army. The active members are consecrated young women; and who can limit the possibilities of young women's work and influence? Its honorary membership is composed of women and men, both old and young. The secretary's report at the annual meeting, which was held on Thursday night, Jan. 24, gave a membership of eighty-six. While the meetings are held in the parlor of the First Baptist Church, the organization is by no means sectarian, having members from the Methodist, the Catholic, the Baptist, the Christian and the Episcopal Churches. In electing its vice-presidents, one was chosen to represent each of these churches. The meeting was largely attended, and much interest was manifested in the reports and the election which followed. The former told of the constant good work being done in different lines, especially at the almshouse. Besides the weekly visits there, the "Y" gladdened the heart of every inmate of that institution by a useful remembrance on Christmas morning. These were given in person, and they have done it for four consecutive years. They aim not to minister to the body alone, but by word of mouth, and by circulating printed matter, they endeavor to strengthen the soul. A handsome piano is being purchased by the society, the use of which enables them to make both their social and business meetings very enjoyable. Those meetings are held alternately every Thursday evening at 7:30, and all are welcome. Four pastors are among the honorary members, and they, with other prominent speakers, will give five-minute talks at the coming social meetings. Miss Myrtie Shively, the able, consecrated president, has new plans for the coming year, and it is asked that all who read this will give us their prayers for great success. Your presence at any meeting will be greatly appreciated, even if you can not enroll as a member. Z.

Vagrancy.

Widespread vagrancy is a manifestation of a diseased condition of the body politic. It is more. It is menace to national life. Students of history know what a colossal part vagrancy played in the national life of ancient Rome. The countless hordes of idlers who were taught to depend upon the government, first, for subsistence, and afterwards for everything, even to amusement—these constitute one of the chief items to be sketched by him who would portray the causes which led to the downfall of Roman liberty. Well, since the laws of sociology, like those of physics and chemistry, change not with the flow of time, vagrancy is rapidly becoming a very serious problem for American statesmanship. Our army of the unemployed, though not so numerous as that of Rome, is, nevertheless, a mighty one, and is rapidly increasing. We are not speaking of the thousands who, through no fault of their own, are thrown out of employment during a time of great financial stringency like that out of which we are just emerging. These constitute the very bone and sinew of the nation. We speak of the voluntary idlers—tramps they are usually called. These do not want employment—will not have it. They have learned an easier way of making a living than by working for it. They have only to ask for bread, and it is given. These professional mendicants, as we have said, are constantly increasing in number. The inhabitants of rural regions remote from any railroad line have a very inadequate conception of the magnitude of this army of tramps. If the present ratio of increase is continued for a few years longer, the question, "What shall we do with them?" will be a very serious one. It is, therefore, the part of wisdom to deal with the evil now. "'Tis madness to defer." A tiger may be easily destroyed in infancy, but not in mature life. Fifty thousand tramps may not overtax the resources of statesmanship. Increase the number to five hundred thousand, and you add to the gravity of the situation almost immeasurably.

But what can be done? We answer: It should be the policy of States, counties and municipalities to refuse to support these vagabonds except on the divinely-ordained principle, "By the sweat of thy brow thou shalt eat bread." If local governments everywhere would find work for these parasites to do, and require them to do it as a condition antecedent to receiving help in any form, the effect would be most salutary, as experience has shown. And the same principle should be acted upon by private individuals. Those err egregiously who suppose that they are carrying out the spirit of the parable of the good Samaritan when they spend their earnings upon these miserable vagabonds. There is no charity in it. To pursue this course is to nurse a viper which will fasten its fangs upon the vitals of its benefactor at the first opportunity. It is not a mere haphazard coincidence that this vast increase in vagrancy is synchronous with a corresponding increase in crime. The old adage, "Idleness breeds vice," finds abundant verification before our eyes. The appalling array of crime which greets our eyes as we scan the daily paper each morning at the breakfast table grows out of the fact that we have in our midst a numerous class who have adopted it as a cardinal principle that the world owes them a living without their working for it.

By adopting it as a rule to require work of some sort as a condition antecedent to almsgiving, the chaff can be separated from the wheat. The honest man will be glad of the chance to earn an honest penny. The man who refuses to work in order that he may eat may be set down at once as a criminal. The validity of this principle is now being recognized by wise philanthropists throughout the nation. More stringent laws against vagrancy ought to be adopted everywhere. The man who will not work voluntarily ought to be made to do so.

Of course, no one will understand us as depreciating true philantropy. No duty is more frequently inculcated in the Bible than that of helping the helpless. And oportunities for the exercise of real God-approved philanthrophy are abundant everywhere. The widow, the orphan, the blind, the maimed, the sick, and various other classes of helpless ones are in the world in great numbers. To help these according to ability is a Christian duty. Prayer itself is not more positively enjoined. But this is a very different thing from giving to those who choose beggary as a profession.

A New Book.

OUR JOURNEY AROUND THE WORLD. An illustrated record of a year's travel of forty thousand miles through India, China, Japan, Australia, New Zealand, Egypt, Palestine, Greece, Turkey, Italy, France, Spain, etc. By Rev. Francis E. Clark, D. D., president of the United Society of Christian Endeavor, with Glimpses of Life in Far-off Lands as Seen through a Woman's Eyes. By Mrs. Harriet E. Clarke. Superbly illustrated with steel-plate portraits, and upwards of two hundred choice engravings, mainly from instantaneous photographs taken from life, reproduced in fac-simile by eminent artists, and a map showing the author's journey around the world. Sold only by subscription. Hartford, Conn.: A. D. Worthington & Co., Publishers. 1894.

The above is an exact transcript of the title page of a large octavo of six hundred and forty pages which lies on our table. Paper, typography and binding are all excellent. From the preface we quote as follows: "The ordinary trip around the world—a common enough thing in these days—largely follows certain well-defined routes of travel from America to Japan, China, India, Egypt, Palestine, and thence to America again *via* Europe. The traveler necessarily is obliged to keep in these lanes of travel, especially in the far East, and the objects he sees are largely those which the guide-book and a paid conductor point out to him. In the journey described in these pages we were 'personally conducted' by kind friends, familiar residents of every country which we visited. We were able to see phases of life and national characteristics usually denied the hasty traveler, and we have tried to share them with our readers, and in our tour to conduct them over the same route made so pleasant for us. We have generous hosts who served as guides, piloting us to the very spots we wanted to visit, and showing us the oddities and unique customs and ways of living which otherwise we should have missed. They often took us into the homes of the natives, and introduced us to their manner of domestic life. It is devoutly hoped that these pictures of life and scenes in many lands may create a warm interest in the heart of every reader in the people to whom the English-speaking missionaries have gone."

The above quotation gives a correct idea of the character of the work. The author's route was not long the beaten track of every-day sight-seers. He had facilities for studying the manners and customs of the natives in the different countries he visited, which do not fall to the lot of everyone who goes abroad, and what he saw he has told in good English, and in a very entertaining way. The work is a valuable contribution to the literature of travel. The information given concerning missionary operations in the various realms of Paganism will be of special interest to those who are interested in the conquest of the world for Christ. The supplementary chapters from the pen of the author's better-half comprise about fifty pages. Of those chapters, it is sufficient praise to say that they are eminently worthy of a place in this elegant book of travels. Many will be especially interested in these glimpses of far-off lands through a woman's eyes. The engravings are not flashy daubs, but pictures taken from life in order to illustrate the text. The work is sold only by subscription.

The Anti-Lottery Bill.

The following letter just received speaks for itself. We hope our readers will realize the importance of acting promptly in this matter. The Anti-Lottery bill ought to pass at this session of Congress, and it will if the people who are opposed to the whole iniquitous business will make their wishes known to their representatives:

My Dear Sir: I have just returned from Washington, where I have seen several Congressmen with reference to the passage of the Anti-Lottery bill now pending in the House. I find the sentiment in favor of this bill to be pretty nearly unanimous, and its passage seems to be assured if it can be brought in the order of business before the House. It has been called up four times by Mr. Broderick under the Rule of Unanimous Consent, but each time objection has been made by a single member, and three times by one man, Mr. Davy, of New Orleans. But for this single objector, the bill would, in all probability, have passed some weeks ago.

What is now wanted is such pressure of public opinion expressed through the press and by individual letters as shall continue the pressure which has thus far been effective in advancing the bill through the Senate and its several stages in the House.

Congressmen advise the production of strong and persuasive, though not fault-finding, editorials, and it is for this purpose that I write, asking that within the next fortnight or so you may give such attention to this matter as the circumstances seem to require and your own disposition may prompt. Great pressure will be brought to bear upon committees and members for the presentation of specific measures in which committees and individuals are interested, as well as for the passage of acts of partisan nature; and if this sole bill of a distinctly moral character now before Congress is to be passed, it must be in a large part through the determination of the Christian and patriotic public that it shall receive due attention. If future efforts to be made in this direction shall be as affective as those made in the past, the result seems to be assured. Yours very truly,

S. H. WOODBRIDGE.

Boston, Jan. 23, 1895.

The New Holy Land Series.

We desire to again make mention of the new Art Portfolios of the Holy Land which we are distributing among our readers. The title, "Earthly Footsteps of the Man of Galilee," is most apt since the publication, in narrative and picture, follows in strict chronological order the events in the life of the Savior from Bethlehem to Calvary and the Mount of Olives. Every scene of his brief, but beautiful life has been revisited and described by two distinguished divines, Bishop Vincent Chancellor, of Chatauqua, and James W. Lee, D. D., author of "The Making of a Man." The photographs, which are 8x10 in size, were all secured in 1894 by Artist Bain, under special commission for the work. The publication, therefore, possesses an accuracy, completeness and vividness which is sure to make a strong appeal to old and young in every Christian home. It is specially commended to all, and the easy terms upon which it may be obtained can be found in another column.

NOTES.

Cut out the little poem, "Some Time," on our first page, and paste it in your scrap-book.

***

An undenominational deaconness home and hospital, costing over $115,000, has been dedicated at Dayton, O.

***

There are six American Colleges in the Turkish Empire, with twelve hundred students. Seventy students are in training for the ministry.

***

Lafferty will have to look to his laurels. As a paragraphist, the new editor of the Baltimore Advocate bids fair to rival him in pith, point, and pungency.

***

Our types were in error last week in announcing the marriage ceremony of Mr. F. Heroy and Miss Ella Schroeder as having been performed by Rev. J. M. Henry. It was performed by Rev. J. M. Beard.

***

One of the Moravians recently stated that when a person joins that church he is made to realize that he is joining a great missionary society. The consequence is, the church is essentially missionary in spirit.

***

The consumption of beer in the United States during the last year was sixteen gallons for every man, woman and child! What a story of poverty, misery and crime is in the statement! —United Presbyterian.

***

When proof is furnished of the charge that the Southern Methodist Church is dominated by rings of the Tammany type, we will retract all we have written on the subject, and make the *amende honorable*. Until then we claim to be in command of the situation.

***

We respectfully suggest to the Conference Boards of the Mississippi Conference that they make known through the columns of the ADVOCATE the officers elected at the last session of the Conference. Brethren who wish to have business with the Boards need the information.

***

Rev. W. R Weakley, of the Missouri Conference, and Rev. M. B. Lee, of the North Carolina Conference, have been accepted by the Board of Missions of the Methodist Episcopal Church, South, for foreign mission work. Bro. Weakley will go to Japan and Bro. Lee to Brazil.

***

Caller: "Mr. Editor, are you going to reply to the editor of the NEW ORLEANS ADVOCATE?" Editor: "Reply? How in the name of sense would you go about replying in a case like this? Of course, I am not going to attempt a reply. I am simply going to call him a name. That will do just as well."

***

Secretary McCabe writes: "In our missionary work we depend upon our pastors. The General Missionary Committee is their creation. The Missionary Society is their creation, and to them we look for a million and a half for missions." What is needed is a collection in every charge, and a contribution secured from every member of the church.

***

Lord Shaftesbury says in regard to the importance and usefulness of temperance societies: "As I go up and down through the length and breadth of England I am more and more convinced of the indispensable necessity for these associations. I am satisfied that, unless they existed, we should be immersed in such an ocean of immorality, violence and sin as would make this country uninhabitable."

***

Bishop Tucker, of Uganda, is now in England, and gave a stirring speech at the farewell meeting of the out-going party for the Niger. He spoke of the time, two and a half years ago, when Uganda was saved to the British crown, and expressed his confidence that the British flag would never cease to wave over the land, and then said, "I wish I had the same confidence in the church of Christ doing her duty." —Missionary Review.

***

No instrument invented in late years is more interesting than Prof. Elisha Gray's telautograph, by means of which handwriting may be exactly reproduced at any distance, an electrically controlled mechanical pen at the receiving station automatically following the motions of the pen in the writer's hand at the sending station. It seems probable that this instrument will soon be in commercial use, and become as familiar as the telephone.

***

The new hospital at Jerusalem, founded by the German Evangelical Church, and carried on by deaconesses from Kaiserswerth, was recently opened. The old hospital, inaugurated by Dr. Theo. Fliedner in 1851, is no longer adequate; the new establishment, constructed according to the fullest requirements of modern hygiene, provides accommodation for sixty inmates. The Pasha of Jerusalem was among the distinguished persons who attended the opening.—Missionary Review.

Talk about preachers if you will, the man who goes to Conference with twenty dollars in his pocket as the net proceeds of his year's work, gives three-fourths of that to help another preacher buy a horse, laughs half the week over his own troubles, and cries the other half over other people's, and then stands up and without a murmur receives his orders to move two hundred miles to a broken-down, fifty-cents-on-the-dollar circuit—if that man is not a hero, it is because the age of heroes has never come.—Richmond Advocate.

***

Rev. Horace Noel, writing of Europe, says: "Europe seems opening to the gospel more freely than ever before. In Spain there is much hindrance from the bigotry and ignorance of the people, but none worth speaking of on the part of the law. Such great changes have come about in Italy that the Bible may be sold up to the very gates of the Vatican. Nothing is wanted so much as more laborers to get in the spiritual harvest, which is all before us in these lands. The highways of France are now perfectly free for tract distribution."

***

The Armenian atrocities continue to be the subject of indignation and rebuke throughout the civilized world. The great powers are too jealous of one another to take decided action, and force Turkey to do justice in the case. A general investigation into the outrage is being instituted, but even when the blame for it is properly located, it is doubtful if anything will be done to guard against the future persecution of Christians by this foe of Christianity. Armenia should be protected by England, and the European powers should compel the Sultan to act in a civilized way, or else give place to a successor who will carry out treaty stipulations in their letter and spirit.

***

The Missionary Herald, commenting upon the effect of total abstinence upon English soldiers in India, says: "It was formerly supposed that Europeans could not endure the climate and surroundings of India without using alcoholic stimulants. So convinced were they of this, that thirty years ago there was an army order prohibiting the formation of total abstinence societies among the soldiers. But the theory is now altogether changed. Of English soldiers in India 20,000 are now total abstainers, and the army reports show that of these thousands only fifteen were brought before court-martial the past year, while of the non-abstainers there were 2,504 who were placed on trial."

***

By invitation of Mrs. Mary E Meek, the accomplished president of Port Gibson Female College, we had the honor of lecturing in the chapel of that institution Feb. 1. Rain prevented the attendance from being what it otherwise would have been, but the smaller audience was bored as long as a larger one would have been. The college choir, assisted by other local talent, rendered some delightful music. During our stay in the beautiful little city we were domiciled in the elegant and hospitable home of Bro. Allen. We had the pleasure of meeting the Port Gibson pastor, Rev. H. M. Ellis, of whom we heard most excellent reports. He was given a royal reception, to begin with, and he is growing upon his flock continually.

***

Dr. A. J. Gordon, pastor of the Clarendon Street Baptist Church, Boston, tells how his church gave, in 1893, $20,000 to foreign missions, while its own expenses were less than $10,000. "My way has been to make collections for foreign and home missions every Sunday morning in the year, and to keep the subject constantly before the people. Then in April we make a special collection, which is always preceded by a week of daily prayer, in which we meet together at eight o'clock in the morning to pray for the one thing, that the people may have their hearts drawn out to give for the work of evangelizing the world. I preached on the subject on the Sunday before the collection is to be taken, and then put the responsibility of giving upon the people, refraining from all special solicitation or urging."

***

A missionary in India writes that it is proposed to send to America a number of Hindu propagandists, and says that "Modern Hinduism, as practiced by three-fourths of the people, is a compound of Brahmanism, demonolatry, and fetichism, the last two elements greatly preponderating. The non-Aryan natives daily and everywhere propitiate their numberless demons. True Hindu deities are rarely worshiped except at festivals. The practical daily religion of the masses has, therefore, little or nothing in common with the Christianized Brahmanism so eloquently lauded on American platforms and in Boston parlors. It is a low, base, and very corrupting form of this jumble of religions, backed up by numberless demoralizing superstitions, which confronts and haunts nearly every missionary of the cross in India."

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Our GRAND SET of 13 Elegant Ever-blooming ROSES for only 50cts. by mail, post-paid, safe arrival and satisfaction guaranteed.

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Ruby Gold, beautiful shades of Copper and Gold. **Duchess de Brabant**, flesh color, the old favorite. **Madame de Watteville**, the famous Tulip Rose. **Snowflake**, pure White, always in bloom. **Meteor**, rich velvety Crimson, none better. **La France**, Silvery Peach and Rose, a beauty. **Sunset**, Tawny shade Yellow, very rich. **Isabella Sprunt**, deep rich Yellow. **Princess Sagan**, richest, Scarlet, very fine. **Marie Van Houtte**, Creamy White and Yellow. **Grace Darling**, Satiny Pink, elegant. **Madame Defresne**, Yellow, flushed Pink, charming. **Marie Guillot**, pure White, tinted Lemon.

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No 33—5 Ever-blooming Roses all different	50 c.	No 42—20 Large Flowered Pansy Plants,	50 c.
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" 38—5 Choice Decorative Palms, try them,	50 c.	" 47—20 Pkt's elegant Sweet Peas, all different	50 c.
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" 40—5 Dwarf French Double Tube Roses,	50 c.		
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You may select half of any two sets for 50 cents, or 3 complete sets for $1.25, any 5 sets for $2.00, the 7 sets for $3.00, or half of each set for $2.50. Get your neighbor to club with you. Our catalogue FREE. ORDER TO-DAY. We will hold the plants and ship them any time you may desire. Address,

THE GREAT WESTERN PLANT CO., SPRINGFIELD, OHIO.

EPWORTH LEAGUE.

By Rev. Henry H. Ahrens.

Theme for Prayer Meeting.

THE HOLY GARMENTS.

Ex. xxviii, 2; Gal. iii, 27; Eph. vi, 14, 15.)

The habiliments of the high-priest are fully described. They symbolize spiritual gifts. St. Paul doubtlessly had this attire in view when in Ephesians he describes the spiritual wardrobe of the Christian. Thus robed and equipped is tantamount to having put on Christ. The Christian has—

1. His loins girt with truth.

(1) The apostle has reference to the Olympic contests. The combatants had their loins girt. Ready for action. No impediment.

(2) The Christian is girt with the truth. The truth as it is in Jesus. Made free by the truth. Walking in the truth!

(3) Girt. Not for ornament, not for dress-parade, but for action. Doing. "If ye know these things, happy are ye if ye do them."

2. The breast-plate of righteousness. A regular coat of arms.

(1) Righteousness which is the outcome of faith. By faith are you saved. Purged with hyssop. Made whiter than snow. The regenerate acquired the righteousness which characterized Christ.

(2) This righteousness renders invulnerable. When the law attacks with fiery spears, the Christian can say: "Yes, I've broken God's commandments; but Jesus died for me." When Satan taunts, he can confess: "All my iniquities on Christ were laid."

3. The feet shod with the preparation of peace. In other words, supplied with spiritual foot-gear suitable for rapid motion.

(1) When tempted, it requires alacrity in meeting the foe with, "Get thee behind me, Satan." Delay is dangerous.

(2) The King's business requires haste. Sinners hasten headlong to hell. Rescue the perishing. Snatch them in pity from the brink of the bottomless pit.

(3) Our efforts at benevolence require energetic propulsion. Not weary in well-doing. Systematize your labor of love. Make haste to relieve suffering mankind.

4. Subsequently we will handle well the shield of faith, wear the helmet of salvation, wielding courageously the sword of the Word of God, victory will perch on our banner here and hereafter.

An Appeal for Help.

Mr. Editor: Allow me to ask for help through your paper. We are here in the midst of Catholicism. They have five churches within the bounds of my charge. We only have one in a distance of thirty miles.

Brethren, this ought not be. God says if we will build him a house, he will come and dwell with us. Now, brethren, we can build three churches and we will only deny ourselves a little. I preached at three flourishing towns, but there is no M. E. Church at either of the three places. Christ says, "Deny yourself; take up your cross daily and follow me."

The plan I suggest is this: Let everyone who uses tobacco send us two dollars and fifty cents, especially the ministers. Brethren, pray over this. I say you can deny yourself of this filthy habit. It does not fatten. God's Word says, "Therefore, do you send your money for that which is not bread?" The general rules forbid needless or self-indulgence. You can send the money to my address at Covington, La. Yours in Christ,

W. T. Currie, P. C.

A Sunday-School Ten.

The Sunday-school of our church at Baker Rouge, La., has contributed ten dollars toward helping my young preacher through college this session. The young brother appreciates this help and is very grateful to all contributors. Now, if a few more Sunday-schools would help, the matter will soon be closed. The co-operative plan is a good one, and the money is invested in the best sort of security. (See Prov. xix, 17.)

C. W. Carter.

Centenary College, Jackson, La., Jan. 30, 1895.

An Appeal to the W. P. and H. M. Society, Louisiana Conference.

The preacher in charge of the Gansville circuit, with wife and four children, are without shelter, only as the good people open their doors and received us. This is an exceedingly embarrassing arrangement, both to us and the people where we stop. We have an old parsonage, but as to condition and location, it is unfit for occupancy, and it is a very serious question whether or not (under the financial pressure of the times) we can sell the property, so as to realize anything of any consequence. It seems to us that if there is any place within the bounds of the Louisiana Conference where help is needed, it is here. I have the statement from my presiding elder that this is, and has been, considered missionary ground. There are ample resources for support of preacher and family, but no home. Can the good ladies assist us? When the presiding elders fall, I know of no other source than the good women to whom to apply.

J. H. Brown.

Gansville, La.

It Will Pay you to take Hood's Sarsaparilla. With pure blood you need not fear the grip, pneumonia, diphtheria, or fevers. Hood's Sarsaparilla will make you strong and healthy.

Hood's Pills are purely vegetable, carefully prepared from the best ingredients. 25c.

The Fearn Mission.

I report the following receipts on the amount necessary to equip and send out the Rev. J. B. Fearn, M. D., as missionary to China, viz.: Acknowledged previously, $388.50. Miss M. Calloway, $5; Rev. D. C. Langford, $2; Rev. G. H. Galloway, $5; Rev. D. P. Bradford, $10; Children's Prayer Meeting, Paulding, Miss., $2.75; Wesson Sunday-school, $5; Dr. E. B. Partin, $2.50; Rev. C. McDonald, $5; Two ladies in Woodville, $3; Mr. A. D. Nash, $1; Lady Friend, $2; Rev. P. A. Johnston, $10; West End Sunday-school Missionary Society, Meridian, $15; Rev. W. C. Black, $5; A Friend in Biloxi, $5; Mrs. T. C. Ragan, $3; total, $469.75. We hope soon to get the entire amount.

C. G. Andrews.

Vicksburg, Miss., Feb. 2, 1895.

For Weak Nerves

Use Horsford's Acid Phosphate.

It is particularly useful in making weak nerves strong, as it contains necessary elements of nutrition for the nervous system, obtained from natural sources.

The Southern Dental Journal, published in Macon, Ga., in speaking of the removal of Dr. G. W. Rembert from Natchez to New Orleans, says:

We predict for Dr. Rembert a successful and useful career in this new field. The position he had attained to in Natchez, Miss., during a residence of sixteen years, both as a citizen and practitioner of dentistry, was one to be envied. He was at one time the honored president of the Mississippi State Dental Association, and later a member of its Executive Board of Dental Examiners for the State, and has always been among the foremost in lending his influence to the upbuilding of the profession in his State, as well as that of the "Southern Dental Association," of which he is also a member.

The profession of New Orleans and its citizens are to be congratulated on the addition to their ranks of one so worthy. We have known Dr. Rembert since our boyhood days, and have at all times found him to be a gentleman of intelligence, refinement, and the highest sense of honor.

No one in ordinary health need become bald or gray, if he will follow sensible treatment. We advise cleanliness of the scalp and the use of Hall's Hair Renewer.

An Explanation.

The Minutes of the Mississippi Conference, without an explanation, would do the Adams circuit an injustice. According to the Minutes, the circuit is short about 11 per cent., when, in fact, everything was paid in full. The explanation is as follows: After the assessments were made, one of my churches was taken off and placed on the Magnolia circuit, with the understanding that Magnolia would assume the assessment of this church; hence the deficit in the report.

J. W. Tinnin, Pastor.

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Good Light Brown Sugar,
40 lbs. for $1 00.

NOTICES.

Some persons have misunderstood our Oxford Bible offer. What we propose to do is to sell the Bible to new subscribers, and also to old ones on certain conditions, for two dollars instead of $4.50, which is the price to non-subscribers. We do not give away the Bible free.

My address is Gloster, Miss. I will be in Gloster about ten days in each month. Two or three days in each week I will be glad to hear from the preachers in my district.

L. S. Jones.

I have appointed K. S. Enochs in the Committee of Examination for Admission on Trial in place of W. J. Roberts.

C. McDonald.

Forest, Miss., Jan. 28, 1895.

My present address is Newport, Miss.

J. D. Newson.

A Typical Case.

How poorly Mrs. —— looked at the opera! Nervous, pale, fagged-looking—a mere suggestion of her recent self. Fact is, one looked showed that she was suffering with "Woman's Trouble," and no one had thought of suggesting that great specific for Uterine Ailments—CREOLE FEMALE TONIC. It always cures.

An Appeal for Help.

Rev. J. L. Bowling, Bolivar, Miss., lost by fire his church and parsonage, all his books, furniture and clothing. He was away from home, but his wife and children were there, and they barely escaped with their lives. This is an urgent call. It is a total loss. Bro. Bowling is without anything. Read this appeal to your people, and send help to him.

T. W. Lewis.

Sent with the Order.

The C. F. Risley Co., Wholesale Druggists, 62 Cortlandt St., New York, ordered a large supply of Drummond's Lightning Remedy for Rheumatism, and sent this with the order: "It is strange that your remedy is not more generally known, as its effects on rheumatism are simply marvelous—superior to any rheumatic medicine we have ever sold." This is high praise, but the remedy fully deserves it. If you have the rheumatism, send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and they will ship to your express address two large bottles—enough for a month's treatment. Agents wanted.

James R. Briddell.

James R. Briddell, one of our members in Jeanerette, died this morning in his sixty-fifth year. Bro. Briddell had been a member of the M. E. Church, South, since last August. I visited him during his late illness, and saw him pass away peacefully. May God comfort his loved ones!

R. M. Blocker, Pastor.

Jeanerette, La., Feb. 1, 1895.

THOS. C. KING,
Grocer,
388 Dryades street, corner Thalia,
California Table Apricots,
3 lb. can 10 cents.

State of Ohio, City of Toledo, } ss.
Lucas County.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that can not be cured by the use of Hall's Catarrh Cure.

Frank J. Cheney.

Sworn to before me and subscribed in my presence this 6th day of December, A. D. 1886.

{Seal} A. W. Gleason, *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.

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Sold by Druggists, 75c.

Dr. Price's Cream Baking Powder
A Pure Grape Cream of Tartar Powder.

New Chrysanthemum Seed

These charming new types of Chrysanthemum from Japan bloom the first year from seed. They embrace all styles, varieties and colors, including the exquisite new Ostrich Plume types, Rosettes, Globes, Fimbriated, Miniature and Mammoth. Sow the seed this spring and the plants will bloom profusely this fall, either in pots or in the garden. From a packet of this seed one may have a most magnificent show of rare beauties. Price 25c. per pkt., or FOR ONLY 50c. WE WILL MAIL ALL OF THE FOLLOWING:

1 pkt. NEW JAPANESE CHRYSANTHEMUM Seed.
1 pkt. BEGONIA VERNON, mixed, finest of all.
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5 bulbs NAMEN OLADIOLUS, I each of White, Pink, Scarlet, Yellow and Variegated.
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and our GREAT CATALOGUE with 9 magnificent colored plates and covers, and sample copy of the MAYFLOWER with two great chrome plates. These 5 packets of seed Novelties and 10 choice Bulbs (worth $1.25) will all flower this season, and we send them for 30 CENTS only to introduce our superior stock. 3 collections for $1.00. Catalogue will not be sent unless asked for, as you may already have it.

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Send us the names of 5 or 10 of your neighbors who love flowers and we will add a fine Novelty, FREE.

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Mr. P. D. D. Delacroix, Cypremort P. O., La., Nov. 30, 1888, says: "Three years ago an agent representing Dr. Davis' Compound Syrup of Wild Cherry and Tar came into my store. Being busy, was unable to give him any time. Before leaving he gave me a sample bottle of Davis' Wild Cherry and Tar, asking me to give it to anyone suffering with a cough or cold. Several days afterward I caught a heavy cold. Remembering the sample, thought I would try it. Six teaspoonfuls cured me. Ordered a supply at once, and have sold it with satisfaction to all. It acts like magic on all my family, and I would not be without it. I take pleasure in recommending it at all times." One dollar bottles hold two and a half times as much as 50c. bottles.

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It is unsurpassed for the relief and cure of all Throat and Lung Troubles. **Coughs, Colds** and **Incipient Consumption** yield readily to its medicinal virtues.

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Linden, Ala.

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E. L. Walston.

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This masterpiece of Hawthorne's is full of the imaginative charm of romance. In felicity of touch, its author is unapproached by any writer since his own day. The work is, perhaps, the purest piece of poetic prose in all the range of American literature.

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A romance of intense interest, exhibiting extraordinary power of mental analysis and graphic description. For an artistic exposition of Puritanism, as modified by New England colonial life, we have nothing like it in our literature.

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The "In Memoriam" of Tennyson is one of the grandest and loftiest elegiac poems in all literature. Like the "Lycidas" of Milton, it was written to commemorate the untimely death of a bosom friend. In the case of Tennyson's masterpiece, the youth mourned was Arthur Hallam, son of Henry Hallam, the distinguished historian, who was engaged to the Laureate's sister, but who died in Austria in 1833. The elegy was published in 1850. It is a long and passionate outburst of song, written to assuage the poet's grief at the loss of his friend and with the added motive of giving utterance in the saddest but most musical lines, to reflections on life, death and immortality.

"The Idyls of the King" have won for themselves an abiding place in the political literature of the age. The work is a series of connected poems reviving the legend of King Arthur, Merlin, and the Knights of the Round Table, in which the poet not only restores the age of chivalry, purified and elevated, but gives noble expression to the aspirations of man, the hopes of religion, and the harmonies of nature. It is distinguished by much imaginative passion, elevated thought, and wonderful poetic art. The work has taken high rank among the classics of our English tongue.

Hardly has a lovelier story been told than this of Tennyson's "The Princess" ever been written. Though cast in semi-heroic verse, it enshrines one of the loveliest lyrics and snatches of exquisite songs in the language. The extreme advocates in our day for the emancipation of women no doubt quarrel with the poet for the conclusions reached in the poem; but the Laureate was conservative in all things, and could hardly be otherwise in treating of that vexed problem of the age—"the woman question." This, in brief, is the purpose and motive of the poem—to illustrate woman's struggles, aspirations, and proper sphere in relation to man, and to crown intellectual life

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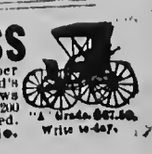

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A lamp with wrong chimney is like a man with another man's hat on—what is he good for?

Geo A Macbeth Co, Pittsburgh, will send you the "Index to Chimneys."

Pearl glass, pearl top; tough glass.

No excuse! You must try it.

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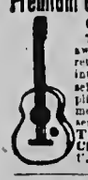

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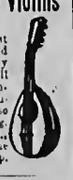

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ABSTINENCE ALPHABET.

[A modern alphabetical psalm on the virtue of total abstinence is furnished by Dr. Cyrus Edson to a recent North American Review. It is one of the best essays of its kind in print.]

A stands for Alcohol; deathlike its grip.
B for Beginner, who takes just one sip.
C for Companion, who urges him on.
D for the Demon of drink that is born.
E for Endeavor he makes to resist.
F stands for Friends who so loudly insist.
G for the Guilt he afterwards feels.
H for the Horrors that hang at his heels.
I his Intention to drink not at all.
J stands for Jeering that follows his fall.
K for for his Knowledge that he is a slave.
L stands for Liquors his appetite craves.
M for convivial Meetings so gay.
N stands for No that he tries hard to say.
O for the Orgies that then come to pass.
P stands for Pride that he drowns in his glass.
Q for the Quarrels that nightly abound.
R stands for Ruin, that hovers around.
S stands for Sights that his vision bedim.
T stands for Trembling that seizes his limbs.
U for his usefulness sunk in the slums.
V for the Vagrant he quickly becomes.
W for Waning of life that soon done.
X for his eXit regretted by none.
Youths of this nation, such weakness is crime.
Zealously turn from the tempter in time!

Too Fast.

The world is in a hurry. We are living too fast. We do not take the necessary time to reach our best. Character can not be cultivated well amid a constant rush of engagements. It needs opportunity to think and pray. "The steady cold," says some one, "yields the solid ice. Flowers will not bloom in a whirlwind. Plant life appears to need its breezy days, but it waits also on quiet days, breathless nights and still dews."

A man of leisure may be "the devil's darling," but the man who is always on the run is about as much so. "In quietness shall be your strength," wrote the prophet. Many are not religious because they are oppressed by a needless multiplicity of interests. They belong to so many organizations, so many clubs and societies, that they never stop to think. The truth can not get a fair chance at them; or, as a New York preacher puts it, "The Holy Ghost can scarcely overtake us." Impressions fail to get their grappling hooks on us as we rush along. A serious thought is at once dissipated by a different one which immediately succeeds it.

This bustle and haste of our nervous, superficial life is a great disadvantage to us. Our young people are not meditating enough to get Christian principles deeply and firmly implanted in their minds and consciences. Consequently they are hard to hold—in the league to-day, and somewhere else to morrow. We would urge the husbandry of time. Belong to less; go less; read, think, pray more. Find companionship in yourself. Remember that your nature is not like the string of an instrument which is musical only when kept on a constant strain. You need relaxation, quiet, a still hour brought into your day. In this you will gather strength, stability, maturity, depth, enrichment. Cease being ever on the go. Plan for the still hour, and let your soul delight itself in quietness for a season.—Epworth Herald.

Jack.

Jack was cross; nothing pleased him. His mother gave him the choicest morsels for his breakfast, and the nicest toys; but he did nothing but fret and complain. At last his mother said: "Jack, I want you now to go right up to your room and put on all your clothes wrong side out."

Jack stared. He thought that his mother must be out of her wits.

"I mean it, Jack," she repeated.

Jack had to mind; he had to turn his stockings wrong side out, and put on his coat and his pants and his collar wrong side out.

When his mother came up to him, there he stood—a forlorn and funny-looking boy, all linings and seams and ravelings—before the glass, wondering what his mother meant; but he was not quite clear in his conscience.

Then his mother, turning him around, said:

"This is what you have been doing all day, making the worst of everything. You have been turning everything wrong side out. Do you really like your things this way so much, Jack?"

"No, mama," answered Jack, shamefaced. "Can't I turn them right?"

"Yes, you may, if you will try to speak what is pleasant and do what is pleasant. You must do with your temper and manners as you prefer to do with clothes, wear them right side out. Do not be so foolish any more, little man, as to persist in turning things wrong side out."—Selected.

Advice of a Successful Man.

BY GEORGE WILLIAM CHILDS.

I think the habit of generosity may be cultivated, like other habits. And I have felt that it is a great mistake to put off being generous until you are dead. In the first place, you lose the pleasure of witnessing the good that you may do; and again, no one can administer your gifts for you as well as you can do it for yourself. It is a great pleasure to be brought into personal relations of that kind, and to make people feel that you are not a philanthropist in the abstract, but that you are interested in them personally, and care for their welfare. In that way you benefit them not merely in a natural way, but you make them feel that men are really brothers, and that they were made to help one another. Not only is that feeling agreeable in itself, but it will be apt to prompt them to carry out the principles themselves. Put yourself into all you do, and let others feel that you are there. Do not only contribute to a charitable object, but go yourself and help. It may seem an inconvenience at first, but soon you will come to consider it worth an inconvenience.

Perhaps I ought to say a word about the companions a young man should choose for himself in life. You should try to make companions of the best people you become acquainted with. In order to do this you must have something in yourself that may be a return to them for what they give you. It is not necessary for this purpose to be a genius or to have a remarkable intellect, or extraordinary erudition. But be yourself and be a man, and learn to think of others before yourself, and you will have friends enough, and of the best. To be intimate with the magnanimous and the noble, aids to form those qualities in one's self. A man is known by the company he keeps, and those who know what friends you have will be able to form a very correct idea of what you yourself are. You should see to it that this estimate be as high as your opportunity may secure.

I can not better sum up my advice to young people than to say that I have derived, and still find, the greatest pleasure in my life from doing good to others. Do good constantly, patiently and wisely, and you will never have cause to say that your life was not worth living.

Home Happiness.

Probably nineteen-twentieths of the happiness you will ever have, you will get at home. The independence that comes to a man when his work is over, and he feels that he has run out of the storm into the quiet harbor of home, where he can rest in peace with his family, is something real. It does not make much difference whether you own your house or have one little room in that house, you can make that little room a home to you. You can people it with such moods, you can turn to it with such sweet fancies, that it will be fairly luminous with their presence, and will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of greater value and a more royal grace than some people seem to think. If you will but be courteous to each other, you will soon learn to love each other more wisely, profoundly, not to say lastingly, than you ever did before.—Christian Standard.

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MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

Unhandy Bibles.

In my visits to families, it is not often that I find no Bible in a household, but, practically, many people are deprived of the benefits of regularly reading God's Word. If the question be asked, "Have you a Bible?" the answer is frequently made by pointing to a ponderous family Bible which had been a table ornament in grandfather's house.

But inquiry generally develops the information that such a large volume is seldom read. What is the use of having such a useless book? A farmer never cultivates his crop with a hoe too heavy to wield, nor does a soldier go to battle with a hundredweight sword.

There should be in every family Bibles convenient in size, and plain in print, so they will be read. And each child, as soon as it can read well, should be given a Bible of its own. Individual property is always greatest prized by a child, and an individual Bible will be more frequently read.—Christian Observer.

He claimed to be a child of God, and a partaker of divine nature through faith in the Lord Jesus Christ. He sat in the "amen corner," sang lustily, and prayed loudly and frequently. He was a regular attendant of the weekly prayer meeting and the quarterly love feast, and often "testified" and "exhorted" with satisfaction and pleasure to himself, if not to his brethren. He made loud professions, and talked ever so glibly about his "experience" and other holy and sacred things. And yet, for all that, he did that unchristian, that wicked thing: He talked about his brethren; he slandered them behind their backs; he tore their reputations with his venomous claws; he stabbed to death in the dark! Do you ask his name? That need not concern you. Only make sure of one thing: that in looking upon this dark and ugly picture you do not see your own image depicted there. Such characters have lived—God forbid that this should be your photograph!—Southern Advocate.

Books.

Never, under any circumstances, read a bad book; and never spend a serious hour in reading a second-rate book. No words can overstate the mischief of bad reading.

A bad book will often haunt a man his whole life long. It is often remembered when much that is better is forgotten; it intrudes itself at the most solemn moments, and contaminates the best feelings and emotions. Reading trashy, second-rate books is a grievous waste of time, also.

In the first place, there are a great many more first-rate books than ever you can master; and, in the second place, you can not read an inferior book without giving up an opportunity of reading a good one.

Books, remember, are friends; books affect character; and you can as little neglect your duty in respect of this as you can safely neglect any other moral duty that is cast upon you.—Coleridge.

We sometimes hear very unreasonable talk on the part of parents in reference to the direction and oversight of their children. They seem to think it is unwise, if not unfair, to try to form their religious opinions—must not bias them, they say, but let their youthful minds develop freely and in their own way. Coleridge, in his "Table Talk," tells of a certain philosopher thus arguing with him and claiming it was quite wrong to influence a child's mind by inculcating any opinions before it should come to years of discretion, and be able to choose for itself. For answer Coleridge invited him out to look at his botanical garden. "How so?" said the other, "it is covered with weeds." "Oh," was the reply, "*that* is only because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil towards roses and strawberries."—Mid-Continent.

I would say to all, use your gentlest voice at home; watch it day by day as a pearl of great price, for it will be worth more to you in days to come than the best pearl hid in the sea. A kind voice is joy, like a lark's song, to a heart at home. It is a light that shines. Train it to sweet tones now and it will keep in tune through life.—Lutheran.

HYGIENE.

Late Suppers.

The old tradition that to eat anything just before going to bed was sure to produce indigestion and render sleep impossible is now happily exploded. It is not good, as a matter of fact, to go to bed with the stomach so loaded that the undigested food should render one restless, but something of a light, palatable nature in the stomach is one of the best aids to quietude and rest in bed. The process of digestion goes on in sleep with as much regularity as when one is taking violent exercise to aid it, and so something in the stomach is a very desirable condition for the night's rest. Some physicians have declared, indeed, that a good deal of the prevalent insomnia is the result of an unconscious craving of the stomach for food in persons who have been unduly frightened by the opinion that they must not eat before going to bed, or who have, like many nervous women, been keeping themselves in a state of semi-starvation.

Nothing is more agreeable on retiring for the night than to take a bowl of hot broth, like oat-meal gruel or clam soup. It is a positive aid to nervous people, and induces peaceful slumbers. This is especially the case on cold Winter nights, when the stomach craves warmth as much as any other part of the body. Even a glass of hot milk is grateful to the palate on such occasions, but a light, well-cooked gruel is better, and, in our climate during the cold months of Winter, should be the retiring food of every woman who feels, as so many do, the need of food at night.—Tribune.

Ben Franklin's Dietetic Habits in Youth

When Franklin was about sixteen years old he read Tryon on diet, in which was recommended abstinence from animal food. He writes in his autobiography: "I determined to observe it. My brother being a bachelor did not keep house, but boarded with his apprentices in a neighboring family. My refusing to eat meat was found inconvenient, and I was scolded for my singularity. I attended to the mode in which Tryon prepared some of his dishes, particularly how to boil potatoes and rice, and make hasty puddings. I then said to my brother, that if he would allow me per week half what he paid for my board, I would undertake to maintain myself. The offer was instantly embraced, and I soon found that I was able to save half. This was a new fund for the purchase of books; and other advantages resulted to me from the plan. When my brother and his workmen left the printing-house to go to dinner, I remained behind; and dispatching my frugal meal, which frequently consisted of a biscuit only, or a slice of bread and a bunch of raisins, or a bun from the pastry-cook's, with a glass of water, I had the rest of the time until their return for study, and my progress therein was proportioned to that clearness of ideas, and quickness of conception, which are the fruit of temperance in eating and drinking."

THE CUISINE.

CONDUCTED BY L. A. B.

APPLE JELLY FOR CAKES.—Grate one large apple and add the juice and grated rind of one lemon, mix with them one cup of white sugar, and let boil for three minutes. Use immediately. This makes a delicious filling for layer cakes.—Housekeeper.

A lady friend, who is always seeking for improvements in palatable dishes, says that to make a really delicate dish out of that coarse vegetable, cabbage, it should be sliced and simmered slowly in milk enough to cover it, over a slow fire for two hours. Add a lump of butter and a little nutmeg or mace, as preferred, and serve hot.—Selected.

APPLE DESSERT.—Fill a quart bowl with alternate layers of thinly sliced apples and sugar, add half a cup of water, cover with a saucer held in place by a weight, and bake slowly for three hours. Let it stand until cold, and it will turn out a round mass of clear red slices imbedded in delicious jelly. For an accompaniment to a dessert of blanc mange, junket, custard, cold rice pudding, etc., there is nothing prettier or more satisfactory, and it is the most easily prepared of all desserts.—Housekeeper.

FULL BLOWN and sweet as a rose—the young woman who tones up her system with Doctor Pierce's Favorite Prescription. It is a certain cure for all the ailments peculiar to the delicate organization of women. It is perfectly safe in any condition of the system and always reliable, regulating the delicate organs to perform their work painlessly. Women have sallow faces, dull eyes, hollow cheeks, and low spirits, when they are made miserable with disorders, derangements and weaknesses peculiar to their sex. Health is regained, after periods of dizziness, nervous prostration, pain and excitability, or other manifestations of derangement or displacement of the womanly organs, when the "Prescription" is used.

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Sincerely yours, WAYLAND JOHNSON,
Pastor First Baptist Church.

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LIST OF CONFERENCE OFFICERS.

President, Mrs. F. A. Lyons, 4810 St. Charles Avenue, New Orleans; vice presidents: Mrs. John T. Sawyer, Mrs. Wm. H. LaPrade, Mrs. W. C. Black, Mrs. Linus Parker, Mrs. P. G. Randle; corresponding secretary, Mrs. Florence E. Russ, 3502 Camp street, New Orleans; recording secretary, Mrs. C. W. Carter, Jackson, La.; treasurer, Mrs. J. H. Campman, 1211 Eighth street, New Orleans; State organizer, Miss Mary Werlein, St. Charles and Nashville avenues. District secretaries: New Orleans district—Miss Lizzie G. Wasson, New Orleans; Alexandria district—Mrs. S. J. Davies, Alexandria; Opelousas district—Mrs. J. M. Beard, New Iberia; Acadia district—Mrs. A. S. Clingoam, Homer. No one yet secured to serve on the Shreveport, Delhi, and Baton Rouge districts. City missionary, Miss Susie Burbank, 4826 Prytania street. Solicitor "Our Homes," Miss Mary Werlein.

The following article is copied from February number of "Our Homes:"

EIGHT OVERCOATS NEEDED.

"Two preachers each need a No. 40 overcoat. One of them is sixty years old, and has labored long in the West. Two others each need a No. 38 overcoat. Another young preacher in Oregon two Winters ago lost his overcoat, which he has not been able to replace because of his small salary. Another preacher needs a No. 36; another a No. 42, and still another a No. 37."

Let everyone that reads this stop to consider that with a little personal effort they will help preserve the health and give material comfort to one in the service of our church.

Information can be obtained from Mrs. Nathan Scarritt, Kansas City, Mo., or Miss Lucioda B. Helm, 1500 Third avenue, Louisville, Ky. I will promptly forward money or coat entrusted to my care.

THE WERLEIN ANNUITY LOAN FUND.

Miss Mary Werlein, of New Orleans, in memory of her parents, has put in the hands of the Parsonage and Home Mission Society, as annuity loan funds, two hundred and fifty dollars ($250), to which she hopes in the future to add largely. This annuity loan fund plan is a wonderful thought, and is the best and most appropriate movement that can be erected in memory of our loved ones. Five dollars will make four pastors' wives a patron of the "Preacher's Wives' Loan Fund."

We hope that many of the auxilliaries will respond to Mrs. Scarritt's appeal for "fifty barrels of supplies." Our ministers out in the West are in great need. And are they not the Lord's needy ones? Their wives and children are suffering for the want of warm clothing. The expense of living is very great, and small salaries are the experience of all the preachers, many of whom, during this Winter weather, are riding long circuits, thinly clad.

Rayne Memorial Auxiliary has sent a barrel to a needy preacher's family out in Oregon. We hear of two more auxiliaries in New Orleans that will each endeavor to send another barrel in the near future.

Shreveport Auxiliary reports having sent $5 to a preacher in Oregon during the holidays. Who will be next?

The time chosen for the Week of Prayer has been changed to the corresponding days in March, viz.: 6-10. The annual meeting of the Louisiana Conference Society will be held during that week. One notice will be given the auxiliaries.

The solicitor of "Our Homes" reports having secured thirty-six subscriptions during the Annual Conference last December. Those who do not take the paper do not know what they miss. Send your address and fifty cents to our agent.

MRS. FLORENCE E. RUSS,
Conference Cor. Sec.

MARRIAGES.

LANIER—AUST.—In the Methodist Church, Binnsville, Miss. (with decorations), Jan. 27, 1895, by Rev. Henry G. Hawkins, Mr. W. H. Lanier and Miss Nettie M Aust, both of Binnsville.

TESSERO—PRICE.—At the residence of Mr. Provost Thiel, Franklin, La., Jan. 18, 1895, by Rev. H. Armstrong, Mr. John Tessero and Miss Elisa Price, both of Morgan City, La.

WASHBURN—PARISH.—At the residence of the bride's parents, Grant parish, Dec. 20, 1894, by Rev. Lyman F. Jackson, Mr. Chas. A. Washburn and Miss Mollie O. Parish.

BRISTER—BROWN.—At the residence of the bride's peronts, near Alexandria, La., Jan. 17, 1895, by Rev. Lyman F. Jackson, Mr. John Homer Brister and Miss Martha Brown.

DAWSON—AVERA.—At the residence of the bride's parents, Greene county, Miss., Jan. 17, 1895, by Rev. L. Carley, Rev. W. J. Dawson, of the Mississippi Conference, and Miss Celia Avera.

BURRESS—ROBERTSON.—At the residence of Mrs. Houston, near Webb, Miss., Nov. 11, 1894, by Rev. R. I. Allen, Mr. P. J. Burress to Miss Tennie Robertson.

JOHNSTON—FURGESON.—At the residence of the bride's father, Jan. 16, 1895, by Rev. R. I. Allen, Dr. G. S. Johnston to Miss Beulah Furgeson, both of Dunlio, Miss.

DICKEY—MABRY.—At the residence of Mr. M. Mabry, near Dunlin, Miss., Jan. 16, 1895, by Rev. R. I. Allen, Mr. H. E. Dickey to Miss Corrie Mabry.

POGUE—BRASHEAR.—At Galilee Baptist Church, on the night of Dec. 27, 1894, by Rev. Wiley Brown, Mr. James Pogue and Miss Anna Brashear, all of East Baton Rouge parish, La.

HADSKEY—CUNNINGHAM.—At the residence of the bride's parents, near McNair, Miss., Nov. 28, 1894, by Rev. J. A. B. Jones, Mr. John W. Hadskey and Miss Minnie Cunningham, all of Jefferson county, Miss.

CRYMES—PATTON.—At the parsonage in Bolton, Miss., Dec. 11, 1894, by Rev. J. A. B. Jones, Rev. J. D Crymes, of the Mississippi Conference, and Miss Angie Patton, ward of the officiating minister.

O'NEAL—WILLIAMS.—At the residence of Mrs. Dameron, Jan. 3, 1895, by Rev. J. A. B. Jones, Mr. J. Henry O'Neal and Miss Joe Bell Williams, all of Bolton, Miss.

BIRDSONG—TROTTER.—At the residence of the bride's parents, Jan. 16, 1895, by Rev. J. A. B. Jones, Mr. Jesse Birdsong and Miss Loula Trotter, all of Bolton, Miss.

OLIVER—BURKETT.—At the residence of the bride's father, Mr. T. B. Burkett, Dec. 21, 1894, by Rev. M. E. Weaver, Mr. Willie H. Oliver to Miss Ida B Burkett, all of Natchitoches parish, La.

WALLACE—YEATES.—In the Methodist Church, Starkville, Miss., Dec. 27, 1894, by Rev. T. C. Wier, Mr. J. S. Wallace, of the A. and M. College, to Miss Beulah H. Yeates, of Starkville, Miss.

ANSELM—O'QUINN.—At the residence of the bride's parents, Hassville, La., Jan. 15, 1895, by Rev. Jno. B. Kent, Mr. Joseph B. Anselm to Miss Euphrosine O'Quinn, all of St. Landry parish, La.

BORGER—HARRIS.—In the Presbyterian Church, Durant, Miss., Dec. 12, 1894 by Rev. J. H. Mitchell, Mr. E. B Borger and Miss Lillie T. Harris, both of Durant, Miss.

MORRIS—EUBANKS.—At the residence of the bride's mother, Durant, Miss., Dec. 17, by Rev. J. H. Mitchell, Mr. J. A Morris, of Lexington, Miss., and Miss Holley Eubanks, of Durant, Miss.

WILLIAMS—FOWINKLE.—At the residence of the bride's father, Jan. 8, by Rev. J. H. Mitchell, Mr. W. C. Williams and Miss M. A. Fowinkle, both of Durant, Miss.

BOSWELL—NANCE.—At the residence of Prof. Humphry, Durant, Miss., Jan. 15, by Rev. J. H. Mitchell, Mr. J. W. Boswell, of Ebenezer, Miss., and Miss Nannie B. Nance, of Huntsville, Ala.

ROGERS—HORN.—Near Sylvarena, Smith county, Miss., Dec. 5, 1894, by Rev. R. A. Sibley, Mr. E. L. Rogers and Miss Lillie Horn.

NOBLIN—PRYOR.—At Homewood, Scott county, Miss., Jan. 20, 1895, by Rev. R. A. Sibley, Mr. J. T. Noblin and Miss Maggie E Pryor.

MCRANEY—CALHOUN.—At the home of the bride's mother, Powell, Miss., Jan. 24, 1895, by Rev. M. L. White, Mr. W. D. McRaney to Miss Laura Calhoun.

QUIMLY—PURTLE.—In the hotel in Maryland, Miss., Jan. 15, by Rev. W. S. Shipman, Mr. A. E. Quimly and Miss Lucy Purtle.

MCLEAN—SHIELDS.—In the Methodist Church, Greenwood, Miss., Jan. 16, by Rev. W. S. Shipman, Mr. T. S. McLean and Miss Alice W. Shields.

STEPP—GROVES.—At the residence of the bride's sister, Mrs. McBride, Dec. 18, 1894, by Rev. W. S. Shipman, Mr. Chas. Stepp and Miss Sue Groves.

WIGGS—WALTON.—At the residence of Mr. E. H. Lombard, Jan. 9, 1895, by Rev. C. H. Pittman, Mr. P. V. Wiggs to Miss Hattie Walton, all of Hillhouse, Miss.

BOWLIN—BOGGS.—At the residence of the bride's parents, near McComb, Miss., Jan. 15, 1895, by Rev. J. T. Abney, Mr. Jesse Bowlin, of Jefferson county, to Miss P. L. Boggs, of Pike county, Miss.

NETTERVILLE—STEPHENSON.—At the residence of the bride's mother, near Magnolia, Miss., Jan. 23, 1895, by Rev. J. T. Abney, Mr. A. R Netterville to Miss Rosa Stephenson, both of Pike county, Miss.

CUMMINS—WAY.—At Prudhomme City, La., Jan. 23, by Rev. S. H. Whatley, Mr. George Cummins to Miss Carrie V. Way, all of Acadia parish, La.

TITUS—WALKER.—At the residence of the groom's parents, Jeannerette, La., Jan. 24, 1895, by Rev. R. M Blocker, pastor of M. E. Church, South, in Jeannerette, Mr. Beecher A. Titus to Miss Viola R. Walker.

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SPECIMEN OF TYPE.

46 *Jacob sendeth Benjamin.* GENESIS, 43. *Joseph entertaineth his brethren.*

CHAPTER XLIII.

AND the famine was sore in the land.

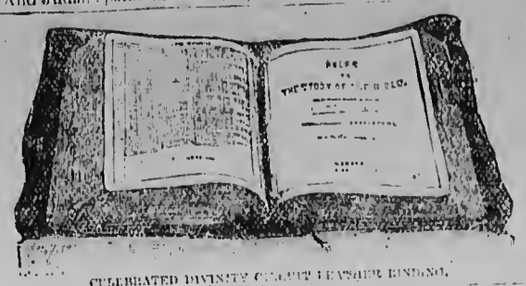
2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying,

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house:



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NEWS OF THE WEEK.

DOMESTIC.

The mercury in Chicago fell on Feb 4 to 18 degrees below zero, the coldest on record since 1873. Several cases of freezing are reported.

The boiler at Earl Carpenter & Sons' icehouse, at Masapang pond, E wood, near Providence, R. I., exploded on Feb. 4, killing two men outright, injuring a third so that he died within an hour, and wounding ten others, some of them seriously.

Abont 4 o'clock A. M., on Feb. 4, a terrific explosion awakened the people of the village of Milan, east of Toledo, Ohio. A hurried examination showed that the Lockwood Bank Building had been blown up, the safe cracked, and its contents, about $30,000, taken by five masked men, who, in blowing open the safe, had demolished the building and started an alarm all over the village.

A trolley car of the Russel avenue and Holton street line plunged through the open draw of the Kinnickinnic avenue bridge at 8:30 this morning (Feb. 4), carrying three people down to death in the icy waters of the river. Six others were rescued from the partially submerged car. It was the worst street car accident that ever happened in Milwaukee, and the news of the shocking disaster sent a thrill of horror throughout the city.

FOREIGN.

Senator and Gen. Annibalio Ferrero has been appointed Italian ambassador to London, to succeed Count di Vergagno.

Manuel Gutierrez Najara, the eminent Mexican poet and author, was buried with high honors in the City of Mexico, Feb. 4.

The Times announces the death in London on Saturday of Ralph O. Ruhy, American vice and deputy consul at Belfast, Ireland.

An explosion of fire damp is reported from Montcean Les Mines, department of Saone et Loire, France. Thirty persons are believed to have been killed in the mine where the explosion took place.

The number of persons drowned through the foundering of the Elbe, according to the official statement of the North German Lloyd Steamship Company, is 335. The crew numbered 155 persons, including four postmen and two pilots; of this number fifteen were saved. In the saloon cabins there were forty-nine passengers, of whom four were saved. The steerage contained 151 passengers, of which number only fifteen were saved.

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The Countess of Dudley, wife of the third Earl of Dudley, is dead. She was a daughter of James Haughton Langston, Esq., of Sarsden. She died at Nice, Italy.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

HOLLY SPRINGS DIST.—FIRST ROUND.

East Holly Springs, at Mount Hope	Feb. 2, 3
Red Banks at Wesley Chapel	9, 10
Cornersville, at Bethlehem	16, 17
Mount Pleasant, at Mount Pleasant	23, 24
Ashland, at Salem	Mar. 2, 3
Pontotoc	9, 10
Abbeville	16, 17

J. D. CAMERON, P. E.

ABERDEEN DIST.—FIRST ROUND.

Houston and Wesley	Feb. 2, 3
Buena Vista	9, 10
Shannon	16, 17
Saltillo	23, 24
Nettleton	26
Fulton	28
Tremont	29
Amory and Smithville	Mar. 2, 3
Quincy	6
Aberdeen circuit	8

S. M. THAMES, P. E.

COLUMBUS DIST.—FIRST ROUND.

Brooksville	Feb. 2, 3
West Point	9, 10
Tibbee	16, 17
Sturges	23, 24
Cedar Bluff	Mar. 2, 3
Hebron	9, 10
Shuqualak	16, 17
Mashulaville	23, 24

District stewards will meet at Artesia, Tuesday, Feb. 12, at 11 o'clock A. M.

T. C. WIER, P. E.

WINONA DIST.—FIRST ROUND.

Vaiden	Jan. 12, 13
Carrollton station	19, 20
Greenwood station	26, 27
West	Feb. 2, 3
Winona circuit	9, 10
Carrollton circuit	16, 17
Indianola and Faisonia	23, 24
McNutt	Mar. 2, 3
Gidon	9, 10
Brooklyn and Dublin	16, 17
Black Hawk	23, 24

J. B. STONE, P. E.

SARDIS DIST.—FIRST ROUND.

Nesbit, at Horn Lake	Feb. 2, 3
Arkabutla, at Brook's Chapel	9, 10
Tyro, at Liberty Hill	(Wed.). 15
Wall Hill	16, 17
Cockrum, at Independence	(Wed.). 20
Pleasant Hill	23, 24
Pleasant Grove	Mar. 2, 3

H. C. MORRHEAD, P. E.

GREENVILLE DIST.—FIRST ROUND.

Duncan	Feb. 3
Clarksdale	10
Gunnison	17
Rosedale	24
Bolivar	Mar. 3
Hollondale	18
Arcola	17
Friar's Point	24

J. A. RANDOLPH, P. E.

CORINTH DIST.—FIRST ROUND.

Booneville and Baldwyn, at Baldwyn	Feb. 2, 3
New Albany circuit, at Lebanon	9, 10
Brown's Creek cir., at Pine Grove	Thurs.) 14
Pleasant Ridge circuit, at Mt. Zion	16, 17
Blue Springs circuit, at Blue Springs	23, 24
Guntown circuit, at Guntown	Mar. 2, 3

HEZEKIAH R. TUCKER, P. E.

GRENADA DISTRICT—FIRST ROUND.

Coffeeville, at Coffeeville	Feb. 2, 3
Paris, at Prospect	9, 10
Water Valley cir., at Pleasant Ridge	16, 17
Water Valley station	17, 18
Minter City and Strathmore, at M. C.	23, 24

R. A. BURROUGHS, P. E.

KOSCIUSKO DIST.—FIRST ROUND.

Belsona circuit, at New Hope	Feb. 2, 3
Lexington and Tchula, at L	9, 10
Ethel circuit, at Ethel	16, 17
New Port circuit, at Bethel	23, 24
Stewart circuit, at South Union	Mar. 1
Eupora circuit, at Eupora	2, 3
Ebenezer circuit, at Ebenezer	9, 10
Chester circuit, at Chester	16, 17
Ackerman circuit, at Liberty Hill	23, 24
Rural Hill circuit, at White Hall	29
Louisville circuit, at Louisville	30, 31

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FIRST ROUND.

Jackson—First Church	Jan. 6
Jackson—Capitol Street	6
Canton	12, 13
Benton circuit, at Benton	19, 20
Yazoo City	26, 27
Terry circuit, at Terry	Feb. 2, 3
Yazoo circuit, at Mount Carmel	9, 10
Flora circuit, at Flora	16, 17
Madison circuit, at Madison	23, 24
Silver Creek and B. L., at B. L.	(Sat.) Mar. 2
Lake City and Lodi, at Lake City	3, 4
Camden, at Sbrock Chapel	9, 10
Tranquil circuit at Locust Grove	16, 17
Sharon circuit, at Mount Pleasant	23, 24
Jackson cir., at Flag Chapel	(Wed.). 27
Fannin circuit, at Fannin	30, 31

District stewards' meeting will be held Feb. 27, at 2 P. M., at Capitol Street, Jackson.

E. H. MOUNGER, P. E.

MERIDIAN DIST.—FIRST ROUND.

Lauderdale, at Lauderdale	Jan. 12, 13
Meridian—South Side	16
Binnsville, at Scooba	19, 20
Meridian—East End	23
Portersville, at Brogan's Ch	26, 27
Meridian—West End	30
Marion, at Cuttis' Ch	Feb. 2, 3
Meridian—Central	4
Chunkey, at Chunkey	6
Daleville and Soule Ch., at Soule Ch.	9, 10
DeKalb, at ——	16, 17
N. Kemper, at Sp Hill	23, 24
Indian Mission, at Tell Chuluk	Mar. 1
Livewood at Bethel	2, 3
Nesboba at Mars' Hill	9, 10
Rose Hill, at Missionary	16, 17

District stewards' meeting at Central Church, Meridian, Feb. 12, at 11 o'clock A. M.

R. J. JONES, P. E.

SEASHORE DIST.—FIRST ROUND.

Purvis, at Purvis	Jan. 6, 3
Hattiesburg, at Hattiesburg	12, 13
Columbia, at Columbia	13, 20
Nicholson, at Nicholson	23, 27
Pearlington and Logtown, at P.	Feb. 2, 3
Biloxi, at Biloxi	9, 10
Moss Point	(Sun. night). 16, 17
Escatawpa, at Mt. Zion	(Sun. 11 A. M.). 13, 17
Americus, at Rosedale	(Wed. and Th.) Feb. 20, 21
Vancleave, at Union	23, 24
Ocean Springs and Scranton, at O. S.	Mar. 2, 3
Whittington, at Ocleville	(Wed., Th.). 6, 7
Bay St Louis, at B. St. L.	9, 10
Augusta, at Isabella	13, 17
Black Creek, at Mt Zion	23, 24

Dist. stewards will meet at Biloxi in the Methodist Church, on Wednesday, Feb. 13, 1895. A full attendance is urgently requested and earnestly desired.

C. A. POWELL, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Summit, at S	(11 A. M. Frl.). Jan. 4
Adams, at A	5, 6
Crystal Springs	(7 P. M.). 8
Caseyville, at Sweetwater	12, 13
Brookhaven	(7 P. M.). 16
Martinsville, at Union Chapel	19, 20
Hazlehurst	(7 P. M.). 20
North Wesson	26, 27
Wesson	(7 P. M.). 27
Gallman, at Bethesda	Feb. 2, 3
McComb City	(7 P. M. Frl.). 8
Whitestown	9, 10
China Grove, at Holmesville	16, 17
Magnolia and Osyka, at M	23, 24
Providence, at Babala	Mar. 2, 3
Pleasant Grove, at Williams	9, 10

R. D. NORSWORTHY, P. E.

ENTERPRISE DIST.—FIRST ROUND.

Sbubuta	Jan. 6, 3
Waynesboro and State Line	12, 13
Pachuta	19, 20
Vossburg	26, 27
Heidelburg	Feb. 2, 3
Ellisville and Laurel	9, 10
Eastabuchie	16, 17
Mathersville, and Mission	23, 24
Waynesboro circuit	Mar. 2, 3
Leakville	9, 10
Williamsburg	13, 17
Mount Carmel	23, 24

L. CARLEY, P. E.

BRANDON DIST.—FIRST ROUND.

Morton and Forest, at Morton	Jan. 5, 6
Newton and Hickory, at Hickory	12, 13
Lake, at Lake	19, 20
Decatur, at Decatur	26, 27
Walnut Grove, at Walnut Grove	Feb. 2, 3
Carthage, at Carthage	9, 10
Clarksburg, at New Providence	16, 17
Shiloh, at John's	23, 24
Raleigh, at Raleigh	28
Westville, at Westville	Mar. 2, 3
Brandon station	9, 10
Steen's Creek and Mis., at Marvin	16, 17
Hillsboro, at Oak Grove	23, 24
Homewood, at Homewood	28
Trenton, at Gasque	29
Montrose, at Montrose	30, 31

C. MCDONALD, P. E.

VICKSBURG DIST.—FIRST ROUND.

Vicksburg—Crawford Street	Jan. 6, 6
South Vicksburg	6, 7
Edwards	12, 13
Bolton, at Bolton	19, 20
Port Gibson	26, 27
Harriston, at Cane Ridge	Feb. 2, 3
Hermanville, at Hermanville	9, 10
Utica, at Utica	16, 17
Rocky Springs, at Rocky Springs	23, 24
Mayersville, at Beniah	Mar. 2, 3
Rolling Fork, at Rolling Fork	9, 10
Warren, at Wesley Chapel	16, 17
Mt. Olivet, at Bentonia	23, 24
South Warren, at Willes' Chapel	30, 31

J. M. WEEMS, P. E.

NATCHEZ DIST.—FIRST ROUND.

Natchez—Jefferson Street	Jan. 6, 6
Natchez, at W. O.	6, 7
Barlow, at Rehoboth	12, 13
Fayette, at Fayette	19, 20
Roxie circuit	23, 27
Gloster, at Centerville	Feb. 2, 3
Percy Creek	9, 10
Woodville	16, 17
Woodville Mission	16, 17
Wilkinson circuit	23, 24
N. Wilkinson	Mar. 2, 3
Homo Chitto	9, 10
Amite	16, 17
Meadville	23, 24
Washington	Apr. 6, 7

Preachers will please inform me at Gloster when their first Quarterly Conferences are to be held. District stewards' meeting at Gloster, Jan. 15, 10 o'clock A. M.

L. S. JONES, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FIRST ROUND.

New Iberia	Feb. 2, 3
Teche circuit, at St. Martinsville	6
Grand Cheniere, at Leesburg	9, 13
Lake Arthur, at Lake Arthur	14
Prudhomme, at Roberts Cave	16, 17
French Mission—Cane Island	20

H. O. WHITE, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Gross Tete, at Colton	Feb. 2, 9
East Baton Rouge, at Deer Ford	9, 10
Zachrie, at Zachrie	10, 11
Live Oak, at Friendship	16, 17
Port Vincent, at Hull's	21
Ponchatoula, at Wesley	23, 24
Franklinton, at Fisher's	Mar. 2, 3
Amite City, at Roseland	9, 10
St. Helena, at Greensburg	16, 17
Pine Grove, at Pipkin's	17, 18
East Feliciana, at Oak Grove	23, 24

P. A. JOHNSTON, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Wesley, at Davis Springs	Feb. 2, 3
Conshatta, at Conshatta	6
Natchitoches, at Natchitoches	9, 10
Grand Cane, at Stone Wall	16, 17
Pleasant Hill, at Marthaville	19
DeSoto Mission	21
DeSoto circuit, at Bethel	23, 24
Fort Jessup, at Fort Jessup	Mar. 2, 3
Many, at Prospect	9, 10
North Bossier, at Mount Pleasant	16, 17
Anacoco and S. Vernon, at Holly G	23, 24

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Pineville, at P	Feb. 2, 3
Boyce, at Boyce	8, 10
Spring Creek, at Fellowship	16, 17
Dry Creek, at Spring Hill	23, 24
Glenmora	Mar. 2, 3
Atlanta, at A	9, 10
Montgomery, at M	10, 11
Lecompte, at Lecompte	16, 17
Centerville, at W. S. Springs	23, 24

S. J. DAVIES, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Carondelet Street	Feb. 3
Covington	10
Morgan Street	17
Louisiana Avenue	24
Lower Coast, at Wesley	Mar. 3
Rayne Memorial	10
Tallisheck	17
Felicity Street	24
Plaquemine and Donaldsonville, at P.	31

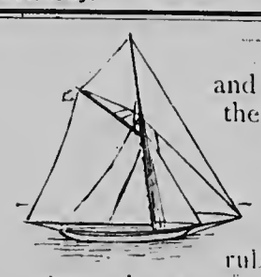
JOHN T. SAWYER, P. E.

DELHI DIST.—FIRST ROUND.

Floyd, at Floyd	Jan. 6, 6
Delhi, at Delhi	8
Rayville, at Rayville	9
Monroe, at Monroe	10
Calhoun, at Indian	11
West Monroe, at West Monroe	12, 13
Bastrop, at Bastrop	14, 16
Oak Ridge, at Oak Ridge	16, 17
Lind Grove, at Lind Grove	19, 20
Winnsboro, at Winnsboro	21, 22
Oakley and Vidalia, at Holly Grove	23, 24
Harrisonburg, at Harrisonburg	26, 27
Waterproof, at Waterproof	29, 30
Lake Providence, at Lake Providence	Feb. 2, 3

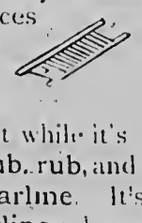
Dear pastors of the district, I make this hurried round that I may get my work early in hand, and during my second and third rounds hold protracted meetings in every charge in the district. Give your prayers and hearty co-operation, and with God's blessing we will have a grand move forward along all the lines.

B. F. WHITE, P. E.



Sailing Away,

and both of them for pleasure,—with the chances for safety in favor of the washboard. In fact, there isn't much chance for safety until it's gone. If you want to keep your clothes, if you don't want them rubbed to pieces—throw it away. Then use Pearline. That washes clothes without harming them. The washboard wears them out while it's getting them clean. It's rub, rub, rub, and wear, wear, wear, without Pearline. It's work, work, work, too. Pearline takes away the rubbing and takes away the work. There's no use for either, because, easily, quickly, safely, and cheaply, Pearline takes away the dirt.



Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, if your grocer sends you an imitation, be honest—*send it back*. 390 JAMES PYLE, N.Y.

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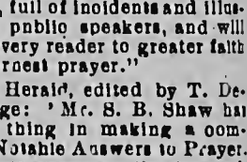

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Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

CALLING THE ANGELS IN.

BY MARGARET J. PRESTON.

We mean to do it; some day, some day,
We mean to slacken this fevered rush
That is wearing our very souls away,
And grant to our goaded hearts a hush
That is holy enough to let them hear
The footsteps of angels drawing near.

We mean to do it; O never doubt,
When the burden of day-time toil is o'er,
We'll sit and muse while the stars come out
As patriarch sat at the open door
Of his tent, with a heavenward gazing eye,
To watch for the angels passing by.

We've seen them star at high noontide,
When fiercely the world's hot flashings beat;
Yet never have bidden them turn aside
And tarry awhile in converse sweet,
Nor prayed them to hallow the cheer we spread,
To drink of our wine and break our bread.

We promised our hearts that when the stress
Of life work reaches the longed-for close,
When the weight we groan with hinders less,
We'll loosen our thoughts to such repose
As banishes care's distracting din,
And then—we will call the angels in.

The day we dreamed of comes at length,
When, tired of every mocking guest,
And broken in spirit, and shorn of strength,
We drop, indeed, at the door of rest,
And wait, and watch, as the days wane on—
But the angels we meant to call are gone.

—Exchange.

Selections.

Tanjore and Madras.

BY BISHOP CHAS. B GALLOWAY, D. D.

One of the most interesting and historic cities in Southern India is Tanjore, for a long time the capital of a powerful Hindoo kingdom, and famed for its splendid palace and magnificent temple. The immense figures carved in stone on either side of the great gateway have each four hands—two to dispense blessing and two to guard the sacred shrine. And around them are gods and goblins of every shape and size. Just within the gate is a handsome gilt pagoda-shaped procession car, kept for use on festival occasions, when the god Siva and his wife take a ride through the streets of the city, followed by the shouts and shrieks of fanatical thousands. In front of the temple is a large pavilion, beneath which rests the sacred bull—a recumbent figure in black granite, twelve feet high and eighteen or twenty feet long. Every day this sacred animal—the riding-horse of Siva—is bathed with sacred water, anointed with oil, and presented with offerings of flowers. To his majesty the "faithful" humbly bow in adoration before entering the temple and paying their vows to Siva, "the third person in the Hindoo triad." One of the smaller temples within the inclosure, dedicated to Siva's son, is said to contain the finest stone carving in Southern India. And all that divine art was consecrated to foolish and much foul superstition.

The palace of the Rajah of Tanjore, now occupied by eight of his eighteen widows and their poor kin, is a spacious and capacious structure, but of no architectural pretensions. These widows, pensioned by the British government, live in luxury. They have elephants and camels to precede them when they drive out on occasions, and a vast retinue of servants to do their bidding and anticipate their wishes. The large audience-hall of the former Rajah, with a marble statue of himself on a raised platform of black granite, contains some relics and articles of furniture that preserve the traditions of other years.

But the place of tenderest interest in Tanjore to a Christian is the modest memorial church, built in 1779, in which "Father Swartz," one of the earliest Protestant missionaries, used to preach. He was fitly called "The Apostle of India," and his name will ever be held in grateful remembrance. He laid foundations on which others have builded; he pioneered a path through the wilderness, at peril of life, which others have safely traveled. Arriving in 1750, he preached his first sermon in Tamil in about four months." When, after a self-denying and apostolic ministry of forty-eight years, he went to his reward, his heart was cheered with the fact that thousands of heathen had already found the Lord Christ. In one end of the church is a large marble tablet, erected by the Rajah of Tanjore.

Two miles east of Tanjore, on a spot of ground granted by the Rajah, he built a residence and made it an orphan asylum. There the last twenty years of his life were spent in the education and religious instruction of children. Intrusted on one occasion with an important mission to Hyder Ali, and presented on leaving with a bag of rupees, which he handed over to the governor of Madras, who requested him to keep it, he devoted it to the support of schools of Tanjore. The above incident, recorded by a recent writer on India, seems to have been characteristic of this very remarkable man, whose powerful personality and singular saintliness, no less than his rare eloquence and evangelistic zeal, commended the religion of his Lord, and commanded the profoundest respect of the most fanatical heathen. Though his work was afterward transferred to other societies, it yet endures, and will never die.

In Tanjore, as at Trichinopoly, the Roman Catholics have extensive missions and large constituencies. At Trichinopoly they have splendid property, about twenty thousand members, over one hundred Jesuit priests, and a college with a thousand students. At Tanjore we heard their cathedral bells calling the faithful to vespers, and saw the massive temples in which they invite the heathen to exchange idols.

Leaving Tanjore at 8.30 P. M., an all-night's ride on the South India railway brought us to Madras by eight in the morning. This was our first night-experience on an Indian railroad, which is a duplicate of the English, and innocent of the luxurious Pullman and Wagner cars that contribute so much to the comfort of American travel. But if a bed and pillow have been provided, one gets along very pleasantly, for only four persons are allowed in a compartment after night.

Arriving at the station in Madras, we witnessed as amusing and desperate contentions among cabmen and coolies as was seen among the naked sampan rowers in the harbor of Yokohama. They fought over our baggage and came to war on account of the hotel we had selected. Indeed, a runner for another house overawed the driver and had us taken to the wrong place, while the Elphinstone Hotel man trotted for five miles by our carriage pleading and protesting. Fortunately his house was very near, and we went there according to promise. It proved to be quite comfortable. Kept by a high-caste native of distinguished appearance, it is very popular. The building, with its large airy rooms and massive columns, in the center of a vast garden brilliant with flowers and foliage plants of every name and tint, was once the palatial home of the wealthy nabob. His widow receives a liberal pension from the British government, and her adopted sons squander it with reckless hands. One of the little copper-colored dudes drove out to the hotel nearly every afternoon in a magnificent carriage behind two splendid horses, with driver and two outriders in gorgeous livery. It occurred to me that the government could more effectually and wisely allay discontent and placate the natives in other ways than by pensioning the degenerate descendants of every petty dynasty. Liberal concessions have been made to reigning families and temple authorities in order to attach the people to the English throne. And while the country has been vastly benefited by the conquest, and the condition of the people improved an hundredfold, still the love of independence makes them chafe under the dominion of a foreign power. I inquired of several very intelligent natives whom we chanced to meet on the trains as to the spirit of content among the people, and received very cautious, discriminating replies. By means of an army of 190,000, of whom 60,000 are English, and a police force of 190,000 natives, officered by English, in addition to village watchmen, British rule is firmly established in India. But a liberal and conciliatory administration, with a beneficent system of education, will in time soften asperities and strengthen attachment to the British crown. Certain it is that the people have more to expect from England and her Christian civilization than from native dynasties, with their ceaseless wars and exhausting exactions of revenue.

We purposed spending only two days in Madras, but failure to get a steamer to Calcutta necessitated a delay of six. Though Madras is a straggling city of 400,000 inhabitants, and has few points of interest to ordinary tourists, it gave ample and coveted opportunity to gather valuable information about the history and present status of Christian missions in Southern India.

But Madras is by no means destitute of attractions. Her artificial harbor, constructed with an outlay of millions, deep enough for the largest vessels and spacious enough for the vast shipping interests centering here, is a marvel of engineering skill. The drive along her beach can not be excelled in the world, and her well-paved roads stretching for miles into the country, lined with handsome bungalows and beautiful gardens, nearly everyone of which has a heroic or romantic history, are unequaled in all our travels. The museum has probably the finest collection in India, containing, as it does, many treasures that link the present to the earliest historic past. We looked into several court-rooms while cases were being tried. Before the chief justice, a venerable man in black robes, an interesting case of robbery was pending. All the lawyers, native and foreign, wore black gowns, as did the clerks and marshal. An official interpreter translated the lawyer's question to the witness into Tamil, and gave the answer in English. A capital idea, I thought, for our American courts to have an impartial official repeat the lawyer's question to the witness, thereby getting the exact truth and saving him the badgering and humiliation sometimes given by an impertinent little attorney. In another room two judges in official robes—one English, the other Tamil—sat side by side hearing an important cause. Some of these natives, I understand, are very learned and sagacious lawyers, and in this land of much litigation are reaping a good harvest of honors and rupees.

We visited, of course, old Fort St. George, the first purchase of Indian soil by the East India Company, and its historic church, the first Christian sanctuary built in the empire. The memories of over a hundred years throng its aisles, and the dust of heroes sleep beneath its chancel. Gen. Burgoyne, Gen. Thomas Munro, and Sir Alexander Campbell are among the military celebrities who there find sepulcher, while a conspicuous statue of Lord Cornwallis, twice governor general of India, adorns the grounds outside. Here also are tablets to "Father Swartz" and to Rev. Christian William Gericke, the associate of Swartz, who died in 1803.

We were disappointed in not being able to visit St. Thomas Mount, a village some eight or ten miles out of the city, where the Wesleyan Methodists have a prosperous mission, and where, tradition says, St. Thomas preached and died. Though not having much confidence in "the traditions of the elders," I had an antiquarian curiosity to see the hallowed place. We had dinner and a delightful evening with Rev. J. Cooling, superintendent of the Wesleyan missions, and who lives, by the way, in the house long occupied by Dr. Jenkins and other brave missionaries. Mr. Cooling showed us the passage along which a mob surged on one occasion, and the wall over which Dr. Jenkins leaped and saved his life. The offense for which his life was thus cruelly sought was the baptism of a promising young man of high caste. Wesleyan mission work in India was first began in Madras, and by one of the companions of Dr. Coke, three years after their landing in Ceylon. It has spread over the whole empire, and numbers its communicants by the thousands. In South India alone, embracing four districts—Madras, Nagapatam and Trichinopoly, Hyderabad, and Mysore—they have a membership of 8,443 besides 360 "junior members," and 2 165 persons on probation. There were 515 adult baptisms last year. The amount contributed for pastoral support by the natives was 16,044 rupees. Their reports cheerfully declare that there is not "wanting anywhere tokens of the presence and blessing of God in the gathering and growing signs of a rich harvest." They have a college in Madras with 425 students, and in day-schools throughout the district there are 16,000 scholars under instruction. I was especially interested in their zenana work, of which we have heard and read so much. Secluded from the world outside, utterly ignorant and slavishly obedient to their husbands, the women of India, of so-called high-caste, are compelled to suffer and die in their prison harems. But into those secluded apartments Christian women have found an entrance. They begin their work by teaching these wives and mothers to read in order that they may read the Bible themselves. Thus quietly and systematically, as one reports, they are "leavening the home life of Hindooism with the truths and gracious kindly influences of Christianity." They are lighting up the darkness of many a sad woman's heart, and making her prison a home and her husband a companion. In the Hyderabad district alone more than one hundred women had recently been baptized.

We visited the Deaconess Home of the Methodist Episcopal Church, attended a Tamil class meeting one evening, looked in at their mission press, and enjoyed brotherly associations with Bros. King and West. At the Deaconess Home, in charge of Miss Stephens, where she has an orphanage with sixty girls, we had the pleasure to see the various classes and hear the little ones sing. Each child has an American patron and an American name. I saw Frances Willard, Abbie Mills, Florence Wright, and other distinguished persons, in dark skins, short dresses, and bare feet. The little creatures seem very bright and happy, and who knows but under the shelter of that Christian home they may grow up to add new luster to their honored names, and do for India what their patrons have done for America.

Miss Stephens has charge also of the zenana work, and gave us many encouraging incidents as evidence of the silent, but steady, changes being wrought in Hindoo homes. She has 200 pupils in these zenanas, and 6 629 "listeners"—persons who come in from other homes. The women are visited and taught daily, except Saturday and Sunday. Fourteen were baptized last year, and "one died with His name on her lips."

The Methodist Episcopal Church sent Dr. William Butler to India in 1853 to found a mission. He started work at Bareilly, in the Northwest, but during the Sepoy rebellion in 1857, had to escape to another station. In thirty-eight short years God has wrought wonderful things for India by the hands of these Methodists. Instead of one lonely, but heroic, missionary, without a convert, they have now five Annual Conferences and one Mission Conference. 84 missionaries, 45 lady missionaries, 452 native preachers, traveling and local, 668 exhorters, and 53,148 members. At the session of the Central India Conference in February—a Conference composed of representatives of all their Annual Conferences in India and Malaysia—Bishop Thoburn made these thrilling statements: "The total number of baptisms reported of all ages during the past two years has exceeded thirty-seven thousand. . . . Our Christian community has increased by not less than 30 000 souls since the last meeting of our Central Conference, and it is probable that 70 000 persons, of all ages and races, are in more or less direct connection with our church. . . . Since 1888 I have been permitted to set apart by a solemn act of ordination over two hundred men as ministers of the gospel of Jesus Christ. . . . We are adding more than a hundred new preachers to our numbers every year, and it is not probable that our increase will ever fall below this figure." Such utterances quiver with power. They read like a chapter in the Acts of the Apostles. Let all Methodism all Christianity rejoice with a great joy, and then redouble effort to save the heathen millions of the world.

I should like to tell of a visit to the Madras Christian College. Founded in 1837 by Rev. John Anderson, of Scotland, who sustains the same relation to mission education in Southern India that Dr. Duff does to the North, it has had an eventful history. Under its present president, Dr. Miller, the college has made great advance, and now has 1 880 students. It is interdenominational, having representatives of the Free Church of Scotland, the Church of England, and the Wesleyan Methodist Church in its faculty. Rev. F. W. Kellett is the Wesleyan member, an accomplished graduate of Cambridge, and son of an honored member of the Wesleyan Conference. To him we are especially indebted for many courtesies. We visited the several departments, had tiffin with the faculty, and an opportunity to study the character of work being done. In every class the Bible is a text-book, and is taught as I have thought it should be in every Christian college. I saw little fellows "turn down" others in their quick and correct answers to Bible questions, and "go up head." To see heathen boys, with the marks of their heathenism on their foreheads, eagerly studying the English Bible, made my heart rejoice. Those truths, lodged in the mind, will sooner or later liberate their souls, and wash those silly stripes from their faces. And over 1 800 are being thus taught in that college.

We attended a family service in the Wesleyan Church near our hotel early Sunday morning. The congregation was large and well dressed. The women were prettily attired, and some elaborately, but everyone was barefooted. The preacher—a handsome native—wore a white gown, read the service of the Church of England, and preached with great earnestness.

Early Monday morning we took passage on the P. & O. steamer "Peshawer" for Calcutta.

Bay of Bengal, Nov. 28, 1894.

—Nashville Advocate.

Communications.

In Memoriam.

The Rev. James D. Parker passed away last night, Jan. 18, at his home in this city, in the seventy-ninth year of his age. He was a native of North Carolina (born Feb 19, 1816), but lived for some years in Virginia, and nearly fifty years ago came to New Orleans. He has been all this time a local preacher in the M. E. Church, South. His labor as a business man supported his family, but did not divert him from the calling of a true minister of his Lord. He was abundant in good works. His pace kept up with the advance of life and with the growth of the church. He was instrumental largely in building the Cadiz Street Methodist Church, and the chapel named after him, Parker Chapel, was almost wholly the fruit of his enterprise and labor. He employed all the time that could be spared from his employment to solicit aid in its erection.

In the greater part of his life he has been a steward in some one of the churches of the city, but was identified of late with the Bayne Memorial appointment.

Forty years ago he was one of several local preachers who abounded in the work of the Lord, and to whom our church is greatly indebted. His name will be held in the grateful memory of New Orleans Methodism with that of Robt. L. Bayne, Robt. L. Walker, Judge Joshua Clark, and Dr. Holmes, who gave their time and substance to build up the cause of Christ. These have now all gone, but their works follow them, and we rejoice in the labor of their hands.

Bro. Parker has all his life been associated with Sabbath-schools, and no one has advanced them more successfully. But he was pre-eminent for his spirituality during all the years of his Christian experience. He was full of the Holy Ghost, one whose aims and prayers were constantly to the mind of the Spirit, as were those of Cornelius. His name and that of Wm. Sherry and Richard Keen can well be associated in the history of our Zion with all that is good and true. Whoever, for a moment, doubted as to their high communion and fellowship with the Father and the Son all the time of the many years we knew them? They shone as stars of God in the firmament of the professed followers of the Savior. In the class-room and in the love-feast, as well as in daily walk, they illustrated the new manhood in Christ Jesus.

Bro. Parker was the friend of everyone, but a brother beloved by all who came in the immediate circle of his acquaintance. All the preachers were his friends, because they were of the Savior's ministry. He liked all sermons, because they reached him through a medium that repaired all errors and straightened all inequalities. The atmosphere of truth corrected all that he heard, because the spirit of truth dwelt in him, body and soul.

Of his sons, two have died in the faith, one is now a minister stationed at Concord, N. C., and one remains with us here, identified with the church of his father; the support and comfort of his mother.

Mr. Parker was well known for a consistent Christian character in the circle of business men who were in immediate contact with him. For the last few years he was pensioned by his employer, in recognition of a long and faithful service.

One had rather have the reward and record of such a life than to be the richest man in the city. It was to be expected that when such a person came to die he would reap the harvest of faith and hope. So indeed it was. For weeks, rather than days, he has been in the glory of a triumphant death. He has breathed the odors of the islands on this side the eternal haven, as they have been wafted to his soul by the breath of the Spirit. Filled with love and the conscious presence of his Savior at the very entrance of the aisles of death, we can easily believe that he now finds himself in the full rapture of the redeemed, who are forever with the Lord. The last words he was heard to utter were, "Father, Son, and Holy Ghost, blessed Comforter!"

J. C. KEENER.

New Orleans, Jan. 19, 1895.

In the Living Present.

Hufeland and Flourens both believed that the average duration of human life would be about two hundred years, if from earliest infancy the laws of diet and hygiene were properly observed. Improper food and residence deprive the blood of vitality, clog the minor veins with earth-salt, and weaken the heart prematurely. After sixty years of age beef and mutton should be eaten very sparingly. Fish and poultry are recommended. Plenty apples and bananas are of positive benefit.

The North American Review dilates upon the "Financial Muddle" in our country. Much useful information given. But we perceive no muddle. America owes many million dollars to Europeans. Much of our railroad stock, as well as large amounts in State and United States bonds, are held there. Now these creditors fear that the persistent attempts of our Silverites may prove successful and reduce the present standard of our money exactly one-half. The silver dollar beyond the bounds of our country is worth only fifty cents. Payment in silver would rob said creditors of half their capital. On this account they make haste to unload their holding. The large export of gold is attributable to this cause.

The younger Alexander Dumas is in financial straits. His large palace and art gallery have been sold. He now lives in a cheap "flat." Both, father and son, amassed large fortunes by catering to the baser passion of mankind. Their novels led the van of the destructive procession of realism. Obscenity was enthroned, vice rendered attractive, atheism was portrayed as the criterion of true manhood. But the wealth thus acquired was not long enjoyed. Unsuccessful speculation has swept it away.

Pope Leo's recent encyclical about American newspapers affords much food for thought. He appreciates their value. Religious (Roman Catholic) papers, he recommends, should be liberally supported. They would dispel existing error, etc. Before this encyclical our Jesuit friends have recognized the powerful agency of the press. In their colleges young men are specially trained for the editorial and reportorial work. In nearly all our influential metropolitan newspaper offices at least one of their number secures foothold.

Since we have State universities, it seems right and proper that we should also have a national university, located at Washington City, ranking with those of Vienna, Berlin, and Paris. The Roman Catholics have already such an institution in the United States capital. The Methodists are successfully progressing in a similar enterprise at the same place. Now, our nation should have a university at the seat of government, overshadowing all. Such national pride is legitimate.

ICH DIEN.

The Fasin Mission.

I report the following receipts on the amount necessary to send Rev. J. B. Fearn, M. D., as missionary to China, via: Acknowledged previously, $469 75. Purvis Church, $25; Columbia Church, $5; Dr. C. R. Rencher, $5; Rev. C. McDonald (additional), $5; Mrs. S. H. Hughes, $2; S. P. Grant and wife, $5; total, $516.75

The total amount subscribed, including cash receipts, is $914.25. The balance of $73 25 will soon be forthcoming. I would be much obliged if the subscribers would send in their amounts at once.

C. G. ANDREWS.

THE NEW YEAR.

May the year that is before us,
And its paths as yet untrod,
Bring us daily nearer, closer,
To the bosom of our God!

May we nestle low beside him,
And look up into his face!
May his loving arm be round us
In the warmth of his embrace!

May his life of love and beauty
Be our comeliness and grace!
May they shine in word and action,
And be stamped upon our face!

May the odor of our spirit
Fragrant be, where'er we move!
May it be like His who bought us;
His, whose every breath was love!

—Exchange.

Communications.

A Walk in Alexandria.

BY H. C. HAWKINS.

Hanging in the room in which I write is a large picture, representing the bombardment of Alexandria by the British. Fifteen battle-ships just outside the harbor are ranged against the light forts that protect the city. Fiery balls fly and bombs burst, even against the walls of the palace and harem which lie just behind the foremost fort. My windows look from a third story right across the harbor to that fort, with its tall lighthouse. And in the nearer view is that extensive palace with its harem. The Khedive lives there in grandeur still; but British soldiery are not far away, and have been here ever since they entered the city at the close of that bombardment in 1882, and since then missionaries and other foreigners here have been safe.

On this side trains are running along the water's edge, bringing in cotton to be transported to Europe and bearing away lumber that came from Europe.

Just where the railroad leaves the harbor the Mahmoudia Canal, one of the many mouths of the Nile, pours out its muddy water—muddy because the river is rising now. Already the rise has been 10 feet compared with 9 feet at the same date last year.

This morning I walked far up this canal. It is full of native crafts. The sail-yards of these are very long, double and triple the height of the masts. Their turned-up prows remind of the picture in histories of Cleopatra's royal galley. At one place some Mahommedan laboring-youths, just from their tasks, had spread their mats near the water, and were praying towards Mecca. Cabmen drove hither and thither over the stone-paved streets; donkey boys ran [illegible] to try their nimble little [illegible], but I walked on, crossing the canal several times on the drawbridges. I like to keep on the shady side. Of the people most of those seen were [illegible] looking, light-colored Egyptians, with their red turbans on; [illegible] Europeans, and not a few were [illegible] black Arabs. Instead of white [illegible] would reflect the Summer heat most of the women wear solid black, which absorbs the heat. Their whole heads are covered by this black robe, except the bare feet and the eyes. A kind of cane-hook between the eyes connects the part of the veil which comes down over the forehead with that part which comes up over the mouth and nose. In India I saw no such general veiling of the face. Strange are those delusions that have caused feet to be bound or cramped, waists to be laced, and pure air to be shut out by thick veils!

Walking on, I came to where the canal turns to go between the city and Lake Mareotis. Here, just on the left, is the sand hill under which are catacombs, and yonder, visible in the farther distance, on a neglected hill, is that tall, well-polished, brown granite monolith, Pompey's Pillar.

But it is time to return, for a thread drops from the algiers' station, showing that it is noon at the Great Pyramid.

"Time is the nest pressing by;
Death is the nearest, drawing nigh."

Before going to Palestine I made a trip to Cairo, and saw the mummies in the museum, and found the pyramids still standing, and the sphinx still looking complacently over the desert.

"Bought of Robert J. Harp Agent, New Orleans, La., June 29 1876 D. A. Little, P. C."

Among the first objects to draw attention in the new pastorate is the church register. Here, neatly summarized, minus all embroidery of phrase or fancy, the incoming pastor finds history. It is the work of history to chain the attention. Its makers, many of them, are living friends of the reader. Some of them, in the providence of God, sleep. It is solemn work to the new minister turning the pages of the history. They grow more serious as one reads and thinks. The ink lines deepen. A suggestion of permanency breathes upon the spirit. Erasures positively hurt the eye as the nature of the page penetrates the mind deeper and deeper.

There is likeness here in the church register to the civil register, though strong points of variance also appear. Upon the pages of both titles of properties are written. Titles laboriously descriptive of the possession are spread upon the civil register, and the book is kept carefully, vaulted day and night, against abstraction by thief or destruction by fire. Titles far simpler, yet infinitely complex of suggestiveness, are traced along one line of the church register. One sees a name, and follows it across a double page. There is the date of accession to the spiritual property—salvation. The name of the messenger whose burning interest in the message he bore wrought the condition out of which came that name, with its "on profession," its "titles clear." This also shows along the line. Reading on, disposal of the member appears. "Removal" by earthly circumstances, removed by Divine appointment—"death." The record is simple, as the congregations keep it. The safety of title is assured in the deep vaults above, differing thus from the brick and steel of civil protection.

One follows with eye intent the names of the ministers "by whom received." What history makers and historians are these! Bronze and stone are wrought into shafts and effigies all along the centuries; honors due and paid by peoples to men who make their history and who write it. A copy of Herodotus lies on my table. It once belonged to Colin Tarpley, Sr., pillar of the church during its struggle from chrysalis into larger activity at Jackson. Mine now, through the friendship of Colin the younger, son of the departed saint, I turn its pages now and then. Of this father of history I read that audiences—to whom successive books, Thalia, Clio, pretty titles, were read as they were produced by the historian—are said to have wept and shouted in their emotions of admiration for the heroes of the history and their writer. The record of Herodotus has lasted well. He was contemporary with some of the prophets, I believe, about the time of Malachi. But with eyes upon the pages of the church register, thought travels to its limits following the results of these pastors' work. Not shaft and statue here, but manuscripts and monuments are preserved and awarded in heaven. Makers of earth-history are not forgotten by the earth. Makers of heavenly history pass on through the gates at length to find robe and ring and heavenly chorus waiting for them. Upon the blank page of an old church record here at the parsonage I find the words which begin these lines: "Bought of Robert J. Harp, Agent, New Orleans, La., June 29 1876 D. A. Little, P. C." The handwriting is Bro. Little's, clear and clerkly. He was pastor then at this point, some twenty years ago. Turning the leaves, congregations of several places which together gave the circuit appear, their names following neatly in proper order. "By whom received?" The name, "D. A. Little," written by him, runs happily down column after column, answering the question. Other names than his come on later, but it is with his only that the present has to do.

I have not numbered this preacher whom Bro. Little led into Canaan. It is a goodly number. They are dead, many of them, now. They are scattered over the connection; but, dead or living, they, doubtless, remember their first pastor tenderly, and rejoiced or sighed at the knowledge of his death, according to their residence. Recently, on part of those who had "crossed the flood," there was a reception to their friend and pastor entering the glory land. In the favor of God it will be given to many of us to experience such welcome in due time. One thing is sure, brothers: the terrors of death shall have eternally dispersed ere the pastor has put foot or folded wing upon the battlements where such welcome waits.

God rest Bro. Little. He was very lovable here; he is well loved yonder. The congregations of this charge would have been spiritually advanced by his pastorate among them, and he would have had loyal welcome and loving appreciation from this people. It is a singularly sunny charge in this particular, taken at a personal judgment. But God's ways are not our ways, and man's appointments are often displaced by royal appointment to posts nearer to his person.

In the consciousness, this morning, that D. A. Little pulses, pure and perfected, in the audience of the King, my eyes regard with deepening interest the pages of the register. What he has written is written. His pages are graven with matter which has given life rating above. The yet unwritten page! Upon these I must write. Do you wonder or do you sympathize with the prayer I can not help making at this moment in these circumstances?—that God make me abler, worthier, purer, more faithful; that on my people the Holy One of Israel stay, and one day give us place and peace at home!

W. H. HUNTLEY

Waynesboro, Miss.

A Little Girl Full of Christian Zeal.

The little girl referred to is little Irene Torrey, who lives in the vicinity of the beautiful little town of Hermanville, Miss. Like the child Samuel of old, this little girl seems to be hearing and heeding the voice of God in her early childhood. She is not only devoted to the Sunday-school and an earnest worker therein, but she is full of missionary zeal. Her loving little heart has run out, as every Christian heart should do, and taken in the whole heathen world. Without any suggestion of the kind from anyone, she expressed a desire some months ago to make money to contribute to missions; and when she expressed this desire her father and mother, who love her devotedly and who are well-to-do people, proposed to give her money for this purpose. But she refused the kind offer of her fond parents, and insisted on making the money herself, whereupon her father, in order to give her an opportunity to accomplish the desire of her little heart, gave her a pig to raise; but the pig, after doing well for a time, sickened and died. Then her mother gave her some eggs to raise chickens and turkeys from; but the eggs failed to hatch, and came to naught. Thus the little missionary was doomed to disappointment in her first two efforts to make money for missions; but she did not, as many older persons would have done, yield to discouragement and give up the enterprise. On the other hand, she began to look around for something else to do, and she soon found something, viz.: an opportunity to sell cheap Bibles to poor children in the surrounding community, and in this enterprise she has been successful. Quite a number of Bibles have been sold by her, and all the profit derived from the sale thereof has been given to missions. When asked by her mother if one-tenth would not be enough for her to contribute, she replied: "No; the heathen children need all I have made. While I am provided with every comfort, they need the Bible, and I can do well enough without any of the money."

Surely here is an example worthy of admiration and imitation. If all who profess to believe in Christ would begin to do as this little girl is doing, the treasury of the Lord would soon be filled to overflowing, and ere long the whole heathen world would be lifted out of heathen darkness and bondage into the glorious light and liberty of the sons of God. May God spare the life of this devoted child many, many years, and may millions who are now growing up in the earth be filled with the same spirit that seems to actuate her!

J. W. M.

Kicking Jim.

MR. EDITOR: While our earliest impressions are the most lasting, it sometimes requires certain conditions to call them to mind. Such is the case with the history I am about to relate. Among the many animals on my father's farm was a mule, which had gotten to himself the sobriquet of "Kicking Jim." Jim not only had a mania for kicking, but became quite expert in the art. Like all of his kind, Jim had a will of his own, and whatever attempt was made to oppose that spirit was met with a thrust of his nimble feet. When the heavy load in the wagon demanded extra effort, and Jim was reminded of his duty by the crack of the whip, he was certain to respond with a kick. If the plow, by chance, ran a little deep, just as soon as Jim felt the extra pressure he began his *sirish* movements. I have sat by the hour, when a boy, and watched "old Jim" on "pressing days," when the cotton in the bale would get heavy, kick until I would get sorry for him, and wonder whether his heels or the lever were the harder. Jim had reduced kicking to a science. Sometimes he would stand and kick with one foot; and then again he would make the single-tree fairly rattle with both feet, and I have seen him turn and twist and jump as though he would kick with all four feet. Of course, such an accomplishment (?) as this made Jim very interesting to the boys, and we would deliberately plan to have an entertainment at his expense, for Jim never seemed happier than when giving one of his exhibitions. He would have made a successful instructor in some college gymnasium.

One thing, however, impressed me even as a boy, and that was that Jim never made anything by his kicking propensities. No one thought the more of him, and he was worked, if anything, the harder. Jim not only kicked at people, resisting their authority, but I have known him to punch the passing innocent hog. Sometimes the barn door was his victim, and I have seen him deliberately turn and kick the fence.

All this interesting, beautiful life has been brought before me by the occurrences among us of late. The spirit of Jim seems to have found its way everywhere. To kick is the order of the day. The political, social and ecclesiastical bodies all furnish their kicking Jims. Even the dignified Senate of the United States occasionly furnishes us with such an exhibition. Neither of the old parties are worthy of the confidence or respect of some; so they set to kicking. The President has the temerity to use his own judgment, and a great kicking begins.

Even the church furnishes us some remarkable cases of thorough training in this art. Our Bishops are no longer worthy of the respect due an ordinary man of honest purposes and pretensions. They are no longer to be accorded the respect due to those in authority. The church is creating a great blunder in retaining them, and made a glorious mistake in electing them. Our presiding elders are men, incapable, untrustworthy, and of sinister motives. The Bishop and his cabinet have not the love of the church or God at heart, and any man who would comply with the injunction of giving honor to them as their due is censured by those men of kicking propensities. This virus seems to have permeated all ages and classes. The old and young, the learned and unlearned, alike join in the pedal exercise.

Just a day or so ago a brother, claiming the exalted position of being "wholly sanctified," justified himself for yielding to his propensity by saying, "This is an age of kickers." Indeed, some of the hardest kicking I have ever witnessed was done by those claiming this highest station; so really it seems that the contagion has fastened itself upon us without respect of persons.

One thing, however, I find parallel to the experience of Jim. These kickers make very little by the exercise, and suffer the greater injury to themselves. Another analogy is that they acquire the disagreeable habit of kicking at everything, and find no such happiness in anything else.

In many instances, however, Jim has the advantage. His age and long continuance in the labor of the farm palliated for his kicking. Jim was greatly the senior of many who would demand obedience of him, and, I have thought, had more good judgment in many instances than the boy who drove him. But poor Jim, while we all remember this of him; when, where, and how he died we do not know. The conclusion is that he went out kicking.

T. B. H.

"Voltaire—A Character Study."

This is a caption of a well-written article in our Review, for November and December, 1894, by the Rev. J. M. Wright, D. D., of the Tennessee Conference. While the writer does not approve the character of Voltaire, nor wholly justify it, there is, what we think to be, a rather too strong apologetic reason given for it. In the philosophy and life, so called, his views may be considered correct; but in the gospel of life they are incorrect, if not pernicious. And it is in his relation to the gospel that we must judge of the character of Voltaire. All there is of him that lives is found in his persistent, but futile, effort against the gospel, so strongly expressed in these words: "Ecrasez l'infame—Crush the monster." The writer does not relieve his subject by his effort to direct this purpose against the Roman Church, and not at Christ or the Christian religion. The declaration, "I end all my letters by ecrasez l'infame, just as Cato always said, 'Such is my opinion, and Carthage must be destroyed,'" show both the corrupt state of his heart and ill-fated egotism. Had there been in his heart any respect for Christ or the Christian, this persistent effort to crush an imperfect, or even unworthy expression of both, would have manifested itself in a praiseworthy effort at a reformation. Had this been the effort of this destroyer of the good that blesses man, then, indeed, might the writer, with some show of justice, offer apologies for whatever of shortcomings may appear in either his judgment of facts or his execution of methods. But as there is no proof of this, and we have constantly before us this "ecrasez l'infame," the impartial student of his character will not hesitate to place Voltaire among those who wickedly and foolishly attempt to resist the force that is of God and is irresistible.

All this, however, is prefatory on the part of the writer to a consequence that comes upon the special pleader in any cause. That "environment" is a great force in whatever direction it may be turned is undeniably true; but that it is an absolute force, we can not accept. And yet Dr. Wright says: "This we announce as certain: in the nineteenth century, in the face of Protestant Christianity, such a character and such a career are impossible." I hardly know what to think or say of such an expression. We have the right to expect that every word that appears in the Review of a great church is thought through and out before the printer's ink is allowed to touch it. Yet we do not believe Dr. Wright did this before writing the above. If he had, we can not think it would have appeared. We could wish—if it was consistent with the free agency of man—that the assumption was true. Surely the doctor has not acquainted himself with either the possibilities nor danger that may befall, and that have come, and will come again, to those who reject Christ, notwithstanding the hopeful environment. And can he be ignorant of the fact that there is at this very moment a great struggle going on in his own church for that purity of state and devotion to right principle that gives the helpful environment? I can not think he is. The Master said the same ground that grew the wheat would also grow the tares, and we have found it so. And, alas! what grievous tares are growing in our church to-day! The progressive euchre, the theater, the dance, etc. Will they destroy the environment, or will the true and the loyal to God force them to seek other refuge? Is the question that occupies the mind and the hearts of the best and the truest among us.

J. M. WEEMS.

P. AND H. M. S.

Special Notice.

The third annual meeting of the Parsonage and Home Mission Society of the Louisiana Conference will be held in New Iberia, March 8–10, 1895. Auxiliaries are requested to elect their delegates at once and notify Mrs. J. M. Beard, district secretary, Opelousas district, at New Iberia, La. A full attendance is earnestly desired, as this is a meeting of great importance to our work. Entertainment will be provided.

MRS. F. A. LYONS,
President.

MRS. FLORENCE E. RUSS,
Conf. Cor. Sec.

The training-class of Christian Workers meet every Friday afternoon, at three o'clock, in the lecture room of the Carondelet Street Church. The class is addressed by one of our Methodist ministers, and also by a prominent Christian physician. An article on this subject will be in this column next week.

Memorandum of Work.

My heart burns within me with indescribable zeal when I get upon the topic of the salvation of immortal souls. Perhaps you would like to hear a little about the work from one of the Bible readers of our Auxiliary. I would call the work evangelistic, as it partakes of different kinds, all having in end the salvation of souls. How much good we all could do if we would only get at it while the days are going by, "if we would but remember that we only pass this way once." My God, open our eyes to behold the glorious opportunities that are passing by our doors almost daily. I will give you a chapter or two from my memorandum of work. I went to see a sick woman in the Woman's Hospital, took her some flowers and buttermilk, and tried to comfort her. As I was passing by another cot I heard some one groan, as in want of help, stepped up to her, and found she wanted to open her heart to me. I read the blessed words of Jesus to her and prayed, and she felt that she had a friend. Ah! how little we sometimes realize what that means to one neglected by kindred as was she. Went to one industrial school, and played the organ. Then, with our sweet city missionary, went to visit the homes of the miserable and unfortunate; talked to men on the street, railroad men who were waiting for their supper, and was encouraged. God alone knows how these pleadings and urgings will tell in eternity. Initiated one of the members of our church into the work of the almshouse. Found one of the sick, whom I have heretofore prayed with, in a dying condition, but could not bear for her life to go out without a prayer. I prayed for her, talked with another one, and urged upon her personal salvation; prayed with and read to two others, besides singing; went to the next room and had words of comfort and cheer with others, speaking to different ones as we passed. The same evening we called at a private house for the purpose of trying to have an interview with a gentleman about his soul's salvation. I went to St. Anna's Asylum. How the poor do prize a few words of sympathy! We visited the Home for Incurables, read to and prayed with little Laura, a patient little deformed sufferer, a woman in years, but a child otherwise. She always remembers me, and I deem it a privilege to be with her, for she has the love of Christ in her heart. Talked with other women about their souls. From there went to a private house where there was sickness and took some buttermilk, which at one time was the only thing she could retain on her stomach; also took a bouquet of flowers—it is always safe to take flowers on these errands. In visiting the almshouse, we found plenty to do. Thank God for the almshouse! My knowledge of the place came to me at a time when my heart was very sad with grief. O what a schooling! With what gratitude I look upon these days of training for the work! A volume might be written. O how my tears were dried and the throbs of my heart were stilled as I would get up and rush away from myself, and, in seeking to bring balm to the aching, lonely hearts over there, the same would fall upon my own heart! O try it, sister; try it, brother; forget your own griefs by administering to others who are worse off. This was when my first heavy grief came—the loss of the best father and mother that a person ever had.

God showed me my work there the first time I entered the place, and although just creeping out of invalidism, and living only two squares from the almshouse, he gave me strength day by day, or as the occasion needed, to minister to the sick and suffering ones.

MISS MARY WERLEIN,
Organizer for Louisiana.

New Orleans, La.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. G. H. Lipscomb..Como, Miss.
Miss. Conf....Mrs. E. D. Jones....Carlisle, Miss.
La. Conf.....Mrs. Mattie H. Morrison....

Treasurer's Report of W. F. M. S. of North Mississippi Conference.

FOR QUARTER ENDING DEC. 30, 1894.

WINONA DISTRICT.

Winona	$ 50 51
McNutt	3 90
Juveniles of McNutt	2 40
Greenwood	4 50
Indianola	4 70
Sunnyside	7 15
Juveniles of Greenwood	7 00
Black Hawk	20 80
Juveniles of Black Hawk	1 75
Carrollton	12 25
Acona	4 20
Juveniles of Acona	1 80
Shell Mound	1 00
Total	$121 99

ABERDEEN DISTRICT.

Tranquil	$ 10 00
Houston	8 15
Juveniles of Houston	2 70
Verona	6 80
Juveniles of Verona	1 90
Total	$ 29 55

SARDIS DISTRICT.

Sardis	$ 4 [illegible]
Juveniles of Sardis	19 [illegible]
Batesville	10 [illegible]
Courtland Juveniles	3 [illegible]
Pope's	3 75
Courtland	2 [illegible]
Senatobia Juveniles	5 15
Davis Chapel	[illegible]
Pleasant Grove	6 [illegible]
Juveniles of Pleasant Grove	4 00
Coldwater	15 [illegible]
Longtown	3 00
Hernando Juveniles	1 [illegible]
Hernando	11 [illegible]
Harmony	5 00
Thzah	4 [illegible]
Juveniles of Thzah	1 [illegible]
Total	$108 [illegible]

COLUMBUS DISTRICT.

Columbus	$ 20 [illegible]
Mayhew	6 [illegible]
Starkville	[illegible]
Juveniles of Starkville	22 [illegible]
Macon	3 [illegible]
Crawford	5 [illegible]
Juveniles of Crawford	[illegible]
Earnest Workers, of Columbus	1 [illegible]
West Point	1 [illegible]
Total	$ [illegible]

CORINTH DISTRICT.

Corinth	$ [illegible]
Juveniles of Corinth	[illegible]
Ruth Noblett Memorial	[illegible]
Ripley	1 [illegible]
Juveniles of Ripley	[illegible]
Booneville	[illegible]
Juveniles of Booneville	[illegible]
Inks	[illegible]
Baldwyn	[illegible]
Juveniles of Guntown	[illegible]
Guntown	[illegible]
Rienzi	[illegible]
New Albany	[illegible]
Juveniles of New Albany	[illegible]
Total	$10[illegible]

GRENADA DISTRICT.

Grenada	$ [illegible]
Oxford	5 [illegible]
Juveniles of Oxford	2 [illegible]
Charleston	10 [illegible]
Minter City	12 [illegible]
Coffeeville	[illegible]
Water Valley	[illegible]
Girls' Auxiliary at Grenada	[illegible]
Total	$ [illegible]

GREENVILLE DISTRICT.

Greenville	$ 10 [illegible]
Gunnison	[illegible]
Shaw	[illegible]
Juveniles of Shaw	[illegible]
Juveniles of Gunnison	[illegible]
Jonestown Juveniles	[illegible]
Arcola	[illegible]
Belen	[illegible]
Juveniles of Belen	[illegible]
Murry	[illegible]
Juveniles of Murry	[illegible]
Total	$ 44 [illegible]

HOLLY SPRINGS DISTRICT.

Holly Springs	$11[illegible]
Lucile Rankin Band	[illegible]
Nannie Fant Workers	[illegible]
Byhalia	[illegible]
Juveniles of Byhalia	[illegible]
Richard Freeman Memorial	[illegible]
Pleasant Grove	[illegible]
Early Grove	[illegible]
Pleasant Grove	[illegible]
Mount Pleasant	[illegible]
Barton	[illegible]
Total	$11[illegible]

KOSCIUSKO DISTRICT.

Kosciusko	$ [illegible]
Juveniles of Kosciusko	[illegible]
Pickens	1[illegible]
Juveniles of Pickens	[illegible]
Juveniles of Lexington	[illegible]
Total	$ [illegible]

SUMMARY.

Winona district	$121 [illegible]
Aberdeen district	[illegible]
Sardis district	108 [illegible]
Columbus district	[illegible]
Corinth district	10[illegible]
Grenada district	[illegible]
Greenville district	14[illegible]
Holly Springs district	30[illegible]
Kosciusko district	[illegible]
Total am't rec'd this quarter	$71[illegible]

MOLLIE A. CLARK, Conf. Treas.
Pickens, Miss., Jan. 15, 1895.

ROSE TOBACCO CURE

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FROM THE WORK.

Rev. R. A Breland, P. C., Camden, Miss., Feb. 5: 'During the month of January I have met every appointment. Traveled 300 miles, made 50 pastoral visits, preached 7 sermons, conducted one prayer meeting, secured 10 new subscribers and 8 renewals to NEW ORLEANS CHRISTIAN ADVOCATE, and 1 renewal to Nashville Advocate. Doctor, pray for me, that I may be used of the Lord in doing a great work on this circuit."

Rev. L. J. Jones, P. C.: "We have filled all of our appointments since Conference, when we visited Wellman on the twenty-sixth of January, where we preached every fourth Saturday evening and Sunday. We were met with a warm reception. The Board of Stewards and our treasurer paid us one-fourth of their assessment all in money before we preached our first sermon. On our next round we are going to do all we can for our paper. May God bless you!"

Rev. C. M. Crossley, Portersville circuit, Meridian district, Mississippi Conference, Jan. 3: "We reached our work Dec. 22, 1894, and were kindly received. We have seven churches on the work, and have preached at five of them up to date, and a more kind people we have never met. Our first Quarterly Conference was held on Jan. 26 and 27; Bro. R. J. Jones, P. E., in the chair, and by his gentle, yet positive, mode of conducting the business of the Conference he endeared himself to both preacher and people. His sermon on Sunday was a feast of good things, both spiritually and intellectually. We have had no storm, but a steady breeze, which reminds us that we are living in the hearts of our people. We are planning, working, praying and expecting the best year of our life. God bless the ADVOCATE! It is a power for good."

Rev. W. D. Pickens, Vinton, La., Feb. 4: "I reached my new work Jan. 5; found everything in readiness and awaiting my arrival. Sulphur Mine circuit has no parsonage, but we have been placed in a comfortable house at Vinton. This is a beautiful little town, twenty-three miles west of Lake Charles, on the Southern Pacific railroad. My wife and the two little ones, Evora and Frank, did not get here until Jan. 6. Our reception has been cordial. The larder has been kept full. Almost every day we receive packages, bundles, and basketfuls, which assures us that our people know how to take care of a preacher. We are praying for a great revival this year. Through the earnest efforts and prayers of the people of Vinton, and especially the good sisters, the saloons were closed a few days before our arrival. We do praise the Lord for this, and pray that Sulphur City, which is also on our work, may soon follow. The W. C. T. U. is doing a great work for this town and surrounding country. The prayer meetings each Wednesday night are well attended, and a deep interest is manifested. Sisters Rodgers, a holiness lady of the M. E. Church, has been doing some good preaching and excellent work here the past week. May the Lord send us more such preachers! We expect to try to build a church at Vinton this year. Pray for us."

Rev. Thos. W. Boynton, P. C., Fort Jessup, La., Jan. 29: "Having received a transfer by Bishop R. K. Hargrove from the East Texas Conference to the Louisiana Conference, and stationed at Fort Jessup, La., I came at once and took charge of the circuit, and am now holding the 'Fort.' On coming to take charge of the brigade, I found the line and tried soldiers somewhat disorganized. This was for the want of a leader and a 'Fort' from which to fight the enemy. We went to work at once, in the name and under the leadership of our Lord and Captain, to erect a church. When completed, it will cost one thousand dollars, and we hope to complete it and have it dedicated soon. Some one is ready to say, 'You will never build a church in Fort Jessup that will cost a thousand dollars.' Well, that may be true; but I sorter feel in my bones that the good people of Fort Jessup and thereabouts have a little get up, grit and greenbacks yet. 'We are not to live by bread alone,' but by every command of Christ, our Captain. Bread, or no bread; meat, or no meat, we will build a church for the Lord, if the Lord permits. Sometimes we are admonished to watch as well as pray. Well, this is good; but what is better is a trinity—watch, work, and pray. Many will watch, some will work, all should pray. Come, brethren and sisters, and present your bodies as living sacrifices, holy, acceptable unto the Lord, which is your reasonable service, and be not conformed to this world, but be ye transformed by the outing of your pocket-books and hearts unto the Lord, and we will soon have a church in Fort Jessup."

Hawkins-Shackelford Marriage.

On the afternoon of Jan. 30, in Courtland, Ala., I solemnized the rites of matrimony between Rev. Ira F. Hawkins and Miss Kate Shackelford. After serving a charge in the Mississippi Conference on the Sunflower river, Ira attended Vanderbilt University, and then joined the North Alabama Conference. While pastor in charge of Courtland station he formed the acquaintance of Miss Shackelford; who, besides being of fine family, possesses personal charms and native qualities which ever made her the most popular young lady of her community. After the two had been pronounced husband and wife they dined, and then took train for Cullman station, where Ira is located at present. "May they ever remain in perfect love and peace together," and may their lives be as successful as they promise to be!

Among the relatives present upon the occasion was Dr. Chas. Taylor, one of our first two missionaries to China. Commodore Perry dined with him at Shanghai the day before he sailed for Japan. H. G. HAWKINS.

Dr. Price's Cream Baking Powder
A Pure Grape Cream of Tartar Powder.

OBITUARIES.

SMITH—J. FRANK SMITH, son of G. W. and S. E. Smith, was born near Phœnix, Yazoo county, Miss., Nov. 7, 1871; joined the church and was converted September, 1890; was married by the writer to Miss Minnie Williams, Jan. 7, 1894, and died Dec. 21, 1894.

Bro. Frank was an obedient son, a loving husband, a kind brother, and a good member of the church. He had served two or three years as steward and secretary of Church Conference. He was moral, religious, intelligent, and industrious, all of which combined made him a good citizen and neighbor.

He was no doubt genuinely converted, being away from home at the time. He wrote his mother, "I have found Jesus precious to my soul, and it gives me joy unspeakable;" "I joined the church and was converted on Tuesday night, and, thanks be to God! I am satisfied;" "Oh! I wish all could see their sins, and make an effort, at least, to seek the cross."

I was perfectly shocked when I heard of his accident and sudden death. He was running a steam gin, and accidentially got his hand caught, and sawed his hand and arm to pieces, and died in a short time. We trust he had been faithful, and is now in heaven.

Dear father, mother, wife, and babe, brother, sister and loved ones, weep not for him, but try to so live that you may meet him in a better world than this. May God graciously bless them all, and help them to be faithful, and finally meet him where parting will be no more. His pastor,

A. D. MILLER.

Oak Ridge, Miss.

GOULD—E. E. (*nee* Harvey) was born in Greenshorough (then Choctaw) county, Miss., June, 1847; was married to H. A. Gould, of same county, Jan. 3, 1883, and died at her home, in Walthall, Miss., Jan. 4, 1895. She was converted in 1874, and united with the Presbyterian Church in 1889. She united with the M. E. Church, South, at Walthall, and continued a faithful member until her death.

For several years prior to her death her infirmities were such as to prevent her attending the services of the sanctuary; yet she was always cheerful and uncomplaining. The itinerant preacher was always welcome in her home, and the pastors on this charge for years appreciated the strong friendships found there. For four years she had suffered from partial paralysis, and most of this time was entirely helpless. She seemed to fully accept the promise, "All things work together for good to them that love God."

On Dec. 23 she had a second stroke of paralysis, from which time she never spoke; yet she was conscious of her condition and knew her friends and loved ones. When I went to see her, six days before her death, she seemed to appreciate my visit, and wanted us to pray with her. She was unconscious for some hours before her death, but she was ready and waiting the will of her Master. We buried her last Saturday in the old family graveyard to await the resurrection of the just. May we all so live as to meet her in the sweet by-and-by!

J. A. L.

DARTON—Mrs. CAROLINE A. DARTON went home to heaven Nov. 28, 1894. At the residence of her daughter, Mrs. A. R. Ridley, in Houston, Texas, she died of pneumonia, which developed from a severe cold she contracted in Dallas. A native of Boston, Mass., she had lived nearly sixty-one years, a large portion of her life being spent in New Orleans, La. For many years previous to her death she was an active member of the Felicity Street Church. As her pastor for four years of that time, I remember her as one of the most consistent and deeply pious in that membership. She was always attentive to her church duties, and ready to respond at all times to calls made upon her in the interest of the distressed and needy. She abounded in good works, and her services and gentle ministries were invaluable in the sick-room, and where trouble had invaded the home.

An attentive and appreciative hearer of the Word, she profited thereby, and was ever a growing Christian, and death found her ripe for the heavenly garner. She attained to the heights of perfect love, and, fixing her mind on God, she was kept of him in perfect peace. She walked with the Lord on earth, and is now at home with him forevermore.

She was the wife of Capt. M. W. Darton, who, with four married children, remain to mourn her loss. May they love and serve her Lord, and so follow on to the glory world! J. T. S.

MCREE—S. P. MCREE, the subject of this sketch, was born in Copiah county, Miss., April 13, 1843, and died at his home in Caseyville, Dec. 28, 1894.

He joined the Methodist Church when quite a boy, but was not converted until Sept. 10, 1862, at Pleasant Valley Church. His conversion was clear and unmistakable. Bro. McRee was a true and noble man—one of our best citizens, a devoted husband and father, a dutiful and affectionate son, a kind neighbor, a zealous member of the church, a friend to the preacher, generous to the poor, ambitious and energetic in the secular pursuits of life. He loved the church, and was faithful to attend upon its ordinances, and support its institutions. A marked trait in his character was kindness of heart. The last few years of his life Bro. McRee was called upon to pass through great trials, but his unclouded trust and confidence in God sustained him through it all.

He was married Jan. 12, 1870, to Miss Laura T. Easterling, who, with four children, survive him. His home life was beautiful. There love reigned supreme and cheerfulness predominated. We have never known a father more devoted to his children; we have never known children more devoted to their father. But he is gone. He was buried at Bethel Church Cemetery, where, with loved ones gone on before, he awaits the general resurrection. May we all meet him in the sweet by-and-by! W. G. BACKUS.

AUST—Resolutions upon the death of GEO. W. AUST, adopted by Binnsville Sunday-school, Binneville, Miss., Jan. 6, 1895:

Whereas, It has pleased our heavenly Father to remove from our association in this Sunday-school, and from our companionship in this world, our much-loved brother, Geo. W. Aust, who for many years has been a faithful and efficient teacher in this school; therefore; be it

Resolved, That in the death of Bro. Aust this Sunday-school has lost a very efficient teacher; one who was always at his post of duty in the Sunday-school when his health and that of his family would permit.

Resolved, That while we remember with sadness that we shall no more meet him in the social circle upon earth, nor hear his familiar voice as he would read and explain the Scriptures to the members of his class, ever pointing them to the "Lamb of God that taketh away the sins of the world," we how in humble submission to the will of him who "doeth all things well," knowing that by emulating the example of our deceased brother we may with him answer, "Present," when our names are read from the Lamb's book of life.

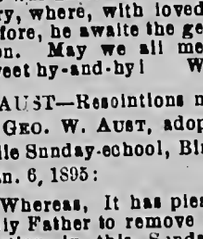
Resolved, That our sympathies are tenderly with his bereaved widow and children, whom we commend to him who bids us cast all our cares upon him. May the children emulate the example of the devoted father, who has just begun to live!

Resolved, That these resolutions be furnished the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

LEONARD L. VANN, Sup't.

(Continued on Seventh Page.)

Thousands of Dollars



Mr. S. G. Derry.

I spent trying to find cure for **Salt Rheum** which I had 13 years. Physicians said they never saw so severe a case. My legs, back and arms were covered by the humor. I was unable to go down, **could not walk without crutches,** and had to have my arms, back and legs bandaged twice a day. I began to take Hood's Sarsaparilla and soon could see a change. The flesh became healthy, the **sores soon healed,** the scales fell off, I was able to give up bandages and crutches, and a happy man I was. I took

Hood's Sarsaparilla

7 months; and since that time, 2 years, I have worn no bandages whatever and my legs and arms are sound and well." S. G. DERRY, 45 Bradford St., Providence, R. I.

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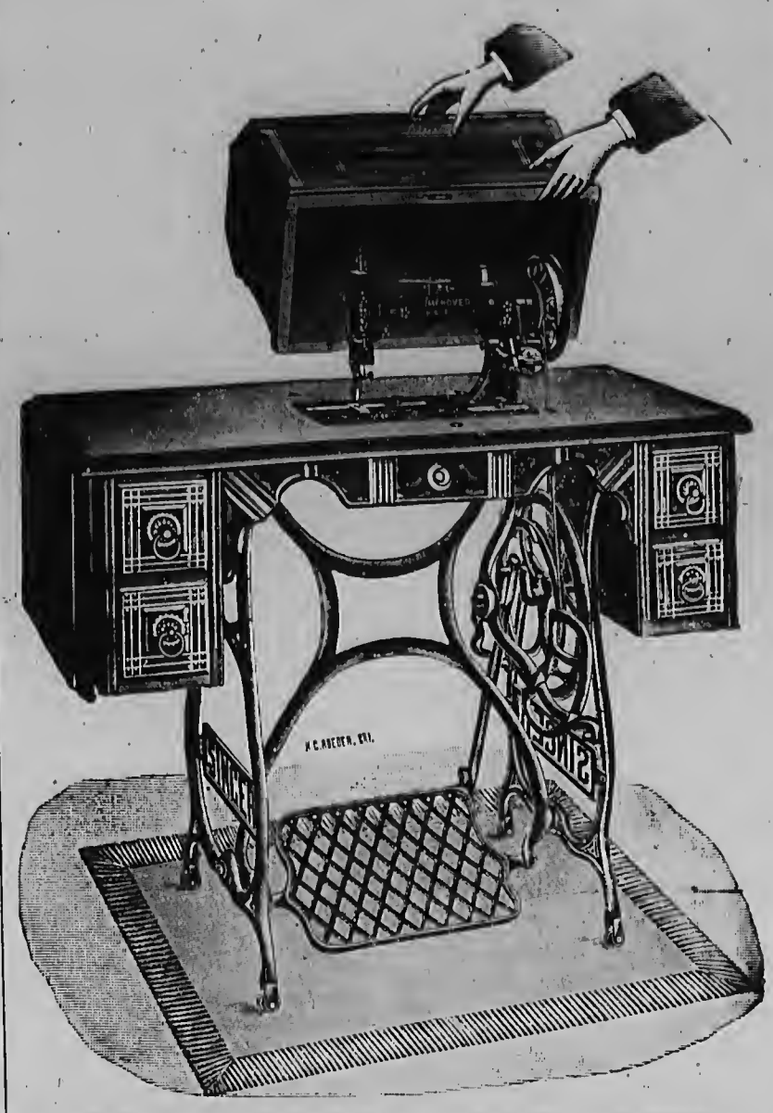

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"The Favorite Improved High Arm Singer Sewing Machine, as you will perceive, is very attractive in appearance, the cut being an exact representation. It is strongly constructed from the best grades of material produced, and its adjustment perfect; also combines simplicity, durability and workmanship of the highest order; and in point of finish, light-running and sewing qualities, is unsurpassed. In addition to the above-mentioned qualities, our Favorite Improved High Arm Singer has the latest, most useful and practical improvements, such as a perfect Self-Threading Cylinder Shuttle, positive Automatic Bobbin Winder, Self-Setting Needle, Tension Liberator and Loose Pulley, and is without any exception the best machine ever produced for the money.

"The Favorite Improved High Arm Singer is the only Singer style machine using a Cylinder Shuttle. The bed of machine being sunk flush with table and nicely hinged so it can be turned backed to admit of oiling and cleaning under works without the least inconvenience.

"Automatic Bobbin Winder, used on the Favorite Improved High Arm Singer, is positive in its operation, and works to perfection, winding the thread on bobbin as evenly as thread is wound on a spool.

"Flat Tension Spring. Every lady who has used machines with coil tension spring, knows the value of having a machine with flat tension, 'same as used on the Favorite Improved High Arm Singer,' for the reason that when tension is once set it always remains the same and does not alter while machine is in operation, requiring operator to stop every little while and re-adjust same.

"The Cabinet Work is of the very latest design, made of the best quality of Oak or Walnut, as preferred. Unique and attractive in style, and elaborate in finish. The rich nickel plated trimmings harmonize with the general handsome appearance of the machine.

"Furnished free with every machine are the following-named accessories. One Foot Hemmer, one Screw Driver, one Wrench, one Oil Can and Oil, one Gauge Screw, one extra Check Spring, one Package of Needles, five Bobbins and one Instruction Book.

"Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, one Foot Ruffler, one Set of Plate Hemmers, four different widths, up to seven-eighths of an inch; one Binder and one Thread Cutter.

"The Stand is among the handsomest in design. Finely japanned. Has large drive wheel."

This machine is manufactured by an old and reliable company, who guarantee the machine for ten years.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $20, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to June, '96, and send us $18 additional, and we will send you the machine.

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Thursday, February 14, 1895.

A Pioneer.

[Believing that it will be helpful to our people to know something of the heroism displayed by the pioneers of Methodism in the Southwest, we occupy a considerable portion of our editorial space with the following extract from a booklet entitled, "A Centennial Retrospect", which we had the honor to publish in 1884, while pastor of the church at Natchez.]

1812. The next pastor was one of the most remarkable men of his age—John Johnson. He was born in Louisa county, Va., January 7, 1783. His father died when John was an infant. When he was about grown, his mother moved to the neighborhood of Gallatin, Tenn., and became a tenant of a Mr. Douglass. Douglass owned some slaves, and one of these slaves owned a fragment of a spelling book and knew the alphabet, though he could neither read nor spell. John Johnson became a pupil of this old darkey. After working hard on the farm all day he would go at night to the old negro's cabin to receive instruction. By the firelight he and his sable instructor pored over the dingy, tattered pages until he had mastered the alphabet. He now knew as much as his teacher. This was the only schooling he ever had. He taught himself to read in this way: He procured an old hymn book. In this book there were several hymns that he knew by heart from having heard them sung. He would get some one to show him in the book one of the hymns he knew, and he would tug away at this until he could read it. One hymn after another he read in this way until, at the end of six months, he could read the Bible moderately well. During this time he often sat up until midnight after working hard all day. He also learned to write without a teacher. This difficult task he accomplished in this way: He procured from a friend manuscript copies of two songs—the words of which he had already in his memory. He first learned to read these, and then copied them. By copying them over and over again, perhaps a thousand times, he learned to write a very legible hand. From this time on for several years he read every book he could get his hands on; so that when he was twenty-four years old he was far above the average frontiersman in general information. About this time he was converted and joined the Methodist Church. One year later—1808—he was admitted into the Western Conference as a traveling preacher. The first two years his work was in Ohio. During his second year he rode one day twenty-five miles to meet an appointment at a little rude hut in the woods. The appointment had not been well circulated, and church-going was a new business in that section any way, and so he found an audience of one woman, with a child about two years old. Her faded, threadbare apparel showed that she was poor, while her countenance indicated that her heart was sad. He soliloquised thus: "If my Savior preached to a solitary woman, why should not I?" So he took his text and began. He was a very pathetic preacher, and his sermon on this occasion was of such a character that before he got through (to use his own words) "there was one universal shout all over the congregation." When the services were over he spoke a few words to the woman, and she departed. As she went away he could hear her, every few steps, exclaiming in a subdued tone of voice, "Glory! glory!" A month later he was at the rude little "meeting-house" again and was greatly surprised to find an audience larger than the house could hold. His audience on the previous occasion had spread his fame through all that region. Moreover, he learned that this solitary auditor, at the first appointment, had walked and carried her child ten miles to hear that sermon. Her husband opposed her going and refused to let her have a horse. At the second appointment both she and her husband were present. Moreover, this time she came on horseback, the husband walking. One result of this second service was the conversion of this wicked husband, whose name was Baker. Before the close of the year a flourishing church was organized at that place, and Baker was made a class leader. He remained faithful until death. To this day the church in that locality maintains a vigorous and healthful existence. So much for a sermon to a solitary auditor. The next year—1811—Johnson was preaching on a circuit, lying along the Big Sandy, in what is now West Virginia. During this year he procured a substitute for a short time, and went to a camp meeting in the central part of Virginia. His object in going was to improve himself by hearing the cultivated preachers of that section. Up to this time his work had been altogether in those frontier regions where fashion was at a discount. Accordingly, he had, literally, taken "no thought for raiment." That his apparel would attract any special attention at the camp meeting was a thought that had never entered his head. When he reached the encampment, however, he found himself "the observed of all observers." John the Baptist, with "his raiment of camel's hair and a leathern girdle about his loins," would scarcely have been a greater curiosity. He was almost as dark as an Arab. His coal-black hair was parted in the middle and hung far down upon his shoulders; his shoes were coarse russets, such as negroes wore in *ante-bellum* days; his coat and pants were made of the very coarsest quality of tow, and, for some reason—why, no one could divine—he wore his pants pinned tight around his ankles. Moreover, his suit was old and very badly weather-stained. He wore a very broad-brimmed white wool hat that had seen four years' service. It was a camp meeting custom in those days to invite every minister present to preach; so the ministers in charge were in a quandary. They did not wish to slight a brother, and yet it would never do, they thought, to put that man to preach to that wealthy, refined, intelligent, aristocratic audience. (These people were, doub less, all F. F. V.'s.) After a consultation they sent a committee to wait upon the backwoods brother, and tell him candidly why they could not invite him to preach. This was perfectly satisfactory to him. He had not come to preach, but to hear. The meeting dragged on to the last day without producing any perceptible effects. When the last day came, and the tent holders were all busy packing up to go home, it was decided to put up Bro. Johnson. It would do no harm now, as there would be scarcely anybody to hear him. When the hour for service arrived there were under the vast shed three men, one woman and four boys. The preachers themselves had retired to a remote tent to wind up some business. He began the service by singing, "Come ye, sinners, poor and needy." He was a fine singer, and had a voice like a trumpet. Moreover, he had just spent an hour in the grove near by in communion with God, and so he commenced the service with his heart throbbing with emotions that added to the natural pathos of his voice. As the rich tones of his voice rang out full and clear upon the morning air, there was a something in them that arrested the attention of the whole encampment, and one after another of those who were least occupied proceeded to the shed. The earnest pleading tones of his opening prayer attracted still others. Before his sermon was half ended all the packing up and wagon loading had ceased, and everybody on the ground—preachers and all—had joined the assembly. The preachers were greatly surprised to find that this frontiersman spoke as good English as themselves. His sermon was one of those appeals that stir up the soul to its profoundest depths. At its close forty penitents came to the altar. When that service had ended the tent holders unpacked their goods, and the meeting lasted two weeks longer and resulted in more than two hundred conversions. This occurred only a few months before his appointment to Natchez. To reach Natchez he had to travel twelve hundred miles on horseback, and during much of the distance he was in danger from savage Indians. Whether he made the acquaintance of the tailor and the barber on the route we are not informed. He reached Natchez about the middle of November, 1811, and at once entered vigorously upon his work. In a letter written to his mother, written a few days after his arrival, he speaks of his circuit as "in bad order." Although there was a membership of about a hundred, with three local preachers and five class leaders, yet he says there was "seldom a prayer meeting or class meeting on the circuit." He speaks of "the people in general" as "very rich, very proud and very polite—exceeding all for compliments," but as having "little humility, little religion and little piety." He also uses the following language: "Here are a few whose trust is in the Lord, and whose treasure is in heaven; who stand like solid rocks against the swelling waves and pelting storms of *persecution*, temptation and opposition." From another letter—written March 15, 1812—we learn that he had traveled in four months 800 miles, preached forty-seven times and taken between twenty and thirty persons into the church. During this period, besides doing a good deal of general reading, he had "read the Old Testament through once and the New Testament three times, and the book of Revelation four times." He also makes note of the fact that he has "been studying music." We learn also from other sources that he was at this time quite a good Greek and Hebrew scholar. Yet he speaks of himself as "doing very little." Natchez circuit, which consisted of, at least, twelve preaching-places, paid him for his year's labor $74.50. Perhaps he would have been willing to take fewer "compliments" and more cash. This was the year of earthquakes. Alluding to these, one of his letters contains the following language: "Our poor old crazy earth has taken her shaking fits and seems to ring the death-bell of her approaching dissolution. While she bellows and mourns and belches out her fiery floods, shall we not seek a more permanent foundation and build our hopes on the Rock of Ages?" The next year he traveled the Nashville circuit, which then embraced twenty six appointments. Only six years afterwards he was sent to Nashville again, which was then a station for the first time. He remained two years, and the church prospered greatly under his administration. Of course, by this time he had put on the habiliments of civilized life. He became a man of extensive learning, and was regarded as one of the strongest preachers of his day. Even at the time of his pastorate in Natchez he had become a fair Greek and Hebrew scholar. He died at Mount Vernon, Ill., in 1857. His biography—a most readable book—was published a few years since by our Publishing House, at Nashville. I know of no career which better illustrates the truth of the adage, "Where there is a will there is a way." Even Abraham Lincoln and Andrew Johnson had far better facilities for self-culture than did he.

Present-Tense Religion.

Although every Methodist ought to know better, yet it is our honest conviction that a large per cent. of our members content themselves with the grace received at conversion, or at some subsequent time; little, if any, desire being manifested for a fresh baptism of the Holy Spirit. How oft in testimony meetings do we hear Christians dilate upon the fact that at some time in the past God graciously blessed them, every detail connected with their passage from darkness to light, from sin to righteousness, being dwelt upon as if it were of prime importance. No Christian doubts either the propriety or the helpfulness of telling each other about God's dealings with our souls; but when a brother or a sister, time after time, relates without variation the same old experience, we feel like exclaiming, "O for something new!"

For the most part, however, those whose reliance is upon the grace received at regeneration do not have enough religion to cause them to "speak in meeting," or even attend love-feasts and other such meetings. Lukewarm Christians frequently evade the questions put to them by their pastor regarding their spiritual condition by remarking that they *have been converted*. True enough; but what of it? Many a man who was gloriously converted a few months or a few years ago is far from being a regenerate man now. What does it avail that two or five or ten months ago we were born into the kingdom of God, receiving the assurance of sonship, if now we are living in doubt and sin? What does it avail that once the Spirit was poured out upon us in power, if at present we are not in the enjoyment of religion? It is not enough that a believer should know that at some past time he enjoyed the peace of God. The question of vital importance is: "Do we know that God this moment dwells in us?" "Are we to-day conscious that our hearts are purified by faith?"

What folly it is for any Christian to trust wholly or in part to a past experience. We can no more run the race set before us without continual accessions of heavenly grace than a locomotive can run without having its supply of fuel and water constantly replenished. "Let him that thinketh he standeth take heed lest he fall;" for even after a wonderful manifestation of the power of God in us, it is possible to "make shipwreck of the faith." Lofty as was the spiritual attitude Paul had attained when he wrote his Epistle to the Philippians, he thus speaks of himself: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." As the poet sings:

"Day by day the manna fell:
O, to learn this lesson well!
Still by constant mercy fed,
Give me, Lord, my daily bread."

Nowhere in God's Word are we told that we shall receive grace enough to-day for the needs of to-morrow. Step by step we must climb the heavenly road, always looking to Jesus, the author and finisher of our faith.

Whitworth College.

With thankful hearts we begin our second half term. God has been with us in the power of the Holy Ghost. Good health on the part of pupils and teachers has enabled us to do good work. We are fairly started out of the valley, and are where we can catch glimpses of the brighter dawning.

Whitworth has a hold on the hearts of the people. Her history is a bright page in Mississippi Methodism. Her daughters adorn the highest walks in life. The very seed-thought of higher education for Southern women on Southern soil was nursed to germination within her walls. To-day she boasts of the present as well as the past. Her faculty stands equal to the best, whether in the North or East. Her accommodations are unsurpassed, and the wise planting of Dr. Johnson is soon to bear a glorious fruitage. Nowhere is there a school more fully consecrated to Christ. Every department is subject to Him, whose we are.

Daily we have inquiries in regard to our scholarships. We mean what we say. Send us a girl from every work in the Mississippi Conference. Her tuition will be free. Her board, books, and incidental expenses need not cost more than $60 from now until commencement.

Our bond scheme is meeting with approval. Our financial horizon is clear.

JOHN W. CHAMBERS,
President.

NOTES.

Something new—ice in New Orleans thick enough to bear the weight of a two-hundred-pound biped.

***

All the buildings of Belhaven College, at Jackson, Miss., were burned on the seventh. Loss, $50,000; insurance, $19,000.

***

The Chief Justice of the Supreme Court of Japan, Mr. T. Myoshi, is a Christian and a deacon in a Congregational Church.

***

The New Orleans pastors have resolved to be their own evangelists during the current year. They will assist each other in revival work as occasion may require.

***

Dr. Laws says: "On the shores of Lake Nyassa, a few years ago the habitation of cruelty, there are now Christian schools with 150 teachers and 7,000 scholars."

***

The American Temperance Union has adopted resolutions censuring Mayor Strong for his recent interview, in which they say he shows subserviency to the wishes of the liquor dealers, and protests against his calling into his counsels such notorious lawbreakers. A committee of fifty-five is to be appointed to wait upon the mayor and present the resolutions.—Ex.

W. J. Ferguson, Jr., is supposed to be one of the coming Bishops. He weighs nine pounds, and lives in the parsonage at Sharon, Miss. He is very much like his father, and is, therefore, good looking.

***

One of the favorite aphorisms of a certain noted evangelist is, "The bit dog howls." As he has been doing some right lively howling lately, the inference is plain; somebody bit him. —Baltimore Advocate.

***

Although New Orleans has the reputation of being a semi-tropical city, she has recently demonstrated her ability to get up a genuine arctic display—icicles, dead tropical foliage, chilblains, frozen noses, etc.

***

The railroad from Joppa to Jerusalem has not proved a success. The Jews have not flocked to Palestine as it was thought by the projectors they would. The Rothschilds have been compelled to take the road to secure their heavy loans.

***

Rev. W. P. Harrison, D. D., died at Columbus, Ga., last week. He was about seventy years old. He was for many years stationed at Nashville as the book editor of the Quarterly Review, of the Methodist Episcopal Church, South.

***

We are indebted to the secretaries of the patronizing Conferences for copies of the Minutes of the last session. The Minutes are gotten up, as usual, in first-class style, and contain information that should be in the hands of all our Methodist people.

***

The pastors' college in connection with Spurgeon's church has sent out 921 persons into the ministry; 93 in the past year. Of this number 100 have died, leaving 737 still actively working, 650 of whom are Baptist ministers, missionaries or evangelists.

***

When we hear some men talking about splitting the church, we are reminded of the old woman in Upper Georgia, who, in her nervousness because her little dog was barking at the passing soldiers, said, "You, Trippe, don't bite the army." Selahi

***

President Cannon, of the First National Bank in New York, in an address at the meeting of the Clearing House Association, said: "No one who drinks or gambles, or whose private life outside the bank is open to suspicion, should be eligible to a position in a bank."

***

There are now nearly 300 young men and women in training in the Moody Institute, Chicago. Every night they work in the missions of the city. The young ladies of the institute spend their afternoons in house-to-house visitation. Dr. J. Wilbur Chapman has become vice-president of the institute. —Guardian.

***

The Chicago & Alton railroad has adopted a rule forbidding any conductor, trainman, engineer, fireman, or other employee, while on or off duty, to use intoxicating drink. Anyone violating this rule will be discharged. There are other railroads, we believe, which refuse to employ men addicted to drink.—Exchange.

***

If statistics could be gathered which would show the number of young men who have been ruined by the drink habit formed at college, we are sure they would be appalling. Parents, and college authorities as well, can not throw around the boys too many safeguards to protect them from this insidious enemy.—United Presbyterian.

***

The late Dr. J. O. Peck, when he sent in a list of nearly three hundred subscribers, more than a hundred of whom were new converts, said: "I never feel quite sure of the permanency of additions to the church till I have put The Christian Advocate in the family. And usually I find one of the earliest unmistakable signs of backsliding to be giving up the religious paper."

***

Hon. Charles Gayarre, the distinguished statesman, orator, jurist, historian and novelist, died at his home in this city on the ninth, in the ninety-first year of his age. He was born in this city before the State of Louisiana was in existence. He served the people in both Houses of the State Legislature. He also filled the following public offices: attorney-general, secretary of State, judge and United States senator. He was elected to this last position when only thirty years of age. He executed every trust with such fidelity as to win the plaudits of his constituency. His most enduring fame, however, will be in the role of historian. His "Philip II. of Spain" and his "History of Louisiana," in three portly volumes, stamp him as one of the great historians of the age. He also wrote magazine articles and works of fiction too numerous to mention. In religion he was a devout Catholic.

CHRYSANTHEMUMS at 5c.

EVERY ONE PRIZE WINNERS

THIS Choice Collection of 20 Prize Winning Chrysanthemums we mail for $1 will bloom this Fall. Everybody can grow them. Of the easiest culture. None better. They are world beaters. We guarantee them the best dollar's worth of Chrysanthemums you have ever purchased.—Try them. THE LIST:

Mrs. W. K. Harris, rich golden yellow, incurved, a beauty. Roslyn, clear marmet pink, immense size. Col. Wm. H. Smith, immense solid mass of richest golden bronze. Ruth Cleveland, a most delicate silvery pink, very climate. Christopher Columbus, the finest red Chrysanthemum extant. Emma Hilzenroth, completely hides the plant with bright lemon yellow flowers. Francis M. Ward, immense flower of the purest snow white, ill inches in diameter. Mrs. Dr. Phil. Macon, rich wine red, reverse silvery pink, extra fine. Dr. Cuvert, bright golden yellow, perfectly double, superb. Mrs. Fanny Murchumo, salmon or Indian red, large and showy. Eward Hatch, lemon yellow suffused with pink, grand. Fair Maid of Perth, largest white, sometimes tipped rose, a beauty. W. H. Hallock, rosy pearl of waxy texture, a prize winner anywhere. Tsanka Takaka, beautiful blush striped white, immense spreading flower. Mrs. S. J. Coleman, deep golden yellow, none better. Lillian E. Bird, exquisite shade of shrimp pink, a beauty in every respect. Miss M. McEwen, pure white with deep flush of pink. Sunnyside, flesh tint changing to pure white, distinct. Mrs. C. E. Coleman, deep red, reverse gold tipped with flame color. Peculiarity, rosy crimson, awarded medal of excellence.

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Good & Reese Co., Box 93 Champion Greenhouses, Springfield, Ohio.

From Rev. L. T. Fitzhugh.

My attention has just been called to the following sentence in the report of the Board of Education of the Mississippi Conference, viz.: "No rent of any kind had been paid by the outgoing president;" and I desire to say that this is a misstatement of facts and is, therefore, misleading. I paid heavy rents in the way of insurance and repairs while I was president of Whitworth College.

L. T. FITZHUGH.

THOS. C. KING,
Grocer,
Choice Yellow Clarified Sugar,
30 lbs. for $1.00,
388 Dryades street, corner Thalia.

Notice.

To the Readers of the ADVOCATE—

Dear Brethren, Sisters and Friends: On the night of Jan. 26, 1895, our church and parsonage at Bolivar, Miss., was destroyed by fire, leaving us destitute of both. Our people are doing all in their power, but find themselves financially unable to rebuild. Money is much needed. Will you not kindly lend us a helping hand in our dire extremity? We want to rebuild the temple of the Lord, and the much-needed home of the dependent Methodist preacher, at once. Send us your donations rapidly, friends, and specify for what purpose donated. Send contributions by registered letter, drafts, etc., direct, to Jas. L. Bowling, Bolivar, Miss. If sent by postoffice money order, make payable on postoffice at Benoit, Miss. Contributions will be acknowledged immediately upon receipt of same. Brethren, this work is important. Let us hear from you. Yours in Christ,

JAS L. BOWLING P. C.,
Bolivar charge, Greenville dist., North Miss. Conf.

THOS. C. KING,
Grocer,
388 Dryades street, corner Thalia,
Good Light Brown Sugar,
40 lbs. for $1 00.

"Anglo-Saxon Syntax."

My attention has recently been called to a fact that gives me especial pleasure: first, as a Methodist, and, second, as a pastor. A ponderous volume has just appeared in Germany upon the subject of "Anglo-Saxon Syntax." Like most German works, it leaves, I am told, but little for later students to bring to light, and in its composition the author makes heavy drafts upon the labors of others.

To me the interesting point in this connection is that much favorable notice is given to the researches of Dr. J. W. Pearce, of Tulane University, three of his articles being extensively quoted in the pages of the German work. Dr. Pearce has already a national reputation in this sort of work.

I am glad that he is a Methodist, and that he is a trustee of my church. Tulane is most fortunate in securing the services of such a man, and the State should feel honored that Dr. Pearce is a Louisianian.

T. K FAUNT LEROY.

New Orleans, Feb. 9 1895

THOS. C. KING,
Grocer,
388 Dryades street, corner Thalia,
California Table Apricots,
3 lb. can 10 cents.

Notice.

I am no longer on the Sunday-school Board. As the Board made no report of its organization and officers to the Conference—a failure that seems to have been shared alike by all the newly appointed Boards—I am unable to give the applicants for aid the name and address of the new secretary to whom their applications will have to be sent this year.

Will the new Board please announce its officers? And will the other Boards favor us in a like manner?

Yours very truly, H. M. ELLIS.

Port Gibson, Miss., Feb 8, 1895.

Your Lame Back

And the painful torture in joints and muscles is nothing but Rheumatism. Nothing but Rheumatism kills people. Nothing like Dr. Drummond's Lightning Remedy for speedy relief and quick cure. Accept nothing in its place, for nothing else will do the work. The last month's treatment of two large bottles sent to any address by express on receipt of $5. Dr. Drummond Medicine Co., 48 Maiden Lane, New York. Agents wanted.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE SHEW BREAD.

(Ex. xxv, 23-30; Heb. ix, 2.)

Shew-bread—the means of seeing God. Partaking thereof opens our spiritual vision. It is hence symbolical of Christ, the Bread of Life.

1. We consider Christ under the emblem of shew-bread.

(1) Bread has been called the staff of life. No meal without bread. No other name given among men whereby we may be saved but that of Christ.

(2) Bread is eaten by rich and poor, high and low. All men are sinners. All have need of the Savior.

(3) Never tire of bread. All other edibles nauseate at times; but not bread. He is the desire of all nations, since he only fills the aching void of the human heart.

(4) Bread is a simple food. No French cook necessary to bake it. The plan of salvation intelligible to all.

2. To derive practical benefit from bread it must be partaken of, must be eaten.

(1) Unless hungry we will turn away from all food, even bread. To the self-righteous and impenitent Christ is superfluous.

(2) Repenting of our sins creates and stimulates appetite. Realize that we are lost without Christ. Yearn for his salvation.

(3) Exercising faith in Christ is tantamount to partaking of him. Feed upon him.

(4) As the bread of life, we need Christ every day. He is our way, our truth, our life.

3. The table on which the shew-bread was placed may symbolize the holy ministry.

(1) The table was made of shittim—very valuable—wood. Ministers of the gospel have gifts as well as graces.

(2) The wood was overlaid with pure gold. True ministers of the gospel have received the unction from the Holy One.

(3) Furnished with four staves for convenient handling. The minister must be a thorough theologian. Able to handle the doctrines of our Christian religion fluently and satisfactorily.

(4) A golden crown decorated the border of the table. Success will crown the endeavors of his servants. They will win souls for Christ.

Bread of Life in abundance. Is the table the holy ministry, in accordance with the divine design? Are you hungry? Have you eaten? Eat.

Rheumatism in the back, shoulders, hips, knees, elbows, or wrists, is caused by accumulation of acid in the blood. Hood's Sarsaparilla neutralizes the acid and cures rheumatism.

Hood's Pills are the best family cathartic and liver medicine. Harmless and reliable.

Notice.

NORTH MISSISSIPPI CONFERENCE CLASS OF 1891.

Rev. Jas. L. Bowling, a member of this class, has lost all his books, clothes, etc., by fire, which consumed church and parsonage at Bolivar, Miss., on night of Jan. 26, last. Let each member of this class send him postoffice order for some amount as soon as possible, and thus help him and his family in this their time of need. (St. Matt. xxv, 35 40)

THOMAS B. CLIFFORD,
A Member of the Class of '91.

Courtland, Miss.

For General Debility

Use Horsford's Acid Phosphate.

Dr. R. D. FAIRES New Orleans, La., says: "I have almost universally seen good effects produced by it in diseases of the male organs of generation, general debility and pulmonary diseases."

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

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SPECIMEN OF TYPE.

46 *Jacob sendeth Benjamin.* GENESIS, 43. *Joseph entertaineth his brethren.*

CHAPTER XLIII.

Jacob unwillingly sendeth Benjamin. 16 Joseph entertaineth his brethren. 29 His great mercy toward them.

Before CHRIST 1707.

AND the famine was sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

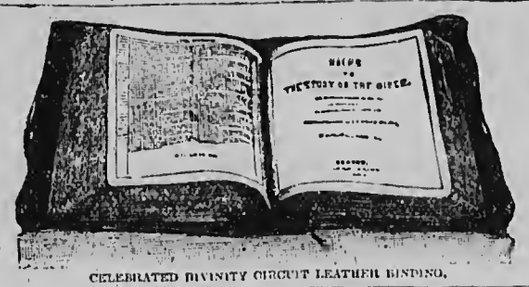
3 And Judah spake unto him, saying,

Before CHRIST 1707.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house:



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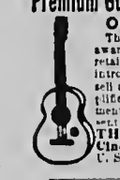

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HOME CIRCLE.

"LET ME KISS HIM, FOR HIS MOTHER."

BY MRS. L. B. BALDWIN.

"Let me kiss him, for his mother!"
Broke the silence of the crowd,
Who were standing round the coffin
Of a stranger in his shroud.

"Let me kiss him, for his mother!"
Not another word she said;
But her eyes were moist with pity
As she looked upon the dead.

And her heart was throbbing wildly
With a sympathising woe,
For the poor bereaved mother
Who had kissed him long ago.

Then with gentle, trembling fingers,
Folded back the dark brown hair
From the pale and pulseless forehead
Of the stranger sleeping there;

Softly kissed his brow of marble,
Kissed his cold, cold lips of clay,
And, while all around were weeping,
Slowly, sadly turned away.

'Twas a mother's *heart* that bade her
Shed the sympathetic tear;
'Twas a mother's *heart* that drew her
To the lonely stranger's bier.

Blessings on thee, gentle lady!
Love's embodiment thou art;
Many love who never saw thee—
Love thee for thy woman's heart.

Hold to the Light.

It was in 1755 that Voltaire looked on one hundred years, and wrote that when that time was reached the Bible would be an obsolete book. Just as you might go to any of our great publishing houses to-day, and, inquiring for Daboll's Arithmetic, or Lindley Murray's Grammar, or the old English reader, would be told they are out of print; so Voltaire prophesied that in the nineteenth century the types of the Bible would be scattered, and no printing presses would be throwing off the stories of creation and redemption.

But how is it? We this hour are living in the very time prophesied, and what do we see? Shall I tell you? We see the Bible loved as never before, and read as never before, and printed as never before. You can not go into a book-store the land through without finding it for sale, and you can scarcely go into a home the land through without seeing it on table or mantle. Instead of being driven out, it has been driven in; into all lands, into all languages, into all nations the world round. Not less than one hundred and fifteen million copies have been scattered by just two societies during this very century that was to see its extirpation; and with years of the century still left for the presses to revolve, more than two hundred million copies will be thrown out over the earth. Does that look like obsoleteness? Bring on your Shakespeares and Tennysons and Macaulays and Irvings, piling them up, and then with this one volume of God's Word I will make a pyramid like that of Egypt, overtopping them all.

Why, do you not know that in that very room near Geneva, where Voltaire wrote this prophecy, a cargo of Bibles not long ago was packed from floor to ceiling? I wish I might have looked into the door and seen the sight. The Book so hated stalking into the very room where he sat, and then going out into the villages of valley and crag to bless all Switzerland.

Oh, young man, are you not ashamed to let the low slurs of infidelity lessen your respect for God's Word in the least? Some of you are thinking of buying the "Age of Reason," to see what Paine really did say about the Bible. My advice is that you do no such thing. I have no desire to curb investigation: but what is the need of swallowing belladonna to know that it will kill you, or handling coals to know they will burn you, or thrusting your hand into a pitch-barrel to know it will blacken you? Better not do it. If you really want to know about the Bible, there is a better way. In all our libraries there are authors who treat the subject truthfully and calmly, and learnedly, and above all who have lives back of their writings that you can look upon without holding both hands before your face to hide the blushes. Read them if you want to know about the Bible, but do not take into your hand a book that calls your mother a fool, and your father an imbecile, and hisses contempt upon every holy influence that makes your Christian home the blessed place it is. Understand that everybody is not throwing away this Book because an infidel, born a hundred years ago, threw it away, or an infidel of to-day is doing the same. It is always the case that one man doing an unnatural thing will make a greater stir than a thousand men doing things natural.

A few years ago, in Mammoth Cave, a man going through would not take a lantern, wandered from the guide, and when found three days after was stark mad in the awful gloom. Every tourist going through since has had recounted to him the story of this man. The guide told it to me, and, coming to the place, pointed out the spot behind the rocks where they found him crouching in his wildness. But that did not do away with lanterns in Mammoth Cave. Going there to-day, you will be given one, and, hearing this story, closer will you follow the guide and tighter will you clutch the light because of it. And so to-day, because a man in our midst has created a slight stir by doing the unnatural thing of openly refusing the Bible, do not think that everybody is refusing it. No, no; our world is too dark a place for that, and, hearing the story so strange, I believe that thinking men everywhere will hold tighter that light which is a lamp to the feet and a light to the path ever.

But I find one more source of encouragement in the love that men everywhere are showing for the church. I can not understand that if the church to-day is as bad as we are told, why every pure man and woman and child in the world does not turn against it. Mr. Ingersoll declares that these different Christian congregations assembled for worship on the Sabbath throughout our land are the very worst gatherings under the wheeling sun. He brands them as ignorant and superstitious and damnable, with creeds so pestilential that they have "filled all countries with want, housed the people in hovels, fed them with famine, and, but for the efforts of a few brave infidels, would have taken the whole world back to the midnight of barbarism."

Well, that is pretty hard company to be associated with, and yet such are our surroundings if we have anything to do with these churches. It seems to make no difference what denomination one chooses. Whether sitting in Baptist pew, or bowing at Methodist altar, or reciting Episcopal liturgy, or listening to Presbyterian sermon, it is all the same. Everyone is thoroughly bad, and there is no way to have your garments white but to keep away from them.

Now, I make bold to say that all such talk is unmitigated nonsense. It is simply the froth and babbling of a fool for one to make the sweeping charge that the Christian Church of to-day is a blight on this fair land, or any land where it gains a foothold. Why, who are the persons found within the walls of these different churches and giving them their loyalty? For the most part, they are persons of intelligence and culture and piety. They are men and women loving truth, hating deceit, capable of balancing evidence; and for one to hurl billingsgate at them by the hour, is nothing more than the owl in the swamp hooting at the rising sun. But, thank God! no hooting owl ever yet kept the sun from coming up, and no blatant infidel of this century, or any century, has kept the church from flooding the world with a more than meridian glory. No, no. Her course is right onward and upward, "fair as the moon, clear as the sun, and terrible as an army with banners."

And love the church men do. Around her cluster the very tenderest associations; under her arches the bride plights her troth; on her biers the dead one carried out for burial; at her altars the penitent bows in prayer, and through her doors the Lord of glory comes, saying, "Peace be within these walls."

I care not what the building. It may be clap-boarded and weather-beaten at the country cross-roads, and granite lifted and pillar-carved along city avenue; it is all the same. The dearest spot on earth, men love her, and to wrench away that love never can be done so long as God lives and heaven is promised and the soul reaches out in longings immortal.

Oh, friend, do not fear. This attack of to-day is no new experience. All down the centuries it has been a battle, "four kings with fire." Nebuchadnezzar pushed her into the furnance, and Darius dropped her among lions, and Lord Claverhouse rushed upon her with swords, and Thomas Paine jeered at her with curses; but what of it all? She lives, and more grandly and triumphantly than ever before. I do not know that a single bell in her steeples has lost its ringing, or a single cup on her communion table has been robbed of its wine; or a single font filled for baptism has been broken beside her altars. She has come through all these assaults unbroken, and against the ridicule of this hour shall she stand, for "God is in the midst of her, and she shall not be moved."—Selected.

Plain and Healthful Living.

The number of human lives sacrified annually to costly and fashionable living is beyond computation, and hence the thoughtful observer will be gratified to note in the Golden Rule some timely words on the subject of simple living. It says: "It almost seems that it should be made a crime to propose a new society, and yet a recent English writer suggests a novel organization that is to be heartily approved. She urges a Guild of Simple Living. Bravo! Let us all join it. Half of the things we buy our fathers got along just as well without. We are frittering away our lives on things, while thoughts get the go-by. We are bond-slaves to conveniences and serfs to luxuries. We spend so much time and energy getting the material aids to enjoyment falsely thought necessary that we leave neither time nor strength for the enjoyment itself. If we had fewer things to play with, we could play more—provided we have not forgotten how to play. If we had less in our homes, we could have more in our heads. If we shortened the list of our 'necessaries,' we should lengthen our lives. It occurs to us, however, that there is no need of establishing a new society. Remembering the life of our Lord and of his disciples, and recalling the precepts of his Sermon on the Mount, we are almost sure that—strange as it may sound—every church of Christ should be a 'Guild of Simple Living.'"

Quarantine Your House.

You must quarantine against immoral literature. This is a deadly poison. It comes in various and attractive disguises. Exclude it as you would the germs of pestilence. To effectually protect your homes from its baleful influence, supply them with healthy literature. It is as easy to cultivate a good as a depraved literary taste in children. They will read something, and what they read will exert an important influence in their character. Let your most earnest effort be exerted to keep out of the house the sensational novel, the blood-curdling tales of vice, the obscene pictures, the whole flood of wicked, degraded, crime-producing literature that threatens us. Put in reach of your families good papers, magazines and books. Bait them with a chaste story and keep them supplied with wholesome knowledge. A bad book may prepare your son for the cell of a felon. A novel may vitiate the whole life of your daughter.—Selected.

Though you press the matter ever so much, not a drop shall pass my lips. I made a resolve when I started in life I would avoid strong drink. That vow I have never broken. I am one of a class of seventeen young men who graduated together. The other sixteen members of my class now fill drunkard's graves, and all from the pernicious habit of wine drinking. I owe all my health, my happiness and my prosperity to that resolution. Would you urge me to break it now?—Benjamin Harrison.

Your preacher has served you faithfully for a year, visiting the sick, comforting the sorrowful, burying the dead, preaching the glad tidings of salvation. Your children have been led to Christ by his ministry. And you have by no token given him an evidence that his work is appreciated. You have been derelict. You ought to be ashamed.—Ex.

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HYGIENE.

Sleeping before Eating.

"Many persons," says Dr. W. T. Cathell, "though not actually sick, keep below par in strength and tone, and I am of the opinion that fasting in the long interval between supper and breakfast, and especially the complete emptiness of the stomach during sleep, adds greatly to the amount of emaciation, sleeplessness, and general weakness we so often meet. Physiology teaches that in the body there is a perpetual disintegration of tissue, sleeping or waking. It is, therefore, logical to believe that the supply of nourishment should be somewhat continuous, especially for these who are below par, if we would counteract their emaciation and lower degree of vitality; and as bodily exercise is suspended during sleep, with wear and tear correspondingly diminished, while digestion, assimilation, and nutritive activity continue as usual, the food furnished during this period adds more than is destroyed, and increased weight and improved general vigor is the result."—Maryland Medical Journal.

A Lesson from the Last Century.

Robert Owen was a social reformer of the last century, although he lived into this one and left a name and a fame which will never die. He was a great manufacturer and acquired an enormous fortune which was spent in trying to elevate labor. His treatment of those in his employ was different from that received from every employer. He said, "I early noticed that there was great attention made to dead machinery and the neglect of living machinery." To remedy this he treated those he employed as well as he did his machinery in his factories, and he was always as proud to show his work people as his work shops. He instituted well-filled rooms for cooking, halls for classes of instruction, teachers, lecture halls with the best scientific means of instruction the continent afforded. The poorest and most hopeless person under such conditions often became moral, intelligent and even happy. Never before had England seen such splendid arrangements for the social education and recreation of workmen, women and children. He doubled their means, and no law was needed to secure temperance and good social order. Owen's methods might be tried on a still greater scale in this century if we had as great and good men as he to put them in force.

There is a prevalent belief among the masses of the people that alcohol is good to keep the cold out. That idea has held the ground despite important testimonies to the contrary. But it must be greatly discredited by the determination of that celebrated explorer, Dr. Nansen, not to take with him any alcohol whatever in his hazardous undertaking except some spirits for fuel purposes. What used to be considered indispensable by Arctic explorers, Dr. Nansen considers to have been quite a mistake. Instead of sustaining the body against cold, alcohol subjects it to greater.

THE CUISINE.

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CUSTARD SOUFFLE:—Rub two scant tablespoonfuls of butter to a cream, add two scant tablespoonfuls of flour. Pour over this gradually one cup hot milk and cook eight minutes in a double boiler, stirring often. Beat the yolks of four eggs, add two tablespoonfuls of sugar, stir into the milk and set away to cool. Half an hour or so before serving beat the whites of four eggs stiff and add to mixture lightly. Bake in a buttered pudding dish in a moderate oven thirty-six minutes. Serve at once.—New York Ledger.

For molasses fruit cake, dissolve one teaspoonful of soda in a little warm water and add to it one-half cup of black molasses. Beat one egg light without separating, and add one-half of a cup of brown sugar and beat until light. Add two spoonfuls of melted butter, the molasses and one-half cup of sour milk, or milk in which has been dissolved two teaspoonfuls of cream tartar, to the sugar. Mix well; add two and one half cups of flour, one teaspoonful of cinnamon and one cup of seeded raisins chopped and floured with a portion of the flour measured. Beat well until smooth, pour into greased pans and bake thirty minutes in a moderate oven.—Picayune.

Sudden Fainting Spells, Epileptic Convulsions, or Fits, and all nervous diseases, as Paralysis, Locomotor Ataxia, Epilepsy, or Fits, St. Vitus's Dance, Sleeplessness, Nervous Prostration, Nervous Debility, Neuralgia, Melancholia, Threatened Insanity, and Kindred Ailments, are treated as a specialty, with great success, by the Staff of the Invalids' Hotel and Surgical Institute, Buffalo, N. Y. Many are cured at a distance without personal consultation—the necessary medicines being sent by mail or express. Question blanks sent on application.

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OBITUARIES.

(Continued from Third Page.)

TAYLOR—Capt. SWEPSON T. TAYLOR was born in Harris county, Ga., April 10, 1836, and died at his home in Enterprise, Miss., on Nov. 8, 1894. When quite a child he moved with his father, Col. Swepson Taylor, to North Mississippi, where he resided until 1858, when he moved to Washington county, Ala. It was during his residence there when our fair land was darkened by clouds of war and the nation was summoned to arms. In answer to his country's call he enlisted in the Thirty-second Alabama Regiment, which was later consolidated with the Fifty-eighth. When peace was declared he returned to his home made desolate and penniless by the devastations of war. Soon after his return he moved to Waynesboro, Miss., where he lived for a number of years and conducted a successful mercantile business.

In 1887, feeling need of rest, he retired from business and moved to Greensboro, Ala., for the purpose of educating his boys. Here his health began to decline more rapidly, and, in search of a more healthful residence, he removed to Birmingham, Ala. But there, failing to find that for which he sought, hope led him back to the State of his adoption, in whose kind bosom he now sleeps.

On Dec. 2, 1858, he was married to Miss Susan S. Turner—a happy union—a faithful and devoted wife. In early manhood God won his heart, and guided his life for more than forty years.

Thus I have briefly and imperfectly traced the outline of a noble character. Had I the space and genius for the filling in of this rough sketch, its completion would present an eventful life, enriched and radiant with love and kindness, and crowned with the blessings of both God and man. Upon the sure foundation laid by Christ he built life's structure, strong and high. Unshaken by shock or storm, it stands a glorious triumph of faith and inspiration to his friends. He was a man of great energy and massive will. He has moved coward in temperance reform, when his life was threatened and his business in jeopardy. Only convince him of the right, and he was as courageous as a Luther or as undaunted as a Knox. He was not quick to decide when duty was involved; only after long and prayerful thought were conclusions reached—then he was inflexible. Such strong forces of will, obedient to divine volition, could not have built other than a strong, heroic character. Vacillation he despised; consistency he prized. Intoxication he abhorred; plainness was his rule. In business he was successful; yet never did he become so engrossed in financial plans as to forget his high and holy duty to God. Of his substance he gave cheerfully and systematically, always setting aside one tenth for the Lord. In conforming to this rule he was scrupulously exact. He organized a merchants' association, which demanded as a condition of membership the consecration of one-tenth.

To the poor he was an unfailing friend; to the needy, a ready helper; to the troubled, a sympathetic counselor. Especially was he a true and helping friend to the old battle-scarred veterans of the cross who, unable to continue the fight longer, had to pass to the superannuated list. He loved to do good with his money. To his church he was always true, both in private and official relations. He was a steward for more than thirty years.

It was in the bosom of his devoted family where the tenderness, love and sympathy of his noble nature found its fullest and sweetest expression.

The holy fires kindled upon the family altar were never extinguished. In the family worship all took part. The consequence is, all his sons will lead the public prayers. In his home he was firm, yet gentle; he demanded obedience, and won it through love. I never saw a more devoted and affectionate family.

As a soldier, citizen, and member of the church the virtues of an exalted, noble manhood were conspicuous. Amid all the temptations, troubles and cares of his life his light, undimmed, flashed out like a beacon blaze. In private and public his life was pure; not one dishonest blot mars the pages of his life's record. In defense of the truth he was a mighty champion, and no one dared to rashly meet him upon those high fields of battle. He loved the truth; no matter where it led he boldly followed. Whatever he undertook received the full contribution of his mind and heart. He did not know what it was to fail when he stood, as he thought, upon the side of right.

For thirty years he fought a heroic battle against disease. Patiently, submissively, yet hopefully, he battled, till, weak, tired and emaciated, his will could no longer resist, and he peacefully fell on sleep. During all these years his devoted wife, self-sacrificing, stood by his side to nurse, sooth and inspire. There she remained until his spirit was gone. Such untiring and persistent devotion you scarcely witness. A babe never fell more gently asleep upon a mother's breast than he when he died. He sweetly breathed his life away. As he lived he died—among the immortal victories of a triumphant faith. Perfectly resigned, he pillowed his head on Jesus and slept, while his victorious, blood-bought spirit swept up to the gates to greet in everlasting reunion loved ones gone before. To the very last he was conscious. His last exhortation was to his family to join him on the fields of eternal glory.

This ended one of the purest, best characters I have ever known. To his country he has left a noble example, to his church the influence of a beautiful Christian life, and to his family he has left a heritage of an exalted and unstained name. Nobly he lived, heroically he fought, victoriously he died. Peace to his sleeping dust and blessings multiplied upon the fragrant memory left behind.

His wife and nine children survive him, who deeply mourn his irreparable loss. To these we extend our tenderest sympathies, and scatter upon them our prayers. P.

CATCHING—Mrs. MARY LUCRATIA CATCHING, wife of Franklin B. Catching, and daughter of Capt. Archie and Mrs. M. J. Steele, was born in Copiah county, Miss., Jan. 27, 1850, and died at Georgetown, Miss., Nov. 5, 1894.

Sister Catching was reared by a deeply pious father and mother, who spared neither time nor labor to impress on the mind of their daughter the vital importance of earnest piety and early consecration to God and his church, and, as a consequence, at the age of twelve years she gave her heart to God, and was received into the church at Crystal Springs.

She was united in holy wedlock to Mr. Franklin B. Catching, Nov. 25, 1875, whose home was gladdened by the advent of some beautiful, interesting children, and who feels this sad dispensation as none others can.

Her conversion was bright and satisfactory, and from that time until her death she remained steadfast and unmovable in the service of God, with a steady piety permeating every fiber of her Christian life. That charity which suffereth long, and is kind, was the crowning element in her Christian character, regulating her conduct toward God and all mankind, and especially to the poor, who, as beneficiaries, never failed to realize the weight of her benevolent hand. In her domestic relations she was scrupulously tidy in all things pertaining to her household duties. As a neighbor, she was kind, affable, and generous, holding in the most sacred regard the character and reputation of others. If her feelings were wounded by anyone, no bitterness of soul or expression of thought ever betrayed her into a sentiment derogating to any human soul, but an even tenor of spirit and a gentleness of utterance marked and stressed her conduct toward all classes. The writer of this tribute was her pastor for one year, and never heard her utter a sentiment that could have been construed into an unkindness, or that would have been offensive to the most delicately educated conscience. She was, indeed, an Israelite in whom was no guile. As an exemplary Christian, she had few equals and no superiors, and her sun at the noon of life went down in a halo of glory, shedding its heavenly beams upon the heart of her sorrowing companion, whose heart is all bleeding and torn.

But, alas! Sister Catching has been assigned to the house appointed for all living. Her amiable deportment, kind words and gentle ministries will live and echo in the memory of the friends and early companions who were once associated with this truly pious and devout woman of God. The ear of our dear friend is deaf to our calls, but her beautiful Christian character sheds its fragrance upon the pathway of loved ones, while she is garnering the good seed sown in the city of our God, where the leaves do not fade upon the tree of life; where the waters of that stream that maketh glad the city of God are never frozen; where no frosts or chilling winds can touch or wither the undying fruits in the garden of the Man of sorrows.

It is well for our sister. Her day dawns in heaven; her short pilgrimage is over. Rest for the weary feet that will tread no longer life's dusty highway; peace to the folded hands that have dropped all life's burdens; joy to the weary eyes that will never open again on a world of sorrow and of sin, but behold instead the glory of the New Jerusalem, and the ineffable love and tenderness which shines in the face of him who said: "Blessed is the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Among her last words were: "All is bright; all is joyous."

Weep not, my dear brother; your life's loved companion has only gone before. An elapse of a few years will assume a reunion in heaven. "Be thou faithful unto death, and I will give thee a crown of life," said the Master.

W. W. HURST.

Raleigh, Miss.

BEASLY—Died at the residence of Mrs. Kyle, in Sunflower county, Miss., Dec. 31, 1894, Mrs. LULA DOUGHTY BEASLY. She was born in East Feliciana parish, La., Aug. 17, 1865; was married to Dr. E. M. Beasly, March, 1891.

As the old year took its departure loving hearts were feeling and hands were working with and for our departed sister. She was naturally of a cheerful disposition, cultivating the bright side of life, ever endeavoring to make all around her happy. She possessed a high degree of independence, impressing her individuality on all alike. She possessed also those noble traits of character that naturally attract and draw people. As a daughter, she was obedient, affectionate, and attentive; as a sister, she was unselfish, forbearing, and devoted; as a wife, she was thoughtful, loving, trusting, and gentle; as a friend, she was true and just. She was ever ready to contribute to the relief of suffering humanity.

Her death was of intense severity. While alone, her clothing caught fire, and in an instant she was enveloped in flames. Her husband and others ran to her relief, but it was too late. The fire had done its work. In her intense suffering she exclaimed, "It is far better to be with God than to suffer on this earthly clod." The only objection she had to dying was that she hated to leave her young husband and aged parents. She leaves four brothers, a sister, and a host of friends to mourn her death. May the God of all mercy comfort them in their sore bereavement!

J. J. BROOKS.

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We give a hearty welcome to this volume, which we cordially recommend to Sunday school teachers and Bible students. It contains in a compact form the most essential and helpful portions of the great Bible Dictionary of Dr. William Smith. Very substantial additions have been made, especially in the embodiment of the results of the recent Explorations in Palestine and the East. The freshest and most reliable information is here given. Those who require a cheap, compact and portable dictionary will find here just what they require.

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Highest of all in Leavening Power.—Latest U. S. Gov't Report

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NEWS OF THE WEEK.

DOMESTIC.

There is a prospect that three battleships and twelve torpedo boats will be added to the United States Navy.

The cold snap last week caused great suffering in many places. In the South the weather has moderated, but in the East and West it is still very cold.

Senator McLaurin, of Mississippi, is the only member of the Committee on Claims who is opposed to payment of the partly due sugar bounty in any shape whatever.

A Pythian sanitarium is to be erected in Hot Springs, Ark., by the Knights of Pythias, costing $500,000. Every Knight in the United States will be assessed one dollar, which will go towards its construction.

The cold wave spent itself in this city, on Friday, when it reached the sixteen notch. As the mercury fell the wind died out, and the absence of the northwest gale which raged Thursday make walking in the streets a little more comfortable.

To recoup the losses of the orange crop in Florida many orange planters planted many vegetables. These had started in a vigorous growth and were developed to exactly the point where they could be most damaged by severe cold. Then came the second freeze. It appears now that the vegetable crop of Florida is an entire loss.

The next move of the Western members who desire the government to take possession of the bond-aided Pacific railroads for oetanis in payment of their obligations, will be to try to prevent them from disposing of their granted lands until their financial relations with the government will have been settled.

Congress has declined to pass the President's financial bill by voting against placing it upon a third reading. The bill is thus defeated and forces the administration into raising revenues by means other than a popular loan. This measure was the one framed with the idea of adding to the public debt as a means of carrying on the government and meeting its current debts.

FOREIGN.

Throughout Germany during the past week the cold has been intense, and in several places the thermometers have registered 20 degrees below zero.

Ex Queen Liliuokalani of Hawaii has been accused of treason, and will stand trial before a court-martial instituted by the provisional government. Six leaders of the rebellion have been sentenced to death.

Preparations for the celebration of the eightieth birthday of Prince Bismarck, in April, is proceeding on a large and general scale everywhere in Germany. The students of all the universities and high schools have been offered a prize for the finest ode to Bismarck.

Considerable comment has been caused in court circles by the news that either during February, or at the beginning of the next month, the Emperor and Empress of Germany intend to be the guest of the French embassador, M. Herbert, at a grand diplomatic soiree, which is to be held at the French embassy.

The Japanese have carried all the positions at Wei Hai Wei and have captured or sunk the whole of the Chinese northern fleet. The Japanese during the night of Monday last, Feb. 4, cleared Wei Hai Wei harbor of all the torpedo boats and the steam launches from the warships. When these dangerous obstructions were removed the Japanese torpedo boats entered.

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MISSISSIPPI CONFERENCE.

JACKSON DIST.—FIRST ROUND.

Flora circuit at Flora.....Feb	16, 17
Madison circuit at Madison.....	23, 24
Silver Creek and B L. at B L (Sat) Mar.	2
Lake City and Lodi, at Lake City....	3, 4
Camden, at Shiloh Chapel.....	9, 10
Tranquil circ't at Locust Grove....	16, 17
Sharon circuit, at Mount Pleasant....	23, 24
Jackson cir., at Pine Chapel, Wed.)..	27
Fannin circuit, at Fannin.....	30, 31

District stewards' meeting will be held Feb. 27, at 2 P. M., at Capitol Street, Jackson.

E. H. MOUNGER, P. E.

MERIDIAN DIST.—FIRST ROUND

DeKalb at ——.....Feb.	16, 17
N Kemper, at So Hill.....	23, 24
Indian Mission at Tell Choiok.....Mar.	1
Liverwood at Bethel.....	2, 3
Neshoba at Mars' Hill.....	9, 10
Rose Hill, at Missionary.....	16, 17

District stewards' meeting at Central Church, Meridian, Feb. 12, at 11 o'clock A. M.

R. J. JONES, P. E.

SEASHORE DIST.—FIRST ROUND.

Moss Point.....(Sun. night)..Feb.	16, 17
Kenatawpa, at Mt. Zion (Sun 11 A. M.).	16, 17
Americus, at Rosedale Wed and Fri	20, 21
Vancleave, at Union.....	23, 24
Ocean Springs and Scranton, at the S. Mar.	2, 3
Whittington, at Coleville Wed., Thu.	3, 7
Bay St. Louis at B St L.....	9, 10
Angusta at Isabella.....	16, 17
Black Creek, at Mt Zion.....	23, 24

District stewards will meet at Biloxi in the Methodist Church, on Wednesday, Feb 13, 1895. A full attendance is urgently requested and earnestly desired.

C. A. POWELL, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

China Grove, at Holmesville.....Feb.	16, 17
Magnolia and Osyka, at M.....	23, 24
Providence, at Babala.....Mar.	2, 3
Pleasant Grove, at Williams.....	9, 10

R. G. NORSWORTHY, P. E.

ENTERPRISE DIST.—FIRST ROUND.

Fastabuchie.....Feb	16, 17
Mathersville and Mission.....	23, 24
Waynesboro circuit.....Mar.	2, 3
Leakville.....	9, 10
Williamsburg.....	16, 17
Mount Carmel.....	23, 24

L. CARLEY, P. E.

BRANDON DIST.—FIRST ROUND.

Clarksburg, at New Providence.....Feb.	16, 17
Shiloh, at Jobu's.....	23, 24
Raleigh, at Raleigh	28
Westville at Westville.....Mar.	2, 3
Brandon station	9, 10
Steen's Creek and Mis., at Marvin....	16, 17
Hillsboro, at Oak Grove.....	23, 24
Homewood, at Homewood.....	28
Trenton, at Bosque	28
Montrose, at Montrose.....	30, 31

C. McDONALD, P. E.

VICKSBURG DIST.—FIRST ROUND.

Utica at Utica .....Feb.	16, 17
Rocky Springs, at Rocky Springs....	23, 24
Mayersville, at Benton.....Mar.	2 3
Rolling Fork, at Rolling Fork.....	9, 10
Warren at Wesley Chapel.....	16, 17
Mt. Olivet, at Bentonia	23, 24
South Warren, at Willis' Chapel....	30, 31

J. M. WEEMS, P. E.

NATCHEZ DIST.—FIRST ROUND.

Woodville .....Feb.	16, 17
Woodville Mission.....	16, 17
W Atkinson circuit.....	23, 24
N Wilkinson.....Mar.	2, 3
Homo Cutito.....	9, 10
Amite.....	16, 17
Woodville.....	23, 24
Washington.....Apr.	6, 7

Preachers will please inform me at Gloster when their first Quarterly Conferences are to be held. District stewards' meeting at Gloster, Jan. 15, 10 o'clock A. M.

L. S. JONES, P. E.

NOTICES.

The New Orleans District Conference will convene at 9:30 A. M., Thursday, April 4, 1895, in Dryades Street Church.

The following are the Committees of Examination for the New Orleans district for 1895:

For License to Preach—L. A. Reed, J. L. Pearce, C. M. Lyons.

For Admission on Trial—F. S. Parker, T. K Fannt LeRoy, Robert H. Wynn.

For Deacon's Orders—J. B. Walker, J. M. Henry, H. H. Ahrens.

For Elder's Orders—J. B. A. Ahrens, F. N. Parker, Henry S. Johns.

JOHN T. SAWYER, P. E.

New Orleans, La., Feb 1, 1895.

Committees of Examination for Natchez District, 1895:

For Licence to Preach—J. W. Simmons, M. M Black, N. B. Young.

For Admission on Trial—W. B. Lewis, M. J. Miller, R. S. Gele.

For Deacon's Orders—B. S. Reyner, J. W. Brown, P. H. Howse.

For Elder's Orders—B. F. Lewis, J. N. Tucker, V. V. Boone.

Pastors will please notify all parties coming before the above committees to be present at the District Conference.

L. S. JONES.

The following are the Committees of Examination for Jackson district, for the year 1895:

For License to Preach—J. A. B. Jones, H. W. Featherstun, H. Mellard.

For Admission on Trial—A. F. Watkins, J. G. Galloway, W. J. Ferguson.

For Deacon's Orders—M. H. Moore, H. L Norton, D. C. Langford.

For Elder's Orders—T. S. West, C. W. Crisler, R. A. Breland.

E. H. MOUNGER, P. E.

Jackson, Miss., Feb. 1, 1895.

It Never Fails.

Harris & Buquo, Erin, Tenn., manufacturers of the celebrated Erin Lime, have in their employ, in various departments of their business, several hundred men. The firm writes to the Drummond Medicine Co., 48 Maiden Lane, New York, in great praise of Drummond's Lightning Remedy for Rheumatism, and say they have cured four cases with it, and that it has not failed in a single instance. The remedy always gives satisfaction. Send $5 to the Drummond Medicine Co., and they will ship to your address two large bottles—a month's treatment—by return express. Agents wanted.

Notice.

The following is the District Conference examination of applicants for license to preach, Shreveport district, Keachie, La.

THE ORDINARY BRANCHES OF AN ENGLISH EDUCATION.

A. D. McVoy, D. D., Examiner.

1. English: Parts of speech, punctuation, construction of sentences, and spelling.

2. Arithmetic: Addition, subtraction, multiplication, and division; fractions, decimals, and percentage.

3. History of the United States and England.

4 Geography of the United States and Canada.

5 Every applicant is urged by the committee "to read, mark, learn and inwardly digest" ¶95 of "New" Discipline.

6 Each applicant will be required to read a "Standard Hymn," and a chapter of Scriptures.

ON DISCIPLINE.

H. J. Bolz, Examiner.

ON DOCTRINES.

H. W. Rickey, Examiner.

(Signed) H. W. RICKEY, For Committees.

On April 4, 5, 6 and 7, next, the eighth annual exhibition of plants, flowers and floral work will be given by the New Orleans Horticultural Society.

In heathen Japan traffic in opium is punishable with imprisonment; in heathen Korea, with death. In Christian America, traffic in intoxicating liquors is rewarded by election to office and the control of the political machine generally.—Michigan Christian Advocate.

The Mexican government has commissioned Judge Joaquin Calderon and a large corps of assistants to take personal cognizance of the actual damage sustained by Mexico from the invasion of Guatemalans on the southern frontier.

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WRITE FOR CATALOGUE.

Ludden & Bates' Southern Music House,

518 ROYAL STREET, NEW ORLEANS, LA.

Christian Advocate.

VOL. 42.—NO. 8. NEW ORLEANS, THURSDAY, FEBRUARY 21, 1895. WHOLE NO. 2009

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

GOD IN NATURE.

When darkness gathers round my path,
And all my song-birds cease to sing,
I know it is not sent in wrath,
'Tis but the shadow of Thy wing.

When dancing sunbeams round me shine,
And Joy and Peacefulness embrace,
I know the radiance is not mine,
'Tis just the brightness of Thy face.
—Exchange.

(Editorial.)

Interfering with Foreign Commerce.

As has already been stated in our columns, a strike has been in progress among the screwmen and longshoremen in this city for some time. As these men refused to do the work, certain steamship companies put their crews to work to load and unload their vessels. Thereupon the chief of police of the city of New Orleans, acting under a State law, forbade the crews to do this work under penalty of arrest. One of the ship companies appealed to the United States government in the person of Judge Parlange, who summarily pronounced the aforesaid State law contrary to the Constitution of the United States. The chief of police, of course, subsided, and the steamship company went on its way rejoicing. The decision of Judge Parlange is one which, we think, will commend itself to the judgment of thinking people everywhere. For a State to say that a ship shall not be loaded or unloaded by its own crew at a time no other labor can be had is certainly an interference with foreign commerce—a prerogative which the national government reserves to itself. We think it is exceedingly fortunate for the city of New Orleans that such a decision was rendered just at this juncture. Ship companies have been doing a losing business at this port for some time past, owing to their inability to procure the labor necessary to carry on their operations. They can not be expected to continue indefinitely to do business at a port which compels them to lie idle at the wharf for days and weeks at a time. The decision of Judge Parlange relieves the situation to a certain extent. Ship companies can put their own crews to work at least, and, although this force will not enable them to load and unload as expeditiously as they desire, this is much better than lying idle at an expense of thousands of dollars per day.

Selections.

Calcutta, India's Brilliant Capital.

BY BISHOP CHAS. B. GALLOWAY, D. D.

Early Monday morning, Nov. 26, we went aboard the P. & O. steamer, "Peshawar," at Madras, hooked for Calcutta, India's brilliant capital. We walked out on the pier and took a "jolly-boat" for the ship anchored a hundred yards away. And a "jolly" time we had, for the wind was high, and the little boat leaped and plunged as if to show how defiantly it could outride a stormy sea. But the roughest experience was in reaching the ship's ladder. We had to calculate nicely the upward swell of the little boat, and then, by a quick movement, spring on the ladder and into the arms of two or three sturdy sailors. But we were soon safely "berthed," assigned seats at the table, and made ready to try our sailor's legs on the beautiful Bay of Bengal.

So heavy was her cargo to be unloaded at Madras, that it was nearly 2 P. M. before our ship lifted her anchors and steamed out of the harbor into the open sea. The white-capped waves, like foaming chargers, were dashing furiously against the massive breakwater, and we expected a stormy afternoon. But in a few hours the surging ceased, and all the way up to Calcutta we had smooth waters and "journeying mercies." Strong head-winds and adverse tides, however, lowered our speed to only twelve or thirteen knots an hour.

As we moved northward and approached the "City of Palaces," there was a delightful change in the atmosphere, cooler breezes giving assurance that we were passing from the torrid into the temperate zone. I love to look at the beautiful tropics, but prefer to live where frost thickens the blood, quickens the step, and puts springs in every nerve. I prefer the Mississippi pine to the Singalese cocoanut palm.

Wednesday night we anchored near the "lightship" at the mouth of Hoogly river—one of the many mouths of the Ganges—the light of day and a favoring tide being necessary to navigate that treacherous stream. As we passed the wreck of the "Anglia" early the next morning—a vessel which went over in the silting and shifting sand two years ago, resulting in the loss of human life—her bare masts still standing out of the water to sentinel the place of her fall, I had occasion, as others did on Paul's memorable ocean journey, to applaud the caution which "cast four anchors out of the stern, and wished for the day."

Up the Hoogly we passed many places of historic interest, and an hour before the jetty was reached the spires and splendid buildings of Calcutta were in full view. At "Garden Reach," adjoining the palace and grounds long occupied by the dethroned and exiled King of Oude, the customs officers came aboard to see if any of our ship's company were the possessors of firearms or other contraband goods. The palace and magnificent estates where the ex-King of Oude lived with his hundred wives until his death, a few years ago, has been purchased by a syndicate, and sold in lots to wealthy Europeans for building handsome suburban bungalows. The surviving widows of the ill-fated native monarch, whose sympathy with the Sepoy rebels caused his loss of crown and throne, are scattered over the country living on small pensions yet allowed by the British government.

Shortly after arrival in the stirring and brilliant capital of a million souls, and securing comfortable lodgings, we walked down to Eden's Gardens to hear the music by a military band which plays there to eager thousands every afternoon, and to see the hundreds of splendid equipages which dash around the Esplanade. That is the Hyde Park of the Orient, and it is doubted if more brilliant scenes are witnessed anywhere else in the world. Elegant silver-mounted carriages, drawn by the fleetest and best-blooded horses, with European lords and nabob princes riding therein, and from two to four servants in scarlet or yellow livery, presented a picture quite calculated to dazzle the eyes of an innocent Westerner. The rank, wealth, and grandeur of India are represented on the Maiden every afternoon, especially in the "height of the season," which is now. Government House, the official residence of the governor-general, is a palatial structure of vast dimensions. It is quite equal to Buckingham Palace, the city residence of England's Queen. I thought it significant that just in front of the main entrance there is a frowning cannon. The Viceroy of India sits behind heavy guns, and by their virtue holds his place of power. The present incumbent of Government House is Lord Elgin, and, as a young man put it, "a Liberal, a teetotaler and a vegetarian." He is now on a tour of the various provinces, placating the native princes, and speaking kind words to his vast constituency.

Fort William, an old and historic fortification of the East India Company, near its original site, is beautifully kept and strongly garrisoned. It has witnessed many a deadly struggle, and over its parapets heroes have fallen and brave men desperately battled to protect the women and children who had fled therein for refuge. It was after the capture of Fort William by the heartless Suraja Dowlah, the nabob of Bengal, that the horrible torture was enacted which has made the "Black Hole of Calcutta" one of the sadly memorable spots in all the ornel history of carnage and death. We visited the place just adjoining the post-office. Beneath the black stones that mark the once dark dungeon—a hole twenty feet square—one hundred and forty-six persons were imprisoned during a hot Summer night. Their appeals for help were only met by the response that the nabob was asleep and could not be disturbed. The next morning one hundred and twenty-three were dead. It was to avenge the horrors of that "Black Hole" that Lord Clive marshaled his heroic legions, and at the battle of Plassey achieved one of the greatest victories in history, overthrew the Mogul dynasty, and established Britain's power in India.

Early the next morning we called a "gharry," and drove for two hours before breakfast. We went first to the "Burning Ghat" on the river bank, and saw how the Brahmans dispose of their dead. Not in all my life have I witnessed anything half so horrible. One body, on an altar of wood, was already burning, and another was being prepared for the flames. The legs were bent back from the knees, and the body covered with a white cloth. Wood was piled around and over the dead. Rice and bananas were presented to the pallid lips by one of the family; then another, with a lighted torch of grass in hand, walked three times around the funeral pyre, repeating some words after the priest. He then thrust the flame under the wood, and threw in the fire a little incense to improve the odors while the body was being consumed. By no expression of countenance or change of tone could I detect the slightest sorrow among relatives or bystanders. The poor, dead thing was turned to ashes with his bed of wood, and not a sigh of regret from any heart or a tear of grief from any eye. The men employed at the "Ghat" pushed up the fire and shifted away as indifferently as if roasting a pig. The utter heartlessness of heathenism was never so impressed upon me before. And then how thankful I was for Christianity, which invests the body with sanctity, and makes us handle it tenderly and reverently—for that body will rise again. Death does not end all with us. The manager of the "Burning Ghat" said they cremated about twenty-six a day, and for poor persons there was a fee of three rupees. The wealthy, who have their dead burned on sandal wood, pay from two to three hundred rupees. So there is an aristocracy in the flames of death. After the burning a handful of the ashes is thrown into the sacred river as an offering to the gods—the rest is hauled off in carts. This scene was a poor preparation for breakfast, and gave little interest in the small temples and morques we passed, or the elaborate market we visited. So by the postoffice we drove to get news from home, and after several hours' search in the city found the letters that gladdened our hearts as much as the cremations had saddened and depressed us.

I visited a large hall opposite Government House, and saw a handsome monument erected to the celebrated Warren Hastings, who, with all his faults and sins, was incomparably the greatest administrator of English affairs in India. I recalled my first boyish reading of his great trial, and of Edmund Burke's peerless philippic against him; but, nevertheless, to his marvelous organizing genius England is indebted for the success of this, her largest and richest possession.

A profitable half hour was spent in the college established by Dr. Duff, and in connection with which he spent so many toilsome and glorious years. The size of the building and the massiveness of its columns looked like memorial expressions of the broad, granite character of the man who put his very heart in their deep foundations. Whether his successors are carrying forward his well-laid plans and fulfilling the prophecies of those early days, we did not learn. There are about seven hundred students in attendance.

Calcutta is a city of colleges and a great literary center. Thousands of cultured young natives, trained in these institutions, and not made Christians, I understand, have become skeptics of every school. No longer idolaters—educated away from the superstitions of their fathers—they are yet far from the truth that dethrones error and emancipates the soul. What a problem this presents to the missionary conscience!

South of the city is Kalighat, where a celebrated temple, dedicated to Kali, the wife of Siva, is located. Here animal sacrifices are offered to the bloody goddess, and the horrid image displayed for the wild, fanatical worship of thousands. We arrived a little too late to witness the sacrificial offering—it being past five in the afternoon—but the odors were there still, and women were busily engaged scrubbing and washing, getting ready for the next day's service.

En route to that temple we met a handsome carriage, with caparisoned horses and liveried footmen, in which a Rajah rode with some distinguished Hindoo companion at his side. Just behind him, in a palanquin closely covered with rich scarlet silk, borne by four men, a lady rode—supposed to be his wife. That is a picture of oriental domestic life. Unworthy of a seat by his side, the wife must follow behind and be covered from the eyes of the world.

We very much desired making a visit to Serampore, a village fifteen miles from Calcutta, where William Carey began his missionary career, preached for many years, built a college, and where he sweetly sleeps in company with his heroic co-laborers, Marshman and Ward. But as time was limited, and that pilgrimage was impossible, we did the next best thing—we visited the Lall Bazaar Baptist Chapel, built by William Carey, and in which are treasured memorials of his apostolic ministry. The pastor, Rev. Mr. Hooke, was exceedingly courteous, and seemed to take great pleasure in gratifying our eager desire to see everything that connected the present with "the pious cobbler of Paulerspury." He showed us the solid silver communion set, chaste and very heavy, presented to William Carey by the East India Company when he was professor of Sanskrit in Fort William College. We saw the small, round pulpit of teakwood—carefully preserved in the chapel—behind which he earnestly pleaded with the multitude to come unto the Lord and be saved. The communion table and chair he used are there just as he left them. We saw the baptistry, where he inducted many redeemed souls into the kingdom, and where the distinguished Dr. Adoniram Judson was baptized. He remained with William Carey for some time, was baptized in that church, and after awhile proceeded to Burmah, where he wrought so wondrously in the name of the Lord of hosts.

May the spirit which animated Carey and Marshman and Ward and Judson, quicken the whole church of Christ to attempt larger things for our God, and look for the speedy conquest of the world!

We are greatly indebted to Rev. Dr. Warne, of the Methodist Episcopal Mission, for many thoughtful courtesies and very delightful hospitality. He is pastor of the largest congregation in India; has a membership of 500, and preaches in a church that will seat 1,500. We visited the Girls' School, with 225 pupils, in charge of Miss Knowles, and the Boys' School, with 450, and occupying a handsome building, to which one gentleman in Calcutta gave 125,000 rupees. All their property in the city has been secured without foreign aid. I visited, also, the book store and the press, where several periodicals printed in different languages go out weekly with glad tidings for the thousands. It was a special pleasure to call at the Deaconess Home, and have a few words with Mrs. Thoburn. The Bishop is expected home in a few days, after an absence of nearly nine months in America pleading the cause of India, and soliciting means to meet the rapidly-increasing demands of this vast harvest field. I hope to meet him in Bombay.

Benares, Dec. 1, 1894.

—Nashville Advocate.

Revivals marked by deep conviction of sin, saving faith in the present tense, and genuine spiritual power, have blessed our people in many places on the Pacific coast during this rainy, stormy Winter, as our "Field Notes" ample demonstrate. The revival church is the church that lives and grows. Methodism was born in a revival, and has a special function and glorious history on this line. Kindle the fires and keep them burning everywhere.—Pacific Advocate.

Some of the heart's sweetest songs have been learned in the dark.

Do not neglect the present moment; remember it is all you have.

Submission to the will of God is admission to the favor of God.

Communications.

Give Them the Gospel.

We most earnestly ask that all the members and friends of our church read carefully and prayerfully the following statements:

Cubans, to the number of many thousands, have immigrated to the State of Florida and settled there for life. These persons were born in the island of Cuba, speak the language of Spain, profess nominally the religion of Spain, and exemplify in themselves and their children the Spanish ideas of education and civilization. They are within our borders, and the duty lies upon the Christians of the South to educate and Americanize and Christianize and save them.

The Methodist Episcopal Church, South, ought long since to have taken Cuba for Christ. It lies at our doors. It has close commercial connections with our section, and our business and social relations are becoming more intimate each year. If we would serve both Cuba and our own country, we can not do so more effectually than by well-directed and sturdily maintained efforts to evangelize this advance guard of the Cuban hosts. Under His good providence we may confidently expect that from its ranks God will raise up those who shall bear the gospel of peace back across the narrow sea to their island brethren.

This Cuban population in Florida is massed at a few points. The Board of Church Extension, at its recent session, authorized the undersigned to make a special appeal to the church in their behalf. Three thousand dollars are now urgently needed at Key West, Ybor City, and Cuba City. In these three places are collected nearly twenty thousand of these people. Nearly all of them have long since cut loose from all forms of religion, and are adrift on the seas of atheism and agnosticism. There is not a more deplorably needy foreign population in America than these Cuban colonists in Florida, and their blood will be upon us and upon our children if we fail in our duty to them.

Will not three hundred Southern Methodists each give ten dollars to make up this much-needed sum? Some, perhaps, can not give the specified amount, but two or more might unite to do so, and others, doubtless, can and will take more than one of these shares of ten dollars each. Let remittances begin to come at once, and cease not until the whole sum is in hand. Make all remittances to David Morton, secretary, 705 West Chestnut street, Louisville, Ky.

W. W. DUNCAN,
DAVID MORTON.

Feb. 6, 1895.

Annual Meeting of the General Board of Church Extension.

The Board of Church Extension of the M. E. Church, South, will hold its regular annual meeting at its office, 705 West Chestnut street, in the city of Louisville, Ky., beginning at 9 A. M., Thursday, April 25, 1895. Those who intend to apply for aid are hereby advised that under a rule of the Board all applications must be on file in this office on or before March 26, 1895. This is required because the Committee on Applications meets and considers them and prepares its report before the meeting of the Board. The secretary is also required to print a list of all applications filed, and the list is sent to the printer as soon as it can be made up after March 26.

Brethren are specially and earnestly warned not to incur debts or involve themselves in embarrassing contracts, relying upon help from the Board to relieve them. Remember also that where aid is promised it will probably not be forthcoming until next Winter, and all of it not certainly then unless collections on loans and assessments are at least as good as they have been for the current year.

Blank applications can be obtained upon request at this office. Please send two-cent stamp to pay postage, etc. DAVID MORTON, Cor. Sec.

705 W. Chestnut St., Louisville, Ky.

Columbus, Miss.

The year of 1895 is upon us, with its sunshine and shadow, its toil and triumph. An itinerant's life is a queer conundrum, anyway. His life is many-sided, and many-shaded as well. His race is running a gauntlet, and his labors, if he complies with all demands, are multiform, sleepless, and eternal. The astonishment is that the mortality among ministers is not five times as great. The pressure from all sides acts by the reverse of law in material quantities. The result is increase, and not decrease, as in other things.

But I started to write of our recent Quarterly Conference. Bro. Powell impressed us all here as being fully competent in all respects for the arduous and delicate duties of presiding elder. My people were delighted with him in the pulpit, social circle, and president's chair of the Conference. We all look forward with pleasure to his quarterly return.

There has been no better or wiser thing done in this Conference since I have known it than was done by Bishop Keener at our last session in reducing the size of the districts and putting young and strong blood in the presiding eldership. A long-standing wish of mine has been met. I look for large returns as the fruitage thereof.

Bro. Powell manifested while here my ideal of a man of his place—gentle, careful, patient and firm. He will command the respect and confidence of the district on his first round.

I was returned to this good people, and, I feel, by divine intent. If sickness does not prevent, as it did last year, I shall at least give them an average year's work, and those who know me easily understand this.

JAMES G. SIBLEY.

[This was accidentally delayed a week.—EDITOR.]

Special Notice.

As the work suggested by the secretaries of the Missionary Board as "Do-without Week" was so very inclement that it was not observed by the preachers and people of Sardis district, I hereby recommend the week beginning March 25, and ending April 1, to take its place. Programmes have been sent to every pastor. In the towns where the week was observed in part let the brethren finish up last of March. In the country will not the brethren urge the church to self-denial and prayer, and thereby secure a twofold blessing? Let no one fail. The church at home and abroad alike need the service. H. C. MORRITKAD, P. E.

Sardis, Miss.

In the Living Present.

An Italian scientist claims to have discovered the old-age bacteria. Now he is laboring to determine the means for its destruction. Thus he expects not only to insure longevity, but even to abolish mortality. This savors of humbug. 'Tis appointed unto man once to die.

In the Arena, for February, Mrs. Josephine K. Henry, after the manner of true knight errantry, is courageously breaking a lance for woman's suffrage, elaborating the subject, "The New Women of the South." A windy, wordy production. She quotes Mrs. Caroline E. Merrick, of New Orleans, as having said, "I should like to escape the degradation of disenfranchisement."

The Outlook holds that the English church papers are more decidedly religious than those in our country. The latter, though, excelled in the artistic and literary quality of a family paper. Our ideal church paper embraces both of these elements.

Moody is in Texas holding revival meetings at the prominent cities of that State. Some are exuberant in praising all he says and does. Others fear that he is given overmuch to latitudinarianism. Between that and Universalism is but a narrow frith.

Club life is undermining family and church life. Clubs among high and low, young and old. Clubs for purposes of pleasure, mutual aid, conviviality, politics, etc. Some of our men and women belong to a half-dozen clubs, requiring daily and nightly attendance. Some of them convene on Saturday night. Too sleepy to attend Sunday-school and church on the following morning.

If President Cleveland possessed not more patriotism than the ex-President of France, Casimer-Perier, he, too, would resign. Cleveland is being cruelly criticised by the majority of his own party. His recommendations are rudely trodden under foot.

The study of the kingdom of Israel teaches the importance of inseparable union of politics and religion. To pray for the victory of the true and right, and then vote for a smooth-tongued, but unprincipled, demagogue is a spectacle for the merriment of Satan. We believe in the old saying, Vote as you pray.

Father Flaherty, of Rochester, knows his people. They will come to church for absolution, etc., no matter how rudely treated. When any of them are in arrears with payment for pew rent, he closes said pews with large iron chains.

ICH DIEN.

MY ALL IN ALL.

My God, accept my heart this day,
And make it always thine,
That I from thee no more may stray,
No more from thee decline.

Before the cross of him who died,
Behold, I prostrate fall;
Let every sin be crucified,
And Christ be all and all.

—Exchange.

Communications.

Dr. Featherstun and the Doctrine of Entire Sanctification.

I have waited, hoping an abler pen would do the work I now undertake, but in vain. And I undertake it now, at this late day, only because of the deep and abiding interest I feel in the cause of truth. I have great respect for Dr. Featherstun's learning and piety, and in the main agree with him in what he has written in his recent articles in the ADVOCATE But from some of his conclusions I feel compelled to dissent.

In his first article, on "What Is the Question?" he clears the field of some confusion. He admits that "One may become holy, or perfect in love, or entirely sanctified in this life;" that "This grace, so variously named, is subsequent to regeneration," and that "Those who profess this second blessing have had an experience of grace," etc. I am sure these points will be satisfactory to the advocates of the doctrine of entire sanctification as a work of grace subsequent to justification, attainable by faith in Jesus Christ, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

In his second article, on "Regeneration," he gives us some clear, strong statements of the nature of this work of grace. All will agree with him that "Regeneration is a radical change." Whether all will agree with him that "Regeneration is full salvation," depends upon what he means by "full salvation." If he means thereby 'entire sanctification," many of us will dissent; but we presume that he does not mean this, as he admitted in his former article that entire sanctification is a work of grace subsequent to regeneration. With this explanation he is, on this subject, in accord with Dr. Carradine, who says, in his work on sanctification: 'Entire sanctification is not the deepening or perfecting or extension of regeneration. Regeneration is a perfect work in itself; needs no improvement, and is given none." "To say otherwise is to confound two distinct works of the Holy Ghost, regeneration and sanctification; or it makes regeneration a partial or imperfect work." "It is a perfect work of God." And so say we all.

In his third article, on "After Regeneration," Dr. Featherstun, after admitting that there is, "subsequent to regeneration, a blessing, a grace, or an experience distinct from regeneration in its general nature," proceeds to raise the question, "What is its nature?" "All agree," he says, "first, that it is subsequent to regeneration; and, second, distinct in its nature from regeneration." But he goes on to say further: "It is distinct from what is called the baptism of the Holy Ghost. This also is a blessing spoken of in the Acts of the Apostles as subsequent to regeneration: 'Have ye received the Holy Ghost since ye believed?' A comparison of our Lord's promises of this blessing to his disciples, with the words of Joel quoted by Peter, and the events of Pentecost, leave no doubt but that the baptism of the Holy Ghost was simply a fitting for work, the endowment with power from on high; involving a call to work. This, and this only, is its meaning, and it is, therefore, distinct from this blessing which we are studying." Here Dr. Featherstun is clear off the track. I have never heard or read a full statement of the doctrine of entire sanctification, as a work of grace subsequent to regeneration, that did not identify it with the baptism of the Holy Ghost promised the disciples by our Lord, and received by them on the day of Pentecost. Moreover, Dr. Featherstun, in the above quotation, seems to minify the blessing of the baptism of the Holy Ghost. It "was simply a fitting for work," etc. We admit that it was "a fitting for work," but not simply this. Dr. Joseph Parker, in his excellent book, "The Paraclete," says, "It is the great New Testament blessing." And a greater than Dr. Parker speaks of it in this wise: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. . . . He shall teach you all things, and bring all things unto your remembrance, whatsoever I have said unto you. . . . He shall testify of me: and ye also shall bear witness. . . . It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. . . . He will guide you into all truth. . . . He shall glorify me; for he shall receive of mine, and shall shew it unto you." Let any man read the second chapter of Joel; the fourteenth, fifteenth and sixteenth chapters of John, and the twentieth chapter of Acts, thoughtfully and prayerfully, and see if he does not agree with Dr. Parker that this is "the great New Testament blessing." And this is entire sanctification. Dr. Featherstun says this is the second blessing, and that growing in grace is the third blessing. But we prefer the statement of Dr. T. H. B. Anderson, of California, who says: "I find it hard to believe that the 'second-blessing theory' is the correct one. I think it destroys the continuity of Christian experience: that the unities are in a measure eliminated by it. I am not disposed, however, to argue the matter. I am only concerned about the fact—the experience. At some future time I shall discuss the place sanctification holds in Christian experience—holds, not as a 'second blessing,' but as a work wrought in us by the Holy Ghost. I think it can be shown that both justification and regeneration are prophetic of this work—point to it as the crowning glory of Christian experience on earth." Dr. Wood, in his excellent book on "Perfect Love," says of this blessing: "Though a blessed and glorious state, yet, when compared to the breadth, and length, and depth, and height to which the soul may attain through the rich and abundant grace of God, it is not a very high state of grace." Some one speaks of it as "the end of the beginning of Christian life and experience." May the Lord fill us all with his Holy Spirit, and then we shall strive to see "who can best work, and who best agree!"

W. B. LEWIS.

Program for the Week of Prayer and Thanksgiving.

FOR THE WOMAN'S FOREIGN MISSIONARY SOCIETY, M. E. CHURCH, SOUTH.

This Week of Prayer and Thanksgiving will include the national Thanksgiving Day. The special services will begin on the Monday preceding that day, and close the following Sunday evening with an open session, or public meeting. If possible, secure the services of the pastor for a sermon on the woman's foreign mission work at eleven A. M., and prepare a special and attractive program for the evening, in which the young people and juveniles should take part. We beg all members of auxiliaries, as well as every woman who loves the Lord Jesus Christ, to join in this concert of prayer for the outpouring of the Holy Spirit. As far as possible, let the societies meet on the days set apart.

MONDAY, NOV. 26.

Read Psalms xlvii, 6-9; xciii, 4, 5; xcv, 1-6, cxxxix, 1-12. Let these portions of God's Word be commented upon by four or five persons, as each is read.

Sing Hymns 31, 20 and 23.

Prayer—Let this prayer be full of adoration. Adoration becomes us. God is Lord of hosts—the hosts of the heathen world; the King of glory—a glory meant for them who know not God, as well as for us.

TUESDAY, NOV. 27.

Sing Hymn 356, after which read Psalms xxxii, 5 and ii; Proverbs xxviii, 13, and I. John i, 9. Sing Hymn 366, after a talk on these passages of Scripture.

Prayer, confessing our shortcomings, lukewarmness, and even backslidings, in this work. Did we not promise God to give this call of his our unfailing attention?

Read leaflet, "Our Contingent Fund."

Sing, "Where he leads I will follow."

WEDNESDAY, NOV. 28.

Sing Hymn 292.

Read Luke xxiv, 45-48; I. Corinthians ii, 9-13; Ephesians iii, 14-21.

Sing Hymn 496.

Comments upon the Scripture lessons.

Prayer—Beseech the Holy Ghost, that he may take these last words of Jesus and show their full meaning to every heart. Pray that each may understand the will of God concerning the nations that sit in darkness, and follow on to do this work which he surely committed to the church. Pray for such power from on high that neither household cares, family obligations, nor any secular affairs shall be hindrances, but rather that these shall stir to greater diligence; that there may be opportunities to do this, and yet not leave the other undone.

Sing Hymn 100.

THURSDAY, NOV. 29.

Let the full service be one of thanksgiving.

Sing Hymn 8.

Read II. Corinthians ii, 14; Psalms cxvii, cxlvii, and ci.

Sing Hymn 132.

Prayer—Let the prayer be of thanksgiving, because God has blessed our work, and for opening doors for an enlargement of the copartnership. Pray that the hearts of all may be open to see these opportunities, and, seeing, may rejoice in them.

Short talks on the spiritual gains resulting from cultivating the grace of thankfulness.

Sing Hymn 135.

Short talks of our missionaries and their fields of labor.

Sing Hymn 374.

FRIDAY, NOV. 30.

Read Revelation xxi.

Sing Hymn 916.

Prayer—Pray for those officers who are tempted to discouragement by pain, weakness, or disappointment. Pray also for those who are strong and successful, lest they be exalted above measure. Pray for all auxiliaries, that they jealously guard this work, which is the right-hand planting of the Lord. Pray for those who need greater wisdom. Pray that all may be kept in constant communion with God, and so lack no good thing. Pray for the returned missionaries, that they be strengthened and refreshed by the home-coming. Pray that the Lord of the harvest may send forth more laborers, that the outlying nations may speedily be brought to a knowledge of Christ.

Sing Hymn 884.

Prayer—Pray for a successful Sunday service, with increase of members, large free-will offerings, and a great revival in missionary work.

Sing Doxology 919.

MRS. S. C. TRUEHART,
Sec. of Home Affairs.

Would it not be well that we fast as well as pray on Monday, that everyone of us may receive the blessing of sanctification, or continue "groaning after it" earnestly, until we do obtain it, and that, if it be our heavenly Father's will, some of the women within the bounds of the Mississippi Conference will offer their services for missionary work?

In our Woman's Missionary Advocate Mrs. Butler gives us an abridgment of an article, "Hindrances to Missions Found in the Working Force," that was written by the editor-in-chief of the Missionary Review of the World, from which we clip the following: "All real power in missions must find its fountain of energy in a body of disciples at home indwelt by the Spirit of all power. We must have a Christianity and a Christian life worth diffusing and propagating, else how can there be any real blessing to far-off lands, however diligent our efforts?—and whence are to come the heroism, the self-sacrifice that make the true missionary? With this aspect of the problem we ought to deal intrepidly and conscientiously as in the sight of God. There is danger of a spiritual agnosticism, knowing nothing about our true state. Saul wist not that the Lord had departed from him; the Jews knew not the time of their visitation, and the Laodiceans knew not their own nakedness and poverty, blindness and lukewarmness, but thought themselves rich and in no need at the very time when God was about to spew them out of his mouth as in disgust!"

MRS. E. D. JONES,
Editor W. F. M. So., Miss. Conf.

Methodism in North Mississippi.

Wherever Methodism has been established it has a history worthy of preservation; nor should the toils, trials and triumphs of those who planted and those who watered be allowed to fall into oblivion. These records are not only interesting, but they are profitable to succeeding generations in stimulating Christian faith and zeal.

Perhaps there is no territory of its size and period in Southern Methodism of which so little has been written of our church as that of the North Mississippi Conference. Nevertheless, it is not devoid of that which makes entertaining and useful church history, such as we of the present generation would delight to read, and the future historian could use to advantage.

There are many historical facts, biographical sketches and interesting reminiscences connected with the pioneer work of the church and its subsequent development within our bounds that should be gathered up and put to record, "that nothing be lost." We owe this to the memory of those who, in Christ's name, accomplished the work of introducing and disseminating the gospel in these regions; and we owe it to ourselves and to our children, that we and they may know and appreciate the conflicts that were passed, the privations endured, and the labors performed for the religious heritage that we enjoy. For this purpose we ought, at an early day, to organize a Conference Historical Society; but, until this is done—as no one else, so far as I know, has undertaken the work—I propose to do so, and I hope that no one will think of this as presumptuous in me, as I do it simply because of the interest that I feel in the matter.

I desire, therefore, to procure all available information, from any and all sources, concerning the rise and progress of the Methodist Church in every town and county within the bounds of our Conference, such as: Who was the first preacher, and when, in your town or community? When, and by whom, was the church first organized? Any interesting incidents of church work, or recollections of life and labors of ministers—in short, any fact or reminiscence of the church or ministry that may be helpful in making up history.

I would most earnestly and respectfully ask all of our preachers and people to give this matter their serious consideration, and to assist all they can in its consummation. Pastors can aid us by calling attention to it privately and in their congregations, and by securing some elderly member of the church, or other suitable person, to write a brief history of their church, together with personal recollections and traditional accounts of preachers or distinguished laymen. Presiding elders can help also by calling attention to it in their Quarterly Conferences.

I shall be glad to hear from any preachers or laymen who will co-operate in this work. Let us all go about it at once. G. W. BACHMAN.

Kosciusko, Miss.

Memoir of Rev. B. A. Little.

BY R. S. WOODWARD.

REV. ALEXANDER DUNCAN LITTLE Was born in Newton county, Miss., near the present town of Hickory, on Oct. 10, 1845, and died in Meridian, Miss., Dec. 27, 1894. Nothing is known by the writer of his parents, except that their names were McNiel and Flora Little, and that they died early, leaving him an orphan at the age of six years. He lived with relatives, in Copiah and Jasper counties, until he was about sixteen years old. At this tender age he entered the Confederate Army, where he stood by his colors with that invincible courage and unswerving fidelity to duty which characterized his entire life. After three years' service, at the battle around Atlanta, Ga., on July 22, 1864, he lost an arm, which, of course, put an end to his active service in the army.

He was married to Miss Frances P. Sheely, Oct. 10, 1866, which was his twenty-first birthday. Nine children were the fruit of this marriage, eight of whom, with the mother, survive him. Having been elected clerk of the court of Jasper county, he assumed the duties of that office immediately after his marriage, which place he filled with prompt and painstaking integrity for three years. During that time he studied law and was admitted to the bar in Waynesboro, in 1869. In the fall of 1870, while attending a camp meeting at Salem Camp Ground, he was powerfully awakened under a sermon preached by Rev. Joshua T. Heard, from I. Kings ii, 2—"Be thou strong, therefore, and show thyself a man." With all the honesty and earnestness of a sincere soul, heart-broken on account of sin, he gave himself wholly to God and was soundly and happily converted, and from that day became a devout and consistent Christian and church member.

Even before his conversion he felt a strange conviction that for him to become a true Christian meant more than the performance of the ordinary duties of a lay member of the church. When his experience became a well-defined reality, there very soon followed a clearly defined call to the work of the ministry. The sharp struggle common to all of us, at this critical crisis, was as a sword piercing through his soul. But so profound was his conviction that he was called of God "as was Aaron," and like Paul, feeling that "Woe is me if I preach not the gospel," he determined that he would not longer "confer with flesh and blood." So he made a war of conquest over all his former ambitions and worldly aspirations and, laying all upon the altar of God, gave himself wholly to the work of the ministry, which holy calling he made literally his life-work until God called him from labor to reward.

He was licensed to exhort Oct. 16, 1871, and to preach Oct. 11, 1872, at Frost Bridge Church, Waynesboro circuit, Rev. W. B. Hines, P. E. He was admitted into the Mississippi Conference on trial, December, 1873, when it met in Jackson, Miss. He was ordained deacon by Bishop Marvin, Dec. 18, 1875, and elder by Bishop McTyeire, Dec. 9, 1877. During the twenty-one years of his ministry he served pastoral charges eight years and districts thirteen years. His first work was Waynesboro circuit, where he was converted, licensed to preach and recommended to the Annual Conference. This charge he served four years, with marked success, followed by three years of great usefulness and popular favor on Spring Hill circuit. In 1881 he served Williamsburg district. This was the hardest and most self-sacrificing work of his ministry; but it developed the nobler traits of his character. Here he learned to "endure hardness as a good soldier of Jesus Christ." His great efficiency for the term of four years following on the Woodville district proved his increase of power in the pulpit, administrative ability in the class and wisdom in the counsels of the church. He was pastor of Enterprise and Hazlehurst station, 1886; was on Brandon district, '87; Jackson district, '88-91; Vicksburg district, '92-93; Meridian district, '94; and at our late Conference, in Meridian, was again assigned to Waynesboro, where he began his ministry.

As a presiding elder "he was to the manner born!" Firm, but prudent, unassuming, yet not wanting in dignity, holding firmly the reins of government, at the same time respecting the rights and opinions of the governed. He understood and honored the Discipline of the church, and while he magnified his own office, as a son of the gospel, he reverenced his seniors and was subject to the appointments of the higher authorities of the church, always being found at his post of duty, ready to work and suffer in the Master's kingdom, whenever and wherever assigned. He attended every session of his Annual Conference for twenty-one successive years. Though quiet and unobtrusive, his opinions in the deliberations of the Conference and the cabinet were always respected, as they gave evidence of mature thought and judgment. He was ever loyal to the church, fair-minded and conscientious in the respective claims of the work, and tenderly considerate of the workmen and their dependents.

As a preacher, he was strong, practical and instructive. His diction was largely imbued with the manner and phraseology of the Holy Scriptures, giving to it a tender, pathetic and touching coalescence of the instructive and spiritual. Dr. T. S. West, in writing me, says: "Bro. Little was a wise, patient and judicious counselor; made a capital circuit preacher and a good presiding elder. His sermons were always strong and thoughtful. He made no attempt at oratorical display, nor dealt in florid rhetoric. His style of preaching was conversational, free from cant; he never marred the sacred message with railing or jest. He had a deep, but unostentatious piety."

He was a tenderly affectionate husband and father, thoughtful of the comfort and happiness of his family. "But his chief desire and prayer to God," as expressed to me by one of his family, "was that they might all be saved."

As a friend and guest, he was most loved where best known. The maturer the acquaintance the more engaging were his social qualities.

His health had been failing for more than a year. He was suffering from *la grippe* at the Conference of December, '93. He was not well at any time after. He often went to his appointments, much to his physical detriment and discomfort. In October he began to have slow fevers, which finally developed into a typhoid form. He was confined to his room about sixty days. This embraced the period of our Annual Conference. Though within a few blocks of Central Church, where it was held, he was too feeble to attend its sessions or that of the Bishop's counsels. Though Bishop Keener kindly visited him, as did Bro. T. B. Holloman, who represented his district, and others, he was too feeble to discuss matters at any length; so he committed all to God and his brethren. Yet we were very hopeful of his recovery, and many prayers were offered in his behalf. But, in the wisdom and providence of God, his mission was ended. When told that his end was approaching he rejoiced: "I have been preparing for this a long time. I feel that I am ready, and can say the will of the Lord be done." His mind was clear up to his last moments. As I quoted precious promises from the Word of God, he responded, with a bright glow on his face, "Bless the Lord," and other like ejaculations. In his last interview with his family he said to his wife: "You have done all you could to keep me here. Now don't grieve. My way is bright." To his children he said: "Be true to your religion, true to your church, and true to your mother." Turning his eyes to the youngest, he said, with melting tenderness, "Don't let John forget me." He spoke affectionately of his brethren in the ministry, and expressed regret that he was too weak to see more of them during the Conference, and concluded by saying, "Give my love to all of them." The tender and loving wife asked those present to pray that he might die easily. The prayer was answered. He fell gently and sweetly on sleep without a struggle. As we looked on his face, calm and peaceful in death, how precious the thought, "Asleep in Jesus." Thy warfare is accomplished. All tears are wiped away. Thou art gone to receive thy crown! Peace, peace! Brother, friend, servant of God, well done! Enter thy Master's joy. Farewell. "We shall meet one another again."

He was buried in Port Gibson. The funeral services were conducted by Bro. B. F. Jones, W. H. Huntley and H. M Ellis.

The grumbler should have a corner to himself, and not burden others with his complaints. He spoils the companionship of life, and deserves no public recognition. There is too much to enjoy, and too much to do, to waste time upon the querulous and the fault-finding. Sunshine is what society needs, and the more we put it into speech, manner and deed, the sweeter and more inspiring become our association and influence.—Exchange.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

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N. Miss. Conf., Mrs. G. H. Lipscomb, Como, Miss.
Miss. Conf., Mrs. E. D. Jones, Carlisle, Miss.
La. Conf., Mrs. Mattie H. Morrison,

Woman's Work.

We are thankful for the information derived from Bishop Galloway's letters. We also need his encouraging words concerning woman's work in China, some of which are: "The noble women here, under appointment of the Woman's Board, are unwearied in toil for their Lord. Their annual meeting has been a joyous occasion, and all return with braver hearts for the work another year. I shall take pleasure in submitting to the church a full report of observations made, from the smallest day-school up to the institute and the hospital. This last, under the management of Dr. Anne Walter, has made advance upon previous year, and is commanding influential support." (Nashville Advocate.)

"Most heartily do I endorse her (Dr. Anne Walter) request for a children's ward in the hospital. It is needed and should be provided as early as possible. Maybe some devoted mother in Southern Methodism, who has special sympathy for suffering children, will be glad of an opportunity to give the amount needed. Building is cheap, and a comparatively modest sum will be all-sufficient. . . .

. . . "I take this occasion to again say that my observation of the work in China being done by the brave women of our church deserves the highest commendation. In Shanghai, Nanking, Kading and Suchow—in boarding-schools, day-schools, hospital and Bible work—they are honoring their Lord in most efficient service. There was wisdom in the planning, and there is consecration in the daily administration of this beneficent work. Indeed, I fear these zealous souls are overtaxing strength. Excessive demands upon time and sympathy will break down the strongest constitutions." (Woman's Missionary Advocate.)

In answer to pleadings, fastings and prayer, we are able to report good tidings from the work of the Mississippi Conference. The Holy Spirit is moving the hearts of some of our sisters, and we who are not called to go must hasten ourselves, for money will be needed.

Mrs. Robt. Reed, district secretary, Vicksburg district, reports: "(No changes will be made in our work prior to the annual meeting in June.) You and all lovers of the cause of mission will be glad to hear good news from Vicksburg district. It has aroused from its lethargy of last year, as is indicated by the organization of three new societies and the reorganization of one dead society since our last annual meeting. One of the new societies is a 'Juvenile.' God bless the dear young people engaged in this glorious work! . . .

. . . "The appeal from the editor of the Woman's Missionary Advocate, in December number, was the occasion of my sending sample copies to every auxiliary on the district, accompanied by postal cards urging agents to secure new subscribers. We fail to understand how any member of our society can be satisfied to deprive herself of the information to be obtained through no other source than this magazine. Think you the attendance at our monthly meetings would be so small if every member were a reader of the Woman's Missionary Advocate? Would we hear so many of our non-members say, 'I have no interest in foreign missions,' had we such an intelligent conception of the work as would enable us to present its claims in an enthusiastic manner? Our societies here (Natchez), the adult and the juvenile of Jefferson Street, and the adult of Wesley Chapel, are in good condition. Thanksgiving week was observed in accordance with program prepared by committee appointed by Woman's Board. 'Thank-offering' comparatively good. We closed the week with a service on Sunday night by the 'Truehart Torch Bearers' (our juvenile), whose collections amounted to about twenty-four dollars. Over fifteen dollars of this amount had been earned by the members and contributed that night in sealed envelopes. Ten dollars of the collection was forwarded to the 'Little Worker Special,' while another ten was used in making their lady manager, Mrs. F. J. Dicks, a life member. Will not other juveniles 'go and do likewise'? The success of this society is due to the fact that the lady manager is not only present at every meeting, but she is there to 'manage.' We would advise the readers of the Little Worker to watch for a letter from the "Truehart Torch Bearers' at an early date."

MRS. E. D. JONES,
Editor W. F. M. So., Miss. Conf.

Some one wittily says, that a large number of people do their charity work by advising others to give.

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FROM THE WORK.

Rev. Thos. W. Flowers, Victor, Montana: "Pleasant weather in Montana. Snow 12 to 14 inches deep; sleigh bells jingling. Our church reviving; souls are being saved."

Rev. H. S. Johns, P. C., Plaquemine and Donaldsonville charge, Louisiana Conference: "The new year has opened as well as we could wish under the depressed state of affairs. This is a sugar country, and vast expense is entailed in its manufacture, and, with the bounty taken off and the country flooded with free sugar from tropical and bounty-paying countries, consequently putting the Louisiana product at a lower price than ever before. Our planters have suffered greatly. Some have actually lost thousands of dollars last year, and I suppose from interviews with them that not one in this section has met expenses, to say nothing of use of land, interest on capital invested, etc. But nevertheless congregations are good, and, with a little assistance, I have just expended $40 in painting up the parsonage, which gives it a neat appearance indeed. In fact, it is quite pretty. I am now employed at odd times in gardening and attending to the flowers. Have a most excellent front yard both to church and parsonage, which are side by side. I should think it a sin to let them grow up in weeds. Last year I had flowers for nearly every service, which I think made things look more refreshing. Mr. Editor, I invite you up to my circuit either here or at Donaldsonville. Come up and look at this part of the State. Our Sunday-schools are forging ahead, and are the largest on the Texas and Pacific R. R. between New Orleans and Alexandria, to my certain knowledge, of any denomination. I thank God and take courage. If we can survive this year—i. e., our planters—we shall be on firm footing, till Congress again tinkers with the tariff, which I hope will not be soon."

LINWOOD CHARGE.

At the recent session of the Mississippi Conference I was assigned by Bishop Keener to the Linwood charge. I have just completed my first round, and am gratified to state that my people have given me a warm reception and a cordial welcome. The Lord has blessed us spiritually during the month now closing, and I feel doubly prepared for the work of the future. The congregations have been very good for the weather. We have some as good people on this charge as there are on any charge in the bounds of the Mississippi Conference. There are some true, devoted Christians, self-denying people, liberal people, here, and while this is true, there are also some very stingy people, who are members of the church, but seem to think that a preacher never needs any money. "Will a man rob God?" The Lord answers, "Yet ye have robbed me;" and the people ask, "Wherein have we robbed thee?" The answer resounds back, "In tithes and offerings." "Let him that is innocent cast the first stone."

In conclusion, I will say I am well pleased with my appointment, and I hope to do good on the Linwood charge.

Brethren of this charge, let us cooperate with one another. The Lord bless our new acquaintance, and help us to be a blessing to each other.

F. B. ORMOND, P. C.

It Never Fails.

Harris & Buquo, Erin, Tenn., manufacturers of the celebrated Erin Lime, have in their employ, in various departments of their business, several hundred men. The firm writes to the Drummond Medicine Co., 48 Maiden Lane, New York, in great praise of Drummond's Lightning Remedy for Rheumatism, and say they have cured four cases with it, and that it has not failed in a single instance. The remedy always gives satisfaction. Send $5 to the Drummond Medicine Co., and they will ship to your address two large bottles—a month's treatment—by return express. Agents wanted.

The World in the Church

The above work by J. T. Sawyer, D. D., has received hearty commendation from many of the leading men of Southern Methodism, including several of our Bishops. It is an excellent work for preachers to circulate among their members. Sent postpaid on receipt of price. Rev. W. C. Black, 512 Camp St., New Orleans, La. Price, 25 cents.

OBITUARIES.

ROBINSON—In the old churchyard at Bethel, DeSoto parish, La., the Winter sun shines on a newly-made grave. Beneath the sod lies the form of Sister MATTIE A. ROBINSON, wife of Johnnie Robinson, and daughter of William and Sarah Robertson. She was born Sept. 19, 1851, and was married in December, 1872; died at her home in DeSoto parish, La., Dec. 27, 1894.

She gave her heart to God when a small child, and joined the M. E. Church, South, where she lived happily until death. She made her home a happy one; but, alas! that sweet voice is hushed in death. Those busy, helpful hands are now folded forever over that quiet breast. That active brain plans no more for the comfort of her husband and much-loved children. She left a weeping husband, a mother brothers, sisters, and six children, and a great number of relatives and friends. The children are following their mother's examples.

It was a sad scene, on the morning of the twenty-eighth, when Bro. Robinson uncovered the face of his precious wife, and called for all the children to come and kiss mama good-by for the last time, telling them, when they printed the kiss, to promise to meet her in heaven. This was done, the husband placing the first kiss. May the hand of Providence lead them safely along through this life, so that husband, wife and children will all meet in the kingdom above!

S. S. HOLLADAY.

MCDOWEL—MISS CARRIE ELEANOR MCDOWEL, daughter of Dr. J. T. McDowel and Emma Wilson, was born in Bienville parish, La., in 1864, and died in Ruston, La., Jan. 14, 1895.

At the age of sixteen, while at school in Texas, she professed religion and joined the Methodist Church, in which communion she lived a consistent Christian life. Her mother died when she was only eleven years of age. After her mother's death, the care and responsibility of the household fell largely on her heart and hands, and with great faithfulness did she fill the place. After the death of her father, which occurred only a few years later, the management and control of the younger children, and their education, devolved on her, and with the fidelity of a true sister did she discharge this responsible duty. She taught school to help support the family and educate the children. A younger sister is now assistant teacher in the Ruston College. Her death was a sad bereavement to the family as well as a great loss to the community.

Sister Carrie died a very triumphant death, giving to her family a special charge to meet her in heaven. This is one less in the family circle on earth, but one added to the family across the great river. JNO. A. MILLER.

Ruston, La., Jan. 29, 1895.

JACO—BRO. THOMAS JACO, son of J. J. and Thursy Ann Jaco, was born May 3, 1870, and died Nov. 22, 1894. Bro. Jaco was brought up in Panola county, Miss., near Long Town, where he spent his life in the neighborhood of his youth. He was happily married to Miss Alice Nelson. This union was blessed with two children.

Bro. Jaco joined the M. E. Church, South, when quite young. He both loved and honored his church. He was a good man; his life was filled with usefulness. His religious life for about eighteen months was marked for deep spirituality. Though young, he had just a short time before his death been elected by the Quarterly Conference superintendent of the Sunday-school of his church. The church has suffered much by his death. We extend our hearty sympathy to his wife and all his kindred, and trust that Bro. Jaco's holy life will be as "ointment poured forth" upon the entire church and may prove a source of strength and power to the faith of the bereaved; so that we all may be able, when the summons comes, to meet our brother in heaven, where there is no sorrow or death. W. M. YOUNG, Pastor.

EAGLE—JESSE EAGLE was born in East Feliciana, La., over eighty years ago. In early life he became a Christian and joined the Methodist Church in early manhood. He came to Mississippi—Copiah county—where he spent his life. He became a standard bearer, a strong pillar in the church, great in prayer and song, true and faithful in every place the church put him.

He was converted in the old way all over, and let his light shine wherever he went, but brightest at home, for he brought up a large religious family. They are useful members of the Methodist Church. He was sometime afflicted and knew his end was nigh. He was not only resigned, but happy amid his sufferings; made all arrangements for time and eternity. A man of faith and of good works. He died early in the year of 1894.

A. B. NICHOLSON.

ROOT—JAMES ROOT, aged 62 years, died on Jan. 27, 1895, at 6 A. M., at his beautiful home on Caloasieu Lake, in Caloasieu parish, La.

He professed faith in Christ when a boy; was a member of the M. E. Church, South. He left a bright testimony of the power of Jesus Christ to save a sinner. He was much loved by all his neighbors, and was known to be honest and upright in all his dealings. He had lived a sailor's life, plying his beautiful schooner in the lakes, rivers, and bays of Louisiana, Texas, and Mexico.

He was twice married. He had ten children; three or four had preceded him to the glory-world. He had forty-six grandchildren.

We laid his body to rest, on the twenty-eighth, in the beautiful cemetery near his church (given and beautified by himself), after a very impressive funeral service. We will meet him on the other shore.

F. G. HOCUTT.

(Continued on Seventh Page.)

Your Lame Back

And the painful torture in joints and muscles is nothing but Rheumatism. Nothing but Rheumatism kills people. Nothing like Drummond's Lightning Remedy for speedy relief and quick cure. Accept nothing in its place, for nothing else will do the work. The full month's treatment of two large bottles sent to any address by express on receipt of $5. Drummond Medicine Co., 48 Maiden Lane, New York. Agents wanted.

This is for somebody who will read it. Practical restitution for wrong done a fellow creature is not always possible, but when it is possible it is an indispensable part of a genuine repentance for sin. This is not new, but it is true.—Pacific Advocate.

Blood Poisoning

Mrs. Mary E. O'Fallon, a very intelligent nurse of Piqua, Ohio, was poisoned while assisting physicians at an autopsy 5 years ago, and soon terrible ulcers broke out on her head, arms, tongue and throat. Her hair all came out. She weighed but 78 lbs., and saw no prospect of help. At last she began to take Hood's Sarsaparilla and at once improved; could soon get out of bed and walk. She says, "I was cured by

Hood's Sarsaparilla

and am now a well woman. I weigh 128 lbs., eat well and do the work for a large family. My case seems a wonderful recovery and physicians look at me in astonishment, as almost like one raised from the dead."

HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

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"Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, one Foot Ruffler, one Set of Plain Hemmers, four different widths, up to seven-eighths of an inch; one Binder and one Thread Cutter.

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Thursday, February 21, 1895.

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Brother preacher, it would neither compromise your dignity nor desecrate the Sabbath if you should make this offer known to your people from the pulpit. Let laymen also lend a helping hand by spreading the news of our liberal offer. Let it be known that subscribers to the ADVOCATE, at whatever price, become beneficiaries of our various premium offers—"Earthly Footsteps of the Man of Galilee," as well as the rest.

Spontaneous Combustion.

As is known to our readers, the commerce of this port has suffered largely in the last few months from fires of mysterious origin. Large quantities of cotton and other freight have been consumed by fires originating nobody knew how. It has been the almost universal opinion from the beginning that these fires were of incendiary origin; but of this there was only circumstantial evidence, though this was quite strong. One day last week, however, the problem was solved. A man, calling himself Peter Oates, was seen in the act of placing something in bales of cotton. He was arrested; the packages were taken out and placed in the hands of officers of the law. After some hours these packages spontaneously ignited, and very soon nothing was left of them but ashes. Here, then, is the origin of the mysterious midnight fires by which millions of dollars' worth of property has been consumed. It was spontaneous combustion ingeniously contrived with diabolical intent. The would-be incendiary is in the clutches of the law, and will probably realize in the near future that "the way of the transgressor is hard."

Progressive Consecration.

That there is such a thing as progressive consecration seems not to have occurred to some Christians, for they never advance to any higher state of grace than that experienced at regeneration. One act of consecration, they suppose, is enough. Many who keep the rules of the church, and who are outwardly above reproach, fail to perceive that the Christian life means unceasing progress. Hence their religion soon becomes a mere profession, a form without the vitalizing influence of the Holy Spirit.

It is a grievous mistake to suppose that the consecration we make of ourselves at conversion will do for a whole lifetime. He who fancies that after receiving the witness of the Spirit he will never have to make a fresh surrender of himself to God, is in a fair way to lose that witness. New light and added grace involve clearer conceptions of duty and, therefore, a more faithful discharge of the same. Again, as our knowledge of spiritual things increases, new duties come into view, and habits and practices once regarded as innocent now appear sinful as well as unprofitable. Consequently there must be a readjustment of the life to correspond with this enlarged spiritual horizon, else there will presently come the consciousness that we have displeased God. The consecration of last year may have been entire, but it will not suffice for this year, because if we have improved our opportunities, we see the need of doing things that a few months ago did not seem essential to the religious life. So also with regard to the inner life. The longer we live, provided we are faithful, the more conscious we are of imperfection, the more we perceive the need of constant watchfulness and reliance upon divine grace.

Just at this point multitudes of Christians when weighed in the balances are found wanting Whereas once they enjoyed the favor of God, and rejoiced in hope of eternal life, now they have doubts and fears, and feel themselves under condemnation. They still endeavor to serve God, but acknowledge that they find no pleasure in his service, and wonder within themselves how this has come about. What can be the explanation?

Unless we grossly misinterpret the Scriptures, no man who wilfully commits sin or who knowingly neglects any Christian duty can have "the peace that passeth understanding," the consciousness of acceptance with God. The regenerate man who knowingly does wrong must at once repent, if he would have the Spirit of God to remain in his heart.

Furthermore, we assert not without scriptural authority that no penitent receives the assurance of sins forgiven unless there be absolute surrender to God, the readiness to do all he would have us do. Where is it recorded in Holy Writ that a man can receive pardon without resolving to forsake all sin and without entire submission to God? In Ezekiel xviii, 21, it is said: "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die." Hear what the prophet Jeremiah saith: "And ye shall seek me, and find me, when ye shall search for me with all your heart."

What is true at conversion is true at every stage of the Christian life. The conditions of sonship do not change. Each day there must be perfect submission to the will of the Father, and implicit trust in Christ as our righteousness. "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." (Phil. iii, 16) Great need have we all to heed this exhortation of the apostle. Could anything be more explicit with regard to the conditions of discipleship than the words of Christ?—"Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple." (Luke xiv, 33.) Following Christ seldom involves the literal abandonment of all earthly possessions, but there must at least be the willingness to do this. All must be laid on the altar and, what is equally important, must be *kept* there. He who keeps back part of the price can never exercise faith enough to bring God near, for the consciousness of insincerity makes prayer a mockery. Pure religion and undefiled consists not in half measures, not in partial, but in entire consecration to God. The believer surrenders himself to Christ, not for one day, nor for one year, but for all time. Can we believe that God requires any less consecration of the regenerate man than of the sinner seeking salvation? Fullness of gratitude and of joy should indeed render possible to the experienced Christian a consecration more perfect than when he first believed.

A Chicago Incident.

Rev. C. G. Schutt, a zealous and efficient agent of the Advocate, sends us a long list of names from his charge as "trial subscribers." As soon as the people have sampled the paper he will make a vigorous canvass. He says: "This is the best plan which I can devise to circulate the Conference organ."

By an energetic utilization of this method the paper can be placed within three months in 10,000 additional Methodist homes. It will unquestionably pay the preacher in many ways. It will prove an incalculable benefit to the subscriber. Why not adopt the plan? We believe that there are thousands in Texas willing and able to take the Advocate and only needing to have it advertised and pressed. That a church journal is a necessity and a boon is an axiomatic statement. To this proposition we are emphatically and irrevocably committed. Our Conference Minutes are literally loaded with high-wrought, rose-colored indorsements of such an enterprise. Why, then, does the Advocate do a boasting trade? Why does it not pass the bar and put its keel in the ocean's bosom? Why does it not magnify its mission and enlarge its sphere? Just simply for lack of thoughtful enterprise, harmonious co-operation and systematic labor.

The editor of the Northwestern Advocate says in his last issue:

> Rev. A. M. White signalizes his second year's pastorate of Wesley Church, this city, by sending to us more than ninety subscribers to the Northwestern. This shows that "some things can be done as well as others." City people can be led to reading our church papers, notwithstanding the competition of the dailies. The paper is in the list of active church agencies, by the side of the sermon. The two may well labor together.

The editor of the New York Christian Advocate remarks in a similar strain in the paper of Jan. 31:

> The late D. J. O. Peck, when he sent in a list of nearly three hundred subscribers, more than a hundred of whom were new converts, said: "I never feel quite sure of the permanency of additions to the church till I have put the Christian Advocate in the family. And usually I find one of the earliest unmistakable signs of backsliding to be giving up the religious paper.

And now comes the Western, of Cincinnati, with irresistible joy and gratitude in its heart and with a paean of triumph upon its tongue:

> Four thousand five hundred ahead of this time last year! Why should not the Western be glad and rejoice? In the name of the church we thank the faithful pastors. Let us keep right at it, and doubly guarantee a great advance.

The Central Methodist, of Kentucky, says likewise:

> Last week four laymen sent us forty-two subscribers, and each one promises to send further orders.

These paragraphs suggest several reflections. In the first place, laymen sent the subscribers to the Central Methodist. They mentioned the matter unofficially to their neighbors and friends, spoke of the immeasurable benefits of an intellectual and spiritual character which they had received, and kindly and earnestly asked them to subscribe. Such indorsement and zeal, free from all perfunctoriness, coming from a lay source, counted and won. It was a Samaritan-like procedure, rich in manifold blessings all around.

The Rev. A. M. White procured in the city of Chicago over ninety new names for the Northwestern Advocate. What is the explanation? Nothing except that a live preacher started out to do a thing, and did it. What is the matter with Dallas, Waco, Houston, Tyler, Austin, Galveston, Fort Worth and San Antonio? Our pastors may believe that a church paper can not possibly compete with its formidable rivals. They may think that our people are so engrossed with business and politics that it is impossible to turn their thoughts in other channels. But the Chicago incident proves the contrary.

The quotation from the New York Advocate is instructive and encouraging to a high degree. Think of a man sending three hundred subscribers from one charge! He did it just as he succeeded in revival work. He resolved, focalized his energies, emphasized the matter, stuck to the business and triumphed. When a fiery hearted, strong-willed Methodist preacher turns himself loose something is going to happen. How true the remark that a good religious paper is an antidote to backsliding, and that the loss of love for devotional reading is the incipient stage of moral decay! An Advocate has held many a wayworn pilgrim to the road, and has taken him to the road's end. It is an invaluable training-school for the young. It is a kind of anchorage that holds in the roughest storm.

We believe that a church paper is like the carcass of Samson's lion—possibly unprepossessing upon the outside and at the first glance, but full of honey within. He who entertains it entertains an angel unawares. It is too often completely undervalued. We may not be able to measure and tabulate its subtle and potent work, but the last balance-sheet will prove that next to the Word of God it made us what we are. Its presence in a household is an everlasting witness for God, a trumpet-call to duty and work, a perennial fountain of knowledge and consolation, a silent molder of character and destiny, and an incalculably powerful auxiliary in the warfare of life.

If the circulation of the Texas Christian Advocate were quadrupled, its influence would increase correspondingly. The whisky traffic would tremble at the mention of its name. Faithless officials, bribe-taking aldermen, time-serving politicians and the devil's following would fear it like a death-warrant. Its advocacy of a good cause would be equivalent to success, and its indorsement and assistance the best ally available. An enthusiastic, vigorous movement coextensive with the State in the interest of our own paper would usher in an era of church extension and evangelistic enterprise that would treble our numbers and resources. More subscribers mean more money. More money means a better paper, mechanically, editorially and otherwise. And a better paper means the multiplication and intensification of the forces which make for righteousness and the glory of God. We are of an optimistic turn of mind, but we never expect to see the millennium until this question of church journalism is settled, and settled right.

Let Texas lead in this matter! Let Texas be the first to break with the traditions and conservatism of the past and to do a great thing in this field! If we had been as prolific of hard work for the Advocate as we have been of preambles and resolutions and complimentary epithets, the paper long before this would have had a far-reaching circulation, and a commanding influence which no man or institution could wantonly defy, and which both would gladly invoke. We await the issue of this appeal with a profoundly painful suspense. If the brethren respond, it means that they intend to form, with the publisher and editor, a co-partnership to improve the Advocate and to broaden the era of its circulation. If they do not, it means that they are content with a modicum of success, and that they are unwilling or unable to bear the strain the interests of the paper demand. From now on, brethren beloved, work is the word. Nothing is impossible to him who wills. Labor conquers all things. In that monosyllable is the talisman of success. Shall we say, "The campaign is on?" Who shall prove the record-breaking man? The motive to which we appeal is that disinterested love which is content to make the world a better and happier thing.—Texas Advocate.

[We have written frequently upon the importance of extending the circulation of the ADVOCATE. Our words have not been without effect. A number of brethren have been working diligently. Considering the very severe weather of the past few weeks, the number of subscriptions and renewals sent in is really remarkable. But there is still much to be done. We were just thinking of writing extensively on this matter, when lo! the Texas Advocate came out with the very sort of appeal that we wanted to make. As we do not feel competent to put the matter in a stronger or more attractive light than Dr. Pierce has done, we copy above a part of his editorial, regretting that we have not space for the whole. Just substitute Louisiana and Mississippi for Texas, and NEW ORLEANS ADVOCATE for Texas Advocate, and you have what we want to say. We hope that every preacher will read every word of this article carefully, and then resolve that he will do something more than resolve. We make an appeal to laymen also. This article shows what laymen can do in this way when they try. We especially bespeak the hearty co-operation of our sisters of the Woman's Foreign Missionary Society and the Parsonage and Home Mission Society. These good sisters can aid us much if they will. As they now have a department in the paper, may we not look to them for aid? Let everybody read our offer to new subscribers in another column, and then go to work.]

A New Book.

ERRORS OF THE ROMAN CATHOLIC CHURCH, AND ITS INSIDIOUS INFLUENCES IN THE UNITED STATES AND OTHER COUNTRIES. By the Most Profound Thinkers of the present day, and the History and Progress of the American Protective Association, including The Sufferings and Deaths of the Protestant Martyrs, under Popish Persecutions. Illustrated with 48 full-page engravings. J. H. Chambers & Co., St. Louis, Mo. 1894.

The above-named work is an octavo of a little over six hundred pages. The paper, typography and binding are all excellent. As showing the purpose and character of the work we make the following extract from the publisher's preface: "Never before in the history of America has the subject of Romanism commanded so much attention as at present; and any real alarm for the safety of our republican institutions against the insidious encroachments of the papal system has not until recently been felt to any great extent. The present manifest disposition on the part of the American people to know what Romanism is, and a determined effort on the part of the Romish priesthood to cover up and apologize for its errors, suggested the publication of this volume. In the arrangement of the work, the different branches of the Christian Church are represented by its contributors, and each deals with the great question from his own standpoint."

The authors quoted are the following:- S. H. Ford, D. D.; Rev. Scott F. Hershey, Ph.D.; Hon. Thomas J. Morgan; Madison C. Peters, D. D.; Bishop E. M. Marvin; John A. Wilson, D. D.; George A. Lofton, D. D.; J. G. Wilson, D. D.; Thomas O. Summers, LL.D.; Rev. Thomas P. Haley; Samuel J. Nicholls, LL.D.; Bishop Thomas Bowen; R. S. Storrs, D. D.; P. G. Robert, D. D.; G. W. Hughey, D. D.

This list of contributors is a guarantee of literary ability, and an index to the character of the work. This work portraying Romanism will no doubt command an extensive sale. If we are correctly informed, the work is sold only by subscription.

NOTES.

Dr. L. C. Garland, ex-chancellor of Vanderbilt University, died in Nashville on the twelfth.

***

Our correspondents will have to exercise patience. We have a full hopper and a slow mill, but every man's turn will come by and by.

***

We had the pleasure last week of a call from Mr. Francisco De P. Castells, agent of the British and Foreign Bible Society for Central America.

***

In our last issue we inadvertently appropriated a paragraph from the Wesleyan without giving credit. Forgive us, Bro. Glenn, and we will try and do better next time.

***

Mirabile dictu. The church is run by rings just like the rings of the political world, but the men who are in the rings are just as good and true and conscientious as those who are not. Umph!

***

Programs for the Sunday night service of the Week of Prayer of the Woman's Parsonage and Home Mission Society (March 10) can be obtained by writing to Mrs. Nathan Scarritt, Kansas City, Mo.

***

A snow storm of twelve hours' duration, covering the ground to a depth of eight inches, stopping street car travel, and milk wagons, bread wagons, etc.—that is a record-breaker for the Crescent City.

***

Paris will interest the world at the exhibition of 1900 with the greatest of all telescopes, which will cost $500 000, and it is expected to bring the moon near enough to see objects no larger than the towers of Brooklyn Bridge.

***

Dr. Hoss has arranged to give the Woman's Parsonage and Home Mission Society a Home Mission number, which will appear some time in the near future. Some of the ablest writers in the church will contribute to it. This is a fitting honor to a grand cause.

***

By a private letter from Rev. R. D. Norsworthy, presiding elder of the Brookhaven district, Mississippi Conference, we hear most cheering accounts of the prospects of Whitworth College. The institution has an able faculty and is doing work which commends it to the church and the public generally. He also reports the preachers of the district as at their posts and doing as well as possible under the serious disadvantages of the severe Winter weather.

***

When the time came for setting up copy for the Woman's Foreign Missionary Column, no copy had been received from the Louisiana Conference editor; hence we inserted some copy for the Mississippi Conference which, according to previous arrangement, should not have appeared until next month. Having no copy whatever from the Woman's Parsonage and Home Mission Society, we fill the column with other matter. The editors of these departments should take note of the fact that one-half of the paper, including the second page, goes to press on Saturday afternoon. Copy should be in by Thursday afternoon.

NERVOUS PROSTRATION,

(NEURASTHENIA)

Insomnia, Nervous Dyspepsia, Melancholia,

And the thousand ills that follow a deranged condition of the

NERVOUS SYSTEM

Are cured by

Cerebrine The Extract of the Brain of the Ox.

Prepared under the formula of

DR. WILLIAM A. HAMMOND.

Dose, 5 Drops.

Price, Per Phial of Two Drachms, $1.00.

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Grenada Collegiate Institute.

It has been my privilege as pastor of this institution to visit it frequently since coming to Grenada. I find it well organized. In fact, the organization of the Grenada Collegiate Institute is a perfect part of the great machinery of the Methodist Church. From the kitchen to the study hall—from Monday morning until the next Monday morning—everything moves on like clock work. There is no jar, no unnecessary hurry, and yet no idle time spent.

Dr. J. W. Malone, the able and accomplished president, with marked ability, and yet with a humility that is the perfection of graces, is doing a splendid work in the college. He has associated with him some very fine teachers. Miss Damon, Miss Conly, Miss Neblett, Miss Sadler, Miss Bootne, Miss Williams, Mrs. Payne and Mrs. Malone are thoroughly equipped for their work. When you go into the art room, which, by the way, is soon to be the prettiest in the land, you are filled with delight as you behold the genius of woman thrown on canvas; or, if you visit the music department, and listen to the sweet melodies there; or, if you visit any other department, you are impressed with the superior work done by these teachers. Besides all this, and better than all, these ladies are all consecrated Christian women ready to lead a prayer meeting, organize an Epworth League, or teach in the Sunday-school. Recently I had the pleasure of examining some of the papers prepared by the members of the Junior and Senior classes at the close of the Fall term, and I have never seen better papers. In fact, two or three of them were the best I ever saw. The student-body is healthy, studious and religious. There are forty-five in the boarding department now.

Rev. W. M. McIntosh, the financial agent, is doing a good and noble work in educating some of these girls. The brethren should everywhere rally to his support. The spiritual condition of the college is very fine.

T. W. LEWIS.

For Headache and Indigestion

Use Horsford's Acid Phosphate.

A prominent physician of Buffalo, N. Y., says of it: "I have severe headaches, and it relieves them. I am fond of the pleasures of the table, and as a consequence of my indulgence there, I have to pay the penalty. It divides penalty with me. Indeed it is an indispensable article to me."

Notice.

From the Joint Board of Finance, to the Ministers of the Mississippi Conference—

BRETHREN: I am mailing to your address in the Minutes a programme to be used in the observance of "Veteran's Day." We are desirous that the day may not be passed over, and with that end in view have prepared this programme. Of course, its use is optional with you. Take as much of it or as little as you need. But observe the day by calling the attention of our people to the wants of our claimants, and allow them the privilege of contributing to the "Conference collection." Should any of you fail to receive a programme, please write me at once. I will also furnish "claimant blanks." W. A. GUMMING, Sec.

Jackson, Miss., Feb 16 1895.

Belhaven College.

The burning of the buildings of Belhaven College furnished an occasion for the display of devotion to an enterprise, on the part of the citizens of Jackson, that I have never seen equalled. The fire occurred during the coldest weather of this severe spell; yet the people, utterly disregarding their own comfort, flocked to the scene, and in every way possible ministered to the relief of those who were, for the time being, homeless. The doors of hotels, public institutions and private homes were thrown open, and President Fitzhugh, in a few hours after the fire commenced, could have provided comfortably for five hundred girls. The people here insist that the college shall be rebuilt at once, and projected on a much larger scale than the president at first intended. The citizens of Jackson feel that the college is a necessity to the town. President Fitzhugh has made admirable arrangements for continuing until the close of the session.

W. B. MURRAH.

Notice.

To the Pastors in Brookhaven District—

DEAR BRETHREN: During the vigorous weather of the past few weeks I have thought no little of our worthy claimants on our Conference fund. At best this fund is far too small and the assessment rarely paid in full. I make this suggestion: Call upon every member of your charge at once, and inside of sixty days send forward your entire assessment, or more, to Bro. Thorston. Brethren, let me urge you to do this. Let any brother who will heed my call say so by mailing me a postal, saying, "I will adopt the suggestion." When we have done this the way will be clear to raise the other amounts. Let the watch-word go round the district, proclaimed by all, "Every dollar of every assessment and a great revival in every church on every charge."

Fraternally yours,

R. D. NORSWORTHY.

Brookhaven, Miss., Feb 15, 1895.

Now Is the Time.

The benefit to be derived from a good medicine in early Spring is undoubted. Something must be done to purify the blood, overcome that tired feeling and give necessary strength. Vacation is earnestly longed for, but many weeks, perhaps months, must elapse before rest can be indulged in. To impart strength, and to give a feeling of health and vigor throughout the system, there is nothing equal to Hood's Sarsaparilla.

Notice.

The Epworth League Board appointed at the last session of the Mississippi Annual Conference was organized with the following officers: President, John W. Crisler, Lee, Miss.; secretary, R. W. Bailey, Hazlehurst, Miss. I would be pleased to have pastors to put themselves and leaders into communication with Bro. Bailey, or myself, at once.

JOHN W. CRISLER,
Pres. Epworth League Board.

Dandruff is due to an enfeebled state of the skin. Hall's Hair Renewer quickens the nutritive functions of the skin, healing and preventing the formation of dandruff.

An Error.

MR. EDITOR: You issue, last week, in announcing postoffice, etc., of my brother, of Chonteau, I. T., should have been "Rev. Sam Q. Bass," instead of "W. D. Bass." Please make the correction, as it will cause my correspondents to address me at Chonteau, when my postoffice address is Corinth, Miss. W. D. BASS.

Corinth, Miss. Feb. 12 1895.

SUFFERERS FROM COUGHS, SORE THROAT, etc., should use promptly and be supplied with "*Brown's Bronchial Troches.*"

Starkville, Miss.

Our circuit parsonage in Starkville was burned to the ground last Saturday. Who will help us by sending one dollar, more or less.

REV. E. P. CRADOCK, P. C.

Starkville, Miss.

Should Women Be Rich?

That question is about as sensible as to ask, Should women breathe? Of course, they should be rich, and especially in health. CREOLE FEMALE TONIC will make them rich, too, in curing them of Uterine Troubles and complications, such as weakness, irregularity, suppression, nervousness, anaemia, chlorosis, prolapsus, etc. It is a health-builder!

Board of Missions, Mississippi Conference.

Replying to Bro. H. M. Ellis's timely request for names of officers of Conference Boards, I would state that the Mississippi Conference Board of Missions, newly appointed at Meridian, December, 1894, met immediately and elected the following officers, viz:

President, W. B. Lewis, Natchez; secretary, J. P. Drake, Edwards; statistical secretary, J. V. Penn, Vossburg; "Conference" secretary, J. W. Chambers, Brookhaven; treasurer, T. S. West, Jackson; agent for Indian Mission, A. D. Miller, Oak Ridge, Miss.

J. P. DRAKE, Sec.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE ARK OF THE COVENANT.

(Ex. xxv, 10-16; Heb. ix, 4, 5; John iv, 23.)

God was marvelously kind to Israel. He cared for them even as a father does for his offspring. His arrangements for their spiritual and physical well-being were most wise and painstaking. God has not changed. He is our God.

1. The Ark of the Covenant symbolized the Christian Church.

(1) Built according to divine direction. God superintended the organization and development of the church.

(2) Though the Ark was made of wood, the wood was to be overlaid with gold. When sanctuaries are dedicated to the service of God they should serve holy purposes exclusively.

(3) The Ark of the Covenant was highly decorated. Our churches should be attractive and beautifully finished and furnished.

2. The Ark of the Covenant acquired its great value from its contents.

(1) It contained the golden pot of manna. A precious memento. In the church we have the Bread of Life. The feast prepared. All are invited.

(2) Aaron's rod. Its instrumentality in performing various miracles is well known. The facts thrillingly interesting. The perpetual miracle of the conversion of human souls has been and will continue to be the means for its perpetuation—notwithstanding the fiercest opposition.

(3) The tables of the covenant. The engraving of the law expressing the chirography of God himself. The law has not been abrogated. It is just and good.

3. The Ark of the Covenant with contents disappeared. When and how remains a mystery. It is well that they disappeared. It would have led to idolatry. The same as the worship of relics in Roman Catholic Churches. God desires now that all worshipers worship him in spirit and in truth.

(1) We worship him in private—individually. Said the Master: "Enter into thy closet." Individual communion with God is the basis of true religion. Talking to him as friend to friend. Sheddding our tears of grief and of gladness in his presence. The soul's longings and aspirations enter into the holy of holies. Walk with God, even as Enoch.

(2) We worship him in the family. All members of the family, including servants, meet for daily prayer. Reading of Scripture, singing and prayer brief and timely. Danger of dull routine.

(3) We worship him in the sanctuary. The church is our spiritual birthplace, our home. Here we hear the divine oracles, commune at the Lord's table. Here we appropriate God's precious promises.

Worship God in spirit and in truth. May the Holy Spirit help us to do so!

Secure a Position.

Wanted for office work, on salary, in every county, "young" lady or "young" gentleman. Experience not necessary. (No entry fees also accepted. Must deposit in bank cash $100.00. Address P. O. Box 433, Nashville, Tenn. (Mention this paper.)

Woman's Work.

Report of treasurer of the W. F. and H. M. S. of Mississippi Conference for third quarter of 1894.

Balance from second quarter	$12 61
Dues received	33 27
Check from Church Extension Board of Mississippi Conference	35 57
	$81 35
Remittance to Gen. Treas.	$16 63
Balance in treasury	64 72
	$81 35

M. J. HOLLOMAN, Conf. Treas.

Secure a Position.

Wanted for office work, on salary, in most every county in the South and West, a young lady or gentleman. Those from the country also accepted. Experience not necessary; in fact, prefer beginners at a small salary at first, say to begin, from $30 to $60 a month.

Chances for rapid promotion GOOD. Must deposit in bank cash, about $100. No loan asked; no investment required. It is a salaried and permanent position. (Strictly office work.) The enterprise is strongly endorsed by bankers. Address P. O. Box 433, Nashville, Tenn. (Mention this paper.)

THOS. C. KING,
Grocer,
388 Dryades street, corner Thalia,
Corn, Tomatoes, or Snap Beans,
2 lb. can 5 cents.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

THOS. C. KING,
Grocer,
388 Dryades street, corner Thalia,
Kentucky Hog Jowls (Smoked),
Something Choice, 6 cents a pound.

HOW'S YOUR FIGURE?

Trim? Straight? Well-Developed? Then don't spoil it with ready-made clothes, cut to fit anybody; wear clothes that fit—that were made for you.

HOW'RE OUR FIGURES?

Suits - - - $13.25

Pants - - - $3.00

Topcoats - - $10.25
(Fine Melton)

Made to measure—to fit you perfectly; superior material, latest styles.

ADD OUR FIGURES TO YOUR FIGURE

And the result will delight you.

PLYMOUTH ROCK PANTS Company
OVERCOATS AND SUITS
313 ST. CHARLES ST.

THOS. C. KING,
Grocer,
388 Dryades street, corner Thalia,
Good Light Brown Sugar,
40 lbs. for $1 00.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,						$84,520,680
N. Y. Life,	"	"	"	"	"	40,684,163
Equitable,	"	"	"	"	"	40,117,610

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

It Does Make a Difference Where You Insure.

POST & BOWLES,

General Agents The Mutual Life Insurance Company of New York,
120 Common Street, - - - - New Orleans, La.

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Importer and Wholesale Dealer in All Kinds of Roofing Slate.

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PITTSBURG COAL, Wholesale and Retail.

Cotton Presses, Factories and the Family Trade, supplied at lowest market rates.

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A whole library of Scriptural knowledge in small compass, adapted for all classes.

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Possession of this edition will obviate the necessity of a number of books, while it will concentrate the mind of the student on his work. MINION, 12mo Size, 5 x 7 x 1 1-2 inches.

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SPECIMEN OF TYPE.

46 *Jacob sendeth Benjamin.* GENESIS, 43. *Joseph entertaineth his brethren.*

CHAPTER XLIII.

Jacob unwillingly sendeth Benjamin. 16 Joseph entertaineth his brethren. 29 His prayer for seeing Benjamin.

Before CHRIST 1707.

AND the famine was sore in the land.

a ch. 41. 54, 57.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying,

Before CHRIST 1707.

a ch. 24. 3. & 39. 4. & 44. 1.

b Heb. kill a killing. 1 Sam. 25. 11.

c Heb. eat.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house:

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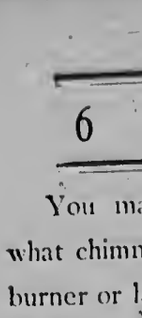

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HOME CIRCLE.

MOTHER AT THE GATE.

It was long ago that the children played
In the quiet fields where the daisies grew;
They twined the flowers, and the wreaths they made
Were left all night in the Summer dew.
"O, wait till the dew has died away,
And a star shines over the old oak tree!"
But a soft voice answered, "I must not stay,
For mother will watch at the gate for me."

And now, when the long day's work is done,
I go my way through the street or mart
In the loneliness that is known to one
Who sees the depth of a mourning heart;
But angels come at the close of day,
And sweet is the message they bear to me:
"Thou art near the end of the thorny way,
And thy mother waits at the gate for thee."

—Sunday Magazine.

Sympathy.

A little word from a warm heart to a fellow-being burdened with care, or sorrow, how sweet it is! It is not from joyous, untried youth whence we may expect sympathy, but it comes as a reward to one who has learned to "suffer and be strong."

It is a reward, a rich gift, for it brings its possessor the sweet satisfaction of an unselfish desire to help others: and when to desire is added an accomplished deed, then reward is a fact and a blessed one. Like mercy, its quality is not strained, "but blesses him that gives and him that seeks."

There never was a man or woman so self-reliant, but what at some time the touch of this divine well-spring of humanity would not have been sweet and helpful. The cynic and hermit are made of the material which has not been permeated or made malleable by sympathy. Christ himself longed for it, as he showed by his "could ye not watch one hour?" in sad but gentle rebuke to the disciples whom he took into Gethsemane. He also possessed it in a measure which no human being ever can attain; and he gave it unstintedly, always, everywhere. Even when suffering the cruel pangs of the cross, he recognized the agony in his mother's face, and with that last touch of loving thoughtfulness said: "Woman, behold thy son!" Then saith he to the disciple, "Behold thy mother!"

Sometimes people lock themselves behind an impenetrable barrier, and then find fault that their friends do not see their trouble, or care to share it. This is wrong, not only an injury to those who do so, but injustice to their friends.

There are men and women who do not get what they desire. Possibly, it may be those who occupy some high, important position; upon whom people are more likely to look with envy than with any feeling of sympathy, forgetting or not knowing that their responsibility is great, and their work is done before the eyes of many whose criticism is not always kind.

Missionaries say that the lack of human sympathy is really one of their greatest trials. How it lightens the cares of the toiler, who, on his return home, finds a kindly welcome! The housekeeper in her daily drudgery knows its worth, and who needs it more than a mother?

Alice Cary used often to weep out her heart-ache and disappointment when her guests went away without the words of encouragement the conscientious poet craved.—Mary Spaulding Hatch, in Exchange.

I know nothing can make up for such a loss as yours. But you will still have love on earth all around you, and his love is not dead. I live still in the next world for you, and perhaps with you. For why should not those who are gone, if they are gone to their Lord, be actually nearer us, not further from us, in the heavenly world.—Charles Kingsley.

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A Mother's Dream.

Sleep, balmy sleep, "nature's sweet restorer," had closed the eyes of a poor heart-broken mother, for the angel of death had just borne away a spotless soul, and left her nothing but a little form, still now in death. A sweet little face that would never again be upturned to hers—as she knelt beside her and lisped her little prayer.

The mother had clasped the tiny form and called upon God to spare her baby—then as the soul took its flight, from a supplicant, she becomes a rebellious woman. "Why had God been so unjust to her? Why could he not have taken some poor little neglected orphan, or one from a home where other ones could console with their sweet presence for the loss of one? Why was her one little blossom chosen, after having been given her just long enough to make her life bright with the sunshine of its presence, but to be taken away. Ah! it was bitter! The blow was heavy." With a sob and a moan, her eyelids closed—and all for a time is dark—then the mist clears away—she sees a beautiful angel standing beside her bed—he motions to her to come with him.

She arises, and, though her steps are heavy—she seems to be traveling through immeasurable space.

After awhile she hears faint music; then it seems to swell, louder, and louder, in a Gloria in Excelsis. She turns to her guide to ask the meaning of it all, but he smiles and says—"Wait only a little while"—In a few moments they arrive at the gates of a beautiful city. The gates swing back—the angel beckons—the music bursts into a loud hosanna; and the mother finds herself in front of a great white throne, in the midst of a host of angels.

In amaze she gazes at the throne, made gloriously bright by an Invisible Presence, and sees at the foot her baby, guarded by two angels—the angels of innocence and purity. With a sad look on its baby face, it attempts to spread its snow white wings, but they droop, as if too heavy to be borne.

With a cry of "Oh! my baby, come back to me," the mother tries to clasp the tiny form—but the angels wave her back. Then the little one speaks: "Mother, do not weep so, your tears weight down my wings. I want to fly with the other angels, but I can not while you weep. Be comforted—am I not safe in my Father's kingdom?" The mother ceased her weeping. She saw her little one lift its wings, and then, with a joyful smile, it soared away to join the singing angels. With a sigh the sleeper awoke comforted, for had she not seen her darling safe in the fold? and had not our Savior said: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."—N. G. M., in Kate Power's Review.

The Secret of Happiness.

Some one relates the following naive speech which condenses much of the philosophy of happiness into a single sentence:

A man who was sad heard two boys laughing. He asked them, "What makes you happy?"

"Happy?" said the elder of the two; "why, I makes Jim glad, and gets glad myself."

This is a true secret of a happy life; to live so that by our example, our kind words and deeds, we may help some one else. It makes life happier here, and the home of the redeemed will be happier for the company of those we have, by God's help, brought there.

As you train your child, so will he be, is true in a very large sense. You can make him reverent, devout, God-fearing, if you begin the training in time, and are careful, wise, persistent, kind. On the other hand, you can permit him to grow up ignorant of God, reckless, heaven-daring, vicious; or, worse still, you can teach him to deny the existence of God, and regard not the face of man. We are aware that this implies that a wonderful power is given to and a wonderful responsibility is thrust upon the mother, but it is as true as the truth is startling.—Religious Telescope.

Said Mrs. Booth, the mother of the Salvation Army, near the close of her life: "I am convinced that the Spirit of God works mightily on little children; in fact, before most people think they are able to understand."

Silent Influence.

"I have no influence," said Elsie Lee to her old friend, Miss Tomasin. "Why, I am so timid when in company with others, that I hardly dare raise my eyes, or open my lips."

"That may be," replied the old lady, "and yet you are always exerting your influence wherever you go. You can not help yourself. An hour ago, I bought a little bunch of violets from a German flower girl, and I set them on yonder shelf, beside my dear mother's picture. It is a very tiny bunch, and a person entering the room would very likely not see them, for they do not challenge attention. But every nook and corner of the apartment feels their presence, for their fragrance is pervading the atmosphere.

"So it is with you, my dear. You love your Savior, and you try to serve him. You think you can not speak for him, but if you live for him, and with him, in gentleness, patience, and self-denial, that is better than talking. It does more good.

"The other evening, young Halcomb, who is thoughtless and giddy, made a jest of a verse of Scripture, in your hearing. You wished, I saw, to protest against his act, and tried to do so, but the words would not come. Yet your pained look, your quick blush, your instinctive, indignant gesture, spoke for you, and the young man turned and said, 'I beg your pardon, Miss Elsie.' Was not this a proof that he saw and felt your condemnation?"

Silent influence is stronger than we sometimes think, for good and for evil. Let us not underestimate it. The light of day, the warmth of spring, the nightly dew, and the snow enshielding tree and flower, are all voiceless; yet they have influence—the influence of loving deeds.

The Pouting Habit.

Pouting is a very bad and disagreeable habit. It brings a good deal of trouble into the family and a good deal of shame on the one who pouts. We feel very guilty and don't want to own to it. When a boy pouts he looks very solemn and sour, and won't speak at all. When a girl pouts she hides her face in her apron and snuffs a good deal. When a boy is pouting he never whistles very loud, and when a girl is pouting she never sings very sweetly. When children are pouting real hard they generally run away to some place and hide, so that no one can see the shame on their faces. Sometimes they will not speak to father and mother for a long time, and will not come to dinner when they are called.

Sometimes older persons pout. Large brothers and sisters pout and do not speak to each other for two are three days, and sometimes they go away from home in a pout and stay a long time.

Sometimes husbands and wives pout, and although they sit together at the same table, will not speak for a day or two. All this pouting makes a good deal of trouble and sadness in the family. It drives away all cheerfulness and smiles and song.

It is very sad, too, to see children ponting in school; pouting at their schoolmates and refusing to play; pouting at their teacher and refusing to recite; holding their faces down on the desk and refusing to look up. It takes a very bad and sullen child to pout before its schoolmates and teacher. Children who pout at home and at school generally grow up to be sour men and women, who nobody likes.

Remembered Courtesies.

There is a French saying that courtesies and favors are like flowers, which are only sweet while they are fresh, but afterward they quickly fade and wither. "Not so," replies a noted man; "the favors you did us nearly twenty years ago are as fresh to me as if they were done yesterday. I distil them in the alembic of my memory, and they turn to essences." A beautiful reply, indeed; and how much truth there is in it! Surely all of us cherish certain kindnesses and courtesies and favors we have received from friends, and even strangers, many years ago, and they form quite a part of the pleasures of memory. How often have we heard the expression, "I shall never forget her kindness;" or, "I shall never hear that gentleman's name spoken but I recall with pleasure his courtesy to me." The fragrance of these flowers of courtesy always remains.—Exchange.

HYGIENE.

Worry and Indigestion.

Worry is a baneful curse and source of untold evils. It seams the face with lines and furrows and has a most depressing effect upon that hypersensitive organ, the stomach. The physiological explanation of this is the close alliance of the great sympathetic nerves, which are worse than the telegraph for carrying bad news; the worry and anxiety which depress the brain produce simultaneously a semi-paralysis of the nerves of the stomach, gastric juices will not flow, and—presto! there is indigestion. One sign of mental health is serenity of temper and a self-control that enables us to bear with equanimity and unruffled temper the petty trials and jars of life, especially those arising from contact with scolding, irascible, irritating folk. It is well to remember at such times that these unfortunates are their own worst enemies, and cultivation of the art of not hearing will help us very much. It is a very useful art all through life, and well worth some trouble to acquire.

It was the habit of Wm. Cullen Bryant to rise in the Winter season at about 5:30; in the Summer at 5. Thinly clad, he would then exercise one hour with dumb-bells, on a cross bar and by swinging a chair about his head. He would then take a bath and dress for the day, after which he would go out and work about his yard and lot for half an hour, and go into his library and study till called to breakfast. His diet was always simple and taken temperately. After breakfast he would read and think one hour, and walk down to his office, a distance of three miles. After three hours' study and work he would walk back home, three miles, no matter what the character of the weather or the condition of the roads. He did most of his literary work and studying in the forenoon, and whenever a sense of weariness and fatigue would come over him, he would stop at once and rest. He was strictly temperate, never indulging in beer or strong drink—seldom taking a glass of wine, and never using stimulating condiments in eating—such as pepper, mustard, etc. Thus he enjoyed good health, preserved a vigorous manhood and a mind as clear as a bead all his days. Young man, it may be well for you to imitate the example of this great and good man. You see he esteemed regular and active exercise and temperance as essential to good health and long life.—Alabama Advocate.

The Oyster Typhoid Cases.

Prof. W. H. Conn, M. D., has made a report of the investigation into the outbreak of typhoid fever among students of Wesleyan University at Middletown, Conn., from eating raw oysters which had been kept in a bed in the Connecticut river where it received contamination from a sewer. The report may be obtained in the U. S. Marine Hospital Bulletin of Dec. 14. "As shell fish are not usually communicative about their antecedents, it will be the part of wisdom since this extraordinary disclosure of them, to insist invariably on having oysters or clams well cooked before eating them. —Sanitary Era.

THE CUISINE.

CONDUCTED BY L. A. B.

QUINCE SAUCE.—One cupful of quince preserve, one of milk, one tablespoonful of corn-starch, half a cup of sugar. Mix the corn-starch with a little of the cold milk and put the remainder in the double boiler. When it boils stir in the corn-starch and cook ten minutes, then add the sugar and preserve, mashed fine. Cook ten minutes longer and rub through a strainer. The sauce is usually served cold, but when used with hot pudding, it, too, should be hot.

SALTED ALMONDS.—Shell, blanch and dry half a pound of almonds. Lay them in a clean tin pan with a couple of teaspoonfuls of butter and put them in a rather hot oven. Shake the pan frequently that the almonds may color equally. When of a uniform light brown, take them out, drain them in a colander on brown paper and sprinkle them lightly with salt.

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OBITUARIES.

(Continued from Third Page.)

VANDERBURG—Bro. W. J. VANDARBUAO, son of Martin and Caliine Vanderburg, was born Jan. 21, 1865, and died on the first day of November, 1894.

Bro. Vanderburg was born in North Carolina, but his father moved to Mississippi and settled in Panola county, where Bro. Vanderburg was happily married to Miss Catherine Dixon. He joined the church when quite young, and his life was marked by kindness and good deeds. About two years ago he thoroughly consecrated himself to God. After this his devotion to the church was of the very deepest kind, and his growth in grace continual. He was a good Sunday-school worker. He had a large class, and was very prompt to meet it. He bid fair to soon become one of the foremost leaders in the church. The church suffers much by his death.

He leaves a wife and two children to mourn their loss. We extend to them and all his kindred the tenderest sympathy, hoping that the last year of his life, so devoted to the service of his God in serving the church, will be an inspiration to me all, that we may live nearni lives and meet Bro. Vanderburg in heaven, when we shall be called one by one to meet our God. W. M. YOUNG, Pastor.

DOGLASS—Mrs. SALLIE DOGLASS died at her home near Hinto, Ala., Dec. 29, 1894, aged eighty-three years.

She joined the M. E. Church in the twenty-first year of her life, and was a living witness to the world that she had been with Jesus. She loved the church, and lived in the enjoyment of the Holy Spirit. She loved to talk of God and heaven. She could truthfully say: "I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the righteous Judge will give."

It was the writer's lot to visit her and to preach for her when she was so feeble she could not go to church. The last time that I preached for her, oh, how she enjoyed the service as we sang that grand old tune, "Jerusalem of my soul"! Her soul was made to rejoice in hope of the glory of God. She said that she was just waiting the summons of God to call her home. What is our loss is her eternal gain. She leaves friends and relatives to mourn till they shall meet on the other side of Jordan. J. N. BROADWAY.

PENIGER—Mrs. LOUISA C. PENIGER was born near Marshall, Texas, Nov. 14, 1840, and died October, 1894, near Glenmora, Rapides parish. She came to Louisiana in 1850, where she has ever since lived. In 1858 she was converted and united with the M. E. Church, South. She was married to Mr. Peter Peniger in 1864, who, with the seven children born to them, survive her. From the time she joined the church she was a consistent member, faithful in her attendance on the means of grace and in the discharge of her Christian duties and a devoted wife and mother. Her house was the home of the Methodist itinerants who labored in their community, many of whom will remember her kindnesses.

After many years of usefulness "she rests well," in the assurance of a blessed immortality. To the loved ones left behind may the hope he expressed that "her God will be their God," "even unto death." R. C. GRACE.

RAGLAND—MARY, second daughter of Lem and Jane Ragland, was born Feb. 14, 1886, and died Sept. 24, 1894.

Just why God took little Mary and made home so sad we can not tell; but we know "he doeth all things well." Her sickness lasted only three days, and her pape was deprived of being with her until only a few hours before she fell asleep in Jesus. How sad it must have been that Sabbath evening when pape returned and found life's race almost run! But what is our loss is Mary's eternal gain. She has entered in at the gates of pearl that swing on silver hinges, and is waiting in heaven's portals for her loved ones.

Papa, mama, little brothers and sisters, weep not, but strive to meet her in the "happy beyond." ELLA THOMPSON.

SMITH—J. HUGH SMITH, son of B. F. and Frances E Smith, was born Oct. 9, 1888; died Nov. 30, 1894, aged six years one month and twenty-one days. Hugh was a great sufferer for nearly two months with slow fever and congestion; but he bore it like a hero. He had the very best attention, but to no avail. His spirit took its flight to the "home of the soul," for Christ said, "Suffer the little children to come unto me, . . . for of such is the kingdom of heaven."

We know not why the good Lord took little Hugh, but God doeth all things well. He has gone to join the ranks above. We shall see him again. M. L. WHITE.

BOWIE—MARTIN DON BOWIE, son of Hugh J and Mrs. Ellen M. Bowie, died in Jeanerette, La., Jan. 25, 1895.

This dear little babe was two months and twenty-one days old, precious and sweet—just that age at which an infant becomes interesting. May its removal to the better world be an invitation to the family to live for God and heaven! R. M. BLOCKER.

MARRIAGES.

EVANS—OQUIN.—At the residence of the bride's father, Mr. W. A. Oquin, near Barbreck, La., Jan. 31, 1895, by Rev. Fred White, Mr. Lee Z. Evans and Miss Annie Oquin, all of St. Landry parish.

PRINCE—SAVOIE.—At the residence of the bride's father, Louisa, La., Feb. 6, 1895, by Rev. H. Armstrong, Mr. Ulysse Prince and Miss Roselle Savoie.

BLAKEWOOD—GEORGE.—At the residence of the bride's parents, Feb. 6, 1895, by Rev. W. T. Woodward, Mr. Bettison W. Blakewood to Miss Annie E George.

OPDENWYN—ROBERTSON.—At the residence of the bride's parents, Nov. 27, 1894, by Rev. W. T. Woodward, Mr. Frank Opdenwyn to Miss Fannie Robertson, all of Livingston parish, La.

PAINE—STEWART.—At the Methodist parsonage, Zachary, La., Feb. 6, by Rev. J. O. Bennett, Mr. James H. Paine to Miss Winnie Stewart, both of East Baton Rouge parish.

COUSINS—SMITH.—At the Methodist parsonage, Ocean Springs, Miss., Jan. 31, 1895, by Rev. Robt. B. Dowoer, Mr. Geo. H. Cousins, of Biloxi, Miss., to Mrs. Amelia J. Smith.

HARPER—LAIRD.—At the home of the bride's father, Mr. Erastus Laird, near Blountsville, Miss., Jan. 30, 1895, by Rev. M. L. White, Mr. I. O. Harper to Miss Estella I. Laird.

FOSTER—ISENHOOD.—At the residence of Mr. I. J. Foster, near Mechanicsburg, Miss., Dec 24, 1894, by Rev. D. C. Langford, Mr. Isaac J. Foster to Miss M. E. Isenhood.

PEPPER—BROWN.—At the residence of Mr. Wm. A. Brown, near Deasonville, Miss., Dec. 26, 1894, by Rev. D. C. Langford, Mr. Hugh M. Pepper, of Deasonville, Miss., to Miss Rosalie Brown.

PICKETT—CLEMENT.—At the residence of Mr. H. Oats, Yazoo county, Miss., Jan. 15, 1895, by Rev. D. C. Langford, Mr John K. Pickett to Miss Znia Clement, formerly of Hattiesburg, Miss.

CROWLEY—WOOD.—At the residence of the bride's father, Mr. John Wood, Sept. 16, 1894, by Rev. W. M. Young, Mr. William Crowley to Miss Callie Wood, both of Loog Town, Miss.

MORRIS—JACO.—At the residence of the bride's step-father, Mr. O. Presler, Sept. 31, 1894, by Rev. W. M. Young, Mr. R. T. Morris to Miss Lucy Jaco, of Mastodon, Miss.

SMITH—JENNINGS.—At Pleasant Grove Methodist Church, Dec. 5, 1894, by Rev W. M. Young, Mr. J. H. Smith to Miss Lelie Jennings, both of Panola county, Miss.

TINKLE—ALLEN.—At the residence of the bride's father, Mr. Joe Allen, Dec 27, 1894, by Rev. W. M. Young, Mr. Geo. Tinkle to Miss Fannie Allen, both of Cypress Corner, Miss.

YOUNGBLOOD—GROGAN.—At the residence of Mr. Oline, Jan. 16, 1895, by Rev. W. M. Young, Mr. J. F. Younghlood to Miss Dallah Grogan, of Panola county, Miss.

SORRELS—DAVIS.—At Pleasant Grove, Nov. 9, 1894, by Rev. W. M. Young, Mr. Clarence Sorrels to Miss Telie Davis, of Pleasant Grove, Miss.

GREVEMBERG—FARMER.—In the Methodist Church, Jeanerette, La., Jan. 30, 1895, by Rev. R. M. Blocker, Mr. Henry W. Grevemberg to Miss Alice Farmer.

COLLOM—ROGERS.—At the residence of Judge E. North Collom, Opelousas, La., Jan. 23, 1895, at 8 o'clock P. M., by Rev. E. T. Denson, pastor M. E. Church, South, Mr. W. M. Collom, of Opelousas, to Miss Florence Rogers, of Alexandria, La. No cards.

WENK—FRANZ.—In Seymourville, La., Jan. 31, 1895, by Rev. H. S. Johns, Mr. Ottomer Wenk to Mrs. Mary Franz, both of Louisiana. No cards.

BERRY-JESSON.—At the residence of the bride, Seymourville, La., Jan. 31, 1895, by Rev. H. S. Johns, Mr. George W. Berry to Mrs. Minnie C. Jesson. No cards.

HATCHER—KNIGHTON.—At Gilead Church, East Feliciana parish, La., Aug. 9, 1894, by Rev. J. P. Haney, Mr. Howard P. Hatcher to Miss Lizzie Knighton, both of said parish.

STILLY—NESOM.—At the residence of the bride's father, Mr. A. Nesom, St. Helena parish, La., Oct. 11, 1894, by Rev. J. P. Haney, Mr. S. D. Stilly and Miss Jaoie Nesom.

BONDS—GEORGE.—At Killian Chapel, St. Helena parish, La., Oct. 21, 1894, by Rev. J. P. Haney, Mr. W. P. Bonds to Miss Sallie George.

CARROLL—FELPS.—At the residence of the bride's father, Mr. Aquilla Felps, East Feliciana parish, La., Dec. 30, 1894, by Rev. J. P. Haney, Mr. Alonzo Carroll, son of Rev. W. H. Carroll, to Miss Daisy Felps, both of said parish.

SWIFT—BOTLER.—At the residence of the bride's mother, Jan. 16, by Rev. J. R. Roy, Mr. J. S Swift and Miss Angie Butler, both of Caldwell parish.

FERRARD—LACY.—In the Methodist Church, Columbia, La., Feb. 6, at 7 P. M., by Rev. J. R. Roy, Mr. W. G. Ferrard, of Monroe, La., and Miss Annie Lacy, of Columbia, La.

MILLER KELLER.—At the residence of his brother, Almerion, in Wilson, La., Feb. 3, 1895, by Rev. R. W. Tucker, Rev. C. C. Miller, professor in Centenary College, to Miss Mattie Keller.

FAVRE—COOK.—At the M. E. Church, South, Pearlington, Miss., Feb. 6, 1895, by Rev. W. G Forsyth, Mr. Hunter E. Favre to Miss Lalu Cook, all of Pearlington.

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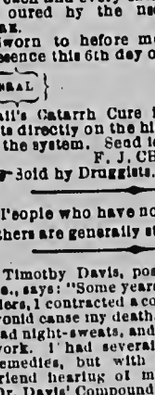

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Christian Herald, edited by T. DeWitt Talmage: "Mr. S. B. Shaw has done a wise thing in making a compilation of Notable Answers to Prayer. Such incidents encourage the desponding Christian and are useful to Christian workers in leading their hearers to pray for themselves."

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NEWS OF THE WEEK

DOMESTIC.

Hon. Isaac P. Gray, late United States Minister to Mexico, died in the City of Mexico last week.

Senator Ransom, of North Carolina, retires from office in March, after twenty-two years of service in the Senate, at the age of seventy, poor.

Foreign nations are alarmed at the success of our modern cruisers. Both England and France will construct cruisers after the pattern of the Columbia and Minneapolis.

But for the sickness of Senator Cullom, of Illinois, the sugar bounty amendment would have been reported to the Senate, on Feb. 18, as an amendment incorporated in the sundry civil bill.

The second triennial meeting of the National Council of Women of the United States was formally opened in Washington, on Feb. 18 at Metzerott's Music Hall. The meeting will continue until March 2.

The Board of Public Safety, in Louisville, on Feb. 16 issued an order instructing Chief of Police Taylor to enforce the Sunday law at once. This will be the first time the law has been enforced in fourteen years. The chief has been instructed to arrest all offenders.

The Brooklyn trolley strike was partially voted off on Feb. 16. The strikers who were employed on the Brooklyn Heights and the Queen's county and suburban railroads met at their local assemblies and declared the strike off as far as they were concerned.

The Metropolitan Methodist Episcopal Church, in Washington, was beautifully decorated on Feb. 15 in honor of the convention of the W. C. T. U. A good attendance greeted the opening session, which began with the singing of hymns, followed by an address of welcome.

The Missouri Senate has gone on record as opposed to the old vagrancy law under which counties have been disposing of vagrants at public auction. It has passed a bill repealing that section of the law and leaving cities and towns the right to punish vagrants only by imprisonment.

A race war has attracted much attention in Southwest Texas, at Uvalde, the county seat of Uvalde county, between the white and Mexican patrons of the public schools. The white citizens are very indignant because the school trustees permit the Mexican children to attend the same schools with white children, and many of the latter have been taken out of school on that account.

The celebration of the centenary birthday of George Peabody, the philanthropist, occurred in Peabody, Mass., his native town, on Feb. 18. Many of his millions were devoted to the education of youth in many States, and on the completion of a century of his life-work, his memory was celebrated and his name pronounced with reverence by the school children of this city and State, and by school children in many States of the Union.

Important action upon the seal fisheries of the Behring Sea was taken on Feb. 16 by the House Committee on Ways and Means. It was agreed to authorize the President to invite the governments of Great Britain, Russia and Japan to unite with the United States in sending a joint commission to investigate the seal fisheries of the North Pacific and Behring Sea. The President will be authorized to arrange modus vivendi with these powers for the protection of the seals until the report of this commission has been received and acted upon.

FOREIGN.

A motion to separate Church and State was lost in the French Chamber of Deputies.

The German Reichstag favors another International Conference to take action for the rehabilitation of silver.

It is said that horrible tortures were inflicted by the government of Hawaii to get witnesses to make a confession in the treason cases.

It is reported that Li Hung Chang, one of the new Chinese peace envoys, is on his way to Port Arthur, where he is to meet envoys appointed by Japan and arrange terms for the cessation of the war. It is said that Russia and England will offer to mediate a peace between China and Japan.

The Japanese forces are now in complete occupation of the island of Lin Hung Tao, the forts of which were the last to hold out against the victorious Japanese forces.

To the Pyramids by trolley may soon be a possible trip. The Egyptian government has just granted a concession for an electric railroad in Cairo, and the Pyramids are only eight miles away.

The Way to reach catarrh is through the blood. Hood's Sarsaparilla, by purifying the blood, removes the cause of the disease and permanently cures catarrh. Take only Hood's.

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Admiral Ting, the Chinese naval commander at Wei-Hei-Wei, has committed suicide on account of the reverses to the Chinese forces. Commodore Liu and Geo.-Chang have also taken their own lives for the same reason.

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is guaranteed to cure Piles and Constipation or money refunded, 50 cents per box. Send two stamps for circular and Free Sample to MARTIN RUDY, Registered Pharmacist, Lancaster, Pa. No Postals Answered. For sale by all first-class druggists everywhere. J. L. Lyons & Co., Wholesale Agents, New Orleans, La.

Invitations will be issued by the German government to all the maritime powers of Europe and America to send warships to take part in the naval display and the fetes which will take place on the opening of the Baltic and North Sea Canal on June 18

Dr. Price's Cream Baking Powder
A Pure Grape Cream of Tartar Powder.

In a recent article on Coffee and Cocoa, the eminent German Chemist, Professor Stulzer, speaking of the Dutch process of preparing Cocoa by the addition of potash, and of the process common in Germany in which ammonia is added, says: "The only result of these processes is to make the liquid appear turbid to the eye of the consumer, without effecting a real solution of the Cocoa substance. This artificial manipulation for the purpose of so-called solubility is, therefore, more or less inspired by deception, and always takes place at the cost of purity, pleasant taste, useful action, and aromatic flavor. The treatment of Cocoa by such chemical means is entirely objectionable. . . . Cocoa treated with potash of ammonia would be entirely unsalable but for supplementary addition of artificial flavors by which a poor substitute for the aroma driven out into the air is offered to the consumer." The delicious Breakfast Cocoa made by WALTER BAKER & CO., of Dorchester, Mass., is absolutely pure and soluble. No chemicals, or dyes, or artificial flavors are used in it.

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COMMONWEALTH OF VIRGINIA.
Governor's Office
Richmond, Va., Sept. 4, 1894.

Rev. J. W. Harmon, Paulding, Miss.—

Dear Sir: Permit me to thank you sincerely for the handsomely bound volume of your sermons which you recently sent me, and also for the kindly spirit of your letter which accompanied the book. I shall read the volume with pleasure, and doubt not that I shall derive much good from it. Again thanking you for your courtesy, and with much respect, I am,
Yours very truly, CHAS. T. O'FERRALL.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—SECOND ROUND.

Senatobia	Mar. 9, 10
Hernando	16, 17
Sardis	23, 24
Batesville at Wesley Chapel	30, 31
Como, at McGee's	Apr. 6, 7
Panola, at Tirzah	13, 14
Morgansville, at Cole Springs	14, 15
Courtland at Eureka	20, 21
Nesbit, at Eudora	27, 28
Tyro, at Mt Vernon	May 4, 5
Wall Hill, at ———	(Wed.).. 8
Cockrum at ———	11, 12
Pleasant Hill, at ———	(Thurs.).. 13
Arkabutla, at Hunter's Chapel	10, 19
Pleasant Grove, at ———	25, 26

H. O. MORNEHEAD, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Mount Pleasant, at Mount Pleasant	Feb 23, 24
Ashland, at Salem	Mar. 2, 3
Pontotoc	9, 10
Abbeville	16, 17

J. D CAMERON, P. E.

ABERDEEN DIST.—FIRST ROUND.

Saltillo	Feb. 23, 24
Nettleton	26
Fulton	28
Tremont	2[illegible]
Amory and Smithville	Mar. 2, 3
Quincy	3
Aberdeen circuit	6

S. M. THAMES, P. E.

COLUMBUS DIST.—FIRST ROUND.

Starges	Feb. 23, 24
Cedar Bluff	Mar. 2, 3
Hebron	9, 10
Shuqualek	16, 17
Mashulaville	23, 24

T. O. WIER, P. E.

WINONA DIST.—FIRST ROUND.

Indianola and Falcoala	Feb. 23, 24
McNutt	Mar. 2, 3
Sidon	9, 10
Brooklyn and Dublin	16, 17
Black Hawk	15, 14

J. B. STONE, P. E.

GREENVILLE DIST.—FIRST ROUND.

Rosedale	Feb. 24
Scuvar	Mar. 2
Hollandale	10
Arcola	17
Friar's Point	24

J. A. RANDOLPH, P. E.

CORINTH DIST.—FIRST ROUND.

Blue Springs circuit, at Blue Springs	Feb 16, 24
Guntown circuit, at Guntown	Mar. 2, 3

HEELEP R TUCKER, P. E.

KOSCIUSKO DIST.—FIRST ROUND.

New Port circuit, at Bethel	Feb. 23, 24
Stewart circuit, at South Union	Mar. 1
Eupora circuit, at Eupora	2, 3
Ebenezer circuit, at Koenesr	9, 10
Chester circuit, at Chester	16, 17
Ackerman circuit, at Liberty Hill	23, 24
Rural Hill circuit, at White Hall	29
Louisville circuit, at Louisville	30, 31

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FIRST ROUND.

Madison circuit, at Madison	Feb 23, 24
Silver Creek and S. L., at S. L. (at)	Mar. 2
Lake City and Ludi, at Lake City	3, 4
Camden, at Sunrock Chapel	9, 10
Tranquil circuit, at Locust Grove	16, 17
Sharon circuit, at Mount Pleasant	23, 24
Jackson cir., at Fast Chapel, Wed.	27
Fannin circuit, at Fannin	30, 31

District stewards' meeting will be held Feb 27, at 2 P. M., at Capitol Street, Jackson.

E. H. MOUNGER, P. E.

MERIDIAN DIST.—FIRST ROUND

N. Kemper, at Sp Hill	Feb 23, 24
Indian Mission at Tch Chuluk	Mar. 1
Livewood at Bethel	2, 3
Neshoba at Mars' Hill	9, 10
Rose Hill, at Missionary	16, 17

R. J. JONES, P. E.

SEASHORE DIST.—FIRST ROUND.

Vanleave, at Union	Feb. 23, 24
Ocean Springs and Scranton at [illegible] S.	Mar. 2, 3
Whittington, at Pascagoula, Wed., Thurs.	9, 7
Bay St Louis at St L	9, 10
Augusta at Isabella	16, 17
Black Creek, at Mt Zion	23, 24

C. A POWELL, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Magnolia and Osyka, at M	Feb. 23, 24
Providence, at Bahala	Mar. 2, 3
Pleasant Grove, at Williams	9, 10

R. D. NORSWORTHY, P. E.

ENTERPRISE DIST.—FIRST ROUND.

Fastabuchie	Feb. 16, 17
Mathersville and Mission	23, 24
Waynesboro circuit	Mar. 2, 3
Leakville	9, 10
Williamsburg	16, 17
Mount Carmel	23, 24

L. CARLEY, P. E.

BRANDON DIST.—FIRST ROUND.

Shiloh, at John's	Feb. 23, 24
Raleigh, at Raleigh	26
Westville, at Westville	Mar. 2, 3
Brandon station	9, 10
Steen's Creek and Mis, at Marvin	16, 17
Hillsboro, at Oak Grove	23, 24
Homewood, at Homewood	26
Tranton, at Gasque	29
Montrose, at Montrose	30, 31

C. McDONALD, P. E.

VICKSBURG DIST.—FIRST ROUND.

Rocky Springs, at Rocky Springs	Feb 23, 24
Mayersville, at Beaton	Mar. 2, 3
Rolling Fork, at Rolling Fork	9, 10
Warren, at Wesley Chapel	16, 17
Mt. Olivet, at Bentonia	23, 24
South Warren, at Willis' Chapel	30, 31

J. M. WEEMS, P. E.

NATCHEZ DIST.—FIRST ROUND.

Wilkinson circuit	Feb 23, 24
N. Wilkinson	Mar. 2, 3
Homo Chitto	9, 10
Amite	16, 17
Meadville	23, 24
Washington	Apr. 6, 7

L. S. JONES, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

Oakley and Vidalia, at Vidalia	Mar. 9, 10
Winsboro, at Magnolia	16, 17
Rayville at Giraid	23, 24
Jamison, at Cadesville	30, 31
West Monroe, at Faulk's	Apr. 6, 7
Monroe, at Monroe	13, 14
Bastrop, at Bastrop	20, 21
Lind Grove, at Bartholomaw	27, 28
Delhi, at Tallulah	May 4, 5
Lake Providence, at Lake Providence	11, 12
Water Proof, at ———	18, 19
Harrisonburg, at ———	25, 26
Oak Ridge, at Oak Ridge	June 1, 2

District Conference at Oak Ridge, beginning May 31, and including June 2.

R. F. WHITE, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Opelousas	Mar. 9, 9
Lafayette	9, 10
Plaquemine Brulee and Hayne, at P. B.	16, 17
Growley	23, 24
Prudhomme, at Prudhomme City	30, 31
Lake Charles	Apr. 6, 7
West Lake	13, 14
Sulphur Mine, at Vinton	20, 21
Warwick, preaching at 11 on Sun.	23, 27
Morgan City preach at night, Sun.	28, 29
Patterson	May 4, 5
Franklin	9, 7
Jeanerette	11, 12
Indian Bayou	14, 15
Abbeville at Prairie Gregg	16, 19
New Iberia	23, 26
Grand Chenlara, at Grand Chenlara	June 1, 2
Washington	9, 9
Lake Arthur, at Lacassine	16, 19

H. O. WHITE, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Port Vincent, at Hoff's	Feb. 21
Ponchatoula, at Wesley	23, 24
Franklinton, at Fisher's	Mar. 2, 3
Amite City, at Rosetand	9, 10
St Helena, at Greensburg	16, 17
Pine Grove, at Pine Grove	17, 10
East Feliciana, at Oak Grove	23, 24

P. A. JOHNSTON, P. E.

SHREVEPORT DIST.—FIRST ROUND.

DeSoto Mission	Feb 21
DeSoto circuit, at Bethel	23, 24
Fort Jessup, at Fort Jessup	Mar. 2, 3
Many at Prospect	9, 10
North Bossier, at Mount Pleasant	16, 17
Anacoco and S. Vernon, at Holly G	23, 24

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Dry Creek, at Spring Hill	Feb. 23, 24
Glenmora	Mar 2, 3
Atlanta at A	9, 10
Montgomery, at M	10, 11
Lecompte, at Lecompte	16, 17
Centerville, at W. S. Springs	23, 24

S. J. DAVIES, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Louisiana Avenue	Feb. 24
Lower Coast, at Wesley	Mar. 3
Napoleon Memorial	10
Tallahatchie	17
Felicity Street	23
Plaquemine and Donaldsonville, at P.	31

JOHN T. SAWYER, P. E.

ARCADIA DIST.—FIRST ROUND.

Summerfield at Harmony	Feb. 23, 24
Vienna at Vienna	Mar. 2, 3
Ruston at Ruston	9, 10
Vernon at Oak Ridge	16, 17
Gansville at Gansville	23, 24
Homer at Homer	30, 31
Arcadia, at Arcadia	Apr. 6, 7

The district stewards' meeting will be held in the church at Arcadia, Thursday, Jan. 31, at 10:30 A. M.

J. D HARPER, P. E.

Notice.

Brethren, please send me a short account of your "Dollar Week," with the amount raised.

JOHN W. CHAMBERS,
Miss. Sec. of Miss. Conf.

Earthly Footsteps of the Man of Galilee."

A new work of Bishop Vincent, and Dr. J. W. Lee (of St. Louis). A great publishing company is just bringing to light the fruit of much toil and outlay of money. They sent an artist photographer, under the guidance of Dr. Lee, to the Holy Land, there to secure the most exact and perfect pictures of the salient scenes of the earthly life of Christ and the Apostles. We have examined a portion of the work and unhesitatingly pronounce it by far the best thing of its kind ever seen by us. The method of photographic reproduction employed is faultless.

The forthcoming book will contain some four or five hundred of these splendid pictures, 8x10 inches in size. The work will be issued in twenty-four parts, pages 11⅛x13¼ inches, with chronological charts and colored maps. Each part will contain sixteen pictures, besides the *enchanting* pen pictures of these renowned writers. The series will run through twenty-four weeks, one a week, at a regular price of 25 cents each. But the ADVOCATE has made a special arrangement by which it *will furnish all its subscribers, new and old, for 10 cents a number.* Less than half, but very little more than a third of what you will have to pay if your name is not on our subscription roll. The entire series in this way will cost only $2 40; otherwise it will cost $6. This rule of the publishers of this book is the strictest that *only to our subscribers* can we make this special offer. For $2 40 you may get what another must pay $6 for *if you are a subscriber to* the ADVOCATE. Send $2.40, and each of the series will be mailed you as fast as issued. Or ten cents (stamps taken) for one issue—any way you prefer.

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WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5 7-16	● —
Ordinary	5 13-16	— —
Good ordinary	6 7-16	— —
Low middling	6⅝	— —
Middling	6⅞	— —
Good middling	6⅝	— —
Middling fair	7 7-16	— —
Fair	7 7-16	— —
Galveston middling	6⅞	— —
Mobile middling	6	— —
Memphis middling	6⅞	— —
SUGAR.		
OPEN KETTLE:		
Prime	1⅜	— —
Fully fair	2 5-16	— —
Good fair	2 3-16	2⅛
Common	2	2⅛
CENTRIFUGAL:		
Seconds	1⅜	2⅜
Prime yellow	2⅜	2 13-16
Gray white	— —	2 1-16
Choice white	2 5-16	2⅜
Standard granulated	2 6-16	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	10	11
Good common	8	9
SYRUP	6	14
RICE.		
No. 2	1⅜	2¼
Good	4⅛	4⅜
Fair	5⅜	4⅝
Prime	4⅛	4⅜
Rough, ₩ bbl	1 80	2 60
Polish, ₩ ton	13 00	15 00
FLOUR.		
Extra Fancy	2 75	2 80
Fancy	— —	2 16
Choice	— —	— —
Minnesota Patents	3 75	4 00
Winter wheat patents	3 60	3 20
Minnesota bakers	3 16	— —
CORN PRODUCTS.		
Corn meal	2 60	— —
Cream meal	2 16	— —
Grits	2 70	2 75
Hominy	2 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	51	— —
Yellow	54	— —
Mixed No 2	56	— —
OATS:		
Western	37	37½
Texas rust-proof	43	45
BRAN:		
₩ cwt	66	67½
HAY:		
Prime	14 00	16 00
Choice	16 00	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	11 00	— —
Prime Mess	11 00	— —
Rumps	16 75	— —
BACON:		
Fancy Breakfast	8½	9½
Shoulders	— —	5
Sides, short rib	5½	5⅝
Sides, long clear	5½	5½
HAMS:		
Sugar-cured	6	9½
DRY SALT MEAT:		
Shoulders	4½	4⅝
Sides, short rib	5⅛	5
Sides, long clear	5⅛	5
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	16	— —
Common	11½	— —
TEAS:		
Choice	— —	— —
Ho-No	— —	— —
BUTTER:		
Western Creamery	25	26
Western Dairy	16	— —
Common	12	15
LARD:		
Refined	— —	7
OILS:		
Coal, bbls	5½	— —
Coal, cases	18	— —
Cotton seed, crude	25	24
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ [illegible]	— —	— —
Chicago, ₩ 100	5 00	7 00
Louisiana, ₩ [illegible]	8 00	9 10
POTATOES:		
New Louisiana	— —	— —
Western	2 80	3 65
ONIONS:		
New Louisiana	— —	— —
Western	2 75	3 00
BAGGING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	5¼	— —
Jute, 1¾ lb, ₩ yard	4⅜	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	6¼	6½
TIES:		
₩ bundle	75	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 25	— —
Young Chickens	2 25	3 00
Chickens, Southern	3 10	3 50
Young	2 00	3 00
Turkeys, Southern	8 00	11 00
EGGS:		
Western	23	24
Southern	24	25
WOOL:		
Lake ₩ lb	12½	15
Louisiana	11	11½
Burry	6	8
COUNTRY HIDES:		
Green Salted, ₩ lb	5	5½
Dry salted	4½	5
FERTILIZERS:		
Cotton seed, ₩ ton	8 00	— —
Meal	16 00	— —
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

Dr. P. S. Henson, of Chicago, has this to say: The devil does not walk abroad as he used to, with horns and hoofs, and a forked tail, and a breath that smells of brimstone, but he comes in the guise of a gentleman, with eyeglasses on his nose, encyclopedias under his arms, and the learned lingo of philosophy on his lips. He does not squarely and impudently affirm that there is no God, but shakes his sapient head and shrugs his shoulders, and says he doesn't know, and he rather suspects that nobody knows. He does not deny that the Bible is of divine origin, but he suggests that, while there is, doubtless, much truth in it, yet allowance must be made for the "errancy" of the human element in it, and for the fact that it was written under very different sociological and scientific conditions, when the faculties of men were clouded by ignorance and fettered by superstition. Unacquainted with the laws of nature, the Bible writers were ready to see the flashing forth of a supernatural power, where we, with our superior knowledge, recognize only the orderly operation of natural causes. These learned philosophers, from the height of their loftiness, look down with pity or contempt upon the simple-hearted Christian folk who still believe in the supernatural.

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Married women may hold and withdraw this stock without legal restraint.
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I invite correspondence.

WM. B. HINES.
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Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

IN THE SUNSHINE.

BY JOHN IMRI.

Ah! we never miss the sunshine
Till the storm clouds roll apace,
And we never miss the dear love
Till we see the cold dead face;
And our hearts are seldom melted
Till the voice is hushed and still,
Of the loved one we have walked with
Up the pathway of life's hill!

Let us linger in life's sunshine
Till the last glad ray departs,
Let the twilights and the dawnings
Link the closer trusting hearts;
Then each morrow will be brighter
For the sunshine that hath been,
And life's burden be the lighter
For the sympathies between.

Oh! to speak some words of kindness
In the ear of human woe
Is like eyes to stony blindness
Of the groping ones below;
So the touch of tender fingers
On the throbbing brow of pain
Is the sweet of life that lingers
Ere we turn to earth again!

—Exchange.

Selections.

The Holy City and Sacred River of the Hindoos.

BY BISHOP CHAS. B. GALLOWAY, D. D.

"Benares on the Ganges" unite, in Hindoo thought, the holiest place and most sacred stream in the world. To the one he makes pilgrimages as do the Mohammedans to Mecca, and on the left bank of the other he hopes, at least, to die. Should he unfortunately pass away on the *right* bank, he may, in the transmigration of souls, reappear as a donkey or a cow; but if on the left, he will enter the Hindoo heaven. Not to make a pilgrimage to Benares, and look upon the healing waters of "Mother Ganges," would, therefore, be unpardonable in any student of ancient religions who ever puts foot on India's coral strand."

It was our original purpose, after leaving Calcutta, to turn northward in Darjeeling, "up in the clouds," in order to get a view of Mt. Everest, the highest peak in the world. But unavoidable detention at Madras necessitated a change of plans, so we reluctantly gave up the "Halls of Snow" for world-famed cities and palaces—the wonderful works of nature for the civilizations and religions of a peculiar people. We have snow-crowned mountains at home, but not these gigantic and historic remains of social and religious forces that have dominated the thought and determined the destiny of so many weary centuries and so many mighty millions of immortal souls. So, regretting the loss of the one, we made ready choice of the other.

The time from the "City of Palaces" to the "Holy City of the Hindoos" by the fast mail is about fifteen hours. We, leaving Calcutta at ten o'clock at night, we were due in Benares the early afternoon of next day. This being the cool season and the time of tourists, the trains were long and crowded. Railway travel in India is cheap and fairly comfortable. They have first, second, intermediate, and third-class compartments, with graduated rates for tickets. The third-class, patronized almost entirely by natives, is only two pice per mile—about nine-and-six miles for a rupee, or forty-eight cents. And this in silver, which is now about one-half the value of gold. The adoption of these classes, which obtains everywhere in Europe and the East, with graduated comforts and tariffs, it seems to me would be wise in our American railway companies. It would certainly increase travel and avoid friction at some points.

I was surprised, however, to find that these roads had a "separate car" rule, which is rigidly enforced. There are compartments "for ladies only," and others "for Europeans only." At the stations there are not only first- and second-class waiting-rooms, but "Waiting-Rooms for Natives." I thought of similar arrangements on the railroads of some of the Southern States for "white" and "colored" passengers, adopted in response to legislative enactment, and these recalled the indignant deliverance of an English gentleman traveling in America. He was surely, and perhaps properly, vexed over such racial distinctions between co-equal citizens on the public highways. But that very gentleman may be a stockholder in this English company which has adopted a system even more offensive. I have never believed in the principle or policy of such legislation; but the inconsistency of the aforesaid John Bull, who berates his American brothers for the sin of which he is so flagrantly guilty—innocent of any acquaintance with that old doctrine of the "moles" and "beams"—can not be appreciated or commended.

In the morning we found ourselves in the great valley of the Ganges, which has the largest population to the square mile of any part of India. By the inundations of that sacred river, bringing down fresh soil from the southern slopes of the Himalayas and fertilizing vast plains, the lands are enabled to produce from two to three crops a year, without other enrichment. Quite picturesque was the scene as the farmers went forth to the fields from their villages, some with a white cloth wrapped around the body and over the head, and others clad in little else than early morning sunshine. Still others had old-fashioned plows, with one handle, drawn by one and two yoke of bullocks or cows. The fields, freshly plowed, or green with growing grain, checked off in beds like a garden, and bordered with palms and aloes, must be made to produce every possible pound in order to feed the hungry mouths of overcrowded millions. And even then, if the calculation be correct, that the 250 000 000 of India consume much less than the 65 000 000 in America, there is want and suffering in many a home—so out of the pangs of hunger, I suppose, was born their saying, "Hit me on the path (back), and not on the pet (stomach)."

I can never forget the sensation experienced on first seeing the waters of the Ganges shimmering in the distance under a cloudless sun. Of that river, associated so thrillingly, and often tragically, with the history of revolution and religion, I had heard from early childhood. In imagination I had often stood on its sacred banks, watched the devotions of its devotees, and listened to the voice of its waters sweeping from the mountains to the sea as they told of the rise and fall of cities and empires. Now the wide, muddy river itself I saw, and those historic scenes came vividly to mind. For fifteen hundred miles from its source in the mountains to its loss in the Bay of Bengal its entire shore line is held most sacred, and every drop of its water is supposed to have spiritual and purifying virtue. To bathe in it cleanses from sin, to worship it brings merit to the soul, and to die in sight of it is a guarantee of heaven; and, in the early days, for a mother to cast her child into it, was the surest way to appease the wrath of an angry god.

There is an old saying among the Hindoos, 'Over the sacred river Ganges there can never be a bridge." And yet I crossed it on an iron bridge, drawn by an iron horse, and at the rate of twenty miles an hour. Modern enterprise and steam have little respect for sentiment or superstition, however revered or ancient. Traditions, hoary with years, have to "clear the track" for the fierce spirit of modern progress. As we sped over the splendid arches that span that ancient river, the domes and spires of hundreds of temples in Benares rose up to greet us.

Benares is a city of 250 000 people, but has never had much commercial importance. Its chief trade, I doubt not, is dependent upon its religious pre-eminence and sanctity. The pilgrims who come hither by thousands enliven business in the market-places, and especially the sale of sacred images. Benares literally traffics in religion, and makes merchandise of piety. Indeed, I have seen little else about the temples and shrines of all India. The old priests and their wardens are mostly concerned for the temple revenues, and entreat most piteously for more, however liberally you may tip them. The city is said to contain five thousand temples, but most of them are very small. In that number is included all the shrines built in connection with the homes of the wealthy.

Of the scenes on the river in the early morning, when the Hindoos by hundreds and thousands go down for a religious bath, every tourist has written, but everyone must see for himself to fully appreciate. As the time of our visit was not the occasion of any great festival, we had the opportunity of noting how religious Benares could be every day—when, so to speak, she "didn't have on her Sunday clothes." We were there early, but not in advance of the poor, superstitious believers in "Mother Ganges." Taking a boat and rowing up the river to the Mosque of Aurungzebe, in some respects the most notable building in that city of shrines, we slowly floated down stream and made observations upon the rarest sight in all the East. Stone steps, called ghats, are built down to the water's edge from every house and the foot of every street. Everything is planned for easy, and yet reverent, access to the holy water. Magnificent residences of red sandstone, erected on the banks of the river by Rajahs and wealthy Hindoos from all over India, have granite stairways down to the stream. At scores of places we noted shrines, large and small, and on the stone platforms here and there were sacred white cows, sleek and well kept. A devout Hindoo would give his last grain of rice to a sacred animal, whether cow or monkey, and himself go hungry. The tempted cow must be kept fat if his own stomach has to suffer hunger. Does not such a fact shame the pampered ease of Christians who know that theirs is the only true religion?

Down these steps the people came—men, women, and children; old and young, grave and gay. They come in every strange Eastern dress and with all sorts of marks upon their foreheads. Some sat under broad palm umbrellas while repeating their prayers, while others stood uncovered, and, with uplifted hands, looked into the face of the sun as they paid to him their devout adoration. I noticed others who stood at the river's brink, and while holding some of the holy water in their hands, repeated long prayers with closed eyes. Then they bowed repeatedly and reverently to "Mother Ganges," and made to her an offering of beautiful flowers. And yet others sat on a slightly raised platform close to the river, with the head entirely covered, in order to shut out the world while engaged in their morning devotions. After these prayers to the sun and the sacred river they wade into the water, dip themselves several times, and pour it upon their heads, thus receiving assurance of perfect spiritual purification. Then they skillfully slip on dry clothing, fill a jar or pitcher with the precious water, and go home for their morning meal.

We saw a group of women sitting near the water's edge, with covered heads, and wildly weeping. They were mourning for some one recently dead. After crying for a season, they bathe in the river and go home comforted. Near where they sat were the burning ghats where the Hindoos have burned their dead for centuries. The smoke was ascending from two funeral fires, while another altar of wood was being prepared for a waiting body. Our observations at Calcutta entirely satisfied desire to witness again this horrible holocaust, so we floated past sickened with the smell of charred human flesh.

Near that spot, and at other points also, we noticed stone slabs, which mark the places where suttee was practiced, where widows were burned in the same fire with their dead husbands. Akbar the Great forbade this dreadful practice, but failed to prevent it. The English government, however, effectually stamped it out over a half century ago. Since then only a few cases have occurred, the most notable being the sacrifice of themselves of the several wives of a prince, the chief one holding his head while the flames were kindled beneath them.

We anchored our boat and entered one of the temples noted for its elaborate carving. Well, the carving on the frieze around the entire building is elaborate, but too vile for the bottomless pit, much less a place of religious worship. And yet that is the legitimate product of Hindooism. Its chief symbol and object of worship everywhere, the lingam, is a teacher of immorality, and every temple is a foster-mother of the grossest sensualism.

One sight was most pathetic—the number of diseased and evidently dying persons lying on the ground or stone steps near the river. Feeling that their time of departure has come, they had been brought to the sacred Ganges in order to die in sight of her holy waters. The poor things stretched there in the burning sun were awaiting the inevitable, but with their gaze fixed on the glistening river. For that same purpose some of those magnificent palaces were built at a cost of multiplied thousands of rupees. They are unoccupied all during the year, except on certain feast days, or when some one of the family is thought to be near death. Then they come from their distant homes to die in the palace by the sacred river.

Attention was called to a naked, blowsy-headed fellow, spoken of as a devotee, sitting upon a large rock overlooking the Ganges. For three years he has sat there, with no protection from sun or storm, never speaking a word, and eating only once or twice a day the food which is brought to him. Even that he accepts without a word, giving himself to quiet meditation. In the early morning he comes down to the river for a spiritual bath, and then climbs back to his perch. Already he is being reverenced, and if the sun doesn't bake him, he will soon be worshiped, and flower out into another genuine Buddha. His hair looks like the long wool on a sheep's back that needed shearing. But from the very respectful tone of our guide, who has ceased to believe in these false religions, I could see that the miserable impostor was making an impression.

Our guide, who was rather an intelligent man, and educated in the school of the London Mission, freely admitted that all these grotesque rites of the Hindoos were utterly vain and foolish. "Well," said I, "why don't you renounce them and publicly profess the Christian faith, which you say is the only true religion?' "I can't afford it," he replied; "I would have to give up my family and all my friends, and that I can't do." No doubt he represents a large class in India. They are disciples, but secretly. Caste is imperious. To overstep or defy it is worth almost a man's life. But it may after awhile contribute to the speedier conquest of India for Christ, for when a respectable number of one caste is secured, it will be comparatively easy to win them all.

There is a handsome cathedral of the Church of England in Benares, and in the yard adjoining are some historic graves. The minister is also a military and civil chaplain. All over India these civil chaplains are stationed, themselves and churches, even to the sexton and punka pullers, paid by the government out of revenues derived from the people. Part of the income tax received from missionaries goes to the support of these chaplains, who get from one to four hundred rupees a month, and perform the severe labor of reading the service two or three times a week, and occasionally preaching a twelve- or fifteen-minutes' sermon. Military chaplains of course there should be, but chaplains to rich civilians, sustained by State taxation, seems not altogether right. But the missionaries on poor pay pursue their divinely appointed work, and God is greatly blessing their labors. In Benares, however, the center of Hindoo fanaticism and the earliest home of Buddhism, progress is necessarily slow.

Agra, Dec. 5, 1894.

—Nashville Advocate.

Communications.

From "Gilderoy."

MR. EDITOR: I want to thank you for sending me "Touching Incidents and Remarkable Answers to Prayer," by S. B. Shaw. This is a splendid book, one calculated to do much good. The chapters are short, the incidents touching, and the answers to prayer remarkable. Perhaps a few of the incidents and answers to prayer are overdrawn. I find this book a great stimulus to faith and to more fervent, effectual prayer. I read it with misty eyes and a throbbing heart. My wife and my children are deeply interested in it. A good book that catches the eye and mind of children is worthy of the highest commendation. This book ought to be in every home in the land.

I lived in a home once where every matter, great and small, religious and secular, was taken to God in prayer. In many instances the answers to prayer were so immediate, so manifest, so divinely wrought, that I could no more doubt that God hears and answers the prayers of his children than I could doubt my own existence. That mother went to God with all her troubles and wants with the simplicity and faith of a little child towards a good parent. God honored the confidence reposed in him. He sent help in answer to prayer in the nick of time, and at the most critical junctures, and often from the most unreasonable and unexpected sources. That mother told God her trouble, and left him to answer in his own time and way. Oftentimes he put it into the hearts of wicked and ungodly men to help the widow out of the trouble she was in. Once a rich, but godless, sinner sent his hands and teams over and plowed out her crop. Her children were all sick, and could not work. The men who sent help did not know this till the work was about done. He laughed at the idea of God having sent him in answer to prayer; but he did. The day and night before that widow spent in prayer, telling God her trouble, the sickness of her children, the pressing need for work, and imploring help. Just then, never before and never afterwards, it came into the mind and heart of that sinner to send over and plow out that crop. He did not know that this good impulse was from God; but it was. He thought it originated in the natural generosity of his own heart. He took credit to himself for it, but the widow, while grateful to him, gave all the glory to God. She was right—that was where it was due.

Another year, at fodder-pulling time, the widow's sons were all down with chills and fever. She was in deep trouble. She had no money to hire the fodder pulled and saved. A day and night were spent in prayer. God heard and put it into the heart of one of the worst men in the neighborhood—one with whom the widow was not acquainted, and to whom she had never spoken—to send his hands over and to pull down, tie up, and stack that fodder. That old man did not believe in God at all, and yet he was the subject and servant of a divine impulse, put into his heart by the Holy Ghost in answer to that widow's prayer. That old man's life was a reproach to decency, and the suggestion that he had answered a prayer to God amused him not a little. He knew nothing of the widow's pressing need at that time, and regarded the sickness of her boys and his kindly act as a coincidence, and not a providence. But just as certain as the sun shines, God moved that man to do that very thing in answer to prayer, and at that time. God is in heaven, ready, willing, waiting and anxious to do more for and better by his children than they can ask or even think. When he hears and answers a prayer, all he charges for it is to come again, come oftener, and to ask more largely, "Whatsoever things ye ask, believing, ye shall have them."

Yours, GILDEROY

In the Living Present.

At the Bois de Bologna, Paris, can be seen daily promenading at eventide an emaciated little man, with snowy-white hair. It is ex-Bishop Bauer. A Hungarian Jew, he was converted to Christianity, became a Catholic priest, and even a Bishop. Eugenie, wife of Louis Napoleon, made him her court chaplain and confessor. He was very popular among the aristocracy. When the Suez Canal was opened he was chosen to conduct the religious ceremony. Then came the war of 1871. The empire collapsed; so did Bauer's religion. The republic was established; Bauer embraced atheism.

A noted university in Tennessee has been basely slandered. The papers published as a rumor that said institution had conferred the degree of LL.D. on James J. Corbett, the prize fighter. Nay, verily not. He lectured at the university on "Physical Development." That is all.

The New York Herald offers a prize of $10 000 for the best serial story of between 50,000 and 75 000 words. Competitors must be Americans, and have the manuscript in the hands of the Herald no later than the first of May. Worth trying, indeed.

The Congregationalist, of Boston, believes that the revival of dogma is impending. General and indiscriminate speculation and criticism have produced painful unrest among the masses. Men yearn for stability, immovability, firmness in matters of belief. 'Tis only "Thus saith the Lord" that will satisfy the human heart.

The teaching of practical and profitable methods of farming at State colleges is increasing. It is well. The low price of staple products necessitates the cultivation of esculents for home use. This will make us independent. Make our boys scientific farmers. Our learned professions, like our cities, are already more than crowded.

There have been 5 000 suicides in the United States during the year 1894.

The Temple of the Mexican M. E. Church, South.

This church has been established for over twenty years. It is a circuit of four congregations, namely: Laredo, Texas; Laredo, Mexico; Faith Hall, and the Mines. The congregation of Laredo, Texas, consists of over one hundred members. It owns a desirable lot, upon which it desires to erect a building not costing more than $2 500 (American). We only have the promise of 500 Mexican dollars, but we have faith in God, our brethren, and the liberality of our friends. We plead for assistance, and entreat our brethren to trust with us. Our Lord has promised to help those who help themselves. This we have been trying to do by putting our church upon a self-supporting basis. However small your tribute may be, it will be gratefully received. Please send your donations to the Mimo Bank, Laredo, Texas, where all money will be deposited until the required amount is in hand.

Yours in the faith,

A. R. CARDENAS, Pastor.

Laredo, Texas.

Dear Sister: Bonniegene and I are well, and working right faithfully. I feel quite happy over the come-out of B., socially. She is doing nicely in her studies. Now, my business. I have been made trustee, as well as steward, of our church; and as the Mission Board has refused these eager people help for three years, I begged Bro. Cardenas to make an appeal through the papers. He has written this letter and I the explanation, which I want to get you to present to the editor of the NEW ORLEANS CHRISTIAN ADVOCATE for publication. Then, Sissie, won't you get the praying people of your church to hold a special prayer meeting, as we shall do, that the hearts of the people may be opened at this call? To worship in a little rented shanty for twenty years is too long. God does not will it, and he will give us a respectable church if we trust aright.

We have had the mumps in the school all of the year, and for the past month have had quite a time with sick teachers. Mrs. Driver, our music teacher, came near dying this week with heart failure. I have stayed with her for three nights. She is better, but not out of danger. One of my sweet girls has had to give up teaching on account of consumption. Pray for our work. Your devoted sister,

HARDYNIA NORVILLE.

Laredo, Texas, Feb. 9, 1895.

The above appeal comes from our native pastor, a true, earnest, sweet-spirited man of God; and we trust that it will awaken a ready response in the hearts of our home workers. Bro. Cardenas has labored for three years in this place. At the close of his first year's work he voluntarily released the Mission Board from paying him a salary, that he might train his congregation to give. You could scarcely form an idea of the poverty of his church members, should we undertake to disclose it to you. The self-denial which they have practiced to fulfill their obligation has indeed been touching. They are struggling nobly to raise funds for a building, but with their meager savings it will be impossible to build a church. Surely twenty years are enough to wait for a house of worship. Will you not help them? A commodious building that will command the respect of the Mexican people is needed in this gateway city between the republics. Eager souls are crying for it. God's cause demands it. Lend a helping hand.

Your co-worker in God's vineyard, a member of Faith Hall congregation,

LAREDO SEMINARY.

THE MOMENTARY.

Pause, crested wave, before thy whiteness breaks
In toping curves that glide
Down the green slope, where all thy snowy flakes
Melt in the gulfing tide.

Flash, sunset glory, o'er my raptured eyes
The splendor of thy rays,
For the transcendent magic of thy skies
Is passing as I gaze.

Fade, peerless rose, in thy perfections fair,
Unconscious of a thorn;
Thy fragrant beauty will not seem so rare
Upon to-morrow's morn.

Cease, happy birds, your matins to repeat
While yet the dewy day
Freshens the hours; they may not float so sweet
When dawn has passed away.

Speak, ruby lips, the low, entrancing word,
Half smothered in a kiss;
'Mid myriads spoken never can be heard
One freighted with such bliss.

An instant only can we hold in thrall
The best that earth has given;
The perfect, the consummate all in all,
Is found alone in heaven!

—Selected.

Communications.

The "Residue Theory," So Called.

FIRST PROPOSITION.

The Savior has said, "Your heavenly Father knoweth what things ye have need of before ye ask him." Yet he requires us to "ask" before we "shall receive." So the unalterable fiat of the Almighty has gone forth to the world, "Ask, and ye shall receive." And we must "ask" for what we need, or we can not "receive" it. Consequently and necessarily, we then "receive" only what we "ask" for. To ask for one thing, and expect to receive something else, or to ask for a part, and expect to receive the whole, would be presuming that the Lord either did not know his own mind, or did not mean what he said, or that he might change his mind or alter his terms to suit the caprices of his creatures. But God is unchangeable—the same yesterday, to-day, and forever.

(Reader, please get this first proposition fixed down in your mind clearly, for we will refer back to it occasionally as we proceed along further.)

SECOND PROPOSITION.

What does the penitent sinner "ask" for, and what does he hope to "receive"? He asks forgiveness for the sins of which he has been convicted, and he hopes to receive pardon and peace. He is not generally, at least, aware of anything else to ask for, or to expect to receive. When fully convicted of sin, his heart is sick with sorrow, and the burden of his prayer is to be healed of that. It is true "earth has no sorrow heaven can not heal," but "the great Physician of souls" sees best to heal only what he is asked to cure. When the leper earnestly besought the Savior to cleanse him, he touched him, "and immediately his leprosy was cleansed." He may, or he may not, have had other maladies; but if he did have others, it by no means follows that he was healed of them also. The presumption is, he was not. (See first proposition.) We doctors are not unfrequently called upon to treat some diseases, and leave others unremedied. For instance: A man may drink intoxicating liquors until *mania a potu* seizes him, and then call in a doctor to relieve him from that alarming condition; but he may positively refuse to submit to the treatment necessary to cure him of the craving acquired for alcoholic stimulants. And the same may be, and too often is, the case with the addicts to opium, tobacco, and sins generally. Amazing folly!

THIRD PROPOSITION.

It is admitted that the Lord don't pardon any sin until all known sins are repented of fully, and then he forgives them all at once. And that is not all. Those who are regenerated know it by the Holy Spirit bearing witness with their spirits, when their sins are forgiven. And if they don't know they are forgiven, they may know by that they are not. And then they feel like and think they are freed forever from all trouble from sin. But, alas! it is the universal experience of all, perhaps, that soon they find what they had not suspected (unless they had been instructed before), that there is something remaining which prompts them to sin; and, too soon and too often, they do sin again. And right along there nearly or quite all new converts meet with trouble, and stumble in the dark. Some are so surprised and discouraged they fall and give up the struggle, thinking they had not been really converted, while others blunder on, struggling up and down, at a loss to know what is the matter, and what to do to remedy it.

FOURTH PROPOSITION.

And right here comes up two all-important questions: What is the matter? and, What is the remedy? The trouble arises from, or originates in, the remaining depravity inherited from the fall of man. That is what the new converts so soon feel prompting them to sin; and the remedy is to have it completely eradicated and removed by the grace of God. If it be possible for them to eradicate it themselves, it would require a long and doubtful struggle. But the Lord can, and will, eradicate and remove it instantaneously in answer to the earnest and faithful prayer of the fully and entirely consecrated heart. This is a second work of grace much needed, if not essential, to deliver us fully and completely from sin and its effects, that we may serve God acceptably. If it be asked why that depravity was not removed when our sins were pardoned and removed from us at first, as far as the east is from the west, let it be answered that the inherited depravity was no sin of ours, and, therefore, we were not convicted for it, and we were not then aware of its existence even, and consequently we did not pray to have it eradicated and removed, and that is the reason why it was not done. And it is dangerously doubtful that we shall even "receive" that "second blessing" (how many others we may receive) unless, and until, we comply fully with the Lord's terms, and "ask" for it especially and in faith. (Go back and read again the first proposition herein established.) But when we find out that inherited depravity is remaining and prompting us to sin, it becomes our sin then if we indulge or harbor it, like any acquired propensity which we indulge or harbor even, instead of having it eradicated; just as an inebriate, who refuses or neglects to have his acquired thirst for alcoholic liquors eradicated, sins by retaining an eradicable propensity that prompts him to drink to madness, and commit murder, or other crimes.

FIFTH PROPOSITION.

The Savior says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Then real and genuine, devout and constant Christians, having this full and unlimited permission—yea, affectionate invitation—to "ask" for anything they may need, and full assurance given that "they shall receive it" from the boundless love and infinite goodness of their kind heavenly Father, they have only to fully consecrate themselves to him, and humbly and confidently present their authorized petition to the throne of grace, to have all of their inherited depravity eradicated and removed, and their hearts made as pure and free from propensity to sin as was Adam's when he first came from the plastic hands of God, who made him in his own image and likeness. But Adam, in the exercise of his free agency, sinned and contaminated his nature, and entailed the corruption of his fall upon his posterity. And so may we fall again if we don't watch and pray without ceasing, and in everything give thanks. But we gained more in Christ than we lost in Adam, and we now occupy a better vantage-ground than our progenitor ever did. (Read fifth chapter of Romans.) The Savior is willing to more than make up for what we lost by Adam. Then let us not fail, by any means, to put on our *carte blanche* the devout, earnest and consecrated prayer of faith, to have all of our inherited, as well as our acquired, depravity and propensity to sin eradicated and removed, and our hearts filled with love for God and man, to the exclusion of all unholy propensities. Two objects can not occupy the same space at the same time; neither can two opposite principles dwell in the same heart at the same time. Is it asked if we have any authority to "ask" for such a second work of grace, and hope to "receive" it? Let the request be made that the first part of this fifth proposition be read again; and when this whole article on the "Residue Theory," so called, has been read, will the reader please enter into the closet and shut to the door, and humbly and devoutly kneel down and read the whole of the fifteenth chapter of John, and pray for the guidance of the Holy Spirit into all truth and holiness, and never cease seeking until this "second blessing" be found, with unnumberless thousands of others? But it can be had only by a full and unconditional surrender and entire consecration first, and then by earnest and faithful prayer for it specially, as for any other blessing. (Refer back to first proposition herein established.)

SIXTH PROPOSITION.

There are thousands of well-authenticated instances of unfortunate addicts to alcohol, opium, tobacco, and other sinful things, who have been instantaneously delivered and freed from those goading propensities in answer to earnest and faithful prayer, and full, entire consecration; all craving and relish for those poisons completely removed, and disgust and distaste for them implanted in their stead. Then, if the good Lord has and does deliver and free from one sinful propensity and another that have been acquired by our own willfulness, why doubt his willingness to deliver and free us from all, and especially to rescue and relieve us from the troublesome depravity inherited from the fall of Adam without any will or fault on our part? It seems that the proposition needs but to be stated to be readily accepted as correct and true, since the Savior has said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Is there anything contrary to the tenor of the Scriptures, or the logic of reason, in the doctrine of a second work of grace to place us on a footing equal to what Adam had before he fell? It seems to be in perfect harmony with both. (Please turn back and read the fourth and fifth propositions herein established.) Multiplying thousands believe they have experienced, in answer to prayer and consecration, that crowning work of grace which is not received in regeneration for the reasons already stated in the fourth proposition herein. If the testimony of thousands of honest people can be credited when they declare positively that irresistible acquired cravings and propensities have been eradicated and removed in answer to prayer and consecration, why not believe that the good Lord will rescue and free us from inherited depravity—the very thing that causes us so much trouble and sin? Why doubt that he will do that one thing to relieve us here and help us on to heaven, since he has done so much for us—even died to save us?

D. W. FOSTER.

Plaisance, La.

Correspondence.

"The Lord Is My Light."

SPECIAL BIBLE WORK IN JAPAN.

MR. EDITOR: The readers of the ADVOCATE, especially those who contributed to this work, may be pleased to have an account of that part of it not yet given in your paper. If you think they will be, please publish the following:

The Island of Kinshiu is the most southerly of the four main islands. Here the latter part of the Winter of '93 and '94 was spent in the distribution of Scriptures at Saga, where the Lutheran Church only has a mission station; at Moji, where the Southern Baptists were at work; at Kokura, where I was kindly entertained by a native pastor of the M. E. Church; at Fukuoka, where the M. E. Church has a female school, and the Southern Baptists have a station; Kumomoto, now left entirely to native Christians; at Misumi, a little sea-coast town without a Christian so far as I learned; at Nagasaki, the southern port; Kagoshima and Hososhima; and on the volcanic mountain island of Sakurajima, where family worship (idolatrous) was held by the hotel folks; from Kinshin to Kumion Shikok, where the Presbyterians have a good station.

Again leaving Kobe with quite a number of books, I went by train (railroad) to Himeji, on the main land, and thence across by jinrikisha and on foot to Tatori, on the opposite coast. Thence into Tajima province and, returning, went through many towns or villages to Yonago, Matsue, and Lakai. I wish that space would allow a full history of the days spent on this side. Having given books in Tajima, Inaba, and Hohi provinces and a few in Izumo, Iwami, and Nagato, returned to Kobe. Thence again taking ship, at 12 o'clock at night, found it much crowded, but reached Tokushima, on Shikoku, in the early morning and found a welcome in a mission home. Gave books during the day, slept a short while, and took ship for Kobe. The next day took ship for Wakayama, where the Cumberland Presbyterians have a good church. After spending a day or two went to Yokkaichi, and thence by jinrikisha to Yeno, in an interior province. Next to Yokohama and Tokyo. Took ship for Hakodate, the port of Hokkaido ("the island of the North Sea"), and had a most disagreeable passage. From here to Muroran by ship, and thence by rail to Sapore, the capital of the island. This is a new country, and much of it unsettled. It is the home of the Aino, a tribe something like the Indians of America. Mr. Bachelor, of the Church of England, is missionary to them, and has his residence and "Aino rest" in Sapporo. There are "many Christians" in this city, and the people of this island generally are favorable to Christianity and Western ideas. From Sapporo by rail to Otaru, and thence by ship to Soya, the most northern village, where two or three days were spent and quite a number of copies given. Returning by the same route to Hakodate, went from there to Nenuro, the southwestern town of this island, where is a self-supporting mission under the direction of the Northern Baptist Board. The missionaries were kind and helpful to me in distributing books in town and in the country around. The officers of the prison were courteous, showing me through the prison.

On board ship from here to Niigata I met a soldier from the little colony in Chishima, on his way to the war. He gladly received a Testament. Niigata, the port on the west coast of the main land, has almost no evidences of communication with foreign countries. From here visited Sado Island. Then Navesta, Fushiki, Nanao, Tsuruga and Meyaisu. These are all coast towns. From this last, went across the main-land by hack, on foot and by jinrikisha, to Mokomachi station, on the railway.

More than twenty-five thousand copies of God's precious gift has been distributed among the needy. No higher privilege will be granted to me until the "beautiful gate" opens to admit me into "the eternal city." It is of the Lord—blessed be his name! Did space allow, many incidents might be given to show how the Lord prospered the work. My soul doth magnify the Lord at the remembrance of his great and constant love shown me through all the days and weeks of that happy year. May many thousand souls in Japan be led to Christ by reading the Holy Word! May rich blessing attend the missionaries and others who so kindly helped!

BENJAMIN S. RAYNER.

Work in Brazil.

Mr. E. P. Mackie—

DEAR BROTHER: Yours of Nov. 16, containing draft, received, and also the beautiful lithographs. Many thanks to you for all. The draft for $40 I sent immediately to Bro. Wolling, who has charge of our printing press and work connected with it. He wrote back many thanks, saying money for such a purpose was never received more gratefully, as it was a pressing time with him.

On account of scarcity of means one of our most flourishing schools had to be closed. This was a great joy to the enemy, and now greater effort must be exerted to maintain the other schools. The Jesuits are working very hard to destroy our work, especially the schools, all through Brazil. The school above, to which I referred, was one which belonged to the Parent Board. The enemy is certainly resisting all efforts to establish and enlarge the Lord's kingdom in this country. Pray for Brazil; ask your church to pray for Brazil and His workers here.

Mr. Hamilton is moving on nicely with his heavy charge at this place. We only find our hands too feeble for what we have to do; but God is with us. Our little home is a pleasure to us, and sometimes we pause and talk of the home beyond. To-day I will remember you and Mrs. Mackie especially in prayer. This is the last day in the old year, and somehow my thoughts are homeward. May God's brightest blessings crown your beautiful work for him! A Happy New Year to you.

Yours in Christian love,

SALLIE P. HAMILTON.

Piracicaba, Estado de S. Paulo, Brazil, S. A., Dec. 31, 1894.

Selections.

Find Time for It.

You read your Bible every day? You have no time? Certainly that is a foolish excuse. How many things you do every day that are of trifling worth? How much time do you spend in light and trifling conversation? Take some of these minutes unprofitably employed and give them to that great book which Ewald says "contains all the wisdom of the world." We need more Christians with whom the Word of God has become the marrow of the bones and the iron of the blood. It is the Magna Charta of our Christian life. It should be the thing with which we begin the day. A good rule would be to read nothing until we have first read a portion of the sacred Word. The man of the world can find time to read the newspaper, no matter how many his engagements. He keeps it in his pocket and reads it on the cars as he goes to his work, or as he waits for his dinner. Keep the Bible about you, and use the occasional spare moment to scan its pages. The strong Christian must be nourished on the Word.—Bible Reader.

A great many people are in the habit of consoling themselves for their lack of interest in missions by saying that the heathen will be saved anyway, if they will follow the light they have. A mother may console herself in the same way about the boy who has been allowed from early childhood to spend his nights on the streets. He may be saved, but all the chances are the other way. The absence of Christ is darkness. Midnight is on mind and spirit. There is something about the night that unhinges the soul. The judgment seems to sleep. Sin fairly dazzles. The downward path is a broad boulevard, fringed with electric lights: the path upward is not in sight. To do wrong is as easy as rolling down a hill; to do right is almost like trying to pull one's self up by the hair of the head. Just so it is where the people sit in spiritual darkness. Walking in the very shadow of death men do not see things as they are. When Christ comes to a nation, it is like the rising of the sun on the earth. The chill in the atmosphere, the miasma, the poisonous vapors are driven away with the shadows. Things begin to appear as they are. The creatures of darkness retreat to their dens. Men awake and bestir themselves. Everywhere there is a general cleaning up and setting of things to rights and a starting of wheels. Christ is the light of the world.—Bible Reader.

The sins by which God's Spirit is ordinarily grieved are the sins of small things—laxities in keeping the temper, slight neglect of duty, lightness, sharpness of dealing. If it is your habit to walk with God in the humblest occupations of your day, it is very nearly certain that you will be filled with the Spirit always.—Horace Bushnell.

An obscure life is not necessarily an unnoticed life. Many a man is well known in heaven who has no reputation outside of his own neighborhood to speak of.—Michigan Advocate.

The longest philosophy we have tried to master recently is that of the well-meaning preacher who hopes to build up the church by pulling it down.

To have made a clear discovery of the faults and defects of your character is to have taken the first step toward their correction.

No man ever knows just what is the strength of his Christian principles till he has actually been subjected to some adequate trial.

The man who is doing his best to live up to the Bible rarely finds time to worry over the questions of its inspiration.

We never break down under the burdens of life until we try to bear more than one day's burdens at a time.

It takes a long time for some clever people to learn that what rust is to iron idleness is to character.

Not the troubles we have, but the troubles we are going to have, make us most miserable.

If you have failed in everything you have undertaken, you may yet make a good critic.

A bee stings in self-defense: only man stings for fun.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb, Como, Miss.
Miss. Conf.... Mrs. E. D. Jones.... Carlisle, Miss.
La. Conf..... Mrs. M. H. Morrison... Shreveport.

From the "Minutes of the Louisiana Annual Conference for 1894" we cull the following items of information of interest to our Louisiana Auxiliaries:

The total amount raised by all the societies, as reported to the Conference treasurer, Mrs. S. B. McCutchen, was $711.75, a gain of $31.20 over the amount reported the year previous. The numbers of Auxiliaries reporting to the treasurer was 23, a gain of 2 over the previous year.

The banner district of the Conference is the New Orleans, as to amount of money raised; the Shreveport, as to number of Auxiliaries; the Opelousas, as to ratio of improvement in both money and members. If our sisters of that district continue to improve so rapidly during the present year, both New Orleans and Shreveport will lose their laurels.

The banner society of the Conference is the plucky, faithful, untiring Auxiliary at Louisiana Avenue Church, New Orleans, which has held the first place for three years past.

There are eleven Juvenile Societies auxiliary to our Board—a gain of one during the year. The importance of organization among the children of the church can not be overestimated; their training in this work means much for the future of both the General Board and the Woman's Board of Missions. We hope our district secretaries will emphasize this part of the work.

Our new district, the Baton Rouge, reported 3 Auxiliaries to the Conference. We give hearty welcome to them, and hope to meet their representatives at our annual meeting at Crowley, next October.

We confidently look for an increase of interest on the part of our pastors as a result of the action of the last General Conference, requiring the District Conferences to inquire "as to the condition and work of the Woman's Foreign Missionary Society, and the Parsonage and Home Mission Society, within the several charges." (See New Discipline, page 42.) Our Auxiliaries should see that the preachers are furnished with all the facts in time for District Conference. We also call attention to the provision that Auxiliaries "may send reports to the Quarterly Conferences of the charges with which they are associated." (Discipline, page 147.)

These provisions are helpful in many ways. They emphasize the importance of our work by giving it place in these important councils of the church, and they furnish opportunity for spreading information and securing valuable help. The reports sent to the Quarterly Conferences should be statistical and brief.

The fact that five young women have recently offered themselves to our Board for work in China, Brazil and Mexico should not only fill us with gratitude that the "Lord of the harvest" is calling more laborers into the field, but should stir us to active effort to raise funds to equip and send them forth.

Our sister society, the Parsonage and Home Mission, will observe their week of prayer March 6-13. The two societies are one in purpose to help the weak; let them heartily co-operate, and pray for each other.

P. AND H. M. S.

The training class for Christian Workers, under the auspices of the P. and H. M. Society, was organized three months ago. It meets at the Carondelet Street Church every Friday at 1 P. M. Sunday-school teachers, members of the Epworth League, and all who are interested in mission work are invited to avail themselves of this opportunity for acquiring instruction.

The first half hour is devoted to instruction on special methods of Christian work, conducted by one of the city pastors. The following are among the subjects that have been used: "Necessity for the aid of the Holy Spirit in our efforts to help others." "Practical suggestions for rescuing the fallen." "Personal consecration indispensable." "How to lead the sick and dying to Christ." "The need of Bible readers in our own land," etc.

The ministers who have contributed to the organization and instruction of the class up to date are Revs. W. H. LaPrade, F. S. Parker, T. K. Fannin, Leroy, J. T. Sawyer, F. N. Parker and J. M. Henry.

Dr. Morton, secretary of church extension, kindly consented to address the training class on Friday during the session of the Louisiana Conference. His subject was, "The power of sacred song in a sick room." Many eyes were moistened, and all hearts touched as he related instances from personal knowledge where the singing of some grand old hymns, "How firm a foundation," "Jesus, lover of my soul," "I would not live always," etc., had cheered and comforted many a dying saint.

We are specially grateful to the physicians who have filled the second half hour. They are Dr. H. Beach, Dr. Luther Sexton, Dr. E. L. McGehee, Dr. F. G. Parham, and Dr. Magruder. The medical lectures have been on very practical subjects, such as "Immediate remedies," "Antidotes to poisons," "Diet for the sick," "Consumption," "Physical culture, a necessity in training children and youth," "The water we drink: its impurities and the remedies;" "Contagious diseases," "The adulteration of food," etc.

The New Orleans District P. and H. M. Society held a very important meeting last week at the Louisiana Avenue Church. All the societies of the district were represented. A letter from Mr. E. P. Mackie, former treasurer of Tchonpitoulas Mission, was read, in which he stated that the Board who elected him had ceased to exist; that the lease on building would expire Feb. 15; then his responsibility would end. He recommended that the Woman's P. and H. M. Society assume the financial responsibility, which would amount to $300 per annum. Mr. Mackie enclosed a list of monthly subscribers, amounting to $14 per month, and assured the ladies that he would do all he could to sustain the mission if they assumed control.

A letter was also read from Mr. Hadley Harrison, superintendent of the Tchoupitoulas Mission. He expressed deepest interest in the work; had been actively connected with it three years; he says four night services are held there weekly. Sinners have been converted, and united with different churches. Many children have been influenced to attend Sunday-school; an average of ninety are in attendance every Sabbath. Much of this prosperity, he thinks, is due to the faithful work of Miss Burbank, who has labored in the neighborhood of this mission for eight months. Mr. Harrison says the work must not be abandoned. The president, Mrs. Lyons, then called on Dr. Sawyer, presiding elder of the district, to address the ladies and advise them what to do in reference to this new work. With his accustomed zeal and faith he urged them to enter this open door; he thought they would have no difficulty in raising the amount necessary to defray monthly expenses; he believed the women of the P. and H. M. Society could carry on this work successfully since they were already engaged in the Sunday-school and industrial school at this point. The vote was then taken. It was unanimously resolved to adopt the Tchoupitoulas Mission. Miss Mary Werlein, Miss Lizzie Wasson and Mrs. S. A. Montgomery are the committee appointed to secure building and make all necessary arrangements for entering the year. Mr. Hadley Harrison was then elected superintendent, and Miss Mary Werlein, district treasurer. It is confidently hoped that all friends of the mission will rally to its support.

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FROM THE WORK.

Rev. H. M. Banks: "I wish to say a few words through the ADVOCATE. We arrived on Centerville work on Dec. 24, and, meeting with considerable difficulty in finding a house to live in, we concluded to try our hand in building a parsonage. It seems that it will be a difficult task; but we have undertaken in the name of Jesus, and we expect success. The people are poor and hard run, and need help in this enterprise, and we take this method of asking all who read this to make a free-will offering, and send us what he may propose in his heart. Send to me direct at Edon, La., and every offering will be acknowledged, with name of sender, through the ADVOCATE. Come, brethren, we need help; and I am sure if you could see the house that the preacher is living in, I am sure you would help us all you possibly could. Money is very scarce in these parts, but the people show their willing minds by giving the preacher such as they have."

Rev. J. W. Raper, Nettleton circuit, North Mississippi Conference, Feb. 12, 1895: "This is our second year on this charge. We are glad to say that we have been kindly received for the second year. We were glad to come back to this good people. We are glad to say that this charge has undergone a most encouraging change. We now have some good Sunday-schools, where, as last year at this time, we had no Sunday-schools at all. Our congregations have been much better this Winter than they were last. In fact, there is a general tendency upward through-out the charge. This charge paid, as the Minutes show, last year its preacher in charge and presiding elder in full. Something that it has not done before in many years. We hope that this people will continue to grow in church enterprise. We hereby ask the board of official members to be punctual at all the Church and Quarterly Conferences. We are working and praying for much good to be done this year in this charge, and that Aberdeen district may make the best report this year that it has ever made. We ask the prayers of our brethren that Aberdeen may be delivered from the curse of the whisky business. Brethren, pray for us."

Rev. A. D. Miller, Oak Ridge, Miss.: "I am starting out on my third year on the Warren circuit, Vicksburg district, Mississippi Conference, and have been kindly received and we have received substantial tokens of love and esteem. We have a kind and liberal people and some very fine workers, as good as you will find anywhere. May God graciously bless them all, and give them a very happy, prosperous year, spiritually and temporally! I want to do the very best year's work of my life. Pray for me and mine. Of course, we have some wayward, sinful members, as all other works and churches have, but we are hoping and praying for them that they may see the error of their way and turn back to a precious, loving Savior and to the church, and may yet be saved. Though they have wandered away, and do not love the fold nor the Shepherd, yet we love them still and are waiting and watching for their return, and stand with loving hands and arms to receive them back to the fold. We would also gladly, in imitation of our Savior, go out into wild mountains to find the sheep that is lost. God knows we love them still, and are praying earnestly for their salvation. I ask the co-operation and prayers of all the good people in my work for the salvation of every sinner, and I want to join in an earnest prayer with every Christian man and woman for the conversion and salvation of every sinner in the broad universe. Let us pray, 'Thy kingdom come, thy will be done in earth as it is in heaven.' Brethren and sisters, let us not only pray, but let us fast and pray, for surely there are some evil spirits that goeth not out but by fasting and prayer. I doubtless express the feeling of many when I thank Bishop Keener for sending back to us our faithful and efficient presiding elder, Dr. J. M. Weems, and with him in the lead, and many faithful men and women, what may we not expect to accomplish this year in the Vicksburg district! Let's bring it to the front, brethren. . . . I am waiting and watching for money orders or registered letters bringing the means to carry on to success the Indian Mission. May God open the hearts and pocket-books of our people to this worthy cause! The Indians—oh, so many of them—without the gospel for the lack of means or money to carry on the work. May I expect it. If so, the good Lord will doubtless bless the donors. Let it come. I have received since the last report the following amounts: Dr. I. W. Cooper, Meridian, Miss., $5; Dr. J. S. Austin, Oak Ridge, Miss., $1; and last, but not least, $5 of the savings and sacrifice of a dear little girl who is now in heaven. May God graciously bless the dear bereaved parents of their now glorified little daughter! Thanks for the above amounts, and may God bless the givers! Prosperity to the ADVOCATE and its editor."

NEWTON AND HICKORY.

We reached this, our new charge, on time. Bro. Morse moved out the morning we moved in. He was held in high esteem by this people, and justly so; for we see many tangible evidences of his faithfulness and efficiency during his pastorate of four years. It is pleasant to follow a wide-awake, enterprising, good pastor and preacher; things are found in such good shape generally.

The generous people of Newton and Hickory have made us so comfortable that we have felt entirely at home among them from the first. So far we have filled all of the appointments, and have had good congregations; and the preaching of the Word has been attended by the Holy Spirit. Have had eight accessions.

Bro. McDonald was with us at our first quarterly meeting, Jan. 11 and 12, and gave us an earnest, practical, helpful sermon. He made himself felt for good among the people in a general way, visiting among them, and putting himself in touch with them as one of their pastors.

The church at Newton has just finished the programme for "Do-without Week." First service was held on Jan. 30. The weather was inclement most of the time, but the presence and blessing of the Holy Spirit made the meeting a success. The offerings of the people amounted to twenty dollars. The amount is not large, but back of it is the prayer, consecration, faith and love of some of the best people in the church. The church is strong and better prepared for the work of the year on account of the observance of the Week of Prayer and Self-denial.

The outlook for our cause here is hopeful. Everything indicates a forward movement in church work.

The ADVOCATE is in favor with our people who take it. It feeds and helps both us and our people. The verdict here is, it is a first-class religious paper and grows better.

J. T. NICHOLSON.

The World in the Church

The above work by J. T. Sawyer, D. D., has received hearty commendation from many of the leading men of Southern Methodism, including several of our Bishops. It is an excellent work for preachers to circulate among their members. Sent postpaid on receipt of price. Rev. W. C. Black, 512 Camp St., New Orleans, La. Price, 25 cents.

OBITUARIES.

MOSBY—MRS. SALLIE A. MOSBY (*nee* Jones) was born in DeSoto county, Miss., July, 1857; professed religion and joined the M. E. Church, South, in her early childhood; was married to Mr. M. W. Mosby, March 6, 1890; died Nov. 8, 1894.

It is seldom we are called to mourn the loss of such a pure, gentle Christian woman as Mrs. Mosby. Hers was an unselfish life. To live for others and to do good was her greatest pleasure. In early life she gave her heart to God, and assumed the holy vows of the church, and no one ever knew her devotion to fail, or a vow to be broken. Her death was the calm triumph of faith; not a cloud to shadow her hope, not a fear to weaken her faith. She was ready to answer the call, "Sister spirit, come away." Her husband and three little ones, with several step-children who loved her as a mother, and many relatives and friends, are called to mourn her loss. The future will explain why this loss to earth was permitted. We ought to be comforted that she has gained. We can meet again, and this is joy. God bless her home and loved ones! T. W. DYE.

Nashville Advocate please copy.

HARRISON—Miss SIDNEY ANN NORTON was born in Natchez, Miss., Dec. 5, 1812, and died in New Orleans, Jan. 24, 1895. Her mother was a woman of strong character, a Methodist, and a devoted Christian.

On Jan. 14, 1834, Sister Norton was united in marriage to Mr. Jilson P. Harrison. They made their home in Vicksburg until 1842, when they removed to this city. She was received into the M. E. Church, South. God blessed her married life with thirteen children, five of whom survive to cherish her memory and to deplore their great loss.

Sister Harrison was a woman of strong and clear mind, well balanced, and never erratic. She was endowed with common sense above the average, never saying or doing things that needed to be explained or defended. She passed through the extremes of temporal fortune, but "none of these things moved her." She ever "walked by the same rule, and minded the same thing." She was always the same modest, courteous and dignified Christian lady. She was all that daughter, wife, mother and friend ought to be. She was a devout and earnest Christian, loving God's Word, house, and ordinances. She was for thirty-four years a member of the Board of Managers of St. Anna's Asylum. Almost her last words were about the management of this institution. In a memorandom she left she writes, "In my Father's house are many mansions, and I know there is one for me." We shall miss her gracious presence and generous gifts. Her death was painless and beautiful. Her memory is as an ointment poured forth, and she is, doubtless, with the glorified.

APPLEWHITE—Died at her home, near Vaiden, Miss., April 9, 1894, Sister S. F. APPLEWHITE, relict of the late Dr. J. A. Applewhite. She was born in the State of Alabama in 1827. When she was but a child her father, Rev. Joab Watson, removed to Tennessee, and settled near the town of Denmark, where he taught school for years. Here her childhood and early girlhood were spent. Soon after reaching woman's estate her father moved to Arkansas, and settled in or near Helena, where on Jan. 15, 1847 she was married to Dr. J. A. Applewhite. Soon after their marriage the Doctor returned to his boyhood's home, and settled among his kindred in Mississippi.

She made a public profession of religion in life's early morn, and gave her hand to the Methodist Episcopal Church, South, of which till the day of her death she was a faithful member.

But it is of her in the family circle that we would mainly speak. Thrown for years under the same roof with her aged father and mother-in-law, such was her kindness and care for them that she won their highest regard and unbounded love. She was of a retiring disposition, and showed by a blameless life the purity and power of our holy religion.

Eight sons and two daughters were born to her, four of whom—three boys and one girl—died in infancy. The others are still with us, to whom the memory of a mother's undying love should be a stimulant to all that is good, and cause them to turn a deaf ear to the siren song of the destroyer.

Sister Applewhite's death was peaceful and quiet as a child falling asleep into a mother's arms. "Let me die the death of the righteous, and let my last end be like his." W. H. HOLMES.

Winona, Miss.

CLARKE—The busy reaper, Death, has visited and taken to his eternal reward our aged brother, J. P. CLARKE, who for nearly fifty years has been a member of the Quarterly Conference in the M. E. Church, South.

Resolved, That we hereby express our loss, which is his gain, and hope that his godly life may be an example to stimulate the members of this fourth Quarterly Conference, Matherville charge, Meridian district, Mississippi Conference, to emulate his virtues and self-sacrifice.

Resolved, That our sympathies are hereby extended to his bereaved companion.

Resolved, That these resolutions be spread upon the Minutes of the Conference, and a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE.

J. B. MOODY, for Com.

(Continued on Seventh Page.)

Eyesight Saved

After Scarlet Fever, Diphtheria, Pneumonia and similar diseases, Hood's Sarsaparilla is unequalled to thoroughly purify the blood and give needed strength. Read this:

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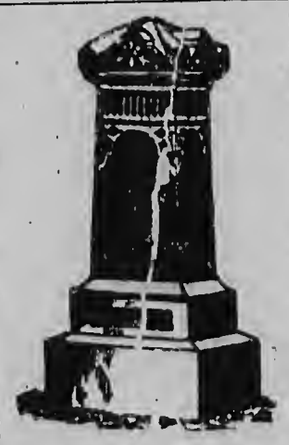

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"Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, one Foot Ruffler, one Set of Plate Hemmers, four different widths, up to seven-eighths of an inch; one Binder and one Thread Cutter.

"The Stand is among the handsomest in design. Finely japanned. Has large drive wheel."

This machine is manufactured by an old and reliable company, who guarantee the machine for ten years.

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To anyone, not now a subscriber to this paper, who will send us $20, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to June, '96, and send us $18 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded. Can anything be fairer than that? Remember that offers like this are not made every day, and that delays are dangerous.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty-five new subscribers with the cash—$50. Address REV. W. C. BLACK, 512 Camp Street, New Orleans, La.

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1 ..	6 ..	.....	10 80	12 50
1 ..	1 year,	.....	18 00	22 50
2 inches,	1 ..	.....	35 00	42 00
3 ..	1 ..	.....	50 00	60 00
4 ..	1 ..	.....	60 00	72 00
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More than six inches, ordinary position, $15 per inch per annum. More than six inches, special position, $16 50 per inch per annum.

Thursday, February 28, 1895.

In the Gulf City.

We spent last Sabbath in Mobile, the occasion of our going being an invitation to address the Y. M. C. A., which we did in the afternoon at the St. Francis Street Baptist Church. We had a large and very attentive audience. Under the vigorous and wise leadership of the secretary, Bro. A C. Hart, the Mobile Y.M.C.A. is moving forward with rapid strides. It is thought that in the near future the association will substitute for its present hired apartments a handsome building of its own at a cost of thirty or forty thousand dollars.

By courtesy of the pastor, Rev. J. W. Shoaff, D. D., we filled the pulpit of St. Francis Street Church at eleven A. M. Declining other invitations to preach, we heard a sermon at night from Dr. Shoaff—one of a series which he is now delivering on the life and times of David. It was a thoughtful, able sermon, well prepared and admirably delivered. Dr. Shoaff is in the midst of an exceedingly prosperous pastorate. The church is growing rapidly in numerical strength, and is experiencing a corresponding development along other lines. It has one of the most prosperous Epworth Leagues we know of. We have conferred a favor upon our readers by asking Dr. Shoaff to write on the subject of League work for our columns. St. Francis Street Church is to be renovated and modernized at a cost of about twenty-five thousand dollars. The work will commence about the first of April.

We had the pleasure of meeting during our stay Rev. O. C. McGehee, of Government Street Church, and Rev. George Bancroft, of the Mississippi Conference, who is now making his headquarters in Mobile. We were delightfully entertained in the elegant home of Mr. Brown, and also enjoyed the hospitalities of Dr. Shoaff and his accomplished wife.

The Forum has published several articles on this and cognate topics. Two facts emerge from them: First, that crime is on the increase throughout the civilized world. In this country and in every nominally Christian country, with one exception, the growth of crime is proved from statistics. The second fact is that fewer crimes are punished. Many more criminals are not convicted; increasing numbers of those convicted are not punished. These two are cause and effect; crime increases because crime is not punished. The records show that fewer punishments are followed by more numerous crimes, but that in the instance of Great Britain severe penalties abate crime.—New York Observer.

Not Thomas Enough in the Bible.

A few days ago, in glancing over one of our metropolitan dailies, our attention was attracted by an account of a sermon on "King Lear," recently delivered by a certain Episcopal clergyman in New York City. This, the article stated, was one of a series of sermons upon the plays of Shakespeare that the aforesaid minister has been preaching to large and interested congregations. Now comes Dr. Buckley, of the New York Advocate, with the statement that a few weeks ago the pastor of a Baptist Church, in the same city, advertised to preach from the subject: "The Dr. Jekyll and Mr. Hyde of St. Paul." It is to be hoped that our sister denominations have few such would-be improvers upon the Bible. God forbid that Southern Methodism should ever be afflicted with pulpiteers of this type!

Ominous signs are these. What are we coming to when, in order to enlist the attention of the public, the pulpit has to select its themes from unbiblical sources? What a commentary upon the state of society when church members flock to hear some fawning, silly-headed, craven-hearted sham of a preacher discuss from the sacred desk the characters of Shakespeare, or of some modern novel, in place of the sublime truths of Revelation? Has it come to this, that the minister of the gospel must handle sin delicately, must beware how he declares the whole counsel of God, if he would not bring a storm upon his head? It is stated on good authority that the pastors of some ultra-fashionable city churches dare not preach from the text: "Thou shalt love thy neighbor as thyself." Should they do so without compromising the truth, like Othello, they would shortly find their "occupation gone." That sensationalism should occasionally manifest itself in the pulpit is in accordance with the spirit of the times. Some ministers in their eagerness for notoriety resort, as we have seen, to the advertisement of startling subjects. Little do they seem to care whether the language of the subject announced be irreverent or not. Truly Paul's words to Timothy are being fulfilled in this day and generation: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." (II. Tim. iv, 3, 4.) Those "having itching ears" are not all among the ranks of the Spiritualists and the Christian Scientists, so-called. When a preacher denounces from his pulpit the particular sins of which his people are guilty, how ready many are to whine and say that his preaching is "too personal." They would have him denounce the wickedness of the Chinese or of the Africans, or of the Jews; but their own faults must be left untouched.

Let a depraved public taste dictate to the pulpit what it shall preach about, and away goes the Bible. Human depravity, repentance, the brotherhood of man, the universality of the gospel, the necessity of self-denial, hell and the judgment—these are themes unpleasant to human ears—themes that the world would ignore, if it could. And so the cry is "for more heavens and less hell, more love and less law, more of the flowers of hope and less of the ashes of despair," for something to kindle the imagination, to tickle the fancy, to excite the feelings, whether that something be biblical or not. Alas! that any minister should be so weak as to yield to this clamor, and in his message to dying, sin-cursed humanity substitute human for heavenly wisdom.

What an acknowledgement of intellectual and spiritual incapacity, what a parade of stupidity is there on the part of the clergyman who imagines the Bible too narrow and commonplace to afford instruction for every pulpit occasion! He must, forsooth, be delving in other mines to find matters "for doctrine, for reproof, for instruction in righteousness." And yet this is the book that for more than twenty centuries has endured the most searching tests. A thousand times has it been exploded by infidels, as they supposed; but still it lives. This is the book that has excited the interest and admiration of the profoundest intellects, the book which Von Moltke, the great German general, said had more influence over his mind than any other. Of this Bible, which some preachers find insufficient for their needs, a Harvard professor recently wrote: "It is not too much to say that the books of the Old and New Testament have exerted more influence on the course of human affairs among civilized nations than all other books put together." Hear what the lamented Spurgeon, perhaps the greatest preacher of the century, has to say of the Christian's text-book: "A long life will only suffice us to skirt the shores of this great continent of light. In the forty years of my own ministry I have only touched the hem of the garment of divine truth; but what virtue has flowed out of it! The Word is, like its Author, infinite, immeasurable, without end. If you were ordained to be a preacher, throughout eternity you would have before you a theme equal to everlasting demands."

May God pity the minister who, in order to find pleasant themes for his flock, turns aside from the Book of Sacred Truth and deals out the teachings of man's wisdom. May God pity the congregation that has become so ensnared with the world, the flesh and the devil as to demand and admire the Sabbath discussion of topics drawn from books of man's devising rather than from the Word of God.

About Duplicating.

We very frequently receive requests to continue notices in the ADVOCATE for several weeks. The brethren who make these requests have not stopped to think of all that is implied therein. There are in the three patronizing Conferences about twenty-four districts. Now, suppose each District Conference and each Preachers' Institute and each Sunday-school Conference publishes its programme in advance three or four times, besides making a report afterwards. It is easy to see that in this case there would be for several weeks in the year very little room for anything else. Let brethren reflect a little and not make requests of this sort. We are also frequently requested to keep standing for several weeks notices of revivals to be held, etc. Suppose every railroad town that holds revival services should make such a request, what then? And has not one town the same right to do this as another? "A word to the wise," etc.

Sell It Dear.

We mean that report from your work. Just after Conference a little diffuseness was allowable, as very few reports from the work were then coming in. From this time on, however, it will be quite different. These reports will be numerous. Moreover, the process of boiling down very often improves the flavor of a report. The average reader cares very little about fine rhetoric in a report of this sort. What he wants to read is the facts stated clearly and in small compass. A long report is very often skipped, while a brief one is read with interest. If you will go over your article carefully after you have written it with this query on the end of your pen, "What is there here that can be struck out without omitting any important fact or damaging the article in any way?" you will often be surprised to see how much of your fine rhetoric can be spared.

Bishop Hendrix Cracks the Kernel.

In these dozen or so sentences the Bishop utters an essay of large value:

"A church paper makes a working church. Work implies a knowledge of something to be done, and the right motives prompting one to do it. Ignorance of the demand for service is an excuse for inactivity. It is the light from heaven which makes one cry out, 'Lord, what wilt thou have me to do?' The largest givers to the benevolences of the church are those who keep posted as to their demands. The most systematic workers are those who realize the needs of the field. A pastor could revolutionize a church by getting them to see the work being done and needing their help. What new methods of work in the Sunday-school, in the Epworth League, in the different Women's Societies are possible to those who read a live church paper! What better financial methods are possible to the stewards who keep posted as to what other churches are doing. It was because the church at Antioch kept posted that it became the great missionary church.—Baltimore Advocate.

In a communication in the Saint Louis Advocate, "in response to several letters from presiding elders asking about the appointment of Committees of Examination for applicants for license to preach, and also for recommendation for admission on trial at the Annual Conference, as well as for orders," Bishop Hendrix says: "The Discipline provides for a committee of three, to be appointed by the presiding elder, to examine persons applying for license [paragraph 166], and also a similar committee of three, to be appointed by the presiding elder, for the examination of persons who may wish to apply to the Annual Conference for admission or for orders [paragraph 76]. All votes in the case are to be taken by ballot. While it is possible for the same committee to serve both for the examination of candidates for a license and for recommendation for admission or orders, it would seem that the intent of the law could best be carried out by the appointment of two committees, so that full time be had for the purpose of examination."

While in St. Louis, this week, Bishop Hendrix attended a meeting of the trustees of the Barnes Hospital, and was much impressed with the ability and wisdom with which the trustees are arranging to carry out the provisions of the will of the late Robert A. Barnes, who left $1,100 000 to found and endow a hospital in the city of St. Louis, to be under the auspices of the Methodist Episcopal Church, South. The executor of the will has turned over to the trustees the above-named sum, and the greatest care is being taken to create one of the best hospitals in the world. This is the largest gift in the history of our church, exceeding the gift of Commodore Vanderbilt by $100,000.—St. Louis Advocate.

A New View.

Episcopal lady—"You Methodists ought to come into the grand old Episcopal Church. There is very little difference between us now." Methodist man—"Madam, I think there is a good deal of difference. You Episcopalians do quit your devilment forty days in the year, while we Methodists keep it up all the year round."

NOTES.

The address of Rev. J. B. Stone from now on will be Winona, Miss.

***

The Methodists of South Carolina are about to establish an Epworth Orphanage.

***

The postoffice address of Rev. S. H. Whatley this year will be Eunice, Acadia parish, La.

***

It is easy to say we are willing to do whatever the Lord requires of us. Doing this is the difficult thing.

***

Don't fail to read the advertisement of Rev. W. B. Hines in another column. It may be worth a great deal to you.

***

The Methodist Episcopal Church has 415 deaconesses, of whom 307 are Americans, and 106 Germans and Swiss.

***

"Strive to enter in at the straight gate," is the exhortation of the Savior. A more correct rendering of the Greek would be, "*Agonize* to enter in." How many do this?

***

Rev. J. W. Bozeman, D. D., pastor of the First Baptist Church, Meridian, Miss., died on the twenty-second. He was a man of ability and fine Christian character.

***

Christians often claim to have consecrated their all to the Lord; but when the pastor calls for missionary money, or for money to build a new church, how poor some of them suddenly become.

***

To claim great loyalty to Christ, and at the same time roam over the country abusing Christ's church—his body—is a misnomer. Such men are either deceived or they are deceivers.—Central Methodist.

***

Be sure you know your own heart before you proclaim your readiness to do or to suffer anything the Lord may put upon you. To-morrow's temptations may reveal weaknesses we never suspected.

***

A dispute among men who have the love of God in their hearts as to how it got there is a curious manifestation of human weakness. That sort of love usually exhibits itself in a different way.—Pacific Advocate.

***

There are nearly 300 young men and women in training in the Moody Institute, Chicago. Every night they work in the missions of the city. The young ladies of the Institute spend their afternoons in house-to-house visitation.

***

The men and women whose lives are above reproach are by no means numerous. Rarer still are those who suffer afflictions without murmuring. Serving the Lord is far easier than the patient endurance of afflictions.

***

When an editor of a religious paper makes a quotation from another paper, and gives it such a setting as to make the writer convey a meaning entirely different from what was obviously intended—well, we will not say; but we think.

***

Just as we were going to press we received a telegram announcing that Mrs. Mary E. Henington, widow of the late Rev. E. T. Henington, of the Mississippi Conference, is dying at her home in Crystal Springs. She is a sister of the editor.

***

The attempts to overthrow prohibition in North Dakota, or, in other words, to resubmit the question to the people with the view of making a desperate effort to recover for the liquor interest the ground it has lost in that State, has happily proven a failure.

***

Assistant General Thomas, of the Postoffice Department at Washington, has decided that prize drawing on sale of merchandise is gambling. We knew that long ago. Now let church raffles and grab bags be catalogued with "craps," and justice will be moving.—Holston Methodist.

***

Not all who profess to be in love and charity with their neighbors are really so. What shall we say of those who are forever harping upon past grievances and unearthing buried differences? How few are content to "let the dead past bury its dead?" If any Christian forgives, but does not try to forget an injury received, sin lieth at the door.

***

Mr. Moody's Bible Institute at Chicago offers special facilities to ministers who can spend the month of April there in the study of the Scriptures, Old Testament Prophecy, the Acts, the Epistles, and the first Epistle of John, being the topics assigned. The evenings are to be occupied in an exploration of mission and evangelistic work in the city. The total expense for room, board and tuition is put at $5 a week.

Hon. John M. Thurston, United States Senator from Nebraska, refused, recently, to attend a banquet in his honor, if wine was served. The wine was not served, and the banquet is said to have proven a "temperance love-feast." Let weak-kneed church members take courage, and stiffen up their vertebral columns.—Holston Methodist.

***

Nothing so tries a pastor's patience as to hear some well-to-do, but stingy, church member constantly prating about what he did for the church some time ago. Because of one liberal donation he fancies he ought to be excused from contributing for the rest of his life. How much afraid some people are that that they will do too much for the Lord.

***

The Parsonage and Home Mission Society of Bay St. Louis has secured control of the Gulf Coast Echo for one issue. It is one of the stipulations of the contract that nothing written by a man shall go into it. The entire proceeds from sales and advertising go into the treasury of the society. A handsome sum will no doubt be realized. The paper is owned, controlled and edited by Catholics.

***

It will be time enough for some of our confreres to take us to task for the kind of communications admitted into our columns when they have proven their oft-repeated charge that the Southern Methodist Church is run by rings exactly like the rings of the political world. The cuttle fish trick is a very nice one when your antagonist is a greeny. Pee dee dee!

***

At the Seventy-seventh Annual Convention of the Grand Lodge of Mississippi, F. and A. M., held in the city of West Point, on Feb. 14 and 15, 1895, the following action was taken:

The report of the Committee on Complaints and Appeals, confirming the action of Greenville Lodge, was adopted by a nearly unanimous vote; and Rule 33 was re-enacted so as to read as follows:

Rule 33. No Mason, either as principal, agent, employee, or in any other capacity, shall sell intoxicating liquors to be used as a beverage, and the penalty therefor shall be expulsion.

***

Cardinal Gibbons says the only true view of church unity is that taken by the Pope, that "the supremacy of the Roman pontiff, the supreme jurisdiction of St. Peter and his successors, can alone unite us in fellowship with our Redeemer." Is this the infallible word of unity which Dr. Briggs lately predicted that some Pope was going to speak? If so, nearly every other denomination has a similar word of unity, only it presents itself as the rallying center; but if they should all come together, each uttering its infallible word, what a time there would be!—Congregationalist.

***

Will the present war in the east result in advantage to the cause of foreign missions? We think there can be no doubt that this will be the case. China will no longer be able to remain in her isolated position; and when she comes to realize her necessities there will be a call for teachers to lead her people into better paths. At first there will no doubt be a desire for secular advancement only; but it will be the fault of Christians if they do not see the opportunity for the promulgation of the truth. May missionaries of our church be ready to enter the land when the barriers fall.—Reformed Church Messenger.

***

A correspondent of the New York Tribune, writing of Texas and Arkansas, says that the rapid extension and satisfactory operation of local option "is to-day working out in those States temperance reform in the most practical way, with the force of enlightened public opinion behind it. It is the drink evil that inflames the passions of the worst negroes and incites them to those fiendish crimes which are the ground of justification for the barbarous lynching outrages committed in many sections of the South. Local option is diminishing intemperance and increasing the probability that the race question in the South will ultimately be solved."

***

Next week we will present to each one of our subscribers a copy of a magnificent map of Palestine—one of the best we have ever seen. When you get this beautiful and useful map remember that it accompanies "Earthly Footsteps of the Man of Galilee." Moreover, we wish to call the attention of our readers to the fact that as soon as the entire series of this magnificent work is complete, we will send a portfolio holder to each subscriber who will pay the charges of transportation thereon. If you wish the portfolio, all you have to do is to send twenty cents to prepay postage or to drop us a card saying that you wish it sent by express at your expense. We make no charge whatever for the binder—only for the cost of transportation. We expect thousands of orders on these terms.

The Advocate for One Dollar.

To all new subscribers whose names are sent in with the cash during the next sixty days we will send the ADVOCATE from now until Dec. 31 for one dollar. When we say "for cash," we do not mean that every preacher must in every case send cash with each name. Let the names be sent in as rapidly as possible, and let the cash follow soon afterward. We can not take subscriptions at this rate and then wait until Conference for the money. Let all our preachers make this offer known as rapidly as possible.

Brother preacher, it would neither compromise your dignity nor desecrate the Sabbath if you should make this offer known to your people from the pulpit. Let laymen also lend a helping hand by spreading the news of our liberal offer. Let it be known that subscribers to the ADVOCATE, at whatever price, become beneficiaries of our various premium offers—"Earthly Footsteps of the Man of Galilee," as well as the rest.

They All Know It.

If a doubt just ask your neighbor
What, for nerve tire, you should take;
Quick as wink they'll surely tell you,
You must use PRESTON'S HEADACHE.

Parsonage and Home Mission.

The Sea Coast Echo, of Bay St. Louis, will have a special edition on Saturday, March 2, "a woman's edition," published by the ladies of Bay St. Louis for the benefit of the parsonage and home mission fund. The ladies will write and assume the responsibility of every line that will be printed, local, national and editorial, manage the business department and solicit advertisements and orders from those who will want extra copies. In this way they will do all the work themselves save the type-setting and press work, which will be furnished by the paper's proprietors. It is expected to get out an extra large edition of the paper and send hundreds of copies of it throughout the country.—Times-Democrat.

The object of the fund is to finish paying for our Mission Chapel, two and a half miles below the main church building in Bay St. Louis. A chapel among Roman Catholics. Can not all of the local Parsonage and Home Mission Societies of Mississippi and Louisiana order and sell twenty-five copies of the paper at ten cents a copy?

Send orders to Mrs. Dr. R. J. Turner, or Mrs. N. B. Harmon, Bay St. Louis, Miss. N. B HARMON.

A Traveling Man.

Mr. B. C. Wolfe, of Washington, Mo., writes that after taking Drummond's Lightning Remedy for Rheumatism for one week, the pain had almost left him entirely. He slept better, had no more night sweats, and appetite was good. He also wrote that he would not take $100 for what the remedy had done for him. There is no waiting weeks and months to get satisfaction. The remedy attacks the disease at once. Send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and the full month's treatment of two large bottles will be sent to you by return express. Agents wanted.

An Appeal for Help.

MR. EDITOR: I am a homesteader in the Cherokee Strip, which opened for settlement Sept. 16, 1893. I have been living on my claim since that time. I came here from Kansas. Crops were very poor in Kansas the last two years that I lived there, and crops were a total failure here this last year, on account of the drouth. Times are very hard here, and it is impossible to get a day's work to do at any price.

I have a wife and three little children; and if I had raised a crop, we would have had a hard time to get through until we could raise another crop, but as it is, we have not been able to buy any clothing and but little to eat.

If you, or any of your friends have any old clothes that you could send to us, or if you could help us in any way, we would be very grateful.

Yours respectfully,
ELLSWORTH HILTON.
Caldwell, Kansas.

Preachers' Meeting.

The Preachers' Meeting for the Shreveport district, Louisiana Conference, will be held at Grand Cane, beginning Wednesday, March 27, 1895, at 9 A. M. Let all the preachers of the district (itinerant and local) come praying for a baptism of power.

J. L. P. SHEPPARD, P. E.

For Nervous Prostration.
Use Horsford's Acid Phosphate.
Dr. J. C. Stovall, Raleigh C. H., W. Va., says: "Have used it in nervous prostration, with great success."

The Fearn Mission.

Since last report I have received the following on the above mission, viz.: Dr. J. S Austin, $5; T. B. Holt, Esq., $10; Rev. F. B. Ormond, $2 50. This makes the whole amount received, and now on hand, $534 25.

A letter from Dr. W. R. Lambuth, Missionary Treasurer, dated Feb. 8, asked me if I could be responsible for the balance due on the subscription and the balance yet unsubscribed. He writes: "The only thing is, we are required to see that the provision is absolutely sure. The reason I ask these questions is that Dr. Hart, the present incumbent, may be obliged to leave Suchow three months earlier than we expected. It is important that Dr. Fearn should go forward as soon as possible."

I answered his letter, telling him what I thought I could safely promise. He writes to me again on Feb. 12, stating more explicitly what must be done, and adds: "By doing this we can send Dr. Fearn out immediately. I will write him at Chicago to come through Nashville at the earliest possible date and prepare to sail, after he has seen his friends, by the first or second week in March. Trusting that this course is one in which we can be led by the Holy Spirit, and that friends in Mississippi will rally to your aid, I remain, etc."

I have written to Dr. Fearn to start at once for Mississippi via Nashville, and doubtless he will be on his way to the Celestial Empire by the second week in March.

In assuming the responsibility for the forthcoming of the balance of the thousand dollars, I believed that I could rely with certainty upon the amounts subscribed being paid, and upon our ability to get up the balance unsubscribed.

The amount subscribed to date, including what has been paid, is $919 25, leaving unprovided for, $80 75

Some of our subscribers, I have no doubt, have neglected sending in the amounts they promised, because they thought that there was no immediate necessity; but after reading this communication they will see the importance of sending at once. I believe that they will not disappoint the confidence I have reposed in them. I believe also that the Great Head of the missionary cause will move upon the hearts of his servants to provide the balance unsubscribed.

C. G. ANDREWS.
Vicksburg, Miss., Feb. 16, 1895.

The Fearn Mission.

Receipts previously reported, $531.25. Received since: J. R. Bingham $5; Mrs. M. A. Rigby, $20; Rev. E. H. Mounger, $5; Brother in Tennessee, $2 50; Rev. M. L. Barton, $25; Lady in Brookhaven, $2; Crawford Street (Vicksburg) Sunday-school, $7 50; total, $601 25.

Dr. Fearn came back last week from Chicago, where he had been attending Moody's Training-school. He will spend about two weeks with his family and friends, and will sail for China. The first instalment for his expenses has been sent on to the Board of Missions. C. G. ANDREWS.
Vicksburg, Miss., Feb. 26, 1895.

Dr. Price's Cream Baking Powder
World's Fair Highest Educational System.

Women of the North Mississippi Conference.

Sisters of the P. and H. M. S., at the request of your treasurer, I call your attention to the fact that a most important quarter of our fiscal year is nearing its close and our treasury is almost empty. Remember that the severe Winter that we have felt so much in our comfortable homes has been much harder upon those who are living in unfinished parsonages in our own Conferences, or in rented hovels in the far West. Let all treasurers of auxiliaries collect dues for the quarter and remit promptly to Mrs. Thayer, that we may be enabled to fulfill our promises. MRS. H. W FOOTE.

EPWORTH LEAGUE.

BY REV. HENRY H. ARABNS.

Theme for Prayer Meeting.

THE BURNT OFFERING.
(Lev. i, 1-9; Rom. xii, 1.)

It has pleased God, that without the shedding of blood there is no remission. Cavil, if you will; but the Creator will not change his programme in order to suit the tastes of his creatures.

1. The Israelites were saved the same as Christians. Faith in the Messiah. The Israelites looked forward, we backward to the Lamb of God. The burnt offering was to the Israelites a sign and seal of God's promise. The burnt offering pointed to him who "was wounded for our transgressions."

(1) The burnt offering was to be without blemish. Christ could challenge his enemies with: "Who of you convicteth me of sin?"

(2) The burnt offering of no avail if not a free-will offering. It was to be given, "of his own voluntary will." No salvation *nolens, volens*. Nay, sacramentarianism will not save. "Whosoever will." The weakling wishes; the strong man wills.

(3) The burnt offering was an individual affair. "If any man of you bring an offering to the Lord." Individually we live, breathe, eat, die. Individually we must repent and believe.

(4) The burnt offering thus presented secured the promise of atonement. Paul's remark to the jailer holds good at all time: "Believe on the Lord Jesus Christ and thou shalt be saved."

2. Having thus become children of God by exercising faith in Christ—Christ, who gave himself a propitiation for our sins, dying for us on Calvary, the just for the unjust—we, too, the apostle beseeches us, should present to God an offering surely acceptable unto him.

(1) Give our bodies. The entire physical organism. Hands, feet, intellect, etc.

(2) As a living sacrifice. Consecrated to God, though in the turmoil of daily life. All we say and do indicates to others that we have been with Jesus. Hermitage, cloister, avaunt!

(3) Our bodies, the living sacrifice, must be holy. Set apart and devoted to God's service. Even our toil for daily bread becomes indirectly toil for God. Holy. Removed from sin as the east is from the west.

(4) Such sacrifice is acceptable unto God. He may spurn the gold of Ophir; but holy bodies, employed in his service, are welcome and gladly received.

(5) Such service, the consecration of our bodies, is reasonable. Yes, indeed. Christ has given himself for us; we give ourselves to him. He died for us; we live for him.

Secure a Position.

Wanted for office work, on salary, in most every county in the South and West, a young lady or gentleman. Those from the country also accepted. Experience not necessary: in fact, prefer beginners at a small salary at first, say to begin, from $30 to $60 a month.

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Notice.

By request I call a meeting of the joint commission raised by the two Mississippi Conferences "to formulate plans for an Orphan's Home in our State," to be held in Winona, at 7:30 o'clock P. M., March 26. The members of said commission are: J. D. Cameron, J. A. Bowen, J. R. Bingham, R. J. Jones, A. F. Watkins, W. A. Gunning.

J. D. CAMERON.
Holly Springs, Miss.

Sunday-School Board.

The new Sunday-school Board of Mississippi Conference organized and elected Rev. J. W. Brown, president; Mr. Jno. A. Guice, treasurer, and Rev. H. G. Hawkins, secretary. All applications for aid must be addressed to Rev. J. W. Brown, Woodville, Miss.

Applications for aid for needy Sunday-schools are to be made, stating the name of Sunday-school superintendent, name of Sunday-school, number of scholars and officers, and endorsed or made by preacher in charge. Will all our preachers in charge please send name of all Sunday-schools and Sunday-school superintendents on their works, with preachers in charge, to me immediately. J. W. BROWN,
Pres. S. S. Board, Miss. Conf.
Woodville, Miss.

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Kentucky Hog Jowls (Smoked),
Something Choice, 6 cents a pound.

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Sworn to before me and subscribed in my presence this 6th day of December, A. D. 1886.
SEAL A. W GLEASON,
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DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual,	Total Dividends 1868 to 1892, 25 Years, -	$34,520,690
N. Y. Life,	" " " " " -	40,684,163
Equitable,	" " " " " " -	40,117,616

The Mutual Recently Paid $9,215 on a $3,000 Policy
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SPECIMEN OF TYPE.

46 *Jacob sendeth Benjamin.* GENESIS, 43. *Joseph entertaineth his brethren.*

CHAPTER XLIII.
Jacob unwillingly sendeth Benjamin. 15 Joseph entertaineth his brethren. 29 He joyeth at seeing Benjamin.

Before CHRIST 1707

AND the famine *was* sore in the land.
2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.
3 And Judah spake unto him, saying,

Before CHRIST 1707

a Ch. 24. 9. a 39. 4. a 44. 1. b Heb. *kill a killing.* 1 Sam. 25. 11. c Heb. eat.

16 And when Joseph saw Benjamin with them, he said to the [a] ruler of his house, Bring *these* men home, and [b] slay, and make ready; for *these* men shall [c] dine with me at noon.
17 And the man did as Joseph bade; and the man brought the men into Joseph's house.
18 And the men were afraid, because they were brought into Joseph's house;

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"NOW I LAY ME DOWN TO SLEEP."

BY EUGENE FIELD.

The fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits, here and there,
The firelight shadows flitter go.
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly from a farther room
Comes: "Now I lay me down to sleep."

And somehow with that little prayer,
And that sweet treble in my ears,
My thought goes back to distant years,
And lingers with a dear one there;
And, as I hear the child's Amen,
My mother's faith comes back to me,
Couched at her side I seem to be,
And mother holds my hands again.

Oh, for an hour in that dear place!
Oh, for the peace of that dear time!
Oh, for that childish trust sublime!
Oh, for a glimpse of mother's face!
Yet, as the shadows around me creep,
I do not seem to be alone—
Sweet magic of that treble tone—
And "now I lay me down to sleep."

—Chicago News.

Sympathy with Children.

The very first principle necessary as the foundation of any true science of motherhood is the principle of sympathy. I mean by this that the mother must be able to enter into a real sympathy with her children. She must be able to put herself in their place, and must look at things through their eyes. Without this it will be impossible for her to be either just or wise in her training. We seem sometimes to forget that children are human beings; that they do not grow up into human beings, but are born such, and as such have all the human characteristics. We can, therefore, judge by our own sensations just how a child would be affected by any given manner of treatment. The common nature is too little recognized. Many people seem to think that in their behavior to children accepted standards may be set aside. Children, as a class, are in a sense helpless and defenseless. The power which controls them is absolute. Not infrequently parents and others take advantage of this absolute power, and treat children with a discourtesy and rudeness, with an unkindness, injustice, and unfairness, that they would be ashamed to exhibit toward grown people, and which, if shown, would be judged worthy of general condemnation.

"Do as you would like to be done by," is a pretty safe rule. Adults do not like to be found fault with before others; do not like their peculiarities of face or figure or disposition to be made the subject of remark; do not like to be everlastingly nagged; do not like harshness, rudeness, impoliteness, ridicule, injustice, unfairness. It is surely a grievous violation of the Golden Rule when adults take advantage of their position of authority to inflict this same unkind and uncourteous treatment upon children. . . . The great mistake is to judge the child's conduct from the adult's standpoint. As well might one judge the caterpillar from the standpoint of the butterfly! But since they can not help being children, and we can not help being adults, things must necessarily go wrong between us unless one or the other is able to step into the other's shoes. Children manifestly can not step into our shoes, and there is nothing for it, therefore, but for us to step into theirs. We must manage somehow to put ourselves in the child's place and to look at things from the child's standpoint. The science of motherhood will teach us how to do this. We shall learn to consider, not how any given matter or event in the lives of our children will affect ourselves, but how it will affect them.—The Science of Motherhood, by Mrs. Hannah Whitall Smith.

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40 YEARS THE STANDARD.

Religion and the Home.

We are not angels; we are only men and women, and we share the imperfections of manhood and womanhood. We are not perfect apples; we are speckled apples, all of us. I do not care how deep and sweet and tender and accordant love may render the home life, it can not but happen that in the close contact, in the every-day openness and disclosure of the home, our bad points will come out. No family is made up of perfectly straight sticks, but crooked ones; and when they are piled together in the closeness of home life the crookedness will appear. The man and woman married the most utterly, married along the whole line of their natures, must yet find some point where there is not complete contact. There is dissimilarity of temper; there has been dissimilarity of education. Before musicians can pour forth a perfect harmony they must bring their instruments in tune. Before two hearts can perfectly strike together they must be keyed to the same note, and that can not be altogether done before marriage. The exact, real self does not appear in courtship. It is the best self, the self-dressed in the best wardrobe of manners and sentiment and sacrifice, that appears then. After marriage the self puts on its common habits and appears for what it is. Then each real self must adjust itself to each real self; then must each bear and forbear. Then must any incompatibility be met and mastered by a mutual charity which suffereth long and is kind, which never faileth. Now it is just here in this closeness and disclosure of the home that religion is most needed. One must enter into the Christian method of finding life by losing it; the soul must possess itself with the sweetness of a Christian patience. A Christian love must put its foot upon the neck of any miserable pride of self-assertion and keep it there. A Christian confession of wrong must be as quick and spontaneous as the breath. Christ in calmness, in tenderness, in self-sacrifice, must dwell in the heart of each. Then shall that home be Christian.—Wayland Hoyt, D.D.

The Beggar Boy.

In the following story the power of kindness is beautifully illustrated: "Go away from here, you old beggar boy! You've no right to be looking at our flowers," shouted a little fellow from the garden.

The poor boy, who was pale, dirty and ragged, was leaning against the fence, admiring the splendid show of roses and tulips within. His face rendered with anger at the rude language, and he was about to answer defiantly, when a little girl sprang out from an arbor near, and looking at both, said to her brother:

"How could you speak so, Herbert! I'm sure his looking at the flowers don't hurt us." And then, to soothe the wounded feelings of the stranger, she added: "Little boy, I'll pick you some flowers if you'll wait a moment," and she immediately gathered a pretty bouquet, and handed it through the fence.

His face brightened with surprise and pleasure, and he earnestly thanked her.

Twelve years after this occurrence, the girl had grown to a woman. One bright afternoon she was walking with her husband in the garden, when she observed a young man in workman's dress leaning over the fence, and looking attentively at her, and at the flowers. Turning to her husband, she said:

"It does me good to see people admiring the garden; I'll give that young man some of the flowers;" and, approaching him, she said, "Are you fond of flowers, sir? It will give me great pleasure to gather you some."

The young workman looked a moment into her fair face, and then said, in a voice, tremulous with feeling, "Twelve years ago I stood here a ragged little beggar boy, and you showed me the same kindness. The bright flowers and your pleasant words made a new boy of me; aye, and they made a man of me, too. Your face, madame, has been a light to me in my dark hours of life, and now, thank God, though that boy is still a humble, hard-working man, he is an honest and grateful one."

Tears stood in the eyes of the lady as, turning to her husband, she said: "God put it into my young heart to do that little act of kindness, and see how great a reward it has brought."

Think before You Strike.

I remember reading in my boyhood about a merchant traveling on horseback, accompanied by his dog. He dismounted for some purpose, and accidentally dropped his package of money. The dog saw it, the merchant did not. The dog barked to stop him, and, as he rode further, bounded in front of the horse and barked louder and louder. The merchant thought he had gone mad, drew a pistol from his holster and shot him. The wounded dog crawled back to the package, and when the merchant discovered his loss and rode back, he found his dog dying there guarding the treasure.

The following little story, told by a friend of mine, is not as painful, but adds force to the thought, "Think before you strike any creature that can not speak."

"When I was a boy and lived up in the mountains of New Hampshire, I worked for a farmer, and was given a span of horses to plough with, one of which was a four-year-old colt. The colt, after walking a few steps, would lie down in the furrow. The farmer was provoked, and told me to sit on the colt's head to keep him from rising, while he whipped him 'to break him of that motion,' as he said.

"But just then a neighbor came by. He said: 'There's something wrong here; let him get up, and let us examine.' He patted the colt, looked at his harness, and then said: 'Look at this collar; it is so long and narrow, and carries the harness so high that when he begins to pull, it slips back and chokes him so he can't breathe.' And so it was; and but for that neighbor we would have whipped as kind a creature as we had on the farm, because he laid down when he could not breathe."

It was only the other day I heard of a valuable St. Bernard dog being shot, because, having a wound on his head concealed by the hair, he bit a person who handled him roughly.

Boys, young and old, please remember that these creatures are dumb. They may be hungry or thirsty or cold or faint or sick or bruised or wounded, and can not tell you.

Think before you strike any creature that can not speak.—G. T. Angell.

Trying His Appetite.

A young man carelessly formed the habit of taking a glass of liquor every morning before breakfast. An older friend advised him to quit before the habit should grow too strong.

"O, there's no danger; it's a mere notion; I can quit any time," replied the drinker.

"Suppose you try to-morrow morning," suggested the friend.

"Very well; to please you I'll do so, but I assure you there's no cause for alarm."

A week later the young man met his friend again.

"You are not looking well," observed the latter. "Have you been ill?"

"Hardly," replied the other one. "But I am trying to escape a dreadful danger, and I fear that I shall be, before I shall have conquered. My eyes were opened to an imminent peril when I gave you that promise a week ago. I thank you for your timely suggestion."

"How did it affect you?" inquired the friend.

"The first trial utterly deprived me of appetite for food. I could eat no breakfast, and was nervous and trembling all day. I was alarmed when I realized how insidiously the habit had fastened on me, and resolved to turn square about and never touch another drop. The squaring off has pulled me down severely, but I am gaining, and I mean to keep the upper hand after this. Strong drink will never catch me in his net again."—Exchange.

It is said that cows will yield one-fifth more milk "if soothed during the milking by pleasing melody." Let the preacher who has had a hard time getting his Conference collections paste this in his hymn book for future reference.

There is a Spanish proverb which says that "an ounce of mother is worth a pound of clergy." The home, let it always be remembered, is the first church.

It helps the devil to make Sunday a dismal day for the children.—Ram's Horn.

God can forgive sin, but he won't bless laziness.

HYGIENE.

Narcotics.

The anti-narcotic work in the United States has grown so rapidly the past few years that the workers are greatly encouraged. Thirty-nine States and the District of Columbia have laws relating to the sale of cigarettes or tobacco to minors. Anti-opium and anti-cigarette societies are being formed in many places; indeed, our people seem to be awake as never before on this question.

The use of the cigarette by young people of both sexes is increasing to such an alarming extent that reformers are appalled. Reports gathered by the Western Tobacco Journal show that the tobacco interest, in common with every other industry, suffered greatly from the depression the past year. The preliminary figures from the commission of internal revenue indicate that during the twelve months ending June 30, 1894, there was a decrease in cigars of about fifteen per cent.; snuff decreased over two per cent.; manufactured tobacco a little less than seven per cent. Now mark you: Cigarettes alone show no decrease, but an increase of 6,881,061, or over one-half of one per cent. Surely it is time our parents, teachers and pastors look more carefully into the question of cigarette smoking.

Let us examine the cigarette. The most injurious ingredient is the nicotine, which is a colorless liquid alkaloid, with an acid burning taste, one of the most poisonous narcotics, acting on the human organization as one of the most deadly poisons. Besides the poisonous nicotine in the cigarette, the wrapper is made from paper whitened with arsenic; alum is also used in the preparation of the paper; then the tobacco is impregnated with opium, stamonium, belladonna and other drugs. The damage in cigarette smoking, besides the injurious effect of the drug, is the fact that the smoke is inhaled.—Mrs. E. B. Ingalls, in Home Guard.

A Business View of Moderate Drinking.

A writer who is discussing the question of drinking and total abstinence from a practical business point of view, and ignoring the moral and sentimental side, says: Life insurance companies find the moderate drinker a more dangerous risk and his mortality greater, hence refuse to insure him at ordinary rates, or at all. Mercantile agencies find that business conducted by moderate drinkers is more precarious and followed by a greater number of failures, hence rate such firms low as to responsibility. Railroad companies find that accidents and losses increase under the care of moderate drinkers; that the income and stability of the road are diminished, compared with the same service by total abstainers. Capital everywhere discovers by figures and statistics, which have no other meaning, that under the care and control of moderate or excessive drinkers the losses, perils and risks of business are increased.—Popular Health Magazine, Baltimore.

Work drives away depression, whets the appetite for food, invites sleep, promotes digestion, strengthens the muscles and sinews, gives free circulation to the blood, stimulates the intellectual faculties, provides the comforts of life, develops all the powers which it brings into exercise, transforms stupid ignorance into brilliant genius, fills the world with works of art and literature, and develops the resources of nature. Nothing can stand before work.—New York Advocate.

THE CUISINE.

CONDUCTED BY L. A. B.

A GOOD SAUCE.—One cupful of sifted sugar, half a cupful of butter, stirred to a cream; then add one large cupful of boiling milk, and a dessert-spoonful of ground cinnamon; stir briskly until smooth; pour into sauce-boat. May be eaten hot or cold.

NONPAREIL CORNBREAD.—Two heaping cups of Indian meal, one cup of flour, three eggs, two and one-half cups of sweet milk, one tablespoonful of lard, two tablespoonfuls of white sugar, two teaspoonfuls of baking powder, one teaspoonful of salt. Beat the eggs very thoroughly, whites and yolks separately, melt the lard, sift the powder into the meal and flour, and stir this in last; then beat as fast as possible, bake quickly and steadily in a buttered pan.

CURES OTHERS

MRS. TAPPAN.

MRS. HARRY TAPPAN, of *Reynolds, Neb.* writes: "For about two years I was a constant sufferer from diseases peculiar to my sex. I had to be carried from my bed, had horrible dreams, sinking sensations, was very nervous and had little or no appetite. In short, my whole body was racked with pain. I had frequent attacks of hysteria, and was completely discouraged for I found no medicine did me any good. At last I determined to try Dr. Pierce's Favorite Prescription. I had taken but two bottles before I felt so much better I took eleven bottles. Today, I am well. I have never felt the least trace of my old complaint in the last six years. We use the 'Golden Medical Discovery' whenever we need a blood-purifier. With its use, eruptions of all kinds vanish and the skin is rendered clear and soft, almost as an infants." Sold everywhere.

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MARRIAGES.

CRENSHAW—MORELAND.—At the bride's home, Good Hope, Miss., Feb. 14, 1895, by Rev. C. C Evans, Mr. W. L. Crenshaw and Miss Mary M. Moreland, all of Leake county, Miss.

KNOX-FORNEY.—At the residence of the bride's father, near Tulip, La., Feb. 6, 1895, by Rev. Thos. J. Upton, Mr. W. S. Knox, of Shreveport, La., to Miss Effie Fornby, of Claiborne parish, La.

WHATLEY—YOUNG.—At the home of the bride's father, Jan. 31, 1895, by Rev. H. M. Bake, Mr. Joseph P. Whatley, of Edon, La., to Miss Susie Young, of Little River, La.

KENDALL—WILLIAMS.—At the residance of the bride's father, Mr. John Williams, Rankin county, Miss., Jan. 31, 1895, by Rev. L. Kendall, Rev. Amos Kendall to Miss Lela P. Williams.

RICHARDSON—DEARMAN.—In the Methodist Church, Hattiesburg, Miss., Jan. 30, by Rev. H. D. Howell, Mr. W. N. Richardson, of Laurel, to Miss Bernelia Dearman, of Hattiesburg.

JONES-RICHMOND.—In Claiborne county, Miss., Feb. 7, 1895, by Rev. E. H. Monnger, Dr. S. P. Jones and Miss Annie Richmond.

MCKINNON—EASTERLING.—At Albertson, Jones county, Miss., Feb. 14, 1895, by Rev. H. B. Trevilion, Mr. J. F. McKinnon to Miss Martha Easterling.

JAMES—WILSON.—At the parsonage, Weston, Miss., Feb. 13, 1895, by Rev. T. L. Mellen, Mr. Lonny R. James and Miss Delah Wilson, all of Copiah county, Miss.

SOLLBERGER—PROVOST.—At the residance of the bride's father, Feb. 13, by Rev. W. T. Currie, Mr. J. P. Sollberger to Miss Camelia Provost, both of St. Tammany parish.

ROSE—DUKE.—At the residence of the bride's father, Mr. Tilman Duke, Carroll county, Miss., Jan. 2, 1895, by Rev. J. T. Howell, Mr. Andrew Rose to Miss Florence Duke.

LAYNE—DELAP.—At the residence of the bride's uncle, Mr. John Delap, Carroll county, Miss., Jan. 20, 1895, by Rev. J. T. Howell, Mr. W. E. Layne to Miss Lola Delap.

BRYAN—COHRON.—At the residence of the bride's mother, Mrs. James Cohron, Carroll county, Miss., Jan. 29, 1895, by Rev. J. T. Howell, Mr. J. T. Bryan to Miss Sallie Cohron.

PULLEN—HOWELL.—At the Methodist Church, Carrollton, Miss., Feb. 6, 1895, by Rev. J. T. Howell, assisted by Rev. J. F. Evans, Mr. Geo. Pullen, of Greenville, Miss., to Miss Freda Howell, sister of officiating clergyman.

MARTIN-GUICE.—At the Methodist Church in Hamburg, Miss., Jan. 30, 1895, by Rev. J. N. Tucker, Mr. M. M. Martin to Miss Lola Guice, both of the vicinity of Hamburg, Miss.

NORMAN—RAYNER.—At the residence of the bride's father, Mr. M. L. Rayner, Hickory, Miss., Feb. 18, 1895, by Rev. J. T. Nicholson, of Newton, Miss., Mr. W. L. Norman and Miss Viola Rayner.

WALDEN—FLEMING.—At the residence of Mr. J. J. Ramsay, Stonewall, Miss., Feb. 18, 1895, by Rev. J. M. Pugh, Mr. T. J. Walden and Miss Kate Fleming, all of Harrison county.

CALHOUN—HARPER.—At the residence of Capt. R. M. J. Arnette, China Grove, Jefferson county, Miss., Feb. 14, 1895, by Rev. John W. Crisler, Mr. J. Chamhliss Calhoun and Miss Letitia A. Harper, daughter of the late John Harper, of Tensas parish, La.

OBITUARIES.

(Continued from Third Page.)

CAMMACK—WILLIAM CAMMACK was born in Jones county, Miss., in 1820; moved to Copiah county at the age of seven years. In early manhood he became a Christian and joined the Methodist Church, and was for many years an official member. A truer man in Church or State never lived in this country. Everybody who knew him trusted and respected him.

He died Jan. 26, in his seventy-fifth year, worn out with age and hard toil. He was industrious, economical and well-to-do. I never knew a truer man. He brought up a good religious family. Two of his sons are members of the Mississippi Conference—noble, promising young preachers. Bro. Cammack made the best of life that he could. The world is better because he lived. The Methodist Church and Providence circuit and camp ground is poorer because he is dead. He was ready; not taken by surprise. He requested I should preach his funeral. I went a long way to do so, and was gratified to see such a large congregation gathered to pay the last tribute of respect to one they honored in life.

A. B. NICHOLSON.

WAILES—Our darling papa left us to take up his abode in the "Celestial City." He died very suddenly of apoplexy on Dec. 4, 1894. He was not sick quite twenty-four hours, and never spoke after he was taken. But, oh! I know he was ready and prepared to go. Looking back now, and remembering things he said—though he never spoke of death—I know he was preparing to go. For some time before he died he was constantly reading his Bible and singing the beautiful songs of Zion. I went into his room about a week before he died, and he was lying down. He told me to kneel down by him and pray. He told me that he had been praying, and that he felt so happy. The day before he was taken sick, which was Sunday, he was talking with the Sunday-school superintendent, and said: "Bro. Tullos, we must work so hard and use every possible means to draw and keep the children in the Sunday-school; must spare no pains. If only one soul is saved through our efforts, it will be a bright star added to our crown." Oh! it was so hard to give up our papa. He was so dear to us. Our mama died in 1879, and left six children in our papa's care, who has been mother and father to me. He thought so much of his children. The religious and educational training of his children were ever uppermost with him. Family prayer was never neglected. He was very frail and delicate, and could not stand much. He could not stand riding, and most of his life was spent in teaching. Sometimes he would have a regular appointment, and always assisted in the Sunday-school, in which he always took a special interest. He was loved by all who knew him.

Our grief seems greater than we can bear. Pray for us in our great trouble. I want to be a true Christian, "a follower of the Lamb."

MOLLIE WAILES

Gansville, La.

POWELL—ROBERT BAILEY POWELL, son of D. W. and Eliza Powell, was born in Caddo parish, La., Oct. 16, 1879; died Jan. 17, 1895, at the home of his grandparents, Mr. and Mrs. C. S. Croom, in Mooringsport, La., after an illness of three days. Until the third day no fears were entertained for his recovery. He was taken violently ill on Thursday, Jan 17, of congestion of the brain, and, after suffering greatly for several hours, passed peacefully away as if going to sleep.

The inscrutable providence that deprives our homes and community of one so young, beloved and helpful, burdens our hearts with sorrow, and yet we must not question the wisdom and goodness of God's providential dealings. Robert was a bright, ambitious boy, and possessed an affectionate, generous heart. Selfishness was not one of his faults. He did fair to make an honorable, useful man. Oh! how hard the blow falls on his widowed mother and aged grandparents, who raised him from infancy. How sadly he is missed in the family circle! May God comfort and sustain the bereaved ones by his grace until they meet in the great beyond. F. A. N.

Mooringsport, La.

HOLLOMAN—The committee (Epworth League) appointed to draft resolutions on the death of Bro. T. R. HOLLOMAN, beg leave to report:

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Whereas, On Nov. 19, 1894, Death, who is no respecter of persons, and who regardeth not the conditions of human affairs, did enter the home of our well-beloved brother, T. R. Holloman, and made his presence felt with overwhelming effect by removing from that fireside the pillar of the family circle, teaching us in one lesson the uncertainty of human life, the instability of human plans, and the certain decay of human hopes; snatching from a happy household the staff upon which they leaned for earthly comfort, leaving for loved ones naught but desolation; *And, whereas*, It is meet that we, a society of the Epworth League, do give some expression to feelings befitting our sense of loss in the death of our brother; therefore, be it

Resolved, That while we bow our heads in sorrow and grief, we say, as taught by him who was "a man of sorrows and full of grief," "Thy will, oh! Lord, not mine, be done."

Resolved, That in the death of Bro. T. R. Holloman we deplore the loss to the church, the League and the Sabbath-school, and regret the loss to the State, the county and the community, recognizing that in all things that contribute to the honor of Christianity, the elevation of human character and the inculcation of pure morality one has gone from among us whose place is hard to fill.

Resolved, That we deeply sympathize with the bereaved family, and knowing full well the futility of all efforts to comfort his loved ones, we offer them consolation by pointing to his long and useful life, upon the record of which appears not one single spot or stain.

Resolved, That a copy of these resolutions be handed the bereaved family of Bro. Holloman, and that a copy be furnished the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

Respectfully and fraternally submitted.

R. GILDART, for Committee.

Many people neglect a cold, thinking it will go as it came. Frequently with serious results, the cold of to-day may be the pneumonia of to-morrow. Nothing will cure a cough or cold so rapidly as Dr. Davis' Compound Syrup of Wild Cherry and Tar. Its reputation has been established for over fifty years as the best remedy for coughs, colds, bronchitis, asthma, all throat and lung troubles. For croup and whooping-cough it is invaluable. Mothers will be saved much anxiety and loss of children by having Davis' Wild Cherry and Tar always on hand. Consumption has been cured many times by its use. One dollar bottles hold two and a half times as much as a 50c. bottle.

A mean man can not be a happy man.

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Christian Herald, edited by T. DeWitt Talmage: "Mr. S. B. Shaw has done a wise thing in making a compilation of Notable Answers to Prayer. Such incidents encourage the despondling Christian and are useful to Christian workers in leading their hearers to pray for themselves."

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The book contains 320 pages, and when open measures 8¼ by 12¼ inches, and is beautifully bound in full cloth.

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"Those holy fields,
over whose acres walked those blessed feet
which many hundred years ago were nailed
for our advantage to the bitter cross."

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THOSE SACRED SHRINES

Toward which the eyes of all Christendom have been reverently and piously turned for centuries, are all superbly pictured and eloquently described in those splendid . . .

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These Matchless Fine-Art Publications, which are issued under the title of "*Earthly Footsteps of the Man of Galilee*," are the result of

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Of the Holy Land, in which the footsteps of the Savior and the journeyings of His Apostles have been literally retraced with note book and camera, the last pilgrimage having been made

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Royal Baking Powder

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NEWS OF THE WEEK.

DOMESTIC.

The pupils in the public schools of this city celebrated Washington's birthday last week.

Gov. Morton of New York, on Feb. 22, approved the act to prevent the display of foreign flags upon public buildings in the State.

The Interstate Farmers' Institute, which was held in Vicksburg, Miss., adjourned on Feb. 24, after singing "My country, 'tis of thee."

A large fire occurred in Hot Springs, Ark., Feb. 22. Nearly a hundred buildings were reduced to ashes. Five lives are supposed to have been lost.

Military companies from Cleveland, O.; Norfolk, Va., and Galveston, Texas, were in this city during the Mardi Gras festivities, this week, the guests of the local military.

Within five months electric cars will be belting the city of Meridian, Miss., while in a much shorter period of time it will have a hundred electric street lights instead of twenty-five, the number at present.

The faculty of Harvard University has decided that intercollegiate foot-ball should be abolished by a vote of 24 to 16. The resolution is not decisive as the faculty has only advisory power in the premises.

A lady, who desires to remain unknown, has donated $3 500 to Rev. Alfred E. Clay, president of the Louisiana Society for the Prevention of Cruelty to Children, the money to be used in the work of the society.

The Southern Pacific west-bound passenger train ran into a belt-open switch at Franklin, La., on Feb. 22. The fireman was bruised and scalded to death, and the engineer may die from the injuries received. None of the passengers were hurt.

The arrangements for the reunion of the survivors of the Army of the Tennessee, the Ohio and the Mississippi, on the old Shiloh battlefield, April 5, 6 and 7 next, are almost completed, and the attendance from all parts of the country will be very large.

Work has been started at Somerville, N. J., on what when completed will be the longest trolley road in the world. The contractors are under bonds to complete by April 10 the first five miles of the New York and Philadelphia Traction Company's proposed electric railway between two cities.

The North Carolina Legislature voted down a proposition to adjourn on Jan. 19 in honor of the birthday of Gen. Robert E. Lee, and another on Feb. 22 to adjourn in honor of Washington's birthday; but did adjourn on the twenty-first instant, as a mark of mourning for the death of Frederick Douglass, the noted negro politician.

It is reported from Washington that the Naval Appropriation bill which recently passed the House of Representatives, providing for the construction of a dry dock at Algiers and the building of three first class battle-ships, as well as twelve torpedo boats, has been considered and accepted in toto by the Naval Affairs Committee of the Senate.

A wreck, from which some 300 excursionists bound for New Orleans and Mardi Gras escaped a horrible death, almost by a miracle, occurred at Hawkins' Creek, just below Greenville, Ala., on the Louisville and Nashville road, on Feb. 23. As it was, one man was killed and seven or eight ladies injured, more or less. Almost the entire train fell over an embankment.

Senator Blackburn, Kentucky, has presented to the Senate the bounty amendment proposed as an amendment to the sundry civil bill. The full bounty on sugars made before the repeal of the McKinley act is provided for; also it is proposed to give the eighth-tenths bounty on the crop of 1894 to all producers who had complied with the law in regard to filing applications for licenses and bonds, etc., and who would have been entitled to receive a license.

FOREIGN.

The town of Kopohai, near Astrabad, Persia, has been destroyed by an earthquake. Many thousand lives were lost.

The German Reichstag has repealed the anti-Jesuit law, but it is said that the Bundesrath is not expected to sanction the bill.

Men employed on the Panama Canal are abandoning work. Even those in the greatest need refuse to accept the low wages offered to replace the strikers.

Russia has decided to use only gray horses for artillery purposes, as they have been found to have more strength and endurance than horses of any other color.

The French War Department is experimenting with forage made up in the form of bricks. Hay, oats and bran are mixed and compressed till as hard as a board.

Although two attempts have been made during the two weeks of the present session of the British Parliament to overwhelm the Rosebery Ministry, both have ended in failure.

The French expedition which left Marseilles some months ago, under the command of Commandment Mantell, for service in the interior of Africa, was surprised and a sanguinary conflict ensued. Three hundred men, comprising half of the force of the expedition, are said to have been killed, while the remainder have been driven from the line of march and their retreat has been cut off.

We never knew a workman to throw away his plumb line because it did not agree with the wall he was building, but we have known a good many people to throw away the Bible for a similar reason.

A Great Occasion.

There will be a great Methodist gathering in Rome next September. The occasion is the opening of a block of buildings for church and school purposes in connection with the mission work in that city. It is proposed to hold services of an ecumenical character for one week. The time has been selected to synchronize with the twenty-fifth anniversary of the capture of Rome by the patriotic troops when the soldiers of Victor Emanuel and Garibaldi entered the city. English and Canadian Methodism, the Methodist Episcopal Church; the Methodist Episcopal Church, South, and other branches of our church, are expected to send representatives. It is expected that Hugh Price Hughes will be one of the representatives. We hear, too, that Bishop Haygood has been requested to represent our church. We hope the Bishop can go, as we feel assured that it would be an enjoyable trip and occasion to him, and we know he would make it profitable and enjoyable to others in the far-away city.—Wesleyan Advocate.

After the Grip, diphtheria, pneumonia, scarlet fever, typhoid fever, etc., Hood's Sarsaparilla is of wonderful benefit in imparting the strength and vigor so much desired.

Hood's Pills for the liver and bowels act easily, yet promptly and effectively.

Rev. Theodore L. Cuyler, in the New York Evangelist, says: "What we want now is a new crusade against the bottle and the drink customs, and also against licensing the drink traffic, whether in rosewood saloons or in the lowest whisky dens. May God speedily send us a fresh revival of old-fashioned total abstinence effort in our homes. Unless it comes soon we shall drift back into immeasurable tippling and drunkenness. The saloons are not the only curse. A majority of inebriates do not begin there; they begin with drinking at home, or in social gatherings, or in the restaurants. No reform that does not strike at the drink customs will be permanently successful."

$500 Will be Given

For any case of Rheumatism which can not be cured by Dr. Drummond's Lightning Remedy. The proprietors do not hide this offer, but print it in bold type on all their circulars, wrappers, printed matter, and through the columns of newspapers everywhere. It will work wonders—one treatment cures any ordinary case. The full supply of two large bottles will be sent to any address by express on receipt of $5, together with special directions for use. Agents wanted.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

One strange eccentricity of human nature is the fact that people will flock to hear a reformed drunkard or gambler, and prefer him as a religious teacher to one who from his youth has been an humble, faithful Christian.—Baltimore Advocate.

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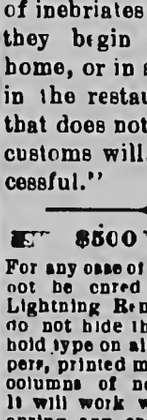

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—SECOND ROUND.

Senatobia	Mar. 9, 10
Hernando	16, 17
Sardis	23, 24
Batesville, at Wesley Chapel	30, 31
Como, at McGee's	Apr. 6, 7
Panola, at Tirzah	13, 14
Morgansville, at Cole Springs	14, 15
Courtland, at Eureka	20, 21
Nesbit, at Eudora	27, 28
Tyro, at Mt. Vernon	May 4, 5
Wall Hill, at ——— (Wed.)	8
Cockrum, at ———	11, 12
Pleasant Hill, at ——— (Thurs.)	16
Arkabutla, at Hunter's Chapel	18, 19
Pleasant Grove, at ———	25, 26

H. O. MORRHEAD, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Ashland, at Salem	Mar. 2, 3
Pocahontas	9, 10
Abbeville	16, 17

J. D. CAMERON, P. E.

ABERDEEN DIST.—FIRST ROUND.

Fulton	Feb. 23
Tremont	24
Amory and Smithville	Mar. 2, 3
Quincy	5
Aberdeen circuit	5

S. M. THAMES, P. E.

COLUMBUS DIST.—FIRST ROUND.

Cedar Bluff	Mar. 2, 3
Tremont	9, 10
Shuqualak	16, 17
Mashulaville	23, 24

T. C. WIER, P. E.

WINONA DIST.—FIRST ROUND.

McNutt	Mar. 2, 3
Sidon	9, 10
Brooklyn and Duhlle	16, 17
Black Hawk	23, 24

J. B. STONE, P. E.

GREENVILLE DIST.—FIRST ROUND.

Bolivar	Mar. 3
Hollandale	10
Arcola	17
Friar's Point	24

J. A. RANDOLPH, P. E.

KOSCIUSKO DIST.—FIRST ROUND.

Stewart circuit, at South Union	Mar. 1
Eupora circuit, at Eupora	2, 3
Kosciusko circuit at Kosciusko	9, 10
Chester circuit, at Chester	16, 17
Ackerman circuit, at Liberty Hill	23, 24
Rural Hill circuit, at White Hall	25
Louisville circuit, at Louisville	30, 31

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—FIRST ROUND.

Silver Creek and Bethel, at Bethel (Fast)	Mar. 2
Lake City and Lodi, at Lake City	3, 4
Camden, at Church Chapel	9, 10
Tuscumbia circuit, at Locust Grove	16, 17
Sharon circuit, at Mount Pleasant	23, 24
Jackson circuit, at Fair Chapel, (Wed.)	27
Fannin circuit, at Fannin	30, 31

E. H. MOUNGER, P. E.

MERIDIAN DIST.—FIRST ROUND.

Indian Mission at Tell Chelok	Mar. 1
Livaworth at Bethel	2, 3
Neshoba at Mars' Hill	9, 10
Rose Hill, at Missionary	15, 17

R. J. JONES, P. E.

SEASHORE DIST.—FIRST ROUND.

Ocean Springs and Scranton, at O. S.	Mar. 2, 3
Whittington, at Coleville (Wed., Th.)	3, 7
Bay St. Louis, at B. St. L.	9, 10
Augusta, at Isabella	16, 17
Black Creek, at Mt. Zion	23, 24

C. A. POWELL, P. E.

BROOKHAVEN DIST.—FIRST ROUND.

Providence, at Bahala	Mar. 2, 3
Pleasant Grove, at Williams	9, 10

R. D. NORSWORTHY, P. E.

ENTERPRISE DIST.—FIRST ROUND.

Wayesboro circuit	Mar. 2, 3
Leakville	9, 10
Williamsburg	16, 17
Mount Carmel	23, 24

L. CARLEY, P. E.

BRANDON DIST.—FIRST ROUND.

Raleigh, at Raleigh	Feb. 23
Westville, at Westville	Mar. 2, 3
Brandon station	9, 10
Steele's Creek and Mis., at Marvin	15, 17
Hillsboro, at Oak Grove	23, 24
Homewood, at Homewood	25
Trenton, at Gasque	26
Montrose, at Montrose	30, 31

C. McDONALD, P. E.

VICKSBURG DIST.—FIRST ROUND.

Mayersville, at Beelah	Mar. 2, 3
Rolling Fork, at Rolling Fork	9, 10
Warren, at Wesley Chapel	16, 17
Mt. Olivet, at Bentonia	23, 24
South Warren, at Wilkes' Chapel	30, 31

J. M. WEEMS, P. E.

NATCHEZ DIST.—FIRST ROUND.

N. Wilkinson	Mar. 2, 3
Homo Chitto	9, 10
Amite	16, 17
Meadville	23, 24
Washington	Apr. 6, 7

L. S. JONES, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

Oakley and Vidalia, at Vidalia	Mar. 9, 10
Winsboro, at Magnolia	16, 17
Rayville, at Girard	23, 24
Clinton, at Cadesville	30, 31
West Monroe, at Faelk's	Apr. 6, 7
Monroe, at Monroe	13, 14
Bastrop, at Bastrop	20, 21
Lind Grove, at Bartholomew	27, 28
Delhi, at Talulah	May 4, 5
Lake Providence, at Lake Providence	11, 12
Water Proof, at ———	18, 19
Harrisonburg, at ———	25, 26
Oak Ridge, at Oak Ridge	June 1, 2

District Conference at Oak Ridge, beginning May 29, and including June 5.

B. F. WHITE, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Opelousas	Mar. 2, 3
Lafayette	9, 10
Plaquemine Brulee and Bayou, at P. B.	16, 17
Crowley	23, 24
Prudhomme, at Prudhomme City	30, 31
Lake Charles	Apr. 6, 7
West Lake	13, 14
Sulphur Mine, at Vinton	20, 21
Berwick (preaching at 11 on Sun.)	26, 27
Morgan City (preach at night, Sun.)	28, 29
Patterson	May 4, 5
Franklin	6, 7
Jeanerette	11, 12
Indian Bayou	14, 15
Abbeville at Prairie Gregg	18, 19
New Iberia	25, 26
Grand Cheniers, at Grand Cheniers	June 1, 2
Washington	8, 9
Lake Arthur, at Lacassine	15, 16

H. O. WHITE, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Franklinton, at Fisher's	Mar. 2, 3
Amite City, at Rosetand	9, 10
St. Helena, at Greensburg	16, 17
Pine Grove, at Pinkin's	17, 18
East Feliciana, at Oak Grove	23, 24

P. A. JOHNSTON, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Fort Jessup, at Fort Jessup	Mar. 2, 3
Many, at Prospect	9, 10
North Bossier, at Mount Pleasant	15, 17
Arcadia and S. Vernon, at Holly G.	23, 24

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Glenmora	Mar. 2, 3
Atlanta at A	9, 10
Montgomery, at M	10, 11
Lecompte, at Lecompte	15, 17
Centerville, at W. S. Springs	23, 24

S. J. DAVIES, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Lower Coast, at Wesley	Mar. 3
Rayne Memorial	10
Tallisheek	17
Felicity Street	24
Plaquemine and Donaldsonville, at P.	31

JOHN T. SAWYER, P. E.

ARCADIA DIST.—FIRST ROUND.

Vienna, at Vienna	Mar. 2, 3
Ruston, at Ruston	9, 10
Vernon, at Oak Ridge	16, 17
Gonzville at Gonzville	23, 24
Homer, at Homer	30, 31
Arcadia, at Arcadia	Apr. 6, 7

J. D. HARPER, P. E.

For relieving THROAT DISEASES AND COUGHS, use "*Brown's Bronchial Troches*"

Christ has a yoke for our necks as well as a crown for our heads; and this yoke he expects we should take upon us and draw in. To call those that are "weary and heavy laden" to take a yoke upon them looks like adding affliction to the afflicted; but the pertinency lies in the word "my." You are under a yoke which makes you weary; shake that off, and try mine, which will make you easy. There is nothing in it to gall the yielding neck, nothing to hurt us, but, on the contrary, much to refresh us. It is a yoke that is lined with love!—Matthew Henry.

If afflicted with scalp diseases, hair falling out, and premature baldness, do not use grease or alcoholic preparations, but apply Hall's Hair Renewer.

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COMMONWEALTH OF VIRGINIA.
Governor's Office
Richmond, Va., Sept. 4, 1894.

Rev. J. W. Harmon, Paulding, Miss.—

Dear Sir: Permit me to thank you sincerely for the handsomely bound volume of your sermons which you recently sent me, and also for the kindly spirit of your letter which accompanied the book. I shall read the volume with pleasure, and do not doubt that I shall derive much good from it. Again thanking you for your courtesy, and with much respect, I am,

Yours very truly, CHAS. T. O'FERRALL.

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"Earthly Footsteps of the Man of Galilee."

A new work of Bishop Vincent, and Dr. J. W. Lee (of St. Louis). A great publishing company is just bringing to light the fruit of much toil and outlay of money. They sent an artist photographer, under the guidance of Dr. Lee, to the Holy Land, there to secure the most exact and perfect pictures of the salient scenes of the earthly life of Christ and the Apostles. We have examined a portion of the work and unhesitatingly pronounce it by far the best thing of its kind ever seen by us. The method of photographic reproduction employed is faultless.

The forthcoming book will contain some four or five hundred of these splendid pictures, 8x10 inches in size. The work will be issued in twenty-four parts, pages 11½x13½ inches, with chronological charts and colored maps. Each part will contain sixteen pictures, besides the *enchanting* pen pictures of these renowned writers. The series will run through twenty-four weeks, one a week, at a regular price of 25 cents each. But the ADVOCATE has made a special arrangement by which it *will furnish all its subscribers, new and old, for 10 cents a number.* Less than half, but very little more than a third of what you will have to pay if your name is not on our subscription roll. The entire series in this way will cost only $2 40; otherwise it will cost $6. This rule of the publishers of this book is the strictest that *only to our subscribers* can we make this special offer. For $2 40 you may get what another must pay $6 for *if you are a subscriber to* the ADVOCATE. Send $2.40, and each of the series will be mailed you as fast as issued. Or ten cents (stamps taken) for one issue—any way you prefer.

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In Uric Acid Diathesis, Gout, Rheumatism, Bright's Disease, &c.
Its Nerve Tonic Properties.

Dr. Harvey L. Byrd, *of Baltimore, President and Professor of Obstetrics and Diseases of Women and Children in the Baltimore Medical College, formerly Professor of Practical Medicine, etc.*

"I have witnessed the best results from the action of the **BUFFALO LITHIA WATER** Spring No. 2, in Chronic Gout, Rheumatic Gout, Rheumatism, Gravel and Stone in the Bladder, and I do not hesitate to express the opinion that in all diseases depending upon or having their origin in Uric Acid Diathesis, it is unsurpassed, if indeed it is equaled, by any water thus far known to the profession.

"**It is an admirable general tonic and restorative, increasing the appetite, promoting digestion and invigorating the general health.** It is powerfully anti-acid and especially efficacious in what is commonly known as **acid dyspepsia.** It is strongly commended to a very large class of sufferers by a **peculiar power as a nervous tonic and exhilarant,** which makes it exceedingly valuable, where there is nothing to contra-indicate its use, in all cases where nervous depression is a symptom.

"It has an ascertained value in **Bright's Disease.** A knowledge of its action in that disease thus far would seem to warrant the belief that it would in many instances, **at least in its early stages, arrest it entirely, and in its more advanced stage prove a decided comfort and palliative.**"

Dr. J. S. Wellford, *Prof. of Diseases of Women and Children, Medical College of Va:*

"I have paid a great deal of attention to Urinary Troubles, and have frequently and freely prescribed the **BUFFALO LITHIA WATER** in their treatment, with the very best results. In all the various forms of the Uric Acid Diathesis, whether as well-formed Gravel, Gout or the milder forms of Gouty Dyspepsia or Nettle-rash, in their varieties, **I know of no mineral water which I consider at all equal to that of Spring No. 2.**

"In many Skin Diseases of old age, dependent on the Uric Acid Diathesis, such as Eczema, etc., this Water acts most beneficially."

This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles $5.00 f.o.b. at the Springs. Descriptive pamphlets sent to any address.

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The Cruel Knife and Burning Plaster Must Go.

Cancer of the FACE, LIPS, MOUTH, NOSE, EAR, EYE, BREAST, UTERUS, RECTUM, etc. All Cancers, internal or external, yield rapidly to the effects of these **MILD AND PAINLESS OILS.** Also Tumors, Ulcers and Old Indolent Sores, and all Chronic Skin Diseases quickly and permanently cured with our Balmy Soothing Oils. Hundreds of testimonials furnished. The following names are a few of the many cases we have cured who will be pleased to write you concerning these wonderful oils:

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Mrs. J. M. Sweet, 616 E Lawson Ave., "
Mrs. M. M. Housin, Bixie Grove, Mo.
Col. S. K. Ray, Sweet Springs, Mo.
Mrs. Phillips Land, Sweet Springs, Mo.
C. T. Stigleman, Green Pass, Mo.
W. B. Lewis, Kinkawa, Ky.
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Mention this paper.

Write us for Question Blank. Address

DR. CASTLE & CO.,
Sole Props. of Balmy Cotumulan Oil Remedies,
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☞ P. S.—Cut this out and send to some afflicted friend.

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Grocer,
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California Table Apricots,
3 lb. can 10 cents.

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Dividends credited in January and July.

Full paid stock in $ 00 shares bears guaranteed dividends of 6 per cent. per annum, payable in cash semi-annually.

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Net Assets Jan. 1, 1891, $90,859 98; net assets Jan. 1, 1895 $119,699.11, of which amount $116,441.86 was secured by first mortgage and vendor's lien on improved real estate in New Orleans.

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Diseased fruit trees can not bear healthy fruit. SMS

I have a remedy that cures diseased fruit trees. Makes fruitless trees fruitful. It is a great fertilizer. Makes trees vigorous in growth and free from vermin. Latter part of February the time to apply.

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Guarantees, under an entirely NEW TREATMENT, to Fill the most sensitive Teeth, or Extract Teeth POSITIVELY WITHOUT PAIN, without the use of poisonous gases or drugs.

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Old, Ashen, Abscessed Teeth, mere Shells and Roots of Teeth, are treated and Filled AT ONCE, and made serviceable for life by new crown process, WITHOUT PAIN.

PRICES.

Best Set S. S. White Teeth	$5
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Teeth Without Plates and Crown and Bridge Work a Specialty.

Toothache cured instantly. Teeth Extracted Free for Policemen and Firemen. [illegible]

A lady has charge of office.

Christian Advocate.

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WINNOWINGS.

BY FELIX R. BRUNOT.

Whatsoe'er my earthly losses,
Whatsoe'er life's blessings be,
May my triumphs and my crosses
Bring me nearer, Lord, to thee!

Oo canst make the awful summons
Angel's whisper to mine ear,
Stilling blood and breaking heartstrings
Thrills of joy if then art near!

Waiting, working, praying, hoping,
While the shadows creep apace;
Singing to thee, resting on thee,
Death is but thy crowning grace.

—Christian Statesman.

Selections.

Scenes of the Sepoy Rebellion.

BISHOP CHAS. B. GALLOWAY, D. D.

From Benares to Lucknow, the ancient and beautiful capital of Oude, is a short night's ride, but by a slow train we did not reach there until after ten o'clock. The early morning hours, however, were profitably spent in noting observations upon the agricultural methods and various growths of the Ganges Valley. We passed through the center of the opium industry, from which the government derives an annual revenue of over 120,000,000 rupees, from which proceeds the degradation and death of multiplied thousands.

The poppy plant was quite in bloom, but the acreage devoted to its culture indicated no decline in the demand for the drug, which is England's shame and China's degradation. The report of the Opium Commission, appointed by the English government, which has spent some time in India and in gathering facts and opinions from those *supposed* to be best acquainted with the traffic and its effects, has not yet been made public. But the fact that much of the testimony favorable to the traffic has found its way into the papers, while all that is adverse has been kept back, is a profound secret that foreshadows what will be the report of the majority. Indeed, something like that the Commission was organized to acquit. But its very appointment was a concession to the righteous demands of moral sentiment, and those who love it will never be satisfied until the baneful blight is removed—until China is on a Christian government and the opium washed away. No one who has visited the opium palaces in China, as we have, and seen the dying victims in the hospital wards, can have but one opinion as to this ghastly and gigantic iniquity. Whatever the report, the production will continue, and cease only with China's redemption and India's salvation.

Along the way attention was attracted by a number of round mud walls built on the roadside and over the fields. Upon closer examination I ascertained that they were thrown up to shield small guava and other trees for fruit from protection and to retain the moisture. These crude tree-boxes, in city and country, are impressive evidences of the great lack of fuel in India. Whether these vast plains ever grew grand forests, I do not know. If so, the demands of more than twenty centuries have long since consumed them. All houses are built of sun and brick, or sun-baked mud, while those of the poorer classes have little wood for floors and doors.

Over weary leagues of cultivated field the eye sweeps, with only the fruit-bearing trees to relieve the monotonous landscape. I suppose the ground is too much needed for the production of food to devote a square inch to the growth of timber.

Another most degrading thing I noticed in Benares, at the stations along the road, and everywhere—the work in which poor women are engaged. They make cakes of cow-dung with their hands, and stick them against the houses to dry. After that they are carried in immense baskets on their heads and sold for fuel. I have seen women, donkeys and camels loaded down with this burden, wearily walking the same street, and the poor mother and wife the least considered of the three. Not until Christianity puts its shoulder under the heavy burdens borne by sorrowing woman, does she anywhere find rest for her bruised and tired limbs, or experience any sense of the queenly dignity and influence with which she has been crowned by our Lord. How any woman in a Christian land, with the slightest knowledge of her heathen sister's condition, can be indifferent to the appeals made for missionary labor in their behalf, I can not understand.

The first place visited in Lucknow was Kaiser Bagh, the large palace and gardens where the late ex King of Oude lived in royal splendor before he was deposed and removed to mild exile in Calcutta, on a pension of £120,000 a year, and where he died four or five years ago. This is a rectangular inclosure of several acres, in which flowers bloom and fountains play, around the sides of which are massive and elegant buildings erected for the accommodation of the king's several hundred wives. The whole is said to have cost not less than a million pounds sterling, and was only one of the several residences of this petty, but pretentious, monarch. The grounds are yet beautifully kept, a native nobleman being employed to look after the former glory of his ancient house. This is done to placate the people; but with what success I can only conjecture. Most of the spacious buildings are used for government purposes. In front of the king's Marble Audience Hall, and within this garden inclosure, a large institution has been built, which bears the name of "Canning College," in honor of the distinguished gentleman who held the responsible post of Viceroy during the Sepoy mutiny.

But as the greatest interest in Lucknow centers not in her ancient palaces and in the streets and parks of the beautiful city, but in those places associated so heroically and tragically with the horrible Sepoy rebellion, we drove thence to the old fort and the ill-fated Residency. Into that weak fortification Sir Henry Lawrence, at that time Chief Commissioner of Oude, hurried all the European inhabitants, gathered what supplies he could, and, with one British regiment decimated by disease, set himself to the desperate task of defending their lives until relief could come. And it is safe to say that within that historic, but now dismantled, fort was displayed an undaunted heroism unexcelled in all the annals of bloody war.

Around the lines of the old fortification and into the several shattered and dismantled buildings of the Residency we walked with soft step and spoke in gentlest tones. Through the Bailiee Gate we entered, preserved just as it was when Gen. Havelock and Sir Colin Campbell passed in during the siege under a rain of Sepoy shot and shell, and visited one tragic spot after another, climbing at last to the top of the old scarred tower, from which a British flag appropriately flies always at half-mast. The marks of shot from Sepoy cannon tell even yet, over a lapse of forty years, how dreadful was that struggle. Immense holes torn through the several walls of an entire building show how deadly was their aim, and how constant the danger of those within. Great brick and stone columns are shot half in two, and almost every square inch of exposed surface has some fatal mark of that memorable siege. We were shown the room where the women stayed for safety, but in which several were killed. Every day some brave defenders fell, until their ranks, small at first, were reduced to a mere handful. The places where they met their heroic deaths, as far as known, are marked with marble tablets. Every room, and almost every spot, had felt the stain of blood. There was no alternative but battle or death. To surrender was certain murder; to continue the struggle they could only die, with some faint hope of rescue.

After going over the moldering remains of the building in which the brave garrison of a few hundred held from fifty to an hundred thousand Sepoys at bay for five long months, and wondered how a single person could possibly escape that constant hail of death, we walked out the road to the cemetery, the very road along which Sir Henry Havelock came to the timely relief of that little band. Every footfall awoke a thousand tragic memories, until my nerves quivered with strange emotion. I tried to imagine the scene when that knightly commander, having cut his way through the enemy's lines, marched his tattered legions into the Bailiee Gate and looked upon the decimated garrison. He had seen the place of blood at Cawnpore—arriving, as he did, shortly after the massacre—and had heard the story of dreadful torture visited upon defenseless women and children. With all possible speed he had fought his way to their relief at Lucknow, only to find that death had reduced their numbers from seventeen hundred to about five hundred. There were tears in brave eyes that day. His friend, Sir Henry Lawrence, fell early in the siege, and as he inquired for one and another whom he had known on the field and loved in the camp, the sad answer came, "He is dead." But the great Christian soldier could give only a few moments to grief, and at once turned attention to strengthening their position and awaiting other relief. His force was too weak to raise the siege, the Sepoy army having increased to fully an hundred thousand, and it was not until Sir Colin Campbell and his heroic Highlanders appeared Nov. 18, 1857, that the joy of rescue was realized and the song of victory was sung.

In the churchyard near by are the graves of the fallen, and over them appropriate monuments have been lovingly erected. I was especially attracted by the slab which covers the sleeping dust of Sir Henry Lawrence, and the simple inscription placed thereon at his own dictation, after receiving his mortal wound: "Here lies Henry Lawrence, who tried to do his duty. May the Lord have mercy on his soul! Born 28th of June, 1806. Died 4th of July, 1857."

Other palaces, mosques and tombs built by the lavish and skilled hands of the Mogul kings, were visited, including "the Palace of Light" and the Great Imambara, erected during the famine as a relief work, and completed in 1784 at a cost of £10,000,000. It contains the largest hall in the country. No woodwork was used in its construction, and the walls are sixteen feet in thickness. With much regret we had to forego the privilege of a visit to the king's Summer place, five or six miles in the country, where the gallant Gen. Havelock died Nov. 24, 1857, and there lies buried. He escaped the dangers of war only to die of disease shortly thereafter, but in the triumphs of a Christian's faith.

It was also no little disappointment that we could not visit the prosperous mission of the Methodist Episcopal Church in Lucknow, and see the veteran missionary, Dr. E. W. Parker, to whom I had a very kind letter from our Dr. Y. J. Allen, of Shanghai. It is doubted if in all India more thorough and successful mission work is being done than by this consecrated and noble band of toilers in Lucknow. I wanted to see Miss Thoburn and her school—the first lady missionary to Methodism to go to a foreign field under the auspices of a Woman's Board.

Cawnpore, on the Ganges, is only forty-six miles from Lucknow, whither we went in the afternoon to spend a few intensely interesting, but sadly-sweet, hours. Here the most distressing and horrible event of the mutiny was enacted—the butchery of about five hundred persons after they had surrendered on promise of protection and safe transportation to Allahabad. We drove past the ruins of an old forsaken stone mansion, where Nana Sahib had his headquarters, and from which, doubtless, he issued the infamous order of massacre that will doom him to eternal execration.

Within one corner of the hastily improvised line of fortifications is a beautiful monument with this inscription: "This stone marks a spot within Wheeler's intrenchment. It covers the remains, and is sacred to the memory, of those who were the first to meet their death when beleaguered by mutineers and rebels in June, 1857." These were the first to fall, but when deaths became numerous it was necessary to go farther for interment, and a large number were buried in a well west of the new Memorial Church, and inclosed in a little garden. The old well near the monument referred to above, with its old-fashioned windlass, is interesting from the fact that the besieged depended upon it for water, and many lost their lives while trying to save life from burning thirst under a torrid sun. The Memorial Church, just outside the line of intrenchments, is a handsome Gothic structure, and was built at a cost of £20,000, partly defrayed by the government. The marble floor inside the chancel was given by the Maharajah of Jodhpur—a fact which indicates that not all the natives sympathized with the horrors of that mutiny. The names of all who lost their lives in Cawnpore during that siege are inscribed on tablets in the church. Just outside the church is a grave, in which are buried the bodies of Maj. Vibart and others, who escaped the massacre of the boats, but were captured and killed further down the river.

We drove to the "Memorial Ghat" on the river bank, where the first shameful butchery occurred. To that place the little garrison repaired under terms of honorable agreement with Nana Sahib, in order to take boats for Allahabad, 130 miles down the river. But no sooner were they crowded into their little crafts than a murderous fire was turned upon them from various hiding-places. In a few minutes the sacred Ganges ran red with the blood of nearly 200 innocent persons. The survivors—mostly women and children—to the number of 200, were carried into the town and imprisoned in a small building. After three weeks of agonized suspense and torture the incarcerated women and children were cruelly put to death, lest they should be rescued by an army supposed to be approaching Cawnpore for the purpose. They were cut with knives, and beaten with bludgeons until blood and brains stood in great pools on the floor. Then the mangled bodies of dead and dying were cast into a well near by the house of slaughter. In all history there is not a more heart-rending story.

That well is now in the center of a beautiful garden, and is itself inclosed by a stone balustrade adorned with carved leaves and ivy wreaths. Just over the well is a tall angel in white marble, with drooping wings, leaning against the cross, and holding two palm leaves in her hands. Into this garden natives are not allowed. In perpetual memory of that horrid brutality they can not approach the sacred places where the innocent and defenseless were cruelly put to death. While standing in front of the inclosed well, and studying the pose and expression of the angel in marble, I saw a well-dressed native alight from a gharry and start up the graveled walk. As soon as discovered, a soldier in a red coat caught him rudely by the shoulder and ordered him out. He went, but with a sorrowful expression, which seemed to say, Are the sins of the fathers to be visited upon their children for *all* generations?

As another result of that mutiny the English do not allow the natives to learn the use of heavy guns. They are employed in the cavalry and infantry service to the number of over an hundred thousand, but not one is enlisted in the artillery, or ever permitted to fire a fifty-pounder. The cannon they were trained to use, when the mutiny occurred, was seized and turned upon their teachers with deadly aim. Indeed, they came near converting a rebellion into a successful revolution. How often has this fact been repeated in the history of men and nations! Arms given for defense have been traitorously used in attack. Men have received the culture and equipment of Christian institutions, and used the same to assail their integrity and virtue.

Thus a day was spent among the desolations of a generation—the sad memories of a bitter struggle. I am glad to have visited these historic places, and especially to see how graciously the grasses and flowers of peaceful nature cover the scars of war, and thus try to make us forget that brothers ever shed each other's blood.

Delhi, Dec. 6, 1894.

—Nashville Advocate.

The kind of paper which people support is an index to their intelligence. If they are content with a mere monthly sheet which covers only the work of a charge or a district, it would argue the utter lack of a connectional spirit. A small paper measures a small church or makes one.—Bishop Hendrix, in St. Louis Advocate.

Correspondence.

Pastoral Address to the Stewards of Columbus District, North Mississippi Conference.

DEAR BRETHREN: One of our excellent stewards, having read my pastoral address to the preachers of the district, suggests that I write one also to the stewards. This brother has the good of the church at heart, is liberal in his gifts, and rejoices in the prosperity of Zion. His church generally pays up its preacher. Acting on the suggestion, I address to you a few brotherly words.

Your position, brethren, is one of great importance and delicate responsibility. It is not an office of honor merely, nor is it one always to be desired. And yet we need, and must have, good men to fill it. Elected by the Quarterly Conference to this high position, your brethren look upon you as the custodians of interests vital to the church, and as promoters of her welfare.

You stand closely related to the pastor. His success is largely what you make it. He needs your moral support, your endorsement and commendation before the people, your encouragement and your prayers. He needs your material support. The comfort and convenience of the pastor and his family are in your hands. Good stewards, who provide liberal things for their pastor and their church, and who are prompt and faithful in their stewardship, will surely witness good results. The pastor will feel like doing his best, the members will be responsive, and the "outsiders" will appreciate your preacher because you stand by him. Given a good Board of Stewards—liberal, industrious, faithful—and a zealous pastor—a man of God, wise and discreet—and I would underwrite for the success of their church. It will move forward and upward.

The stewards stand closely related to the congregation. You, brethren, are the standard-bearers and leaders of the people. The members look to you as examples in piety, in giving, and in loyalty to the church. They expect you to go before them. Move forward, and they will follow you.

Stewards who have their work at heart, and who labor earnestly for the good of the church and the welfare of their pastor, are worthy of commendation. They have my very high regard. Bear with me, brethren, in offering a few practical suggestions:

1. Provide a parsonage, a home, for your pastor; and as soon as possible after he comes to you, make a liberal assessment for his support—a salary, not based on low prices and hard times, but one that will render himself and family comfortable. Remember, also, that while he is not above the lowly, he must mingle with highest and most cultured of his people. He should not appear habited in a shabby-genteel manner. Let him wear good clothes.

2. Let the amount assessed be apportioned among all the church members, according to their ability and willingness to pay. Assess everyone. Do not slight the poor. They have a share in the church, and should share in the greater blessedness of giving. Arrange, at farthest, for quarterly payments. Get ready for your quarterly meeting. Don't wait till Saturday morning, and then call on one or two brethren on your way to church to get a "little something" for the preacher. Go to your members some days beforehand, remind them of the meeting, and ask them for part of their apportionment. If not ready then, they may be by quarterly meeting.

3. Be hopeful, be cheerful, and keep in a good humor. Don't tell the preacher and the brethren, "There is so little money in the country, and times are so hard, you fear the church will come out behind." Say we can, and we will pay up in full. If a brother repulses you with a rude answer, and refuses to pay anything, possess your own soul in patience. Don't give him up. Go to him again and again, and about the third time he will give you pleasant words and some quarterage.

4. Speak well of your pastor. Say to your neighbors and to strangers: "We have a good preacher; come out and hear him." Speak kindly to him. If his sermon does you good, edifies you, tell him so. It may help him to preach even a better sermon next time. Bishop Keener, in his farewell address to the late General Conference, said of the Bishops: "We are children enough to desire to be praised; children enough to be unhappy if we are blamed." This is true not only of our Bishops, but of most preachers. Your pastor needs your encouragement, your words of cheer. Give him a cordial handshake, your sympathy and your prayers. Moses needed to have his hands upheld; Paul said, "Brethren, pray for us." May the cause of our blessed Lord prosper under the hands of his faithful stewards!

Your brother and co-laborer in the work, T. C. WEBB, P. E.

"Kicking Jim."

In the Tennessee Methodist, of Feb. 21, I believe, there appears a long editorial based upon a garbled extract taken from my article on "Kicking Jim," which for amazing stupidity or willful, unmanly and malicious misrepresentation I have never seen equaled, even in any fourth-rate "pot-house" political paper, to say nothing of a paper claiming a place among the decent Methodist journals of our land. I wonder that John Wesley has not turned over in his grave at the knowledge of such stupidity or unmanliness (let the editor of the Tennessee Methodist say which) being at the head of a paper carrying at its mast the name of "Methodist."

I shall not insult the good sense of your intelligent readers by attempting an explanation. The whole drift of the communication—"Kicking Jim"—is understood by even the humblest negro who takes your valuable paper.

The truth is, Mr. Editor, the "hit dog howls," and "the guilty conscience needs no accuser." I leave the matter with the readers of the NEW ORLEANS ADVOCATE as an impartial jury. I had no idea that the light currying that I was administering would set Jim into such a frantic fit of kicking. At last, how defective do we realize was our memory of Jim's pedal performances; or rather how wanting were we in descriptive powers.

T. B. HOLLOMAN.

Meridian, Miss., March 2

Communications.

In the Living Present.

Judge W. H. Foster used to say that widows of men whose lives were not insured succeeded usually far better than those whose husbands were insured. The receipt of a large amount of money facilitated speedy marriages, the husband having been attracted by the money. Save of your income, wife assisting. Then, at husband's demise, wife knows how to appreciate and manipulate her possession.

The Paulist Fathers have instituted a mission in New York designed especially for Protestants. They report that they have met with success. Maybe so; but not among true Protestants. It is customary to call all who are not Roman Catholics, Jews or Gentiles, and who have been baptized and confirmed by a Protestant minister, Protestants. Only those are true Protestants who are true Christians, and who have chosen the Bible as their guide. Among these said emissaries will not secure foothold.

We presume that it will not be controverted that legislation which legalizes vice is infamous. What now of the law which permits licensing the saloon, the social evil, gambling, etc.? No wonder that Confucianists who attended the so-called religions congress during the exposition in Chicago reported at home that the United States constituted excellent missionary ground. Their system of religion would prove a blessing to us. A humiliating taunt, indeed.

We have hitherto not championed the American Protective Association, but its need, it seems, was demonstrated by the Roman Catholic mob in Savannah, Ga., who sought to prevent ex-Priest Slattery and wife from lecturing at that place. Led by prominent members of the Ancient Order of Hibernians, the rioters, ten thousand strong, yelled for the blood of the lecturers. Six companies of the militia, with all the police, were necessary to quell the riot. We are sleeping on a volcano. Pluck flowers and gather pebbles. The awakening will be terrible. Romanism a solid phalanx, Protestantism torn in antagonistic factions.

Rev. Dr. Thwing, of Minneapolis, addressed letters to a hundred decidedly religious young men inquiring as to the constituents of their ideal sermon. All replied. Their phraseology differs, but all agree in this, "The sermon should be short, plain, practical, sprightly, spiritual."

Not all people prevaricate when they fix a value on their property for the tax assessor. The inventory of the possessions of Oliver Wendell Holmes revealed that for several years he has paid taxes on property considerably less valuable than he himself had put it for official cognizance.

ICH DIEN.

THOUGHTS OF COMFORT.

Hast thou a care whose pressure dread
Expels sweet slumber from thy bed?
To thy Redeemer take that care,
And change anxiety to prayer.

Hast thou a hope with which thy heart
Would almost feel it death to part?
Entreat thy God that hope to crown,
Or give thee strength to lay it down.

Whate'er the care that breaks thy rest,
Whate'er the wish that swells thy breast,
Spread before God that wish, that care,
And change anxiety to prayer.

—Between the Lights.

Communications.

"The Kingdom of Heaven is at Hand."

"Thy kingdom come. Thy will be done in earth as it is in heaven."

MR EDITOR: Much of late has been written about regeneration, sanctification and the residue theory, which, to my mind, does not clear away the difficulties.

Is Christ's kingdom to be established under natural law, or by grace? This is no silly question. In explaining the work of regeneration, it is necessary to show that the constitutional nature is changed and the whole being put under natural law, and that righteousness follows, as a natural consequence, just as the peach is the natural fruit of the tree; a finished work, as a piece of machinery wound up, and moves by its inherent ability and strength; or it must be shown to be a work performed within a man by the Spirit, actually contrary to nature, over and above nature, and left to our observation as a profound mystery. Everyone that thinks rightly must admit the latter position, though many speak and write as if the former position were correct. They do not speak clearly, and from this point many fail to get clear conceptions, and are left to walk off in merely the twilight of truth, and make a great deal of noise, unnecessary noise, blundering around in the dark. Let us be clear at this point, whether nature is changed and moves off under natural law, or whether Christ is to be enthroned upon our heart, "formed within us," and to reign over nature contrary to nature. If the latter position be correct, then there must be established in the experience of every Christian a strong antithesis between sin and righteousness; between an unchanged nature, formally ruled by the devil, now dethroned, and a renewed heart, a new inner man—a man within a man—formed from, and based upon, the nature of Christ; new in knowledge, new in holiness or righteousness; the one standing over and against the other; the one declining, the other increasing.

In the residue theory the thought is put wrong. The question is not whether sin remains in the heart, but whether it remains in nature. Heart-sin is but the fruit of a sinful nature. All Christians must admit that they did not reserve any sin in the heart, nor reserve the right to sin. The baptism which Jesus gives as "the washing of regeneration" certainly leaves no uncleanness, no sin there. But sin, as the enmity of our nature, remains in our nature in a crucified condition, kept under by this birth power of the Holy Spirit, so that Christ reigns and rules the life, a mysterious work of grace. Certainly this mysterious work was carried on before Christ was manifest in the flesh. This struck men's intelligence as the work of God the Father. But Christ must be the King, and before that could take place the Godhead, with all his attributes of righteousness, which, but abstractly, had been laid before the mind, must be put in concrete form, or manifest in the flesh, in order that a model might appear from which, first, the conception might be made. Nothing can enter the heart except through the mind's eye. A kingdom could not be conceived until it was demonstrated to man's intelligence. Now we have seen, we have known and felt this kingdom, in that we walk not after the flesh (our natures), but after the Spirit. But what is our condition as a whole? This involves an experience about which comes this dispute on regeneration and sanctification.

Dr. Walker, with others, makes Paul's experience in the seventh chapter of Romans only that of a convicted sinner, in order to dodge the residue theory, as taught formally and as set forth now; while the second-blessing theory admits the former doctrine, that sin was left in the body, and resort to the second-blessing theory to get rid of all sin, not noticing the distinction between man's nature and his heart. A man's heart can be changed while his nature is not. Sin remains in the nature, but not in the heart. Our children inherit our natures, but not our religion.

Paul's experience in the seventh chapter of Romans was as certainly a Christian experience as it was in the twelfth chapter of Second Corinthians. Mere conviction does not form the new, the inner, man within us. This strong antithesis does not belong to the unconverted. It can belong only to the regenerate, when Christ is enthroned and operating his kingdom contrary to nature. Here comes the experience of the flesh lusting against the Spirit, the Holy Spirit against the flesh, and these are contrary the one to the other, so that ye can not do the things that ye would. This is put upon the condition if you did not receive help from Christ, whose "Spirit helpeth our infirmities." No man within himself can turn the law of his nature and be righteous. He must have help, and that help must be constantly given; is needed as much every hour after regeneration as in the moment of regeneration. No sinner, convicted or otherwise, can say, without regenerating grace, "For I delight in the law of God after the inward man." His total depravity makes his entire being a unit. Paul but describes the condition and experience of every Christian. Even while Christ rules we often detect the tendency in us to coldness, or back to living after the flesh; and sometimes, if not often, sadly realize that sin gained the victory over us; but through Christ we have regained our lost ground, and got the mastery over nature again. Paul emphasizes the importance of Christ, whom the Jews rejected as their ruler, by showing what would be our sad condition without him, both in this life and in the world to come.

To show that the residue theory of sin remaining in nature until death is true, let us take a plain case. In Col. iii appears instruction to the regenerated person, one "baptized into Jesus Christ and into his death," and having experienced a resurrection to a newness of life, the old man having undergone the crucifixion which destroys the power of sin. "If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

Now comes the residue of sin in nature, from which may constantly spring the following passions which bespeak the members of our developed fallen natures. "Mortify, therefore, your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. . . . But now ye put off all these: anger, wrath, malice, blasphemy, filthy communication, out of your mouth." Paul knew that the unchanged condition of nature had a tendency to, and would give birth to, these passions, if not mortified or refused; hence the exhortation.

Let the advocate of the second-blessing theory, or the one who denies the residue theory of sin remaining in nature, show that these things are never detected in them, to require this work of mortification, if they can. I believe that all these things can be kept down and under, and out of the heart; but who can get them out of nature? If I am wronged a dozen times in a day, just so many times will anger rise up; but I beat it back, and instead of revenge, return good for evil. This is Christ's supremacy in me. The second work of grace comes in the resurrection morning, when the second glory comes; when these bodies will be regenerated, and become spiritual bodies.

God help us to be content with the first blessing and glory; Christ reigning in us, and ruling over us, directing our lives. J. W. ELLISON.

New Zero Feats.

For three days past the mercury has been plunging under and above the zero mark. Divers and sundry are the statements of its status. That zero has been left behind in many places in our State is unquestionable. Here three and a half above is the lowest authenticated by Signal Service thermometer. Part of the time Boreas roared like a lion. Thirty or forty miles per hour means a great deal when the breeze sets fair and direct from over snow banks and ice-caps innumerable. Wednesday night, Feb. 6, and the morning of the seventh, made an impression on our feelings not soon to be effaced. "The oldest inhabitant" "never saw anything like it." Streets and roads were left to the dominion of King Cold, while home and fireside never seemed more essential. Conversation like this became general:

"Did you ever see the like?"

"This beats my times."

"Do you think it will turn cold?"

"No, it's already passed the mark."

"Is there any more room in your thermometer for the mercury to run down?"

"Throw on some more wood!"

"Shovel in the coal!"

"Pray keep that door shut! You forget how cold it is!"

"Oh, how the cattle and the poor darkies must suffer! I hope nobody is caught out in the road this fearful night!"

"The sunshine to-day looks sick with cold."

"If these things be so in a green tree, what must it be in the dry?"

If we in the Sunny South are suffering thus, what must the agony be in the blizzard-swept North and West?

Such times and reflections make us feel akin to the whole world of suffering. May it produce in us all a permanent and practical sympathy! Many in our own favored land need our aid now and very often. There are always many worthier objects of our charity than the ordinary tramp. Right discrimination often demands that we help certain ones of these. A prominent wood-pile ready for the ax is a great safe-guard against hearty professionals. It need not be used on the sick, the maimed, or the blind.

While we will have some poor "always with us," and ought to help them wisely and liberally, yet there is a greater destitution which many seem to disregard. In heathen lands physical suffering is far more general and severe than in our own; mental destitution is incomparably greater, while spiritual agony is all but universal. Who that has the heart of a Christian can continue to enjoy the wonderful opportunities of our Christian enlightenment, and still sit supinely down while the great crisis of missions is before and upon us? As a thank-offering for what we have escaped in the way of suffering—only tasting enough to give us a distaste—why can not our great church, from its thousands of altars and ten thousands of comfortable homes, send up to Nashville during this month enough to wipe out the blot of an indebted missionary treasury, and start many more men and women to the whitening harvest fields?

The regularly appointed "Do-without Week" is well-nigh past. The state of the weather has doubtless caused many to defer holding public service. It ought not to be omitted in a single church. At the suggestion of Dr. Lambuth, our Mississippi Conference Board left latitude for this service. So if it be held before the close of March, and the money raised promptly forwarded to T. B. Holt, the letter of our resolution will be fully complied with. Its spirit was to act as promptly as Providence would permit, not letting it conflict with the week appointed by the W. P. and H. M. Society. The possibilities for impressing on our people the advantage of self-denial for Christ's sake during this week are simply inestimable.

In no sense is this like doing penance. It is a glad offering of what, in truest sense, "costs us something." Such sacrifices are acceptable to God. Surely they are a "reasonable service," in view of all he has done and suffered for us. Why not expect a general revival in connection with and following this week of service? Plan, pray and prepare for it, and the rich blessings of him whose are the gold and silver shall be ours. J. P. DRAKE.

Edwards, Miss.

Correspondence.

Notes from Newton and Hickory.

MR. EDITOR: We did some of the most satisfactory pastoral work of our life during the late blizzard. The roads, which had been very heavy on account of deep mud, were as solid as paved streets; and we found the brethren at home with their families, in the right humor to discuss spiritual and church work. Talk about hard times! If there are more comfortable houses, nicer and warmer beds, more wholesome and plentiful fare, and a more whole-souled, genuine Southern hospitality anywhere than we met with on our recent trip of five or six days in and around Hickory, Miss., we have yet to find them.

On Saturday, the ninth instant, to the sorrow and disgust of the better class of citizens of Hickory, a blind tiger was in operation in that place. As a natural result, several persons were drunk and disorderly, and at night some one fired a pistol or Winchester; shot into the private residence of a prominent merchant and citizen, and the ball came near striking members of the family and visitors, who were with them at the time.

On Sunday morning, at the eleven o'clock service, when the preacher "cried aloud and spared not," endeavoring to "declare the whole counsel of God" in regard to the rum traffic in general, and the blind tiger iniquity in particular, the signs of approval and partially suppressed applause were general enough and emphatic enough to insure the overthrow of this shameless nuisance.

Hickory is a wide-awake, progressive town, and has a Young Men's Business League, whose intelligence insures its future success. The Methodist Church, led by such sterling men as George B. Harper, Jeff Wall, G. M. and M. L. Rayner, Chas. McDonald & Bro., Oliver Hopkins, and others, is keeping step with the front rank.

Newton is a hustling, successful commercial town also, some of her leading business men taking rank with the first in the State. Methodism is at the front here also. Led by such progressive, intelligent and pious men as J. T. Watts, C. H. Kern, T. H. Selby, F. B. Loper, Sim Perry, A. G. Brown, C. H. Chamberlis and E. E. Kelly, and others, the future success of our church is secured.

Our people were made sad on last Friday evening on account of the sudden death of Sister Abner Perry. Her death, though unexpected, was triumphant. Her last sentence announced her victory over the last enemy. She has gone to a bright reward in heaven.

Since I commenced to write this note I have been called to the death-bed of Bro. F. B. Loper, a prominent citizen and an official member of our church. He was perfectly conscious to the last, and talked calmly and triumphantly of the approaching change. His life as a public officer and citizen was without a flaw. As a Christian and official member of the church, he was humble, devout, faithful, and above reproach. His end was peace. "Our people die well." He will be sadly missed, for he was widely known and deeply loved.

There are at least one hundred families on this work who should take the NEW ORLEANS CHRISTIAN ADVOCATE, their church organ, and they must do so if they "grow in grace and the knowledge of our Lord and Savior Jesus Christ," as they are commanded to. This pastor is going to make an earnest effort at this point, and is sure that he will have the co-operation of the editor and publisher. If it were not so serious and grave a matter, the "innocence" of many of our people concerning the work, discipline, missionary enterprises and doctrine of our church, would be amusing. Something *must* be done. What can we do? Many say the paper is too high. Let us secure the required number of subscribers, and bring the subscription down to one dollar, and thus leave everyone without an excuse for living themselves or rearing a family without this indispensable means of growth in grace and knowledge. What will the brethren do? J. T. NICHOLSON.

Feb. 19, 1895.

Selections.

A Reason Why.

Again I conclude that this Book has in it the very breath of God, from the effect that it produces upon man. There are men who study philosophy, astronomy, geology, geography, and mathematics; but did you ever hear a man say, "I was an outcast, a wretched inebriate, a disgrace to my race, and a nuisance in the world, until I began to study mathematics, and learned the multiplication table, and then turned my attention to geology, got me a little hammer, and knocked off the corners of the rocks and studied the formation of the earth, and since that time I have been happy as the day is long; I feel like singing all the time; my soul is full of triumph and peace; and health and blessing have come to my desolate home once more?" Did you ever hear a man ascribe his redemption and salvation from intemperance and sin and vice to the multiplication table, or the science of mathematics or geology? But I can bring you, not one man, or two or ten, but men by the thousand who will tell you: "I was wretched; I was lost; I broke my poor old mother's heart; I beggared my family; my wife was heart-stricken and dejected; my children fled from the sound of their father's footsteps; I was ruined, reckless, helpless, homeless, hopeless, until I heard the words of that Book!" And he will tell you the very word which fastened on his soul. It may be it was, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" perhaps it was, "Behold the Lamb of God, which taketh away the sin of the world:" it may have been, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He can tell you the very word that saved his soul. And since that word entered his heart, he will tell you that hope has dawned upon his vision; that joy has inspired his heart; and that his mouth is filled with grateful song. He will tell you that the blush of health has come back to his poor wife's faded cheek; that the old hats have vanished from the windows of his desolate home; that his rags have been exchanged for good clothes; that his children run to meet him when he comes; that there is bread on his table, fire on his hearth, and comfort in his dwelling. He will tell you all that, and he will tell you that this Book has wrought the change.—Hastings.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb, Como, Miss.
Miss. Conf., Mrs. E. D. Jones, Carlisle, Miss.
La. Conf., Mrs. M. H. Morrison, Shreveport.

In the Methodist Review of Missions, Rev. Paul Whitehead, D. D. wrote of "Uncle Larry," of the Virginia Rosebuds; from which we quit most interesting history of that society: On May 17, 1894, a useful man "ceased at once to work and live"—"Rev. John Baptist Laurens, a superannuated member of the Virginia Conference, long known as 'Uncle Larry,' the secretary and treasurer, organizer and leader, and animating spirit, humanly speaking, of the 'Rosebud Missionary Society,' an association of children numbering many thousands and extending all over the Conference territory. . .

"The history of this movement is one of the most remarkable unfoldings of Divine Providence in our day. . .

"His first efforts for the children, as he himself expressed it, was simply to get the children more thoroughly instructed in the study of the Bible. . . Following an inward leading, he opened a column for the children (Richmond Christian Advocate), and began to write to them every week, to propound enigmas and questions stimulating Bible study, and to publish the short communications occasionally received. . . He was all the time saying what would some day be realized when the children should be enabled to do for Christ what their little hearts prompted, and setting forth the importance to the future church of their being trained to active benevolence and liberality. Neither he or anybody else, however, had a conception of how this should be actually commenced in Virginia. It was ordered that a little child should lead the movement. When the signal came, through one of the little ones who believed in Jesus, 'Uncle Larry' joyfully discerned the hand of God and raised the standard at once." . . .

In January of the next year, 1879, a letter came to him, written by a child of Rev. Thomas Campbell, who said they "wished to form a Child's Missionary Society," beginning in their own family. "The writer was 'Virgie,' who was secretary; they had elected 'Rosebud,' as they said, 'our little sister, a bright loving girl of seven summers,' to be president. Their 'three brothers are going to join,' and all are to be 'contributing members.' 'Now,' said they, 'won't you tell the little folks of the Advocate about it and ask them to join our society?' 'The secretary thought it would be so nice for all the Methodist preachers' little children to join in sending the gospel to others while our fathers are preaching it here.' . .

'In her next letter the little secretary communicated the important news that the 'admission fee is five cents, and monthly payment is to be two cents per member.' This foundation of pennies was never altered; still the Rosebuds walk by the same rule. . . .

"The children began to respond. . . In the first month $7 52 was paid. . . 'Uncle Larry' suggested the formation of auxiliary societies. Ere long a Constitution and By-Laws were prepared and published, and the formation and announcement of branch societies came in very rapidly. . . 'Uncle Larry' lived to see about 450 societies organized, with no less than 30,000 members.

"The usual hindrances and prophets of evil showed themselves at an early date. . . But he had rightly judged that the sentiments of the children, as expressed through their letters, would be from the first a continual source of inspiration. He had been, from the inception of his Advocate work, bent upon the improvement of their minds and the development of their spiritual natures; and he joyfully records that they early began to express views in advance of ordinary children with reference to the church and the work in which they were engaged. By the end of 1880, in response to suggestions and inquiry, 36 children reported that they had since being asked to do so read the Bible through.

"By the date of the Conference, 1879, they had $100 on hand, and chose Mexico for their first field. . . A school in Guernavaca needed aid. In January, 1880, they sent all on hand, $185 23, to this work. In a short time they paid the remainder of the $300, the sum necessary to support the teacher there, and afterwards donated $50 for books. By Conference, 1880, the societies had raised $535, and made a special donation of $500 to another school in Mexico at Amoca. In 1881 their receipts grew to $1 150, and they had established another school in Mexico, and another in China. In 1882 receipts were $2 069; they organized other schools, and took a Chinese girl under their care for education, bestowing upon her the immortal name of 'Rosebud Campbell.' In 1883 receipts swelled to $3,170.69, and they gave $1 000 to the Anglo-Chinese College at Shanghai, and $500 to the Boys' Training-school in the City of Mexico, besides running six schools of their own. In the 'Centennial year of Methodism, 1884, they raised, including their Centennial Offering,' $4 359 94. Of this, besides supporting eleven schools, they sent $410 71 to the Boys' Training-school in Mexico, and a like amount to the Girls' School in Rio, Brazil. . .

"In that year (1885) the largest amount collected during any year (except some of these subsequently when a 'Building Fund' was especially undertaken and including that fund) was reported—viz., $4,731 85. This large sum was reached in five years, and was greater than the amount raised for foreign missions in all the churches in the Virginia Conference about ten or eleven years previously!"

In the year 1888 'Uncle Larry" visited Mexico. . . . Has at once consolidated operations, concentrating on a school for girls at San Luis Potosi, and a boys' school at Monterey. Property was acquired in San Luis, but for a time they attempted to get along by renting in Monterey. Feeling at length the multiplied evils of a lack of ownership, in 1890 he called on his army of little Christians to raise a "fund" to build in Monterey. In three years they gave him $5 000 without marring their regular contributions. The Instituto Laurens (his monument—as much so as St. Paul's, in London, is Sir Christopher Wren's) stands as the result. The cost, by some change of plans deemed necessary, exceeded the sum raised; and the society is now since "Uncle Larry's" death attacking the debt contracted. They have $800 on hand, contributed in five months, and at this rate the debt will be swept off in the coming year. "The Girls' School at San Luis Potosi has been merged in work of the Women's Board of Missions, and the noble school at Monterey at present absorbs all the receipts of the Rosebuds. . . . The managers thought it best to seek a closer alliance with the Parent Board. At the annual meeting of 1892 this was effected by the Board of Missions placing the Rosebud school work on the list of annual appropriations, the funds being, as heretofore, furnished by the children. . . .

"The annual receipts, exclusive of interest on deposit left for various periods in bank, and of the Monterey 'Building Fund,' has been as follows for the years from 1886 to 1894 inclusive: 1886 $3 851.12; 1887, $3 870.88; 1888 $3 688.02; 1889 $4,261.17; 1890 $3 741.98; 1891, $3 367 77; 1892 $3 819.06; 1893 $3.895.35; 1894 $2 690.10. Total, $31.189 31. Total from beginning (regular dues), $47 296 89 Building Fund, 6 753 79 "

The ("five barley loaves and two small fishes") five cents admission and two cents monthly payment, counted ally multiplying, and from the society of five members what a host has arisen!

Are we of the Mississippi Conference doing our duty?

MRS E. D JONES,
Editor W. F. M. S., Miss. Conf.

P. AND H. M. S.

Mississippi Conference W. P. and H. M. S.

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EIGHTY ONE YEARS.

It sounds strange, and looks strange that at the eighty-first session of the Mississippi Conference, held at Meridian, in December, '94, a sad want of parsonages exist to accommodate the preachers and their families; and what one supplements this thought by the fact that the few parsonages we now have are the result of the labors of the ministry for eighty-one years, and numbers of instances so scantily furnished, the blush of shame finds place on the cheeks.

Parsonages, yes! But how many of them have room for a library or study for the preacher in which he can prepare his sermons; where he can calmly and undisturbed gather into the mind the material for the destruction of sin and Satan's work? Parsonages, yes! But how the family is discommoded to entertain a prophet of God! Parsonages, yes! Of the limited number within the Conference could how many have a sufficiency of furniture, bed clothing and actual household necessities? And are not the majority of the families of the pastor put to much expense and worry when they extend the hospitality of the home (?) to visiting friends.

Eighty-one years of Conference life and the neglect of the membership of the churches in failing to supply and attend to the homes for their preachers is not a shame, but a sin. What is the remedy after eighty-one years of neglect? Turn your Wesleyan and Ladies' Aid Societies, which have a dwarfish existence, into connectional societies, and by giving some help to others, greatly enlarge your own borders. Another remedy: Let the preachers act with zeal and organize Woman's Parsonage and Home Mission Societies on their works, and then with a good countenance they can and receive assistance from the Parsonage and Conference Boards.

THE WEEK OF PRAYER, MARCH 4-

Surely the above notice has not escaped the attention of an auxiliary society or a pastor in the Mississippi Conference. The time set apart for prayer and self-denial is upon us.

We sincerely hope that not only the Auxiliaries, but every pastor will have the services and pray for and receive a fresh baptism of the Holy Spirit. "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us." Let the pastors prepare a sermon on "Home Missions," and instruct the people of the needs and importance of this grand work.

Let dead and dying Auxiliaries on this occasion to become alive, put on new courage, and determine to make this the most successful year that the W. P. and H. M. S. has ever known.

All preachers and active workers desiring organization blanks, Constitution and By-Laws, monthly programs and leaflets of the Woman's Parsonage and Home Mission Society will be promptly supplied by applying to Conference corresponding secretary, Mississippi Conference.

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FROM THE WORK.

Rev. W. T. Woodward, Simmsport Charge, Alexandria district, Louisiana Conference, Feb. 14: "We are here, Mr. Editor, 'O. K.'—save had, singgish feelings occasioned by bad colds. However, we have made up our minds to do the best we can until we own them. This places us in about the same predicament as the fox was when he couldn't reach the grapes. I see part of the brethren are writing about some particular feature of their respective charges. I have two or three things of my people I would like to write about; but for fear I may personate some one, I forbear this time. I see some of them are writing about the NEW ORLEANS CHRISTIAN ADVOCATE as being very well circulated on their works. I believe I have some of those kind of people on my work that don't and will not take the NEW ORLEANS CHRISTIAN ADVOCATE. I see some of them writing that they have members that are not very spiritual. Well, sir, strange as it may seem, I have some of that kind, too. And still another class are writing about having been visited by a storm. One of those itinerant storms visited Simmsport on or about the seventeenth of January—enjoyable, replenishing and supplying kinds they are. An itinerant never objects to the debris of such storms all falling into his store-room. We are gradually clearing it out, making preparation for another. I guess I will have to loot the bill of the next one. All right; I am willing to do it. If I understand the meaning of words, Bro. —— shot blue whistlers at his predecessor. It strikes me that people who live, or have lived, in glass houses shouldn't throw stones. At this juncture it might be well to include the brethren. Our first Quarterly Conference has come and gone. The preacher in charge was well provided for, as far as making the assessment is concerned. The district stewards were kind enough to raise assessment on us, we failed to pay up last year. That is all right. Methodism means progress and advance if it means anything. When we, as a church or individual, lose sight of that fact, we had better give and start afresh. After standing examination at school and securing pass card on Davies' Arithmetic, I thought I was done with Mr. Davies; but, sir, here he is my presiding elder this year. I don't know whether they are related or not. We are having a pretty good snow here this morning. Already about two inches on ground, and it is falling thick and fast. May God's blessings rest upon the ADVOCATE and its editor! Pray for us."

Rev. J. D. Ellis, Angnilla, Miss., Feb. 21: "The two preachers for the Sterling Fork and Cary circuit reached their work early in January, and are 'gloriously fixed' for the year. The weather has been very cold and disagreeable, and the biggest impression I have made has been on the mud. There is as much of this up here as anywhere in the entire country, and notwithstanding its greatness it seems to get stuck on everybody. It is no respecter of persons! Wagons sometimes go down more than axle deep, and the roads have been and are impassable in places. You would sympathize with the poor mules, Mr. Editor. Much use of them in this mud, would take all the hair off their legs. The general phenomenon of the swamp during the Winter is quite dreary looking, but to the Spring and Summer, when everything takes on new life, and the roads get dry, a more beautiful and delightful country, I am told, is not to be found. Notwithstanding the adverseness of things on the outside, we find the inside is all right, and we are happy. We have done some work, and are planning for the year. We see the works of the devil' manifested in the hearts and lives of many, but we have the 'faithful few' and the most of the people are kind and hospitable. The Lord has already begun to bless our efforts, and conviction is being written on the countenances of the people. There has been one conversion and two accessions up to date. We expect to reach and live a full salvation, and others will be converted and believers sanctified. Praise the Lord for the prospects! Our chapel on the Sunflower river was consumed by fire a few nights ago, and the people are poor and we are not able to rebuild without assistance. If we could raise enough money to put up the frame, and weather-board it, we could ceil it and give it the finishing touches later on in the year. Will not everybody who reads these lines send me a contribution, even though it be a mite? You could not give in a better direction. May the Lord inspire some generous brother or sister who is comfortably situated to send me ten dollars. Send to me at Anguilla, and I will thankfully acknowledge the receipt of any amount."

Rev. Robert Randle, Shiloh, La., Feb. 13: "I reached my work (the Summerfield circuit) on Dec. 29, 1894. I have made one round on the work. The people have received me very kindly. They are making efforts to supply my wants. Finances are very straitened, and it is almost impossible to get money for any purpose; but the brethren and friends are furnishing us enough to eat for the present. Our Baptist brethren here at Shiloh gave a donation consisting of many very necessary articles for the table. I find the work in a good condition, and most of the people are expecting a prosperous year, spiritually. We have three Sunday-schools doing good work. One of them (Harmony Chapel,) had a competitive recitation of verses from the Bible just before I reached the charge. The superintendent requests me to ask you to say the following, through the ADVOCATE: The superintendent of the Harmony Chapel Sunday-school and the teacher of the Bible class offered prizes to the one who would recite the greatest number of verses from the Bible; the superintendent to the whole school, and the teacher of the Bible class to his class. Miss Clandia Torpley recited eight chapters—1 to the viii, inclusive—of the Psalms. Miss Cary Cox recited three chapters—xov and o Psalms and the fifth chapter of Matthew. Miss Ella Rhodes recited five chapters—i, xvi, xvii and xxiii Psalms and the first chapter of John. They shared the prizes given by the superintendent. Miss Clandia Torpley received that given by the teacher of the Bible class. . . . My family has kept remarkably well for the weather through which we have passed since we commenced our move up to the present. We have had a remarkably continued and cold Winter. There have been very few pleasant days since Dec. 25. During last Thursday the thermometer dropped down to within 2½ degrees above zero, and has been below freezing point nearly all the time since. Everything exposed is covered with ice and has been since last Saturday night. It has thawed a little, but only where the sun's rays can strike. The thermometer now (at half-past one P. M.) registers 29, 3 degrees below freezing. . . . Pray for us that God may give great success on this work and general prosperity. God bless you and yours, and give you great wisdom in the management of things committed to your trust."

Rev. Jas. Ivy. Huffpauir, Boyce, La., Feb. 13: "It has been a long time since I have sent to the ADVOCATE a report of any of my work. Hoping to encourage others, I will tell something of what we are doing here in Boyce. Here is where our circuit parsonage is situated, and when I came to it I found it too small. I asked the good people to enlarge. They promptly responded by building two additional rooms, at a cost of about $175. The cry everywhere is hard times, and 'tis true, no mistake. It was a real pleasure, therefore, to this preacher to see our people, although hard-pressed financially, responding so liberally, and showing their willingness to help in such an unmistakable way. The money for this enterprise has all been raised in a quiet, straightforward, business-like way; not much of it by the preacher himself. So you see we have some workers here. We have now (will have when painted) as neat and comfortable a parsonage as can be found in a country town, and I have the best appointment in the Alexandria district. I am in favor, Mr. Editor, of extending the time limit. One thing more is needful to perfect the working of my circuit—a larger circulation of our ADVOCATE How can I get them to subscribe? Congregations are large and attentive. The work was left in good condition by my predecessor; some signs of spiritual life."

Rev. F. N. Sweeney, P. C., Dry Creek, La.: "I arrived on my work the Friday before Christmas; had service on the following Sunday, and also Christmas Day, and have since made a round on my work. The people have received me kindly, and I feel that my lot has fallen in pleasant places. I found the work in rather a bad shape, spiritually. In fact, Mr. Editor, it looked like it might have had the 'Sweeney,' or some other complaint, that has caused it to go down considerably. Yet we found a few faithful ones, and I feel much encouraged, and we are praying for and expecting a good year. The congregations are good, considering the bad weather and sickness. The measles are spreading all over the circuit, and will interfere with us for a while. I am glad to see that our presiding elder is having such an easy time. We hope to see him running around in these parts before long—not that we have any particular work for him to do, but the folks would be glad to see him."

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The World in the Church.

The above work by J. T. Sawyer, D. D., has received hearty commendation from many of the leading men of Southern Methodism, including several of our Bishops. It is an excellent work for preachers to circulate among their members. Sent postpaid on receipt of price. Rev. W. C. Black, 512 Camp St., New Orleans, La. Price, 25 cents.

A Veteran's Story

Jos. Hemmerich.

Mr. Joseph Hemmerich, an old soldier, 529 E. 146th St., N. Y. City, writes voluntarily. In 1862, at the battle of Fair Oaks, he was stricken with **typhoid fever,** and after a struggle of several years in hospitals, was discharged as incurable with **Consumption.** Doctors said both lungs were affected and he could not live long, but a comrade urged him to try Hood's Sarsaparilla. Before he had finished one bottle his cough began to get loose, the choking sensation left, and night sweats grew less and less. He is now in good health and cordially recommends

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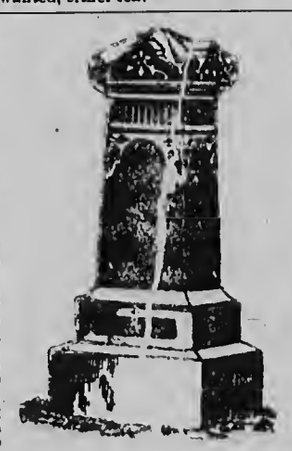

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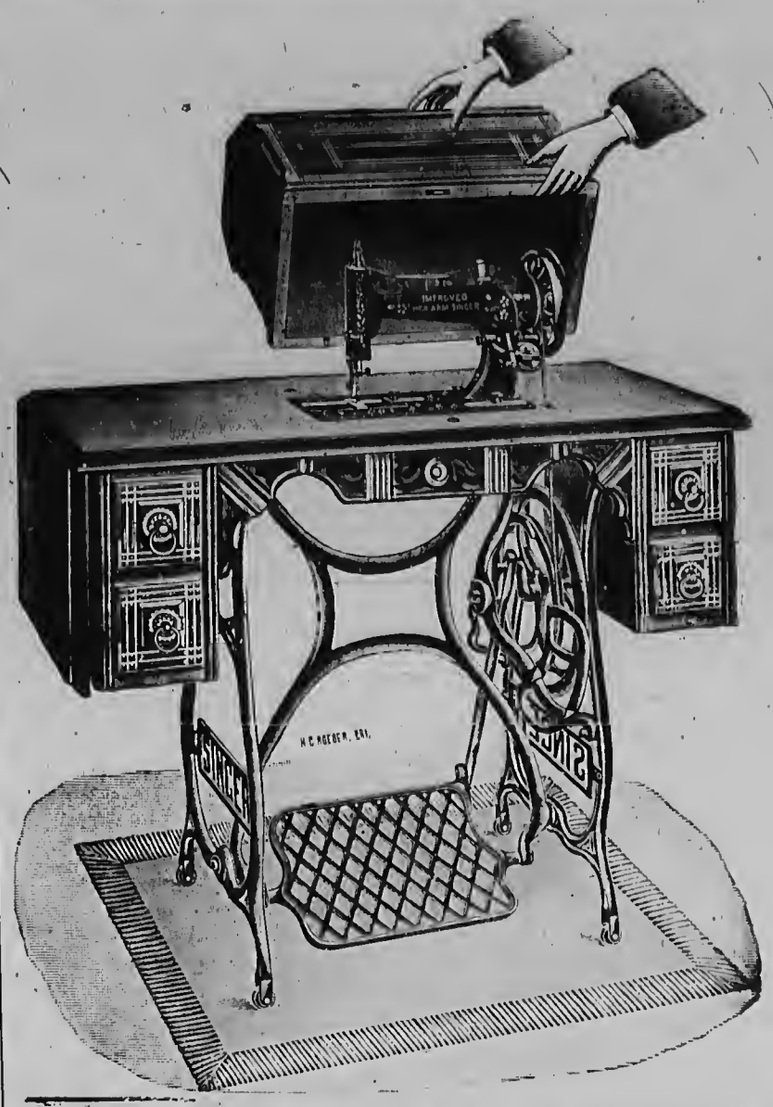

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Thursday, March 7, 1895.

The desecration of the Sabbath at the "World's Fair" brought its reward, and so has the Parliament of Religions. "Whatsoever a man soweth," etc.

How meaningless are prayers for the conversion of friends and relatives, when never a word is said to them about their spiritual needs, or about our anxiety for them.

No event in the history of the church was more honored of God than the coming of the Holy Ghost. Moral: Let the Holy Ghost be honored now and forever.

The greatest questions of the day, involving the prosperity of the masses, are answered according to the interests, the prejudices and the passions of classes and parties. Shame! Has all true statesmanship fled the country?

Let us not be continually proclaiming what we would like to do for the church if we were able; but let us go ahead, and do what we can. Don't say you will do a certain good thing, if others will help. Do your part, and your example will stimulate others.

The Christian never reaches an experience where these words of the apostle Paul to Titus are not applicable to him: "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works."

Many a man generally regarded honest and respectable only needs a good chance to bring out the villainy that is in him. Unless there be the restraining influence of religion in the heart, men will stoop to almost anything when they think they can escape detection. What monster iniquities would be committed were it not for the fear of law and of public opinion.

Some mothers purchase ease and quiet by sending their children over to a neighbor's, or somewhere else, to get rid of their noise and the trouble of discipline. Present peace thus purchased usually means bitter sorrow and disappointment in after years. Boys allowed to roam the streets at their own sweet will are as certain to become wayward and besmirched with sin as that soot will blacken. Girls whose every whim is gratified seldom develop into obedient, loving, helpful daughters.

Personal Purity.

Every careful student of history knows that, in spite of assertions to the contrary, the world is gradually growing better. Medical science shows that the average length of human life is slowly increasing. Laws are more humane, and wars are becoming less frequent. Within our own borders the recent abolition of slavery and the marvelous progress of temperance reform are sure indications of a better state of morality. That Christianity has a stronger hold upon humanity than ever before is evidenced by the pentecostal revivals constantly taking place, by the unprecedented interest in education, by the founding in large number of hospitals, orphan asylums, and other eleemosynary institutions, and by the growth of missionary effort.

Notwithstanding all this, civilized man is still many stages from perfection. Some of the very vices that flourished among the profligate heathen nations in remote antiquity have come on down through each succeeding century, and remain to-day in scarcely diminished power to curse the world and drag men from the pinnacle of purity to the lowest depths of vileness. It is a sad commentary upon our civilization that it treats certain evils as necessary; and consequently little or no effort is made, except by a few zealous Christians, to bring about a better state of things. Not the least of the evils to which we refer is the prevalence of masculine lewdness. Sexual impurity and the whisky curse are, we verily believe, the monster iniquities of the age, the foulest stains upon our boasted modern civilization.

No student of the times can escape the conviction that the gross sensuality which exhibits itself among rich and poor alike threatens to undermine the home life of the republic, and initiate the reign of unbridled lust. The secular papers teem *ad nauseam* with accounts of rapes, adulteries, divorce suits, and lapses from virtue. Our great cities fairly reek with harlotry and social rottenness. Among men out of the church, and, alas! among many in the church, the loosest notions prevail with regard to masculine purity. So corrupt are the majority of men in this respect, so certain that others can not be more virtuous than themselves, that he who ventures to declare his purity does so at the risk of being sneered at.

Fashionable society, instead of frowning upon this heinous sin, passes it over in silence—yea, even gives it encouragement. In spite of boasted refinement, the leaders of the higher circles too often mingle on terms of equality with men of questionable character. Let a man dress well and exhibit a well-filled purse, and society asks no further questions. It is the disgrace of the age that money can hide every defect and admit its possessor into almost any social circle. Lewd and intemperate habits are no bar to admission into the ranks of the so-called aristocracy. Be it said to our shame that men of the Chesterfield type rarely meet with a rebuff in the social world. We do not speak unadvisedly when we say that young ladies of stainless purity often receive attentions and courtesies from men whom they know to be rakish in character. Why, we ask, should there be one standard of virtue for woman and a lower one for man? Where is it recorded in the Word of God that the seventh commandment applies to woman, but not to man? How ready the world is to condone excesses and lechery in a man. How quick it is to spurn with its heel an erring woman. The very scoundrels who are boon companions with the *demi-monde*, and who would not scruple to ruin an innocent girl, as soon as a woman falls, are loudest in their denunciation of her.

A great deal is being said just now about the indifference of young men toward religion, it being a melancholy fact that comparatively few, except in our church colleges, are members of the church and professedly pious. We believe that a partial explanation of this indifference is to be found in the prevailing lewdness of life. Conscious that in order to be true Christians they must abandon impure practices, multitudes choose "the pleasures of sin for a season," postponing the restraint of passion until disease and spiritual death overtake them. Few are the fathers who take proper pains to impress upon their sons the iniquitous nature of unchasity until after they have become corrupted. When a young man falls a victim to his passions, his own parents often excuse his uncleanness by saying: "He is only sowing his wild oats." As if there were a necessity for his doing so! When Christian parents everywhere awake to a sense of their duty, and exercise as careful supervision over the habits of their boys as over their girls, and not until then, will there be any abatement of this evil.

The pulpit also has its responsibilities in this matter. True, this is a matter which needs to be handled delicately. Nevertheless, on this as on other themes the pulpit can make its power felt for the uplifting of humanity. Is it not possible for the Christian pulpit by persistent effort to destroy in some measure the foolish and wicked sentiment which creates two standards of social purity—one for man and another for woman?

Collapsed.

The Brooklyn strike, which had as well be termed the Brooklyn mob, is at last at an end. From 5000 to 6000 men quit work because they thought the labor too hard for the pay. All right. They had a right to quit. There were any number of men eager to take their places, and if they had been allowed to do so the trolley cars would have run the next day and the business of the city would have gone on as before. But the strikers organized themselves into a mob to cut the wires and beat "scabs," as they called them, off the cars, and frightened away men who wanted the work. 10,000 soldiers were called out to restore order, protect property, and give men who wanted to work protection. For three weeks the struggle went on at a cost of $30,000 a day, not to mention the loss to the thousands of people in the interruption of business. At last the strikers surrender to military force, give it up and ask to come back to serve their old employers at the old rates. But new men had been already employed and the strikers are for the most part out of employment. Such has been the history of strikes for the last eight years, or since the great Pacific railroad strike. How long will it take the laboring man to learn that everybody accords him the right to quit work when he likes, but that he can not be allowed to destroy his employer's property or prevent him from employing other men? How long shall the farce of maintaining the dignity of labor be enacted while the populations of great cities are compelled to stand still and look on? Debs, it is found, received a salary of $9,000 a year. The laborer makes for himself two masters, either one of whom can tell him to quit work when he pleases. Better that he free himself from trammels, stand upon his individual right and judgment as a man, use well his time, and save his money. Two-thirds of all the men who are rich to-day came up from the ranks of the poor by that means. —Arkansas Methodist.

A New Book.

THE ROYAL ROAD; Or, Taking Him at His Word. By Marion Harland. New York: Anson D. F. Randolph & Co., Publishers. Pp. 277. Price, $1.50.

It has been some time since so helpful a book fell under our eye. It is as fascinating as a novel; not a dull page from cover to cover. The subject reveals the character of the work. Just taking Jesus at his word, that is the royal road. Delicately interwoven with the thread of the story are many choice bits of wisdom and gems of spiritual truth, enforced and illuminated by happily selected Scripture quotations.

Christians nowadays are quite prone to worry and fret over the future. Though the present may be filled with good things, and to spare, the morrow is clothed with imaginary evils. To all such we specially commend the book. "Be not anxious," "Casting all your care upon him, for he careth for you," are frequently found on the lips of good old Nurse Williams and the preacher's wife, Mrs. Barnes.

If the author tried to show the futility and utter senselessness—not to say, sinfulness—of constant fretting over what can not be helped, she succeeded most admirably. Mrs. Paull, the heroine of the story, was surely placed in the most trying of situations, that of a deserted wife. But, casting herself upon the Savior's promises, she lived through some fiery ordeals. There are no time-worn arguments with infidels; but carping, doubting Christians are handled without gloves. Get the book and read it; for it contains entertainment for the young, wholesome suggestions and practical wisdom for parents, and spiritual refreshment for the aged.

Strangers enjoy the politeness of ushers in seating them at church.

"I said, days should speak, and multitude of years should teach wisdom." So said Job. But he did not live in the nineteenth century, else he wouldn't have been so old-fogyish.

When you preach on eternal punishment, is there any pity in the tones of your voice? "I now tell you, even *weeping*, they are the enemies of the cross of Christ," saith Paul.

Bishop John C. Granbery wrote, under date of Feb. 6, to Rev. J. F. Scurlock, and appointed him colporteur for the Louisiana Conference. No better man could have been selected for such an important work.

Mrs. Shakespeare sounds a bit odd to our ears, and that is why thousands of people will read with curiosity the article under that title in the March Ladies' Home Journal. It is by Dr. W. J. Rolfe, the Shakespearean authority, who gathers together everything that is known about Shakespeare's wife, and presents his material in a most fascinatingly-interesting article. Dr. Parkhurst is very strong in what he says of "The Cult of Society"; while Mrs. Burton Harrison is instructive in fixing many of the little courtesies of social life. Just what women will wear this Spring in hats, wraps and gowns, and the correct shades, are made a specialty by the Journal's fashion editors, and their work, and that of the artists, is well done. And there is much more in this issue of the Journal. It is a good number in every respect. The number costs only ten cents, and is published by The Curtis Publishing Company, of Philadelphia.

Denver papers contain accounts of the installation, in that city, of a Congregational minister, who said in his examination that "Jesus Christ was the supreme anarchist," that he "never saw any reason for praying to Christ," that the Spirit of God "is not a personality," and that Christians in this age "have no standing ground, but moving ground." When Congregationalists, after such an examination, put a man in charge of a church, the evangelical character of the denomination is compromised. We shall be surprised if there is not some vigorous protest from evangelical Congregationalists against this installation.—Herald and Presbyter.

NOTES.

Moody and Sankey will commence a meeting in Meridian on the twelfth.

W. L. Baker, one of the leading spirits of Mobile Methodism, died on Saturday last.

The Woman's Board of Missions will hold its annual meeting at Meridian, beginning May 10.

Rev. Samuel G. Jones, father of Rev. Sam P. Jones, the evangelist, died at his home in Cartersville, Ga., a few days since.

Many of our readers will regret to learn that Capt. I. V. Enochs died at his home near Terry, Miss., one day last week.

When we say "premium offers" we mean those that are now running in the ADVOCATE—not those which were running a few weeks ago.

The new campaign begins most auspiciously. New subscriptions are rolling in at a rapid rate. We tender our heartiest thanks to the brethren.

Mrs. Mary E. Henington, widow of Rev. R. T. Henington, formerly of the Mississippi Conference, was buried at Bethesda Church, near Crystal Springs, on the twenty-seventh. The funeral services were conducted by Rev. M. L. Burton, assisted by Rev. Ira B. Robertson.

A subscriber in a distant State—a man of fine intelligence—in renewing his subscription, writes: "I take the Century and several other of the best magazines, but I derive more benefit from the ADVOCATE than any of them. It is the most interesting church paper I have read."

A witness in court has his testimony discounted when it appears that he is personally interested in the case. He may be honest, but he can not help being biased by his relation to the matter. A man may imagine he is perfectly candid when he criticises the Bishops and avows that he has no personal grievance. But those who know the facts take the statement with several grains of allowance.—Baltimore Advocate.

Dwight L. Moody, the evangelist, celebrated his fifty-eight birthday recently in San Antonio, Tex. On the same day we read, his mother, Mrs. Betsey Holton Moody, celebrated her ninetieth birthday in the house in which she brought up her children, and in which she has lived sixty-six years, in East Northfield, Mass. She is in good health, and superintends the work of her house every day.

To become "all things to all men," no more means that a Christian minister must descend to the sinns for language to attract and catch sinners of the baser sorts than it means he must drink whisky and play cards in order to win the drunkard and the gambler. A preacher with learning and good common sense can adapt himself to his hearers without being coarse and vulgar. There is neither sense nor religion in using a method that will attract one class and repulse another, when it is possible to use speech that will hold both.—Nashville Advocate.

Fire will consume a church. A wounded saint will bleed to death, and diptheria will slay the child of an apostle, unless water, bandages and medication are utilized in the respective emergencies. These agencies are as providential as the prayer that should reinforce them respectively. The seriously sick man who resorts to prayer in the exclusion of medicine is an astonishment to us, as is he who accepts medicine and rejects God. The divine gift of quinine or its substitute for malaria is as providential as he who invites to prayer in the moment when it is time to pray.—N. W. Christian Advocate.

For the last thirty years and more, perhaps, we have had in many of the leading pulpits of our land the gospel of gush. We have had ten thousand sermons, beautiful delineations of the glorious truth that "God is love," only here and there a feeble, unpopular and unheard voice reminding us that "God is just," terribly hates and terribly will punish sin. We have been treated to endless elegant and well-turned essays on the fatherhood of God, and the brotherhood of man; to very few stern, strenuous and thrilling announcements, persuading men "by the terror of the Lord" of "righteousness, temperance and judgment to come." The moral health of the nation seems to be running down. It needs a strong tonic to bring it up, a good deal of that old Puritan iron in the blood, which made the fathers of the Republic the strong, sterling, stalwart and God-fearing men they were.—Episcopal Recorder.

Let the brethren who could not observe "the Do-without Week" on account of bad weather make another effort. Our missionary treasury needs replenishing, and we know of no better way of supplying the lack than by carrying out the suggestion of the Mission Board as to a "Do-without Week." If our pastors will take the trouble to post themselves as to the exigencies of the situation, they will need no exhortation from us.

Representatives of about twenty foreign missionary societies of the United States and Canada met in conference in New York City a week or two ago and discussed various phases of missionary work in foreign lands. A similar conference was held last year in New York at the rooms of the Missionary Society of the Methodist Episcopal Church. The purpose of these annual gatherings is the mutual interchange of opinion on topics of interest to those who are endeavoring to evangelize the heathen, and the formulation of plans by which all may be able to work in harmony and for the best good of the cause.

The steward who recommends liberality on the part of others, and yet spends twenty dollars a year for tobacco while giving ten to the church has to learn the alphabet of consistency.

The church member who subscribes for three political papers, but can not afford to subscribe for a religious paper for his wife and daughters, is afflicted with the worst form of spiritual poverty.

The man who smokes three cigars a day, and then gives fifty cents to the annual missionary collection, dishonors the church to which he belongs.—Richmond Advocate.

Miss Belle Kearney is now making a temperance campaign through South Louisiana. She addressed a large audience last Sabbath night at Louisiana Avenue Church. Miss Kearney was as attractive speaker at the time of her first appearance on the platform, and she has steadily grown until she now ranks among the very best women speakers of the day. As stated in our columns some time since, she commands immense audiences in the great cities of the East, including our national capital. She was the principal speaker during the recent convention of the Y. W. C. T. U. at St. Louis, speaking three times in three of the large churches of the city on Sunday. Dr. Palmore, editor of the St. Louis Advocate, speaks of her as "the Frances Willard of the South." The appellation is worthily bestowed. Our next issue will contain from her pen an account of the recent gathering of the temperance clans in Washington.

Bishop Galloway, of the Methodist Episcopal Church, South, arrived in this city, from his tour of missionary service around the globe, on the Etruria, on Saturday, Feb. 23, at 5 o'clock P. M. His account of missionary work in Japan, China, and India was most encouraging. On landing he became the guest of the Methodist Social Union at the Savoy Hotel. On Sunday morning he preached in Madison Avenue Church. On Monday morning he was received by the Preachers' Meeting in an unusually full session, and addressed it chiefly on the missionary outlook. On Monday evening he met the Social Union at dinner given at the Savoy, and gave an address covering several topics, notably that of fraternity and federation among Methodist Churches at home and abroad. We can only say now that the geniality, Christian devotion, and great ability of Bishop Galloway won all hearts, and help on the love which Methodists should bear toward one another. He will be cordially welcomed when he shall come again.—New York Advocate.

No right-minded American, be he Protestant or Roman Catholic, will dare sanction the methods which have been put in practice in St. Louis to suppress the society known as the American Protective Association. It became an old story, during the year, to have secretaries of the order waylaid, bagged by hired thugs, who then stole the record books. These criminals, in their foul work in peaceful secrecy. And now the office of the organ of the society, the True American, has been looted by an armed band of desperadoes. They were there to steal the subscription list—if they had to commit murder to get it. At the point of pistols the manager was compelled to give up the list. This has roused a mighty feeling of resentment in many breasts. Certain Romanists of St. Louis are doing a great deal to strengthen the "A. P. A." The authorities may view Romanist assassins and thieves with equanimity, but Public Opinion—that mighty Sword of Damocles—does not. There are many Romanists who seem to rely on nothing else than driving the Protestants of America into organized opposition.—Mid-Continent.

The Advocate for One Dollar.

To all new subscribers whose names are sent in with the cash during the next sixty days we will send the ADVOCATE from now until Dec. 31 for one dollar. When we say "for cash," we do not mean that every preacher must in every case send cash with each name. Let the names be sent in as rapidly as possible, and let the cash follow soon afterward. We can not take subscriptions at this rate and then wait until Conference for the money. Let all our preachers make this offer known as rapidly as possible.

Brother preacher, it would neither compromise your dignity nor desecrate the Sabbath if you should make this offer known to your people from the pulpit. Let laymen also lend a helping hand by spreading the news of our liberal offer. Let it be known that subscribers to the ADVOCATE, at whatever price, become beneficiaries of our various premium offers—"Earthly Footsteps of the Man of Galilee," as well as the rest.

P. S.—When we say "premium offers" we mean those now running in the ADVOCATE—not those which were running a few weeks ago.

A Traveling Man.

Mr. B. C. Wolfe, of Washington, Mo., writes that after taking Drummond's Lightning Remedy for Rheumatism for one week, the pain had almost left him entirely. He slept better, had no more night sweats, and appetite was good. He also wrote that he would not take $100 for what the remedy had done for him. There is no waiting weeks and months to get satisfaction. The remedy attacks the disease at once. Send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and the fifth month's treatment of two large bottles will be sent to you by return express. Agents wanted.

"Touching Incidents."

Our offer of "Touching Incidents and Remarkable Answers to Prayer" is still open.

We will send the work, postpaid, to any address on receipt of publisher's price—$1; to preachers, 75 cents. We will do a great deal better than this for our subscribers. Any subscriber who will pay his subscription up to June, '96, can have the work sent to him, postpaid, for 50 cents, provided he has not had the benefit of any previous premium offer. Those who have had the benefit of a previous offer can avail themselves of this also by paying up to December, '96. Better still: Any subscriber who will pay his own subscription up to June, '96, and send us one new subscriber at the regular rate—$2—will receive a copy of the work *free*. Remember that delays are dangerous and write at once.

REV. W. C. BLACK,
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Beware of Ointments for Catarrh That Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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To Subscribers.

Subscribers have sometimes written us under the supposition that we give the ADVOCATE and the "Earthly Footsteps" both for $2.40. We have never made such an offer. We sell "Earthly Footsteps" for $2.40. The advantage in being a subscriber is that you get the work at so low a price. No person who is not a subscriber can get the work from us for twice that sum. So also of our Oxford Bible. We sell the Oxford Bibles to subscribers at less than half what others have to pay.

To Agents.

Preachers and other agents should take note of the fact that we can not give commissions on subscriptions received under the one-dollar proposition. We would be glad to do so, but we can not.

Our Map Supplement.

With this week's issue we offer to our readers a beautiful new map of Palestine and the East. It not only shows the historic Bible lands, including Egypt, Asia Minor, Greece, Italy, and the Archipelagic Islands, but also boldly traces in red the journeyings of Christ and his apostles during that wonderful ministry which brought to humanity the dawn of a new day.

This map is offered as a most useful adjunct to the new Holy Land Art-Portfolio Series, "Earthly Footsteps of The Man of Galilee," which is now enjoying a widely extended distribution. This splendid work is entirely unique and exceptional in its character, and is the final expression of a beautiful enterprise. It crystallizes the results of months of travel, observation and study, involving three distinct tours of the land of sacred story; two by the Reverend John H. Vincent, D. D., LL.D., and one by the Reverend James W. Lee, author of "The Making of The Man." Dr. Lee's visit was made during last year, and he was accompanied by Robert E. M. Bain, the celebrated photographer, who secured over 800 negatives from which 384 plates were carefully selected for the work, which is issued in 24 parts, each number containing sixteen superb views with interesting and elegant descriptions by the two divines above mentioned. The publication bears the impress of religious fervor, historic research, pictorial variety and beauty, mechanical perfection, and general completeness in every essential which commend it highly to Bible scholars, students of history and lovers of art.

For the above reasons, all of which become easily apparent upon inspection, the entire work is offered by us to our readers as exceptionally valuable for personal possession and study.

Two Danger Periods.

At the beginning and close of the great function of womanhood especial care should be observed. Health or disease is in the issue. CREOLE FEMALE TONIC will wonderfully aid nature by its reparative, alterative and energizing powers.

Special Notice.

The third annual meeting of the Parsonage and Home Mission Society of the Louisiana Conference will be held in New Iberia, March 8-10, 1895. Auxiliaries are requested to elect their delegates at once and notify Mrs. J. M. Beard, district secretary, Opelousas district, at New Iberia, La. A full attendence is earnestly desired, as this is a meeting of great importance to our work. Entertainment will be provided.

MRS. F. A. LYONS,
President.

MRS. FLORENCE E. RUSS,
Conf. Cor. Sec.

Special Request.

Dear Brethren of the Mississippi and North Mississippi Conference:

You will greatly oblige me if each of you will send me the name of an active, energetic, consecrated man, residing in your respective counties, who is a careful observer of the Christian Sabbath, and would be willing to act as county secretary in forming a county association auxiliary to the Mississippi State Sabbath Association. He need not be a preacher nor a Methodist, although these qualities would not disqualify him. He must be a Christian worker. Yours faithfully,

T. L. MELLEN.
Pres't. Miss. State Sabbath Association.

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Mrs. Fred Clark.

Mrs. Fred Clark, daughter-in-law of Gen. Chas. Clark, died at her home in Rosedale, Miss., Feb. 23. She was a member of the Presbyterian Church, but was a great friend to ours. One of the largest audiences ever seen in our church here was present yesterday to witness the funeral services. A shadow rests upon the entire community. Our church here will sorely miss her.

E. S. LEWIS.

Rosedale, Miss., Feb. 25, 1895.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE PEACE OFFERING.
(Lev. iii, 1-6; I. Peter ii, 24)

Peace offering—better, propitiatory sacrifice. It was designed to conciliate God. Man's transgressions had offended him. This offering was to appease. An apt prototype of the salvation in Christ. Our second text leads us to consider

1. What Christ did for us. Christ, here crowned with thorns; but now highly exalted, at the right hand of God.

(1) He bore our sins. Our sins, great and small, one and all. Numerous, heinous, damnable. Would inevitably lead to hell. Suffered in our place. Our punishment was laid on him.

(2) He bare our sins in his own body on the tree.

a In his own body. His suffering was not chimerical. No optical illusion. It was his body of flesh and bone. Susceptible of pain. Rusty nails lacerating his hands and feet. His agony unspeakable.

b On the tree. Was compelled to bear it himself until, exhausted, he broke down. Extended on same. Malefactors right and left. Multitude jeering. We consider next

2. Our solemn obligation. Having been bought with such great price, healed by his stripes, saved by his blood, made alive by his death

(1) We should be dead to sin. Strong language. Dead to sin. Sin of commission and omission, sin of affection, thought, utterance, action. Dead. Old things have passed away. Sin suits sinners; we are saints. We are saved from sin.

(2) We should live unto righteousness. Christians not only passively, but also actively. Live unto righteousness.

a. By diligently employing the various means of grace, such as private and public prayer, attendance on divine service in the sanctuary, reading the Bible, etc.

b. By supporting all enterprises for mankind's evangelization. Give liberally to the church at home and abroad. Win the young for Christ in Sunday-school. Seek for the lost sheep.

c. By amelioration among the poor, homeless, distressed, hungry, afflicted. Dry tears. Relieve, aid, comfort.

d. Live unto righteousness not only objectively, but also subjectively. The constant watchward should be: Nearer to God. Christ has left us an example, that we should follow in his footsteps. Humble, diligent, obedient, faithful as Christ.

FOR BRONCHIAL AND ASTHMATIC COMPLAINTS, "*Brown's Bronchial Troches*" have remarkable curative properties.

Scarritt Bible and Training-School.

The commencement exercises of the Scarritt Bible and Training-school, Kansas City, Mo., will be held May 21. Bishop John H. Vincent will deliver the annual address on the occasion. This distinguished divine has a great hold on the affections of the American people in the devotion of loyal Chautauquans, and has an international reputation for eloquence and scholarship.

Annual Report S. P. C. C.

ENDING FEB. 1, 1895.

	1894-95
Cared for in the Waifs' Home	224
Abduction and criminal assault	42
Sent to Boys' House of Refuge	9
Sent to Memorial Home	5
Sent to Home for Homeless	6
Sent to House of Good Shepherd	24
Sent to Charity Hospital, sick or crippled	13
Young females taken from immoral surroundings	24
Number bad adopted or become guardians for	7
Number placed in private homes or asylums	200
Number of children deserted by one or both parents	263
Number of lost or illegally detained children found and restored to their parents	64
Number of children whose cases warranted interference by the Society for brutality or neglect	263
Clothing given	851
Number of cases investigated where abuse or neglect have been corrected, the children rescued, or their condition made better, and the children still under surveillance of the Society	1,721

ARMSTRONG & McKELVY, Pittsburgh
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BEYMER-BAUMAN, Pittsburgh.
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BROOKLYN, New York.
COLLIER, St. Louis.
CORNELL, Buffalo.
DAVIS-CHAMBERS, Pittsburgh.
EckSTEIN, Cincinnati.
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JEWETT, New York.
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RED SEAL, St. Louis.
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ULSTER, New York.
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LEARNED, MISS., FEB. 24, 1890.
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Denver Express	6.05 P. M.	9.15 A. M.

8:15 A. M. train has through Pullman Buffet Sleepers to Fort Worth and connects at Fort Worth with Pullman Sleepers for El Paso, Denver and San Francisco.
6:05 p. m. train has through Pullman Buffet Sleepers to Shreveport and Marshall, and connects with Cannon Ball train for Hot Springs. Also through Sleeper to Little Rock, via Alexandria.
Take Jackson street cars for Gretna.
Trains leave Gretna 8:49 a. m. and 6:40 p. m.
For tickets and other information call on or address:
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I invite correspondence.
WM. B. HINES.
Gloster, Miss.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,	-	$84,520,680
N. Y. Life, " " " " " "	-	40,684,168
Equitable, " " " " " "	-	40,117,610

The Mutual Recently Paid *$9,215* on a *$3,000* Policy
On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above

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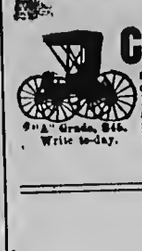
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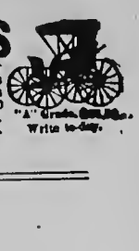
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Very few people can read this book without weeping. Christians of all denominations recommend it in the highest terms, and the unsaved read it with delight. Bishops, Editors, Pastors and Ministers of all denominations can not say enough in its favor. Many pastors are securing this book and circulating it among their people, and the people are anxious to buy. Clergymen find the sale of it a great help to their support.

The incidents are not only touching, but touch hearts for good. They are impressive, apt and condensed. The Answers to Prayers are among the most remarkable and authentic that can be found.

Many of them were written expressly for this work. Others were gleaned from widely extended sources. Among them may be found choicest selections from

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D. L. Moody,	S. A. Keen,	Edward Payson,	James H. Potts,
George Muller,	Bishop Bowmen,	S. I. Prime,	Frances E. Willard,
John Knox,	B. Fay Mills,	A. B. Simpson,	Mrs. M. G. Cramer,
Mrs. Maggie VanCott,		And Others.	

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"Never succeeded in selling anything before, but sold seven the first afternoon."
"Sold twenty-seven in four days."
"Sold sixteen in two days."
"Canvassed one day, sold nine books."
"My little boy went out, and in three hours sold eight books."

The book contains 320 pages and, open, measures 8 inches by 12 inches.

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An offered easy chair,
A turning of the window blind
That all may feel the air,
An early flower bestowed unasked,
A light and cautious tread,
A voice to softest whispers hushed,
To spare an aching head—
O things like these, though little things,
The purest love disclose,
As fragrant atoms in the air
Reveal the hidden rose.

Concerning Atmospheres.

Good health depends largely upon atmosphere, upon the air you breathe. There is the question of a moral atmosphere, also. And life depends upon it as much for the inner man as for the outer man. The minister's power, the teacher's power, the parent's power, is measured by the atmosphere they create. I know men who preach magnificently; I know teachers whose lessons are a marvel of perfection; but the influence of their lives is not always wholesome—the atmosphere they create by their personality, their habits—isn't wholesome. Once upon a time a young man, in visiting a large city went into a Sunday-school, one of the best in the United States. He went into the young men's class. The teacher, a young man of ability, in one of his illustrations, referred to a visit of his to the theater—the night previous. Somehow, the atmosphere wasn't wholesome to the visitor. Whatever may be said for or against the theater—it isn't a wholesome thing to project theatrical atmosphere into a Sunday-school class. At least so it seemed to the young man visitor.

She was a mother, with several sons. One of them was ready for college. "Oh," she said, "I am so exercised over this matter; I want to be sure of the atmosphere my boy gets into, when he leaves home." Well might she be anxious. For upon atmosphere depends the real life of her boy. It is sometimes said that a teacher's character is not the main consideration, indeed, not a necessary part of a teacher's equipment. It seems to me wholly wrong; the character of the teacher is everything—granted the necessary equipment in other lines. That which is most precious in not a few lives, as they look back to early school days, is not so much what was taught, as the life that was lived by faithful teachers. The first question, it seems to me, that should be asked concerning any man or woman who desires to preach or teach, is not, what sort of a teacher (that is of utmost importance truly), but what sort of a life does he, she, live.

In the engravings accompanying Prof. Drummond's article on Moody in the current McClure's there is one picture worth studying; that of Mrs. Betsey Moody—the great evangelist's mother. You can read the lines of sturdy character, a vigorous, old-fashioned, righteous life in that strong face. Well does Prof. Drummond say: "How this widow shouldered her burden of poverty, debt and care; how she brought up her helpless flock, keeping all together in the old home; educating them, and sending them out into life stamped with her own indomitable courage and lofty principle, is one of those unrecorded histories whose page, when time unfolds it, will be found to contain the secret of nearly all that is greatest in the world's past." Ah, it was the atmosphere which she and many other mothers like her created, which developed such wonderful sons!

Perhaps if this thought were sufficiently appreciated, many a teacher and parent to-day would completely change that method of life and indulgence. I am reminded of this matter as once more the coming of the Christ child is blessedly emphasized upon the heart of the world, "In him was life, and the life was the light of men." Put you a double underscoring under that word "life," and then you understand my meaning. Was it so much what he said and did? No—not so much; but what he *was*; his *life* is the light of men! We are in a maze of discussion as to the ethics of Jesus—and a wholesome thing it is. But is it not reversing the true order? To do the Christ-work you must begin with the Christ-life. To *live* is the first essential. In the "Life and Letters of Lucy Larcom," just from the press, there is a sentence in one of her letters that has burned its way to my heart: "I can think, I can teach, I can write—but can I live?" That is the sum of it all.

As this is the last message I may send you in this year, I may be allowed this preachment; we have taught, we have written, we have preached, in one way and another during 1894; have we lived?

What sort of an atmosphere are you making in your home, your school, your class, your pulpit, your store, your office? What sort of a life are you living?

It is well to be silent and thoughtful as the year dies down into eternity.—Standard.

Awarded Highest Honors—World's Fair.

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

Warning the Young Men.

Late developments of fraudulent entries, embezzlements, and other dishonest dealings on the part of bank employees in various parts of the land have prompted the presidents of several leading banks in New York City and elsewhere to warn their young men against the dangers of the saloon, the pool-room and the race track. This warning is equally good for young men who are not bank clerks. The fact that these warnings are being administered is but another proof that the standard of conduct in financial circles is higher now than it was some years ago. In railroad circles and in the ranks of commercial travelers, ten or fifteen years ago, the liquor habit was common, and a standard of morals far below that which is now held up to be embodied was tolerated. A higher grade of intelligence, gentlemanliness of deportment, and in all regards a different type of manhood, are among the requirements to-day in the better vocations of life. Apart from all religious considerations, the young man who never goes to a saloon, who never touches liquor or tobacco, who makes no bet, and never ventures into any sort of a gambling game or speculation, will, other things being equal, leave behind him in the race of life his competitors who allow for themselves a looser standard of morals, and a lower type of character. These bank presidents are not concerned, primarily, for the religious growth or life of the young men under them; in warning their employees not to visit saloons or gamble they are considering simply the interests of the bank. Even from this lower standpoint, then, good morals, a temperate and honest life, and decorous conduct, are considered to be good investments. These bank officials did not intend to preach, when they "talked in a fatherly way" to their young men, but they have actually preached a sermon which young folks everywhere would do well to heed. Listen to one of them, Mr. E. H. Pullen, president of the National Bank of the Republic, New York City, as he tells a representative of The Evening Post about the case:

"I have been talking in a kind and fatherly way to the younger clerks in the bank. I have told them that in these days the eyes of the community are keenly fastened upon every one connected with a bank, from the president to the humblest messenger, and that, therefore, it behooves them to form correct habits, and in all their walk and conversation to be such young men that they will inspire confidence and not suspicion and distrust. I have told them that no bank employee can have the habit of frequenting saloons without compromising his trustworthiness in the eyes of his employers and of the public, and without tending to impair the public's absolute confidence in the bank. I have asked them, therefore, to promise me to avoid saloons altogether for their own sakes, for the sake of the bank, and for the general good."—Central Advocate.

"The Girls Did It."

That is, transformed a home from rudeness to refinement.

The parents had lived during their earliest years bent upon the sole aim of making money. They ordered their premises with entire reference to that attainment. If they bought it was upon the plan of adding something to their wealth; if they sold, it was with the one thought that they could have so much to invest for further productiveness. Under such a plan it was impossible for the house to have any other air than that of a place of business, or work, its character as a place of culture, where the mind and higher nature should have higher enjoyment and expansion, being left entirely out of sight; and the man and woman and even the children all seemed to grow up in sympathy with the rougher aspects of life, caring nothing for that which is beautiful and improving. But "the girls" grew up toward young womanhood and found themselves longing for something better then their home afforded them. They had hearts that were craving for intelligence, feeling, and congeniality with the better life around them. They grew tired of the simple hard moil and toil of money-making. Gradually, but surely, they began their work of reformation, and by the skillful management that they knew so well how to employ, they changed the whole life of the household. Its rigors began to relax. Books, newspapers, music, and other attractions had a gradual introduction, and flowers bloomed, and spread their fragrance about the door-yard. The father and mother entered into a new life that thrust itself upon them, and though never, perhaps, blaming themselves for their earlier behavior and experience, they were glad to acknowledge themselves happy amid the pleasures that had been brought them by their children. It was a noble mission nobly fulfilled.—United Presbyterian.

What We Are Reading.

It seems that the tendency of the times is toward a light literature. The dust lies undisturbed upon the substantial volumes in sheep that represent the love of the past, while the right of way in the public mind is given, for the time being, to a pert and catchy literature called periodical. The newspaper with its *melange* of current calamity and partisan advocacy; the magazine, with its showy illustrations and its unwinnowed burden of subject matter, are filling the public eye to the full. So true is this, that the young man who affects literary acquirement feels that he must swill down indiscriminately the garbage that comes through these channels. He must be able to talk glibly of the "latest article" on the latest and craziest ism; must be on terms of familiar acquaintance with every cheap and shoddy author who moves in the glare of magazine glory. This class of literature has its place; but it has been exalted too much as an educational agency. The constant presentation, through these sheets, of the novel and the sensational, has superinduced an acute morbidness of the public taste that augurs evil for the future. The people are drifting away from the seasoned standards to a sappy and immature literature. Whether or not the mental digestion of the day can stand this strain to which it is being subjected, is a question. Some of our magazines are simply incubators of the brood of anarchists and socialists that are multiplying upon us. Others there are that have no higher mission than that of beguiling the tedium of a railway journey. If our young people become infatuated with such publications, as we fear they are doing; if they accept such as wholesome and standard literature, then we fear that the press of to-day is sowing a harvest of dragon's teeth against a day of woe. It is time we were looking to this danger. Let the old books that have stood the test of time—that have moulded the generations—be brought to the front. Let them take precedence over the frothy and ephemeral stuff that is piling upon our center tables.—Alabama Advocate.

HYGIENE.

Take Care of Your Health.

Why will a man wait until his health fails him before he will begin to take care of it? One never misses his health until he feels sick, nor does he value his strength until weakness overtakes him. Take the "home bell drill" every morning and night, and practice deep breathing the first thing on getting out of bed in the morning and just before going to bed at night.

As one breathes so he lives. The simplest and best breathing exercise is a dozen deep breaths taken a dozen times a day. Wear clothing loose. Don't worry. Don't hurry. Sleep all you can, but go to bed early. Eat plain food and not overmuch of it, and chew that well. Keep your head up, chin in, and the back of your neck close to the back of your collar at all possible times. Don't let a day pass over your head without taking enough exercise to produce free perspiration. Keep the bowels open by eating laxative foods and doing body-bending exercises. Drink a glass of cool water as soon as you get out of bed, and keep your bed-room windows open a little at the top and bottom the year round, more in Summer and less in Winter. The smooth, evenly developed body is the most enduring, and is produced by a moderate amount of varied, hygienic, body building work taken daily.

Follow out these few health hints and they will not shorten your life by a single day; but if you do not, you will surely cut off your physical life by months and years according to the amount of your sinfulness.—Robt. J. Roberts, in Young Men's Era.

Catching Cold.

Very severe colds are caught indoors, the result of indigestion or foul air. A cold is frequently brought on by eating a hearty dinner, becoming mentally absorbed for two or three hours immediately afterwards, and retiring to a warm, close room. The food is not digested, the temperature of the body is raised by the exertions of the stomach, the sleep is broken and the individual rises chilled and ill. Had relaxation followed the dinner, and the room been supplied with refreshing air, everything would have been different.—Presbyterian Messenger.

On an average, according to the statistics of life insurance companies, the man who drinks, even moderately, cuts thirteen years off his life, that being the difference between the average age attained by drinkers and total abstainers. This does not take into account the loss of efficiency, time, character, influence, health and happiness during the lifetime shortened by the thirteen years. And yet with the knowledge of this deterioration, and this shortening, men deliberately take up a habit by means of which they go on to death. Surely life has its enigmas.—Lutheran World.

THE CUISINE.

CONDUCTED BY L. A. B.

BAKED TOMATOES STUFFED WITH RICE.—Simply cut off the small ends of the tomatoes and remove the seeds. Boil the rice for ten minutes; a quarter of a cup will be quite sufficient for eight tomatoes. Fill in the vacancies with this boiled rice, and place a slice of onion over the top of it. Put a tablespoonful of butter into a baking pan with a tablespoonful of water. Put the tomatoes in and bake slowly for thirty minutes, basting frequently. When ready to serve remove the onion, dish the tomatoes and pour the sauce around them.—Household News.

SCOTCH EGGS.—Boil five eggs very hard, take off the shells and cover the whites with a veal forcemeat, highly seasoned. Brush them over with the yolk of a beaten egg, breadcrumb them, and fry them a nice brown, and serve them whole with a little good gravy in the dish.—American Cultivator.

GRAHAM BREAD.—To three small cupfuls of white flour sponge add a tablespoonful of molasses or sugar, half a teacup of corn meal; salt to taste, and half a pint of warm milk or water, with enough graham flour to make a stiff dough. When light, fill the baking pans half full, and when risen, bake.

IT'S A MILLSTONE

About a young man's neck to be a sufferer from nervous exhaustion, nervous debility, impaired memory, low spirits, irritable temper, and the thousand and one derangements of mind and body that result from unnatural, pernicious habits, contracted through ignorance. Such habits result in loss of manly power, wreck the constitution and sometimes produce softening of the brain, epilepsy, paralysis, and even dread insanity.

To reach, re-claim and restore such unfortunates to health and happiness, is the aim of the publishers of a book written in plain but chaste language, on the nature, symptoms and reference thereto, by home treatment, of sexual weakness. This book will be sent sealed by the New York Social Purity Society on receipt of ten cents in stamps for postage. Address, World's Dispensary Medical Association, 663 Main St., Buffalo, N. Y.

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MARRIAGES.

BANSON—BRANTLEY.—At the residence of the bride's mother, Lake Charles, La., Feb. 14, 1895, by Rev. Robt. J. Harp, Mr. Sidney P. Hanson, of the parish of Plaquemines, La., to Miss Minnie Brantley, of Lake Charles, La.

CLARK—NIXON.—At the residence of the bride's aunt, Mrs. Rebecca McKenzie, of Lake Charles, La., Feb 25, by Rev. Robt. J. Harp, Mr. Wm T. Clark to Miss Fannie Nixon, all of Lake Charles, La.

BROWN—LOWERY.—In the Methodist Church, Pelahatchie, Miss., Feb. 10, 1895, by Rev. Henry E. Partridge, Mr. T. Whit Brown and Miss Emma Lowery.

KELLY—AMIS.—At the residence of W. B. Thornton, Esq., Conehatta, Miss., Feb 12, 1895, by Rev. Irvin Miller, Mr. Eugene Kelly, of Newton, Miss., to Miss Elva Amis.

FOSTER—McKEE.—At the residence of Dr. L. H. Jones, Phœnix, Yazoo county, Miss., Feb. 19, 1895, by Rev. Geo. W. Alexander, Mr. Geo. T. Foster to Miss Ruth McKee, all of Yazoo county, Miss.

SEVIER—CAMBELL.—At the Methodist parsonage, Macon, Miss., Jan. 24, 1895, by Rev. J. A. Bowen, Dr. R. J. Sevier, of Savannah, Tenn., and Miss Jennie Cambell, of Corinth, Miss.

SHEARER—LONGSTREET.—At the residence of the bride's mother, Feb. 19, 1895 by Rev. J. A. Bowen, Mr. T. N. Shearer, of Starkville, Miss., and Miss Bessie B. Longstreet, of Macon, Miss.

OBITUARIES.

MOUNT—On Friday, Feb. 1, at 12 M., Mrs. WILLIAM S. MOUNT (nee Grayson) passed away in the seventy-second year of her age. She has lived for some years at McComb City, Miss., where she died.

For many years she resided in this city Her husband was formerly cashier of the New Orleans Bank, and subsequently city treasurer. Both of them were all the while identified with the Methodist Church; members of Poydras Street, and then of Felicity Street, until they removed to McComb. They were active in all the work of sustaining and advancing by every possible means these two churches. Mrs. Mount was ready and handy in every enterprise looking that way, and they were both generous to a fault. He was for a long time president of the School Board, and was prominent at all the public exhibitions of the city schools. Many were the deeds of kindly and substantial charity to which young persons, and old, could testify, as coming from this source in their hour of need.

Mrs Mount was of a lively, cheerful nature, fond of entertaining, and was always attractive to young people, and surrounded by them. She lived for her friends. They both lived to know great changes of fortune and the loss of health, but continued true to the Savior.

Their children—two sons and three daughters—were reared in the atmosphere of religion, and have now the supreme pleasure of the memory of their parents dying in the faith. She gave a clear response to the minister's last question.

Southern Methodism of the present, in this city, will never know how much was accomplished, socially and spiritually, for it by these and the kindred spirits who made up its membership before the war. The major part of them have gone, but they have a good record on high, and their memory is very pleasant to us. J. C. KEENEN.

BARNES—Mr. JAMES F. BARNES was born in Tennessee, July 24, 1826, and died at his home near Fearn Springs, Winston county, Miss., Dec. 3, 1894.

When quite a young man he married Miss Elisabeth Luke, with whom he lived the remainder of his life. They had only one child, a son—John T. Barnes—who has been truly a great blessing to them in their declining years, and his grief-stricken mother now shares the comforts of his pleasant home. Mr. Barnes joined the Methodist Church while in the prime of life, and was an esteemed member of Hickory Grove Church when he died.

He was a good man, a highly respected citizen, a good provider and a generous neighbor. Truthfulness and honesty characterized him through life. He delighted in paying his debts and dealing fairly with his fellow-man; and, above all, he was a Christian.

What a priceless heritage to bequeath to his offspring! His aged wife sadly misses his dear presence; his son, his wise counsel; his grandchildren, his fond caress and tender care, and his daughter-in-law, his helping hand in the care of the dear little ones. He was a kind, doting grandfather.

May the good Lord comfort the bereaved family! is the prayer of a sympathizing

FRIEND.

WRIGHT—Mrs. MARY BEATTY WRIGHT, daughter of Mr. Washington Green, was born in Warren county, Miss., Sept. 15, 1842, and died at her residence, four miles south of Vicksburg, on Jan. 15, 1895, at 7:30 o'clock P. M.

She was married in December, 1859, in New Orleans, by the Rev. Dr. Palmer, but was left a widow years ago. Four children survive her—one son and three daughters.

She was converted and became a member of the M. E. Church, South, soon after her marriage, and has ever since led a devoted Christian life, enjoying religion and showing a strong attachment to the church of her choice.

She had a long and painful illness, but was patient in all her sufferings, never permitting a murmur to escape her lips. Her neighbors and friends were very attentive during her illness, and to all, as they came and went, she spoke words of kindness and Christian encouragement. She was very fond of the songs of Zion, and would often clap her hands and praise God aloud as they would be sung at her bedside. A special favorite with her was, "Is not this the land of Beulah?" The triumph and rapture expressed in the song found a counterpart in her new experience. It was a privilege to visit her and witness her rejoicing, and to hear her talk of heaven. The last words she was able to articulate were, "Holy Spirit." This was probably an invocation of the Holy Spirit's guidance. No doubt she had his rod and his staff to comfort her as she passed through the valley and shadow of death. C. G. ANDREWS.

MYSE—On Sunday morning, Jan. 6, 1895, Mrs. SARAH R. MYSE died at the residence of her son-in-law, Dr. E. F. Shuler, Sallis, Miss., and by the beautiful setting of the Sabbath sun was quietly laid to rest. She was born near Columbia, S. C., in 1813, thus being well past her fourscore years. God honored her with a long and useful life, such as few enjoy.

Though for some time having been confined to the house, she was always cheerful, greeting everyone with a smile. She was patient under severe suffering, never complaining for fear of giving another trouble. Ever ready to help those in need, preferring to serve rather than to be served, her mission was, indeed, to lighten the burdens of others. In this life she chose the humbler seat, waiting for the promised reward "over there."

Her grandchildren were her constant care, and nothing seemed too difficult to do for them. Five children—three sons and two daughters—and a large number of grandchildren are left to mourn her death; but let us be comforted, for we are assured that, crowned with everlasting joys, our mother is resting from her labors in our Father's house of many mansions.

Sleep on, dear mother,
Take thy rest;
God called thee home,
He thought B[illegible]t.

M. A. S.

WATSON—WM. A. WATSON was [illegible]n May 1, 1820, and died near Tulip, La., Dec. 8, 1894. He embraced religion and joined the M. E. Church, South, at about fifteen years of age, and from that time to death was an active member thereof.

Bro. Watson was twice happily married, and leaves a widow and several sons and daughters and a host of relatives to mourn their loss. They mourn not, however, as those without hope, for they expect to see him again.

He is greatly missed in the family, the social circle, and the church; but to their credit and God's glory, his sons are taking his place in God's house, in which he was so long a pillar.

May the blessings of God rest upon the bereaved family, community, and church!

THOS. J. UPTON.

DENHAM—EDDY, son of G. M. and L. E. Denham, age not quite sixteen years old, died near Thomasville, Rankin county, Miss., Oct. 18, 1894.

Eddy's last year on earth was spent in God's service, and he had the courage of his convictions. His father and other old church members might refuse to pray in the prayer meeting, but Eddy would pray anywhere. So pure and noble was his life that to know him was to love him; and when death came he was ready to bid his loved ones farewell and ask the Lord to take him home. So he passed away, and no doubt met his mother at the beautiful gate, for she had gone on ten years before and was waiting and watching for him. T. J MILLER.

I, A. C. Haffadinger, do say consumption can be cured by Dr. Davis' Compound Syrup of Wild Cherry and Tar. My mother, years ago, contracting a terrible cough soon became unable to attend to her household duties. Prominent physicians pronounced it incurable consumption. We knew of Dr. Davis' Wild Cherry and Tar, and commenced giving it to her. Before two bottles had been taken an improvement was noticed, and by the time one dozen bottles had been consumed she was well, and has never been troubled since. We have recommended it to many and always have it in the house. For coughs, colds, croup, whooping-cough, asthma, bronchitis, it is without a rival. One dollar bottles hold two and a half times as much as 50c. bottles.

He that doubts the existence of mind by doubting, proves it.—Colton.

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SPECIMEN OF TYPE.

46 *Jacob sendeth Benjamin.* GENESIS, 43. *Joseph entertaineth his brethren.*

CHAPTER XLIII.

Jacob unwillingly sendeth Benjamin. 14 Joseph entertaineth his brethren. 29 He by seeing Benjamin.

Before CHRIST 1707. Before CHRIST 1705.

AND the famine was a sore in the land. a ch. 41. 54, 57.
2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.
3 And Judah spake unto him, saying, a ch. 44. 1. b Heb. till a fulness. 1 Sam. 2. 5. c Heb. eat.
16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon.
17 And the man did as Joseph bade; and the man brought the men into Joseph's house.
18 And the men were afraid, because they were brought into Joseph's house;

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6 The Canon of Scripture.
3 Versions of the Scriptures.
4 Genuineness and Integrity of the Old Testament.
5 Summary of the Books of the Old Testament.
6 Summary of the Books of the Apocrypha.
7 Chronology of the Old Testament.
8 Genealogy from Adam to Jacob.
9 Itinerary of the Journeyings of the Israelites to their settlement in Canaan.
10 Miracles of the Old Testament.
11 Parables of the Old Testament.
12 Special prayers in the Old Testament.
13 Brief Historical Summary of the Interval between the Old and New Testaments.
14 Genuineness and Integrity of the New Testament.
15 Summary of the Books of the New Testament.
16 Harmony of the Gospels.
17 Our Lord's Miracles.
18 Our Lord's Parables.
19 Names, Titles and Offices of Christ.
20 Prophecies relating to Christ
21 Recorded Appearances of Christ after His Resurrection.
22 Family of the Herods.
23 Chronology of the Acts and Epistles
24 Paul's Missionary Journeys.
25 Paul's Voyage to Rome.
26 Special Prayers in the New Testament.
27 Passages from the Old Testament quoted in the New Testament.
28 References to the Old Testament not being exact Quotations.
29 References in the New Testament to Incidents recorded in the Old Testament.

BIBLE LANDS.
(Their Inhabitants, Conformation, Principal Characteristics, etc.)

30 Ethnology of the Jews and their Neighbors.
31 Jewish Sects and Parties
32 The Jewish Year
33 Geography and Topography of the Holy Land.
34 Mountains of the Bible.
35 Rivers, Lakes, etc., of the Bible.
36 Animals of the Bible.
37 Birds found in Palestine.
38 Reptiles of the Bible
39 Aquatic Animals of the Bible.
40 Insects of the Bible.
41 Trees, Plants, Flowers, etc., of the Bible.
42 Geology of the Bible.
43 Precious Stones of the Bible.
44 Music and Musical Instruments of the Bible.
45 Weights and Measures.
46 A Glossary of Antiquities, Customs, etc.

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Words, Obsolete and Ambiguous.
Subject-Index to the Bible.
Concordance.
Dictionary of Scripture Proper Names, with their pronunciations and meanings.
Index to Scripture Atlas.
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Highest of all in Leavening Power.—Latest U. S. Gov't Report

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NEWS OF THE WEEK.

DOMESTIC.

By a fall of two buildings in the course of erection in New York City, last week, five persons were killed and eight seriously wounded.

The smuggling of whisky into Alaska has reached such dimensions that the government has decided to take a hand in its suppression. The revenue cutter Corwin has been dispatched for the purpose.

The Fifty-third Congress adjourned on March 4. All the appropriation bills were passed and signed. Ex-Speaker Reed refused to vote for the resolution tendering the thanks of the members of the House to Speaker Crisp.

New Jersey has just repealed by an overwhelming majority its law providing for a State Board of Arbitration, which did not arbitrate. The reasons assigned are that the members of the Board drew $3,500 a year for services which were valueless and charged large sums for mileage though riding on free passes.

On last Saturday the first public session of the Louisiana Board of Arbitration and Conciliation, established at the last meeting of the State Legislature, was held, and the proceedings were naturally watched with a good deal of interest. The matter engaging the attention of the Board was the existing labor troubles on the levee in this city, which for some time past have affected the commerce of the port.

With the final passage of the Sundry Civil Appropriation bill by the House of Representatives, on March 2, the payment of eight-tenths of a cent per pound bounty on the sugar crop of 1894 is assured, as well as the full amount of the unpaid bounty claims on the crop of 1893. It is generally believed that, with the payment of these claims, the sugar producers of Louisiana will be enabled to meet all their obligations due to the cultivation and marketing of the last crop.

A gang of white longshoremen, composed of members of the Jefferson Parish Longshoremen's Association, shouldered their guns and marched in solid column to the wharves in Gretna last week, and by dint of threats and firing of Winchester rifles frightened negro longshoremen into fleeing from their work on the Markomannia, a Hamburg-American Line steamship, which was being loaded with cotton seed products at the wharf in that suburb. Almost the same scenes that made memorable the levee riots on this side of the river some months ago were renewed in Gretna.

A powerful element in working the bounty through the House was the personal popularity of the members of the Louisiana delegation, and harmony between them. Usually concert of action in congressional delegations is marred by petty jealousies, the ambition or egotism of individuals, but the Louisiana members and the senators likewise allowed no feelings of this sort to interfere with the attainment of the general result, for which all labored ardently and constantly, believing that in obtaining over $5 000 000 for the State they would be doing the whole community, without regard to section, a great service.

FOREIGN.

A fire in Toronto, on March 3, destroyed property to the amount $1,000,000.

It is believed that the revolution in Cuba is practically at an end. The entire island is under martial law.

A new Irish land bill was introduced into the House of Commons on March 4. The bill is for the protection of tenants.

The influenza epidemic in London is still causing havoc among the prominent men in and out of Parliament. The disease has spread with greater rapidity than any of the previous four epidemics of influenza.

By the death, on March 2, of ex-Prof. John Stuart Blackie, at his residence in Edinburgh, Scotland loses one of her choicest sons, literature one of her brightest spirits, and the world one of her healthiest and most picturesque men. He was born in Glasgow in 1809.

One of the most frightful accidents in the history of the Mexican railroads, resulting in the killing of 104 persons and the serious, if not fatal injury of nearly 100 others, occurred, on Feb. 28, on the Interoceanic railroad, at a point about twenty-five miles from the city of Mexico. The engine left the rails while rounding a curve, and carried three coaches with it over the precipice.

The wealth which George Peabody left for the poor of London in the shape of model tenements now amounts to $5,500 000. Twenty thousand people now live comfortably in the 11,300 rooms he constructed. The average rental of the rooms is but 54 cents a week.

Pure Rich Blood is essential to good health, because the blood is the vital fluid which supplies all the organs with life. Hood's Sarsaparilla is the great blood purifier.

Hood's Pills are purely vegetable, harmless, effective, do not pain or gripe.

Seashore District.

The following committees for Seashore district for 1895 have been appointed:

License to Preach (Admission on Trial)—T. W. Adams, C. F. Emery, H. D. Howell.

Deacon's Orders—Robert Selby, N. B. Harmon, W. T. Beall.

Elder's Orders—W. G. Forsyth, J. G. Sibley, G. W. Huff.

The Seashore District Conference will be held at Biloxi instead of Columbia. The inaccessibleness of Columbia is the sole reason for the change. C. A. POWELL, P. E.

For Dyspepsia

Use Horsford's Acid Phosphate.

Dr. O. I. HALBERT, Waco, Texas, says: "I have used it in dyspepsia, with good effect."

Vicksburg District.

The District Conference will be held in Bolton, and the following are the Committees of Examination:

For License to Preach—C. G. Andrews, W. M. Stevens, C. D. Cecil.

For Admission on Trial—J. P. Drake, J. W. Crisler, H. M. Ellis.

For Deacon's Orders—T. W. Brown, G. A. Guice, W. L. Linfield.

For Elder's Orders—J. D. Crymes, A. D. Miller, F. M. Williams.

J. M. WEEMS, P. E.

If the hair is falling out and turning gray, the glands of the skin need stimulating and color-food, and the best remedy and stimulant is Hall's Hair Renewer.

Conference Board of Missions, Louisiana Annual Conference.

Received for foreign missions for

Rayne Memorial Sunday-school	$10 69
Louisiana Avenue Sunday-school	16 92
Desoto—Rev. S. S. Holladay, "Do-without Week"	8 15
Lonisiana Avenue—Rev. C. M. Lyons, "Do-without Week"	7 69
Total	$48 45

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March 2, 1895.

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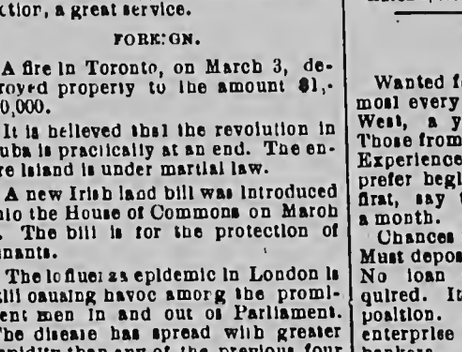
Chances for rapid promotion GOOD. Must deposit in bank cash, about $100 No loan asked; no investment required. It is a salaried and permanent position. (Strictly office work.) The enterprise is strongly endorsed by bankers. Address P. O. Box 433, Nashville, Tenn. (Mention this paper.)

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

An International Congress on Childhood is to be soon held in Florence. The questions to be discussed are the physical, moral and mental elevation of the little ones, children's hospitals, the care of the deaf, dumb and blind, reformatories and mediocrity.



"My Trade will take anything I give them; they believe what I tell them; and I mean to sell them what I make the most on."

That is what one grocer actually gives as a reason for selling washing-powders—imitations—instead of the original and best washing-compound—Pearline. If grocers and customers were all like these, the millions of women who are now blessing Pearline would still be doing useless hard work. But when you come across such a dealer, don't let him put you off with anything except Pearline. 287 JAMES PYLE, New York.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DISTRICT—SECOND ROUND.

Tocapola	Mar. 16, 17
Ebey	23, 24
Tatum	30, 31
Grenada station	Apr. 6, 7
Oxford station	13, 14
Charleston	20, 21
Coffeeville	27, 28
Grenada circuit	May 4, 5
Paris	11, 12
Chapel Hill	18, 19
Pittsboro	22
Atlanta	25, 26
Water Valley station	June 1, 2
Water Valley circuit	15, 16
Minter City and Strathmore	22, 23

R. A. BURROUGHS, P. E.

SARDIS DIST.—SECOND ROUND.

Senatobia	Mar. 9, 10
Hernando	16, 17
Sardis	23, 24
Batesville, at Wesley Chapel	30, 31
Como, at McGee's	Apr. 6, 7
Panola, at Tirzah	13, 14
Morgansville, at Cole Springs	14, 15
Courtland, at Eureka	20, 21
Nesbit, at Eodora	27, 28
Tyro, at Mt Vernon	May 4, 5
Wall Hill, at ——— (Wed.)	8
Cockrum, at ———	11, 12
Pleasant Hill, at ——— (Thurs.)	13
Arkabutla, at Hunter's Chapel	18, 19
Pleasant Grove, at ———	25, 26

H. O. MORRHEAD, P. E.

WINONA DIST.—FIRST ROUND.

McNutt	Mar. 2, 3
Sidon	9, 10
Brooklyn and Dublin	16, 17
Black Hawk	23, 24

J. B. STONE, P. E.

GREENVILLE DIST.—FIRST ROUND.

Bolivar	Mar. 3
Hollondale	10
Arcola	17
Friar's Point	24

J. A. RANDOLPH, P. E.

KOSCIUSKO DIST.—FIRST ROUND.

Stewart circuit, at South Union	Mar. 1
Kupora circuit, at Empora	2, 3
Ebenezer circuit, at Ebenezer	9, 10
Chester circuit, at Chester	16, 17
Ackerman circuit, at Liberty Hill	23, 24
Rural Hill circuit, at White Hall	29
Louisville circuit, at Louisville	30, 31

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—SECOND ROUND.

Summit, at Bayon Chitto	Mar. 16, 17
C. Springs	23 24
Caseyville, at P. Valley	30, 31
Adams, at Bethel	Apr. 6, 7
Martinsville, at P. Ridge	13, 14
Brookhaven (7:30 P. M.)	17
Gallman, at Mt. Pleasant	20, 21
McComb City	27, 28
Wesson (7:30 P. M.)	May 3
N. Wesson, at M. Chapel	4, 5
Whitestown, at Pisgah	11, 12
Providence	13, 19
Hazlehurst, at ———	25, 26
Pleasant Grove	June 1, 2
China Grove, at Tylertown	15, 16
Magnolia and Osyka, at O	22, 23

R. D. NORSWORTHY, P. E.

JACKSON DIST.—FIRST ROUND.

Silver Creek and B. L., at B L (Sat.)	Mar. 2
Lake City and Lodi, at Lake City	6, 4
Camden, at Sorock Chapel	9, 10
Tranquil circuit at Locust Grove	16, 17
Sharon circuit, at Mount Pleasant	23, 24
Jackson cir., at Flag Chapel (Wed.)	27
Fannin circuit, at Fannin	30, 31

E. H. MOUNGER, P. E.

MERIDIAN DIST.—FIRST ROUND.

Indian Mission, at Tell Chniok	Mar. 1
Livewood, at Bethel	2, 3
Neshoba at Mars' Hill	9, 10
Rose Hill, at Missionary	16, 17

R. J. JONES, P. E.

SEASHORE DIST.—FIRST ROUND.

Ocean Springs and Scranton, at O. S.	Mar. 2, 3
Whittington, at Coleville (Wed., Thurs.)	6, 7
Bay St. Louis, at B St. L	9, 10
Augusta, at Isabella	16, 17
Black Creek, at Mt. Zion	23, 24

C. A. POWELL, P. E.

ENTERPRISE DIST.—FIRST ROUND.

Waynesboro circuit	Mar. 2, 3
Leakville	9, 10
Williamsburg	16, 17
Mount Carmel	23, 24

L. CARLEY, P. E.

BRANDON DIST.—FIRST ROUND.

Westville, at Westville	Mar. 2, 3
Brandon station	9, 10
Steen's Creek and Mis., at Marvin	15, 13
Hillsboro, at Oak Grove	23, 24
Homewood, at Homewood	25
Trenton, at Gasque	29
Montrose, at Montrose	30, 31

C. MCDONALD, P. E.

VICKSBURG DIST.—FIRST ROUND.

Mayersville, at Beulah	Mar. 2, 3
Rolling Fork, at Rolling Fork	9, 10
Warren, at Wesley Chapel	16, 17
Mt. Olivet, at Bentonia	23, 24
South Warren, at Willes' Chapel	30, 31

J. M. WEEMS, P. E.

NATCHEZ DIST.—FIRST ROUND.

N. Wilkinson	Mar. 2, 3
Homo Chitto	9, 10
Amite	16, 17
Mesdville	23, 24
Washington	Apr. 6, 7

L. S. JONES, P. E.

LOUISIANA CONFERENCE.

DELHI DIST.—SECOND ROUND.

Oakley and Vidalia, at Vidalia	Mar. 9, 10
Winsboro, at Magnolia	16, 17
Rayville, at Girard	23, 24
Calhoun, at Cadesville	30, 31
West Monroe, at Faulk's	Apr. 6, 7
Monroe, at Monroe	13, 14
Bastrop, at Bastrop	20, 21
Lind Grove, at Bartholomew	27, 28
Delhi, at Talluish	May 4, 5
Lake Providence, at Lake Providence	11, 12
Water Proof, at ———	13, 19
Harrisonburg, at ———	25, 26
Oak Ridge, at Oak Ridge	June 1, 2

District Conference at Oak Ridge, beginning May 29, and including June 5.

B. F. WHITE, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Opelousas	Mar. 2, 3
Lafayette	9, 10
Plaquemine Brulee and Rayne, at P. B.	16, 17
Crowley	23, 24
Prudhomme, at Prudhomme City	30, 31
Lake Charles	Apr. 6, 7
West Lake	13, 14
Sulphur Mine, at Vinton	20, 21
Berwick...preaching at 11 on Sun.)	23, 27
Morgan City (preach at night, Sun.)	28, 29
Patterson	May 4, 5
Franklin	6, 7
Jeanerette	11, 12
Indian Bayou	14, 15
Abbeville at Prairie Oregg	16, 19
New Iberia	25 26
Grand Chenière, at Grane Chenière	June 1, 2
Washington	8, 9
Lake Arthur, at Lacasine	15, 16

H. O. WHITE, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Frankinton, at Fisher's	Mar. 2, 3
Amite City, at Roseland	9, 10
St. Helena, at Greensburg	16, 17
Pine Grove, at Pikin's	17, 18
East Feliciana, at Oak Grove	23, 24

P. A. JOHNSTON, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Fort Jessup, at Fort Jessup	Mar. 2, 3
Many, at Prospect	9, 10
North Bosser, at Mount Pleasant	16, 17
Adaicoco and S. Vernon, at Holly G	23, 24

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FIRST ROUND.

Glenmora	Mar. 2, 3
Atlanta, at A	9, 10
Montgomery, at M	16, 17
Lecompte, at Lecompte	23, 24
Centerville, at W. S. Springs	30, 31

S. J. DAVIES, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Lower Coast, at Wesley	Mar. 3
Rayne Memorial	10
Tallisheek	17
Felicity Street	24
Plaquemine and Donaldsonville, at P.	31

JOHN T. SAWYER, P. E.

ARCADIA DIST.—FIRST ROUND.

Vienna, at Vienna	Mar. 2, 3
Ruston, at Ruston	9, 10
Vernon, at Oak Ridge	16, 17
Gansville at Gansville	23, 24
Homer, at Homer	30, 31
Arcadia, at Arcadia	Apr. 6, 7

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3 lb. can 10 cents.

Notice.

The Greenville District Preachers' Association will meet at Gunnisoo, Miss., March 14, 15, 1895.

Following is the program:

1. Denominational Loyalty—E. S. Lewis, J. M. Bradley.
2. Punctuality—J. R. Coonties.
3. The Methodist Idea of Sanctification—J. J. Brooks, J. L. Bowling.
4. Ought a Preacher to Read Largely of History?—T. Y. Ramsey.
5. Wesleyan Arminianism—J. C. Brown, H. P. Crowe.
6. History of Missions—J. C. Mimms.
7. The Outlook for Missions—H. S. Spraggins.
8. Obligation of the World to Support the Church—H. T. Gaines.
9. Enforcement of Discipline—C. H. Pittman.
10. How to Reach and Hold the Children—H. P. Gibbs, R. H. B. Gladney.
11. How to Make Pastoral Visiting Most Productive of Good—J. M. Wyatt, W. H. Sanders.
12. The Church Conference, and How to Hold It—J. A. Randolph.

Sermon on Catholicity by J. C. Brown, D. D.

Sermon on Influence—J. L. Bowling.

A Sermon by W. H. Sanders and H. T. Gaines.

R. H. B. GLADNEY, Secretary.

"Earthly Footsteps of the Man of Galilee."

A new work of Bishop Vincent, and Dr. J. W. Lee (of St. Louis). A great publishing company is just bringing to light the fruit of much toil and outlay of money. They sent an artist photographer, under the guidance of Dr. Lee, to the Holy Land, there to secure the most exact and perfect pictures of the salient scenes of the earthly life of Christ and the Apostles. We have examined a portion of the work and unhesitatingly pronounce it by far the best thing of its kind ever seen by us. The method of photographic reproduction employed is faultless.

The forthcoming book will contain some four or five hundred of these splendid pictures, 8x10 inches in size. The work will be issued in twenty-four parts, pages 11½x13½ inches, with chronological charts and colored maps. Each part will contain sixteen pictures, besides the *enchanting* pen pictures of these renowned writers. The series will run through twenty-four weeks, one a week, at a regular price of 25 cents each. But the ADVOCATE has made a special arrangement by which it *will furnish all its subscribers, new and old, for 10 cents a number.* Less than half, but very little more than a third of what you will have to pay if your name is not on our subscription roll. The entire series in this way will cost only $2.40; otherwise it will cost $6. This rule of the publishers of this book is the strictest that *only to our subscribers* can we make this special offer. For $2.40 you may get what another must pay $6 for *if you are a subscriber to* the ADVOCATE. Send $2.40, and each of the series will be mailed you as fast as issued. Or ten cents (stamps taken) for one issue—any way you prefer.

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Its Value in Bright's Disease of the Kidneys, the Gouty Diathesis, &c.

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"I have for some time made use of the **BUFFALO LITHIA WATER** in cases of affections of the nervous system, complicated with Bright's Disease of the Kidneys or with a Gouty Diathesis. The results have been eminently satisfactory. Lithia has for many years been a favorite remedy with me in like cases, but the **Buffalo Water certainly acts better than any extemporaneous solution of the Lithia Salts, and is, moreover, better borne by the stomach.** I also often prescribe it in those cases of **Cerebral Hyperæmia** resulting from over mental work—in which the condition called **Nervous Dyspepsia** exists—and generally with **marked benefit,** and as a matter of prime importance it is not to be forgotten that the composition of the **BUFFALO LITHIA WATER** is such, and the experience of its use so complete, that no doubt exists of its great power, not only as a solvent for calculi already in the bladder, but of the diseases of such calculi existing in the blood."

This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles $5.00 f.o.b. at the Springs. Descriptive pamphlets sent to any address.

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All Cancers, internal or external, yield rapidly to the effects of these MILD and PAINLESS OILS. Also Tumors, Ulcers and Old Indolent Sores, and all Chronic Skin Diseases quickly and permanently cured with our Balmy Soothing Oils. Hundreds of testimonials furnished. The following names are a few of the many cases we have cured who will be pleased to write you concerning these wonderful Oils.

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Mrs. M. M. Honsiu, Bunie Grove, Mo.
Col. S. K. Ray, Sweet Springs, Mo
Mrs. Phillips Laod, Sweet Springs, Mo.
C. T. Stigleman, Grand Pass, Mo.
W. B. Lewis, Kottawa, Ky.
Mrs. Maud B. Joy, Eddyville, Ky.

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Write us for Question Blank. Address

DR. CASTLE & CO.,
Sole Props. of Balmy Cumulian Oil Remedies.
S. E. Cor. 9th and Wyandotte Sts.,
Kansas City, Mo.

P. S.—Cut this out and send to some afflicted friend.

R. H. Hankney, President. Jno. E. Huffman, Sec'y-Treas.

Union Homestead Ass'n,

New No. 836 Carondelet Street.

NO ADMISSION FEE!

NO WITHDRAWAL FEE!

You Can Always Get Back All You Put In!

Installments of $1 or more per Month received.

Dividends credited in January and July.

Full paid stock is $100 shares bears guaranteed dividends of 6 per cent. per annum, payable in cash semi-annually.

MARRIED WOMEN MAY HOLD AND WITHDRAW THIS STOCK WITHOUT LEGAL RESTRAINT!

Net Assets Jan. 1, 1894 ..... $90,849.98
Net assets Jan. 1, 1895 ..... $119,699.11

Of which amount $116 411.86 was secured by first mortgage and vendor's lien on improved real estate in New Orleans.

Secretary's office hours 9 to 4. Full information cheerfully given. Call, write or send for a copy of charter and by-laws. Membership restricted to citizens of Louisiana.

THOS. C. KING,
Grocer,
388 Dryades street, corner Thalia,
Good Light Brown Sugar,
40 lbs. for $1 00.

Painless Dentistry.

Dr. VAN WATTS,

DENTIST.

Old No. 170 (New No. 918) CANAL ST.,
NEW ORLEANS.

Guarantees, under an entirely NEW TREATMENT, to Fill the most sensitive Teeth, or Extract Teeth POSITIVELY WITHOUT PAIN, without the use of poisonous gases or drugs.

HOURS: 8 A. M. to 5 P. M.

Old, Aching, Abscessed Teeth, mere Shells and Roots of Teeth, are treated and Filled AT ONCE, and made serviceable for life by new crown process, WITHOUT PAIN.

PRICES.

Best Set S. S. White Teeth	$8
Partial Sets	from $5 to $8
Gold and Porcelain Crowns	from $4 to $10
Gold Filling	from $1 to $4
Amalgam and Zinc Filling	from 75 cents to $1.00
Extracting, Painless	50 cents

Teeth Without Plates and Crown and Bridge Work a Specialty.

Toothache cured instantly. Teeth Extracted Free for Policemen and Firemen.

A lady has charge of office.

THOS. C. KING,
Grocer,
Choice Yellow Clarified Sugar,
30 lbs. for $1.00,
388 Dryades street, corner Thalia.

Christian Advocate.

VOL. 42.—NO. 10. NEW ORLEANS, THURSDAY, MARCH 7, 1895. WHOLE NO. 2011

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

WINNOWINGS.

BY FELIX R. BRUNOT.

Whatsoe'er my earthly losses,
Whatsoe'er life's blessings be,
May my triumphs and my crosses
Bring me nearer, Lord, to thee!

Thou canst make the awful summons
Angel's whisper to mine ear,
Chilling blood and breaking heartstrings
Thrills of joy if thou art near!

Waiting, working, praying, hoping,

peals made for missionary labor in their behalf, I can not understand.

The first place visited in Lucknow was Kaiser Bagh, the large palace and gardens where the late ex King of Oude lived in royal splendor before he was deposed and removed to mild exile in Calcutta, on a pension of £120,000 a year, and where he died four or five years ago. This is a rectangular inclosure of several acres, in which flowers bloom and fountains play.

all possible speed he had fought his way to their relief at Lucknow, only to find that death had reduced their numbers from seventeen hundred to about five hundred. There were tears in brave eyes that day. His friend, Sir Henry Lawrence, fell early in the siege, and as he inquired for one and another whom he had known on the field and loved in the camp, the sad answer came, "He is dead." But the great Christian soldier could give only

the church. Just outside the church is a grave, in which are buried the bodies of Maj. Vibart and others, who escaped the massacre of the boats, but were captured and killed further down the river.

We drove to the "Memorial Ghat" on the river bank, where the first shameful butchery occurred. To that place the little garrison repaired under terms of honorable agreement with Nana Sahib, in order to take boats for

Your position, brethren, is one of great importance and delicate responsibility. It is not an office of honor merely, nor is it one always to be desired. And yet we need, and must have, good men to fill it. Elected by the Quarterly Conference to this high position, your brethren look upon you as the custodians of interests vital to the church, and as promoters of her welfare.

You stand closely related to the pas-

"Kicking Jim."

In the Tennessee Methodist, of Feb. 21, I believe, there appears a long editorial based upon a garbled extract taken from my article on "Kicking Jim," which for amazing stupidity or willful, unmanly and malicious misrepresentation I have never seen equaled, even in any fourth-rate "pot-house" political paper, to say nothing of a paper claiming a place among the decent Methodist journals of our land.

MAP SUPPLEMENT.

CHRISTIAN ADVOCATE.

VOL. 42.—No. 9. NEW ORLEANS, LA., FEBRUARY 28, 1895. Whole No. 2010.

INTRODUCTION.

THE HOLY LAND, with the regions immediately adjoining, constituting the most sacred of the Bible lands, does not lose its peculiar interest to the most advanced student of history, civilization, biography and human nature, in this last decade of the Nineteenth Century. News from Jerusalem, by cable or post, attracts the attention of both religious and non-religious readers. There was never a time when tourists flocked with more pleasure and curiosity to the haunts and homes of the principal Bible characters. There was never a time when pilgrimages, religious and scientific, were more popular. Again, within a few weeks, the Palestine Exploration Fund of England has secured a permit from the Turkish Government to renew and extend its investigations of the soil underneath and about the Holy City. Within a short time the shrill whistle of the locomotive has echoed among the mountains and valleys of Judea, and but recently a steamboat was launched on the Dead Sea. The European powers keep watch of each other, while all keep ward over the Holy places. And this not merely because of rival religious organizations, which diligently seek advantage in their search for sacred sites or hidden treasures, or build shrines at which to bow in reverent worship, but also that they may guard well this whole region that lies between the North and the South, the Mediterranean highway on the west, and the approach to India on the east.

If Christianity were effete, and simply an historic memory, there would be the same interest in Palestine that classic students now feel in the researches of Schliemann and others, in Western Asia Minor and in Greece; but Christianity is a living verity. Its founder declared that He would draw all men unto Himself, and commissioned his apostles to "Go into all the world, and preach this gospel to every creature," declaring: "I am with you alway, even unto the end of the world." The Christianity of the age is vital. It has greater power among men than at its genesis. Its promises have been fulfilled through the centuries. The civilization of which it is the basis and directing force, is the dominating civilization of the world to-day. The Book which records the marvels of His life, who "spake as never man spake," was never studied so critically, thoroughly and enthusiastically as now. Biblical research is the passion of the age. To it Philology, studies in Comparative Religion and Ethics, and Archæology—with spade and magnifying glass—pay constant tribute. The careful student of language, the Biblical exegete, the popular preacher, the Bible class teacher, the private unofficial Christian, turn eager eyes toward these sacred regions, to see every discovery that may shed further light on the Book of Books, and on the life of Him, who, as the ages go by, occupies a larger place in the civilization of our planet.

War, pestilence, earthquake, and all the sources of devastation which, through the centuries, have swept over the eastern world, have removed many landmarks, and destroyed immense quantities of valuable material. But in the Far East, and especially in Palestine, the contour of the country remains. Jerusalem still stands on her high hills, with the valleys of Hinnom and Jehoshaphat round about; with Olivet to the east, and beyond Olivet the desolations of Judea, and below Judea the Ghôr, and the salt waters of the Dead Sea, while beyond them rise in majesty the mountains of Moab, that stretch out in vast tablelands towards the Euphrates. Ebal and Gerizim still stand in the center of Western Palestine; and there, too, is the Plain of Esdraelon, with Tabor and Gilboa, with Nazareth and Tiberias beyond. There, too, rise Hermon—the snow-crowned—and the lofty Lebanon, while at the base of Anti-libanus, amidst the flowing waters of Abana and Pharpar, stands the Pearl of the East, the mother of all cities—the ancient Damascus.

The ages have not materially changed the climate of Palestine. Still the heavy dews fall, the early rain and the later rain come down in their appointed seasons. The hot wind blows from the south and the north wind brings strength and gladness. The fields are still, in their season, white unto the harvest; and from the sea come mist and clouds, the rain, the hail and tempest. It is the old land, the same to-day as in the past yesterdays.

The manners and customs of this Eastern country have not been changed. People dress and eat and sleep and live and labor as they did two thousand years ago. The scenes of the Bible are reproduced with startling fidelity to the old record. One may find feasting and funeral, seed-sowing and harvest, elders in the gate and veiled women, grass on the housetops, sparrows seeking their nests in holy places, the grass of the field that to-day is and to-morrow is cast into the oven. The old customs and costumes remain.

The general scenic features of Palestine render it interpretative of Biblical events and shed light upon difficulties which, but for the perpetuity of its features, would have been unsolvable problems. Every traveler through Palestine discovers and makes report of these features and finds his faith in the Book confirmed. It is this feature which renders so valuable the contribution of the present volume to the illustration of Biblical history. The perfection of photographic art is reached in the production of this book. The land is brought within the purview of every reader. Here, in the fine atmosphere of the Syrian skies, are presented hills, mountains, valleys, plains, water-courses, ruins, towns, cities, fountains, fields, mosques, churches, beasts of burden, flowers of the field, and whatsoever else the sun can copy on the sensitive plate hidden in the camera.

The student is invited to the turning of its pages as to a walk through picture galleries and museums, with the hope by its editors and publishers that the "Land of all Lands" and the "Book of all Books" may gain, through this pleasant ministry, a firmer hold on head and heart than ever before.

The journey made by Dr. James W. Lee and Mr. Robert E. M. Bain in the interest of this work in 1894, it was my pleasure to make twice, the first time in 1863 and again in 1887. The new and charming photographs furnished by the last pilgrimage of Dr. Lee and Mr. Bain give me the sense of having made a third journey to the Holy Land.

John H. Vincent

Chautauqua, N. Y.

...ed in Benares, at the stations along ...s road, and everywhere—the work ... which poor women are engaged. ...ey make cakes of cow-dung with ...eir hands, and stick them against the ...uses to dry. After that they are ...rried in immense baskets on their ...eads and sold for fuel. I have seen ...omen, donkeys and camels loaded ...own with this burden, wearily walk-...g the same street, and the poor ...other and wife the least considered ...f the three. Not until Christianity ...uts its shoulder under the heavy bur-...ens borne by sorrowing woman, does ...he anywhere find rest for her bruised ...nd tired limbs, or experience any ...ense of the queenly dignity and influ-...ence with which she has been crowned ...y our Lord. How any woman in a ...hristian land, with the slightest ...nowledge of her heathen sister's con-...dition, can be indifferent to the ap-

...mains of the building in which the brave garrison of a few hundred held from fifty to an hundred thousand Sepoys at bay for five long months, and wondered how a single person could possibly escape that constant hail of death, we walked out the road to the cemetery, the very road along which Sir Henry Havelock came to the timely relief of that little band. Every footfall awoke a thousand tragic memories, until my nerves quivered with strange emotion. I tried to imagine the scene when that knightly commander, having cut his way through the enemy's lines, marched his tattered legions into the Baillee Gate and looked upon the decimated garrison. He had seen the place of blood at Cawnpore—arriving, as he did, shortly after the massacre—and had heard the story of dreadful torture visited upon defenseless women and children. With

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...ly sheet which covers only the work of a charge or a district, it would argue the utter lack of a connectional spirit. A small paper measures a small church or makes one.—Bishop Hendrix, in St. Louis Advocate.

Correspondence.

Pastoral Address to the Stewards of Columbus District, North Mississippi Conference.

DEAR BRETHREN: One of our excellent stewards, having read my pastoral address to the preachers of the district, suggests that I write one also to the stewards. This brother has the good of the church at heart, is liberal in his gifts, and rejoices in the prosperity of Zion. His church generally pays up its preacher. Acting on the suggestion, I address to you a few brotherly words.

your neighbors and to strangers: "We have a good preacher; come out and hear him." Speak kindly to him. If his sermon does you good, edifies you, tell him so. It may help him to preach even a better sermon next time. Bishop Keener, in his farewell address to the late General Conference, said of the Bishops: "We are children enough to desire to be praised; children enough to be unhappy if we are blamed." This is true not only of our Bishops, but of most preachers. Your pastor needs your encouragement, your words of cheer. Give him a cordial handshake, your sympathy and your prayers. Moses needed to have his hands upheld; Paul said, "Brethren, pray for us." May the cause of our blessed Lord prosper under the hands of his faithful stewards!

Your brother and co-laborer in the work, T. C. WIER, P. E.

...sleeping on a volcano. Pluck flowers and gather pebbles. The awakening will be terrible. Romanism a solid phalanx, Protestantism torn in antagonistic factions.

Rev. Dr. Thwing, of Minneapolis, addressed letters to a hundred decidedly religious young men inquiring as to the constituents of their ideal sermon. All replied. Their phraseology differs, but all agree in this, "The sermon should be short, plain, practical, sprightly, spiritual."

Not all people prevaricate when they fix a value on their property for the tax assessor. The inventory of the possessions of Oliver Wendell Holmes revealed that for several years he has paid taxes on property considerably less valuable than he himself had put it for official cognizance.

IOTA DELTA.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

The pupils in the public schools of this city celebrated Washington's birthday last week.

Gov. Morton of New York, on Feb. 23, approved the act to prevent the display of foreign flags upon public buildings in the State.

The Interstate Farmers' Institute, which was held in Vicksburg, Miss., adjourned on Feb. 21, after sleeping.

A Great Occasion.

There will be a great Methodist gathering in Rome next September. The occasion is the opening of a block of buildings for church and school purposes in connection with the mission work in that city. It is proposed to hold services of an ecumenical character, to which delegates will be invited from all parts of the world.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—SECOND ROUND.

Senatobia	Mar. 9, 10
Hernando	16, 17
Sardis	23, 24
Batesville at Wesley Chapel	30, 31
Com. at Bridge's	Apr. 6, 7
Panola, at Tutwiler	13, 14
Morganville, at Cole Springs	14, 15
Courtland at Keyes	20, 21
Nesbit, at Nesbit	27, 28
Tyro, at Mt. Tyro	May 4, 5
Wall Hill, at ———	(Wed.) 8
Cockrum at ———	11, 12
Pleasant Hill, at ———	(Thurs.) 13
Arkabutla, at Hester's Chapel	18, 19
Pleasant Grove, at ———	25, 26

H. C. MORNEHAD, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Ashland, at Salem	Mar. 9, 3
Pontotoc	9, 10
Abbeville	16, 17

J. D CAMERON, P. E.

ABERDEEN DIST.—FIRST ROUND.

Palma	Feb. 19

ALEXANDRIA DIST.—FIRST ROUND.

Glenmora	Mar. 9, 3
Atlanta, at A	9, 10
Montgomery, at M	10, 11
Lecompte, at Lecompte	16, 17
Centerville, at W. B. Springs	30, 31

S. J. DAVIES, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Lower Coast, at Wesley	Mar. 9
Hayes Memorial	16
Tulisbek	17
Felicity Street	23, 24
Pascagoula and Donaldsonville, at P.	30, 31

JOHN T. SAWYER, P. E.

ARCADIA DIST.—FIRST ROUND.

Vienna, at Vienna	Mar. 9, 3
Ruston, at Ruston	9, 10
Vernon, at Oak Ridge	16, 17
Gatesville, at Gatesville	23, 24
Homer, at Homer	30, 31
Arcadia, at Arcadia	Apr. 6, 7

J. D HARPER, P. E.

For relieving THROAT DISEASES AND COUGHS, use "*Brown's Bronchial Troches*"

"Earthly Footsteps of the Man of Galilee."

A new work of Bishop Vincent, and Dr. J. W. Lee (of St. Louis). A great publishing company is just bringing to light the fruit of much toil and outlay of money. They sent an artist photographer, under the guidance of Dr. Lee, to the Holy Land, there to secure the most exact and perfect pictures of the salient scenes of the earthly life of Christ and the Apostles. We have examined a portion of the work and unhesitatingly pronounce it by far the best thing of its kind ever seen by us. The method of photographic reproduction employed is [illegible]

CUTICURA WORKS WONDERS

In curing torturing, disfiguring, humiliating humors of the Skin, Scalp and Blood when all else fails.

Christian Advocate.

VOL. 42.—NO. 10. NEW ORLEANS, THURSDAY, MARCH 7, 1895. WHOLE NO. 2011

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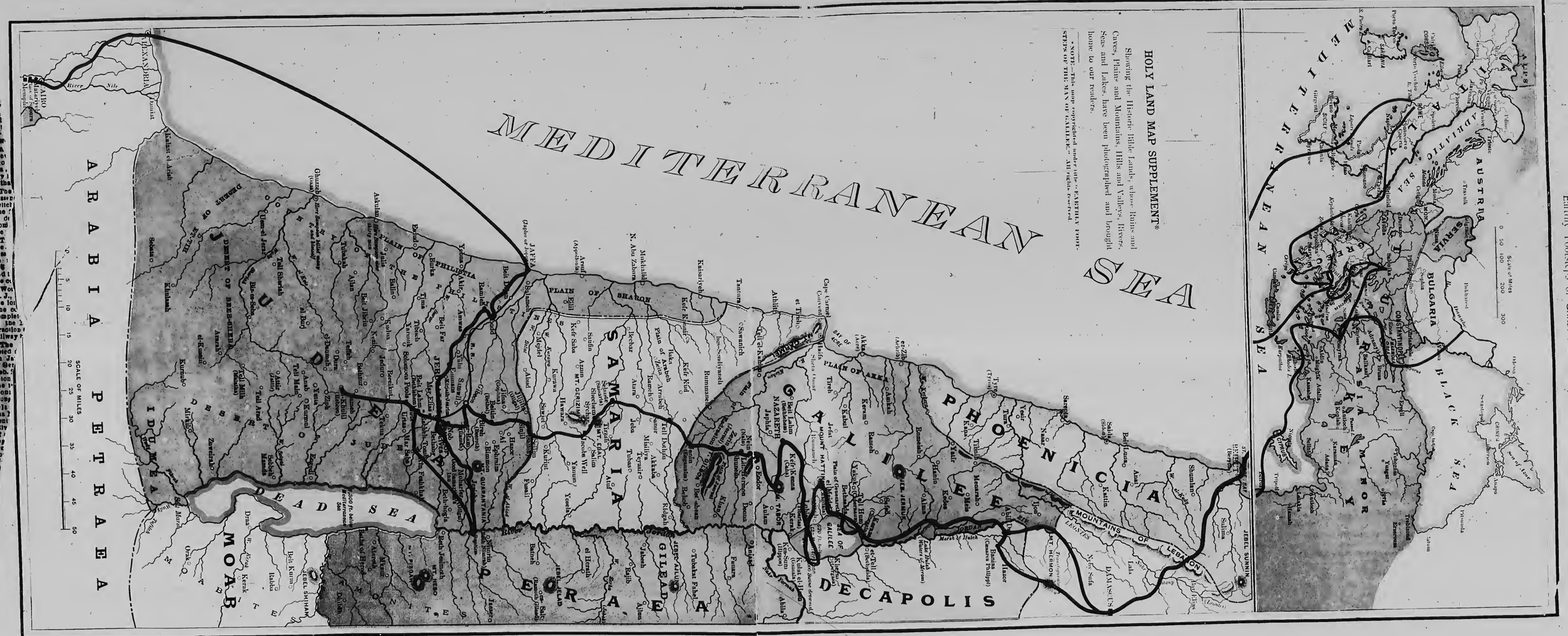

MAP OF BIBLE LANDS

Showing in red line the journeys of our authors, Bishop John H. Vincent, D.D. LL.D. and James W. Lee, D.D. and photographic artist, Mr. Robert E. M. Bain, in tracing with Note Book and Camera the Earthly Footsteps of Christ and the Apostles.

HOLY LAND MAP SUPPLEMENT*

Showing the Historic Bible Lands, whose Ruins and Caves, Plains and Mountains, Hills and Valleys, Rivers, Seas and Lakes, have been photographed and brought home to our readers.

*NOTE.—This map copyrighted under the "EARTHLY FOOTSTEPS OF THE MAN OF GALILEE." All rights reserved

Are abandoning work. Even those in the greatest need refuse to accept the low wages offered to replace the strikers.

Russia has decided to use only gray horses for artillery purposes, as they have been found to have more strength and endurance than horses of any other color.

The French War Department is experimenting with forage made up in the form of bricks. Hay, oats and bran are mixed and compressed till as hard as a board.

Although two attempts have been made during the two weeks of the present session of the British Parliament to overwhelm the Rosebery Ministry, both have ended in failure.

The French expedition which left Marseilles some months ago, under the command of Commandant Mapnell, for service in the interior of Africa, was surprised and a sanguinary conflict ensued. Three hundred men, comprising half of the force of the expedition, are said to have been killed, while the remainder have been driven from the line of march and their retreat has been cut off.

We never knew a woodman to throw away his plumb line because it did not agree with the wall he was building, but we have known a good many people to throw away the Bible for a similar reason.

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething; it soothes the child softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

One strange eccentricity of human nature is the fact that people will flock to hear a reformed drunkard or gambler, and prefer him as a religious teacher to one who from his youth has been an humble, faithful Christian.—Baltimore Advocate.

WALTER BAKER & CO.

The Largest Manufacturers of

PURE, HIGH GRADE COCOAS AND CHOCOLATES

On this Continent, have received

HIGHEST AWARDS

from the great

Industrial and Food EXPOSITIONS in Europe and America.

Unlike the Dutch Process, no Alkalies or other Chemicals or Dyes are used in any of their preparations. Their delicious BREAKFAST COCOA is absolutely pure and soluble, and costs less than one cent a cup.

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. DORCHESTER, MASS.

Water Proof, at ——— 13, 14
Harriesburg, at ——— 20, 21
Oak Ridge, at Oak Ridge ——— June 1, 2

District Conference at Oak Ridge, beginning May 30, and including June 4.

B. F. WHITE, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Opelousas	Mar. 9, 3
Lawtonia	9, 10
Plaquemine Brulee and Hayes, at P. B.	16, 17
Drewitt	30, 31
Prudhomme, at Prudhomme City	23, 24
Lake Charles	Apr. 6, 7
West Lake	13, 14
Belaher Mine, at Vinton	20, 21
Merwick—preaching at 11 on Sun.)	20, 27
Morgan City (preach at night, Sat.)	26, 28
Pa'terson	May 4, 5
Franklin	6, 7
Jeanerette	11, 12
Indian Bayou	14, 15
Abbeville at Prairie Grove	18, 19
New Iberia	20, 26
Grand Chenier, at Grand Chenier	June 1, 2
Washington	8, 9
Lake Arthur, at Lacassine	15, 16

H. O. WHITE, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Frankleton, at Fisher's	Mar. 9, 3
Amite City, at Rockland	9, 10
St. Helena, at Greenbrier	16, 17
Pine Grove, at Fly's Ferry	17, 18
East Feliciana, at Oak Grove	30, 31

F. A. JOHNSON, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Fort Jessup, at Fort Jessup	Mar. 9, 3
Many, at Prospect	9, 10
North Bossier, at Mount Pleasant	16, 17
Anacoco and E. Vernon, at Holly G	23, 24

J. L. P. BENTZARD, P. E.

PIANOS.

WEBER, EMERSON, HARDMAN; AND OTHERS.

Parlor and Church Organs.

Reasonable Prices. Easy Terms.

Special Inducements given to Churches, Schools, Colleges, etc.

Junius Hart.

1001 CANAL STREET.

great fertilizer. Makes trees vigorous in growth and free from vermin. Latter part of February the time to apply. I invite correspondence.

WM. B. HINES.

Gloster, Miss.

Painless Dentistry.

Dr. VAN WATTS,

DENTIST,

Old No. 179 (New No. 913) CANAL ST., NEW ORLEANS.

Guarantees, under an entirely NEW TREATMENT, to Fill the most sensitive Teeth, or Extract Teeth POSITIVELY WITHOUT PAIN, without the use of poisonous gases or drugs.

HOURS: 8 A. M. to 5 P. M.

Old, Aching, Abscessed Teeth, Stern Stubs and Roots of Teeth, are treated and Filled AT ONCE, and made serviceable for life by my own process, WITHOUT PAIN.

PRICES.

Best Set S. S. White Teeth ——— $5
Partial Sets ——— from $2 to $5
Gold and Porcelain Crowns ——— from $3 to $10
Gold Fillings ——— from $1 to $3
Amalgam and Tin Fillings ——— from 75 cents to $1.50
Extracting, Painless ——— 50 cents

Teeth Without Plates and Crown and Bridge Work a Specialty.

Treatment cured instantly. Teeth Extracted Free for Patrons and Friends. [illegible]

A lady has charge of office.

[illegible] Over weary leagues of cultivated field the eye sweeps, with only [illegible]-bearing trees to relieve the monotonous landscape. I suppose the ground is too much needed for the production of food to devote a square [illegible] to the growth of timber.

Another most degrading thing I noticed in Benares, at the stations along the road, and everywhere—the work which poor women are engaged in. They make cakes of cow-dung with their hands, and stick them against the houses to dry. After that they are carried in immense baskets on their heads and sold for fuel. I have seen women, donkeys and camels loaded down with this burden, wearily walking in the same street, and the poor mother and wife the least considered of the three. Not until Christianity has its sunshine under the heavy burdens borne by sorrowing woman, does she anywhere find rest for her bruised and tired limbs, or experience any sense of the queenly dignity and influence with which she has been crowned by our Lord. How any woman in a heathen land, with the slightest knowledge of her heathen sister's condition, can be indifferent to the appeals for missionary labor in their behalf, I can not understand.

The first place visited in Lucknow was Kaiser Bagh, the large palace and [illegible] with marble tablets. Every room, and almost every spot, had felt the stain of blood. There was no alternative but battle or death. To surrender was certain murder; to continue the struggle they could only die, with some faint hope of rescue.

After going over the moldering remains of the building in which the brave garrison of a few hundred held [illegible] fifty to an hundred thousand Sepoys at bay for five long months, and wondered how a single person could possibly escape that constant hail of death, we walked out the road to the cemetery, the very road along which Sir Henry Havelock came to the timely relief of that little band. Every footfall awoke a thousand tragic memories, until my nerves quivered with strange emotion. I tried to imagine the scene when that knightly commander, having cut his way through the enemy's lines, marched his tattered legions into the Baillee Gate and looked upon the decimated garrison. He had seen the place of blood at Cawnpore—arriving, as he did, shortly after the massacre—and had heard the story of dreadful torture visited upon defenseless women and children. With [illegible] monument with this inscription: "This stone marks a spot within Wheeler's intrenchment. It covers the remains, and is sacred to the memory, of those who were the first to meet their death when beleaguered by mutineers and rebels in June, 1857." These were the first to fall, but when deaths became numerous it was necessary to go farther for interment, and a large number were buried in a well west of the new Memorial Church, and inclosed in a little garden. The old well near the monument referred to above, with its old-fashioned windlass, is interesting from the fact that the besieged depended upon it for water, and many lost their lives while trying to save life from burning thirst under a torrid sun. The Memorial Church, just outside the line of intrenchments, is a handsome Gothic structure, and was built at a cost of £30 000, partly defrayed by the government. The marble floor inside the church was given by the Maharajah of Jodhpur—a fact which indicates that not all the natives sympathised with the horrors of that mutiny. The names of all who lost their lives in Cawnpore during that siege are inscribed on tablets in the church. Just outside the church is a grave, in which are buried the bodies of Maj. Vibart and others, who escaped the massacre of the boats, but

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—Nashville Advocate.

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Correspondence.

Pastoral Address to the Stewards of Columbus District, North Mississippi Conference.

DEAR BRETHREN: One of our excellent stewards, having read my pastoral address to the preachers of the district, suggests that I write one also to the stewards. This brother has the good of the church at heart, is liberal in his gifts, and rejoices in the prosperity of Zion. His church generally pays up in preacher. Acting on the suggestion, I address to you a few brotherly words.

And we will pay up in full. If a brother repulses you with a rude answer, and refuses to pay anything, possess your own soul in patience. Don't give him up. Go to him again and again, and about the third time he will give you pleasant words and some quarterage.

4. Speak well of your pastor. Say to your neighbors and to strangers: "We have a good preacher; come out and hear him." Speak kindly to him. If his sermon does you good, edifies you, tell him so. It may help him to preach even a better sermon next time. Bishop Keener, in his farewell address to the late General Conference, said of the Bishops: "We are children enough to desire to be praised; children enough to be unhappy if we are blamed." This is true not only of our Bishops, but of most preachers. Your pastor needs your encouragement, your words of cheer. Give him a cordial handshake, your sympathy and your prayers. Moses needed to have his hands upheld; Paul said, "Brethren, pray for us." May the cause of our blessed Lord prosper under the hands of his faithful stewards!

Your brother and co-laborer in the work,

T. C. WEBB, P. E.

Savannah, Ga., who sought to prevent ex-Priest Slattery and wife from lecturing at that place. Led by prominent members of the Ancient Order of Hiberians, the rioters, ten thousand strong, yelled for the blood of the lecturers. Six companies of the militia, with all the police, were necessary to quell the riot. We are sleeping on a volcano. Pluck flowers and gather pebbles. The awakening will be terrible. Romanism a solid phalanx, Protestantism torn in antagonistic factions.

Rev. Dr. Twing, of Minneapolis addressed letters to a hundred decidedly religious young men inquiring as to the constituents of their ideal sermon. All replied. Their phraseology differs, but all agree in this, "The sermon should be short, plain, practical, sprightly, spiritual."

Not all people prevaricate when they fix a value on their property for the tax assessor. The inventory of the possessions of Oliver Wendell Holmes revealed that for several years he has paid taxes on property considerably less valuable than he himself had put it for official consideration.

IOTA DELTA.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

The pupils in the public schools of this city celebrated Washington's birthday last week.

Gov. Morton of New York, on Feb. 22, approved the act to prevent the display of foreign flags upon public buildings in the State.

The Interstate Farmers' Institute, which was held in Vicksburg, Miss., adjourned on Feb. 21, after singing "My country, 'tis of thee."

A large fire occurred in Hot Springs, Ark., Feb. 22. Nearly a hundred

A Great Occasion.

There will be a great Methodist gathering in Rome next September. The occasion is the opening of a block of buildings for church and school purposes in connection with the mission work in that city. It is proposed to hold services of an ecumenical character for one week. The time has been selected to syn-

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—SECOND ROUND.

Senatobia	Mar. 9, 10
Hernando	16, 17
Sardis	23, 24
Batesville at Wesley Chapel	16, 21
Com'y, at McGee's	Apr. 6, 7
Panola, at Tirzah	13, 14
Morgansville, at Cole Springs	14, 15
Courtland at Eureka	20, 21
Nesbit, at Eudora	27, 28
Tyro, at Mt. Vernon	May 4, 5
Wall Hill, at ——— (Wed.)	8
Cockrum at ———	11, 12
Pleasant Hill, at ——— (Thurs.)	16
Arkabutla, at Hunter's Chapel	18, 19
Pleasant Grove, at ———	25, 26

H. C. MORSHEAD, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Ashland, at Salem	Mar. 2, 3
Pontotoc	9, 10
Abbeville	16 17

J. D CAMERON, P. E.

ABERDEEN DIST.—FIRST ROUND.

Fulton	Feb. 23
Tremont	2[illegible]
Amory and Smithville	Mar. 2, 3
Quincy	9
Aberdeen circuit	[illegible]

ALEXANDRIA DIST.—FIRST ROUND.

Glenmora	Mar. 2, 3
Atlanta at A	9, 10
Montgomery, at M	10, 11
Lecompte, at Lecompte	13, 17
Centerville, at W. S. Springs	23, 24

S. J. DAVIES, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Lower Coast, at Wesley	Mar. 9
Rayne Memorial	10
Tallisheek	17
Felicity Street	24
Pinquemine and Donaldsonville, at P.	31

JOHN T. SAWYER, P. E.

ARCADIA DIST.—FIRST ROUND.

Vienna, at Vienna	Mar. 2, 3
Ruston, at Ruston	9, 10
Vernon, at Oak Ridge	16, 17
Gansville at Gansville	23, 24
Homer, at Homer	30, 31
Arcadia, at Arcadia	Apr. 6, 7

J. D HARPER, P. E.

For relieving THROAT DISEASES AND COUGHS, use "*Brown's Bronchial Troches*"

Christ has a yoke for our necks a[illegible]

"Earthly Footsteps of the Man of Galilee."

A new work of Bishop Vincent, and Dr. J. W. Lee (of St. Louis). A great publishing company is just bringing to light the fruit of much toil and outlay of money. They sent an artist photographer, under the guidance of Dr. Lee, to the Holy Land, there to secure the most exact and perfect pictures of the salient scenes of the earthly life of Christ and the Apostles. We have examined a portion of the work and unhesitatingly pronounce it by far the best thing of its kind ever seen by us. The method of photographic reproduction employed is faultless.

The forthcoming book will

CUTICURA WORKS WONDERS

In curing torturing, disfiguring, humiliating humors of the Skin, Scalp and Blood when all else fails.

BABY CARRIAGES for $1.35

If you don't want this

THE ROAD FROM JERUSALEM TO BETHLEHEM. About three miles to the south of this spot lies Bethlehem, where Christ was born; no greater distance to the north lies Jerusalem, where His ministry centered and where His life on earth was ended, on the near-by hill of Calvary. Beyond us are the hills of Judea. What more historic spot than midway between "Bethlehem, the Star of the Orient," and "Jerusalem, the Golden"! At the left of this picture you see the Tower of David, and the road soon passes out through the Jaffa gate and on into Bethlehem. It is introduced here because it illustrates the return of Mary and Joseph from Jerusalem to Bethlehem, where they went to present the Savior in the Temple. This is the road always traveled in going from Jerusalem to Bethlehem. There are always people passing just as you see them now. The people seen with covered heads are Mohammedan women and the people in the English clothes are tourists. The wagons seen are those hired by tourists. The people on the left are looking down into the Valley of Hinnom, which was once used as a place in which they sacrificed children. The roadway seen is a "made" or macadamized road. Our caravan rested here while we photographed the scene shown in the picture.

This picture copyrighted under title of "EARTHLY FOOTSTEPS OF THE MAN OF GALILEE." All rights reserved.

The story is beautifully told in order of date beneath each picture, tracing the Earthly Footsteps of the Man of Galilee in panoramic view and descriptive history.

Brs.

Russia has decided to use only gray horses for artillery purposes, as they have been found to have more strength and endurance than horses of any other color.

The French War Department is experimenting with forage made up in the form of bricks. Hay, oats and bran are mixed and compressed till is hard as a board.

Although two attempts have been made during the two weeks of the present session of the British Parliament to overwhelm the Rosebery Ministry, both have ended in failure.

The French expedition which left Marseilles some months ago, under the command of Commandment Mantell, for service in the interior of Africa, was surprised and a sanguinary conflict ensued. Three hundred men, comprising half of the force of the expedition, are said to have been killed, while the remainder have been driven from the line of march and their retreat has been cut off.

We never knew a workman to throw away his plumb line because it did not agree with the wall he was building, but we have known a good many people to throw away the Bible for a similar reason.

Twenty-five cents a bottle.

One strange eccentricity of human nature is the fact that people will flock to hear a reformed drunkard or gambler, and prefer him as a religious teacher to one who from his youth has been an humble, faithful Christian.—Baltimore Advocate.

WALTER BAKER & CO.

The Largest Manufacturers of

PURE, HIGH GRADE

COCOAS AND CHOCOLATES

On this Continent, have received

HIGHEST AWARDS

from the great

Industrial and Food EXPOSITIONS In Europe and America.

Unlike the Dutch Process, no Alkalies or other Chemicals or Dyes are used in any of their preparations. Their delicious BREAKFAST COCOA is absolutely pure and soluble, and costs less than one cent a cup.

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District Conference at Oak Ridge, beginning May 29, and including June 5.

B. F. WHITE, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Opelousas	Mar. 2, 3
Lafayette	9, 10
Plaquemine Brulee and Bayne, at P. B.	16, 17
Crowley	23, 24
Prudhomme, at Prudhomme City	30, 31
Lake Charles	Apr. 6, 7
West Lake	13 14
Sulphur Mine, at Vinton	20, 21
Berwick...preaching at 11 on Sun.)	26, 27
Morgan City (preach at night, Sun.)	27, 28
Patterson	May 4, 5
Franklin	6, 7
Jeanerette	11, 12
Indian Bayou	14, 15
Abbeville at Prairie Gregg	19, 19
New Iberia	25 26
Grand Chenieres, at Grand Cheniers	June 1, 2
Washington	2, 3
Lake Arthur, at Lacassine	16, 16

H. O. WHITE, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Franklinton, at Fisher's	Mar. 2, 3
Amite City, at Rostland	9, 10
St. Helena, at Greensburg	16 17
Pine Grove, at Pipkin's	17, 18
East Feliciana, at Oak Grove	23, 24

P. A. JOHNSTON, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Fort Jessup, at Fort Jessup	Mar. 2, 3
Many, at Prospect	9, 10
North Bosser, at Mount Pleasant	19, 17
Anacoco and S. Vernon, at Holly G.	23, 24

J. L. P. SHEPPARD, P. E.

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I invite correspondence.

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HOURS: 8 A. M. to 5 P. M.

Old, Aching, Abscessed Teeth, mere Shells and Roots of Teeth, are treated and Filled AT ONCE, and made serviceable for life by new Crown process, WITHOUT PAIN.

PRICES.

Best Set S. S. White Teeth	$8
Partial Sets	from $3 to $6
Gold and Porcelain Crowns	from $4 to $10
Gold Fillings	from $1 to $4
Amalgam and Zinc Fillings	from 75 cents to $1.00
Extracting, Painless	50 cents

Teeth Without Plates and Crown and Bridge Work a Specialty.

Toothache cured instantly. Teeth Extracted Free for Policemen and Firemen.

A lady has charge of office.

Christian Advocate.

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DAILY.

BY JOHN KEBLE.

If on our daily course our mind
Be set to hallow all we find,
New treasures still of countless price
God will provide for sacrifice;
Old friends, old scenes will holier be,
As more of Heaven in each we see;
Some softening gleam of love or prayer
Shall dawn on every cross and care.

—Exchange.

Selections.

Agra, the City of the Taj.

BY BISHOP CHAS. B. GALLOWAY, D. D.

We reached Agra from Cawnpore in the night, and had a few hours' refreshing sleep. Orders were given, however, to be called at half-past six o'clock. So, with an early *chota-hazari* (tea and toast), we devoted the morning hours before breakfast, at ten o'clock, to Agra Fort and its many attractions. Built by Akbar the Great 350 years ago, it stands as one of the most robust monuments of the engineering skill and warlike spirit of the whole Mogul dynasty. It has a circumference of one and one-fourth miles, and is located on a high elevation at a bend in the river Jumna, and overlooks that sacred stream. Its solid masonry and frowning parapets and splendid towers and square Hindoo walls have stood the test of centuries, and seem as strong to-day as when the heavy stones were swung into place and became an impregnable defense against all invading armies. I have seen buildings more pleasing to behold and "fairer to the eye of beauty," but nowhere in the East a structure so impressive and imposing as the fort at Agra. It is of red sandstone, and made strong enough to resist any engineery of war known to that period of strife and conquest. A regiment of British soldiers are now quartered there, and English guns are planted on its parapets.

We were first conducted into the palace of red sandstone in which the great Akbar, the restorer of the house of Tamerlane, himself resided. Its numerous apartments and graceful arches and stupendous colonnades, though now much neglected, reflect the strong, granite character of that greatest of Mohammedan rulers. But the glory of the structure has been eclipsed by the marble palaces adjoining, erected by his grandson, Shah Jehan. Here admiration was lost in amazement—everything of purest white marble, save as it was relieved by the flashing facets of inlaid jewels, or the marvelous frescoes of some great master. What affluence of exquisite taste! What magnificent prodigality of architectural splendor! What munificent offerings to the love of the beautiful!

We walked into a marble drawing-room where the king entertained his private guests, where the cares of the empire were laid aside. The massive columns and graceful arches were enriched with delicate and elaborate carvings of flowers and wreaths. The marble ceiling was frescoed, but the harmonious colors had been dimmed by the dust and wear of centuries. A small space, a few feet square, restored and retouched by the government in 1875, on the occasion of the Prince of Wales' visit, at a cost of 700 rupees, indicated how beautiful was the design and how vast was the outlay when the palace was first erected. Adjoining this splendid drawing-room was an open marble court, the galleries around supported by massive columns of purest marble, polished to perfection and glistening like snow in the early morning sunlight. In this open court the king sat to rest, meditate, and enjoy the charming landscape of winding river and green valley, waving with growing crops, and stretching away into the distance for many, many miles. Up the river a short distance, and in full view, was the world-renowned Taj, on which the king looked and wept after the burial of his beloved queen. On either side of the court was a marble sitting-room, in which the ladies of the palace sat and peered through marble screens at the same enrapturing landscape. Thus, however rich her possessions and magnificent her surroundings, woman was discriminated against. She was excluded and secluded, and to her eyes the very hills and valleys were obscured by screens. And this seclusion is carried even into the grave. Some of their splendid tombs are shut off from others by a lattice of stone.

Connected with this court is the king's marble bath, so arranged that the self-indulgent monarch could swim in a crystal sea paved with marble, or luxuriate under gentle sprays from the sacred river conducted through marble fountains.

Near the court also are the apartments known as the Queen's Palace, on which the king lavished wealth and art with munificent hand. All India and the world were searched for jewels and precious stones with which to adorn the home of his beloved queen, for whose sepulture he afterward built the Taj, the costliest mausoleum and most beautiful building probably ever erected by human genius. There is an almost bewildering luxuriance of decoration, especially in the octagonal room at the corner, but without gaudiness or the slightest offense against perfect taste. Amid all the rare tracery of figure and flower, and all the mosaics of inlaid rubies, sapphires, agates, and other precious stones, there is nothing tawdry.

Adjoining these apartments, in a small court, is a marble fountain also inlaid with rarest stones, through which rosewater sent its crystal spray, and perfumed all the atmosphere breathed by the loved and honored queen of Shah Jehan. And connected with the court and its rosewater fountain was a checkerboard drawing-room—the floor checked with white and black marble—for the queen and her ladies in waiting to entertain the tedium of the days in innocent games. The Queen's Bath, of white marble, is inlaid with small mirrors, so arranged as to give the most marvelous effects of light. When our guide brought in a candle, the whole room—walls and ceiling—was ablaze with jewels, and flashed like the facets of a million diamonds.

Another place especially interested me, as it carries out that national idea of woman's exclusion and seclusion. It was the ladies private market. On a rear veranda, and under a marble canopy, the queen and her attendants sat, while the court below was filled with all manner of goods and wares from which to make selection. Though they could not go out, the markets of the world were brought to them, and in that way, I suppose, they were able to keep up with the fashions.

We lingered meditatively for a few moments in a small marble chamber—built originally as a sort of dressing-room to the queen's private apartments—in which the deposed emperor, Shah Jehan, spent the last seven years of his life as a prisoner. Shorn of crown and throne, the proud emperor, and the world's greatest builder of palaces, died a prisoner in the hands of his own inhuman son, and in a marble prison of his own construction. It is said that just before the hour of release came, he begged the privilege of being carried into the large octagonal room, that the last earthly thing on which his eye rested might be the beautiful Taj in the distance, which he had built and jeweled for the resting-place of his faithful and loving wife. There was something strangely pathetic in the story, recalled so vividly as we stood in the historic room. What a mockery of fate! What a bitter revenge of history! He built a palace, which became his prison. He wrought in purest marble, which became cold and cruel as iron in his soul. But he reaped the harvest of his own sowing. He suffered at the very point where he himself had grievously and grossly sinned. He fought against his father, and in turn was deposed and imprisoned by his own son. It is said of his father, the Emperor Jahanjar, that "his reign of twenty-two years was spent in reducing his rebellious sons." What a bitter and suggestive chain of historic facts! For four generations the Mogul dynasty suffered the curse of rebellious sons.

The Pearl Mosque, connected with the palace erected in 1654 by Shah Jehan, and of clearest white marble, is claimed to be "the purest and loveliest house of prayer in the world." I have no disposition to dispute the claim, for it seemed to me a magnificent anthem in stone, faultless in tone, and absolutely perfect in every melodious measure. Over the archways extracts from the Koran are inlaid with black marble. The ladies of the court had a private entrance on one side, and down that colonnade are forty-five separate places for prayer marked off on the marble floor—one for each lady. In the main body of the building, where the men bowed in their devotions, there were 570 separate spaces. Here, as in all Mohammedan mosques, there are no seats, no paintings or images, and no furniture of any kind—only a marble stairway on which the priests stand to read the Koran. Worshipers come in, kneel in their places on the floor, repeat their prayers, and quietly retire.

After breakfast we drove out to Secundra, five miles from Agra, the palace-tomb of Akbar the Great, the real founder of the Mogul Empire as it existed for two centuries. Ascending the throne at fourteen, he reigned for nearly fifty years, and has left all over India imperishable memorials of his greatness as a man and king. The ample grounds at Secundra, adorned with trees and flowers and fountains, are entered through magnificent arched gateways, one on each side of the vast parallelogram. The one in front is itself an architectural wonder—a sort of triumphal arch in red sandstone, tessellated with white and black marble, with lofty columns of white marble from 50 to 75 feet high springing from the four corners. These, however, bear the marks of shell shot by contending armies before the days of the mutiny. Inside of the great gate you stop for a long and charmed view of the tower-palace, four stories high, crowned with domes and numerous small towers of pure white marble, which shone like burnished silver under a vertical sun. Within the building you are amazed at the rich marble paneling, carved with flowers, fruits, and vines, and all adorned with gold leaf. Into the vault below we were conducted by a guide with a lantern, and stood beside the plain marble sarcophagus which contains all that was mortal of one of the greatest heroes in history. In a room on the floor above is the beautiful pure white tomb of Akbar's favorite daughter, while in another were the modest marble coffins of the last King of Delhi and his wife. On the flat roof of the grand edifice, in a court of marble, surrounded by a balustrade of delicate marble screens, each corner surmounted by a dome, is another tomb of the great Akbar, with the most elaborate and exquisite carvings. The longer one looks at that marvelous tracery of line and figure, its beauties continue to appear. There are lilies, chrysanthemums, ferns, and palm leaves, with flitting butterflies—and all preserving the most perfect harmony. This tomb is a solid piece of purest marble brought from Jeypore. At the head of the tomb is a marble urn, in which the celebrated diamond, Koh-i-noor, once worn in his crown, is said to have flashed its myriad and glorious lights, though now the property of England's Queen.

The afternoon was given to the Taj the crown of oriental architecture and the consummate flower of the world's ideal in stone. Many things in nature and art, much lauded and rhetorically described, at first view disappoint an excited expectation. Hopes have been enkindled beyond possible realization. But I have never heard of such an experience of any visitor to this world-famed palace-tomb. The tender story of its inception and construction—the expression of a king's pure and passionate love for his wife, desiring that she should have the loveliest and costliest tomb in which a fair form ever slept—itself fascinates before one gets a first view of this royal dream in marble. For seventeen years he watched the progress of the building, while 20,000 men worked daily from morning till night, and often wondered if he would live to see the last stone put in its place, and the last jewel in the marble casket where his dear one sweetly dreamed. The fifteen millions of treasure expended in its construction were gladly given, and twice the sum would have been but a poor offering of his ardent, grateful love.

The first impression one gets of the Taj, standing inside the grand gateway of red sandstone, is of an exquisitely beautiful and faultless picture. Then, as you examine it in detail—each separate arch, minaret, dome, frieze, and panel, up to the golden crescent on the central spire—everyone seems a perfect piece of art and beyond the faintest criticism. Involuntarily you feel, and are almost ready to say, How beautiful! Too pure for mortal conception; too delicate to be wrought by human hands. It was the dream of a seraph and the handiwork of angels! I stood and gazed and wondered—was almost transported.

From the gateway to the first broad marble terrace there is a long artificial lake, with a paved walk on either side, filled with lotus flowers, on which numerous fountains play and keep them in glorious bloom. Flowers and foliage plants of every name and tint adorn the gardens, which are generously and beautifully kept by the English government.

The building rests upon two platforms, the first of red sandstone about five feet high, 1,000 feet long, and 400 deep; the second of white marble 20 feet high and 400 feet square, with a graceful four-storied marble minaret, 137 feet high at each of the four corners. In the center of this marble terrace stands the palatial mausoleum 180 feet square, with the corners cut off to give it an octagonal expression, and a central dome tipped with a golden crescent, which rises to the height of 275 feet. The sides of the structure are relieved by dome-shaped recesses, each adorned with carved panels that give the most exquisite effect. Over the graceful arch of the main entrance, and on the facings of the doorway, sentences from the Koran, in Arabic characters, are inlaid with black marble. Whether the entire Mohammedan Scriptures are thus inlaid, as is claimed, I can not say.

Under the central dome, and inclosed by a marble screen six feet high, which seemed delicate enough for the finest lace and inlaid with the rarest jewels, are the tombs of the Emperor Shah Jehan, and the queen of his heart, Mumtiz Mahal. These are of solid white marble, inlaid with jewels and precious stones, and all set so as to bring out the most delicate tints of various flowers. Attention was called to one, a poppy flower, which contained no less than thirty different stones. On the tomb of the queen are inlaid Arabic characters in black marble, said to be the ninety-nine names of God. Around the sides of the large octagonal room, for four feet from the floor, there were great carved urns with flowers and foliage plants drooping over their sides, as if mingling their tears with the nation over the loved and honored dead. The bodies are buried in a vault just below, and sleep in marble coffins exactly like those in the room above. There are eight rooms in the building, besides the great rotunda. Those on the corners are octagonal, the others are square, and each finished as elaborately as the one in which the king and queen are laid to rest.

In Agra are seen the contrasts in Indian life. Under the shadow of these wonderful palaces are the mud hovels of the poor, which are cheerless and filthy as the bleak holes of prairie dogs in the great West. And the streets swarm with beggars who have the most forbidding way of displaying their deformities in order to extort charity. So the extremes of life are met together in this once brilliant Mohammedan capital.

The day spent in Agra will ever be notable in the memories of life. Its dawn opened the gates of the hope of years, and the evening twilight rested upon its joyous realization. I am glad and grateful.

Jeypore, Dec. 7, 1894.

—Nashville Advocate.

The Work That Tells.

From various sources the information comes to us that preachers and members of the church are devoting themselves to earnest and solid work for the salvation of the people. The aberration of a few years ago toward novel methods and sensationalism seems to have spent itself, and the disposition to get back to rational and Christian means is strong and healthy. This reaction is not complete by any means, but it is such as to give good hope for the present and more for the future. There are still some men in some quarters who seem, as Goldsmith says, to "pant for the vulgar praise which fools impart." Perhaps they think that such a course is their only chance for coveted notoriety, and perhaps they are right. But we are glad that the church and ministry are moving out from under such shadows.

—Wesleyan Advocate.

The conditions which confront the church are constantly changing. The early Methodists laid the foundations of our denomination in this country in the face of persecution and more. These obstacles have disappeared, but more obstinate hindrances have arisen. The population of both cities and country differs widely from that of former days. A large percentage of our citizens now are either of foreign birth or foreign parentage. Most of them have been molded and fashioned under influences peculiarly hostile to aggressive Christianity. They are exceedingly hard to reach with the gospel. Methods which proved eminently successful among American-born citizens do not affect much among foreigners. The gospel is adequate to the work before us, but our methods have not yet been wisely adapted to these foreign people.—Christian Advocate.

Correspondence.

The Polyglot Petition of the W. C. T. U

The presentation of the polyglot petition to the President of the United States, which recently took place in Washington City, formed a most remarkable epoch in the history of the Woman's Christian Temperance Union.

Several years ago Miss Willard conceived the idea of circulating a petition among the inhabitants of every civilized country on earth praying for the abolition of the rum and opium traffic and all forms of legalized social vice. Since the thought was put into action the signatures, attestations and endorsements of fifty nationalities in forty different languages have been secured, representing adherents amounting, on the whole, to seven and a half million, half a million of whom are citizens of this republic. The petition is now thirty miles long, but it is still being circulated.

On Feb. 15 an immense meeting was held in Convention Hall at Washington preparatory to the presentation of the petition to Mr. Cleveland. An audience of eight thousand assembled, including congressmen, senators, judges on the Supreme Bench, and other leading citizens of the city and nation, beside the foremost women of America who had come to Washington to attend this convocation, as well as the Woman's Council, which met soon after. Miss Willard and Lady Somerset, who were to have been the orators of the evening, were detained in Boston by illness, so their places had to be supplied from the ranks of the national officers of the W. C. T. U. It was an occasion long to be remembered. The mammoth petition was hung in festoons across the hall and rolled in large bundles on the platform; a choir of three hundred voices sang patriotic songs; the speakers were at their best; disappointment melted away, and enthusiasm—quiet, but intense—took possession of the assemblage. Three days of continuous services in the Metropolitan Methodist Church followed this initiation. On Sunday the pulpits of nearly every Protestant denomination in Washington were occupied by the women of the W. C. T. U., morning, afternoon, and evening, and crowds went out to hear them. Saturday, Miss Willard and Lady Somerset arrived, and, although worn and ill, spoke at some of the Sabbath services. On Tuesday a delegation, composed of these ladies and four others, met Mr. Cleveland in the east room of the White House, and presented the petition to him. Mr. Cleveland received it very graciously, and, in answer to Miss Willard's speech, said that he had desired very much to see the ladies whose energy had got together such a great petition. He believed that everyone should hold them in high honor for the good intentions with which the women's temperance society had set about and carried forward its great crusade. In our varying points of view we could not all see alike as to the best methods of temperance reform, but in the nature of the case we must each and everyone desire to help forward that reform according to our best knowledge. In the spheres of life in which we are placed, it was for each of us to do that which would help forward the interests of humanity according to the best of our ability, and, though our outlooks might differ, our hearts should be sympathetic with every good word and work. He was glad to welcome the delegation, and to hope for the movement which these ladies represented such a result as would be for the highest interests of the nation and people and of all humanity. As the petition is signed by aliens, it could not be presented to Congress as a legal document, but Mr. Cleveland promised to do what he could to have it presented as a memorial.

At the close of the interview Mrs. Cleveland requested to see Miss Willard and Lady Somerset, and they spent a delightful half-hour together, during which Mrs. Cleveland declared that she was, and always had been, a total abstainer. She said, further, that she had found no difficulty in carrying out her principles; but that, on the contrary, she had been frequently spoken to on the subject in the most cordial terms, and that it was now considered good form in anyone whose sense of duty might lead him or her to practice total abstinence from the use of intoxicants in social life.

Next June, in Exeter Hall, London, England, demonstrations will be made in honor of the petition, and, later, it will be presented to Queen Victoria, and, through her, to Parliament. A few months after this Miss Willard and Lady Somerset, with one hundred chosen leaders of the W. C. T. U. in this and other countries, will charter a ship and visit every government on the globe, presenting the petition to their rulers, from the Czar of Russia to the Khedive of Egypt. It will be a triumphant pilgrimage. A prophecy of the coming victory, when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

BELLE KEARNEY.

Communications.

In the Living Present.

Col. Henry Watterson, not a mean authority, believes that the fracture of the solid South will be permanent. No tears. Other great changes in American politics would take place.

"Too poor to marry!" is the stereotype utterance of the vast number of bachelors, young and old, when advised to submit to Hymen's bonds. We hold that pride, vanity, dictates the remark. Yes, there are women, extravagant, arrogant, devoid of skill and inclination to make themselves useful, showy. They are indeed an expensive, and hence avoided, luxury. But there are also thousands of young ladies—modest, frugal, cultured, industrious—who would prove a helpmeet to man. A wife of the latter class will make a poor man rich.

The long-felt want will be met. We see the announcement of a new paper called "The Christian Girl." No accounting for taste. Are reminded of the "Christian Glow-Worm," a paper which enjoyed cradle and tomb within six months.

Unrestricted suffrage robs intelligence and virtue of their natural right. It makes demagogism a profession. Office-seekers cater to the prejudices of the illiterate and vicious. Say what you will, men are not equal. The habitual drunkards, vagabonds and unlettered should not be permitted to vote.

According to the Independent, Bishop Spalding, of Peoria, has wittily remarked: "Women have not yet learned to cook well enough to prevent dyspepsia. Failing in this, we dare not entrust them with suffrage and the possible right of governing the State."

Romance is rapidly declining. The Egyptian government has given the franchise to an English syndicate to build a trolley railroad from Cairo to the Pyramids. Bye the bye, the railroad from Jaffa to Jerusalem fails to pay dividends. Traffic and travel insignificant.

Mayor C. S. Denny, of Indianapolis, recommends the introduction of the whipping-post for the cure of the tramp evil. To be sheltered and fed at a prison is what the perambulating vagabond desires. To him prisons palaces prove, in a sense not designed by the poet. But a possible flogging would keep him away.

A few days ago Annie Gould married an impecunious Frenchman, Count de Castellane. Though Miss Annie is a so-called Protestant, she consented to be married by the Roman Catholic Bishop Corrigan. Strange that American heiresses are willing to sacrifice their millions to an empty bubble—a title.

ICH DIEN.

THE MASTER'S WORDS

BY HARVEY REBER

There is a wondrous sweetness
In every word of Thine;
A world of love and beauty,
A melody divine.

Its strains go ringing ever
Through all my daily tasks;
They gently give an answer
To all my spirit asks

As fountains in the desert,
As dews upon the pine;
A balm, a prayer, a blessing,
Are those sweet words of Thine.

—Exchange.

Communications.

A Statement of the Doctrine.

Something less than a year ago I was in company with one of the Bishops of our church, who was reading Tyerman's "Life, Letters, and Literary Labors of John William Fletcher." He had marked a number of rich passages bearing on the subject of Christian perfection, which he read to me. In the conversation which followed he said: "I sincerely hope some man will soon rise up in our Israel and give us a statement of this great Methodist doctrine that all parties will accept."

A few days ago, looking through the February number of our Sunday-school Magazine, I came to D. Tillett's article on "Distinguishing Doctrines of Methodism," and read it with care, interest, and satisfaction. Coming to the fifth point, "The possibility of entire holiness in this life," I remembered the wish of the Bishop. Here is what the Doctor says on this subject: "It is possible for a believer to live without sin in thought, word, or deed; and there is no limitation imposed by God upon his attainment of an entirely holy and evangelically perfect character. The sinner, when converted, is not made perfect in holiness, nor must the believer be content to remain in the state and spiritual condition where mere conversion placed him. There is a higher spiritual life and experience that he may, and must, attain unto. Entire sanctification means an absolutely sinless and holy life, which is made possible to every believer by the grace of Christ. The profession of sanctification and theories concerning what may be attained progressively and what instantaneously, have ever been subordinate and secondary in Methodist theology to the one great truth of the possibility, the privilege, and the imperative duty of every believer living a sinless and holy life. 'Be ye therefore perfect, even as your Father which is in heaven is perfect.' To state all in a single sentence, it is this: The Lord Jesus Christ, by his atoning death, made possible the salvation of the whole human race, every individual of whom, endowed with moral free agency, can, if he will, attain unto a conscious knowledge of personal salvation, which salvation, though it may be entirely lost by sin, yet contemplates and provides for complete deliverance from all sin, both original and actual, and the attainment of entire holiness in character and life."

Well, here is a statement of the doctrine that lay so near the heart of the founders of our church, and that has ever been an integral part of Methodist theology, which, if it is not complete and satisfactory to all parties, certainly makes a near approach to what the Bishop fondly hoped would soon be made.

Dr. Tillett is human, like Wesley, Clark, Fletcher, and Watson; but he is modern and scholarly, and, moreover, high authority, being dean of the theological faculty of Vanderbilt University, and professor of systematic theology. While we all hold that "the Holy Scriptures contain all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith," still it becomes the most of us to be modest in such a presence. Moreover, let us remember what James said of "the wisdom that cometh from above"—that it "is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy." Let us all, therefore, put away contention and strife, and the censorious and dogmatic spirit, these being wholly incompatible with this wisdom, and "endeavor to keep the unity of the Spirit in the bonds of peace."

W. B. LEWIS.

Bro Lewis' Review.

If I had to be reviewed, I am glad that my brother, W. B. Lewis, has become my reviewer. His gentle Christian manner and uniform courtesy disarms one of all feelings of antagonism, and prepares one to weigh well his utterances. I wish to call Bro. Lewis' attention to a few inaccuracies and a few cases of *non sequitur*.

My brother, why say, "He admits that one may become holy," etc.? My words should not be thus weakened. I positively assert—I challenge any man to say it more strongly, or maintain it more positively—I assert that, "without holiness no man shall see the Lord."

Please do not make it appear that I merely admit it. I am a Methodist, and believe the Bible. I made it plain to some—I thought I had to all—that there is an experience, or grace, subsequent to regeneration. Who denies this? Why argue it? But I also made it plain from the new Testament that this subsequent grace—call it what you please—was not a subsequent cleansing. Bro. Lewis does not try to disprove this. Why does he not? He objects to my statement that this grace in question is not the baptism of the Holy Ghost. The only disproof he offers is this: "I have never heard or read a full statement of the doctrine of entire sanctification as a work of grace subsequent to regeneration, that did not identify it with the baptism of the Holy Ghost." What proof is there in this? What if Bro. Lewis never heard or read of such a thing, does that mean anything concerning its truth or falseness? What we want is proof, Bible proof.

He thinks I minify this Pentecost event. I do not. The baptism of the Holy Ghost, that which came first on Pentecost, is not the whole work of the Paraclete—not at all. His abiding presence, his guiding and encouraging, etc., are all distinct from this baptism, this initial and repeated enduement of power, this fitting and keeping fitted for one's work. Is the fitting for work, the enduement with power from on high, "a small experience?" Does Bro. Lewis know a grander?

Bro. Lewis quotes from my old friend, Dr. Anderson, of California. Dr. Anderson's utterances are no more authoritative than Bro. Lewis', nor are Dr. Wood's, whom he also cites.

Let Bro. Lewis prove from the Bible that the grace in question is, first, a work of cleansing subsequent to regeneration, and, second, that it is identical with the baptism of the Holy Ghost. When he does this, I will sit at his feet and learn of him. Until he does, I must sweetly, but firmly, decline to accept the sayings of men uninspired where zeal to maintain a theory often exceeds their learning and judgment.

H. WALTER FEATHERSTUN.

The Difference.

They were brothers, but you would hardly have guessed this fact as they stood before their mother, their little faces scratched in many places, their noses bruised and bloody, their hair all tousled up, their clothes all dirty and torn, and the tears flowing down their little cheeks. They had come to her for the adjustment of the great difference that had come, like a hideous monster, between them, and, snapping the chord of brotherly affection, made them aliens and enemies to each other.

"I told Dick," said Will, through his sobs, as his little fat fist, still clinching the golden strands of his brother's curly head, gouged the tears from one red eye, "that our play-house was ten feet broad, and he"—

But Dick, still confident, though tearful, broke in, "And I said it wasn't—it was ten feet wide."

H. M. ELLIS.

Correspondence.

The Standards.

DEAR BRO. PARKER: I think I am perfectly safe in saying that nearly all Methodists recognize Wesley's sermons as standards of our church, and nobody has ever denied it that I know of, except a few of the brethren who feel *called* to fight against the holiness movement. Why, Dr. Featherstun, who is on your side of the question, acknowledges it squarely a few issues back.

You say: "I have never denied that forty-two of Wesley's sermons, etc., are standards, or were as long as Mr. Wesley lived. This much I admit." This is enough out of the mouth of two witnesses; every word shall be established. You and Dr. Featherstun will do, and the first volume of Wesley's sermons is sufficient to prove the teaching of Wesley and the Methodist Church on the doctrine of entire sanctification as a distinct second work of the Holy Ghost. Anybody who can pass muster in the Second Reader will readily discover this fact by reading this book of sermons. So, Bro. Parker, the discussion may end.

Yours for full salvation,

ARTHUR C. BURT.

From "Rex B."

MR. EDITOR: Permit me to express my gratification that my reference to that redoubtable theologian, eminent preacher and gifted writer, Rev. A. C. Burt, had the effect to afford a moment of amusement to that distinguished gentleman. It was more than I expected. If I could write something that would cause him to put a lower and truer estimate on his own mental capacity—in other words, if I could cure him of a very pronounced case of "*caput magnum*," from which he is evidently suffering—I should be more than glad.

To his charge of "bad humor" against me, I have only to say that there is nothing in what I have written that sustains the charge, with the possible exception of my remarks in reference to himself. I am free to confess that I am not burdened with charity for a clerical fledgeling who, too lazy or too dull to pass a creditable examination in the first year's course of study as a minister of the gospel, yet has the presumption to sit in judgment on the acts and utterances of the oldest and best of the fathers of the church. It is too great a breach of the simplest proprieties for me to keep still; hence my remarks, which I hope may yet bear good fruit.

In reply to his conjecture, I wish to say that I know I was converted, that I live daily in the enjoyment of God's love, and that, so far as a second grace is concerned, I have already passed the "second," the number measuring up to that of the days and hours that have passed into eternity since first I saw the Lord. I take salvation in bulk; divine grace as needed.

Yours truly, MR. REX B.

Natchez, Miss.

Selections.

The Best Books.

My rule of judging a book is practically this: A book that leads me to the Bible, and compels me to search again its chapters and verses, is a helpful book, one that will stimulate both mind and spirit. A book that leads me away from the Bible, to question its authority and truth, that appeals from its plain and obvious teaching to the philosophies and speculations of men, however scientific or brilliant, is a book to be passed by as pernicious and harmful. Of course, I am speaking from the standpoint of one who holds the Bible substantially as we have it in our Authorized English and Revised Versions, to be God-given both in matter and method, containing God's chief revelation to man, both in its history and doctrine.

I do not say that we are to read no books that question or criticise the Bible, either directly or by inference. I do not say that we are to read no books that controvert "the faith" we accept, any more than I would say that a general should not reconnoitre his enemy. "O that mine enemy would write a book," is a sentiment not yet to be despised. Besides, we learn much from books written to overthrow our faith—much from books with which we do not agree. But speaking of books that are to be in the end helpful to us, I would say: Put them into the scale with the Bible; test them by its teaching, and if they speak not according to the Word, it is because there is no light in them. The Bible is the real storehouse for every scribe of the kingdom from which to gather things new as well as old. Books that unlock this storehouse are keys of silver and gold; books that do not unlock the treasure-house are worthless as lead to us.—George F. Pentecost, D. D.

Views of Heaven.

A leading divine says: "When I was a boy I thought of heaven as a great shining city, with vast walls and domes and spires, and with nobody in it except white angels, who were strangers to me. By and by my little brother died, and I thought of a great city with walls and domes and spires, and a flock of cold, unknown angels, and one little fellow that I was acquainted with. He was the only one that I knew in that country. Then another brother died, and there were two that I knew. Then my acquaintances began to die, and the number continually grew. But it was not until I had sent one of my little children back to God that I began to think I had a little interest there myself. A second, a third, a fourth went, and by that time I had so many acquaintances in heaven that I did not see any more walls and domes and spires. I began to think of the residents of the Celestial City. And now so many of my acquaintances have gone there that it sometimes seems to me that I know more in heaven than I do on earth."—Exchange.

A cold firebrand and a burning lamp started out one day to see what they could find. The firebrand came back and wrote in its journal that the whole world was dark. It did not find a place, wherever it went, in which there was light. Everywhere there was darkness. The lamp, when it came back, wrote in its journal, "Wherever I went it was light." What was the difference? The lamp carried light with it, and when it went abroad it illumined everything about it. The dead firebrand carried no light, and it found none where it went.

It is in the power of the soul to carry its light with it. Are you hedged in on every side? You have the power, if you know how to use it, of making your circumstances pleasant. Are those fountains from which you have been wont to derive comfort stopped up? You do not need them. You can develop fountains of comfort in yourselves.—Henry Ward Beecher.

Time for Bible Reading.

A class of persons who profess to love the Bible excuse their neglect of it by saying that they have no time for Bible reading. But is there any person in this land who can not command the time to read a chapter from the Scriptures every day? It may be doubted whether there is such a person. There are many who can not do this and at the same time do all that they desire to do in other directions. But that is not a reason for neglecting the Bible. Our Bible reading should be one of the first duties of every day. A good rule is to read nothing else until we have read a portion of the Scripture. If we adopt this rule, and rigidly adhere to it, we shall never lack the time to read at least a few verses from the Bible. This can be done at home, and it can be done abroad: it can be done on a journey. The man of the world can read his newspaper on the cars; if we are as much interested in the Bible as he is in the daily news, we shall be able to read a chapter on a railroad train. And if it is always in mind, we shall find no day too short to read a lesson from the Scriptures.—National Presbyterian.

Weary Work.

The worst part of martyrdom is not the last agonizing moment; it is the wearing, daily steadfastness. Men who can make up their minds to hold out against the tortures of an hour have sunk under the weariness and the harass of small prolonged vexations; and there are many Christians who have the weight of some deep incommunicable grief pressing, cold as ice, upon their hearts. To bear that cheerfully and manfully is to be a martyr. There is many a Christian bereaved and stricken in the best hopes of life. For such a one to say quietly, "Father, not as I will, but as thou will," is to be a martyr. There is many a Christian who feels the irksomeness of the duties of life, and feels his spirit revolting against them. To get up every morning with the firm resolve to find pleasure in those duties, and do them well, and finish the work which God has given us to do, that is to drink Christ's cup.—F. W. Robertson.

Some Pertinent Questions.

Theodore Cuyler quotes a Southern slave of the old times, who replied to one who said, "I hope your master has gone to heaven," with the very wise remark: "I'a afraid he has not gone dar, for I never heard him speak o' dat. When he go to de Norf', or to de Verginny Springs, he alins he gittin' ready for weeks. I never see him gittin' ready for goin' to heben." Dear reader, will anyone have reason to believe you have gone to heaven when you are dead? Do you spend any time in preparation? Where were you last prayer meeting evening? What do you read on Sunday? You go to church, to be sure, but do you wait on God in the sanctuary?—Selected.

The situation that has not its duty, its ideal, was never yet occupied by man. Yes, here, in this poor, miserable, hampered, despicable actual, wherein thou even now standest, here or nowhere is thy ideal; work it out therefrom; and working, believe, live, be free. Fool! the ideal is in thyself; the impediment, too, is in thyself; thy condition is but the stuff thou art to shape that same ideal out of; what matters whether such stuff be of this sort or that, so the form thou give it be heroic, be poetic? O thou that pinest in the imprisonment of the actual, and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth, the thing thou seekest is already within thee, "here or nowhere, couldst thou only see!"—Carlyle.

When one thinks that nobody cares for him, and that he is alone in a cold and selfish world, he would do well to ask himself this question: "What have I done to make anyone care for and love me, and to warm the world with faith and generosity?" It is generally the case that those who complain the most have done the least.—Lutheran.

I find the great thing in this world is, not so much where we stand, as in what direction we are moving. To reach the port of heaven, we must sail sometimes with the wind and sometimes against it—but we must sail, and not drift, nor lie at anchor.—Oliver Wendell Holmes.

A clever Eastern woman remarked the other day: "I notice that well-bred people now do not talk about the world, the flesh, and the devil. They speak of 'environment, heredity, and circumstances.'"—Bombay Guardian.

Mr. Spurgeon used to say that he never had to exclude from his church a person converted in childhood.

Some people can talk Christianity by the yard, but they can not walk it by the inch.—H. F. Randolph.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

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All who can not help otherwise are requested by Mrs. Butler to pray for the editor and agents of the Woman's Missionary Advocate, that its circulation, as represented by 13,000, may be changed to 25 000.

Said Rev. G. R. Loehr in a letter to Mrs. Butler: "I believe still that one great reason of the depleted treasury of the General Board is ignorance in regard to missions. When the church is educated properly on this line, there will be a change for the better.

"The Woman's Missionary Advocate and Little Worker fill a place in missionary literature second to none of their kind."

The Evangel, organ of the Scarritt Bible and Training school, Kansas, Mo., published monthly for twenty-five cents per annum, would inform us and keep us in sympathy with one of the most valuable helps in our missionary work.

We are much pleased with the "specimen copy" of the World for Christ. The Children's Department, edited by Daisy Lambuth and Kate Harlan, will be cordially received by the children who read it. Only ten cents per annum. Published by Board of Missions, M. E. Church, South, Nashville, Tenn.

Mission Studies, written by the editor of this magazine, will be ready for sale in book form by the first of December.

"Every page has been carefully revised, and many parts re-written. It has had the cordial approval of Dr. W. P. Harrison, former Book Editor of the Publishing House, and Dr. Tigert has also been kind enough to examine and write an introduction. It was prepared for the use of missionary societies, and it will give more information concerning the origin and progress of missions in all lands, and by all churches and societies, than can be found in any other volume of the same size. The information is condensed, and yet it is not a mass of dry statistics, forgotten as soon as read. It is the book for the libraries of all missionary societies and Epworth Leagues. It will furnish facts and incidents to pastors, and be interesting to all who wish to know the beginnings and the progress of work of missions. Send to the Publishing House of the M. E. Church, South, and secure a copy. Price, $1, with a reduction of ten per cent to those who act as agents." (Editorial, Woman's Missionary Advocate.) Postage, ten cents. Address all orders for books and tracts to Barbee & Smith, Agents, Nashville, Tenn. When ordering books to be mailed, always include the amount for postage mentioned in the list in addition to the price of the book. "Mission Studies" is in the list of "Missionary Books," published monthly in the magazine, that are highly recommended as helps in the study of missions.

Dr. Black's kind offer to furnish the ADVOCATE the remainder of the year for only one dollar, affords a splendid opportunity for us to do something better than express appreciation of his kindness by resolutions of thanks at our annual meetings. Besides, what a blessing we bestow upon the persons secured as subscribers! Let each member secure, at least, one subscriber. Will not each auxiliary kindly insert, in the report sent to the annual meeting next June, the number obtained? We must remember this is a just debt, and the payment is made easy.

"Am I doing what I can?" confronts each of us. With so much valuable help given, and within reach of us, what excuse can we render to our kind heavenly Father for not making better progress?

"The friends of our Indian Mission will be glad to know that Bishop Hargrove has appointed Rev. Mr. Methvin to school and camp work, which will enable him to serve the interests of the Woman's Board to the fullest extent. These Indians will not treat with a woman, and it is, therefore, absolutely necessary for a man to superintend woman's work, and Bro. Methvin has made himself indispensable to our work among them." (W. M. Advocate.)

We extract from a letter of Rev. J. J. Methvin to Mrs. Butler in the Advocate: "I shall, therefore, give myself exclusively to making the school and the camp work as effective as possible." . . . "Our school is in more prosperous condition now than ever, and runs with more satisfaction. There are now fifty-two Indians in the school from the Kiowa, Comanche, Apache, Caddo, and Delaware tribes." . . . "Miss Lottie Davis, of Bosqueville, Texas, has taken the place of Miss Sallie G. Davis. She fills the place most successfully, and I count myself most fortunate in having secured her for this field. With an earnest purpose and consecrated will she goes forward. Miss Swanson is still with us, and with the same devotedness to the work that has all along characterized her. The other employees are all faithful, among them John Dunlop and wife Maggie, Kiowa Indians. I am glad to say that these Indian employees, as far as they know, are as efficient as any we have. I try to give encouragement to all Indians who want employment, and while, for lack of training, they can not compete with the whites, yet some of them are very earnest in their efforts to learn."

(To be continued.)

P. AND H. M. S.

A Word to Pastors.

[The following is a portion of a letter prepared by Gross Alexander. We copy it with a hope that it will be read by every pastor in our Conference.]

If any pastor of the M. E. Church, South, ever had the impression or the suspicion that the Woman's Parsonage and Home Mission Society was a hindrance, and not a help, to his work for Christ and men, he was laboring under a very serious and mischievous mistake—a mistake as hurtful to him and his work as to the society and its work. The name of the society has, perhaps, made a wrong impression. It might indicate that its chief function and work is the building of parsonages. While that may have been true in the beginning, it is not so at present. The home mission feature has been developed to such an extent that it now occupies a position of equal or, perhaps, greater importance.

It has now several distinct departments; but I wish to call attention to one which has been recently added, and which promises to be of great usefulness. I refer to the organization of training classes for Christian workers, the object of which is to give opportunity and furnish facilities for better and broader preparation to those in every charge and church who are anxious to do some sort of Christian work, but do not know what to do, where to begin, or how to proceed. There is a large and increasing number of such persons, young and old, in our churches, and it is intended to meet their desires and provide for their need in these training classes.

The course of study is given in leaflet form and may serve as a guide to pastors who may desire to organize such classes in their charges. Those of the Mississippi Conference desiring such leaflets or other literature can supply themselves by applying to the Conference corresponding secretary.

There must be a co-operation on the part of preachers and people in the Woman's Parsonage and Home Mission work, else the desired end can never be attained. In unity there is strength.

Strange Indeed.

It is indeed surprising at this late day to be told that "the mightiest problem of the age is the missionary problem, and the heart of it the parsonage and home work." Yet the strangest problem of all to solve is the utter indifference of many preachers to this work; indeed, we honestly believe that the problematical aspect of this important work is attributable to this very indifference; and if it be true that this indifference grows out of the selfish idea that it may "affect my salary," then the sooner such an one disabuse his mind of this erroneous idea, the better it will be for the church, and for other preachers who are greatly in need of homes, and still others who are not only cramped in the parsonages, but ashamed of them. Many of them can not even exercise hospitality one to another for want of room. If two angels from God were to be passing by, as in Abraham's day, at many of our parsonages the preacher could not properly entertain the heavenly visitants. The Mississippi Conference can boast of over eighty years of organized existence, and of many talented preachers, some of whose names have helted the world of fame and letters, and yet it is necessary to beg and persuade some of these preachers to help in this good work. Brother, if you belong to this class, let us beg of you to alter your ways and give this work your earnest attention. Only give us preachers of broad minds, liberal souls and enlarged hearts, who will push forward this work and who, full of zeal and the true missionary spirit, will "enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes." If the leaders in the church, if the watchmen on the walls of Zion, take no interest in such work, when that very work looks to their own welfare, how can they expect the women and laity to supersede them?

And when this work is indorsed by the General Conference, and the preacher fails to push forward this work, he is disloyal to the church and the great body of the preachers.

Report of Treasurer

FOR YEAR ENDING MARCH 1, 1895.

	Dr.	Cr.
To balance from previous years	$ 63	27
To amount collected during year	231	18
	$194	76
By disbursements to parsonages		$100 00
By money expended in local work		97 15
By remittances to general treasurer		19 33
Balance remaining in treasury		78 27
		$294 75

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FROM THE WORK.

Rev. R. A. Breland, Camden, Miss., March 6: "I have met every appointment, preached 4 sermons, made 45 pastoral visits, traveled 275 miles, secured 6 new subscribers and 1 renewal to the NEW ORLEANS ADVOCATE."

Rev. J. M. Morse, McComb City, March 5: "We are moving on nicely at McComb. Twenty joined the church last Sunday on profession of faith; 30 have joined by certificate since I came here, making 50 in all. God is blessing us in McComb."

Rev. W. S. Lagrone: "We are on the way to a good year's work. Sunday-school nearly doubled; congregations large; collections in cash and subscription, except a small amount. Prayer meetings number from 60 to 70. An Epworth League of sixty members. People good to the preacher. I am happy."

Rev. E. E. Langford, DeKalb, Miss., March 1: "Our first quarterly meeting of North Kemper charge convened last Saturday and Sunday. Bro. Van Hook, of D Kalb circuit, was present and preached us a good sermon Saturday, and our presiding elder preached for us Sunday. We all like Bro. Jones, and think he is the 'right man in the right place.' The people have given the preacher in charge a warm reception. Pray for our success."

Rev. R. M. Standefer, Columbus, Miss.: "Dr. Steele, editor of Epworth Era, spent ten days in revival services, beginning Feb. 3. It was something new to see seventy-five penitents kneeling at the altar crying for mercy as in the olden time. We had a great revival of the church members, as well as great work among the unconverted. You are a great Doctor and learned in psychology; why is it that people are not as responsive when the mercury is at zero as when it ranges from 70 to 90? I have never enjoyed a more splendid series of sermons than Dr. Steele preached for us during the meeting. He gave us the pure gospel in his own most powerful and splendid style."

Rev. J. M. Wyatt: "We gladly report a visitation of God's power and goodness to Clarksdale, Miss. We began a meeting on Jan. 27. Bro. W. M. McIntosh reached us Monday night, the twenty-eighth, and remained with us two weeks. God signally honored his ministry. Cold and snow did not keep the sunshine of glory from shining in the hearts and warming up the natures, spiritually, of nearly all of our people. We had fifty professions. Twenty-three joined our church; six or seven to be received. Prof. J. D. Patten led the singing with marked ability and with gospel influence. Speaking from my observation and experience, these earnest, zealous men of God will be an incalculable blessing to any community. We feel like a new town. Pray for us, that we may take and keep this magnificent country for Christ the Lord."

Rev. S. J. Davies, Alexandria, La., March 6: "Despite the snow, rain, etc., and consequent bad roads, the Alexandria district moves forward. Bro. Eton Wilson has just closed an interesting meeting at Pollock station, on the St. L., I. M. and S. R. R. Boyce and Colfax adds to the beauty and convenience of the pastor's home. Bro. Hoffpauir is at the helm there, and he has—pardon the expression—'a daisy crew.' When I came to hold Quarterly Conference, he was hammering and smiling. May he so continue to do! Improvement rated at $175 or $200. Materials all on the ground for the West Alexandria Church. About seven carpenters at work on it this morning. Bro. Grace will fold his flock out there in about two weeks. Bro. Turner reports a good meeting at Evergreen with fine results. First Church, Alexandria, has fine congregations and interesting services. This card will hold no more."

Rev. G. D. Anders, East Feliciana circuit, March 5: "I have just returned from Evergreen, La., where I spent four days with Rev. A. W. Turner in a revival meeting. The meeting increased in interest from first service until close. Bishop Turner is in favor with his people, and is planning for a sweeping revival of religion. I have never met a more cordial reception anywhere, and hope to return in the near future, that I may witness a mighty ingathering of precious souls. This is my fourth year on East Feliciana circuit, and would be delighted to stay longer. I have never seen a more propitious time to be religious. We have precious little money, but the grace of God abounds. The hard times have done Christian people good. Many of us feel as grateful as a brother I heard testify in an experience meeting. He said: 'Lord, I thank thee that I am not doing as well as I expected.' Don't you think, elder, that he was in a fine mood?"

Rev. F. B. Ormond, P. C., Herbert, Miss., March 4: "Our first Quarterly Conference has come and gone. It was held with Hopewell Church, March 2, 3. Our good presiding elder has also gone to other fields of labor, and I believe I am safe in saying that the prayers of all Christians who heard him preach on Sunday accompany him as he goes in and out among the people of the Meridian district. His sermon was an earnest, plain, practical one, full of gospel truth, and, no doubt, carried comfort to many souls. Rev. R. J. Jones is the right man in the right place, as he stands to-day the leader of the hosts of Israel in the Meridian district. May God abundantly bless him in his efforts and undertakings! It is very gratifying, indeed, to say that Hopewell Church responded to the claims presented by our presiding elder, and paid her apportionment of the Bishops' fund. The pastor has completed his second round, having met all of his appointments to date in spite of the inclement weather. The prospect for a good year, in every respect, on the Linwood charge are, indeed, flattering. Pray for us, brethren, that we have a gracious time this year with each church. Let every pastor and official member pray that Bro. R. D. Norsworthy's desire may be gratified, viz.: That the collections on every charge for every claim may come up in full, and that each church in each charge in our Conference may have a gracious revival during this year. God bless the ADVOCATE!"

Rev. Harry E. Rickey, Natchitoches, La.: "Natchitoches parish went dry on Feb. 26. We signed Alcohol's death warrant by 83 majority, but will not hang him until the first of January, '96. The saloon must go, and not many years hence it will be like the auctioneers's call, 'going, going, gone.' . . . Our circuit—Melrose, Provencal, Natchitoches—has been organized, and, we trust, is clothing itself with new power. The Lord is needed to bare his mighty arm here. . . . The Shreveport district bids fair to spring into newness of life under the quickening touch of Rev. J. L. P. Sheppard. We believe he is a spiritual dynamo that will thrill us with revival shocks when the days of weariness come. . . . A flying trip to Shreveport revealed Dr. LaPrade hid away in a gem of a parsonage. Neat, bright, tasteful, winsome, so very home-like, it captured our heart and won our fancy. The learned Doctor has a heart-grasp and brain-clinch on his flock. Like a watchful shepherd, he leads them towards home revival, where they will feed on green pastures. We saw there the organization of the 'City Mission' into 'Jordan Street Church.' Henceforth this trim little craft is launched out on the Centennial seas under the hopeful pilot, Bro. Lula, to fight her way against the winds of conflict, the waves of worldliness and the undertow of collections. God speed her safely! . . . A stop over at Mansfield gave us in a picturesque perspective the big-hearted pastor superintending the re-roofing of the parsonage. In this weather-tight dwelling the worthy brother no longer sleeps between drips. . . . We saw things many that will keep for future delivery. As Shreveport district preachers possess no itch for writing, I come out to say for them as the watchman of the night, that 'all is well,' and, 'best of all, the Lord is with us.'"

DR. STEELE IN COLUMBUS.

We have had a revival here. The people were warmed up notwithstanding the cold, with the thermometer registering 2½ above zero. Though the streets were like glass, the meeting was very well attended.

I, for one, say that if Dr. Steele could warm them up under the circumstances, it is, it must be genuine! I don't expect to hear of any of them "falling from grace;" but they had better be careful of the elevations.

I am as near "grace," or being graceful, as I will ever be; but I came down the steps from our front gallery like an avalanche.

Dr. Steele preaches the gospel, and appeals to the heart and conscience of a man, not to his feelings. Who can estimate the good done here? It will only be known "when the books are opened, and the secrets of all hearts are revealed."

May God bless him in his work, and may he ever feel underneath him the "everlasting arms." A LISTENER

Columbus, Miss., Feb. 20, 1895.

OBITUARIES.

FRENCH—CHARLES ARCHIE, son of Mr. and Mrs. C. A. French, was born Aug. 25, 1893, and died Jan. 24, 1895, after only a few days' suffering with croup.

The only boy of the four children, he soon became the centre of affection in that home, its chief joy and pride. His life, though short, was not a useless or an idle one. He was busy bringing mirth and happiness to everyone in that home, and his little baby fingers reached way down into those fond hearts and seized with immortal hold the best affections there. Then God called him, and, with his hands full of hearts, he went to heaven to lay them, a priceless offering, at Jesus' feet.

The little chair and cradle are empty now, the little shoes and dresses are put away; the patter of little feet, the accent of baby lips are heard no more. But little Archie is not dead. No! no! Secure from evil and distress, he is enjoying perfect and eternal life. We should not wish him back again from his delightful home. Indeed, he can not come to us, but we can go to him. By the beautiful gate he will wait and watch for the coming of those he loved, and glad and glorious will be the greeting as, one by one, the family assembles at the throne of God.

Archie dear, good-by, but only for a little while. Look for us, for we are coming when 'tis time.

H. M. ELLIS.

BRISTER—The Woman's Missionary Society of the M. E. Church, South, of Greenwood, Miss., met Tuesday evening, Feb. 4, 1895, for the first time since losing one of their most earnest workers in the death of Mrs. S. L. BRISTER, and passed the following resolutions:

Whereas, Our heavenly Father, in his infinite wisdom, saw fit on Nov. 21, 1894, to take home to her reward Mrs. S. L. Brister; And, whereas, She had long been one of our most zealous missionary workers, and, until detained at home by feeble health, a faithful and efficient officer; therefore, be it

Resolved, That we, her bereaved friends and sisters, bow in humble submission to this mysterious dispensation of Providence, knowing that 'he doeth all things well," and fully realizing that our loss is her gain. The Father hath only called home one of his loving, trusting children. "He giveth his beloved sleep."

Resolved, That her death deprives us of a kind friend, our church of an earnest Christian, our society of an enthusiastic missionary worker. Though modest and retiring in manner, after "putting her hand to the plow" she looked not back; but we are assured the Master's commendation, "She hath done what she could," will be the sweetest music of her heavenly home.

Resolved, That we, her sisters, will cherish her memory and continually strive to emulate the bright and loving qualities which so adorned her character and endeared her to all with whom she came in contact; and we trust her burning desire for the spread of his kingdom may inspire each of us with renewed zeal and energy in our labors for the advancement of the glorious cause of missions.

Resolved, That we tender our sincerest sympathy to the sorrowing husband, parents and relatives in this their sore bereavement, and we pray that God may sustain them by his grace. MRS. W. S. SHIPMAN.

(Continued on Seventh Page.)

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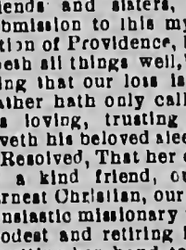

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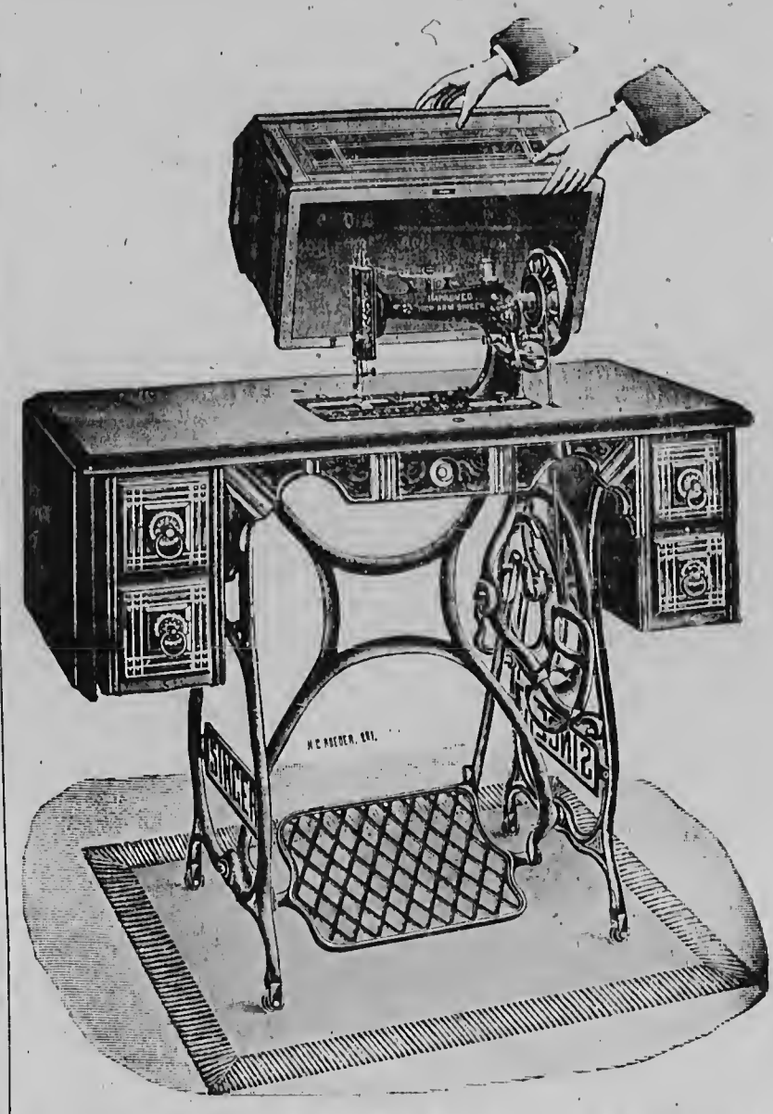

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Thursday, March 14, 1895.

Free Speech.

Tuesday night of last week, Prof. Slattery, an ex-priest in the Catholic Church, delivered a lecture in the Masonic Temple, Savannah, Ga., and during the lecture a mob of about 5,000 Catholics surrounded the building, broke in the windows, and attempted to get in to mob the lecturer. The entire police force and ten companies of militia were called out to quiet and disperse the mob, but did not succeed until after midnight. That is a pretty spectacle in free America. A Catholic can speak and lecture when and where he pleases, but let it be announced that a Protestant, or ex priest, will lecture on Catholicism, and at once a mob is organized to prevent it. And this Savannah mob was organized and headed by the Ancient Order of Hibernians, a Catholic secret organization. Here is a church holding first allegiance to a foreign potentate, the Pope of Rome, seeking to prevent free speech in a country in which they have found homes and liberty. The time has come when Protestants should open their eyes to this outrage, and prepare, in some peaceable manner, to put a stop to it. It is such conduct as this that seems to call for the A. P. A.'s, a society for the protection of our American free institutions, and the perpetuation of our liberties as a people. The question is: Shall Rome rule America? It will do it unless America rules Rome.—Central Methodist.

No prerogative of American citizenship should be more jealously guarded than that of free speech. This is absolutely essential to the perpetuity of our American institutions. Of course, there are limits to the freedom of speech; but those limits are fixed by law. The man who utters malicious falsehood for the purpose of working injury to any man or class of men can be held to account at the bar of justice. No limits other than those set by law can be tolerated for a moment. The man who resorts to violence for the purpose of suppressing free speech on the part of his fellow-man is as perfect an outlaw as the highway robber. Yea, he is a more dangerous criminal. The one appropriates his neighbor's gold; the other takes that which is of infinitely greater value than gold. Yet it seems that there are many citizens of this great republic, "the land of the free," who belong to this class of high-grade criminals. In several cities recently mob violence has been resorted to for the suppression of free speech. A man who proposes to expose what he regards as the follies and sins of Romanism escapes a violent death only by the timely interposition of the strong arm of government. We do not know what the ex-priest, Slatterly, says in his lectures. We do not know whether his utterances are true or false; and it makes not a particle of difference so far as this question is concerned. If he utters falsehood, his misstatements can be corrected by speech and pen. If he maligns his fellow-citizens, there are the courts; let them implead. These cases of mob violence bring into bold relief the difference between Catholism and Protestantism. Of course, we do not say that the authorities of the Catholic Church are responsible for these outbreaks, or that all Catholics approve them. We know that there are many Catholics who deprecate anything of this sort as sincerely as any Protestant; and yet the fact remains that the thousands who composed these bloodthirsty mobs were Catholics—not Protestants. Protestants do not resort to that method of answering their antagonists. A man may go to any city in America and utter the most malicious libels against any denomination of Protestants without the slightest danger of mob violence. Protestants would either let such a man severely alone, or else they would reply by speech and pen. If the Catholics of the United States propose to resort to this sort of tactics whenever their church is assailed, then they have a huge contract on their hands.

Avoidance of Disease.

If we would only take half the trouble to protect our souls from impurity that we take to protect our bodies against small-pox, yellow fever, and such like, how much more saint-like we would be. Unless afflicted with poverty, men will not let their bodies suffer for lack of food and clothing. The wise are careful to observe the laws of health and, as far as possible, avoid living in unhealthy climes. Men, one and all, earnestly covet vigor and health of body, and shun contagious diseases.

How much more important it is that we should observe the conditions necessary to spiritual health. Do we refrain from needless contact with the morally unsound? How much truth there is in those oft-quoted lines:

"Vice is a monster of so frightful mien
As to be hated needs but to be seen;
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Are we careful to company much with those strong in the faith and abundant in good deeds? Do we continue in prayer? Are we watchful of our own hearts? If so, we will call in the aid of the Great Physician so soon as we detect the least symptoms of pride or sinful desire. Are we careful to take the medicine of repentance and self-denial when we have been overtaken by a fault, whether great or small? Do we feed each day upon food convenient for us? upon the Word of God, which is the Bread of Life? Do we also make use of those helps to spiritual knowledge, religious books and papers? Do we take spiritual exercise in the way of visiting and praying with the sick, in ministering to the needy, in warning men of sin, in striving to lead our fellowmen to Christ, in building up one another in the faith? He that doeth these things will be spiritually strong. The infection of sin will have no power over him, but he shall rejoice in the Lord always.

Miss Belle Kearney.

Under the heading, "the Frances E. Willard of the South," the St. Louis Advocate, of a few weeks since, in reporting the proceedings of the Y. W. C. T. U. Convention held in that city, has this to say concerning Miss Belle Kearney:

During the days of the convention, which was held in the Pilgrim Congregational Church, the weather was about as severe as we have ever seen it in Missouri, nevertheless the interest and audience increased to the very last, when the room overflowed, a large number unable to enter.

There were several from other States whose consecrated culture, brains and general ability astonished us, but the greatest surprise of all was a young lady from Mississippi, of whom we had never heard. [That is what a man gets by not reading the NEW ORLEANS ADVOCATE.—EDITOR.] We know this admission is to argue the writer unknown; but how such a brainy and brilliant young woman could develop in Southern Methodism, without the church at large knowing more about her or utilizing her talents, is another illustration of our overweening conservatism. Her speeches in the convention gave her such a sudden fame in the city, that she spoke three hours on Sunday in three of the leading churches of St. Louis, to immense and enraptured audiences. The rising generation of the young women of our land will be an important factor in driving the wine cup from society, if not the saloon from politics. We are very sorry to admit that there are a few back numbers in Southern Methodism, who still have wine on their tables. To any of our churches so afflicted, we suggest that you give a hearing to this rising star of the South. And to our female colleges of the South, we suggest that you leave some of us awkward men at home this season, and invite to deliver your commencement address Miss Belle Kearney, of Flora, Mississippi.

The Harp of the Senses.

This writer has never had the pleasure of listening to a more entertaining or helpful lecture than the one recently delivered in Natchez by Prof. John B. De Mott on "The Harp of the Senses; or, Character-building." For nearly two hours and a half his audience listened with breathless attention to a steady stream of wit, wisdom and eloquence, rendered more entrancing by the introduction at frequent intervals of stereopticon views and rare scientific experiments. As a synopsis of this admirable lecture may be of interest to many of the ADVOCATE readers, we shall attempt to give some account of what we saw and heard. Our ability as reporter, however, is hardly equal to the task of doing the lecture full justice.

Prof. DeMott began by remarking: "I do not see you; neither do you see me. I see only the house in which you live, and you see only the house in which I live." He then went on to show that the soul, the real self, that part of us which feels and reasons and wills, can not communicate with the outer world save through the medium of the senses. Thought, intangible as it is, must be made cognizable by the material senses of hearing and vision before other beings can know and be uplifted by the beatific visions of the poet or the transports of the orator.

The wonderful mechanism of the organs of sense was made clear by experiments and pictorial illustrations embodying the latest discoveries of science. The nature of sound, of heat, and of light was discussed in turn, and each of these physical *phenomena* was shown to consist of vibrations, which, affecting appropriate *media*, finally reach the brain, and thus inform us of matters external. It was most vividly demonstrated that our knowledge of externals is due to the communications of force or energy from some outside source to the sensory nerves, and not by the transference of material particles; and that all impressions perceptible by the organs of sense are caused by vibrations, which, on reaching the nerve centers, are telegraphed to the brain.

The senses were thus shown to compose a harp of many strings, which are responsive to the touch of the external universe. Some of the strings of this human harp appear to be broken, for between certain limits no impression is made upon the organs of sense. For instance, between the sound and the heat waves there is a large number of vibrations which neither the eye nor the fingers can perceive. "Some day, perhaps, in another world these broken strings shall be repaired, and the harp will respond to harmonies that now are unperceived."

The most striking, as well as the most instructive, part of the lecture was the discussion of the physical basis of habit. In this connection Prof. DeMott did not give hastily formed conclusions or questionable facts. He is evidently a close student of human nature, and what he presented is the result of years of careful investigation and experiment. "Science has clearly demonstrated," he said, "that no act we perform ends with itself. It leaves behind in the nerve centers the tendency to do the same thing again." The connection between voluntary and involuntary action is so intimate that it is impossible to tell where one ends and the other begins. The *ganglia*, or nerve centers, correspond to telegraph stations that receive messages from and transmit them to the grand central office, the brain. When a nerve center has responded to a call made upon it, the track is worn smooth, so to speak, so that the next time a similar message comes, the response is easier. After a nerve center has made several such responses it becomes like an obstinate, heedless operator. No longer does it wait to hear from the brain before sending out orders to the muscular system, but it acts on its responsibility; and thus in a little while that which required effort and the close attention of the brain becomes habitual and involuntary or mechanical. We never do our best work until our nerve centers have become trained in this way. It is not the skilled musician who has to look at each note carefully. The difference between genius and mediocrity is largely a matter of trained nerve centers.

The lecturer then told of a pathetic accident which recently came under his notice. Two friends were out hunting. One of them started up several ducks, which were about to fly away unperceived by the other. Calling to his friend, he said: "Quick! quick! there they go!" Turning suddenly and seeing the game in full view, the huntsman involuntarily pulled the trigger before perceiving that his friend was dangerously near, and with fatal effect. He would not have killed his friend for worlds, but finger muscles had responded so often before in the excitement of the chase, that they acted of themselves without consulting eye or brain.

We wish every youth in the land could have heard Prof. DeMott's earnest warning against "sowing wild oats." "Nothing more false was ever proclaimed," he said, "than that a man can indulge in evil, and then be as good and as useful as if he had never allowed his passions to run riot." He then cited an illustration, the case of a father, who, grieved at some evil deed that his son had committed, bade the boy drive a nail into a new board, draw it out, and then draw out the hole also. Science as well as Scripture authoritatively declares that "whatsoever a man soweth, that shall he also reap." One of the most pathetic sights we meet with in life is that of a man struggling to repair the evil done to body and soul by dissolute habits in the days of youth. When we come to God in all earnestness, he graciously forgives the past, and gives us grace to lead new lives; but our bodies are the same. The bird with the broken pinion never soared as high again. Many a young man, Prof. DeMott thinks, wastes energy that, properly utilized, would transform him into a genius, or render him immortal.

The only safe course, the lecturer said, is to watch the beginnings of evil. Science, speaking from the material side, declares that there is no such thing as a sudden fall from the path of honesty and virtue. In every case the descent is gradual. First, petty thieveries, small sins covered up, lustful thoughts entertained, followed by offenses a little graver in character, till finally the world is startled by the commission of some outrageous crime. Criminals are not born in a day, but are developed. A number of illustrations of this truth were cited, one of which we give in brief:

In a certain jewlery store, in which Prof. DeMott himself clerked when a boy, there was employed a young man of excellent reputation, who, one day being in need of money, extracted fifty cents from his employer's drawer. This trifling theft led to other and larger stealings. His dishonesty being discovered, his employer, out of pity, agreed to retain him on condition of his reformation. But the habit of dishonesty had become so fixed that in a few months he was again caught stealing from his employer. This time he was sent to the penitentiary for a term of years. On serving out his sentence his old employer was kind enough to try him again. His wife and friends were now sure that he was effectually cured of dishonesty. But, alas! they knew not the power of habit. Though receiving a good salary, though conscious that another theft meant ruin for himself and those he loved, the man fell again. "A clear case of kleptomania," says one. "Nay, for the man began by taking only what he needed, which is seldom true of kleptomaniacs." On being reproached for his folly and perversity, the poor fellow acknowledged that once he was master of his will, but that now he would steal in spite of himself. Cases like this are far more numerous than is generally supposed.

In the conclusion of his discourse Prof. DeMott made a stirring appeal in behalf of young men. He charged society with being kind to her daughters, but cruel to her sons. Girls from infancy to womanhood are shielded from all contaminating influences, while boys of tender age are turned loose in the world to become familiar with vice of every shade and form. Strangely enough, it is thought all right for a young man to become a moral leper. If a young man goes to a large city on a pleasure trip, in about nine cases out of ten he will come back with a blistering memory. He thinks that while there he must see and enjoy everything, the good as well as the bad. And so on his return it takes one-half of his mentality to keep the other half from telling on him. But how different the experience of the average young lady who takes such a trip. Save for a few annoyances and disappointments, she has only the most pleasant recollections. No regrets, no stings of conscience for her. She can talk without reserve about everything she saw and heard. There ought to be the same safeguards thrown about the youth of both sexes. Until this is the case, it is folly to expect our boys to be as pure as our girls. If anything, women are morally stronger than men, better able to withstand temptation.

The present attitude of society toward boys Mr. DeMott compared to the conduct of a father who would dress his son in combustibles from head to foot, put powder and dynamite in his pockets, and then send him out where the air is ablaze with sky-rockets and roman-candles, saying to him as he leaves the door: "Son, go out and have a good time; but whatever you do, don't catch on fire."

The closing sentences contained the following epigrammatic bits of advice: 1. Conserve your energy. 2. Have an inward reverence for your body. 3. Thoughts are deeds, and may become crimes.

Would that Prof. DeMott could deliver this inimitable lecture in every city and hamlet in the land.

McKENDREE M. BLACK.

NOTES.

The average length of life in Norway is longer than anywhere else in the world.

***

The $1 campaign grows in interest. New subscriptions are coming in by every mail.

***

Over one hundred thousand women in India were reached last year by native Bible women.

***

News comes from Siam that now, for the first time, the people have the whole Bible in the Siamese tongue.

***

Pennsylvania Christian Endeavorers gave $25,000 last year for missions and benevolence through their societies.

***

After this date, the address of Rev. J. F. Scurlock will be 512 Camp street, New Orleans. Let correspondents take notice.

***

Millwood Institute graduates this session a class of twelve, the largest in its history. The graduating exercises will take place May 30.

***

A brother prominent in his Conference writes: "I like your paper this week more than any. Steady improvement marks its career."

***

The late Allen Barlow, of Binghamton, N. Y., left all his property, valued at $100,000, to found an industrial training-school in that city.

***

No, we have not written on "Individual Communion Cups." Neither have we written on "The Politics of the Planet Jupiter." Haven't time.

***

Investigations show that color-blindness is twenty times as frequent among men as among women. The difference is ascribed to the use of tobacco.

***

We regret to learn that Bro. E. H. Sheppard, of the Louisiana Conference, is still suffering with his arm. We hope he will not be permanently crippled.

***

Dr. Law says: "On the shores of Lake Nyassa, a few years ago the habitation of cruelty, there are now Christian schools with 150 teachers and 7,000 scholars."

***

Yes, we copied an article from the Baltimore Advocate which had previously appeared in the St. Louis. We often [illegible] things at second hand, and we know of no paper that does not.

***

The Chicago Great Western railroad has just issued an order which makes it equivalent to discharge for a trainman in the employ of that road to board or room where there is a saloon connected with his lodging-house.

***

Rev. J. B. Cottrell, D. D., of the Louisville Conference, was accidentally drowned a few days since in Florida. Dr. Cottrell was well known to our readers, having been an occasional contributor to the ADVOCATE for several years.

***

Rev. D. C. Rawls is holding an evangelistic meeting in this city. He has a tent with a seating capacity of about six hundred in McCarthy Square. Although the surrounding population is overwhelmingly Catholic, the services are well attended. The meeting will continue during the present week.

***

We are glad to learn from the Mildmay Monthly Journal that Mrs. Bowie and her fellow-laborers in Hebron, Palestine, are having much encouragement in their visits among the villages. They have a medical dispensary at Hebron, and the attendance of patients increases constantly.—Central Methodist.

***

Lord Wolseley says: "There are yet some great battles to be fought, some great enemies to be encountered by the United Kingdom; but the most pressing enemy is drink. It kills more than all our newest weapons of warfare, and not only destroys the body, but the mind and soul also. I am glad, however, to say we have now but little drunkenness in the army; less indeed of it in our ranks than in any other class of her Majesty's subjects. To this fact I consider we owe much of the improvement in every respect that has been steadily going on amongst us for the past twenty years."

The Advocate for One Dollar.

To all now subscribers whose names are sent in with the cash before May 1, 1895, we will send the ADVOCATE from now until Dec. 31 for one dollar. When we say "for cash," we do not mean that every preacher must send every case send cash with each name. Let the names be sent in as rapidly as possible, and let the cash follow soon afterward. We can not take subscriptions at this rate and then wait until Conference for the money. Let all our preachers make this offer known as rapidly as possible.

Brother preacher, it would neithor compromise your dignity nor desecrate the Sabbath if you should make this offer known to your people from the pulpit. Let laymen also lend a helping hand by spreading the news of our liberal offer. Let it be known that subscribers to the ADVOCATE, at whatever price, become beneficiaries of our various premium offers—"Earthly Footsteps of the Man of Galilee," as well as the rest.

P. S.—When we say "premium offers" we mean those now running in the ADVOCATE—not those which were running a few weeks ago.

Delays are dangerous. A dollar spent for Hood's Sarsaparilla now may prevent illness which will be expensive and hard to bear. Now is the time to take Hood's Sarsaparilla.

Hood's Pills cure all liver ills, relieve constipation and assist digestion. 25c.

Examination for Enterprise District.

For License to Preach—D. P. Bradford, W. W. Moore, M. L. White.

For Admission on Trial—W. H. Hunt-ley, F. M. Keen, H. C. Brown.

For Deacon's Orders—I. L. Peebles, J. Dawson, H. B. Trevillion.

For Elder's Orders—J. V. Penn, N. Clark, J. N. Ware.

L. CARLEY, P. E.

Dandruff forms when the glands of the skin are weakened, and if neglected, baldness is sure to follow. Hall's Hair Renewer is the best preventive.

New Bible Map.

It should be borne in mind that this map is the very latest publication of its kind, having been specially prepared to accompany the new Holy Land series entitled, "Earthly Footsteps of the Man of Galilee."

This work was justly considered so important, from a Biblical, historical and geographical standpoint, as to warrant the labor and expense involved in the preparation of an entirely new map to illustrate and explain its manifold interesting features, but a most important special purpose is served from the fact that it traces in red the journeyings of the Savior and his apostles from Egypt through Palestine and Asia Minor to Greece, Rome and the Archipelagic Islands.

It becomes, therefore, a most useful supplement to the complete and comprehensive work of which it forms a part.

A copy of the map accompanies each one of the twenty-four parts which form the series, and it is, therefore, most convenient for reference and study in an inspection of the superb photo-engravings, and a perusal of the interesting and instructive descriptions which accompany them.

"Earthly Footsteps of the Man of Galilee" has proved itself one of the most highly prized publications of the last year, not only in America, but also in England, over 250,000 copies of the various parts having been ordered for that country.

It is equally appreciated by Bible scholars, students of history and lovers of art, from many of whom earnest expressions of congratulation and commendation have been received.

By special arrangement, we are able to offer this magnificent religio-educational, fine art work to our readers, on the exceptionally easy terms which appear elsewhere in this issue, and it should also be remembered that a handsome and durable portfolio holder will be presented to everyone completing the entire series of twenty-four parts.

It has never before been our privilege to make so liberal an offer, and we feel assured that our readers will bestow the fullest measure of appreciation.

Mission Rooms, M. E. Church, South.

[We invite attention to the following from our Missionary Secretaries.]

DEAR BROTHER: Bishop Galloway returns profoundly impressed with the possibilities in the East. Japan a new force, Korea under reconstruction, and China humble and teachable as never before. The Emperor in Pekin seeks in the Christian's Bible the hidden springs of national power.

Rev. C. F. Reid, in Shanghai, has received 150 probationers since Conference. The oldest missionaries are unanimous in their opinion that the hour for China's redemption has come. The church must now go forward.

Our fiscal year closes with the last day of this month. If the church advances during the year to come, we must have immediate returns from all our pastors. Can you not take a cash collection on your assessment at once and forward the same with what you already have in hand to your Conference treasurer, so as to reach him not later than the twenty-eight of March? Yours in Christ,

H. C. MORRISON,
WALTER R. LAMBUTH.

Nashville, Tenn., March 9, 1895.

Veterans' Day.

Brother preacher, have you kept it? Are you keeping it? We must have $1 500 by April 1. Can we not send forward twice that much, so that the Board will not be under the necessity of issuing another call until August?

Remember that if things are close with you and your people, they are still more distressing to your old comrades. Remember that the church has made you the steward for the superannuate, the widow, and the orphan. What account are you making of your stewardship? "As ye would that men should do unto you," let this be the rule of our action.

On the first Sunday at a country appointment, the chairman raised $25 for this cause. Dear brother, give your people an opportunity to contribute to this holy cause. Set them an example in cheerful giving. Roll together the dollars and the dimes until every claimant is paid in full and enough over to give to each a Christmas present.

JOHN W. CHAMBERS, Ch'n

"Veterans' Day" Heard From.

Bahala Chapel, Providence charge, W. W. Hopper, pastor.....$25 00
Wesson station, T. L. Mellen, pastor.... 88 00
($11 over the assessment.)
Brookhaven station, B. F. Jones..... 12 00

Let us hear from you, brethren of the Brookhaven district, about "Do-without Week" and "Veterans' Day." Brother Hopper raised half of his whole assessment for his charge of five churches. I might add he had Rev. J. W. Chambers, the all-round Methodist preacher. Good on a circuit, fine at the head of a college, and fills the place of his presiding elder finely. Remember our motto: "A revival in every church on every charge," and "Every dollar on every assessment." Why not?

Your brother,
R. D. NORSWORTHY, P. E.

Lives of Great Men

All remind us that they are very much like us. They suffer with the same reliable types of headache, and take the same reliable remedies, such as the never-failing PRESCRIPTION'S HED-AKE. Guaranteed to cure, or no pay.

Aberdeen District Conference.

The District Conference will meet at Okolona, May 17-19. Preaching Thursday night by Rev. J. W. Anderson. Committee for examination of candidates for license to preach: Revs Amos Kendall, J. E. Buck, and J. M. Barnes. For deacon's and elder's orders and for admission on trial in the traveling connection, or for re-admission: Revs. W. T. J. Sullivan, J. W. Anderson, J. H. Shnmaker. The preachers will please send me the names of the delegates from their different charges who are traveling and local preachers, and the two delegates elected by their Quarterly Conference. The editor of the ADVOCATE is earnestly solicited to attend this District Conference.

S. M. THAMES, P. E.

EPWORTH LEAGUE.

BY REV. HENRY H. ARDENS.

Theme for Prayer Meeting.

THE SIN-OFFERING.

(Lev. iv, 1-7; Heb. ix, 7, 12-14; Heb. x, 3-12.)

The sin-offering differed from the other sacrifices in that it was made for sins committed through ignorance. For sins of this nature of the laity and clergy

1. There exists much ignorance about matters of religion. "Hid from your eyes," says Christ of the inhabitants of Jerusalem. Ignorant.

(1) This ignorance is frequently so dense that it partakes of the nature of folly. "The fool hath said in his heart, there is no God."

(2) Many are ignorant in regard to the design of the Christian religion, viz.: To make us children of God. Are content with empty ceremonies.

(3) Ignorant as to the nature of the new birth, believing in baptismal regeneration.

(4) Ignorant as to the relation of faith to works. That by faith we are saved; but that faith without works is dead.

(5) That faith comes by hearing the Word of God. That it is hence our solemn duty to attend divine service.

2. Man is not guiltless because of ignorance. He sinned in not ridding himself of ignorance.

(1) Free schools in large number throughout our land.

(2) Men of opulence assist gladly in giving worthy young men even a college education.

(3) Books and periodicals cheap. Money spent for them is well invested.

(4) Lectures on important subjects very frequently.

(5) The pulpit is an excellent educator. The regular attendant on divine service can not remain ignorant in regard to his religious obligations.

3. Our merciful Father in heaven is willing to forgive our sins of ignorance. He will abundantly pardon.

(1) St. Paul found forgiveness of his sins, of which he says that he had ignorantly committed them. (I. Tim. i, 13.)

(2) The Psalmist prayed for forgiveness of presumptuous sins—i. e., sins of ignorance.

(3) So we pray, pray daily for forgiveness of sins of which we are not aware. It is indeed lamentably true that relative ignorance adheres to us throughout life. So long as we are not omniscient we will err. Error and sin are yoke-fellows. Thus the best will have to pray daily: "God, be merciful to me, a sinner."

Under the Knife

Of the surgeon there is no more acute suffering than people endure every day with Rheumatism. Distorted and withered limbs mark its ravages everywhere. Dr. Drummond's Lightning Remedy for Rheumatism has a remarkable record of cures—not only relieving the pain, but restoring all the functions of the crippled limbs. Send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and the full month's treatment of two large bottles will be sent to your express address. Agent wanted.

A Good Investment.

I mean that any Methodist, preacher or layman, who has a daughter to educate can find no better investment than to buy one of Bro. Chambers' school bonds. Brookhaven has faith in the college and its president, and has shown her faith by taking $1,000 worth of these bonds. Let our district show its faith in and esteem for Whitworth by taking $5 000 worth of these bonds. My brother, take a bond, if only for $10 or $25. Don't wait too long or you will be too late. Bonds well secured.

R. D. NORSWORTHY.

The out-and-out Christian is a joyful Christian. The half-and-half Christian is the kind of Christian that a great many of you are—little acquainted with the joy of the Lord. Why should we live half-way up the hill and swathed in mists when we might have an unclouded sky and a visible sun over our heads if we would only climb higher, and walk in the light of his face?—Dr. Maclaren.

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J. J. McDOUGALD.

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Net Assets Jan. 1, 1894.....$90,859.98
Net assets Jan. 1, 1895.....$119,999.11

Of which amount $116,411.86 was secured by first mortgage and vendor's lien on improved real estate in New Orleans.

Secretary's office hours 9 to 4. Full information cheerfully given. Call, write or send for a copy of charter and by-laws. Membership restricted to citizens of Louisiana.

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T. J. MURRAY, Rampart and St. Andrew sts.—Ash, Oak and Pine Wood, cut 12 and 16 inch lengths, with electric machine. Ash and Oak split load $3.25, Oak and Pine $2, split Pine $1.75, pine blocks $1.50. Placed inside premises. Unsawed Wood, and Coal at lowest rates

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years, - $84,520,680
N. Y. Life, " " " " " - 40,684,165
Equitable, " " " " " - 40,117,610

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above

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TOILS, TEMPTATIONS, AND TRIUMPHS OF OUR Savior and His Apostles

FROM BETHLEHEM TO DAMASCUS, 1894.

Descriptive Text by
Bishop John H. Vincent, D.D., LL.D., and Rev. James W. Lee, D.D.
Photographs (secured this year) by
ROBERT E. M. BAIN.
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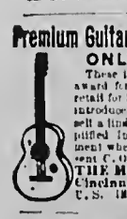

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MY MOTHER.

Who led me from her gentle breast,
And hush'd me in her arms to rest,
And on my cheek sweet kisses prest?
My mother.

When sleep forsook my open eye,
Who was it sung sweet lullaby,
And rocked me that I should not cry?
My mother.

Who sat and watched my infant head,
When sleeping in my cradle bed,
And tears of sweet affection shed?
My mother.

When pain and sickness made me cry,
Who gazed upon my heavy eye,
And wept for fear that I should die?
My mother.

Who ran to help me when I fell,
And would some pretty story tell,
Or kiss the part to make it well?
My mother.

Who taught my infant lips to pray,
To love God's holy Word and day,
And walk in wisdom's pleasant way?
My mother.

And can I ever cease to be
Affectionate and kind to thee,
Who wast so very kind to me?
My mother.

Oh, no! the thought I can not bear,
And, if God please my life to spare,
I hope I shall reward thy care,
My mother.

When thou art feeble, old and gray,
My healthy arms shall be thy stay,
And I will soothe thy pains away.
My mother.

And when I see thee hang thy head,
'Twill be my turn to watch thy bed,
And tears of sweet affection shed,
My mother.

Interesting Women.

BY MISS MARGARET E. SANGSTER.

If I were a girl anywhere along in the bright years which lie between fourteen and twenty, I would set it before myself as a goal worth striving for—to become an interesting woman. The interesting woman is always sought for, always welcome, always gives pleasure and finds chances to be useful. It does not make much difference whether she is pretty or plain, she possesses a secret of more value than beauty, and a charm which always makes homeliness peculiarly attractive.

I can think at this moment of several interesting women whom I have known. One, a dumpy, dark, little woman, with irregular features, and the worst taste in dress that I ever saw, was so bright a talker, so quick in *repartee*, so full of cheery jests and of agreeable stories, that whenever she came into a room a ripple of expectation ran all through it. "There's Mrs. V——," people would say, "now things will be stirred up." Once I saw her at a picnic, seated on a moss-grown log, telling in her own bright way some reminiscences of her girlhood among the Welsh Mountains, and children stopped their play to listen to the story; the older people grouped around intent and amused; the minister took out his note-book and pencil behind her back, and entered a suggestion or two for a future sermon. There she sat, in her blue satin bonnet with yellow flowers, her brown delaine gown with gay figures sprinkled over it—an ill-dressed, elderly, but fascinating gentlewoman. To the latest day of a long life she remained interesting to everybody, most so to her own husband and her children and grandchildren.

Another woman I think of is still young and in no way remarkably endowed, except in this same quality of captivating people's hearts and pleasing people's fancies. "She is worth her weight in gold," said a fellow-member of the literary society lately, "and yet you would not call her clever—I don't know how to define it—but, to my mind, Miss K—— is so delightfully interesting."

If some girl ask how she is to set about attaining this advantage, I can assure her that the recipe is quite within her reach.

She must stop letting her life centre around herself. Think little of yourself, dear girl, and dwell on the needs of others. Try, as Ruskin says so well, "to please people and to serve them in dainty ways." Live an altruistic life, but live it right in your own home, in your own street, in your own church.

The interesting girl, by which I mean, as you have, of course, gathered by this time, the girl who interests, goes through the world with her eyes open. A wide-awake lassie, no bit of knowledge escapes her; she garners from her reading, from her social opportunities, from her walks and her daily work, a store of incident and information, which she has on hand when needed.

The interesting girl, who will be an interesting woman, by-and-by, does not have false standards of value. She will not judge, as some silly girls do, of a man's merit by his clothes only. Neither a cutaway coat nor pointed shoes, nor an elegant distinction of evening dress with manners to suit, will prove passports to her favor, unless there be a true man behind the apparel. The girl who has mind enough to be interesting has mind enough to go under the surface when choosing her companions and friends.

There is, believe me, nothing specially occult or difficult about this thing. You can be as interesting as ever woman was since the world began, if you will elect to be so. And neither good looks nor good family, nor even good feeling and good principles will suffice to keep you from being stupid and monotonous, unless each is supplemented by sweetness of manner, kindness of heart, tact, intelligence, and the desire to please, which make people interesting.

I ask thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful looks,
And wipe the weeping eyes;
A heart at leisure from itself,
To soothe and sympathize.

—Epworth Herald

The Faculty of Not Noticing.

BY KATE UPSON CLARK.

Gen. H. K. Oliver upon being asked to what one faculty more than to any other he attributed his success as a disciplinarian, replied promptly, "To my faculty for not noticing." In connection with this the response of a bright woman in answer to a question concerning the tendency of women to constantly say "Don't" to their children may come in point.

"The reason why so many women are continually checking their children seems to me," she said, laughingly, though with an undercurrent of seriousness, "because women have usually so little chance to exercise authority that they like to display whatever shred of power they have. They usually stand in sufficient awe of their servants not to pester and tease them with continual remonstrances; but their children they feel at liberty to check and direct, or try to do so whenever they feel like impressing people."

Now did anyone ever see a woman with the peculiarly alluded to who was a good disciplinarian? I think not. The women who can hardly see their children move without saying, "Be still," "Don't," or "How can you!" are almost invariably the weak sisters, and their incessant "dinning" at their helpless subjects soon brings their words into disrespect.

Gen. Oliver's wise words will bear pondering upon by every teacher and every mother, for every mother is in one of her most important capacities only a teacher too.

Take pains not to see every little thing. That is, see it, but don't say anything about it. If a child seems to have no malice, but only to be heedless, do not observe him every time that you see him doing something a little out of the way. Discriminate carefully between the acts that require instant and sharp reprimands and even severe penalty, and the little misdemeanors which may be passed over in love and mercy and wisdom. In other words, never make your chidings so cheap and so frequent that they become meaningless to your child. But never pass over a flagrant offense. A little boy once said to his younger brother, "You'd better not do that. That's the kind of thing mama always whips you for; she never skips once."

Never "skip once" anything in which a moral principle is violated. But there are scores of disagreeable things of which a child must be broken eventually, but which it won't do to see every time. It is an art, this learning how to "not notice," but it is one which it will pay everybody in authority to learn.

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40 YEARS THE STANDARD.

The Backward Child.

The backward child may indeed be deficient in application, not in capacity. Should this be so, arouse him not by a hailstorm of nagging or a downpour of fault-finding, but by a system of rewards lovingly adapted to his disposition and character. Suffer no discouragement to creep into your own heart concerning him, and do not allow him or her to feel that there is reason for any doubt about the reaching the top of the ladder in due season. The top, mind, not the middle rounds; anyone can reach these. Set a definite aim before your child, cultivate a high and noble ideal, but be willing to climb slowly. Haste is at the root of many a failure, haste and lack of thoroughness as one goes on.

With a tender regret for lost opportunities, who has not sometimes seen a mature woman timid, self-conscious, handicapped from youth to gray hairs simply because she was a "backward" child once, and, therefore, was snubbed and ridiculed and pushed into the background, while her sisters and brothers bore off the honors and were the objects of universal estimation? A wrong for life was done to the little daughter, and her daughter may perhaps suffer from the same old mistake, for wrongs are far-reaching. Be pitiful and just to the backward child in your home.—Margaret E. Sangster.

Where Are We Drifting?

Are not the children of the church growing up without parental restraint? Are they not allowed their own way too much, and often, altogether? What has become of parlor and table manners in children? What has become of reverence to old people, and with it refinement and old-fashioned good breeding, and the catechism in the family?

Boys and girls, nowadays, avoid the company of old people. They do not engage in conversation with their seniors, with the view of mental improvement and moral advancement. Promenades between the sexes, along some lonely road, often at night; nocturnal buggy rides; swinging in the hammock that hangs in the remote corner of the yard, and sitting in the shaded grotto, impenetrable to the rays of the sun and moon and to mortal ken, are some of the indulgences of the present age. Gentlemen and ladies who engage in such formerly forbidden pastimes may be as pure as the driven snow, but *who knows it?*—Christian Observer.

"God Will Know You."

One evening about Christmas a gentleman was strolling along a street in Toronto, with apparently no object in view but to pass away the time. His attention was attracted by the remark of a little girl to a companion in front of a fruit stand: "I wish I had an orange for ma."

The gentleman saw that the children, though poorly dressed, were clean and neat, and, calling them into the store, he loaded them with fruits and candies.

"What is your name?" asked one of the girls.

"Why do you want to know?" queried the gentleman.

"I want to pray for you," was the reply.

The gentleman turned to leave, scarcely daring to speak, when the little one added:

"Well, it don't matter. God will know you anyhow."—Epworth Herald.

Some of the greatest poets and greatest preachers, as we know from their own testimony, have had revealed to them, by intercourse with humble folk, truths which shine in song and sermon like newly-discovered stars. Talents, the gift of expression, may be needed to give utterance to these revelations of God, but the truth itself—the living of it, the feeling of it, and the knowing of it—comes to each of us, according to the depth and sincerity of our lives.

Is it not an inspiring and ennobling thought, that none of us is devoid of the prophetic function; that we are all discoverers of truth and interpreters of life, by the very nature of our beings and by the method of Providence? The essence of prophecy is discernment—not the power of foreseeing, nor the gift of proclaiming. Every man may have in himself the essentials of an Isaiah or a Browning. If he lives earnestly, thinks seriously, endures bravely, there may come to him a message, sacred and resplendent, for which the world has been waiting all these centuries.—Zion's Herald.

Hygiene.

Total Abstinence and Long Life.

Hon. J. N. Skinner, of England, in the Alliance News, after giving medical testimony against the use of alcohol, says:

"The medical testimony is confirmed by the experience of life assurance societies. Only carefully selected moderate drinkers and abstainers can assure their lives. Nearly a dozen offices now recognize the increased vitality of abstainers. One office (the Scottish Temperance) admits abstainers at ten per cent. lower premiums than non-abstainers. In the United Kingdom Temperance and General Provident Institution, where the two classes are kept separate, during the past twenty-eight years 8,440 non-abstainers were 'expected' to die, and 8,266 actually died, being only two per cent. short of the 'expected.' In the abstainers' section during the same period 5,814 were 'expected' to die, but only 4,131 of the stubborn teetotalers died, leaving thirty per cent. alive. At the last division of profits (covering five years) the non-abstainers received a bonus of £8 15s. per £100 assured, as against £11 10s. paid to the abstainers. Robert Burns tells us, 'Facts are stubborn chiels that winna ding,' and I feel bound to place the inexorable logic of hard facts before mere theories about so-called 'harmless drinking.'"

Eating Apples.

The medicinal properties of the apple are regularly discussed with every fresh harvest of this delicious fruit. Its advocate this Winter is a little bolder than any of his predecessors, for he advises its eating just before going to bed. An exchange prints an interview with this radical man—a physician he is, too—and quotes him as saying that "no harm can come to even the most delicate system by the eating of ripe and juicy apples just before retiring for the night."

The doctor goes on with his estimate of the value of the apple, therapeutically, in the following strong way: "It is," he says, "an excellent brain food, because it contains more phosphoric acid in easily digestible shape than any other vegetable known. It excites the action of the liver, promotes sound and healthy sleep, and thoroughly disinfects the mouth. This is not all. The apple agglutinates the surplus acids of the stomach, helps the kidney secretions, and prevents calculus growths, while it obviates indigestion and is one of the best preventives known of diseases of the throat."

If all this be true, and its persistent reiteration certainly argues a large faith, the knowledge can not be too widely disseminated.

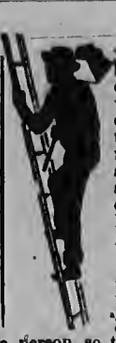
The Cuisine.

Conducted by L. A. B.

Chocolate Cake.—Four eggs, two cups brown sugar, two cups flour, one-half cup sweet milk, one-half cup butter, one cup grated chocolate (Baker's), one teaspoon baking powder (heaping), one teaspoonful baking soda, one tablespoon cornstarch. Flavor with vanilla. Put together with boiled icing. When mixing, sift flour, cornstarch, soda, and baking powder together.

Cheese Straws.—Grate three tablespoonfuls of any kind of cheese. Add three tablespoonfuls of flour, a little red pepper and salt. Add to dry ingredients one tablespoonful of melted butter, one of water and the yolk of an egg. Roll thin as for cookies, cut in strips five inches long one-half inch wide. Bake fifteen minutes. Serve on plate and fringed doily. Build the straws up like a log-cabin. They are delicious with salad.—Selected.

Gingerbread.—Work a cupful of butter until creamy, then mix with it a cupful of brown sugar. Separate the whites and yolks of four eggs, and beat both until light, frothing the whites. Stir the eggs with the butter and sugar, and add a cupful of sour cream mixed with a cupful of molasses; before putting the molasses and cream together add to the cream two teaspoonfuls of soda dissolved in a little warm water. Measure four cupfuls of flour, and mix with it a teaspoonful of salt and a tablespoonful of yellow ginger. Add this to the batter. Do all the mixing as quickly and lightly as possible. Bake thirty minutes with a moderate heat.



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Yours thankfully,

R. A. Giles

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MARRIAGES.

BYNUM—REYNOLDS.—At the church, Jasper Miss., March 3, 1895, by Rev. W. L. Graves Mr. James M. Bynum and Miss Lou E. Reynolds, all of Alcorn county, Miss.

LIPSCOMB—STURDIVANT.—At the bride's home Twight, Miss., Feb. 28, 1895, by Rev. W. Lister Dr. J. W. Lipscomb, of Swan Lake Miss., and Miss Annabell Sturdivant, of Talkhatchie county, Miss.

MIDDLETON—WHITE.—At the residence of the bride's parents, Feb 27, 1895, by Rev. T. H. Kirby, Dr. Jos. B. Middleton, of McGehee, Ark., to Miss Olivia White, of Yazoo county, Miss.

FRONTOM—LEE.—At the residence of the bride's father, Mr M. H. Lee, by Rev. Jas. L. Gross, Mr. H. B. Frontom to Miss Minnie V. Lee, both of Jackson parish, La.

RICHARDS—RICKS.—At the residence of the bride's father, Rosa, La., Feb. 14, 1895, by Rev. J. Engle Denson, Mr. Hilliard H. Richards, of Melville, La., to Miss Julia E. Ricks, of Rosa, La. No cards.

RICHARDSON—PHARES.—At the residence of the bride's father, near Jackson, West Feliciana parish, La., Feb 11, 1895, by Rev. A. C. Flowers, Mr. Chas. Z. Richardson to Miss Florin Phares, all of West Feliciana.

MATHEWS—BAGLEY.—At the residence of the bride's father, Feb 27, by Rev R. E. Hodge Mr. J. H. Mathews to Miss Enia Bagley, all of Copiah county, Miss.

ADLER—NORTON.—At the residence of the bride's father, Mr. Wm. Norton, Scranton Miss., Feb 21, 1895, by Rev R H Downs, Mr. J. F. Cabler, of Alabama, to Miss Florence A Norton.

TEMPLET—KELSO.—At the residence of the bride's sister, Mrs S. J. Keller, near Thibodeaux, La., Feb 11, 1895, by Rev H S Johns, Capt. Joseph J. Templet and Miss Ida Kelso, all of Louisiana.

ANDERSON—ROBERTSON.—At the M. E. Church, South, Donaldsonville, La., March 6, 1895, by Rev. H. S. Johns, Mr. J. C. Anderson, of Alexandria La., to Miss Mary Robertson of Donaldsonville, La.

OBITUARIES.

(Continued from Third Page.)

WHATLEY.—Phineas Whatley was born in Franklin parish, La., March 7, 1815, and came with his father to Catahoula parish, La., when he was thirteen years old, and settled on Trout Creek, where he grew up to manhood, was married to Elizabeth Tovery in 1838; joined the M. E. Church, October, 1839, and died in Catahoula, La., Feb. 1, 1895.

An acquaintance of more than fifty years of the time associated with him in the ministry and in the church I can safely say he was always true to the church. He was faithful in the stewardship, and sometimes acted as trustee of church property, in every relation he sustained to the church was ever found faithful to the trust reposed in him, and was continued in official relations until enfeebled by age, he was unable to attend to the business of the church and was relieved from duty.

Brother Whatley, by industry and economy, accumulated considerable of this world's goods, and was ready with the same to assist the needy, especially God's ministers, they received a hearty welcome under his hospitable roof. On protracted and quarterly meetings in his vicinity his custom was to give an invitation to all present to go to his house for entertainment. For several years before his death he was unable to go a distance to attend these meetings, and would, through his love for the Quarterly Conference to request the place of its next sitting near his residence in order that he might once more enjoy the communion service again with his brethren.

The writer has had frequent interviews with Brother Whatley in regard to his religious condition, and can testify that, notwithstanding his feeble condition, he was always cheerful in submission to the divine will, and expressed entire confidence in the promises of the gospel, waiting for the summons, which came tenderly on Jan. 21. He died surrounded by many of his family, and was buried in the family graveyard.

We would say to the sorrowing family that he is only gone before, and is now in the home of the good, safe from sin and decline. Y.

SHUTT.—Miss Lear L. Shutt, daughter of Lucinda Shutt, was born in Sabine parish, La., April 28, 1870, and died at Marthaville, La., Jan. 19, 1895. Reared by parents who spared no pains to impress on her mind the great importance of earnest piety and full consecration to God and his church, at an early age she gave her heart to God and was received into the church at Bayou Scie. From that time until her death she lived a consistent member of the church.

Bro. Shutt had just moved his family to Marthaville, in order to educate his children, when she was attacked with pneumonia, and, in spite of all that could be done by her physician and loved ones, after seven days' illness she passed away. She was unconscious most of the time while sick, but she lived right, and was ready when the summons came. She leaves a father, mother, four sisters, two brothers, and a large number of relatives and friends to mourn her loss; but we mourn not as those who have no hope.

The writer was her pastor in 1887 and 1888, and was in charge of the circuit again at the time of her death, but did not see her during her last illness.

On the morning of the twenty-first we preached her funeral to a large congregation, and laid her body in the Bayou Scie Cemetery, there to await the resurrection morning.

To the bereaved we would say: Weep not; she has only crossed over the river to join loved ones on the other shore. Let us meet her in the kingdom above.

S. S. Holladay.

BROCK.—Sister Sarah C. Brock, whose maiden name was Green, was born in Holmes county, Miss., Feb. 17, 1858. She was happily converted and joined the M. E. Church, South, in 1869, and was a devoted, faithful member as long as she lived. On Jan. 28, 1878, she was married to Mr. E. R. Brock, of Carroll county, Miss., with whom she lived in mutual love and esteem until the sad day she died, which occurred Jan. 21, 1895. She was a joy and comfort to her husband, and during their wedded life, in a gentle, quiet way, she made his home a happy place. Nine children blessed their union. Seven survive the departed mother; two had gone before her.

Sister Brock was a good mother. She taught her children to love God and his church, to esteem and reverence ministers of the gospel. Her pastor was ever welcomed to the hospitality and rest of her peaceful home. Her deep piety was manifest in her Christian department as well as in her meek and humble conversation. Her influence was silent, but powerful. She eminently revealed the effects of grace divine on her own heart, and its influence could be seen on her family.

Her death was triumphant. She bid adieu to her devoted husband, and one by one she blessed her children, and sweetly passed from this to a better world.

May the good God have the sorrowing husband and loved ones always in his holy keeping!

R. M. Davis.

SKINNER.—Mrs Martha Ann Skinner (nee Belk) was born in South Carolina, July 13, 1819, and died Jan. 12 1895.

She was the daughter of Rev. Mr. Belk, a pioneer Methodist preacher. She professed religion and joined the Methodist Church in her thirteenth year. She was happily married April 23, 1854, to Francis Skinner, to whom she was as true as Rebekah to Isaac.

Bro. Skinner has lost a treasure in womanly devotion, in Christian excellence and wifely helpfulness that can only be told by him who has lived with her nearly sixty-one years, witnessing her patience, charity, and faith.

We have known no one more careful in her talk, farther from foolish jesting, and who practiced, more carefully speaking, the truth from the heart, than Sister Skinner. She was true to the right; a thoughtful neighbor, always remembering the poor and the sick. As a mother, her love was undying. Her words to her children were like "apples of gold in pictures of silver."

No preacher and his wife who have been on the Hebron circuit in the last thirty years but will have pleasant remembrances of Sister Skinner's Christian hospitalities at her home.

Though she was afflicted many years, no words of complaint escaped her lips. She said the will of the Lord was hers. No wonder she died without a struggle, and with a smile beaming from her face. May we all overtake her in the "sweet by-and-by!"

J. W. Bann.

DUNCAN.—Infant Sarah J. Duncan was born Oct 10, 1893, and died Feb. 21, 1895, aged one year four months and eleven days.

Little Sarah suffered more than tongue can tell. The good Lord saw fit, in his wise providence, to remove her from this earth to heaven, to live with himself. May the Spirit of God prove a true comforter to the bereaved parents!

W. T. Woodward, P. C.

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Wm. B. Hines.

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SPECIMEN OF TYPE.

46 *Jacob sendeth Benjamin.* GENESIS, 43. *Joseph entertaineth his brethren.*

CHAPTER XLIII.

Jacob unwillingly sendeth Benjamin. 16 Joseph entertaineth his brethren. 29 Himself at seeing Benjamin.

Before CHRIST 1707

AND the famine was sore in the land.
2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.
3 And Judah spake unto him, saying,

Gen. 41. 54. 57.

16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay, and make ready; for *these* men shall dine with me at noon.
17 And the man did as Joseph bade; and the man brought the men into Joseph's house.
18 And the men were afraid, because they were brought into Joseph's house:

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NEWS OF THE WEEK.

DOMESTIC.

The new Carnegie Music Hall, now approaching completion in Pittsburg, is to cost $2 000,000.

Services were held in the various Methodist Episcopal Churches in New York City, on March 10, under the auspices of the deaconesses.

The steamboat "Longfellow," while leaving the wharf at Cincinnati, on March 8, struck a pier of a railroad bridge with such force as to break in two. Twelve lives were lost in the wreck.

The New Jersey State Board of Health has drafted a bill for the establishment of a State laboratory for the production of anti-toxine. The bill provides for an annual appropriation of $10,000.

Every effort is in progress for the suppression of the small-pox infection in Hot Springs Ark. Compulsory vaccination is being enforced. The mayor has issued a proclamation requiring all persons to be vaccinated.

Major-Gen. Nelson A. Miles, U. S. A., commanding the department of the east, was in the city on March 10. He inspected the Jackson Barracks in this city. He proposes to improve Forts Jackson and St. Philip, which command the entrance to the Mississippi river.

The Indiana Legislature broke up in a wild riot on March 11, in which nearly every member participated. The Republican members prevented a veto message from the governor being read by using revolvers, knives and fists. One member of the Assembly was injured.

The chairman of the House Committee on Appropriations has announced that a careful compilation of the appropriations of the last Congress show a total of $990 338,691 as compared with $1,027 000,000 appropriated by the Forty-second Congress, and $1,005,000,000 by the Fifty-first.

An armed mob of striking longshoremen and screwmen, on March 9, overpowered the watchman at the West India wharf, in this city, and, breaking open the building in which the tools of the colored union workers were stored, threw a lot of the tools into the river. On the arrival of the police the mob scattered. Some of the rioters were arrested.

During the past week there has been quite a substantial improvement in the price of cotton compared with the extreme low prices previously ruling. The cause of the improvement has been a growing belief that cotton is cheap at the prevalent prices, and that the consumption has been stimulated to a much greater extent than commonly believed by the cheap cost.

The levee troubles in this city still continue. The white strikers, on March 11, set upon a number of negroes who were passing down the wharves and two of them were shot down. The rioting continued on March 12, when armed mobs of strikers patrolled the wharves and shot defenceless negroes. Four negroes were killed, and many wounded. The purser of the British steamship "Engineer" was fatally wounded. The militia has been ordered out.

The fourteenth International Christian Endeavor Convention will be held in Boston in July. An important change in the programme has been effected in that, for the first time in the history of Christian Endeavor Conventions, there will be no Sunday services. This will necessitate a change in dates from July 10 14 to July 10 15. This feature of the convention will emphasize the stand the society has taken in regard to Sunday observance, and will avoid the necessity for Sunday travel to delegates.

Last week the United States government received an invitation from the German government to send men-of-war to represent the United States at the grand opening of the North Sea Canal, which is to take place on June 20 of the present year. Secretary Herbert, on behalf of the United States, has accepted the invitation of the German government to have this country represented with some men-of-war on the occasion; and he has designated the "San Francisco" and the "Marblehead" to represent the United States.

The bounty payment upon the crop of 1894 will be prorated in view of the insufficient appropriation. What the percentage will be is conjectural, as no one as yet can say with any degree of accuracy what is the total crop of Louisiana for 1894. It is thought the basis will be about 65 100 of a cent instead of eighth-tenths, as the law directs. According to the proposed plan no bounty payments will be made until all the claims have been filed and passed upon, when a general average will be struck and settlement made with the sugar producers upon that basis.

FOREIGN.

It is said that Speaker Peel, of the English House of Commons, will resign.

The value of the liquor consumed in the United Kingdom last year was $493,689,140, more than $17 per head to the population.

During the progress of a religious service at the Protestant Church at Leompani, Bulgaria, the building was invaded by a mob of members of the orthodox Greek Church, who assaulted the worshipers, tore up the prayer books and completely wrecked the interior of the church. Several Germans and Americans were among the worshipers, who were seriously injured during the disturbance. The Americans are under British protection.

The United States government has demanded satisfaction of Colombia for the stopping of telegrams to its representatives on the Isthmus.

The Cuban insurgents attacked and captured Vinales, thirty miles from Havana, last week. The funds in the city treasury were confiscated by them.

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WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	3⅞ @	— —
Ordinary	4⅛	— —
Good ordinary	4⅜	— —
Low middling	4 15-16	— —
Middling	5 5-16	— —
Good middling	5 13-16	— —
Middling fair	6⅜	— —
Fair	7⅜	— —
Galveston middling	5 7-13	— —
Mobile middling	5¼	— —
Memphis middling	5¼	— —
SUGAR.		
OPEN KETTLE:		
Prime	2 7-16	— —
Fully fair	2⅜	2 7-16
Good fair	2⅜	2 7-16
Common	2	2¼
CENTRIFUGAL:		
Seconds	1¾	1⅞
Prime yellow	3	3 1-16
Gray white	— —	3 1-16
Choice white	3 7-16	3 9-16
Standard granulated	— —	3⅝
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	3	14
RICE.		
No. 2	1⅞	2⅛
Good	4⅛	4⅜
Fair	4⅝	4
Prime	4⅛	4⅜
Rough, ₩ bbl	1 50	3 25
Polish, ₩ ton	13 00	13 00
FLOUR.		
Extra Fancy	2 80	2 85
Fancy	2 50	2 60
Choice	— —	— —
Minnesota Patents	— —	— —
Winter wheat patents	3 20	3 30
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	2 25	2 30
Cream meal	2 40	— —
Grits	2 75	2 80
Hominy	2 50	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	— —	54
Yellow	— —	54
Mixed No 2	— —	54
OATS:		
Western	— —	37½
Texas rust-proof	48	48
BRAN:		
₩ cwt	87½	90
HAY:		
Prime	14 00	15 50
Choice	15 00	16 50
PROVISIONS.		
PORK:		
Mess (Standard)	13 00	13 25
Prime Mess	11 62½	11 75
Rumps	11 25	11 87½
BACON:		
Fancy Breakfast	8½	8¾
Shoulders	— —	4⅝
Sides, short rib	— —	6⅝
Sides, long clear	— —	6⅝
HAMS:		
Sugar-cured	8	8½
DRY SALT MEAT:		
Shoulders	5	5⅛
Sides, short rib	5	5⅛
Sides, long clear	5	5⅛
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	13	— —
Common	14½	14⅝
TEAS:		
Choice	— —	— —
He-No	— —	— —
BUTTER:		
Western Creamery	20	21
Western Dairy	13	14
Common	— —	— —
LARD:		
Refined	5	5⅛
OILS:		
Coal, bbls	8½	— —
Coal, cases	14½	18
Cotton seed, crude	19	— —
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ bbl	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ bbl	2 25	3 00
POTATOES:		
New Louisiana	— —	— —
Western	2 50	2 60
ONIONS:		
New Louisiana	— —	— —
Western	3 00	3 25
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	3½	— —
Jute, 1¾ lb, ₩ yard	4⅜	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	6½	6⅝
TIES:		
₩ bundle	75	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	3 00	3 00
Chickens, Southern	3 75	3 25
Young	3 00	3 00
Turkeys, Southern	3 00	11 00
EGGS:		
Western	8	— —
Southern	8½	— —
WOOL:		
Lake, ₩ lb	12½	13
Louisiana	11	11½
Burry	6	6
COUNTRY HIDES:		
Green Salted, ₩ lb	3½	4
Dry salted	6	— —
FERTILIZERS:		
Cotton seed, ₩ ton	7 00	— —
Meal	14 50	15 00
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

Remember that religion in business is just as important as religion in the church.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—SECOND ROUND.

Aberdeen station	Mar. 16 17
Tupelo station	23, 24
Okolona station	30, 31
Buena Vista circuit	Apr. 6, 7
Shannon circuit	(Fri.). 13
Verona and Nettleton	13, 14
Prairie circuit	20, 21
Okolona circuit	24
Sparta	26
Houston and Wesley	27, 28
Saltillo	May 2
Nettleton circuit	4, 5
Tremont circuit	10
Fulton circuit	11, 12
Amory and Smithville	14
Quincy circuit	25, 26
Aberdeen circuit	June 1, 2

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND.

Holly Springs station	Mar. 23, 24
Byhalia, at Mountain Head	30, 31
Pott's Camp, at Pisgah	Apr 6, 7
Waterford, at Lebanon	9
Holly Springs circuit, at Maben	13, 14
East Holly Springs circuit	20, 21
Red Banks, at Red Banks	27, 28
Olive Branch, at Oak Grove	May 4, 5
Cornersville, at Macedonia	11, 12
Mt. Pleasant, at Early Grove	18, 19
Ashland, at Wesley Chapel	25, 26
Pontotoc	June 1, 2
Abbeville	8, 9

J. D. CAMERON, P. E.

CORINTH DIST.—SECOND ROUND.

Booneville circuit, at Blackland	Mar. 9, 10
Corioth circuit, at Jacinto	16, 17
Corinth station	24, 25
Jonesboro circuit, at Ebenezer	30, 31
Ripley circuit, at Marvin	Apr. 6, 7
Ripley and New Albany at Ripley	13, 14
Iuka station	21, 22
Iuka circuit, at Nesbitt's Chapel	26
Kossuth circuit, at Madden's	27, 28
Guntown circuit, at Lebanon	May 1
Mariette, at Marietta	4, 5
New Albany circuit, at Weil's Ch'l	11, 12
Blue Springs circuit at Fairfield	14
Booneville and Baldwyn at Booneville	18, 20
Pleasant Ridge circuit, at New Valley	21
Brown's Creek circuit, at Mt. Nebo	25, 26

HESLEP R. TUCKER, P. E.

GRENADA DISTRICT—SECOND ROUND.

Tocopola	Mar. 16, 17
Elzey	23, 24
Tatum	30, 31
Grenada station	Apr. 6, 7
Oxford station	13, 14
Charleston	20, 21
Coffeeville	27, 28
Grenada circuit	May 4, 5
Paris	11, 12
Chapel Hill	18, 19
Pittsboro	(Wed.). 22
Atlanta	25, 26
Water Valley station	June 1, 2
Water Valley circuit	15, 16
Minter City and Strathmore	22, 23

R. A. BURROUGHS, P. E.

SARDIS DIST.—SECOND ROUND.

Hernando	Mar. 16, 17
Sardis	23, 24
Batesville, at Wesley Chapel	30, 31
Como, at McGee's	Apr. 3, 7
Panola, at Tirzah	13, 14
Morgansville, at Cole Springs	14, 15
Courtland, at Eureka	20, 21
Nesbit, at Eodora	27, 28
Tyro, at Mt Vernon	May 4, 5
Wall Hill, at ———	(Wed.). 8
Cockrum, at ———	11, 12
Pleasant Hill, at ———	(Thurs.). 16
Arkabutla, at Hunter's Chapel	18, 19
Pleasant Grove, at ———	25, 26

H. C. MORRHEAD, P. E.

KOSCIUSKO DIST.—FIRST ROUND.

Chester circuit, at Chester	Mar. 13, 17
Ackerman circuit, at Liberty Hill	23, 24
Rural Hill circuit, at White Hall	29
Louisville circuit, at Louisville	30, 31

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

ENTERPRISE DIST.—SECOND ROUND.

Enterprise and Stonewall, at S	Apr. 6, 7
Waynesboro and State Line, at S. L	13, 14
Pachuta, at McGowan's Chapel	20, 21
Shubuta, at Shubuta	27, 28
Ellisville and Laurel, at Ellisville	May 4, 5
Vossburg, at New Hope	11, 12
Heidelberg, at Sandersville	18, 19
Mathersville and Mission, at N. Home	25, 26
Waynesboro circuit, at Buckatunna	ane 1, 2
Williamsburg	8, 9
Mount Carmel	15, 16
Enstabuchi	22, 23
District Conference, at Enterprise	27, 28
Leaksville	July 6, 7

L. CARLEY, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Summit, at Bayou Chitto	Mar. 16, 17
C. Springs	23, 24
Osseyville, at P. Valley	30, 31
Adams, at Bethel	Apr. 6, 7
Martinsville, at P. Ridge	16, 14
Brookhaven	(7:30 P M). 17
Gallman, at Mt. Pleasant	20, 21
McComb City	27, 28
Wesson	(7:30 P. M.). May 3
N. Wesson, at M. Chapel	4, 5
Whitestown, at Pisgah	11, 12
Providence	13, 19
Hazlehurst, at ———	25, 26
Pleasant Grove	June 1, 2
China Grove, at Tylertown	13, 13
Magnolia and Osyka, at O	22, 23

R. D. NORSWORTHY, P. E.

JACKSON DIST.—FIRST ROUND.

Tranquil circuit, at Locust Grove	Mar. 13, 17
Sharon circuit, at Mount Pleasant	23, 24
Jackson cir., at Flag Chapel	(Wed.). 27
Fannin circuit, at Fannin	30, 31

E. H. MOUNGER, P. E.

BRANDON DIST.—FIRST ROUND.

Steen's Creek and Mis., at Marvin	Mar. 13, 13
Hillsboro, at Oak Grove	23, 24
Homewood, at Homewood	28
Trenton, at Gasque	29
Montrose, at Montrose	30, 31

C. MCDONALD, P. E.

VICKSBURG DIST.—FIRST ROUND.

Warren, at Wesley Chapel	Mar. 16, 17
Mt. Olivet, at Bentonia	23, 24
South Warren, at Wilkes' Chapel	30, 31

J. M. WEEMS, P. E.

NATCHEZ DIST.—FIRST ROUND.

Amite	Mar. 16, 17
Meadville	23, 24
Washington	Apr. 6, 7

L. S. JONES, P. E.

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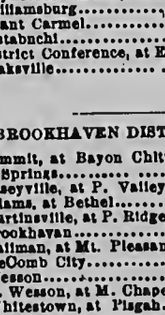

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SOLD BY GROCERS EVERYWHERE.

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LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Spring Creek, at Fellowship	Mar. 30, 31
Evergreen, at Evergreen	Apr. 6, 7
Bunkie, at Bunkie	7, 8
Simsport, at Riverside	13, 14
Ohicot, at Elm Bayou	20, 21
Columbia, at M. C.	27, 28
Glenmora, at W. A.	May 4, 5
Alexandria	5, 6
Boyce, at Lamothe's Bay	11, 12
Penvills, at Oak Grove	18, 18
Dry Creek, at D. C.	25, 26
Atlanta	June 1, 2
Montgomery	2, 3
Lecompte, at W. C.	8, 9
Centerville	12, 16
Nugent	22, 23

The District Conference will convene at Melville, July 24-28.

S. J. DAVIES, P. E.

DELHI DIST.—SECOND ROUND.

Winsboro, at Magnolia	Mar. 16, 17
Rayville, at Girard	23, 24
Calhoun, at Cadesville	30, 31
West Monroe, at Faulk's	Apr. 6, 7
Monroe, at Monroe	13, 14
Sastrop, at Bastrop	20, 21
Lind Grove, at Bartholomew	27, 28
Delhi, at Tallulah	May 4, 5
Lake Providence, at Lake Providence	11, 12
Water Proof, at ———	18, 19
Harrisonburg, at ———	25, 26
Oak Ridge, at Oak Ridge	June 1, 2

District Conference at Oak Ridge, beginning May 29, and including June 5.

B. F. WHITE, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Plaquemine Brulee and Bayne, at P. B	Mar. 16, 17
Orowley	23, 24
Prudhomme, at Prudhomme City	30, 31
Lake Charles	Apr. 6, 7
West Lake	13 14
Sulphur Mine, at Vinton	20, 21
Berwick (preaching at 11 on Sun.)	26, 27
Morgan City (preach at night, Sun.)	28, 28
Patterson	May 4, 5
Franklin	3, 7
Jeanerette	11, 12
Indian Bayou	14, 15
Abbeville, at Prairie Gregg	18, 19
New Iberia	25, 26
Grand Chenieres, at Grand Chenieres	June 1, 2
Washington	8, 9
Lake Arthur, at Lacasine	15, 16

H. O. WHITE, P. E.

BATON ROUGE DIST.—FIRST ROUND.

St. Helena, at Greensburg	Mar. 13, 17
Pine Grove, at Pipkin's	17, 18
East Feliciana, at Oak Grove	23, 24

P. A. JOHNSTON, P. E.

NEW ORLEANS DIST.—FIRST ROUND

Tallisheek	Mar. 17
Felicity Street	24
Plaquemine and Donaldsonville, at P.	31

JOHN T. SAWYER, P. E.

ARCADIA DIST.—FIRST ROUND.

Vernon, at Oak Ridge	Mar. 16, 17
Gansville at Gansville	23, 24
Homer, at Homer	30, 31
Arcadia, at Arcadia	Apr. 3, 7

J. D. HARPER, P. E.

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Is guaranteed to cure Piles and Constipation or money refunded. 50 cents per box. Send two stamps for circular and Free Sample to MARTIN RUDY, Registered Pharmacist, Lancaster, Pa. No POSTALS ANSWERED. For sale by all first-class druggists everywhere. I. L. Lyons & Co., Wholesale Agents, New Orleans, La.

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Every man who loves God with all his heart is trying to do something to make a heaven of this earth.

Beware of Ointments for Catarrh That Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists; price, 75c. per bottle.

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Cure with One Bottle.

Mr. Jordon Baker, Tifton, Ga., had muscular rheumatism for ten years. After using a bottle of Drummond's Lightning Remedy for Rheumatism, he wrote to the manufacturers that he was satisfied he would be cured by the time the bottle would be used up. If you want satisfaction, insist on having Drummond's Lightning Remedy. Nothing can take its place. Send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and two large bottles of the remedy will be sent to your express address. Agents wanted.

Program of Brookhaven District Preachers' Institute.

The Preachers' Institute will convene in McComb City, Monday, April 29, 7:30 P. M. The following program has been adopted:

MONDAY.

7:30 P. M.—Sermon by E. F. Edgar. Subject: Witness of the Spirit.

TUESDAY, APRIL 30.

8:30 A. M.—Devotional exercises by H. P. Lewis.

9 A. M.—The Duty of the Preacher in Charge in Supervising the Church Registry. Discussed by Jno. W. Chambers, W. G. Backus, and others.

9:30 A. M.—The Duty of the Preacher in Charge to Non-resident Members. Discussed by R. W. Bailey, W. W. Morse, and others.

10 A. M.—The World in the Church, and the Remedy. Paper by B. F. Jones. Discussed by M. L. Burton, T. L. Mellen, and others.

11 A. M.—Sermon by W. T. Griffin. Subject: Regeneration.

3 P M.—Devotional exercises by Ira B. Robertson.

3 30 P. M.—The Church in the World, and How to Deepen the Influence. Paper by R. W. Bailey. Discussed by B. F. Jones, W. W. Hopper, and others.

4 P. M.—Our Church Periodicals: Are They Meeting the Demands and Needs of the Church? Paper by R. D Norsworthy. General discussion.

4:30 P. M.—Our Local Preachers: How to Develop Greater Usefulness. Paper by Dr. R. C. Bethea. General Discussion.

7:30 P. M.—Sermon by W. W. Hopper. Subject: Christian Perfection.

This will conclude the Spring Institute.

T. L. MELLEN,
Ch'n of Committee.

"Earthly Footsteps of the Man of Galilee."

A new work of Bishop Vincent, and Dr. J. W. Lee (of St. Louis). A great publishing company is just bringing to light the fruit of much toil and outlay of money. They sent an artist photographer, under the guidance of Dr. Lee, to the Holy Land, there to secure the most exact and perfect pictures of the salient scenes of the earthly life of Christ and the Apostles. We have examined a portion of the work and unhesitatingly pronounce it by far the best thing of its kind ever seen by us. The method of photographic reproduction employed is faultless.

The forthcoming book will contain some four or five hundred of these splendid pictures, 8x10 inches in size. The work will be issued in twenty-four parts, pages 11½x13½ inches, with chronological charts and colored maps. Each part will contain sixteen pictures, besides the *enchanting* pen pictures of these renowned writers. The series will run through twenty-four weeks, one a week, at a regular price of 25 cents each. But the ADVOCATE has made a special arrangement by which it *will furnish all its subscribers, new and old, for 10 cents a number.* Less than half, but very little more than a third of what you will have to pay if your name is not on our subscription roll. The entire series in this way will cost only $2.40; otherwise it will cost $6. This rule of the publishers of this book is the strictest that *only to our subscribers* can we make this special offer. For $2 40 you may get what another must pay $6 for *if you are a subscriber to* the ADVOCATE. Send $2.40, and each of the series will be mailed you as fast as issued. Or ten cents (stamps taken) for one issue—any way you prefer.

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The necessity of a Spring medicine is universally admitted. This is the best time of year in which to purify the blood, to restore the lost appetite, and to build up the entire system. The great popularity attained by Hood's Sarsaparilla, owing to its real merit and its remarkable success, has established it as the very best medicine to take in the Spring. It cures scrofula, salt rheum, and all humors, biliousness, dyspepsia, headache, kindey and liver complaints.

North Mississippi Conference.

The Theological and Pastoral Society of Sardis district will hold its Spring meeting at Senatobia, April 24, 25 and 26. The following is the programme:

1. What Distinctive Doctrinal Statements Differentiate Methodism from Other Creeds—K. M. Harrison, O. L. Savage and T. H. Porter.

2. What Is the Child's Relation to the Church—D. M. Geddie, S. B. Myers and W. L. Sharp.

3. The Connectional Collections Alike Essential to the Church at Home and Abroad—G. H. Lipscomb, H. C. Morehead and J. W. Atkins.

4. The Functions of the Ministry Both as Preacher and Pastor—T. W. Dye, C. W. Perkins and W. H. Eckels.

5. Does the Average Christian Life Measure Up to the Consecration Required When They Become Members of the Church?—W. M. Young, A. J. Jones and C. W. Maughen.

6. Scriptural Holiness: When, Where and How Obtained—W. S. Lagrone, A. G. Coleman and W. A. Davis.

7. Parental Responsibility in the Salvation of the Children—T. B. Hargrove, J. A. Braswell and R. M. Lawton.

8. Does the Epworth League, As Authorized by the General Conference, Meet the Demands of the Church?—R. O. Brown, W. C. Carlisle and J. H. Arnold.

9. Methodism: Its Past, Present and Future—T. B. Clifford, James Porter and P. A. Miller.

SERMONS.

Wednesday, April 24, at 7:30 P. M.—Opening Sermon by Rev. O. L. Savage.

Thursday, at 11 A. M.—Regeneration, by Rev. K. M. Harrison.

Thursday, at 7:30 P. M.—Is the Possible Final Apostacy of Christians a Bible Doctrine, by Rev. D. M. Geddie.

Friday, at 11 A. M.—The Mode of Baptism, by Rev. T. W. Dye.

Friday, at 7:30 P. M.—"And the very God of peace sanctify you wholly." (1. Thes. v, 23.) Rev. W. M. Young.

We earnestly request a full attendance and thorough preparation on the entire program by each member. Brethren from other parts of the Conference and elsewhere are cordially invited.

H. C. MOREHEAD, Pres.,
W. M. YOUNG, Treas.,
D. M. GEDDIE, Sec.,
Executive Committee.

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Mrs. J. M. Sweet, 618 Elmwood Ave., "
Mrs. M. M. Houstin, Bible Grove, Mo.
Col. S. K. Ray, Sweet Springs, Mo.
Mrs. Phillips Land, Sweet Springs, Mo.
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We invest your money—$20 to $1,000—and together with the money of many others we make it possible for you to have the advantage of large financial backing wherein the risk is reduced to a minimum, while the possibilities of profit are unlimited.

We point with confidence to our record of dividends, which tell a tale of success that will carry conviction with it to the most skeptical.

August 15th,	8 per ct.	December 15th,	10 per ct.
" 31st,	10 "	" 31st,	6 "
Septem. 15th,	10 "	January 15th,	7 "
" 28th,	12 "	" 31st,	8 "
October 15th,	10 "	February 15th,	6 "
" 31st,	10 "	" 28th,	7 "
Novem. 15th,	10 "		
" 30th,	10 "		

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What kind of mercantile business could you engage in with equal risk, that yields one-tenth as large results as we have already shown. In dry goods, clothing or real estate it would take 12 years to accomplish this result, with all the attendant risks—fire, failure and famine might all overtake you.

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Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

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And signature of God Almighty stamped
From first to last; this ray of sacred light,
This lamp from off the everlasting throne
Mercy took down, and in the night of time
Stood, casting on the dark her gracious bow
And evermore beseeching men, with tears
And earnest sighs, to read, believe and live!
—Pollok.

Selections.

Delhi, the Ancient Capital of the Moguls.

BY BISHOP CHAS. B. GALLOWAY, D. D.

A visit to India would be quite incomplete without at least a day or two in Delhi, the once-splendid capital of the great Mogul Dynasty, and yet one of the leading cities of the Empire. Dating back to the year 57 B. C., when the foundations of the first Dilli, or Dhili, were laid by Rajah Dilu, eight or ten miles from the present city walls, it has witnessed the struggles of more contending armies, the rise and fall of more pretentious dynasties, the success and defeat of more would-be emperors, and the shedding of more human blood, than possibly any other capital in all Asia. In looking over the history in order to refresh my memory, with this visit in view, I have been amazed at the continued story of storm and carnage; of intrigue, revolt, conquest, and massacre. Within a few miles of the present city, which was originally called Shahanabad, built by the Emperor Shah Jehan in 1648, are the ruins of seven or eight other great capitals, with their magnificent citadels and strong fortresses and brilliant palaces. As I passed out over that weary waste of dismantled and buried grandeur, it seemed like a veritable dwelling among the tombs. Here the violent and vandal Genghis Khan, with his conquering invaders, came to plunder and destroy, and here came the perfidious Tamerlane to set up his throne for a season, and wield a sceptre of iron. And on through the centuries this record of blood continued, closing with the sad chapter of the Sepoy rebellion at the Cashmere Gate, Sept. 15, 1857. During the invasion of Tamerlane, it is said, over one hundred thousand inhabitants of Delhi were cruelly murdered, and in other wars her streets were made to flow with human blood.

We arrived during the night from Agra, and after some hours of needed rest started out to see the historic capital of Shah Jehan, as well as "the desolations of former generations."

We first visited the ancient fort, within which is the famous palace. This was built by the Emperor Shah Jehan in 1638, and at an expense of fifty lacs of rupees, and was twenty years in progress of construction. (A lac is one hundred thousand.) The walls, one and a half miles in circumference, are of red sandstone, with fifty turreted pavilions of the same material on the corners and at other intervals. Over the magnificent Lahore Gate, the one we entered—a grand Gothic arch—there is a tower and pavilion in which were the apartments of the officer of the Palace Guards. They are now occupied by a British officer connected with the battery, whose great guns frown from the parapets of the Mogul fortress. Many of the splendid buildings which once adorned the grounds inside, and used by the members of Shah Jehan's court—probably the most brilliant in the world—have been removed; but the palace remains, with the halls of audience, and the marvelously beautiful little pearl morque, where the royal family were supposed to offer their daily petitions to Allah and his prophet.

We first stopped at the Hall of Public Audience, a large building open on three sides and supported by immense pillars of red sandstone. It is said these were formerly adorned with gilding and stucco work. Against the wall is a marble throne, eight or ten feet high, covered by a marble canopy, and adorned with mosaics in precious stones of the flowers, fruits, birds, and beasts of India. Just in front of the throne was a large white marble slab somewhat raised above the floor.

The Hall of Private Audience, for the reception of kings and nobles, is a pavilion of white marble, open on all sides, and supported by massive columns of marble, which, with the graceful arches, are elaborately ornamented with inlaid flowers and birds of precious stones. The ceiling was once thickly covered with filigree work in silver; but when the Mahrattas captured Delhi, in 1759, it was melted down and coined into money, amounting to £170,000. On the interior cornice, at each end of the hall, are gilt letters, said to be in the Persian language, which, being translated, are: "If there is a paradise upon earth, it is this, it is this." The arch over an entrance gate of marble screen work is ornamented with a pair of golden scales. Whether they were intended to represent the principles of justice which should be the habitation of a Mohammeden throne, or the golden generosity with which he would dispense gifts to his loyal subjects and allies, the symbol was appropriate and the adornment most beautiful. Had not my dictionary of adjectives been exhausted on Agra, I should be tempted to linger in this gorgeous palace. In this hall was the celebrated Peacock Throne of Shah Jehan, so called from the fact that it had the figures of two peacocks standing behind it, with expanded tails, and so inlaid with sapphires, rubies, emeralds, pearls, and other stones, as to seem like real life. The throne itself was of solid gold inlaid with diamonds, emeralds and rubies. The canopy was of gold, supported by twelve pillars, adorned with jewels and fringed with pearls. Between the two peacocks stood the figure of a parrot of ordinary size, said to have been carved out of a single emerald. Upon this gorgeous work of art the emperor expended over £6,000 000 This throne, with almost incalculable treasures, were carried off by the Persian invader, Nadir Shah, in 1739 A model of it, I am told, is preserved at Lucknow, which would have been visited had I known it in time.

Adjoining this hall are the royal baths, all in white marble, and ornamented with inlaid stones on a scale of splendor equal to that displayed throughout the palace. But the hand of the vandal has been at work; many of those rare jewels have been picked out, and are, no doubt, set in the rings and pins of the wealthy in many climes.

After breakfast we drove out the Delhi gate and visited the tombs and ruined palaces of the six or eight great cities that lie buried on the hills for many miles. The dusty road was crowded with curious little canopied vehicles, filled with natives and drawn by bullocks, while donkeys and women trudged along beneath their heavy burdens. But however filthy and burdensome her load, every woman was bedecked with rings and bangles.

About four miles from the city is Emperor Humayon's tomb, the father of Akbar the Great, and built by his widow, Haji Begum. This is claimed by competent authority to be "the earliest specimen of the architecture of the Mogul Dynasty," and undoubtedly furnished the model for the matchless Taj. The building, which rests on two broad terraces, is of red sandstone inlaid with white marble, while the magnificent dome is entirely of white marble, and is a marvel of majestic grace. The upper terrace was once entirely surrounded with marble screen work, but that has nearly all disappeared. In the center is the sarcophagus of the emperor in beautifully cut marble, while other royal Moguls sleep in the adjacent rooms. The place was shown us where the last Mogul emperor was captured in 1857, and near by where his sons were arrested and shot.

Near Humayon's tomb is a wilderness of mosques and mausoleums. Some of the latter contain distinguished dead, and are kept in a fair state of preservation. There is the Sixty-four Pillared Hall, built of marble throughout, the pillars supporting twenty-five domes. The out marble screen which once inclosed it has been almost entirely destroyed. Here rest in marble *sarcophagi* some of the illustrious members of the royal families. But a few paces away is the beautiful tomb of Jehanara Begum, the daughter of Emperor Shah Jehan. She is said to have been an estimable princess, and, on account of Emperor Aurangzeb's treatment of their brothers, soon refused to share the splendors of his court.

We drove down Chandni Chouk, the long and wide street of the city, with a row of shade trees in the center, and celebrated for its brilliant shops and picturesque scenes. But apart from the crowds of curiously and gandily dressed people who thronged the thoroughfare, many of them attracted thither hoping to see the Viceroy, there was nothing to commend special attention. I had read accounts of the moving masses of richly-dressed natives "riding on caparisoned horses, lounging on elephants, or borne along in party-colored palankeens," and expected to be dazzled with the oriental splendor. But all that has passed away, never to return. I did not see an elephant, and only a few poorly-fed camels moving meekly under their immense burdens. Thus the Occident encroaches upon the Orient. The dazzling glories of the India of history will soon fade away. Every day marks a change, which is little else than a downfall. I would be glad to think that the incoming is better than the receding order of things. But we must not mistake a so-called Christian civilization for Christianity. And in this connection I must express my profound sorrow over the reported indifference, if not hostility, of the English official classes to Christianity. They are an obstruction to missionary work, and a stone of stumbling to the heathen, who interpret Christianity through them. I have heard of one to whom a servant, under conviction of the Spirit, applied for counsel, actually advising him not to give up his religion and become a Christian. Told him the sacrifice was too great; he would lose caste with his own people, and have no corresponding or compensating place with the Europeans. Of course, there are honorable and honored exceptions, but the great body of them are nothing more than heathen representatives of a Christian government.

As Delhi was one of the storm centers of the Sepoy mutiny, and with its recapture the rebellion ceased, we visited the field of battle which so signally displayed the superiority of courage and intelligence over mere force of numbers. A force of less than 10 000 effective men besieged and captured a strongly fortified city defended by 60,000 armed soldiers. We alighted from our gharry at the Cashmere Gate and read the inscription on marble reciting the story of how one leaf of that gate was blown open at sunrise on the morning of Sept. 16, 1857, immediately followed by storming battalions, who soon gained complete possession of the citadel. On the high ridge beyond stands the lofty "Mutiny Monument, 110 feet high"—an open Gothic structure of red sandstone of chaste and elegant design. Around its pedestal, inscribed on inlaid white marble, are the roll of officers who commanded the British forces, the number of regiments and men in the ranks, the list of casualties, and the names and dates of the terrific battles in which brave men went down to heroic death. We climbed to the top by a spiral stairway, and had a magnificent view of the country for many leagues. From that height we looked down upon the ruins of eight cities and the buried civilizations of more than twenty centuries. In the distance, eleven miles away, was Kootub Minar, the highest pillar in the world, standing like a sentinel over the sacred tombs of ages, and wearing a gilded helmet furnished by the slanting rays of the evening sun.

The last place visited was Jumna Musjid, the most famous mosque in the East, and the largest in the world. It is located on a high rocky elevation within the city, half way between the Cashmere and Delhi Gates, near the celebrated Chandni Chouk on one side, and not far from the fort and palace on the other. It is the most conspicuous and massive building in the city, and its tall minarets of red stone and white marble are first to greet the coming of every visitor to the ancient Mogul capital. There are three great gateways of red sandstone, and each is approached by a long flight of stone steps. These lead into an immense quadrangle of 450 feet, in the center of which is a large marble reservoir, where the worshiper must stop and wash his hands, mouth, face and feet each three times before he enters the house of prayer. On the west side is the mosque, 201 feet long and 120 broad, surmounted by three domes of white marble, each crowned with a gilt spire. This is faced and paved with marble, each slab on the floor, bordered with black, forming a kneeling-place for a worshiper. There is a small recess in the wall, which fronts toward Mecca, and by it is the marble stair pulpit. The two minarets are 130 feet high, made of stone and marble placed in vertical layers. The other sides of the quadrangle are inclosed by long stone colonnades, and on each corner is an octagonal pavilion of white marble. This magnificent pile was built by Shah Jehan at a cost of over £100 000, and is said to have employed 5 000 workmen for six busy years. I am told that not less than 4,000 persons crowd this spacious and sacred hill at one time on Fridays, when the muezzin chants the call to prayer.

The building, confiscated after the Sepoy mutiny, was restored to the Mohammedans, and repaired by the government on condition that all Europeans should be allowed free access. At other Mohammedan places of worship we have tried to visit—in Madras and elsewhere—privilege was only given to stand without and afar off, lest Gentile feet should profane the sanctuary which looks toward Mecca, and echoes the prayers to Allah. As we turned away from the massive building, so wonderful in architecture and faultless in finish, the falling twilight shadows seemed to sympathize with my sorrow that it did not represent a purer faith and was not the shrine of a holier and more intelligent worship. The day surely will come when every Mohammedan morque and Hindoo temple will become a place of Christian worship. The conquering Christ not only claims, but intends to, have the heathen for an inheritance. However firmly the foe may be intrenched, and however devoted the heathen millions may now be to their false gods and foolish superstitions, the day of deliverance will come, and Christ will be crowned Lord of all. That hope has been kindled afresh as I have strolled, often with a sorrowing heart, the great mission fields of the East.

Bombay, Dec. 10, 1894.

—Nashville Advocate.

Correspondence.

Missions in Louisiana.

MR EDITOR: After consultation with the president of our Conference Board of Missions, I have resolved to present to the brethren for their consideration some facts concerning the needs of our church in Louisiana. It is not my purpose, nor will it be the purpose of the Board, to relax even the feeblest effort for our foreign work. As I believe, in the press for this department of our duty, we have neglected the domestic field. There has nowhere been any concentrated effort—no exhortation to duty nor urging to action—in furtherance of our local missionary operations. Heretofore little over 50 per cent. of the assessment for domestic missions has been raised in the Conference, while about 75 per cent. of the assessment for foreign missions has been raised.

While in the Northwest an average of $290 per capita for every effective preacher is contributed by the General Board, and in some instances as much as $500 or $600 to one man, here at home we are trying to evangelize a priest-ridden people on support measured from $25 to $150 per annum.

In the northern portions there is not so much need for missionaries in Louisiana as in the southern and southwestern portions of the State. From the Jetties west, along the coast of Louisiana, a distance of, perhaps, more than 200 miles (to Mermentau river), there is not a single Methodist preacher off the line of the S. P. R. R. whose field touches the coast settlements. (Bro. Porter's work may touch the coast, but I think not.)

In all that portion of Louisiana lying west of the Mississippi river and east of the Atchafalaya river I know of only three preachers outside of the suburbs of New Orleans—at Lower Coast, Plaquemines, and Grosse Tete. This is a densely populated section of country, and the "garden spot" of our State. True, it is a Catholic country, but so much the more necessity for its occupancy by the Methodist Church. It may be said, "There is nothing there for us." The same may be said as to Mexico or Brazil, but would be untrue in either case.

Last year Bro. Berwick—our French-speaking preacher—received (I think) over fifty persons into our church, and most of them were Catholics.

If the brethren will see after this collection for domestic missions, and bring up the assessments "in full," they will glorify God and bless humanity in so doing.

TO THE PRESIDING ELDERS.

Please write to the ADVOCATE your need for more support for men in order to the enlargement of your district by taking in unoccupied territory.

How much missionary money could you judiciously apply next year?

Very respectfully,

J. A. PARKER,
Sec. Board of Missions, La. Conf.

Louisiana Conference Parsonage and Home Mission Society.

The report of Mrs. John H. Campman, treasurer, shows that during 1894 there was raised by the ladies of this society the sum of $469 19, that being an excess over the previous year of $152.26, or more than 48 per cent. This fact is full of encouragement, and we should not be surprised if these devoted, zealous Christian women were to register in the next Minutes an increase of more than 100 per cent for 1895 Under the leadership of Mrs. D. J. Lyons, they are thoroughly alive to the necessity of helping to build parsonages and furthering the home mission work. There are 113 pastoral charges in the Louisiana Conference and only 81 parsonages. There are, then, 32 charges without a home for the pastor. There are four of our seven districts that are without a home for the presiding elder. The annual rent, taken out of the meagre and amazingly conservative allowances made for the support of most of our preachers, renders incumbent upon their part the most heroic economy, and deprives them of needful books and other helps in their work, and their families of all save the barest necessities of existence. We trust that it will not be many years before every district, circuit, mission and station within our bounds will be supplied with a handsome, roomy and comfortable parsonage. This could, all be easily accomplished in a year or two, if only the laity where they have no parsonage were to have "a mind to build," and go at it, no matter how hard, financially, the times might be. Anyhow, looking at the good women and seeing them so deeply in earnest, we have an idea that, if these more than thirty sorely needed parsonages are not had within the near future, it will not be the fault of the Woman's Parsonage and Home Mission Society.

JOHN T. SAWYER.

March 16, 1895.

Drover—Driver.

It will be remembered that at the last session of the Louisiana Conference, held in this city in December, an applicant for an admission was a preacher who called himself S. M. Drover, who had been a resident of Amite City, La., for a few months, and had been preaching there for the Presbyterians, and also at Osyka, Miss. (where the writer first heard him), at Magnolia and McComb City; also at Greensburgh, La., and vicinity, attracting much attention, and making many friends by his fluent preaching and forcible illustrations.

After his admission to the Conference an investigation made by Rev. S. S. Keener, as I was informed, led to the motion being reconsidered, and the final withdrawal of Drover's name by the presiding elder who recommended him; the withdrawal made at Drover's request. The writer and a delegate to the Conference from St. Helena parish felt somewhat annoyed at the action of Rev. S. S. Keener, and thought him too exacting and particular, and that he had prevented the admission of a good preacher into the Conference; but, after a thorough investigation made by the writers, they have to commend the vigilance of Rev. S. S. Keener in preventing the admission of said S. M. Drover into the Conference.

The following pen picture is from Rev. A. T. Needham, presiding elder of Sacramento district:

"The Rev. S. M. Driver, who was expelled from the California Conference of the Methodist Episcopal Church at its last session, Sept. 13-18, 1894, for immoral conduct, was a man of medium height, about 5 feet 6 or 7 inches. He was fleshy, and this made him appear shorter than he was. He was of smooth face, no whiskers or moustache, full cheeks, inclined to droop, had a small, sharp hazel eye, sharp nose, the hair receded somewhat at the front, giving the appearance of large forehead. His voice was a little husky. He was quick of speech and somewhat fluent. He had a short, quick step, and, because of his ill shy shoulders and a downward look, the appearance would be at times as if he were round-shouldered. His manner was somewhat abrupt, and he would follow some free mode of speech with a little laugh that would suddenly end in a very sober expression. He had a wife and four children, whom he left in the parsonage, when he is reported to have run away with Mrs. MacMillan and her two little daughters. I have heard since that Mrs. MacMillan has deserted him, and that his proper wife is now with him. His family consisted of a daughter about 16 years of age, a boy about 15, another girl about 13 or 14 years, and a babe that will be 2 years old the fourteenth of next August."

This excellent description of Rev. S. M. Drover was followed a day or two later by a photo, which, though dim, was sufficiently plain to show that S. M. Driver and S. M. Drover were the same person; and as the lady who passed for his wife had but two little girls, she is, no doubt, the Mrs. MacMillan referred to by Rev. Needham.

A. EVANS.

New Orleans, March 16, 1895

[We deem it important to publish a description of this man for protection of our church in other localities. We have reason to believe that this villain is now operating in the role of a preacher within the bounds of Southern Methodism under another name. Let our brethren of the press take notice and govern themselves accordingly.—EDITOR]

Communications.

In the Living Present.

Some fear that the church is drifting away from the masses. Is an exclusive and in many cases aristocratic corporation, not only not attractive, but even repulsive to the struggling millions. In business that man meets with success who understands to adapt himself to the ever changing circumstances. Should not the church learn wisdom from the world? No, our religion changes not; but the method of introducing it to the people could be remodeled.

Our laws, some complain, are made for lawyers, ambiguous, abstruse, complicated. The old adage about laws being a growth, that they should never be arbitrarily made, is antiquated. At present laws multiply to an alarming extent. Laws for all social ills. But the ills increase. We need safeguards against law making.

The faculty of Harvard University by a large majority decided that intercollegiate foot-ball ought to be discontinued. We have grieved because of the prominence given to athletic sports at our institutions of learning. The average student cared little about lore. His ambition was to be considered a first-class boxer, rower or base ball pitcher.

Song books for Sunday-schools and prayer meeting multiply. In many cases the poetry of the hymns is doggerel and the music distracting jingle. We clip from a popular publication, giving the punctuation as in the book:

"Jesus bids us shine with a clear, pure light,
Like a little candle in the night;
In the world of darkness, so we must shine—
You in your corner, I in mine."

It strikes us the 'walking delegate" is the principal mischief-maker. Hostile agitation, fomentation are his business. He a horny-handed toiler? Nay, he wears kid gloves. His salary is made up from the monthly contributions of the duped workmen.

Many large business enterprises adopt the co-operative system. That is, the employees become share-holders. There is a monthly retention of part of their salary until a few hundred or thousand dollars have accumulated. Thereafter they do not only receive their salary, but also dividends. A solution of the labor problem.

Holman, of Indiana, for thirty years a member of Congress, but not re-elected, advises young men not to meddle with politics. Merchandising and farming would prove far more remunerative. Maybe so. But politics should not be abandoned to rogues. Such abandonment has already taken place in too many communities.

ICH DIEN.

WEARY IN WELL DOING

BY CHRISTINA ROSSETTI.

I would have gone; God bade me stay,
I would have worked; God bade me rest;
He broke my will from day to day,
He read my yearnings unexpressed,
And said them nay.
Now I would stay, God bids me go.
Now I would rest, God bids me work.
He breaks my heart, tossed to and fro;
My soul is wrung with doubts that lurk,
And vex it so.
I go, Lord, where thou sendest me;
Day after day I plod and moil,
Sot, Christ my God, when will it be
That I may let alone my toil
And rest with thee?

—Exchange.

Communications.

"Christian Life and Experience of Rev. W. W. Hopper."

My attention has been called to an article in the Kentucky Methodist with the above caption, written by Bro. Hopper. I have known and loved Bro. Hopper for quite a while, and have known of the troubles he has had in the two Conferences to which he has belonged. It had never occurred to me that he has suffered persecution. The following quotations from his article will, doubtless, occur to those who have been closest to him as overdrawn. Speaking of the beginning of his life of sanctification, he says: "Fierce persecution began, and has continued till this day." "Wounded and crushed by Conferences and Bishops." "Many unkind speeches have been made against me upon the Conference floor." "Some things said publicly against me would shock the reader if put in cold type." "The clouds hung heavy over me, and I knew of no preacher anywhere to whom I could go for counsel and communion."

The above is only a small part of what he feels he has suffered. It is nice, however, to hear that he has treated his persecutors so well, for he says: "To all these aspersions of my character and harsh criticism I have never made any reply." "I draw the mantle of charity over these personalities."

Bro. Hopper thanks God for persecution, and understands now why he has had to suffer so. "It was my heavenly Father's plan to raise up a man to send out to the church to preach this great doctrine of sanctification."

I feel it to be my duty to correct the statement as to why he left the East Texas Conference. He says: "They (the brethren) gave me to understand that they did not want a man who preached sanctification as a second definite work of grace, and that I could get no appointment from them."

Bro. Hopper knows that when he came to the East Texas Conference there were already in it second-blessing preachers. Bro. Hopper knows that at the session of Conference from which he transferred there were received by transfer two preachers who "preached sanctification as a second definite work of grace." Surely, then, he did not state the true cause for his going.

Of his three years' work in this Conference, Bro. Hopper makes mention only of his success in Nacogdoches. It is, perhaps, true that he accomplished more in that town than in all other places where he labored in this State. There he laid a good foundation; there his work abides; but, strange to say, yet true, this, his best work in Texas, was done at a time when he was not in the enjoyment of the second blessing.

This statement of himself, "I have made many mistakes," accounts for most of his troubles. One of his "many mistakes" is in supposing himself greatly persecuted. In spite of his "many mistakes," his brethren have loved him, and it is not a kindness for him to write, "Wounded and crushed by Conferences and Bishops." Nor is it easy to understand how any man, surrounded, as he has been, by such noble men as are to be found in the Mississippi Conference, could "know of no preacher anywhere to whom he could go for counsel and communion."

CHAS. F. SMITH.

Timpson, Texas, Feb. 20, 1895.

Our Sunday-School Periodicals.

The character of literature used in the Sunday-school is a matter of no little importance, inasmuch as its potent influence on the minds and lives of those who use it is for good or evil, according to its quality. In order, therefore, that the results aimed at in the Sunday-school work be achieved, the literature should be sound in doctrine, chaste in diction, attractive in style, and so graded as to be adopted to all ages and classes for instruction and salvation.

We are glad to note the fact that our church, through the agency of its Publishing House, is making and sending forth that which fully meets these conditions. The Sunday-school Editor and the Book Agents are magnifying their offices in this line of work. The periodicals which they are providing for our Sunday schools are unsurpassed for ability, adaptation, mechanical execution, and cheapness. These publications have ever been good, and have fulfilled their purpose well; but recent improvements — especially on the Magazine and Visitor—are worthy of note, and should commend them more than ever to those for whom they are designed. There are six of these periodicals, four of which are strictly lesson helps, so graded as to suit all ages and minds, from the little child to the adult. They are the Senior Quarterly, Intermediate Quarterly, Illustrated Lesson Paper, and Our Little People. With these our schools are generally pretty well supplied; but the others—viz., the Sunday-school Magazine and Sunday-school Visitor—have not the circulation that is deserving and needed. To these, therefore, I desire to direct special attention.

The Sunday school Magazine is a 64-page monthly, devoted to our Sunday-school interests in general. Each number abounds with information and instruction which all feel their need of who are heartily engaged in this service. The editorial, contributed and selected matter in the several departments is of inestimable value for the intelligent and effective promotion of the Sunday-school work. Besides the "Miscellaneous Department," which contains pertinent articles on various topics, there is the "Normal Department," by Prof. H. M. Hamill, and the "Worker's Exchange," which is made up of practical ideas and illustrations of the work from experienced workers. These two divisions are worthy of special study. A special feature for this year is a series of articles by Dr. Tillett on, "What Our Church Believes, and Why." Two-thirds of the Magazine each month is devoted to the Lesson Department, in which we have on the current Sunday-school lessons "Explanatory Notes," "Practical Applications," "Doctrinal Teachings," "Orientalisms," "Blackboard Exercises," "Primary Class Teaching," etc., by various competent writers. With so rich a bill-of-fare, the reasonable presumption would be that none of our preachers or Sunday-school workers are without it. "Yet it is a sad fact," writes Dr. Kirkland, "that not more than one-third of our teachers take the Sunday-school Magazine." However "sad the fact," may not the same report be made of our preachers and superintendents? "No wonder," continues Dr. Kirkland, "there is complaint of inefficient teachers and poor teaching." Let there be amendment in this matter at once. Let us not rest satisfied until a copy of this helpful and much needed periodical is in the hands of all for whom it is provided. To this end each pastor and presiding elder should possess, read, and recommend it. This they should do as exemplars to their flocks and for their own profit, that they may keep in line with the thought and spirit of the Sunday-school work of their church. It costs only fifty cents a year.

The Sunday-school Visitor is a weekly paper, beautifully illustrated, and brimful of the choicest reading matter for children, youth, and grown people. There is not a handsomer, brighter, or more entertaining paper of the class made. The editor promises a rare treat for this year in original articles on interesting and useful topics, such as, "Methodist History and Biography," "The Boyhood of Great Men," "The Great Churches in the World," "The Great Industries of the World," "Boy-Life in Ancient Times," "The Home of the President;" or, A Sketch of the White House," and incidents in the lives of its occupants, "Stories of Missions and Missionaries," etc. Surely this charming and wholesome publication ought to go into the homes of all our people, either through the Sunday-school or by individual subscription. Price, single subscription, sixty cents; in clubs, forty cents. So mote it be. G. W. BACHMAN.

Kosciusko, Miss., Feb. 15, 1895.

J. M. Weems on Voltaire

In a recent number of this paper Bro. Weems criticised my article on Voltaire in the November-December number of the Methodist Review. The brother totally misapprehended the intention of the article. It is simply amazing that any man could read that and call me a "special pleader," and think that I was apologizing for a man whom I described as immoral, as unscrupulous in his use of falsehood, as an open violator of the marriage law, and utterly unfit for a teacher of his age. Let the brother read the article again carefully. I think the bitterness of Voltaire against the church was due, in a great measure, to the corruption and savage cruelty of the Romish Church. There was nothing lovely in it; it was hard and cruel, and he hated it.

But let Bro. Weems procure Parton's "Life of Voltaire," in two volumes, published by Houghton, Mifflin & Co., and read it. It will give him a wide outlook on Voltaire's age. It is an intensely interesting book, and will richly repay perusal. I had not only pondered the subject well before I wrote, but I affirm again, in the light of the Protestant Christianity of the nineteenth century, such a career is impossible; such open immorality would not be tolerated. J. M. WRIGHT.

Correspondence.

A Broad View.

MR EDITOR: I have read your recent editorials in defense of the Bishops and the church, and in rebuke of "Editor No. 2," etc., with no small interest. I am in perfect accord with you as to "rings" and "cliques." Most of us get more and better than *we* deserve, but men are not usually driven and forced into place and measures long at a time. The Methodist Church is a great compact, and every member, clerical and lay, in entering into it yields something of his personal privilege that he may thereby advance the kingdom of God in the earth. The preacher, in yielding his right to select his field of labor, and the layman his right to name his pastor, does so not in the recognition of royalty, but in his devotion to the only plan that can carry the gospel to all men; and whenever they are persuaded that their concession is used not to the furtherance of the spread of the gospel and the salvation of souls, they become restive and are not willing that concession after concession shall be required of them, and that sometimes in the face of the most successful work and earnest devotion. Men are called to place in the church, not because either they or the place have come unusual sanctity, but the place has been made and the men selected for the furtherance of the kingdom and the glory of God; and Methodism will never lose sight of the fact that the kingdom is greater than either places or men.

Petty prejudices are not to be tolerated for a moment anywhere, and surely not in the high places. Men are placed in command, not simply to command the forces, but to study them as well, and to place them where the most effectual work may be done. Great commanders have exhibited, perhaps, their greatest ability just at this point. How foolish the world would think a man who would discharge and humiliate if possible a great cavalryman because he loved his charging steed more than the pedestrian's measured tread. I believe in law and in the wise administration of law. When I was quite younger than I now am I heard one of those great souls who lead Methodism in many a great victory say: "Our law is always sufficiently flexible to meet an emergency." Some of our great men have not seen that fact. A little care would have saved us much sorrow. Where is the wisdom of our fathers? Great statesmen lay their hands on all the elements, and marshal them for the battle against an invading foe; but here, with everybody anxious to dethrone the wrong and enthrone the right, everybody anxious to call men from sin to God, we are not able to adjust ourselves and present an unbroken front to the common enemy. Points of doubtful law and personal prerogatives had better be yielded by the highest and lowest among us rather than see the humblest instrument for good in the kingdom of God suffer. No two wrongs ever made a right, and sometimes in the journeyings of life men come to places where the greatest thing possible to say is, "I was wrong." In the humble opinion of a million or more of good faithful Methodists who love God and the souls of men, there are just a few men in high places who ought to get together and say, "I am wrong," and let the confession go round and round until the whole church would catch the inspiration and sing a funeral dirge at the burial of these personal grievances which would thrust themselves upon the whole church. This whole matter is wrong, and can never be righted by condemnation on the one hand or the other. Neither side has by any means a monopoly of the right.

THOS. J. NEWELL.

Paris, Tenn.

Selections.

God's Plan and My Place upon It.

BY REV. F. B. MEYER, B. A.

One chief thing that Christians need to be specially anxious about is to be quite sure they are on God's plan—because if they are where God would have them be, God is responsible for everything that concerns their maintenance and their qualifications for their post. These matters need not disturb them for a moment, they are not worth a single sleepless night or solitary anxious hour, if only God's will is being done by them on earth as it is done in heaven.

When angels are sent forth to perform some new and unexpected errand, the novelty and unprecedented character of the commission does not abash or impede them. They do not stay to calculate their powers, to count up their resources, or to measure their strength against their task. It is enough for them to know that God has willed to entrust them with a certain piece of work, and they are sure that he would not have done so unless he knew that they were able for it, or that he was prepared to furnish them with all the supplies of grace and wisdom and strength adequate to their need. The more difficult and impossible their work appears, the more evidently must God appear to their deliverance.

Difficulties are God's opportunity for the making bare of his arm. Faith resembles some strong swimmer, who delights to meet the crested billows, rolling before and under him in their pride, because as they come they only lift him higher, giving him glimpses of the shore, hearing him nearer heaven. Faith rejoices in difficulties, because they only afford the greater scope for the exercise of omnipotence. "They that go down to the sea in ships, these see the works of the Lord, and his wonders in the deep." Ah! troubled believer, thou hast an opportunity of seeing sides of God's character, which thou couldst never know didst thou not ride in the same boat with him over the storm-swept sea.

This is surely what our Master meant when he said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The point lies in what is to be the first object in life. The Gentiles, the nations of the earth, those who know not God as their Father in Jesus, seek first for food and clothes and home; they are anxious and troubled about these, they shape their plans by the expectations of gaining more than before of the treasures which thieves steal and moths corrupt and flames consume. Children of God, on the other hand, made it their first consideration to ascertain the will of God about their life. What square on the chess-board will he have them occupy? What office in the household would he have them fill? What post on the great battlefield would he have them hold?

How, then, may we know that we are on God's plan, and where he would have us to be? The answer is: God's place for each of us is to be just where we are, unless he is clearly showing us that it is our duty to remove elsewhere. "Let every man abide in the same calling wherein he was called." And the direction for us to go elsewhere comes in the concurrence of an inward consciousness, based on the Word of God, and coupled with the trend or current of the circumstances in which we are placed.

Here is an example: "See thou make all things according to the pattern shown thee in the mount." Such were the strict instructions given to Moses, and he found that where he literally obeyed as he was commanded, the material was provided all ready to his hand, whilst skilled and gifted workmen stood prepared to execute his designs. he had no care or anxiety so soon as he was willing to be, not an inventor, but an executor of the divine purpose. And well will it be for us to spend more time on the mount with the Master to see what he is doing. So we shall work out on earth and in our lives some reproduction of those glorious designs on which he has set his heart, and to accomplish which he is working through the centuries. —Truth.

God knows what steep places lie before us. He has provided the "shoes of iron and brass" for us to put on. They are truth and honesty and faith, and courage and prayer. A clear conscience will keep the head cool. And up along the hard road there is a signboard, on which is written in large, bright letters, "He that walketh uprightly walketh surely."—Dr. T. L. Cuyler.

It is well to keep in mind that no day leaves us just where and as it found us. We are with each departing day older in time and nearer the grave. Some addition for good or ill is made to the record of life. We are made better or worse. Habit becomes a little stronger. Our opportunities in life lessen. The need of despatch in the work of life increases. We have less time to waste. The danger of delay augments.

Prayer should be just what one feels, just what one thinks, just what one needs; and it should stop the moment it ceases to be the real expression of and the need, the thought, the feeling. —Beecher.

Be very sure of this, that no human creatures will be found saying sincerely "our brothers" on earth unless they have said previously "Our Father which art in heaven."—Maurice.

A humorist says that a man may run into debt, but he seldoms come out at anything faster than a walk. Many a church, as well as many a man, has found that to be a serious joke.

Accept your lot as a man does a piece of rugged ground, and begin to get out the rocks and roots, to deepen and mellow the soil, to enrich and plant it.

Ask God to show you your duty, and then do that duty well; and from that point you mount to the very peak of vision.—Edward Everett Hale.

Great truths are portions of the soul of men;
Great souls are portions of eternity.

—Lowell.

If wrinkles must be written on our brow, let them not be written upon the heart. The spirit should never grow old.—Garfield.

A man's nature runs either to herbs or to weeds; therefore, let him seasonably water the one and destroy the other.—Bacon.

I smiled to think God's greatness flowed around our incompleteness—round our restlessness, his rest.—Mrs. Browning.

When Paul said that godliness with contentment is great gain he was not making an apology for pious laziness.

Thou canst not tell how rich a dowry sorrow gives the soul, how firm a faith and eagle sight of God.—Dean Alford.

If religion has done nothing for your temper, it has done nothing for your soul.—Clayton.

W. F. M. S.

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EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb..Como, Miss.
Miss. Conf.....Mrs. E. D. Jones....Carlisle, Miss.
La. Conf.....Mrs. M. H. Morrison..Shreveport.

(Continued.)

"Miss Brewster, after an absence of two months in Kentucky on a visit home, is again in the camp work. She will this year divide her time between Fort Sill and our new mission station near Mount Scott, forty miles southwest of this place. We built a little church there recently, and the Indians are earnestly begging that we send somebody down there to stay and teach them the good way. I could not secure a preacher for that church to make his headquarters there, and so I decided in answer to the demand that I would send Miss Brewster there. She—under God, I trust—will save that place to our church. It will be a difficult work for her, and accompanied by much privation; but she has a purpose, and shrinks from nothing that will glorify God and further his cause.

"It is my purpose, as soon as I am settled for the year, to organize a Bible and training-class with such Indians, both male and female, as I can get interested in the matter, and give them such training as will make them efficient in telling the story of Jesus as they go out among their own people. I hope to accomplish much in this way in permanent good. . . . I want to say that much can be done to aid us in the school by different societies if they would send us barrels or boxes of clothing, second-hand or new, ready-made or unmade, for both boys and girls. Our expenses this session for clothing are greater than any previous session, on account of the increase in the school, and we need help. A number of societies have taken a girl or boy to clothe, and we find this is quite an inspiration to the pupil thus selected, and also to the Indians at large. It would be well if other societies would do likewise."

Let us not forget that the time of the next annual meeting of our Conference Society is the Friday before the third Sabbath in June, one week earlier than heretofore; that auxiliary treasurers collect and remit to Conference treasurer $1.20 dues, and 15 cents Conference contingent fund, being very careful to keep these amounts separate; that it was suggested that a voluntary contribution is by far the best way to collect the auxiliary contingent fund.

"The seventeenth Annual Meeting of the Woman's Board of Missions will be held in Meridian, Miss., on the tenth of May, 1895. This is almost one month in advance of the usual time, and it will be necessary for all reports to the secretary of Home Affairs, and especially for all remittances of money from the missionary societies, to be sent promptly, that the Conference treasurer may remit to the general treasurer not later than the first day of April. The fiscal year closes by the first day of March, and surely a report from every society may be in hand by the first day of April." (Woman's Missionary Advocate.)

The general treasurer reports the receipts for the third quarter were $15,548.29, and disbursements, including amount paid for Petropolis, $46,000. Mrs. Butler said: "This would not be a discouraging fact if it were not true in regard to each quarter of this fiscal year. Disbursements have exceeded receipts every quarter. A little time yet remains. Let each of us whose eyes have been opened to see and understand the truth of Christ's message, and whose hearts have been softened by his love, make one more offering—a genuine love-offering for Christ before the books are closed. How many of our members there are who could give one hundred, or even one thousand, dollars, and never feel the slightest change in their living! How many five, ten, and twenty-five dollars could be poured into our treasury without the loss of a single comfort or luxury! Christ is still sitting in the 'court of the women!'"

Mrs. Caroline Sewell, of the Baltimore Conference, made a bequest of one thousand dollars, and Mrs. Mary Levi, of Louisville, Ky., one hundred and fifty dollars, to the Woman's Board of Missions. May the Holy Spirit move the hearts of the women of our Conference to do likewise—aid us in honoring the Board, who honors us by their next session; and honoring our heavenly Father, who honors us by putting us "in trust with the gospel," and his gold!

(To be continued.)

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Mrs. S. S. Cope, of Mississippi Conference.
Mrs. F. E. Russ, of Louisiana Conference.

We publish below the address of the president of the Auxiliary of the W. P. and H. M. Society of Bay St. Louis, from the recent "woman's edition" of the Sea Coast Echo, a valued copy of which we have on our desk. The paper was kindly tendered by its generous and Christian-spirited proprietors to the Woman's Parsonage and Home Mission Society to make of it what they could. Their acceptance of the offer resulted in the production of an excellent edition of the paper, neatly executed and well edited, and a substantial increase in the treasury. "Honor to whom honor is due." We wish to pay to the Bay St. Louis Auxiliary a well-earned tribute of praise by saying unhesitatingly that it is the banner society in the Conference. We do not say this because of their success in the paper venture, but because they "abound in good works." They labor indefatigably and always to a purpose, and have accomplished much good and builded monuments of their earnest zeal. We beg to compliment them upon their continued successful labors in the Master's cause, at the same time bidding them God-speed. And we congratulate the society at large for having such an efficient Auxiliary. We commend them and their methods to other and less energetic Auxiliaries, and bid them, "Go thou and do likewise." Most earnestly do we wish that such Auxiliaries were legion.

My Sisters: From the gratifying reports of our secretary and treasurer you see that this Auxiliary has not been idle the past year, but, at the command of our Lord, we have tried to "go forward." We have been able to build this year the long-wished-for chapel at the canning factory—a church which is indeed a lighthouse to the seafaring people of that community.

Already its light has beckoned souls away from the shoals and rocks of sin, and they have entered that blessed harbor—a living faith in a living Christ. Our factory Sunday-school has over fifty names enrolled, and the average attendance is more than thirty. The little organ is a great attraction. We should never regret that investment. I wish you could all see the little ones as they gather around it; sometimes a little tot pounding the keys while I try to play, and all singing "Blessed be the name," "Standing by the cross," "What a friend we have in Jesus." I felt last Sunday, as I listened to them, "Surely out of the mouths of babes and sucklings thou hast perfected praise."

We should always keep in grateful memory the substantial assistance given us by Bro. Harmon in securing for us a liberal donation from the Board of Church Extension, and arranging with the contractors for the easiest payments on the building; and, just here, I suggest that, in recognition of his services, we call the house Harmon Chapel. I wish every Auxiliary had the hearty co-operation of the pastor that we have.

Besides the work of raising money for church and parsonage building, the members of the society have furnished bed clothing, dresses, coats, underwear and food to many who were in need. They sent a package of bed clothing to the presiding elder; they have visited the sick, the poor, and the stranger. One member, with thoughtful kindness, quietly secured contributions and purchased a beautiful new clock for the parsonage. We are under obligation to Rev. J. W. Harmon for the cozy little study at the parsonage. When he saw it was impossible for the women to do it, with the work already on their hands, he, with characteristic enthusiasm, stirred up the men of the church to help, and soon it was done.

I long for the day to come when, instead of building houses, we can employ a city missionary for Bay St. Louis; when we can have our own industrial school in connection with our mission. Other societies have done this with the most blessed results. Every month our official paper, "Our Homes," has some good news of the work done by the city missionaries of Nashville, St. Louis, Louisville, New Orleans, and other places. It tells of schools kept up in the mountain districts. The Holston Conference Society has an orphan asylum under its care. A mission has been started among the Cubans at Tampa, Fla., and why can't we have an industrial school here? Consecrated young women are being trained at our Soarritt School for this very purpose. I hope some day to find this wish of my heart gratified. Surely the need is great, and our heavenly Father is able to supply all our needs.

We have reason to be grateful for the mercies extended to us the past year. Our lives have been held precious in the sight of the Lord. Some have been called to pass through the deep waters of affliction; but, through all, his hand has led us safely. Let us pray him to give us this year not only money for his work, but such a spiritual anointing as will fit us to be better and more consecrated workers in this field he has chosen for us, "The Parsonage and Home Mission Society."

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FROM THE WORK.

Rev. H. E. Partridge: "Prospects for a good spiritual year with us are good. The people have received us very kindly, and I am laying myself out for a full year's work. Have met all appointments and made a hundred pastoral visits."

Rev. J. P. Drake, Edwards, Miss., March 9: 'Sister M. M. Snell has been with us preaching the Word with power. Her 'prophesying' is indeed unto edification, exhortation, and comfort.' Her mode of presenting a 'full salvation' was scriptural and above criticism by any but Antinomians. A great outpouring of the people to say farewell gave special witness to the favor she had won by her Christly ministry. More anon."

Rev. E. G. Kilgore, Mt. Pleasant, Texas, March 10: "On last Sunday night we closed a gracious revival of religion at Pittsburg, Tex. About one hundred and fifty conversions were reported, and one hundred and seventeen united with our church. One saloon keeper was converted; closed his house, and will join the Presbyterian Church. The opera house has been ordered closed, as another result of the meeting. Bro. Calhoun and his people are happy. We are now in the midst of a glorious work of grace here. Many are being saved. Glory to God! Pray for us. May God bless the ADVOCATE and its editor."

Rev. W. S. Lagrone, Senatobia, Miss., March 11: "It may be interesting to some of your readers to know what we are doing up here. Well, we are doing our best for Christ, and we feel that he is with us. The church here is getting to be as busy as a bee-hive. The second Quarterly Conference just past was a blessing to all of us. We give a few items of interest reported then. Sunday-school, an increase of 40 per cent.; an Epworth League of more than 60 members, and growing; the prayer meetings large and growing in interest; congregations good, and services encouragingly hopeful; the collections ordered by the Conference all in cash and subscription, except a small amount; 16 new subscribers to the Advocates. We have two missionary societies doing well: 'The Laura Raiford Workers,' and a juvenile society. The people have a mind to work, and, by the help of God, we will take this town for Christ. The Lord is with us. We are happy. Let everybody pray for us."

Rev. E. N. Evans: "I am again at my post of duty after an absence of nearly three weeks. The bad weather first of February laid me up with rheumatism and I returned to Hot Springs for relief, which was prompt and, I trust, permanent. The widespread and largely unnecessary alarm of small-pox caused me to retire to the mountain resort of Potash Sulphur ten days before returning, and then tour round through Texas to get back here, where we are all quarantined against the dreaded pest. The situation here is now quite hopeful; only one case, and he is improving rapidly. With universal vaccination, and the measures of our able Board of Health, we feel no great alarm. My church was about full yesterday, and the schools are resuming work. We hope yet for a good year. The outlook for a new church is hopeful. We have a fine membership, and, with a good church-building, we will come to the front. We only made one little pull, and about one-half the necessary amount went on paper, and a competent committee was appointed. Bro. White did some noble work here, and left a goodly heritage for his successor. His selection of the Board of Stewards was superb. We had much good material left after choosing the ablest and best Board it was ever my good fortune to serve. They do church business on banking principles, and it seems to suit the people as well as it does the preacher."

Rev. W. W. Morse: "We were appointed by Bishop Keener to the China Grove circuit for this year. We landed in Tylertown the last day of the old year, and were kindly received and royally entertained for a few days at the home of D. N. Ball, one of our stewards. He and his interesting family will ever have a warm place in our affections. The people in Tylertown—in fact, all round the circuit—are very kind to us. They know that we are among them. There have been but few days since we have been here that some token of appreciation has not found its way to our home. May we be as able to feed their souls as they are willing to care for our bodies. This is a good circuit, consisting of four appointments: China Grove, Tylertown, Holmesville, and Water Hole. The people are courteous, kind and generous; but, oh, how they do need Holy Ghost religion, that will make them pray in their homes, work in the church, and take and read the CHRISTIAN ADVOCATE! May many accept your generous offer! We are trying to plan largely and wisely for development along all lines—materially, financially, and spiritually. Our motto is: 'All the collections in full,' and a gracious revival in every soul, home, and church in the bounds of this circuit. Doctor, join me in prayer for this. All my appointments have been filled, notwithstanding the severe cold weather. Our prayer meeting in Tylertown is largely attended every week. Bro. J. J. Magee, superintendent, and his corps of efficient teachers are doing good work in Sunday-school class in Tylertown. More anon."

DELTA ITEMS

We have been spending some weeks here in the Delta helping our brethren in revival meetings, and looking after the interest of our Grenada Collegiate Institute. We have had "times of refreshing from the presence of the Lord." God was with us at Clarksdale and Friar's Point in great power. The churches were greatly revived, and nearly 200 were converted and joined the different churches. There are not many people in this valley (comparatively speaking), but those that are here are a big-hearted set, and I love to work with them. The church is in a better condition than ever before, perhaps, and improving every day. Methodism has a strong hold in the Delta. Our preachers are doing a great work for the church in this part of the vineyard. These Methodist preachers who are doing the work in these hard fields are a brave, heroic set, and will have many stars in their crowns when God makes up his jewels. It was so delightful to work with Bros. Wyatt and Brown. We have never yet failed in any meeting where we had a consecrated pastor, that had his work well in hand, to help us. How much easier and more satisfactory it is to hold meetings for some pastors than for others! Wyatt and Brown were ready for us when we arrived. And then, too, we felt when we left their charges that they would care for the new converts; and that always gives us great joy and comfort. It makes us sick to leave our converts in the hands of one who is not a good shepherd.

We are now at Jonestown—a hard place—assisting Bro. Gibbs in a meeting. This is the hardest people to reach I have ever met, save Bay St. Louis. The people are intelligent and kind, but many of them intensely worldly. However, we think we have about bored through the flint, and will soon strike water. The church has been considerably revived, and quite a number, up to date, have been reclaimed and converted. We are in for the fight, and we propose, by the help of God, to take the town for Christ. Bro. Gibbs and his lively wife are indeed consecrated to God and the work of the church. We have found no pastor and his wife who look after all the interests of the church more closely than they. The people here are perfectly devoted to them, though both of them are strict believers in the Wesleyan doctrine of entire sanctification. What a delight it is to be associated with such men and women of God, if some people are afraid of them!

In conclusion, let me say that there is a place in God's great army for every soldier who really wants to fight; therefore, let us, who are enlisted under the blood-stained banner of the cross, study well the thirteenth chapter of first Corinthians, that we may have more of that charity that thinks no evil; so that we will criticise each other less, and be more united in our fight against sin and the devil.

Praying the blessings of God upon the ADVOCATE and its readers, I am,

Yours fraternally,

W. M. McINTOSH.

Jonestown, Miss.

COLUMBIA, LA.

On Jan. 2 I wrote to the ADVOCATE. In my letter I stated that our parsonage here (Columbia) was in need of repairs, and also said that I hoped that our preachers would make an effort to keep our parsonage in good condition. I also said it was a deplorable fact that some of the preachers seem to think that all that was necessary was to make it do while they were there; or if the next preacher wanted any repairs done, he could do it. I am not ready to retract any part of the statement yet, notwithstanding the inference from a letter written by my successor, Rev. W. T. Woodward, of the Simsport charge, that I was preaching one thing and practicing another. Now, Mr. Editor, the tree is known by its fruits. Bro. Woodward says if he understands the meaning of words, that Bro. Roy shot nine whistlers at his predecessor. It seems to me if his statement be true, that he got the shot intended for the other. I would say just here that I did not mean anyone; but people of a kind stick together. I meant kindly to the brethren when I said they ought to build up instead of pulling down. Bro. Woodward said, "It strikes me that people who live, or have lived, in glass houses, shouldn't throw stones;" and then adds, "At this juncture it might be well to include the gardens." I would be glad for the brother to explain himself. I don't think he exhibits the spirit of Christ when he makes the statement that he has. No other inference can be drawn than that my work at Simsport was to destroy. I know that I am frail; but through Christ we can do what is right. The work proves itself. Reader, go to the past Minutes and see for yourself. When I went to the work (Simsport) I found no parsonage property, though a house and lot had been promised by a good brother, but had not been deeded. So when I arrived I set myself to work, together with the good people on the work, and we soon had furniture and other necessaries to make a home comfortable, and we left it in a very good condition. I did some little improvement; the fencing all up, though I did not clean the weeds of the garden. I thought that would be good exercise for the next preacher, though some of the brethren don't like out-door exercise—that is, if it is called work. I reckon that is why the brother replied. But if a man don't like to work, it would be wisdom, in my judgment, for him to be silent when some one else is trying to do something; or if he must speak, confine himself to facts. It is not supposed that a preacher can do everything that ought to be done, because means are not always available; but he can keep together what there is on a place.

Well, Mr. Editor, I had no thought of being criticised, especially by a preacher, when I wrote in reference to home industry, but so it is. A preacher ought to be the last man to discourage church work. I would not have replied to the brother's remarks, but he failed to make a correct statement. Now, I don't think the brother meant to do wrong; but he did it all the same. So I hope and pray the Lord's blessings upon him and his, also the work. I trust he may do a greater work than has ever been done.

We are very busy at this time repairing the parsonage here; that is, doing general improvement, such as fencing. We will do some work on the parsonage. We have the material on hand already. We will try to have it in good condition by Conference. We have met every appointment but one, and then I was providentially hindered; was in bed sick. We have a good people to serve. May the Lord bless them abundantly this year. Brethren, pray for us.

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In the nature of the soul is the compensation for the inequalities of condition.—Emerson.

Large as a Dollar

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Jos. Ruby.

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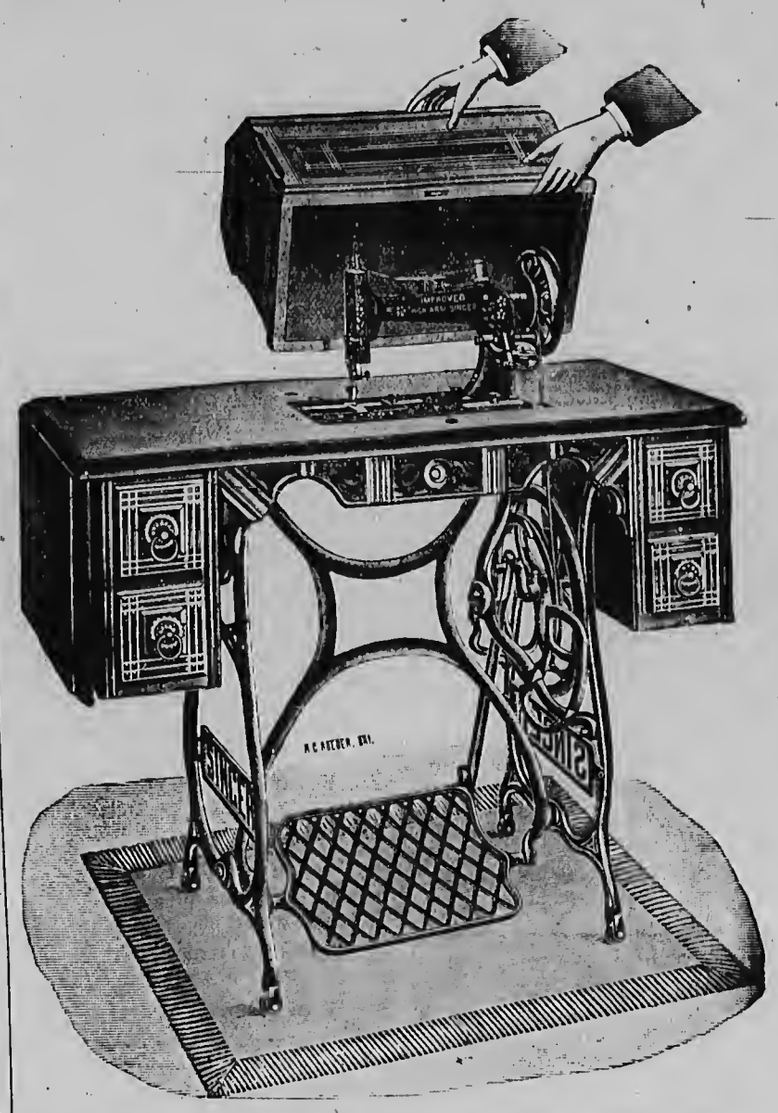

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To anyone, not now a subscriber to this paper, who will send us $20, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to June, '96, and send us $18 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded. Can anything be fairer than that? Remember that offers like this are not made every day, and that delays are dangerous.

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More than six inches, ordinary position, $15 per inch per annum. More than six inches, special position, $16 50 per inch per annum.

Thursday, March 21, 1895.

The world of fashion is always sailing along the lee shore of envy.

The worshipers of mammon are afflicted with the blood poison of avarice.

The Dead Sea of intemperance swallowed up 90,000 human souls in the year 1894 in these United States.

Far too common is the practice of magnifying our own troubles and temptations and of minifying those of others.

Rottenness in society and corruption in politics are inevitable when men in high position discard the Bible and ridicule the religion of Christ.

Not a few people long for a salvation that depends upon no effort of their own. They want God to do everything, and imagine that he will drag them into heaven.

When some cherished plan is thwarted, we perchance sulk, and, like Ahab when Naboth refused to sell him his vineyard, foolishly fancy that life has no further charms for us.

You visit people who belong to your set. How many do you visit for the sake of Christ? Some are ashamed to be seen in the company of the lowly, not because it is a disgrace from a moral standpoint, but because society says it is not the thing to do.

Never in the history of the world have the Sacred Scriptures been the center of so much thought, and so much world-wide discussion. The scholarship of the world is paying court to the word of God. "And I, if I be lifted up, will draw all men unto me."

With all the criticisms of wicked men, and all the higher criticism of religious men, the Scriptures have not been removed one hair's breadth from their foundations. The gospel is still "the power of God unto salvation" to all souls that are earnestly seeking the way of life.

All that is necessary for a Christian's faith is to believe in a "historical Christ," and the "historical church" based upon this Christ! One of the brilliant adherents of this school says: "The church has now learned to walk without the *crutches of the Scriptures*." Indeed! We fear they will walk into hell.

Louisiana As a Mission Field.

We invite special attention to the communication of Dr. James A. Parker on our first page. It treats of a subject that merits the very careful attention of Louisiana Methodism and of our General Mission Board as well. South Louisiana, as all the world knows, is a most magnificent country. Nature seems to have done her best in fitting up this region as an abode for civilized man. Yet this garden spot of the State is in a large measure given over to Rome. Our church in this region, instead of advancing, seems to be actually receding. Lafourche circuit, Houma circuit, and other pastoral charges, if we are correctly informed, have disappeared from the Minutes of the Conference altogether. This ought not to be. Not contraction, but expansion should be our policy. It is too late to discuss the propriety and necessity of attempting to evangelize countries where Rome holds away. That has been the policy of our church for many years. If there is a necessity for sending the gospel to Mexico and Brazil, the same necessity exists for sending it to South Louisiana. Rome is Rome everywhere. Of necessity she changes her tactics slightly in different localities. In America it would be the height of unwisdom for her to pursue the same policy in every respect as in semi-civilized countries. But, notwithstanding this, her principles are the same in Louisiana as in Mexico or Spain. It would be well to inquire why our church has had no larger success in South Louisiana. As we have already said in the columns of the ADVOCATE, we think the chief reason is that we have not pursued the wisest methods. French is the vernacular of South Louisiana, and in order to achieve large success among the Catholics of this region our missionaries must speak French. All the reasons that apply to the use of the Spanish language in Mexico, and the Portuguese in Brazil, apply with almost equal force to the use of French in South Louisiana. And here comes in the necessity for aid from the General Board. It is simply impossible for the Louisiana Conference at present to furnish men properly equipped in this, as well as other respects, without aid from the General Board. We ask the attention of the General Board to this matter. We firmly believe that this field, with proper cultivation, will yield as large a harvest as any mission to a Catholic population. If the Board of Missions will take this field under its care, it can easily find gifted, educated, consecrated young men who will make it their business to fit themselves for this work just as our missionaries fit themselves for work in foreign fields. Will Drs. Lambuth and Morrison make a note of this and use their influence with the General Board in favor of a liberal appropriation to South Louisiana.

Vote, Louisiana Lottery.

Whatever may have been the mistakes and shortcomings of the last Congress, it did one thing which entitles it to the thanks of good citizens everywhere. We refer to the passage of the Anti-Lottery Bill. This bill amends the law of 1890 so as to prohibit express companies from handling lottery matter—tickets, circulars, advertisements, etc. This law will put a quietus upon the Louisiana Lottery, so far as the United States is concerned. The Louisiana Lottery, however, is only one phase of the great gambling evil as it exists among us. Much else must be done in the way of legislation, and in the way of the enforcement of law, and in the way of agitation and education, before the people of this country will have a right to felicitate themselves upon their achievements in this direction. The NEW ORLEANS ADVOCATE will have something to say in the near future on several of the forms of the gambling mania of our day, the causes that have produced it, and the remedies for it.

Why Is It?

Universalism, as an ecclesiastical organization, has always been insignificant. In numerical strength it has never assumed such proportions as to make it a formidable competitor with the great orthodox denominations. Even at the present day, when it seems as if men are readier than ever before to embrace every new-fangled ism that comes along, Universalist Churches are, like angels' visits, "few and afar between." And yet it is a strange fact that Universalism proclaimed from the pulpit of an orthodox denomination seems to be a winning card. If a preacher wishes to fill his pews, let him preach that there is no hell, or that, if there is, it is quite a temporary and trivial affair not much to be dreaded, and the task is done. He is sure of an audience who will be enthusiastic in his praise as "an advanced thinker," "a man of liberal ideas," etc. Why it is that men are so ready to embrace Universalism when preached from a Protestant pulpit, and yet are so averse to joining a Universalist Church, we are unable to say.

The Revival Needed.

The revival most needed at this hour is a revival of interest in, and loyalty to, our Methodist press. Wesley was never wiser or more practical in his counsel to his ministers than when he said to them, "It is impossible for a people to grow in grace unless they give themselves to reading." The Methodist weekly best supplies to our people the intelligence and inspiration which they ought to receive; and yet only in a pitiably small minority of our homes—one of the Advocates says in only one out of ten—is any Methodist paper taken. A large proportion of the officiary of our churches do not subscribe for any religious paper. The results which are so much desired in spiritual quickening and in larger usefulness can not come save as this lamentable condition is changed. Will not the preachers lead a general reform in this matter?—Zion's Herald.

Christian people are in a measure responsible for the non-attendance at church of certain classes. It is not every church member who acts and dresses in such a way as to make the poor feel at home in God's house. In some quarters there is far too much extravagance and love of display. Do we go to church to show off our finery and good looks, or do we go there to worship? Let each answer for himself.

It is painfully evident that the purpose of the Higher Critics is, not to vindicate the truth of the Bible, but to deny its credibility wherever this is possible. They are engaged all the time in picking out its faults and flaws, and are never happy unless they can find some defect which they parade before the world, as an evidence of their learning.—Truth.

Sabbath desecration, intemperance, gambling, licentiousness, extortion on the poor, political corruption are rampant in the land. God will not spare us.

We invite special attention to the notice of Bro. J. W. Malone. The cause he presents is a worthy one. All our colleges ought to have good libraries, and our male colleges usually do have. The female colleges, however, are not so well equipped in this regard. Let the friends of Grenada Collegiate Institute do what their hands find to do to supply this lack.

BOOKS.

THE BOY IN GRAY. By Geo. G. Smith. 12 mo. 267 pages. Price, $1. 1894. Macon Publishing Co., Macon, Ga.

Numerous war stories have been written, some of them good, many of them flat and unprofitable. In our opinion, however, "The Boy in Gray" does not belong to the latter class of stories, but has many of the marks of genuine merit. The author, who is not a novice in fiction-writing, says in the preface: "It is needless to say that it is not a true record of personal life; it is no more history than 'Robinson Crusoe' or the 'Pilgrim's Progress.' The facts stated as historic are to be relied upon. Many of these came under my own eye."

The book begins with a vivid description of plantation life in South Georgia before the late war, and follows through some thrilling experiences the varying fortunes of the Lawson family, worthy representatives of the old type of Southerners. Roger Lawson, the hero of the story, though frank, courageous, incorruptible, self denying, yet is not an improbable character. Northern as well as Southern readers will be pleased with the tone of the book. It contains nothing that will revive prejudice or stir up bitterness on either side; but, on the contrary, much to foster the spirit of peace and brotherly kindness. The author uses chaste and beautiful English, and displays considerable constructive skill as well as descriptive powers of no mean order. Few readers, whether young or old, will want to skip a single page of this helpful, breezy story, which, among other things, teaches incidentally the worth of integrity, truthfulness, and filial obedience. It will delight the boys especially. Write to the author at Macon, Ga., for a copy.

M. M. B.

A DICTIONARY OF SCIENTIFIC ILLUSTRATIONS AND SYMBOLS. 8 vo., 420 pages. 1894. Wilbur B. Ketcham, Publisher, 2 Cooper Union, New York.

The following felicitous description is found in the preface: "This book is an assemblage of striking and interesting scientific facts, arranged so as to be of immediate use to men who require a suggestive topic, a forcible analogy, a cogent symbol, or a suitable illustration. It may also be pleasant reading to busy lovers of nature, who are glad to spare half-hours from time to time in contemplating the marvels of creation. Anecdotes have long been used to illustrate moral truth; but scientific facts are often preferable. Clergymen are finding out that their hearers are somewhat tired of such of the former as are drawn chiefly from the sentimental side of life, and do not rest upon reliable historical foundation."

We heartily commend this book to the public, especially to speakers and writers. A wide-awake preacher may derive invaluable assistance from it. The illustrative facts here given are in accordance with the latest discoveries of science, and have all the charm of freshness. There is appended a partial list of the authorities quoted from, which may be of service to some.

M. M. B.

PERIODICALS.

There are a number of special features in the Century, for March. The frontispiece is a rare and interesting portrait of the Empress Josephine, and there are other illustrations of Prof. Sloane's life of Napoleon, in which the record of the Corsican period is closed and Napoleon's stirring life in Paris taken up—his reception in Paris society, his appointment as General of the Convention, the day of the Paris Sections, and his marriage with Josephine. There is the first of three papers by Miss Harriet Waters Preston of a new field of travel entitled "Beyond the Adriatic," being an account—the first in American magazine journalism—of the beautiful region on the east side of the Adriatic from Trieste to Albania, which is likely to become a favorite resort for travelers in Europe; also a fully illustrated paper on the late Jean Carries, sculptor and potter, thought to be the first account in an American magazine; fine portraits of Ysaye, the violinist, and of Helmholtz, with appreciative and critical articles; a beautiful engraving in Timothy Cole's Dutch Masters series. There is also the usual miscellany in the departments, including this month a story in not-too-difficult Chinese dialect, entitled, "Chan Tow, the Highroh," by Chester Bailey Fernald; three fine sonnets, by Edmond Clarence Steadman ("Proem to a Victorian Anthology"), William Prescott Foster ("Katahdin"), and Henry Jerome Stockard ("As Some Mysterious Wanderer of the Skies"); and short stories by George A. Hibbard and Harry Stillwell Edwards.

One of the most important projects ever undertaken by Scribner's Magazine begins in the March number with the first installment of President E. Benjamin Andrews' dramatic narrative, "A History of the last Quarter-Century in the United States." Each installment will be filled with what was once the sensational episode of the day, and which has been proved by time to be of great historical importance. The first installment deals with the United States at the close of Reconstruction, and among the incidents described are the Chicago Fire, the Tweed Ring, the Rise of the Liberal Party, the Ku-Klox Klan, Black Friday and the Treaty of Washington. Each incident is accompanied with a unique series of illustrations, drawn from the best sources and supplemented with the accounts of eye-witnesses, so that the story of the quarter-century will be told pictorially from month to month. In fiction this number is remarkable. It contains the first of a two-part story by W. D. Howells, entitled "A Circle in the Water." This in every way is one of the most earnest and pathetic short stories that Mr. Howells has written.

NOTES.

Grape Street Church—Rev. H. H. Ahrens, pastor—is undergoing repairs. It will be completely renovated inside and out.

***

Dr. G. W. Rembert has removed his family to the city, and is living at 740 St. Charles St. (old number 182). New Orleans Methodism is to be congratulated.

***

Dr. Norman Kerr, an eminent specialist, gave his opinion recently that the drinking of intoxicating beverages was on the increase among the women of Great Britain.

***

The Methodist ladies of Biloxi will get out this week an edition of the Biloxi Herald. The entire net proceeds of the edition will be used for the benefit of the church.

***

Rev. R. M. Powers, of the North Texas Conference, preached two excellent sermons last Sunday at Carondelet Street Church. He is in the city on a visit to his wife, who is here under medical treatment.

***

Miss Addie McKnight has been elected by the New Orleans Epworth League Union as a delegate to the Epworth League Convention, to be held in Chattanooga in June. Her alternate is Miss Barbara Lucas.

***

If any man says anything against your church or your religious creed, raise a mob and put him to death, if the State will allow you to do so. This will, of course, show that you are on the way to heaven and that your church is the only true church on earth.

***

Why don't some of our Methodist editors announce that they believe in the New Testament and the Apostles' Creed? There is as much need of such an announcement as of some other things that are announced in a pompous, look-at-me sort of way.

***

A certain Southern Methodist editor announces with a great flourish of trumpets that he is opposed to "favoritism, rings and combinations." Of course, this is one of his distinctive peculiarities. All the rest of the editors, wicked fellows, favor these things. Whew? What next?

***

Peace reigns in New Orleans, but it is the peace of the bayonet. Wholesale murder is prevented only by the presence of a large force of State troops on the river front. The commerce of this port has been immensely damaged by the mob rule of the last few weeks. How long this state of things is to continue no mortal knows.

***

Congress should have full credit for passing in the closing days of the session an Anti-Lottery bill, which is drastic enough to put an end to the Louisiana Lottery, no matter under what name disguised or in what place located. This law makes it a misdemeanor to use the mails or express companies for lottery purposes, and makes it impossible to employ the flotions which have served to keep the evil alive. There was a strong effort made to defeat the bill, but in vain.

Luther Benson lectured in the auditorium of Carondelet Street Church on Sunday afternoon, and again on Monday night. He is the same inimitable Luther Benson that he was when we first heard him, ten years ago. His lectures bristle with argument, illustration, wit, wisdom and pathos intermixed in such a way as to hold the attention of an audience almost indefinitely. He got a much better hearing than temperance orators are wont to get in the Crescent City, his audience on Monday night being quite a good one.

***

F. A. Dicks, of Natchez, Miss., has removed to this city and formed a partnership in the wholesale drug business with Mr. A. K. Finlay, formerly of the firm of Finlay & Brunswig. Mr. Dicks is well known in business circles throughout Mississippi and adjoining States as one of the largest wholesale and retail druggists in Mississippi. He has remarkable gifts in a business way, and is a man of sterling integrity. He is a thorough Methodist. He and his family will be valuable acquisitions to the social and religious life of the Crescent City.

***

We very frequently receive letters in which the writer omits his name, or his postoffice, or both, thus causing delay and sometimes trouble. The climax in this direction, however, was reached a few days since, when a brother wrote us a business letter and signed another brother's name. Fortunately, the contents of the letter were of such a character as to prevent mistake or perplexity on our part. When the brother reads this note he would doubtless become very indignant if some one should say to him, "Thou art the man."

***

There are many good people who would dearly love to read the ADVOCATE, but who are utterly unable these hard times to pay for it. This affords a fine opportunity for the exercise of philanthropy in a telling way. It is impossible to estimate the good results of the weekly visits of a high-toned religious paper into a family. Let our readers reflect and see if they can not do something in this way. We have already donated during the current year about a hundred dollars in this way; and we feel that this is our part. If brethren wish to contribute in this way, we will start an ADVOCATE helping fund, and will publish in the ADVOCATE from time to time a report of moneys received. Our friend, Dr. I. W. Cooper, of the Mississippi Conference, not long since paid the annual subscription of five of our superannuated preachers. Bro. J. D. Millsaps, of Hermanville, has for several years paid for several subscriptions for poor people. May these noble examples prove contagious!

***

We had the pleasure of meeting during her recent visit to this city Miss Will Allen Dromgoole, and renewing the acquaintance of years agone. Through the courtesy of Mrs. M. J. Ferguson, president of the Arena Club, we also had the pleasure of hearing Miss Dromgoole in the reading which she gave under the auspices of the club. But for the invitation we could not have had that pleasure, as this club gives no pay entertainments and admits no one except on special invitation. We had an agreeable surprise in store for us. We knew, of course, of Miss Dromgoole's abilities as a writer, but had never heard much said of her as an elocutionists. Great was our surprise, therefore, to find that she takes rank among the very best readers of the day. The pieces she rendered were all her own productions as published in different magazines. Her audience—a very select one—was greatly delighted. She was the recipient of much social attention during her stay in the Crescent City.

***

Of Bishop Galloway's address at his reception in New York, the New York Advocate says: "A more admirable address from every point of view we have not heard. Reverently thanking God that he had not been delayed nor encountered a serious accident, and had been kept in perfect health, he devoted himself for a time—all too short—to the impression made upon his mind of the progress of Christ's kingdom and of the work of Protestant missions in the countries which he had visited. He spoke, among other things, of the emotion with which he looked upon the church that was built by the men that buried Thomas Coke in the sea. Passing to the subject of fraternity, he sailed smoothly between Scylla and Charibdis. Without an expressed or implied concession that his fathers were not sincere, he conceded to our fathers' purity of motive and the exercise of the best judgment they could command. Asserting his devotion to the principle of fraternity, he illustrated its operation in foreign fields, and pleaded for its application nearer home. During the entire address he avoided the errors too common of introducing controverted subjects on a festive occasion, and of flattering another church at the expense of his own."

The Advocate for One Dollar.

To all new subscribers whose names are sent in with the cash before May 1, 1895, we will send the ADVOCATE from now until Dec. 31 for one dollar. When we say "for cash," we do not mean that every preacher must in every case send cash with each name. Let the names be sent in as rapidly as possible, and let the cash follow soon afterward. We can not take subscriptions at this rate and then wait until Conference for the money. Let all our preachers make this offer known as rapidly as possible.

Brother preacher, it would neither compromise your dignity nor desecrate the Sabbath if you should make this offer known to your people from the pulpit. Let laymen also lend a helping hand by spreading the news of our liberal offer. Let it be known that subscribers to the ADVOCATE, at whatever price, become beneficiaries of our various premium offers—"Earthly Footsteps of the Man of Galilee," as well as the rest.

P. S.—When we say "premium offers" we mean those now running in the ADVOCATE—not those which were running a few weeks ago.

A Pure Baking Powder.

A baking powder that can be depended upon to be free from lime and alum is a desideratum in these days of adulterated food. So far as can be judged from the official reports, the "Royal" powder is to be the only one yet found by chemical analyses to be entirely without one or the other of these substances, and absolutely pure. This, it is shown, results from the exclusive use by its manufacturers of cream of tartar specially refined and prepared by patent processes which totally remove the tartrate of lime and other impurities. The cost of this chemically pure cream of tartar is much greater than any other, and it is used in no baking powder except the "Royal," the manufacturers of which control the patents under which it is refined. Dr. Edward G. Love, formerly analytical chemist for the U. S. Government, who made the analyses for the New York State Board of Health in their investigation of baking powders, and whose intimate knowledge of the ingredients of all those sold to this market enables him to speak authoritatively, says of the purity, wholesomeness and superior quality of the "Royal":

"I find the Royal Baking Powder composed of pure and wholesome ingredients. It is a cream of tartar powder, and does not contain either alum or phosphates, or other injurious substance."

Prof. Love's tests, and the recent official tests by both the United States and Canadian governments, show the Royal Baking Powder to be superior to all others in strength and leavening power. It is not only the most economical to use, but makes the purest, finest flavored and most wholesome food.

The Grenada Collegiate Institute Library and Literary Society Hall.

We are glad to announce to our friends that we have just completed the handsomest art studio in the State, if not in the South. Our library is growing. The college has bought over one hundred volumes, and about half that number has been contributed. These books are the very best to be had. Every good book sent us by the brethren and friends will be placed where it will do much good, and will be highly appreciated by the college. Just now we are making a strenuous effort to fit up the room for our library and literary society. This can be done at a cost of $150. It is our purpose to make the literary society a special feature of the Institute, but to do this a good library and neat society hall is a necessity. Who will help us? Let the brethren and friends send us contributions in money or books without delay.

Address, J. W. MALONE Pres.,
Grenada, Miss.

"BROWN'S BRONCHIAL TROCHES" will quickly relieve Bronchitis, Asthma, Catarrh and Throat Diseases. Sold only in boxes.

Mrs. Jas. A. Godfrey.

The many friends of our dear mother, Mrs. Jas. A. Godfrey, will doubtless regret to know that she is not expected to live many days. She has been in very feeble health for the past two years; has had two severe attacks of "la grippe" within two years, and resulted in that dreadful malady, consumption. Her home is with her son, who lives near Bradley, Oktibbeha County, Miss. I write this to inform a multitude of interested friends, and request their prayers in behalf of the dying ones. E. F. EDGAR.

About Our Bible Offer.

Some of our new subscribers under the $1 proposition seem not to understand exactly how to avail themselves of our Oxford Bible offer. The plan is very simple. These subscribers have already paid to December, '95. One dollar more will extend their subscription to June, '96. They will then be entitled to our offer, which is to send them a $4.50 Bible for $2. Let it be noted, however, that the $2 for the Bible is in addition to the subscription. We will not sell the Bible to one who is not a subscriber for less than the catalogue price, $4.50. Non-subscribers who write us expecting to get it at $2 are simply wasting postage stamps.

The Fearn Mission.

The amounts received as specials to send out Rev. J. B. Fearn, M. D., as a medical missionary to China are as follows, viz.: Reported previously, $601 25; Rev. T. W. Adams, $10; Rev. W. W. Simmons, $10; Lady in Jackson, $1; Rev. H. W. Featherstun, $20, Farewell Offering in Yazoo City, $33.55; Mrs. A. F. Watkins, $25; Rev. J. T. Nicholson (additional), $5; Miss Mamie Griffith, $1; Rev. J. A. Bishop, $5; Friend in Jackson, $1; Lady in the North, $3; Rev. M. H. Moore, $11; Wesson Sunday-school (additional), $5; Columbia Church (additional), $5; Farewell Offering in Vicksburg, $35 25; Mrs. W. M. Stanton, 50 cents; Mr. John A. Lewis, $5; Miss Lillie Moore Kittrell, $1; Farewell Offering in Memphis, $10; Rev. J. G. Sibley, $12; Woman's Missionary Society, Central Church, Meridian, $20; George McDonald, 50 cents; Mrs. H. S Kearney, $2; Mr. J. D Rowan, $2; total, $835 05.

By the advice of friends interested, the farewell offerings from Yazoo City and from Vicksburg were given to Dr. Fearn for his individual outfit, leaving $766.25 for his traveling expenses and one year's outlay in China, $766.25. Subscriptions uncollected amount to $191. We must realize from the unpaid subscriptions and from other contributions the amount of $233.75 within the next three months, in order to meet our obligations to the Board of Missions.

Dr. Lambuth writes that $200 additional could be very judiciously expended upon his outfit. Every one must see how necessary it is for him to have the most approved surgical instruments and medical books, as well as a collection of standard religious works. These things can be sent on to him. What a capital investment is here offered to those who desire to do good with their money!

Very interesting farewell services have been held in Yazoo City, in Vicksburg, in Central Church, Memphis and in Nashville. In every place Dr Fearn made most favorable impressions upon the large audiences assembled to give him the parting hand.

Dr. Lambuth, who never saw or heard him until the farewell meeting in Jackson, writes: "He has impressed me very favorably. The highest qualification of a missionary is that of soul winning. This he seems to possess in a large degree. His address at Jackson made a fine impression."

By the advice of the missionary authorities, Dr. Fearn has been spending some days in Nashville, getting acquainted with the methods of procedure in the Home Office. He will leave Nashville, Saturday, March 16; spend two days in St. Louis, and will sail for China by the steamer China, March 26. I earnestly ask that the prayers of the faithful may accompany him. C. G. ANDREWS.

Vicksburg, Miss., March 15, 1895.

Under the Knife

Of the surgeon there is no more acute suffering than people endure every day with Rheumatism. Distorted and withered limbs mark its ravages everywhere. Dr. Drummond's Lightning Remedy for Rheumatism has a remarkable record of cures—not only relieving the pain, but restoring all the functions of the crippled limb. Send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and the full month's treatment of two large bottles will be sent to your express address. Agents wanted.

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From the Executive Committee, St. Louis Sunday-School Union.

After carefully examining the nine numbers already published of "The Earthly Footsteps of The Man of Galilee," we cheerfully commend it to the Sabbath-schools of our city and State. The publication is thoroughly first class. Illustrations are carefully, accurately, and faithfully presented, and can not fail to entertain, interest and instruct officers, teachers and all Bible students.

M. GREENWOOD, JR., Pres.
C. BRADFORD Gen'l Sec.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

CLEAN AND UNCLEAN.
(Lev. xi, 47; Ezek. xxii, 26.)

The personally clean may be morally unclean; but the morally clean can not remain dirty in person. Cleanliness is next to godliness. The ancient Romans were heathen; but their numerous baths recommend them to our favor. We see

1. That the morally dirty may be clean, and the clean dirty.

(1) The returning Prodigal Son was restored to favor. The Publican found justification.

(2) An artist was charged to paint ideal purity. He painted a lad, the embodiment of beauty. Subsequently he received an order to paint a representation of vice. He visited a prison. There he found a man whose debauched mien expressed what he sought. His portrait filled the canvass. Inquiry revealed that this man and the beautiful lad were identical. The clean had become dirty.

2. Only the blood of Christ can make the morally dirty clean.

(1) Reformation is good; but it can not remove the guilty past.

(2) Church life is commendable, but it is only the means to an end. Not the end itself.

(3) The blood of Christ cleanseth from all sin. This blood can make the foulest clean. This blood cleanses as the water of Jordan cleansed Naaman of leprosy. Cures, as looking to the brazen serpent cured the dying Israelites. Heals, as the troubled water of Bethesda healed those precipitating themselves into the liquid deep.

3. To keep clean requires persistent effort. We are made clean without our aid. But to be kept clean strenuous individual effort is necessary.

(1) Having been washed in the blood of Christ does not bestow capital which enables to live off interest.

(2) No matter how clean a house may be, if not daily water and soap, brush and broom are employed, spiders, moths, roaches and mice will soon secure homestead at such place.

(3) Only diligent employment of the various means of grace can keep the clean heart clean. Watch and pray.

4. Heart purity secures happiness here and hereafter.

(1) "Blessed are." Present tense. Goodness and happiness are inseparable.

(2) The pure in heart shall see God. Face to face. Live in his presence forever.

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The Savior's Footsteps.

The attention of our readers is earnestly directed to the new series of Holy Land Art Portfolios which we are now offering. From the plan and scope of the work, as well as from its accuracy, beauty and utility, it is sure to find a permanent place wherever the beautiful life of the Savior is studied and loved. The work is aptly entitled "Earthly Footsteps of the Man of Galilee," since from his birth to his ascension every incident of his beautiful life is piously, yet vividly told by two distinguished religious writers—Bishop Vincent and Dr. Lee. The former has made two distinct tours of Palestine and the East, while the latter only last year, accompanied by a celebrated photographer, Mr. R. E. M. Bain, again retraced the footsteps of the Savior, and the three have now recorded in narrative and picture all the principal events and scenes in his life and the lives of his apostles. The work thus becomes most valuable for personal possession and study, and is certain to be so considered by every person who secures it.

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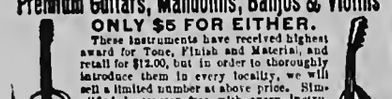

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TILL DEATH US PART.

BY DEAN STANLEY.

[Written after the death of Lady Augusta Stanley.]

"Till death us part,"
So speaks the heart
When each in each repeats the words of doom;
Thro' blessing and thro' curse,
For better and for worse,
We will be one, till that dread hour shall come.

Life, with its myriad grasp,
Our yearning souls shall clasp,
By ceaseless love, and still-expectant wonder;
In bonds that shall endure,
Indissolubly sure,
Till God in death shall part our paths asunder.

Till death us join.
O voice yet more divine!
That to the broken heart breathes hope sublime,
Through lonely hours,
And shattered powers,
We still are one despite of change and time.

Death, with his healing hand,
Shall once more knit the band,
Which needs but that one link which none may sever.
Till through the Only Good,
Heard, felt, and understood,
Our life in God shall make us one forever.

Hygiene for Advancing Years.

BY RACHEL B. GLEASON.

I seem, even now, to see that sunny front corner room, on the first floor, with its bright blazing fire, brass andirons and white marble hearth, in which my grandmother sat in her easy chair, her hair dressed in the Martha Washington style, wearing a white cap with full border. I still hear the click of her knitting needles, and see the warm sock growing under her busy fingers. She was interested in all that pertained to our large family and farm life, and I used to wonder why she would so frequently slip away from us all to her own quiet sunny corner.

I could not understand it *then*, I *do* now. Human experience repeats itself as generations pass onward. "When the almond tree begins to flourish, and the grasshopper is a burden," than little things worry us when we are weary, and we "become tired sooner than we used to." We can not endure or enjoy things as long as we once did. We need more frequent periods of rest. We all recognize this fact in reference to the aged, but are slow to realize that we belong to that class. We know that we are growing old, but *don't* know when we get there, and our friends don't want to remind us of the fact, and so we remain unconscious of it till some day the conductor of the crowded car says, "Move on and give this old lady a seat." Surprised at the appellation, we say to ourselves, "Can he mean me?"

Nature is gentle in her changes, and the failure of our earthly tabernacle comes on so slowly that we scarce realize that the wear of years is telling on us, and we need to "favor ourselves." Those who wish to attain "threescore years and ten" comfortably, should lessen their labor before they reach twoscore and ten. We may do good work; probably our *best* by head or hand, long after that period, but we ought not to work so hard or so long. The recuperative force of the system is lessening and we need more time for rest, as overwork, whether manual or mental, is more likely to be serious.

When we are ripened by age and experience and are ready to do our best, we must lighten our load or supplement our strength by that of others.

The successful man of business too often adds farm to farm, mill to mill, store to store, and when a "little past his prime" leaves his vast estate to inexperienced hands; if he had taken more rest he might have lived to guide those needing his wisdom to manage well what he had accumulated. Faithful wives, fond mothers, fine housekeepers too frequently hold on to all their work too long, and die early, or break in health permanently. By an earlier division of labors and cares with their growing daughters, and taking to themselves more leisure, their last quarter of a century might have been useful and comfortable.

I was speaking to a lady of seventy, a few days ago, of her good health and good cheer, and she replied, "While I have always led a very active life, I have taken rest from two to four P. M. every day since the age of forty-five, which I think has enabled me to hold out so long and well."

Physicians find it more difficult than any other class to order their lives in accordance with their needs, after years begin to diminish their physical vigor. Old doctors, if they are good ones, are in great demand, and their patients are unwilling to accept a substitute.

I remember my father used to say that people were quite ready to trust their souls to the guidance of a young minister, but they preferred a man of age and experience to care for their bodies. But despite the imperiousness of invalids, and the overanxiety of friends, the good old family doctor should step aside and give the younger physicians a chance to try their skill, while he rests and reserves his best energies for counsel and important aid in emergencies, and thus serve longer his profession as well as his patients.

With advancing years there is less power to resist the effects of cold, and a greater liability to congestion of internal organs, which may prove serious. Every Winter, we note, many persons past fifty die of pneumonia. Many more are left with chronic troubles, the result of imperfect superficial circulation during cold weather. The heavy woolen underwear needed for Winter should be supplemented Spring and Fall by those of lighter grade.

In place of needed rest many who have hitherto been temperate when they feel their natural force abating, take to stimulants. Men of correct habits at forty sometimes become inebriates before sixty. Women occasionally do the same, but more often use tea and coffee to excess, become nervous and wakeful, and then resort to some of the various preparations of morphine to induce sleep. Others take too little food as well as too little rest, relying upon tonics, yet in spite of them become irritable and wonder why they are not well and happy as they once were.

The infirmities incident to advancing years are retarded in their progress more surely by such changes in diet as the symptoms require, by baths, by freedom from excitement, by moderate exercise in the open air, than by much medication.

With less nervous power, slower digestion, we need more of lean meat, oysters, eggs, soups, beef tea, and less of vegetables, puddings and pastry. The inactivity of the skin or liver, the congestion of mucous surfaces may be relieved by baths, warm fomentation which are better for those whose vigor of system is failing, than more active remedies.

More than all, the aged need a contented spirit, a cheerful acceptance of the fact that this body must fail us, and *best* of all, a good hope that there is for us a new, and better body, which will never know weariness or pain.

By cultivating this frame of mind, undue prominence will not be given to physical infirmities, which only having a depressing influence on the family circle.

Years dim the eye, dull the ear, lessen the power to apprehend; but it is not wise to speak of limitations save when necessary, for repetitions of this sort soon weary others.

Supersensitive nerves added to an imperious nature often place undue restraint upon children, and thus debar them from healthful amusement.

A little boy once said he did not want to go to heaven. When his mother asked why, he replied, "Because Grandpa has gone there and he will be cross and say, 'Whew! whew! what are all these boys here for?'"

In contrast, a little girl inquired if her grandfather was in the Winter of life. When answered in the affirmative, she said, "Well, he is like some Winter days when the sun shines bright on the clear white snow, but he is not like a cold, blustering Winter day."

Advice may be given to younger members of the family, but we should not frown upon their tastes or plans. Every generation has its wishes and ways, which may be better, may be worse than those of the past, but if those in middle life be not allowed to try their experiment, they feel defrauded.

We do not like to think of anyone as having outlived her usefulness, but it does seem as if the only service of some was for the discipline of those who live with them. Those having care of such need to heed the injunction of the apostle when he said, "Comfort the feeble-minded, support the weak, be patient toward all." Many seem to come to dependence prematurely by turning aside from active service too early. Because they can not do as they once did they conclude to give up and be taken care of. To maintain a healthful condition of mind and body, some industry in which the individual is interested is important.

To find this for the aged and infirm is more difficult in those families who keep a variety of helpers than in the early New England homes where there was always light labor for both old and young.

When there are no simple duties then there is more need that diversion be planned for them as far as possible. Let those in middle life share, as far as may be, their plans, their interests, their reading, the neighborhood news, etc., that they may not feel that they belong so far in the past generation as to have no part in the present one.

When thus left to themselves they dwell too much on their sorrows and infirmities and become a cold Winter cloud instead of warm Winter sunshine.

Many a young wife has come to me depressed in spirit, broken in health because of the shadow over her home caused by the mother-in-law, and, I am sorry to say, sometimes by her own mother. The sad story runs like this:

Grandma thinks we are to blame, she is unhappy, complains of the children, criticises the young folks. If we have company she is disturbed, and hence we have no cheerful home life.

When the aged do their best not to be burdensome, they must necessarily still be some tax on those about them.

To raise the voice and repeat for the dull ears, to see for the dim eyes, to elaborate for the tardy apprehension, to steady the uncertain steps, becomes often a great burden for those in the full strength of middle life. To these we must add the failure of memory which is usually the most embarrassing to both parties. But if the quality of spirit be good, the way is made comparatively easy.

John Quincy Adams, when advanced in years, said, in speaking of the journey of life, he wished he could sleep in the carriage the rest of the way. Many another has felt the same, but the good Father knows when the life lesson is complete for all concerned.

Let us cultivate the habit of looking during the sunset of life, in hope of a better morning. Paul said, "I keep my body under," which a little boy in Sunday-school said meant to keep the soul on top. The weight of years is greatly lessened by keeping the soul on top.

The Hasty Word.

To think before you speak is so wise an axiom that one would hardly think it needful to emphasize it by repetition. And yet in how many cases the hasty temper flashes out in the hasty word, and the latter does its work with the precision and the pain of the swift stiletto! Singularly enough, the hasty word oftenest wounds those who love one another dearly, and the very closeness of their intimacy affords them opportunity for the sudden thrust. We know the weak points in the armors of our kinsman and our friend; we are aware of his caprices, and ordinarily are tender and compassionate, even of his vanities and his small fancies and whims; but there dawns a day when it is written in the book of fate that we shall be as cruel as we are loving. We are cold, or tired, or hungry. We are anxious over unpaid bills, or our expected letters have not arrived, or one of the children is ailing, and we dread the outcome of the malady. So politeness fails us, fortitude is vanquished, philosophy is in abeyance, and we say that which we repent in sackcloth and ashes. But though the hasty word may be forgiven, it is not at once forgotten. It has flawed the crystal of our friendship; the place may be cemented, but there is a shadowy scar on the gleaming surface. Oh, if the word of haste had but been left unspoken; if the strong hand of patience had but held back the sword as it was about to strike.

Hygiene.

"Dead Tired."

Are you a busy, worried woman, who comes home at night with temples throbbing, and every muscle aching from fatigue? "I am dead tired, and I haven't the ambition to dress or even comb my hair for the evening." Then you lounge about and go to bed about nine o'clock with your head still aching, and your limbs just as tired as when you came in. The next time you feel that way, just slip off the waist of your gown, brush your hair up on the top of your head, and bathe the back of your neck with hot water. When the pain is a little relieved, wash your face with the same reviver, and by the time that is done, you will feel like brushing your hair and fixing up a bit, or we are very much mistaken. The hot-water cure is quite as efficacious taken externally as internally.

Brain-workers require the most concentrated and easily-digested foods; they should eat fresh beef and mutton, fish, eggs—cooked in many forms, but never hard-boiled nor fried—oysters, and all fresh, green vegetables, especially cool crisp salads, lettuce, chicory, tomatoes, watercress, etc.—with mayonnaise, or French dressing. They should begin the day with fruit, and make it form the principal part of luncheon; and be very sparing in their use of cereals, eschewing entirely white bread and oatmeal. Their ideal luncheon, which must be light if they continue work in the afternoon, is a glass of milk or a cup of hot chocolate—or, better still, a glass of fresh buttermilk—with two or three Graham wafers or a bit of toast and some fruit, an apple, figs, or an orange.—Demorest Magazine.

A person may need nine hours' sleep out of the twenty-four. Indeed, he is a wise man if, feeling that he requires them, he is sensible enough to take them. Goethe, when performing his great literary feats, took nine hours' sleep. A full-grown adult, in a healthy condition, will seldom require more than eight. If, however, he discovers that he is not sufficiently refreshed by eight hours, he should take more. It is a pretty safe rule to sleep as long as you are sleepy. "There are people," says a writer, "who are wise enough to eat when they are hungry, but who have never attained that higher reach of wisdom to sleep when they are sleepy."

Healthfulness of Fruit.

About the holidays almost everybody eats more than is best. When the food is meat, rich pastry and cake, unless something acid is taking with it, indigestion is apt to be the result. There is no acid better than that of our northern fruits to keep the digestive organs in good condition. Plenty of apples, Winter pears and grapes, with out-of-door work, and pure air, will do away with the horrors of dyspepsia and enable the stomach to digest whatever is given it.

Cinnamon Drink for Fever Patients.

Cinnamon tea is recommended by a Southern physician as a valuable drink in fever affected districts. It possesses an especial virtue against typhoid fever; and essence of cinnamon is said to be one of the best of disinfectants to use in the sick-room of a typhoid patient.

The Cuisine.

CONDUCTED BY L. A. B.

CARAMEL PUDDING.—Into a pint of boiling water stir a teaspoonful of cornstarch moistened with cold water; add a tablespoonful of sugar and a pinch of salt. Let it boil for five minutes, then remove from the stove, and when cool stir in the beaten yolks of six eggs. To make the caramel, cook in a saucepan a cup of granulated sugar and a half a cup of water until the mixture is the color of molasses, than make a syrup of it by adding a fourth of a cup of hot water. Put this caramel or syrup in a pudding dish, roll the dish about until it is completely coated on the inside, then add the cornstarch mixture, and bake in a moderate oven until stiff in the center and creamy in appearance. Let cool, and serve with the caramel in the pudding dish.—Exchange.

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MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder
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MRS. MARTHA JANE PRINGLE, of Jackson Co., W. Va., writes: "Having been a great sufferer for many years with nearly every disease my sex is heir to, I can now say I am well and have done more work in the past year and with more ease than I have done in twelve years.

Before consulting Dr. Pierce I was the most wretched among women, scarcely able to walk or sit up, confined to bed, and now I weigh my good health is due to Dr. Pierce's Favorite Prescription, 'Golden Medical Discovery' and 'Pellets.' I gained twelve pounds while using the first bottle of 'Prescription.'

I send you my picture together with my most heartfelt thanks. To any one, suffering as I did who wants to know the particulars of my case and who will send a stamped envelope with name and address on, I will write particulars."

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MARRIAGES.

VAUGHAN—LIVERMAN.—At the residence of the bride's mother, Keachie, La., [illegible] 28, 1895, by Rev. P. M. Brown, Mr. G. S. Vaughan, of New Learnville, Ark., to Miss [illegible]ie Liverman, of Keachie, La.

FLOYD—WHEAT.—At the parsonage, [illegible]erville, Miss., Feb. 20, 1895, by Rev. J. A. [illegible]hop, Mr. Florida Floyd and Miss Emma [illegible]eat, both of Wilkinson county, Miss.

FORD—MORAIS.—At the residence of Mr. [illegible] Hoye, near Woodville, Miss., March 7, [illegible] by Rev. J. A. Bishop, Mr. Harry Ford [illegible] Miss Addie Morris, both of Wilkinson [illegible]unty.

JACKSON—WILEY.—At the residence of [illegible] bride's father, Lecompte, La., on the [illegible]ning of March 6, by Rev. C. T. Munhol[illegible]d, Mr. Robert C. Jackson to Miss Susie [illegible]ley.

WESTON—GOSSELIN.—At the Methodist [illegible]rch, Pearlington, Miss., March 6, 1895, by [illegible] W. G. Forsyth, Mr. David R. Weston, of [illegible]kson, to Miss Paulina M. Gosselin, of [illegible]rlington.

MATTHEWS—JOHNSON.—At the resi[illegible]ce of the bride's father, Arcola, Miss., [illegible]rch 7, 1895, by Rev. J. C. Mimms, Mr Wm. [illegible]atthews, of Louisville, Ky., to Miss Nan[illegible] Johnson, of Arcola, Miss.

WEBB—MILLER.—At the residence of the [illegible]e's father, Mr. W. R Miller, Abbeville, [illegible]., March 6, 1895, by Rev Ben P. Jacob, [illegible] M. A. Webb, of Clarksdale, Miss., to [illegible]a Cana Miller.

LEA—JONES.—At the residence of Mr. J [illegible] Crews, Jan 30, by Rev. G. A. Guice, Mr. [illegible]. Lea to Miss Edna Jones, both of Copiah [illegible]nty, Miss.

BAILESS—MOORE.—At the residence of [illegible] bride, Marsh 5, by Rev. G. A. Guice, Mr. [illegible] C Bailess to Mrs. Lula Moore, both of Co[illegible]h county, Miss.

DANIELS—DUNBAR.—At the residence of [illegible] Braithmate, March 3, by Rev. G. A [illegible]ice, Mr Isaac Daniels to Mrs. N. E. Dun[illegible], both of Claiborne county, Miss.

DANIELS—GRIFFING.—At the residence [illegible] the bride's father, Jan. 30, by Rev. G. A. [illegible]ice, Mr D. L. Daniels to Miss O. L. Grif[illegible], all of Claiborne county, Miss.

HEIDELBERG—QUARLES.—At the resi[illegible]ce of the bride's brother-in-law, Meridian, [illegible]ss., March 6, 1895, by Rev. Frank M. Keen, [illegible] W. L. Heidelberg, of Heidelberg, Miss., [illegible] Mrs Bettie G. Quarles, of Meridian, Miss.

TABB—HICKMAN.—At the residence of the [illegible]de's father, Jan. 17, 1895, by Rev. J. W [illegible]terson, Mr. W. A. Tabb and Miss Lula [illegible]ckman, both of Houston, Miss.

HOLLOWAY—ALEXANDER.—At the resi[illegible]ce of the bride's father, Feb. 17, 1895, by [illegible]v. J W Anderson, Mr. Robt. L. Holloday [illegible] Miss Nellie Alexander, of Houlka, Miss.

OBITUARIES.

We publish obituaries of 800 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in order, comply with this rule. Count the words and send one cent for each word over 800. Poetry excluded from this column.

BURK—MARY BURK, daughter of D. S. and [illegible] B. Burk, was born in Franklin county, [illegible]ss., April 27, 1887, and died at her home [illegible]v. 7, 1894.

Mary was the second child and the delight [illegible] the home. Her sweet smiles and cheerful [illegible]ds, though young, made home a delight. [illegible] who knew her loved and admired her [illegible]ult manners and amiable disposition. She [illegible] the favorite among her school friends. A [illegible]re affecting scene than that of the school [illegible]ldren as they gathered around for a last [illegible]ok upon the loving face until the morning [illegible] the resurrection, seldom occurs.

Mary has only gone home. There is a va[illegible]nt chair around your fireside, mother, but [illegible]e has been filled in heaven, and Mary is [illegible]ting at the beautiful gate for mama and [illegible]pa. D. F. G.

MCDAID—ROBERT MCDAID was born in [illegible]ckens county, Ala., March 8, 1846, and died [illegible] Itawamba county, Miss., Aug. 6, 1894.

He was a kind husband, a loving father and generous neighbor. No man stood higher [illegible] his community. He was a man of strict [illegible]tegrity. He did acts of kindness that will [illegible]ot be forgotten by his family and friends. He had been a member of the M. E. Church, [illegible]outh for several years, and had filled ac[illegible]ptably the office of steward for several [illegible]ars before his death. We are rejoiced to [illegible]now that our loss is his gain. Let us strive [illegible] meet him in the Father's house of many [illegible]nsions. May the blessings of our merciful [illegible]od attend the sorrowing family!

J. W. RAPER, Pastor.

Nashville Advocate please copy.

DAVIS—ELIZABETH DAVIS (nee Pulliam) was born Aug. 14, 1814, in Abbeville district, S. C., and died at Abbeville, Miss., Feb. 10, 1895.

Sister Davis was twice married: first, to Samuel Davis, and last to John B. Davis, in 1831. She was the mother of ten children, seven preceding her to the grave. She joined Lodi M. E. Church, in South Carolina, about 830, and was one of the first members of Vernon M. E. Church, South, near this place, having spent sixty-five years in God's service in the Methodist Church. She quietly fell on sleep.

May the many kind words spoken, and exhortations given, and pious examples set before those with whom she came in contact, bring forth much fruit in eternity!

BEN P. JACO, P. C.

MCDOUGALL—Mrs. A. E. MCDOUGALL died at her home in Port Gibson, Miss., Saturday, March 2, 1895. She was nearly seventy-three years old, having been born July 11, 1822. In compliance with her request, she was buried from her home without the usual funeral sermon. She was ready for the summons, and those who mourn her departure look forward to a glad reunion in the better world. H. M. ELLIS,

ELLIS—BARTON HEFFNER, infant son of T. Q. and K. L. Ellis, was born June 17, 1894; died Feb 2, 1895.

Little Barton was a bright, promising child, the treasure of a mother's heart and the object of the family's affection; but God has taken him to himself. He now lives in a world of immortal joys, where death shall be no more. He awaits the coming of those who loved him here to love him there forever.

R M DAVIS.

ROBERTS—Bro R. M. ROBERTS was born in Amite county, Miss., Sept. 8, 1812; died at his residence in the same county, Sept 21, 1891.

Bro. Roberts gave his heart and service to God in early life. For more than half a century he was a living epistle of the religion he professed. He served the church as steward and class leader for many years, and was faithful in every trust confided to him. He was a true and tried friend of the minister of God, and until within a few years of his death contributed liberally to every cause of the church. The last few years of his life, in old age extreme and adverse circumstances, it grieved him much because he could not contribute to the cause of his Master, which was ever dear to his heart. He was singularly gifted in prayer. Often when wrestling in prayer for the unconverted the very doors of heaven seemed to open and pour down the blessing. He was faithful in all the varied duties of life, as a citizen, father, husband and neighbor; but, above all, was he faithful as a Christian. When the summons came he was ready and waiting to hear the Master say: "It is enough; come up higher. Well done, good and faithful servant; enter thou into the joys of thy Lord." We can only say: Good-night, brother; we will meet you in the kingdom. G. D. ANDERS.

Resolutions adopted by the fourth Quarterly Conference of East Feliciana circuit, Woodville district, Mississippi Conference, Nov. 24, 1894.

Whereas, The great Head of the church has seen fit to remove by death from our midst our much-loved brother, R. M. Roberts, long an honored member of this official Board; therefore, be it

Resolved, By this Quarterly Conference, that by the death of Bro. Roberts this Board has lost one of its most faithful and useful members.

Resolved, That while our hearts have been made sad from the fact that we shall see him no more in the flesh, neither grasp his hand in friendship, nor hear his kindly voice, yet we are consoled by the thought that if we are faithful to our trust, we will meet him in the Beautiful City.

Resolved, That we, as the official Board of Stewards of East Feliciana circuit, extend our warmest Christian sympathies to his aged companion and his children, and point them to that God whom he served so long, and who was his comfort and stay in his dying hour.

G. D. ANDERS, for Com.

STAFFORD—At a called meeting of the W. M. S. of Vossburg, Miss., M. E. Church, South, held Feb 2, the following resolutions were read and adopted:

Whereas, In his wisdom and mercy our heavenly Father has been pleased to remove from our midst our beloved sister, Mrs. E. W. STAFFORD; *And, whereas*, In the death of Sister Stafford our society has lost one of its most faithful and efficient co-workers, and our church a consecrated and loyal member; therefore, be it

Resolved, That we will tenderly cherish the memory of our departed sister, and strive to emulate in our own lives the many Christian virtues that adorned her life and character, especially the patient, trusting spirit that sustained her through months of suffering.

Resolved, That we extend our heartfelt sympathy to the bereaved family in the loss of so true and loving a wife and mother.

Resolved, That a copy of these resolutions be furnished the family of the deceased and spread upon the minutes of our society, also sent to the NEW ORLEANS CHRISTIAN ADVOCATE and the W. M. Advocate for publication.

JESSIE HAMBLEN, for Com.

We, the undersigned, do testify that we have used Dr. Davis' Compound Syrup of Wild Cherry and Tar for years, for all throat and lung troubles, with the greatest benefit. For coughs and colds it never fails. When taken according to directions, it cures our children of croup and whooping-cough, and for serious lung troubles it always gives relief.

NEW ORLEANS, March 1, 1889.

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D. L. Moody,	S. A. Keen,	Edward Payson,	James H. Potts,
George Muller,	Bishop Bowman,	S. I. Prime,	Frances E. Willard.
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SPECIMEN OF TYPE.

46 *Jacob sendeth Benjamin.* GENESIS, 43. *Joseph entertaineth his brethren.*

CHAPTER XLIII.

Jacob unwillingly sendeth Benjamin. 16 Joseph entertaineth his brethren. 29 His joy at seeing Benjamin.

Before CHRIST 1707

AND the famine *was* sore in the land.

a ch. 41. 54, 57.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

3 And Judah spake unto him, saying,

Before CHRIST 1707

b ch. 24. 2, & 39. 4, & 44. 1.
c Heb. 127 a falling. 1 Sam. 25. 11.
d Heb. eat.

16 And when Joseph saw Benjamin with them, he said to the [d] ruler of his house, Bring *these* men home, and slay, and make ready; for *these* men shall dine with me at noon.

17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

18 And the men were afraid, because they were brought into Joseph's house;

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8 Genealogy from Adam to Jacob.
9 Itinerary of the Journeyings of the Israelites to their settlement in Canaan.
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21 Recorded Appearances of Christ after His Resurrection.
22 Family of the Herods.
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24 Paul's Missionary Journeys.
25 Paul's Voyage to Rome.
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35 Rivers, Lakes, etc., of the Bible.
36 Animals of the Bible.
37 Birds found in Palestine.
38 Reptiles of the Bible.
39 Aquatic Animals of the Bible.
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NEWS OF THE WEEK.

DOMESTIC.

The movement to establish a zoological garden in New Orleans is progressing.

St. Patrick's Day, March 17, was celebrated in this city by a parade of the Irishmen.

A destructive fire occurred in Greenville, Miss., on March 16 The chief loss was confined to three large buildings and contents on Walnut St. Loss, $50,000.

All has been quiet on the wharves of this city since last Tuesday, the twelfth. The militia are stationed on the levee daily, and, with the police, protect all who are willing to work. No step has as yet been made toward a settlement of the troubles. Stevedores and screwmen both claim there is nothing to arbitrate.

The round-house of the Wabash Railroad Company in Toledo, Ohio, burned to the ground on March 17 Three-quarters of an hour after the fire started the wall fell in, burying twelve men underneath it Two men were instantly killed; a third died a short time after being taken out of the debris, and the others were all badly hurt, one probably fatally.

The sugar planters of this State, and others interested in the sugar trade, have determined to erect at this point a new sugar refinery, to be run in opposition to the Sugar Trust. It is expected to invest a full million dollars in the enterprise, and the new establishment will probably be located on the Algiers side of the river, midway between that suburb and Gretna.

There was a meeting of the members of the Board of Trustees, managers, and others interested in the building enterprise of the Young Men's Christian Association at the Tenton ia Savings Bank on March 16 The meeting was presided over by Mr. E P. Mackie, president of the Board of Managers. Eighteen thousand dollars are needed to complete the fund.

The Shiloh Battle Field Association and the survivors of the battle will hold their second annual reunion on the battle field at Pittsburg Landing, Tenn., April 5 and 6, prox. Men who fought under Grant and Buell in the Army of Ohio, and the Army of the Tennessee, on one side, and the veterans who fought under Beauregard and A. S. Johnston on the other side, will this year celebrate the thirty-third anniversary of the battle.

The revision of the German-American extradition treaty is now under way. The terms of the existing treaty in some respects are not satisfactory to either government. It is the question of the cost involved in extradition proceedings which is the main objection on the American side, since the great majority of the extradition proceedings occur in America, in the proportion of 100 to 1, so that the American government, with each side defraying the expenses of the proceedings within its respective sphere, bears more than its proper share.

FOREIGN.

The Spanish Cabinet resigned in a body on March 17.

The great lockout of bootmakers in London, affecting 200,000 operatives, commenced March 16.

There is no decrease in the spread of the epidemic of influenza in Germany. There have been 720 deaths in Berlin alone.

The late Prof. John Stuart Blackie has left $20,000 for the purpose of founding a modern Greek library in Edinburgh University.

Influenza still lingers in London, although the weather is mild, and the death rate has touched 41 2 per 1,000, one of the highest points ever known in the city, where the average death rate is 21 per 1,000.

The British government has submitted an ultimatum to Nicaragua. It demands a cash indemnity of £15 000 to pay for the expulsion of M. Hatch, British consular agent at Bluefields, during the troubles there last year.

The exportation of sugar from the port of Havana of this year's crop up to Feb. 28 was 122,826 sacks of 310 pounds each, against 296 228 sacks for the same time in 1894. The stock in warehouses on March 11 was 477,202 bags.

Reliable information comes from Pekin to the effect that Li Hung Chang is authorized by his government to pay and furnish provisions to the Japanese troops at the posts already occupied by the Japanese, if Japan will grant an armistice.

The mutiny of the cadets of the Military School in Rio de Janeiro has been suppressed by the troops, and cadets to the number of 800 have been expelled. The mutiny was caused by political intrigues against President Moraes and the government of Brazil.

Scrofula, salt rheum, and all disease of the blood, dyspepsia, headache, kidney and liver complaints, and catarrh, are cured by Hood's Sarsaparilla, the great blood purifier.

Hood's Pills cure jaundice, biliousness, sick headache, constipation and all liver ills.

With Marti and Gomez and Collazo in the East, with the insurrectionists already in possession of the Vuelta Abeja district of Cuba, Spain is confronted by a turbulence which she knows must result in the death of many faithful subjects and the loss of a large treasure.

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Use Horsford's Acid Phosphate.

Dr. A. D. McDONALD, Wilmington, N. C., says: "I find eight drops taken in water, on going to bed, will rest the brain and cause a quiet sleep."

An explosion of fire damp has taken place in the Hohenegge mine, belonging to the estate of the late Archduke Albrecht of Austria. At the time of the explosion there were 280 miners below. Of this number eighty have been rescued slightly injured. Hopes are expressed that the remaining 200 miners will be rescued.

There is no excuse for any man to appear in society with a grizzly beard since the introduction of Buckingham's Dye, which colors natural brown or black.

Notice.

I have entered upon my work as colporter. The patronage of the preachers, members and friends of our church within our bounds is earnestly solicited. As the times are hard, and money is scarce, I shall not be able to keep a large stock of books on hand. Books ordered not in stock I can have sent directly from the publishers to your address without being shipped to this point, and then having to reship them. Our Publishing House, and others from which purchases must be made, are conducted on a cash basis, and in dealing with them I shall be compelled to conform to their established rules. As I am not prepared to do a credit business, all orders should be accompanied with the money. To succeed I must begin and carry on the colportage business on a safe basis. Pay as you order, and ask no credit; then the agent will not suffer or be compelled to suspend business. I think the Board which recommended me for the appointment will approve of what I have here written.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—SECOND ROUND.

Tupelo station	Mar.	23, 24
Okolona station		30, 31
Buena Vista circuit	Apr.	6, 7
Shannon circuit	(Fri.)	13
Verona and Nettleton		13, 14
Prairie circuit		20, 21
Okolona circuit		24
Sparta		26
Houston and Wesley		27, 28
Saltillo	May	2
Nettleton circuit		4, 5
Tremont circuit		10
Fulton circuit		11, 12
Amory and Smithville		24
Quincy circuit		24, 26
Aberdeen circuit	June	1, 2

S. M. THAMES, P. E.

WINONA DIST.—SECOND ROUND.

Valden circuit	Mar.	30, 31
Winona station	Apr.	7, 8
Carrollton station		14, 14
Greenwood station		20, 21
Winona circuit		27, 28
West circuit	May	4, 5
Indianola		13, 12
McNutt		25, 26
Carrollton circuit	June	1, 2
Sidon		8, 9
Dublin and Brooklyn		15, 16
Black Hawk		22, 23

J. B. STONE, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—SECOND ROUND.

Hattiesburg	Mar.	31
Purvis, at Lumberton	Apr.	6, 7
Nicholson, at Wesley Chapel	(Fri.)	13
Pearlington and Logtown, at L.		14
Columbia, at Patne's Chapel		20, 21
Biloxi at Henshoro	May	4, 5
Moss Point		11, 12
Escatawpa, at Orange Grove		16, 18
Americus, at Cross Roads		25, 26
Vancleave, at Shiloh	(Wed.)	28
Ocean Springs and Scranton, at S.	June	1, 2
Whittington, at Poplar Head		8, 9
Bay St. Louis, at Long Beach		15, 16
Augusta		22, 23
Black Creek	(Wed.)	26

District Conference will meet at Biloxi, Thursday, April 25, 1895, at 9 A M. Opening sermon by Rev. N B Harmon; alternate, Rev. J G. Shirley. Pastors will please inform Rev. R. Selby, Biloxi, Miss., of the number and names of their delegates elect, and *ex-officio* members of the District Conference, at once.

C. A. POWELL, P. E.

ENTERPRISE DIST.—SECOND ROUND.

Enterprise and Stonewall, at S.	Apr.	6, 7
Waynesboro and State Line, at S L.		13, 14
Pachuta at McGowan's Chapel		20, 21
Shubuta, at Shubuta		27, 28
Ellisville and Laurel, at Ellisville	May	4, 5
Vossburg, at New Hope		11, 12
Heidelberg, at Sandersville		18, 19
Mathersville and Mission, at N. Home.		25, 26
Waynesboro circuit, at Buckatunna	June	1, 2
Williamsburg		8, 9
Mount Carmel		15, 16
Eastabuchi		22, 23
District Conference, at Enterprise		27, 28
Leaksville	July	6, 7

L. CARLEY, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Cr. Springs	Mar	23, 24
Caseyville, at P. Valley		30, 31
Adams, at Bethel	Apr.	6, 7
Martinsville, at P. Ridge		13, 14
Brookhaven	(7:30 P. M.)	17
Gallman, at Mt. Pleasant		20, 21
McComb City		27, 28
Wesson	(7:30 P. M.) May	3
N. Wesson, at M. Chapel		4, 5
Whitestown, at Pisgah		11, 12
Providence		18, 19
Hazlehurst, at ——		25, 26
Pleasant Grove	June	1, 2
China Grove, at Tylertown		15, 16
Magnolia and Osyka, at O		22, 23

R. D. NORSWORTHY, P. E.

BRANDON DIST.—SECOND ROUND.

Decatur, at Good Hope	Apr.	6, 7
Newton and Hickory, and Newton		8
Morton and Forest, at Pelahatchie		13, 14
Lake, at High Hill		20, 21
Walnut Grove, at Beach Springs		27, 28
Shiloh, at Cato	May	4, 5
Westville, at Bethel		11, 12
Steen's Creek		18, 19
Brandon station		20
Hillsboro		22
Carthage, at Rocky Point		25, 26
Homewood	June	1, 2
Raleigh, at Boykins		8, 9
Trenton		15, 16
Clarksburg, at Lindsey's		22, 23
Montrose		29, 30

C. MCDONALD, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—SECOND ROUND.

Spring Creek, at Fellowship	Mar.	30, 31
Evergreen, at Evergreen	Apr.	6, 7
Bunkie, at Bunkie		7, 8
Simsport, at Riverside		13, 14
Oblcot, at Elm Bayon		20, 21
Columbia, at M. C.		27, 28
Glenmora, at W. A.	May	4, 5
Alexandria		5, 6
Boyce, at Lamothe's Bay		11, 12
Penville, at Oak Grove		18, 19
Dry Creek, at D C		25, 26
Atlanta	June	1, 2
Lecompte, at W. C		8, 9
Centerville		14, 16
Nugent		22, 23
Montgomery, at St. M		28, 30

The District Conference will convene at Mellville, July 24-28.

S. J. DAVIES, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Mooringsport, at Caddo Ch	Mar	30, 31
Shreveport - First Church	Apr.	7, 8
Shreveport - Jordan street		7, 8
South Bossier		13, 14
Wesley, at Wesley		20
Coushatta, at Coushatta		21, 22
Mansfield		27, 28
Natchitoches, at Provencal	May	4, 5
Grand Cane, at Grand Cane		6
DeSoto Cr., at Mount Pleasant		10
DeSoto Miss., at Red Land		11, 12
Pleasant Hill, at Pleasant Hill		18, 19
Fort Jesup, at Pisgah		21
Many, at Many		25
Anacoco		25, 26
North Bossier, at Plain Dealing	June	1, 2

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Crowley	Mar.	28, 24
Prudhomme, at Prudhomme City		30, 31
Lake Charles	Apr.	6, 7
West Lake		13, 14
Sulphur Mine, at Vinton		20, 21
Berwick (preaching at 11 on Sun.)		26, 27
Morgan City (preach at night, Sun.)		28, 29
Patterson	May	4, 4
Franklin		5, 7
Jeanerette		11, 12
Indian Bayou		14, 15
Abbeville, at Prairie Grege		18, 19
New Iberia		25, 26
Grand Chenlere, at Grand Chenlere	June	1, 2
Washington		8, 9
Lake Arthur, at Lacasine		15, 16

H. C. WHITE, P. E.

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Mr. Jordon Baker, Tifton, Ga., had muscular rheumatism for ten years. After using a bottle of Drummond's Lightning Remedy for Rheumatism, he wrote to the manufacturers that he was satisfied he would be cured by the time the bottle would be used up. If you want satisfaction, insist on having Drummond's Lightning Remedy. Nothing can take its place. Send $5 to the Drummond Medicine Co., 48 Maiden Lane, New York, and two large bottles of the remedy will be sent to your express address. Agents wanted.

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233 S. Rampart St.
New Orleans, March 16, 1895

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Historic Chattanooga.

The local Committee of Arrangements for the Epworth League International Conference, to be held in Chattanooga, June 27 30, have issued a beautiful 16 page booklet called "Historic Chattanooga." Besides giving much valuable information about the coming Conference, this book contains good historical articles with reference to Chattanooga and its historical surroundings. It is finely illustrated with well executed half-tone cuts. The book is now ready for distribution, and will be sent to any reader of this paper furnishing their address to the Headquarters Epworth League International Conference, Chattanooga, Tenn.

The prospects for the coming Conference are reported to be excellent. The program is being completed and everything put in readiness for the meeting. A chorus of 500 voices is being trained to lead the Conference music. Premier Bowell, of Canada, has accepted the committee's invitation to be present and represent his church.

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Christian Advocate.

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OUR DAILY RECKONING.

If you sit down at set of sun
And count the acts that you have done,
And, counting, find
One self-denying act, one word
That eased the heart of him who heard,
One glance most kind,
That fell like sunshine where it went,
Then you may count that hour well spent.

But if, through all the livelong day,
You've cheered no heart by yea or nay;
If, through it all,
You've nothing done, that you can trace,
That brought the sunshine to one face;
No act most small,
That helped some soul, and nothing cost,
Then count that day as worse than lost.

Author Unknown.

Communications.

Out at the Toes.

Just preceding the late war, Marshall, the noted Kentucky orator, in a ringing speech, said: "Warm feet—the gulf-washed South; cool head—the lake-washed North; sure sign of health: there will be no war." His diagnosis was, unfortunately, incorrect. The trouble is now, as then: feet are out at toes and can't keep warm.

The gulf coast still represents the feet of the South and of Mississippi Methodism. How do you expect us to be healthy when our feet are cold? How can we keep the feet warm when they are out at toes? The gulf coast Methodists are almost worshiping out of doors. At Bay St. Louis—beautiful Bay St. Louis—we worship in a little rough board church, with old-fashioned green board blinds—a church which one brother declared to me would be a disgrace ten miles from the railroad, whence he came. Such is the building into which we invite the crowds of Northern tourists and Southern visitors. One of the editors of the New York Independent, now wintering here, had the building pointed out to him as Southern Methodism's representative in this cosmopolitan town.

At Pass Christian—a noted Winter resort—we have two beautiful lots, magnificently located in the heart of the town, and not the sign of a church building on either. The Northern Methodist tourists have expressed themselves as utterly unable to account for such negligence upon the part of Southern Methodism.

At Mississippi City—one of the oldest gulf coast towns—we have neither lots nor church-building, and no preaching at all by Methodists.

At Biloxi we have a large brick building, purchased at second hand, which has been fitted with a beautiful auditorium, and with an expenditure of $1,000 or $1,500, could be rendered a lovely structure.

At Scranton the only creditable church-building we ever had on the immediate gulf front was destroyed by October's storm of two years ago, and still lies a huge pile of ruins.

Our church at Long Beach is now undergoing enlargement through the generosity of that prince of Methodism, Bro. Henry Ware.

Thus you have a description of the meagre Methodist Churches of the gulf coast. Mississippi Methodism is like a woman in finest apparel, with her toes sticking through her shoes.

What are our needs along the coast? Churches! Commodious, comfortable, attractive churches! How are we going to get them? Well, the Church Extension Board is helping as liberally as a small assessment and smaller receipts will allow.

1. We need, and must have, every cent of this year's assessment for church extension. The ground we are using is missionary ground, and the church extension work is missionary work.

Let not a church fall in its assessment.

2. When the pastors on the gulf coast appeal for aid to build, do not turn a deaf ear to their cry. The Board must be supplemented in its work by liberal private contributions. That gem of a church at East End, Meridian, was aided by the Board of Church Extension; but if this had not been augmented by liberal contributions from members of the Central Church, the then small, struggling congregation at East End could never have succeeded in obtaining so beautiful a structure. The struggling congregations of the gulf coast, in building their churches, must have large help from wealthy, well-to-do, up-State Methodists.

3. I would suggest to the Methodists along the coast to organize a Gulf Coast Church Extension Society, according to the plan of local city Boards, as presented by the General Board of Church Extension.

Let Moss Point, Scranton, Ocean Springs, Biloxi, Mississippi City, Long Beach, Pass Christian and Bay St. Louis be thus bound together, so that the entire force and financial strength can be concentrated at the neediest points, and our Methodism in this section will receive an impetus that will rush us to final victory.

When Dr. J. H. Keller, formerly Presbyterian pastor at Meridian, Miss., closed a good speech, he invariably came at the people with the question, "What are you going to do about it?" I would ring that question at you until I get an answer: "What are you going to do about it?" Better churches on the gulf coast we must have.

NOLAN B. HARMON.

Rev John Samuel Hodges.

Rev. John Samuel Hodges was born in East Feliciana parish, Oct. 28, 1869, and died at Cary, Miss., Dec. 14, 1894. He joined the church under the ministry of Rev. P. A. Johnston in the Summer of 1887. He was powerfully converted the following year, and from conversion till the day of death he lost no time in the service of his Savior. Soon after his conversion he felt a call to preach, though, from fear of making a mistake, he compromised by getting licensed to exhort; and, although he magnified this office, it did not satisfy the demands of conscience; so, in the Fall of 1890, he was licensed to preach at Olive Branch by Rev. C. McDonald. He remained in the local ranks for two years, and was a model local preacher. It was always a delight to him to minister to the wants of his pastor. He was a liberal Christian, always paying more than one-tenth of his income. The year after his conversion he paid his preacher twenty-five dollars for his support, and five dollars for the missionary cause. As a steward, the same year he collected forty dollars in excess of the assessment.

He joined the Mississippi Conference at Natchez, Miss., December, 1892, and was appointed to Bayou Sara mission, and was very successful in winning souls and in building up the church. During his stay on this work he made many friends, and they were anxious for his return.

In December, 1893, he was appointed to Cary, Miss., where he labored hard until the change from a life of toil and suffering to that "house of many mansions." He wrote to me several times while in Cary, Miss., and always spoke in the highest terms of presiding elder and people of his charge. He was very successful at this appointment.

Bro. Hodges possessed a fine mind, and was rapidly developing into a fine preacher. He was a very lovable character, carrying sunshine wherever he went. I never saw him gloomy. During the four years of his ministry he was eminently successful in winning souls to Christ, and in the morning of the resurrection many will rise up and call him blessed. He died with typhoid-malarial fever, and during the long time that he suffered his kind physician said that not a word of complaint escaped his lips. He was delirious for several hours before he died; but, as death came near, he seemed to regain consciousness and the power of speech, and exclaimed, "I am all right."

His father said to him, "Did you say, 'All right?'"

"Yes, all right."

Again his father said, "Son, you will soon be on the other side of the river with Jesus."

"Yes, yes."

His father then said, "Papa will meet you there."

"All right."

When he was told that mother and sister said if they did not meet him on earth again, that they would meet him in heaven, he joyfully exclaimed, "All right."

His last words were, "I am happy," and as he spoke the precious words, there came over his face a beautiful smile, indicating that he was safe in the arms of Jesus.

Dear, sorrowing ones, when the loss seems too heavy to bear, think of his dying words, and take courage and thank God

"That Jesus made his dying bed
As soft as downy pillows are."

"But," you say, "we can't give him up."

No, you need not, for, saved as he is, he is yours forever.

"But," you say, "how about the vacant chair?"

When you behold the vacant chair, let it remind you that "your dear boy" sits under the "Sun of Life," or at the "beautiful gate," there "waiting and watching for you."

Dear Sam, we will never cease to miss you; but, thank God! we know where to find you, for you were not stolen away, neither did you steal away, but left in the presence of papa and friends, with the blessed assurance of a glorious meeting "in the sweet by-and-by." We can never forget your prayers; neither can we forget your sermons, and how devotedly you loved your church, and will always praise God for your beautiful life. May the God of all grace bless and sanctify this death to the spiritual good of father, mother, brothers, and sisters!

G. D. ANDERS.

The Cost of Education.

This is a question about which a great number of people are thinking. Cheap education is what everybody desires. What people mean by cheap education is that which costs the least in money. That education does cost money is apparent to all. There is one side of this question to which I wish to call attention, because it is rarely considered.

Parents and guardians are constantly thinking about what it costs them to educate their children; but the fewest number of people ever think about what it costs the school to educate the same children. Tuition fees are supposed by a great many to pay the expenses of the school; but they are now so low that they go a very little way in doing that. In no school that we know of do the tuition fees pay current expenses. All money expended for current expenses above the receipts from tuition must be charged to the cost of education. But this is a part of the cost which the parents and guardians do not pay. It is paid by the school itself. In the fact that education costs the school more than it does the patrons of the school is the ground and reason for endowment funds. This fact shows conclusively that no school can give a liberal education without having some fund upon which to draw to make up deficiencies which arise from low tuition. A concrete case will bring out the point more clearly. Take Centenary College for the session, 1893-1894. According to the catalogue there were seventy-four students matriculated. The treasurer's report to the Board of Trustees, last June, showed the expenses to have been $6 723.36. This made the cost of education for each student about $90; that is, the college paid out $90 for the education of each student during that session. Now, how much of this $90 was returned to the college in tuition fees? Turning to the treasurer's report, we find that just $18 per student was paid in. Now, the difference between $90 and $18 is just $72. The college then paid $72 for each student, while the patrons paid $18. In plain words, the education of the students for the session, 1893-1894, in Centenary College cost the college four times as much as it did the parents. So the cost of education falls more heavily upon the school than it does on the patrons. This is the main reason for endowment. Under such a condition how can a school live and do its work without endowment? The thing is impossible. And so every Methodist in Louisiana should contribute to the endowment fund of his college, that the good work of Christian education may go forward without interruption.

C. W. CARTER.

Rev. Albert M. Wailes, A. M.

[This more extended notice of the life, labors and death of Bro. Wailes could not be prepared in time for the Minutes of the Conference on account of my inability to obtain the necessary information. The publication, therefore, at this late date will be accepted and appreciated by the many friends of our deceased brother.]

Bro. Wailes was born in Adams county, Miss., April 26, 1840. He was a son of Edward H. Wailes and Olivia M. E. King. He was converted and joined the church while in college, some time during his matriculation at Centenary, between 1850 and 1854, where he was educated, and from which institution he received his diploma in 1854.

Soon after his graduation he entered the Medical College in New Orleans, but failing strength and conviction that his duty lay in another direction, he abandoned the Medical College after one session spent there.

He was licensed to preach in 1872, and probably joined the Conference at the close of that year, as in 1872, '73 and '74 he preached at Vidalia. His first sermon was preached from John vi, 27. Beside preaching at Vidalia, he preached at Winsboro, Tensas Chapel, Black River, Trenton, and Atlanta.

Gradually his strength failed him, and in 1884 he asked for and obtained a supernumerary relation, which he maintained to the time of his death, keeping himself all the time in the work of teaching and preaching when strength permitted.

Sister Wailes died some sixteen years before Bro. Wailes died, leaving him to the difficult task of being both father and mother to six small children. Of his fidelity in the discharge of these complex duties, his daughter, Miss Mollie Wailes, writes: "In our sickness it was papa's gentle hand, with all the sympathetic touch of a mother's, that eased our aching brow, smoothed out the tangled tresses, hovered round our sick-bed, and, with loving words and gentle attentions, inspired our hope and won us back to life again."

During all these years of toil, such as falls to the lot of few men, he kept his hands and head and heart busy in the Master's work beyond the borders of his own household.

During the memorable Lottery fight in this State, Bro. Wailes edited an anti-Lottery paper at Vernon, La., in which he did some excellent work for the cause of honesty and statehood.

At the time of his death he was teaching in the western part of Jackson parish, La., where, on the fourth day of December, 1894, he passed away under a stroke of apoplexy.

Bro. Wailes' consistent, beautiful life, and his devotion to right, are our testimony. He left no parting words, but "he, being dead, yet speaketh" in the spotlessness of his character and devotion to humanity.

As a preacher, he was earnest, logical, and thoroughly orthodox, according to the Arminian thought.

May He in whom he trusted be the stay of his orphan children!

J. A. PARKER, Com.

In the Living Present.

It is wicked in parents to encourage their young children to "show off" for the admiration of older people. The practice engenders among the children a thirst for notoriety. Arrogance will be their besetting weakness. Besides, the practice fills said older people with disgust.

Yale University has decided to extend the course of medicine from three to four years. Commendable! Men who practice as physicians, on whose skill the life of ailing children, wife or parents depends, can not be too well qualified for their important profession. Not all quacks are without diploma.

The Bible is the only true standard of theology. In it our religious opinions should find cradle and abode. But many who profess to love the Bible use it only to bolster up their preconceived views.

Bishop Corrigan received three thousand dollars as a fee for marrying Count Castellane and his millionaire bride. As a rule, the usual fee for celebrating marriage is strangely low. An old preacher informs us that those marriages for whose celebration an insignificant or even no fee was paid usually turned out poorly.

On the first day of April, Prince Bismarck will celebrate the anniversary of his eightieth birthday. Throughout Germany grand preparations are being made to make it a gala occasion. Never before did a living man receive such universal homage as does the iron ex-chancellor.

Our secular papers are paying more attention to religious matters than of yore. The New York Herald has a Unitarian preacher, Rev. Geo. H. Hepworth, on its regular editorial staff. His sermon in each Sunday edition constitutes good reading.

The Legislature of New York recently enacted a law that hereafter only the flag of the United States shall be hoisted on their public buildings. For the first time in twenty years the flag of Ireland did not float to the breeze on the pennant of the City Hall, New York, on the recent St. Patrick's Day. The Irish Catholics govern nearly all our American cities, but not New York at present.

The Legislature of Texas is discussing the advisability of a law taxing all unmarried men over thirty years of age, and less than fifty, $50 per year. The man who can prove that within the last twelve months he proposed marriage to a lady, but was refused, shall be exempt from payment of said annual tax.

ICH DIEN.

Correspondence.

Your Issue, March 14, 1895.

The last issue of your paper contained a fine article of the much-discussed subject of sanctification, by W. B. Lewis. I, like Bro. Lewis, saw what Dr. Tillett said, and liked it. I heard Rev. W. W. Hopper once say, "You had better profess and live the doctrine than to discuss it." Much of the discussion of the doctrine has been unsanctified. Many make their views the law on this subject; others make Wesley's views the law, or their views of Wesley's views the law. You see we differ very much about what Wesley did teach. Rev. A. C. Burt seems to have a much better comprehension of Wesley's position than many of the older brethren; but didn't Mr. Rex B. lift the young man in the same issue of the paper? That "B" has a sting.

The discussion on this subject reminds me of the discussion in the ADVOCATE, some twenty five years ago, on knowing "the time and place" of your conversion as an absolute essential in regeneration. Bro. Shanks insisted on the exact time and place, and if you could not tell it, you were still a sinner. Others said: 'I can't tell the exact time. I had been thinking on the subject and praying for salvation a long time. I can't give any precise time, but I have the evidences. I am living right, and love the brethren. All that I can say is, that whereas I was blind, now I see." The other side said, "You must give the time and place, brother, just as I can."

Bishop Key says the work of sanctification begins in regeneration, but that away on afterwards there is something higher attained from a second impulse, or visitation, of the Spirit. I am not quoting his exact language. I speak from memory. I think all genuine Methodists believe that. In some the second impulse has not been so marked. They can't name the time and place, but they can rejoice in a purity of heart and a sinless life, all the same.

The long article by McKendree M. Black, "The Harp of the Senses," was worth all the space it took. I read it with pleasure. 'Free Speech" was capital. What you said about Miss Belle Kearney I liked. The Bishop's article on "Agra, the City of the Taj," I had read before. I have spread your one-dollar proposition before my people, and expect to send you some new subscriptions soon. T. S. WEST.

March 16, 1895.

Selections.

What They Say.

Once a Californian gave us as a reason why he could not help an educational enterprise toward which he professed friendliness of feeling that his taxes that year were thirty-six thousand dollars. Poor man! He had our sympathy, mixed with another sentiment.—Pacific Advocate.

Read French and "Frenchy" novels, look into the Bible scarcely once a month, and you will be on the road that leads to the advanced thought that puts a cranky Russian novelist in the same category as the Son of God. Then name it "culture," and you have the secret of many a lapse in the Christian life on the Pacific coast and elsewhere.—Pacific Advocate.

When a man gets the worst of it in a controversy, he may attempt to conceal his defeat by calling his opponent an old sister, or by asserting that he has no ammunition small enough for such game. But he can not hoodwink the public, no matter how loudly he may call for "a foeman worthy of his steel." That dodge is too transparent.—Baltimore Advocate.

The Iliff School of Theology has determined to permit some of the freshest, most virile and inspiring books of its library to circulate among the Methodist Episcopal ministers whose names are printed in the regular Minutes of the Conference and missions west of the Mississippi river. This is an entirely new departure, and brings the school in contact with preachers whether in attendance or not. For names of books and conditions drop a postal to the Librarian at University Park, Colo. Many preachers who seldom see a book store, and perhaps could not find the book they need if they did, will be glad of this way of keeping up with the procession of the world's thought.—Central Advocate.

There is to be a revival of the curfew in Canada, and if it prove successful in the cities and towns of that dominion, it is not unlikely that it may be used in some parts of the United States, writes John Gilmer Speed in a short history of that historic bell in the February Ladies' Home Journal. The law which has been enacted by the Legislatures of Quebec and Ontario was drafted by the Society for the Protection of Women and Children, and provides that the municipal councils in cities, towns and incorporated villages shall have power to pass by-laws for the regulation of the time after which children shall not be in the streets at nightfall without proper guardianship. The law also provides that these councils shall cause a bell to be rung at or near the time appointed, as a warning, to be called the curfew bell, after which the children so required to be at their homes or off the streets shall be liable to be warned by any constable or police officer to go home.—Pacific Advocate.

The religious newspaper we believe to be as much a necessity of the age as any other of its manifold institutions. It is more positively necessary, now that secular papers have found their way into all homes, than it ever was. No religious family should be without one. And every family should have the paper of the church with which its members are connected. No reasonable sacrifice should be considered too great that this might be. Read what Thomas Kane says on this point. He wrote: "I am a thorough believer in religious newspapers. I may not doubt the piety of the head of a family who does not take and read one, but I certainly doubt his intelligence. But simply a religious paper will not answer. If only one is taken, it should always be of his own denomination. No soldier every amounted to much who was not especially attached to and proud of his own regiment. *Esprit de corps* and enthusiasm are impossible without thorough knowledge of what is being attempted and done by our church. General knowledge is not sufficient. It must be special also, and that can be had only in a live paper of our own denomination."—The Church Advocate.

The Mexican Mission.

The Sunday-school of Carondelet Street Church held a missionary anniversary last Sabbath at which Bishop Keener delivered an address, from which we quote as follows:

It does not look as though the school was doing much for missionary movements, but I will tell you what you have done, by the favor of God. The Mexican Mission was the missionary offshoot of the Carondelet Street Sunday-school of 1873. We have now as a result of that, three Conferences; we have 80 traveling preachers and 60 local preachers, all preaching in Spanish every Sunday. We have 4 887 members, 147 Sabbath-schools, 305 teachers, 3 330 scholars, 8 academies, 26 day-schools, with 59 teachers and 1,464 scholars. All the preaching and teaching is in the Spanish language. The Publishing House at Nashville has translated many valuable works into the Spanish for the benefit of the preachers and people of Mexico. See what a great fire a very little matter kindles. What a wonderful thing it is that God should permit us to conquer the world for Christ.

The Bishop also exhibited a photograph of the various workers in this field, and gave an account of the work of many of them, especially of Zapata. We regret that we have not space in this issue for a fuller extract.

ONE SOUL.

"Perchance in heaven one day to me
Some blessed saint will come and say,
'All hail beloved; not for thee
My soul to death had fallen a prey.'
And, oh, what rapture in the thought,
One soul to glory to have brought!"

Communications.

Ashury's Religious Experience as Drawn from His Journals.

BY GEO. G SMITH

No honest biography of Ashury could be written which does not give prominence to his account of his personal religious experience. In no private diary is there a fuller exhibit given of all the phases of one's inner life than Ashury gives in the pages of his honest and homely journal. He was a good child—prayerful, obedient, and truthful. When quite a child he was awakened to the need of conversion, and at twelve years of age was converted. He knew it and rejoiced in it, and, though through a child's ignorance he afterward lost the evidence, he never lost the character of a Christian, and when he was sixteen he began to preach. His religious life was serious, self-denying, and emotional. All Methodists in that day, after a conscious conversion, began to seek for what they called the removal of the least and last remains of the carnal mind, and Ashury began to seek for it with all his heart, and in the ardor of boyhood and in his early and happy experience he thought he had attained it, but he afterward decided he was mistaken. He had almost an uninterrupted witness of acceptance with God, and had a constant dominion over sin and the witness of his own spirit that he was pure in his intentions; but he was confident that that lofty experience Mr. Wesley pictured as Christian perfection he had not reached when he came to America, nor for many years afterward.

During his first years in America, while he records to story of great comforts, rewrote bitter things against himself oftentime, and censures himself for sundry failings. Thus in 1772: "Found an inattention to study, an unsettled frame of mind, and much backwardness in prayer. Lord, help me with active warmth to more." "Visited an old man who was sick, but came away without prayer, and was justly blamed both by my friends and myself. Lord, forgive my secret and open faults." "My heart is still distressed for want of more religion. I long to be wholly given up, and to seek no favor but what cometh from God alone." "A cloud rested on my mind, which was occasioned by talking and jesting. I also feel at times tempted to impatience and pride of heart." "In this journey I have my soul comfortable and alive to God." "On Saturday all my soul was love. No desire for anything, but God had place in my heart. Keep me, O Lord, in this delightful blessed frame!" On Tuesday he says: 'My foolish heart felt rather disposed to murmuring, pride, and discontent. Lord, pardon me, and grant me grace." The next day he says: "My conscience reproves me for the appearance of levity."

These are but specimen extracts from his early journal. Sometimes he is very happy after being very much depressed, condemning himself for what appears to us to have been neither errors nor sins; but, despite his changing moods, he was always faithful. He had one desire: to live entirely for God. Resigned, submissive, untiring, he pressed on the way.

On June 14, 1774, he says: "My heart seems wholly devoted to God, and he favors me with power over all outward and inward sin. Some people, if they felt as I feel at present, would, perhaps, conclude they were saved from all indwelling sin." The next day he says: "My soul was under heavy exercises and much troubled by manifold temptations. I feel it hurtful to lay too much on myself. Lord, make thy face to shine upon me, and make me always joyful in thy salvation."

These extracts from his journal are merely samples of numerous entries, and they tell the same story; a constant reaching forward after the highest attainments and varying sensations—sometimes very happy, sometimes very much depressed.

On Sunday, Aug. 6, 1786, he says: "A pleasing thought passed through my mind. It was this: that I was saved from the remains of sin. As yet, I have felt no returns thereof." But on Oct. 5, of the same year, he says: "My soul is under deep exercise on account of the deadness of the people and my own want of fervor and holiness of heart."

The effort to arrive at a satisfactory conclusion about the extent of the good work wrought in his soul had been so unsatisfactory that for some years he seems to have almost given over any effort to make an exact record of it. His affections never varied; his devotion to duty knew no intermission; his prayerfulness and his attention to his religious duties never slackened; but his introspection was to a large degree interfered with by the demands upon him of his work. His sky grew brighter as the years passed on, and during the days of his long invalid life there was a constant serenity. He had received, as all the Methodists had, the teachings of Mr. Wesley on the possibility of Christian perfection secured instantly by faith, and was patiently waiting, as he was earnestly groaning for the hour when the consciousness would be given him that his soul was filled with pure love.

In 1803 he said: "My general experience is: close communion with God, holy fellowship with the Father and his Son Jesus Christ, a will resigned, frequent addresses to the throne of grace." And Jan. 9 he says: "I feel it my duty to speak chiefly upon perfection, and, above all, to strive to attain unto that which I preach." March 7: "I find the way of holiness very narrow to walk in or to preach." In April, 1803 he says: "My mind is in a great calm after the tumult of the Baltimore Conference—in addition to the charge of the superintendency to feel and to live perfect love."

This was thirty-two years after he came to America, when he was fifty-eight years old; and, as far as I can find it, this is the first positive statement that what he sought for he had found. As in the case of Mr. Wesley and Mr. Fletcher, there is nowhere a marked line when he, by a wonderful transition, passed into the land of perfect peace. It was, as far as his journals tell the story, a constant progress, leading him at last into the land of Beulah by gradual steps.

The study of a life like his, where all the throbbings of an earnest heart are seen, can but be a profitable one to study. When we try to arrive at the experience through which he passed, and when his life in its external features is looked at, we find an example of advanced holiness is presented which has rarely been equalled in this world. Perhaps he erred. I may say confidently he did err in following his ideas of self-denial to the extent he did. Not Loyola, with his scourge, had less pity on his poor, feeble frame than Asbury on himself. He pitied every being but himself. The poorest slave, who was so much the object of his pity, to him was better treated by the cruelest master than Asbury treated his poor, frail, emaciated body. Fasting when he was barely able to walk, facing bleak Winter when God's laws called him to shelter, riding in hot suns when he needed shade, rising from a bed when exhausted nature bade him stay, he suffered when God would have spared him. His austerity toward himself made him not sour, but exacting toward others, and he had less love for the things God had made lovely than was his privilege and, perhaps, his duty. God honored him greatly, and for years he walked in the secret place of the Almighty. His life was hid with Christ in God.

Augustine, Luther, Calvin, Knox, Wesley, were great men all; but in the holiness of life and in the extent of his usefulness, Francis Asbury, the gardener's son, of Birmingham, was behind none of them.

The Enduring of Affliction.

BY REV. C. A. A DWIGHT.

Christ has taught man how to bear misfortune when it comes. The lesson is neither an easy nor a pleasant one to learn. But to bear trouble with patience and sweetness of spirit constitutes a real distinction in the sight of God. Said proud Cæsar: "To endure misfortune is greater than to die."

Where grace now is sought in supply of need the ills of life are borne with a magnanimity of spirit which is both philosophic and Christian, but more Christian than philosophic. Ancient stoicism simply taught its devotees how to bite the lip and refrain the expression of the pain which was gnawing at the heart: to deny in speech the agony which was oraxing the spirit. Christianity says that grace is the true antidote for pain, and the sure alleviation of a bitter grief of heart; that God can give a comfort which will ease the present pang while it prophesies of a final state of total release from pain.

So grace speaks a better word than stoicism; and whereas Cato committed suicide, fainting Elijah under the juniper-tree was held back from a self-inflicted death by the comforts of a heavenly provision, and the solace of a spiritual visitation. Cato died rather than to endure misfortune; the Hebrew prophet lived, though afflicted, because of a divine support in the midst of a human tribulation.

Closter, N. J.

Some Experiences—What They Mean.

Christian experience within its own sphere is the very best evidence; but outside of that sphere it has very small evidential value. One may say with most positive assurance that "once I was conscious of condemnation—now I am conscious of freedom from condemnation;" but he can not say by this that Calvinism, or Arminianism, or any other ism, is true or false. One is within its sphere; the other is not. The different theories of entire sanctification can neither be proved nor disproved by experience. The same experience may be read in at least two ways, and made to do service for two contrary theories. Let us see!

Dr. Carradine, or Bro. Hopper, holds a meeting, telling the people that there is a second cleansing subsequent to regeneration which they need, and may have. Many accept the teaching. They are not pure and holy, and they knew it; they wish to be. The doctrine they hear tells them that they are regenerate, but not holy. They want to be holy; they go to God by faith, pleading to be made holy. God answers men's hearts, not their heads. Whether their theory be right or not, their hearts are right in the asking; and God answers. They become better workers for Christ, more consistent members of the church—in short, more pious. Dr. Carradine, Bro. Hopper, and their disciples say that this which these people have received is entire sanctification.

Last year I attended one camp and two protracted meetings at which entire sanctification was hardly mentioned, and the "second-blessing theory" was not preached at all. Worldliness was vigorously attacked. Holiness was preached as essential to salvation and as the direct result of regeneration. About two hundred were converted. Only forty joined the church, the one hundred and sixty others were in the church—had been regenerated long ago. But under the preaching at those revivals they were made conscious that they were not holy. The preacher said: "You are not regenerated. You were,—maybe, but are not now—seek regeneration!" They sought it. God answered their hearts, whether their theories were right or not. They were made holy, became more pious. Some of them became wonderful examples of the transforming grace of God. Now, I say these people were regenerated last year. Their experiences were just as much proof of my theory as the experiences of Dr. Carradine's disciples are proof of his theory. But do these experiences prove either theory? They certainly do not. Our theories are to be proved or disproved by the Bible only.

Another question arises: Why should we be contending about theories? It is really a contention about methods. By Dr. Carradine's methods many are made holy; by the other method many are made holy. Who can deny this? By both methods, following both theories, men and women are made holy. What is the sense of this contention about methods? Why stress a theory when nothing is to be gained by such stressing, and much discord and disunion results?

Some one will reply: "One theory is surely error, and error is harmful. We want the truth." Yes, we want the truth as it is in Jesus; not the supposed truth as it is in Carradine, nor the supposed truth as it is read from Wesley, nor the deductions drawn from misread experiences.

Our second-blessing brethren have been urging their theory now for several years among us. Weeks ago I called for proof—for Bible proof—of the main point of their theory, viz.: That there is a work of cleansing subsequent to regeneration where there has been no lapse from regeneration. The columns of the ADVOCATE are open to them; but no one responds. On all sides we hear experiences and quotations from this and that one, but no Bible proof. I say again: Either prove the theory, or stop the contention. Common justice, the cause of peace and sheer consistency, demand this. Prove it, or quit contending for it!

H. WALTER FEATHERSTUN.

Selections.

I used to think it was great to disregard happiness, to press to a high goal, careless, disdainful of it. But now I see that there is nothing so great as to be capable of happiness, to pluck it out of "each moment and whatever happens," to find that one can ride as gay and buoyant on the angry, menacing, tumultuous waves of life as on those that glide and glitter under a clear sky; that it is not defeat and wretchedness which come out of the storms of adversity, but strength and calmness.—Anne Gilchrist.

Do not keep the alabaster boxes of your love and tenderness sealed up till after your friends are dead. Fill their lives with sweetness. Speak kind, approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them. The thing you mean to say after they are gone say before they go.—Selected.

The life and light of divine truth shines brightest where the windows of the soul are kept clean and clear, so that the truth may enter without obstruction.

The pleasantest things in the world are pleasant thoughts, and the art of life is to have as many of them as possible.—Bovee.

Life's Little Days.

One secret of sweet and happy Christian life is in learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for years, and it seems too great for us. We can not carry this load until we are three-score and ten. We can not fight this battle continually for half a century. But really there are no long stretches. Life does not come to us in life-times; it comes only a day at a time. Even to-morrow is never ours till it becomes to-day, and we have nothing whatever to do with it but to pass down to it a fair and good inheritance in to-day's work well done and to-day's life well lived.

It is a blessed secret this of living by the day. Anyone can carry his burden, however heavy, till night-fall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, quietly, patiently, lovingly, and purely till the sun goes down. And this is all that life ever really means to us—just one little day. "Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by looking forward to things you can not see and could not understand if you saw them." God gives us nights to shut down the curtain of darkness on our little days. We can not see beyond, and we ought not to try to see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living.—Exchange.

You belong both to the church and the lodge. Very well, in which do you feel the greatest interest? Which receives most of your time, talent and money? When the prayer meeting and the lodge meeting are held at the same hour, which do you attend? The answer to these questions will indicate pretty clearly your spiritual condition. —N. C. Advocate.

One sometimes hears the statement made that such a person failed as a teacher because he knew too much; but no teacher ever failed for such a reason since the world began, though many a one has failed because, with all his knowledge, he knew nothing of methods.—Dr. Mayo.

When a man who has been picked up out of the mire, and brought into the church and respectability through a Methodist revival, arrives at the gosling stage of alleged aristocracy, he begins to intimate that revivals are too unrefined for polite society.—Selected.

Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it; and, the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself. — Phillips Brooks.

A blacksmith whose character was thought to have been damaged by another, was asked why he did not sue the man for damages. He pertinently replied: "I can hammer out a better character than the lawyers would give me."

Correspondence.

Notice.

The W. F. M. and P. and H. M. Societies will hold their annual district meeting in Como, Miss., April 11 and 12, 1895. All auxiliaries who will send delegates, from both of these societies, will please send name of delegate to Mrs. T. S. Raiford, corresponding secretary of W. F. M. Society, Como, Miss., so that homes can be assigned them.

There will be extra inducements for attendance at this meeting. We will have Mrs. Lulu Waters, of Japan, to address us on foreign missions, and Mrs. H. C. Parrott, whose husband preached in Indian Territory for several years, on P. and H. M. work.

Let me urge all auxiliaries to send delegates, and thereby enthuse our women in these lines of our Father's vineyard.

MRS. E. P. COLEMAN,
Dis. Sec. W. F. M. So., Sardis Dis.
MRS. W. H. WALL,
Dis. Sec. P. and H. M. So., Sardis Dis.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference,
Mrs. S. S. Cope, of Mississippi Conference.
Mrs. F. E. Ross, of Louisiana Conference.

The Louisiana Conference claims precedence this week for a report of the recent Convention. The Mississippi Conference will come in next week.

P. and H. M. Society, Louisiana Conference.

The late annual convention of the Parsonage and Home Mission Society, Louisiana Conference, convened at New Iberia, March 8, continuing three days. About forty delegates were in attendance, reporting much interest and progress from their various auxiliaries. These number at present about twenty-six—an increase of 50 per cent over last year. The address of welcome was given by Miss Louise Taylor, a talented and lovely young lady of New Iberia, and the response—on the part of the Louisiana Conference—by Mrs. H. A. Kennedy, of New Orleans. This was followed by a charming and interesting talk from Mrs. M. Stevens, of Bayne Memorial Church, on the part of the New Orleans district. Conference officers were elected as follows: Mrs. F. A. Lyons, president; Mrs. F. E. Ross, corresponding secretary; Mrs. H. A. Kennedy, recording secretary; Mrs. J. H. Campman, treasurer; Mrs. J. T. Sawyer, first vice-president; Mrs. W. H. LaPrade, second vice-president; Mrs. W. C. Black, third vice-president; Mrs. Linna Parker, fourth vice-president; Mrs. Robert Randle, fifth vice-president.

The annual report of the president, Mrs. F. A. Lyons, was heard with interest by all, and reflected much credit upon the efforts of this noble Christian woman.

Four parsonages have been helped during the year, with donations of $50 each, and good work accomplished by the faithfulness and zeal of Miss Burbank, our city missionary.

The delegates from New Orleans were: Mrs. F. A. Lyons, Mrs. J. H. Campman, Mrs. E. Simon, Mrs. S. H. Holmes, Mrs. H. A. Kennedy, Mrs. F. E. Ross, Mrs. M. Stevens, Mrs. E. B. Barr, Mrs. Lilly Riggs, Miss Mary Werlein. The visiting delegates: Mrs. S. S. King, Mrs. E. W. Van Valkenburgh, Mrs. S. C. Caldwell, Mrs. E. Mosher, Mrs. S. A. Beard.

Miss Werlein, State organizer and solicitor for Our Homes, made the following report, which speaks for itself: "Our president, Mrs. E. E. Wiley, and your organizer were absent fifteen days on our trip through the State, and can report fourteen societies organized, and everywhere the people ready to respond after the needs of the work were presented. Sixty-two copies of Our Homes sold during the year, and 117 subscribers up to date—March 8, 1895."

May we be found among the "reapers" when the Lord of the "harvest" comes to "gather in the sheaves!"

Mrs. S. S. King, honored and beloved as the pioneer mover in this branch of Christian work, conducted the exercises at the close of the session to the enjoyment and profit of all.

The eloquent addresses and sermons of Dr. Beard and Rev. F. S. Parker gave renewed encouragement and inspired all present with determination to persevere in the work of providing a "home for every preacher."

The good people of New Iberia received most cordial thanks for their charming hospitality and good-will. A visit to the salt mines, a drive to Spanish Lake, and, on the way, a sight of "Evangeline's tree," were not the least among the many pleasant features of a most delightful and profitable visit to this lovely little town on the banks of the Teche.

MRS. H. A. KENNEDY,
Rec. Secretary.
1517 Enterpe St., New Orleans.

We once heard of a minister who said: "No! I will not bring my wife here. She is too elegant a lady to live in such a tumble-down house." (Although other gentle, sweet-spirited wives of Methodist ministers had lived in that same house, and with a deft touch and art of fixing things had made it sweet and home-like.) Now, this was not the spirit of the lowly Master, who had not where to lay his head. However, the result of such a stand was a determination on the part of the people to renovate and repair the house, which they did, and made one of the neatest and nicest parsonages in the Conference. Now, we do believe if more of our preachers would refuse to live in the miserable affairs called "parsonages," it would not be long before every work in the Conference would have a nice home for the pastor. Ont but says some one, "this is not the true itinerant spirit." Certainly it is not. Yet shame on enlightened Christian people whose indifference or neglect causes a servant of God to display such a spirit! What said the Master when he sent forth the disciples, and again other seventy: "Provide nothing, for the laborer is worthy of his hire." Again: "And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you." "And whoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet." Then listen: "Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." If a literal application of the above-quoted Scripture were made in this day, is there a city in our own Conference that would share the lot of Sodom and Gomorrah?

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb, Como, Miss.
Miss. Conf., Mrs. E. D. Jones, Carlisle, Miss.
La. Conf., Mrs. M. H. Morrison, Shreveport.

Will the ministers please secure reports from our auxiliaries for the Quarterly Conferences?

(Continued.)

Let each of us prayerfully ask, "Am I doing what I can?" "Thy watchman shall lift up the voice." How can any of us be idle, or fail to do our duty, in the face of appalling facts presented by our wise counselors, and brought to touch by our own Bishop Galloway, who, after relating the deplorable condition of woman in India, said: "Not until Christianity puts its shoulder under the heavy burdens borne by sorrowing woman does she anywhere find rest for her bruised and tired limbs, or experience any sense of the queenly dignity and influence with which she has been crowned by our Lord. How any woman in a Christian land, with the slightest knowledge of her heathen sister's condition, can be indifferent to the appeals made for missionary labor in their behalf, I can not understand."

"A Romantic Story of the Empress Dowager of China," in the Woman's Missionary Advocate, by Mrs. S. N. Coleman, closes with: "Bishop Galloway tells us this wonderful woman's sixtieth birthday, celebrated last year, 'was to have been the greatest event in Chinese history for a century or more. One road and street for ten miles were to have been covered with carpets and decorated with lamps and pictures and everything attractive in Chinese manufacture.' The war, however, prevented this display. He says, too: 'It is significant that in this country, in which women are at a discount—are secluded and kept in ignorance, are protested at birth, and regarded as a calamity in youth—the ruling spirit in all national affairs is a woman. Greater than Emperor and cabinet officers is the Empress Dowager, who has placed crowns on several brows, and who is the creator of viceroys and governmental potiches.'

"In view of the sixtieth birthday celebration the Protestant Christian women of China had printed at the Presbyterian Publishing House of Shanghai a copy of the New Testament in the handsomest style, at a cost of $1,000, expressly for the Empress Dowager. It was presented in a costly carved silver case. . . . The gift was received by the Empress Dowager with undisguised pleasure, and the Empress herself immediately thereafter drew up a list of Christian books, including the Old Testament, and sent an eunuch to bring them from a Christian book store in the capital.

"Who knows? May not the golden thread of God's providence, running through the wonderful life of this Empress Dowager, the ruling spirit of China, be for a great purpose, even the miracle of all missions, the speedy conversion of China?"

As delays are dangerous, it would be well that we begin now to collect the money for the publication of the Minutes of the next annual meeting. Assessments as follows: All auxiliaries with less than fifteen members, fifty cents; from fifteen to twenty-five, one dollar; and all over twenty-five, one dollar and fifty cents. This is to be sent to the Conference recording secretary at annual meeting. Miss Agnes Chrisman is an efficient officer, and has given perfect satisfaction also in this work. Let us manifest our appreciation by having the amount necessary in readiness. We must not forget that at the March "anniversary meeting" delegates and reserves to the annual meeting shall be elected.

"My people perish for lack of knowledge." Said Miss Willard: "The reason why our young folks go their way into wrong-doing is largely because they have not been trained to a better way."

Marcus L. Gray, Missouri, in writing of the value of "The Cross-Bearers' Missionary Reading Circle," in Methodist Review of Missions, said: "May we not suggest that a new remedy of more reading, more study and more prayer would lead pastor and people to a more healthy liberality? As to the effect of such a course of reading upon a pastor, Alexander M. Mackay wrote from Nyanza: 'A missionary minister is the right kind of a pastor, to my mind. He is sure to hold more enlarged views of men and things than others who confine their thoughts to their own little circle. . . . The progress of the kingdom of God in the world is a study well calculated to enlarge the mind and soul, and rescue torpid congregations from their self-satisfied ease.'"

Miss Laura Haygood, in a recent letter in the Woman's Missionary Advocate, addressed to the members of the W. F. M. So., closed thus: "Many words of cheer in regard to our work in China are coming to me. . . . The fields are so white; the laborers are so few. Oh, my sisters, it is Christ who calls! Will you not answer: 'Here am I; send me'"?

The district meeting of the Women's Foreign Missionary Society will meet at Vossburg, Miss., March 30–31. Each society on the district is urged to send a delegate. The preachers are earnestly solicited to attend. Send names to Mrs. J. V. Penn, Vossburg, Miss.

SALLIE SMYLIE, Dis. Sec.

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FROM THE WORK.

Rev. G. W. Gordon, Guntown circuit, North Mississippi Conference: "Our first Quarterly Conference was held March 2 and 3. Bro. Tucker, our new and efficient presiding elder, was with us in the fullness of the blessing of the gospel of Christ. Tucker is a man of affairs and looks closely after all the interests of the church. He is making a model presiding elder. Bro. J. C. Park, of Booneville and Baldwyn station, was with us and gave us a sweet gospel sermon on Isa. lv, 1. Come again, Bro. P., we are always delighted to see you. We are hoping and praying for a year of much prosperity. The indications are pointing in that direction."

Rev. J. A. Poe, P. C., Ethel, Miss., March 19: "I came to this circuit according to appointment by the Bishop and his cabinet, but was late in getting on the field, owing to sickness and bad weather, neither of which, of course, I was responsible for. But, thank the Lord, I found a hearty welcome when I did get here, not only by Methodists, but by both sister denominations, the Baptists and Presbyterians. And so far we have all worked together in perfect peace and harmony in Sunday-school and prayer meeting, and I realize as never before 'how good and how pleasant it is for brethren to dwell together in unity.' May the spirit of love continue to develop until we are lost in love in a higher world above! But all things are not as we would have them be. Our churches are in an unhealthy state. Our members are not as zealous as they should be, and our houses of worship are in a very dilapidated condition. But by the help of the Lord we will do some repairing this year. And the Lord has already done his part, and it only remains for us to do ours. Men of God, awake!"

Rev. Paul D. Hardin, P. C., Westville, Miss., March 14: "At the behest of the appointing power of our Conference, we were called upon to end a happy and, we trust, somewhat successful pastorate of two years on Clarksburg circuit, bid farewell to friends beloved, and repair to other fields. Ten weeks at Westville has convinced us that 'the lines have fallen in pleasant places.' We are happy at the privilege of living among and working for such a kind and appreciative people. We are marshaling our forces, and taking what we hope to be the introductory steps to a great victory for Christ. Even now 'our labors are not in vain in the Lord.' We are pressing forward. The presence and power of the Holy Spirit is manifested at almost every service. Despite the 'hard times,' the Board of Stewards made a very handsome increase in the assessment for the preacher in charge over what it was last year. We have one new church on the way to completion, and we are taking subscriptions to build a church here that, if we succeed, will be an ornament to their town and an honor to Methodism. Mr. Editor, pray for us. There is so much to be done for God in this country."

NORTH MISSISSIPPI CONFERENCE LETTER.

After three months at home because of personal and family sickness, the writer started out for field work on Feb. 22. That night I rested in the hospitable parsonage in Starkville station, where I found Bro. and Sister Dorman and the children in good health and spirits. The next day I pursued my journey to Macon, where I was the guest of Rev. J. A. Bowen and his excellent wife for several days. On Sunday I enjoyed the privilege of preaching in the morning to an attentive audience and of speaking to the children at 3 P. M. Of course, I attended the Sunday-school, presided over by that veteran in the cause, Judge H. W. Foote, who is now fulfilling his fiftieth year as superintendent. His bow still abides in strength. May he be spared many years to bless his generation in this "loved employ!" Accompanied and aided by the pastor, the colporter had good success in his work and a pleasant stay in Macon.

Wednesday night, Feb. 27, and next day I spent in Brooksville in the preacher's home with Rev. D. L. Cogdell and family. Preached one time and sold a few books. Thursday evening I took the train for Aberdeen, where on arrival, at 7:30 P. M., I was met by that noble brother, Rev. Amos Kendall, and conducted to the parsonage, where Sister Kendall had a bountiful supper prepared, to which the wayworn traveler did ample justice.

On Sunday we had two good sermons preached by Rev. Henry Kendall, of England, brother of the pastor, who will remain in Aberdeen several weeks. At 3 P. M. a meeting was held in the interest of the Epworth League, a goodly number enrolled as members for future organization, and a club of subscribers for the Epworth Era was raised.

Time and space will not allow of detailed accounts of visits to Amory and West Point and of pleasant associations with the pastors, their families and people. Suffice it to say that all is going well with them, with the prospect of a successful year in each charge.

Sunday, March 10, I spent in Ackerman with Bro. Lester and his charge, preaching twice, meeting the Sunday-school and making an Epworth League talk, after which a goodly number enrolled for the organization of this work.

I am now resting at home for a few days, after which another working tour will be entered upon.

Many hearts will be sad when they learn of the death of Mrs. Nannie Ward, who was so helpful in missionary, temperance and benevolent work in our Conference. She died at her home near Aberdeen on the fourth instant, and was buried with funeral services by Rev. Amos Kendall on the next day.

The Epworth League work is advancing in our Conference. Let us know, brethren, when we can help you in organizing or promoting this good cause in any place by personal presence or by furnishing literature.

Children's Day programs will be ready for distribution by April, without charge to our Sunday-schools. Let pastors send us their orders in due time. G. W. BACHMAN.

Kosciusko, Miss., March 13, 1895.

SLAUGHTER, LA.

I very much enjoy the weekly visits of the ADVOCATE, for it always comes with much to cheer and delight the heart and to feast the mind. I find to my regret that there are but few on my charge who take the ADVOCATE, but I hope to see it the weekly visitor to many homes before long within the bounds of Slaughter charge. I like for my people to form a close friendship with such a friend—he on real familiar terms, too.

Well, I have been one of the busiest of men since my arrival on the work. I have just lots to do, but I am happy with it all, and feel encouraged to put forth greater energy in effort and purpose. I have a right to look for and expect great things of the Lord this year. I have found a hearty welcome into many bright and happy homes and many big warm hearts. A more kind and hospitable people I have never met. We have entered into a mutual agreement to do all we can for the spread of the gospel of our Lord Jesus and the building up of God's kingdom. We have some real "Methodists" at this place, and that means "religion in earnest."

I feel that it is my duty, as well as my privilege, to give to the ADVOCATE a few facts concerning one of the most remarkable events that has ever taken place in the history of this town, and one truly worthy of the applause and commendation of the people of God. A short while ago it became necessary that we should stand up fairly and squarely for the right. We were to decide the question in the face of great opposition whether or not whisky should be sold in Slaughter. So we, as a little band—small, indeed, compared with those of our foes—took ourselves to prayer and pledged ourselves to do all that we could against the awful enemy of our homes and manhood. Prayer meetings were held every night for several nights prior to the final struggle, though the weather was bitter cold. Our object was victory, and in that the glory of God; but we were not the only busy ones, for the enemy was fully alive and left no stone unturned. They were up nearly all night the night before the election with their whisky-bottle, seeking whom they could lead astray and to take part in their deadly and ruinous work, and with equal wonder, if not zeal, did they watch every movement of God's little band. The day having come, they met for a face-to-face combat. With equal zeal and intensity of purpose did they enter into the struggle that closed with the day. Here and there could be seen little bands of young men and women in active service for the cause of love and home, and while some were out in the heat of battle, others were at home lifting up their hand to God for victory. The polls were closed, and all waited in breathless emotion for the consummation. At last it came. Right had won. Every man, woman and child took up the note, while every bell from churches and school-houses, homes and hotels, rang out the glad news of victory for God, home and peace. God gave the victory, and we praise him for it. The enemy was put to confusion and shame and hid themselves away in silence, while the people of God rejoiced greatly in the strength of the Lord. May God bless the ADVOCATE.

SAM'L S. BOGAN, P. C.

BOLIVAR AND BEULAH.

Our first Quarterly Conference for Bolivar and Beulah charge is just over, and we are beginning the second quarter of the Conference year with renewed energy and zeal. Our presiding elder, Rev. J. A. Randolph, was with us in fine health and spirits. He seems bright and hopeful for the outlook for Greenville district. The Lord grant that his hopes may be realized in the accomplishment of great good throughout the entire district.

This scribe has suffered greatly since Conference in severe loss by fire, accounts of which have already appeared in your columns; but during all the trying ordeal God's abounding grace has wonderfully sustained us, and through his grace, and the many encouraging words and material expressions of kind sympathy from earthly friends, we are still at the helm in these parts, and hoping and praying that out of our sore affliction may come much glory for the Master.

We are under many and lasting obligations to the Revs. T. W. Lewis, Grenada; J. M. Wyatt, Clarksdale; J. A. Randolph, P. E.; T. B. Clifford, Courtland; H. P. Crowe, Cleveland; T. Y. Ramsey, Greenville; J. H. Shumaker, Okolona; G. W. Gordon, Guntown; W. M. Young, Pleasant Grove, Miss., and their respective kind and generous people, and many other friends too numerous to mention, for their comforting and timely tendered assistance during our indescribable distress. With much gratefulness we note the kindness of Sister Wheat, widow of the late Rev. J. J. Wheat, of this Conference, in presenting to us several invaluable books. Several brethren in the bounds of the Conference have treated us likewise. We want also to acknowledge receipt of, and gratefulness for, kindly remembrances of friends at Mt. Meigs, Ala.; Biloxi, Miss., and Kosciusko, Miss.; but by reason of their requests their names are withheld from publication. Several ladies' P. and H. M. Societies have sent us highly appreciated assistance, as have several Masonic lodges.

So from all the foregoing we are permitted to be again so well provided for as to be comfortably situated and making a new start for God and for good.

May God abundantly bless all the dear friends who have so generously rendered us assistance when helpless in the world!

We are now endeavoring to replace the lost buildings; but our own people are utterly unable to replace them unaided. If the various pastors and their people will give us their collections for one Sabbath each, I think all can be replaced before next Conference. I earnestly request the brethren to think on these things and, if possible, act in accordance therewith at once, not for any personal or local motive, but for the sake of the church and the cause of our beloved Master. This will amount to small things to the several congregations, but large things to the little vine that God, in his providence, has planted here. God grant that each one reading this may follow its dictations.

Brethren will please take due notice to send all moneys by postoffice or express money order on Benoit, Miss., and registered letters or drafts direct to Bolivar, Miss. Bolivar is not a money order office.

Success to the ADVOCATE. Pray for us and come to see us.

JAS. L. BOWLING, P. C.

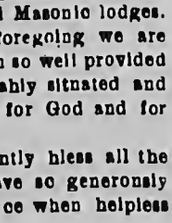
Bolivar, Miss.

P. S.—I forgot to note the much valued assistance of Revs. R. H. B. Gladney, Gunnison, and J. A. Bowen, Macon, Miss.; also Rev. G. H. Jacobs and their people. J. L. B.

WHENEVER I see Hood's Sarsaparilla now I want to bow and say

'Thank You'

I was badly affected with **Eczema** and **Scrofula Sores**, almost covering one side of my face, nearly to the top of my head. Running sores discharged from both ears. My eyes were very bad, the eyelids so sore it was painful opening or closing them. For nearly a year I was deaf. I went to the hospital and had an operation performed for the removal of a cataract from one eye. One day my sister brought me



Mrs. Paisley.

Hood's Sarsaparilla

which I took, and gradually began to feel better and stronger, and slowly the sores on my eyes and in my ears healed. I can now hear and see as well as ever." MRS. AMANDA PAISLEY, 176 Lander St., Newburgh N. Y.

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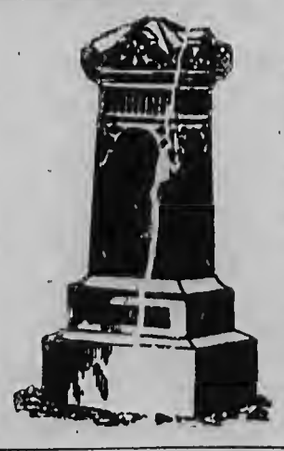

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Thursday, March 28, 1895.

"Reproving the Holy Ghost."

Under the above heading a recent issue of one of our exchanges has an editorial which we regard as one of the most remarkable productions we have ever met with. The object of the writer is to defend the policy of his paper. This he seeks to do by pleading the example of the Holy Spirit in certain parts of the Bible. We quote as follows:

> The decline of a church is marked by a growth of the spirit of optimism in her chief ministry. It is accompanied by a spirit of impatience and resentment of all statements of the worldly condition of the church, and all pleadings for a restoration of spirituality and unworldliness in the church and her work. Such remonstrances are freely denominated abuse of the church, and those making them are denounced and invited to leave the church which they are slandering. . . . If consistent, what hard things these dear brethren would say of the Holy Ghost for his exposure and remonstrance and reproof of the churches of Asia. Against five of these churches he had the gravest of charges to bring; with only one he found no fault. Of one other he had but slight fault to find. We beg the reader to pause long enough to read carefully these criticisms of the Spirit.

The writer here makes several quotations from the second and third chapters of the Book of Revelation, and then proceeds as follows:

> Are we to charge ingratitude or disloyalty on the Holy Ghost for his faithfulness in pointing out these church errors? Are we to demand that he name the guilty persons in each church and prefer charges in due form and proceed to trial with proof, or retract and confess that he has slandered the Asiatic churches? Are we to fall out with him for the public manner in which he made this exposure? Are we to denounce him as a villifier of the church because he made general, and not specific, personal charges, and because he commanded them to be written out and that, too, in such a public and perpetual form as we find them?
>
> Now, if the writer had penned these sentences simply to show that we have no right to call upon the Holy Spirit for proof of His statements, or to take Him to task for any of His utterances, then they would meet universal approval among Christian people; but, when he wishes us to draw the conclusion that men should place him in the same category with the Holy Spirit by exempting him from all obligation to furnish proof of whatever he may choose to say in censure of the church, we respectfully demur. Let us look at the logic of this remarkable defense for a moment. If there is any logic in it, it is as follows:
>
> "The Holy Ghost, in giving a revelation to men for all time, made certain statements concerning the religious status of certain Asiatic churches, without feeling called upon to furnish proof of the truth of its statements; therefore, I have a right to make wholesale charges of corruption against the church of the present day without furnishing one iota of proof."
>
> Now, it seems to us that there is a slight flaw in this logic. We may be mistaken (if we are we hope to be corrected), but we really believe that there is a slight difference between the aforesaid editor and the Holy Ghost. The Holy Ghost is omniscient and infallible. The aforesaid editor may be both omniscient and infallible, but he will have to excuse us from thinking so until he furnishes proof of his possession of these high qualities. The Holy Ghost, being omniscient and infallible, makes no charge either in the Book of Revelation or elsewhere that is untrue. The aforesaid editor, being in our judgment human and, therefore, fallible, it is conceivable that he may at some time or other make a charge that is untrue. For our part, we believe, as we have already said frequently, that the paper which this brother edits has repeatedly made statements about the church that are untrue. We refer to the oft-repeated assertion that the Southern Methodist Church is dominated by rings exactly like the rings of the political world. We have been associated with Methodist preachers and have seen the workings of Methodist Conferences for many years, and we assert most positively that we have never known any facts which justify such a charge. Not only so, but we firmly believe that about a million of members of the Southern Methodist Church share our views in this matter. Now, are we to be told that we have no right to call for proof of this terrific charge? Is a denial of this or any similar assertion tantamount to "reproving the Holy Ghost?"
>
> Of course, we know that the brother does not lay claim to the possession of divine attributes; and yet without that claim what does all his elaborate defense amount to? Whenever he admits that he is human and, therefore, fallible, he makes it absurd for him to try to place himself in the same category with the Holy Spirit in this matter. If he has a right to plead the example of the Holy Spirit in such a case, then every other man has the same right. Concede to every man this right, and nobody can be called to account for any statement he may make, however false it may be. The veriest demagogue, the basest slanderer, has the right to say, "The Holy Ghost didn't furnish proof of its assertions; neither will I." Beautiful logic. And so simple. When a man makes an assertion which he knows he can't prove, all he has to do is to hide himself behind the example of the Holy Ghost. "The Holy Ghost didn't furnish proof; neither will I."
>
> In order to test the validity of this logic, let us suppose a case. Suppose some one should assert through the press that the aforesaid editor belongs to a corrupt ring whose ulterior object is to disrupt the Southern Methodist Church for purposes of self-aggrandizement; and suppose that the party making this charge, when called upon for proof, should reply: "You have no right to ask for proof. The Holy Ghost made charges without furnishing proof; and so will I." Would the aforesaid editor accept this as a sufficient answer? Well, if it would not be a valid argument in some one else's mouth, how can it be in his own?
>
> Let us see how this logic appears when thrown into syllogistic form:
>
> Major premise: No man has a right to demand of me in controversy any more than he would demand of the Holy Ghost.
>
> Minor premise: No one demands of the Holy Ghost proof of its charges against the church.
>
> Conclusion: Therefore, no one has a right to demand of me proof of my charges against the church.

Gambling.

Gambling is one of the great evils of the day. The Louisiana Lottery, holding a great State within its grasp for a quarter of a century, and carrying on its infamous operations throughout the entire domain of this vast Republic, is only one of many evidences of the extent to which the gambling mania has stifled the conscience and polluted the life of this so-called Christian nation.

The turf: what a mammoth iniquity it is! Dwellers in the rural regions remote from the great centers have not the remotest conception of the magnitude of the racing operations of the present day. Just think of thirty millions of dollars being invested in racing property in one single city. This is a fair index to the situation in our great urban centers. Millions of dollars are changing ownership from day to day as a result of the operations of the turf. An army of men subsist by this species of gambling. But this is an insignificant feature of the evil results of the business. Race-track gambling is not confined to the professionals. Men in all occupations and in all grades of society are seeking to better their fortunes by race-track gambling; and, commencing in this way, many of them soon develop into professionals. It would take the pen of a Juvenal to do justice to this evil as it exists in the great cities of America.

Then, there is the modern, more prevalent and more respectable (God save the mark!) form of gambling, euphemistically described as "speculating in futures." No brush of artist, no pen of poet, novelist or historian, is adequate to the task of describing the havoc it has wrought upon the moral life of the nation. Enjoying as it does to a large extent the patronage of the press, and sanctioned by the precept and example of those who stand in the front rank in the social, business, political, and sometimes the religious, world, this form of gambling has become an iniquity of such mammoth proportions that in comparison with it the Louisiana Lottery in its palmiest days is a mere bagatelle.

Add to this the indescribable evils of the card table, and you have the materials out of which to form a faint and feeble picture of one phase of our boasted nineteenth century civilization. Card-table gambling exists everywhere. It is one of the evils whose presence is everywhere recognized, and which it seems nevertheless impossible to suppress.

Anti-gambling laws are found on the statute books of all the States, and yet it lives on and lives ever. One of the best evidences of its demoralizing effects upon human character is found in the difficulty of bringing offenders of this class to justice. Men go before the courts and perjure themselves to shield their partners in this vice.

That the time has arrived when we need to put on the brakes will not be denied by anyone. The question arises, What can be done? We answer in the first place negatively. The chief remedy will not be found in legislation. Of course, we favor rigid legislation directed to the extirpation of this evil. This, as our readers know, we have advocated in the past, and we expect to do so still. But law can accomplish little without a sentiment back of it strong enough to secure its enforcement. Law can no more enforce itself than an axe can chop of itself. Like the axe, law is a powerful instrumentality when wielded by brain-directed muscle. How, then, is it possible to bring about the requisite change in public sentiment? Of course, the primary remedy is the preaching of the gospel of Christ in its fullness. Well, the preaching of the gospel in its fullness implies a crying aloud against sin, and especially against those forms of sin that are specially prevalent. The conscience of the church no less than that of the world needs to be toned up just at this point. The church (we use the word in its larger sense) has become leavened with a leaven which needs to be gotten rid of. What is the root principle of gambling? Simply this: a desire to get something for nothing. Does the church never make appeals to this principle? Let the raffles and various other gambling operations carried on by and for the benefit of the church answer? Who can not see the moral effect of these things? How can a young man be made to believe that it is wrong to gamble for his own pleasure or profit, if he is taught that it is right to do so for the benefit of the church? Then, too, the gambling that goes on in Christian parlors, what of that? If a young man is taught that it is perfectly right for him to play cards for a prize with his mother, his sisters, and the ladies of his circle in society, it will be simply impossible to make him believe that it is wrong for him to do the same thing with his young men associates. If his mother or sister—a good church member—plays for a silver pitcher, why should he not play for silver coin, if he prefers that to the pitcher? Can anybody tell? We write the words with deep pain, and yet a sense of duty impels us to say that many women who think they are serving God are making gamblers of their sons and their neighbors' sons, their brothers and their best friends. O that we had the power to make the womanhood of this generation feel its awful responsibility in this matter. Mark our words. We have not yet reached the bottom of this gambling infamy unless a reformation sets in soon in the house of God. In vain may we seek a remedy for this evil through Legislatures and courts as long as members of the church of God gamble continually in their homes.

Things Money Can Not Buy.

Amid the mad rush for money, so characteristic of this age, it is not often that men stop to think about the things whose value can not be reckoned in dollars and cents. Nor do all remember that "all is not gold that glitters." The average man imagines that if he can only get gold, his cup of happiness will be full. The motto of the world is: "Get all you can, and live for self." Great as is the purchasing power of wealth, we need to remember that it is not limitless. There are joys more precious than gold or jewels; there are hopes far more enduring than those excited by Fortune's smile.

Not the least valuable of the treasures which are never put upon the market or quoted in the stock exchange is peace of conscience. All would like to possess it; few enjoy it. A Vanderbilt might court it in vain; yet a poor beggar like Lazarus may rejoice in its possession. In every human breast God has placed conscience as an inward witness to warn against sin and impel to the right. Her voice oft becomes weakened by reason of repeated throttling; but still she cries out. Thousands daily seek to stifle this monitor by resorting to the wine cup. Others, again, visit new scenes, hoping thereby to rid themselves of her. Soft clothing, sumptuous fare and high position can neither still the voice of conscience nor insure heart happiness. Worse than bodily disease is the dread of humiliation and poverty felt by many who, having false views of life, live beyond their income. The fear of exposure and the stings of a guilty conscience poison the pleasure of more than one corrupt capitalist and high official. What criminal ever confessed to enjoying perfect peace of conscience?

Not all whom the world esteems happy are really so. Beneath a calm exterior the storms of passion may rage, and remorse may sting like an adder. "Every heart knoweth its own bitterness," and there is biting bitterness for him who refuses to follow his convictions of right. The conspirator Catiline, it is said, was so haunted with an evil conscience that he would start at any sudden noise. In like manner was Richard the Third tormented after the murder of his two nephews. Only of the man who fears God and keeps his commandments can it be said: "When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet." Lord Brougham once said of Sir Robert Peel that "he could ever turn from the storm without to the sunshine of an approving conscience within."

Again, friendship is something that neither princes nor millionaires can buy. Money attracts fawning flatterers and parasites by the score, but not one true friend can it purchase for its possessor. There must be either some loveliness of character or personal magnetism to excite the true and tender feeling which binds friends together. Luxuries, splendor, servants without number are at the command of wealth; but of itself not one spark of affection can it enkindle. All the gold of California could not buy a mother's love. Some of the most wealthy and powerful men in history have been the most thoroughly hated. When Edward the Third of England lay dying, faithless servants stripped the rings from his unresisting fingers and fled from the palace, leaving him to die alone. Though Oliver Cromwell had a few real friends, yet Sir Walter Scott probably expressed Cromwell's true feelings when he makes him say: "I would I had any creature, were it but a dog, that followed me because it loved me, not for what it could make of me."

Far above the price of rubies is the worth of a clean character. Money is mocked when it seeks to win this treasure for its owner. Many a scoundrel wears broadcloth and a pleasant smile, and moves in polite society; but, notwithstanding his affected gentility, he can command neither the confidence nor the respect of his fellow-men. Though the world is corrupt, it is often merciless toward the transgressor. One theft, one murder, one act of faithlessness will forever ruin a man's fair name, and in not a few instances has caused the perpetual banishment of the offender from social and commercial circles, though money may have saved him from legal punishment. Ex-Congressman Breckinridge is to-day a disgraced and ruined man. Though he should own all the stock farms of Kentucky, the American people, be it said to their honor, would not look upon him with favor. Though England heaped upon Benedict Arnold military honor and reward, she could not rescue his name from lasting contempt nor cause him to be loved by loyal Englishmen.

"What tho' on homely fare we dine,
Wear hodden gray and a' that;
Gie fools their silks, and knaves their wine—
A man's a man for a' that.
For a' that and a' that,
Their tinsel show and a' that;
The honest man, tho' e'er sae poor,
Is king o' men for a' that."

Thousands foolishly imagine that wealth is a talisman that will protect one from care and all discomfort. Yet it can not restore the bloom to the faded cheek nor insure refreshing slumber. The glow of health is oftener found upon the face of the obscure mechanic or of the humble farmer than upon that of the princely capitalist. Wealth can buy comforts, but it is unable to repair a broken-down constitution or to remove the traces of evil habit. Many a fortune seeker on achieving success finds himself incapable of enjoying his riches on account of decaying health. A. T. Stewart, the great New York merchant, for years before his death, it is said, had to live upon the simplest articles of food, such as oatmeal, crackers and milk. Every man knows, though not many dwell upon the fact, that not even a Rothschilds can purchase immunity from death or for one moment stay his icy hand.

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave
Await alike th' inevitable hour:
The paths of glory lead but to the grave."

Though money kings succeed ofttimes in securing legislation in their favor, though men guilty of the foulest crimes not infrequently escape the clutches of the law through the influence of gold, yet for all that the decision of one court, at least, shall not be set aside. There is a Being whose favor is not purchasable with corruptible things as gold and silver. What a transporting thought, that there is One who "shall not judge after the sight of his eyes nor reprove after the hearing of his ears." What cause for the deepest rejoicing that eternal life is not conditioned upon a money basis. No chance for monopoly here! Rockefeller has nothing more to offer God than has the poorest believer in the slums of Chicago. Both alike must come to the Father upon the common ground of faith in the atoning blood of Christ. "Shall not the Judge of all the earth do right?"

McKENDREE M. BLACK.

Unused Talent.

One of the saddest features of nineteenth century ecclesiastical life is the amount of unused talent everywhere visible. Almost every church roll contains the names of many persons who have the capacity to be eminently useful in some way who nevertheless are drones in the hive. If our unused talent could be put to work, Zion would rejoice and blossom as the rose. O that these idlers could be made to see themselves as God sees them! God will not hold him guiltless who wraps his talent, great or small, in a napkin and buries it in the earth. "Wicked and slothful servant" is God's verdict concerning him. Every man who has been the recipient of regenerating grace should esteem it an inestimable privilege to be permitted to till even the most obscure corner in his Master's vineyard. To be even a doorkeeper in the house of God should be regarded as a greater honor than any which this world can bestow. To save even one soul from death is in Heaven's sight a far loftier achievement than to found a kingdom. O that the lesson of the talents could be engraved upon the memory and imbedded in the conscience of the church! In the long run the most successful pastor is he who can most thoroughly impress this lesson upon the flock over which the Holy Ghost has made him an overseer. A small membership composed of earnest, consecrated Christians who take delight in doing whatsoever their hands find to do for the advancement of every interest of the Redeemer's kingdom is worth more than a large membership, be they ever so respectable, who are busy about everything except the Lord's work. O for that baptism of power which shall result in the utilization of the talents which now lie buried in a napkin!

NOTES.

n account of feeb'e health Dr. J. Walker is taking a month's vacation.

***

he note asking us to omit the notice he W. F. M. and P. and H. M. ting came too late. The notice already in press.

***

ll persons who have business with J. F. Sourlock, colporteur for the siana Conference, should address at 513 Camp street, New Orleans.

***

e wife of our senior Bishop has confined to her bed for several s as the result of an attack of . She is now slightly convales-

***

the Canadian Methodist Church il id that the claimants on the Confer- fund receive an average appro- ion of $450. This includes chil-

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e commencement sermon of East issippi Female College will be ched by Pres. W. B Murrah, ., of Milleaps College. Dr. W. L. nnibalt will deliver the literary ess.

***

shop Galloway is making a tour gh Alabama this week, lecturing hat he saw in the East. He will several other States at an earlier This tour will no doubt increase ic interest in our foreign mission- perations.

***

r subscribers who need a first- Bible, with all modern helps, are ested to make no purchase until see and hear from us on the eel. We will, in a week or two, the best Bible offer that has yet made by any paper.

***

v. John A. B. Jones, of the Mis- ppi Conference, was married on the ieth to Mrs. Juliet Peale, of burg, the ceremony being per- ed in the Crawford Street Church, astor, Dr. C. G. Andrews, officiat- The ADVOCATE extends hearty ratulations.

***

it announced that Bishop Hay- 's health will not permit him to d the great gathering at R me to h he has been invited. The ch will receive this announce- with regret. Whether some other f our Bishops will go in his stead an not say.

***

rough the courtesy of Mrs. J. M. son, president of the Arena we had the pleasure of hearing t Monday night a very able, in- tive and entertaining lecture by . Dillard, of Tulane University, on ille, character and work of the Italian patriot, Mazzini.

***

bscribers, new or old, who write xpecting to get "Earthly Foot- " free, are wasting postage stamps. ubscriber, new or old, can get the for $2.40 cash, in addition to his cription. That is the only offer we ever made, and the only one we make. We sell the work to sub- ers only.

***

neer." It strikes us as rather er" that an up-to-date editor like good friend, Dr. Palmore, should nnouncing as a news item the ment that Miss Willard pinned the e ribbon on Mrs. Cleveland as a e of W. C. T. U. membership sev- weeks after Miss Willard's contra- on of it has been going the rounds e papers.

***

H. Patton, Shubuta, Miss., writes: her Benson has promised to come issippi, April 14; commencing at lan, lecturing there April 14 and Shubuta on April 16 and 17; first s free, and second admission of ents. He will want church or house free. Any places wanting an write to W. H. Patton, at Shu- or Luther Benson, Indianapolis,

***

e is the fourth week of the tent g of Rev. D. C. Rawls in Mo- y Square. The attendance is now than during the first week. Rawls reports nearly a hundred sions, most of them Catholics had rarely ever heard a Protest- sermon before this meeting be- The meeting will continue, at to the close of the present week, which Bro. Rawls expects to con- evangelistic work in South Lou- His address for the present is C. A. Rooms, New Orleans.

***

Illinois Legislature some time passed a law providing that "no e shall be employed in any factory kshop more than eight hours in e day." The Supreme Court of ois has recently pronounced the nconstitutional. Good for the ! We usually work from ten to e hours a day, and we would fair infringement of our liberty e Legislature should restrict our of labor to eight. We think a n who has to make her own liv- ould be allowed the same liberty respect with the rest of human

A life of the late Dr. Deems is being written by his two sons, Francis M. Deems, M. D., of New York City, and Rev. Edward M. Deems, Ph.D., of Hornellsville, Steuben county, N. Y. A request is hereby made of any and everyone who reads this article to send to Rev. Edward M. Deems any letters, or parts of letters, written by Dr. Deems which may be thought valuable or interesting; also to send any anecdotes or incidents bearing on the Doctor's life or illustrating his habits or traits of character. Letters will be copied and returned to their owners, and due acknowledgement will be made of any help which anyone may render Dr. Deems' sons in their laudable undertaking.

***

We invite attention to the notice in another column of the Epworth League Convention, to be held at Grenada, Miss., May 10 12. Let all the Leagues in the State send delegates. Let those pastors who have no Leagues proceed to organize at once, and then see to it that each League is represented in the convention. We say it with regret, but it is a fact that Mississippi is far behind many other States in the matter of League work. Now is a good time for her to take a new departure. The convention, if as largely attended as it should be, will result in great good to the cause. Send your livest young men and women, and they will doubtless come home with an enthusiasm in the cause that will prove contagious.

The Moody Meeting.

After a stay of eight days the world-famed evangelists, Moody and Sankey, left Meridian on the morning of the twentieth instant, and Meridian congratulates herself on having enjoyed an honor above her neighboring cities.

Of course, expectation was high. It could not be otherwise when we were to look upon and listen to one who had traveled in foreign lands and drawn congregations in the largest cities of England and America. Not only was expectation up to the highest, but comment was also very liberally indulged in. Those who looked for what the world calls eloquence failed to find it. Those who expected new methods, startling revelations, or great originality of thought or speech, were equally disappointed. He rode no hobbies, announced no novel or catchy subject, made no effort at display of deep theology, but with old texts he preached the simple gospel of faith in Jesus Christ and witness of the Spirit. I am free to say that I do not suppose there was a minister present who had not often preached the same to his congregations and with as much earnestness.

A plain, earnest man of God, he preached from the Bible, however, not quoting it so freely as I was expecting. I think I have heard many sermons from our rank and file as full of Scripture quotations. Bro. I. L. Peebles will quote as much in one discourse of equal length as Mr. Moody did in twice the number. What then, says the reader, is the secret of his wonderful success?

First, I would say, his great earnestness and full consecration to God's work.

Second, that advertising and praising which, if given to the pastors, instead of sharp and unguarded criticism, would fill all of our churches.

Third, the rallying of all the Christian forces for one great effort which, if expended in the home church, would strengthen the hands of the preacher and attract the world.

Fourth, the recognized power there is in congregational singing.

And right here, Mr. Editor, I would be glad if every congregation in the land could have heard the words of the great evangelist on the duty of all in this part of the worship.

Mr. Moody seems strong and well preserved, but Mr. Sankey can not hide the fact that both in voice and carriage his work is telling on him. For roundness and richness of voice he does not approximate to Excell. Whatever may be the thoughts and impulses set in motion by the coming of these men of fame remains to be developed. The city was not moved as was the hope and expectation of many.

T. B. HOLLOMAN.

March 21, 1895.

State Epworth League Convention in Mississippi.

In accordance with directions given their respective Epworth League Boards by the North Mississippi and the Mississippi Annual Conferences at their last sessions, the undersigned members of said Boards hereby announce that a State Epworth League Convention is called to meet in the M. E. Church, South, at Grenada, Miss., at 9 o'clock A. M on the tenth, and continuing through the eleventh and twelfth of May, 1895. In which the basis of representation shall be every pastor, and one delegate for every twenty five members or fractional two-thirds thereof from each League in the two Conferences; provided, that each League shall be allowed one delegate.

Now, brethren of the ministry and laity, we have been and are your servants for Christ's sake, and submit that what we have done can only be made profitable by your hearty co-operation. And that what may be done further depends upon your interest and activity. We are doing what we can to bring forward at an early date a program which shall merit your attention and secure your effort to carry it out. Already some of the best talent of our church has been engaged and other is being sought, as also the best possible use of home resources will be made. We hope to complete all engagements in a week or two and submit at once an attractive program.

Now, pastors and leaguers of Mississippi, what do you say? All aboard? All right then. Now, is not there a crowd of us! Just think a hundred or two preachers and a host of young, active, vigorous Methodists! What a meeting we can have! Why, we may do a work at Grenada that will send a thrill of enthusiasm, fire and love for the Master's work into our beloved Mississippi Methodism, the responses to which will be coming up from every quarter. We will hear of new Leagues organized, young people converted, young folks established in the faith, big revivals, "the world" driven out of "the church," and so on.

Then let everybody get about this work, and go up before the Lord in such a way as that a pentecost may result. Let there be persons dwelling at Grenada from all the counties in the State, that when the Lord speaks through his servants we may all hear and be astonished. A baptism of League interest will make mother Methodism in Mississippi forget all her rheumatic predispositions, renew her youth like the eagle's and "put on her beautiful garments."

True, it is a new departure; but the voice of Christianity in earnest says, Behold all things are become new. So new life calls for new things to do. What is to be done with all these thousands of young, vigorous, intelligent Methodists? Shall we cramp them, dwarf their spiritual life for lack of activity, or kill them? No, we will harness them, and work them. We will organize, instruct, arm and command them; and take the world for Christ. So think about the convention, and pray for it too. Save your nickels and be on hand. If you know anything, come and tell it; and if you don't know anything about League work, be sure to come and learn.

Yours for success,

R. W. BAILEY,
Sec. Miss. E. L. Board.
BEN P. JACO,
Pres. N. Miss. E. L. Board.

Abbeville, Miss., March 21, 1895.

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Notice.

MR. EDITOR: Please do not insert the joint notice for district meeting of W. F. M. So. and P. and H. M. at Como, April 11 and 12, as I have decided to postpone the P. and H. M. meeting till the district meeting of the brethren in May. Your sister in Christ,

ADELE C. WALL,
Dist. Sec. P. and H. M. S., Sardis Dist.

For Conference Notices, etc., look on the eighth page.

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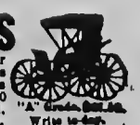

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"GOOD BYE, GOD BLESS YOU."

BY EUGENE FIELD.

I love the words—perhaps because,
When I was leaving mother,
Standing at last in solemn pause
We looked at one another:
And I—I saw in mother's eyes
The love she could not tell me—
A love eternal as the skies,
Whatever fate befell me.
She put her arms about my neck,
And soothed the pain of leaving,
And, though her heart was like to break,
She spoke no word of grieving;
She let no tear bedim her eye,
For fear that might distress me,
But kissing me, she said good-bye,
And asked our God to bless me.

The Gift of Sympathy.

BY MARGARET E. SANGSTER.

A few days ago there came suddenly to an exquisite young girl the call to enter on the life beyond. So imperative was the summons, so swift the transition, that her friends stood mute and amazed, the place that had known her knowing her no more. She "was not," in the terse words of the old Bible narrative, for God had taken her.

When she was gone, one and another spoke of her with an overflowing love and grief, which was the expression of their great loss. "She was so ready to sympathize," said one friend, speaking of her in tender tones. "The tears would rush to her eyes if you were in trouble, and she would feel your sorrow as if it were hers; if you were happy, she was happy with you; her laugh like a child's so gay and cheery."

Yes, she had possessed the gift of sympathy, so that she was in touch with everyone, whatever the peculiar need, and so fully and really thus that her face, her voice, her hand, were the instruments of her soul. It was as if Miss Waring's sweet stanza were her own, and were her daily answered prayer:

"I ask Thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles,
And wipe the weeping eyes;
A heart at leisure from itself,
To soothe and sympathize."

A woman who walks through this earth of ours endowed with this subtle yet angelic gift does heaven's work and is heaven's representative.

Of such another I was told one day last year. She was an old, old woman, feeble and bent under the weight of many years. The village called her "grandma," and she had outlived nearly all her contemporaries, while her home was in the house of a daughter. Always fond of children, she had ways of her own which attracted the little ones, so that on their daily path to school the boys and girls of the town loved to run in and see her and tell her the events of their lives. Others might be too busy or too hurried to listen to the children, or might consider their small affairs as unimportant, but "grandma" did not share this opinion.

It might be that a little girl had a hat or a frock which she disliked, and "grandma" would enter into it, and say: "Yes, I see what you mean. You do not like that ruffle or this flower, and it's a pity you have to wear it so when just a little change would make it all right. Tell mama that I think it would be better if she would just do this for you, or that."

When the boys came in from skating in Winter or from the ball ground in Summer, they would stop for a little chat with this dear old lady—past eighty, remember—and sometimes she would say: "Why, John or Jim, I am put in mind of your father when *he* was a boy. The boys used to have fine times then, as you do now, and your father was the boss, indeed he was!" More than one merry little fellow derived a wholly different impression of his father, who seemed to him a grave, absorbed and elderly man, with little knowledge of boy's sports, simply from hearing "grandma" talk about him in this way.

One day the tidings went through the village, told from house to house, and in every house leaving a feeling of personal bereavement, "Grandma died last night." The children of the place each felt that the best friend children had ever had was gone. When the time came for the funeral there were services in the home and at the church, and all the morning children came by ones and twos and threes and in groups, bringing flowers to lay in the casket. Some brought the white flowers from their gardens, some brought daisies from the meadows, some had only clover blossoms, but the little hearts could not be satisfied till the little hands had carried their loving tribute to her who had kept the child-heart so sweetly through her long pilgrimage.

The schools were closed that day, for nobody came when the morning bell rang. So many children crowded into the house for the first services there that the family quietly provided extra transportation for them to the church. But they were not prepared for the touching sight that met them there—nothing less than a church half filled with boys and girls, sitting with wistful faces and in reverent silence, and awaiting the moment when they could pay the last tokens of tender regret to the memory of a very precious friend.

So grandma went home, and I am sure she keeps in heaven the same dear gift of sympathy and of pure, unselfish love which made her life so rarely beautiful while here.—Congregationalist.

Conversation.

Conversation makes the home. It is the conversational life which characterizes the home life. Families do not live by bread alone. The table-talk not less than the table-food goes to the making of the home life what it is. There could not be much society life without conversation—the turning and returning back and forth from one to another of thought and the special emotion which it awakens. By the means of conversation the life of one multiplies itself among others about him. One thing which makes prison life so terrible and so intolerable is the enforced absence of conversation. In every really good and happy home, where the family life is pervaded by a kind of invincible joy and cheer—in rain or shine, in calm or storm—it is after all mainly the combined conversation that makes it such.

Of all the means of influence it is doubtful if there is any equal to that of conversation. Indeed all other means of influence combined would hardly equal this. The orators of the world have their influence; books have theirs; newspapers have theirs; and the pulpit has its power. But what would all these amount to, without the added conversation? Often the very best that these can do is to start and rouse the popular conversation and turn it into the right direction. Suppose the preacher could determine the total conversation of his parish, in the home, on the street, in the shop and on the farm, as also in the various social gatherings; could determine not only the themes of conversation, but the spirit and motive animating it, he might afford to let his own pulpit be silent, while he rested his hand on the helm, and just through the conversation cheered, guided, instructed, and really controlled all the rest. Whenever in any place there occurs what is termed a revival of religion, it is always attended by a revival of a truer and worthier kind of conversation. All the great moral reforms grow and spread in the same way. There are many burning questions which the painful pressure of injustice and wrongs, of one kind and another, intensifies; questions that are still awaiting answer, but to which no answer will ever come except as the power of an awakened conversation in respect to them shall create a demand that can not be resisted.

The sense of personal responsibility in this matter of conversation can not be too considerately heeded. By this means every individual has influence. Such power of influence is a sacred gift, not to be trifled with, neglected or weakened by misuse. If only the prevalent conversation were indeed, "seasoned with grace" and actually pervaded with the spirit of Christ, how easily the world might be made happier and how readily its burdens of sorrow and of error might be lifted off.—The Advance.

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40 YEARS THE STANDARD.

Religious Training.

More and more there is growing a disposition among parents to permit all matters of religious observance to be with their offspring mere matters of choice or preference. Your child must learn French and German and drawing; but he shall learn his catechism and his Bible lesson and a reverent observance of this holy day if he chooses, and not otherwise. A more dismal and irrational folly it is not easy to conceive of! I do not say that there may not have been folly in another and an opposite direction. I am not unmindful that religious teaching has been sometimes made a dreary and intolerable burden. But surely we can correct one excess (not, I apprehend, very frequent or very harmful) without straightway flying to an opposite and worse one. And so I plead with those who are parents to train your children to ways of reverent familiarity with God's Word, God's house, and God's day. Let them understand that something higher than your taste or preference makes these things sacred and binding, and constrains you to imbue them with your spirit. And, that they may do this the more effectually, give them, I entreat you, that mightiest teaching, which consists in your own consistent and devout example.—Bishop H. C. Potter.

The plainest row of hooks that cloth or paper ever covered is more significant of refinement than the most elaborately carved etagere or sideboard. Give us a house furnished with books rather than furniture. Both, if you can; but books at any rate. To spend several days in a friend's house, and hunger for something to read, while you are treading on costly carpets and sitting on luxurious chairs and sleeping upon down; is as if one were bribing your body for the sake of cheating your mind. Is it not pitiable to see a man growing rich, augmenting the comforts of home, and lavishing money on ostentatious upholstery, upon the table, upon everything but what the soul needs? We know of many and many a rich man's house where it would not be safe to ask for the commonest English classics.

No poets, no essayists, no historians, no travels, no biographies, no select fiction, no curious legendary lore. But the wall paper cost $3 a roll, and the carpet cost $4 a yard! Books are the window through which the soul looks out. A home without books is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. It is a wrong to his family. He cheats them. Children learn to read by being in presence of books. The love of knowledge comes with reading and grows upon it. And the love of knowledge in a young mind is almost a warrant against the interior excitement of passions and vices. Let us pity these poor rich men who live barrenly in great bookless houses.—Selected.

The Drunkards of the Future.

A temperance lecturer was preaching on his favorite theme. "Now, boys, when I ask you a question, you must not be afraid to speak up and answer me. When you look around and see all these fine houses, farms, and cattle, do you ever think who owns them all now? Your fathers own them, do they not?"

"Yes, sir," shouted a hundred voices.

"Where will your fathers be in twenty years?"

"Dead," shouted the boys.

"That's right. And who will own this property then?"

"Us boys," shouted the urchins.

"Right. Now tell me, did you ever in going along the street notice the drunkards lounging around the public-house door, waiting for some one to treat them?"

"Yes, sir; lots of them."

"Well, where will they be in twenty years from now?"

"Dead," exclaimed the boys.

"And who will be drunkards then?"

"Us boys."

Everybody was thunderstruck. It sounded awful! It was awful; but it was true.—Selected.

Hygiene.

Benefits of Deep Breathing.

BY REV. J. THOMAS WILHIDE.

The Rev. John Wesley says when he was a boy of twelve, leaving home for the old Charter House School, his father bid him run around the garden every morning at top speed. This he did for six years, though he often went hungry and cold, yet he attributed not a little of his breathing power, and tough virile frame, which carried him through 88 years of almost unexampled hardships, to the habit acquired in his school days, of vigorous exercise and full, deep breathing of common air.

If our boys and girls would be thus taught and put into practice, we might have more reformers worthy of the name.

It is a well known fact that a man's breathing power has much to do with his success or failure in life. To neglect to fully develop it is criminal. Dr. Fr. Bicking says, "As the lungs of themselves do not fully perform their functions, and consequently are not sufficiently exercised and kept at the height of their energy, they lose their elasticity and are restrained in their plastic process. As a result various diseases originate in the lungs, and in other parts of the body affected by the condition of the lungs. Above all, consumption results!"

In quoting Dr. Dio Lewis we believe we quote the experience of the best physicians. "Consumption is incurable by medicines I admit; that it is often cured by pure air, proper exercise and right habits, no honest physician will doubt!"

It is true, medicines do ease pain and may assist nature, but nature cures, and food, and air, exercise, sleep, sunshine, cleanliness and a restful state of mind, do the work.

How needful then to obey the laws of nature which are the laws of the Creator.

Every school boy and girl knows the story of the "Black Hole of Calcutta," how one hundred and forty-six prisoners were shut up in the evening in a room eighteen feet square, one sultry night in Bengal. The only ventilation was two small heavily barred windows. At six o'clock next morning when the doors were opened, only twenty-three still breathed. One hundred and twenty-three had died from suffocation.

How often we go into halls, churches, cars, school-rooms and even dwellings and sick-rooms, and in a few minutes feel suffocated, stupid and sick.

What is the matter? Why, simply the air is impure. We are being poisoned by carbonic acid gas. In a large church in a certain city, from one to three persons fainted or were made so sick as to be compelled to leave the house, at nearly every Sunday morning service.

The cause, a low ceiling and no ventilation.

On going from a closed room of oft-breathed air into the open air, how quickly comes a sense of relief, and a few full, deep inspirations of common air quickly revives us. Why?

Because the lungs are now able to free themselves of the carbonic acid gas and other impurities, and take up the life-giving tonic, oxygen gas, from the air, thereby purifying the blood, increasing the circulation, and stimulating every nerve and fibre of the whole being.

Suffocation is death from want of pure air in the lungs.

To live, mature, and enjoy good health, the air in the lungs must be frequently changed.

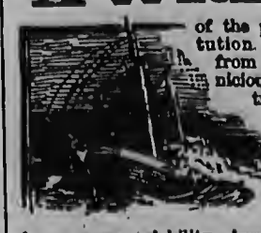
To breathe impure air, or an insufficient amount, is far more hurtful than an insufficient amount of food, sleep, rest, cleanliness or sunshine, and yet, strange to say, we hear but little complaint and practically scarcely any effort toward the thorough ventilation of our public conveyances, halls, churches, school-rooms, dwellings, etc., but we do hear a great hue and cry if our sleep is disturbed or our food is not up to the standard.—Health Culture.

The Cuisine.

Conducted by L. A. B.

A Good Sauce.—One cupful of sifted sugar, half a cupful of butter, stirred to a cream; then add one large cupful of boiling milk, and a dessert spoonful of ground cinnamon; stir briskly until smooth; pour into sauceboat. May be eaten hot or cold.

A WRECK



of the physical constitution often comes from unnatural, pernicious habits contracted through ignorance or from error. Such habits result in loss of manly power, nervous exhaustion, nervous debility, impaired memory, low spirits, irritable temper, and a host of sad and one derangements of mind and body. Epilepsy, paralysis, softening of the brain and even dread insanity sometimes result from such reckless self-abuse.

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MARRIAGES.

...ARRIS—STRANGE.—At the residence of ...bride's parents, near Haughton, La., Feb. ... by Rev. N. S. Cornell, Mr. T. T. Harris to ...s Daisy E. Strange, both of Bossier parish,

...LOWERS—CARRUTH.—At the residence ...the bride's father, Mr J. E. Carruth, ...rch 7, 1895, by Rev. J. W. Tinnin, E. W ...wers, M. D., to Miss Julia R. Carruth, ...h of Lincoln county, Miss.

...LOWERS—WOOD.—At the residence of ...bride's mother, Mrs. Martha Wood, ...rch 11, 1895, by Rev. J. W Tinnin, Mr. E. ...Flowers to Miss Marthy A. E. Wood, both ...Amite county, Miss.

...WEATHERSBY—YOUNGBLOOD.—At the ...idence of Mrs. Nicholson, March 6, 1895, by ...v. T. L. Mellen, Mr. Walter B. Weathersby ...Miss Ella Younghlood, all of Wesson, ...

...AINTER—LAZARUS.—At the residence of ...bride's parents, Pine Ridge, Adams ...nty, Miss., March 12, 1895, by Rev. W. B. ...s, Mr William Painter, of Mound City, ..., and Miss Armenia Lazarus

...AWLS—KING.—March 17, 1895, by Rev. ...B. Lewis, Mr. Gabial Rawls and Miss ...ie H. King, all of Natchez, Miss.

...RADSHAW—HALES.—At the home of the ...de's father, Mr. Wiley Hales, Simpson ...nty, Miss., Jan. 23, 1895, by Rev. J. W ...kson, Mr Jas A Bradshaw and Miss Mol... Hales.

...OLLOWAY—KENNEDY.—At the home of ...bride's father, Simpson county, Miss., ...h 12, 1895, by Rev. J. W Ellison, Mr. W. ...Holloway and Miss Leona Kennedy

...ARTER—CUNNINGHAM.—At the home ...the bride's father, Rankin county, Miss., ...rch 16, 1895, by Rev J. W. Ellison, Mr. ...n G. Carter and Miss Lula E. Cunningham.

...WHITE—McCOWEN.—At the home of the ...de's aunt, Mrs. E. Cook, Adams county, ...s., March 12, 1895, by Rev. V. V. Boone, ...H. S. White, of Woodville, Miss., to Miss ...a McCowen.

...GULLY—METTS.—At the residence of the ...de's father, Capt. Metts, March 17, 1895, ...Rev. D C Foust, Mr J. B. Gnlly, of Wilk... county, to Miss Mollie Matts, of Louis... le, Miss.

OBITUARIES.

...e publish obituaries of 200 words free of ...rge; for all over this, one cent per word ...at present. If you want the notice to appear ...is order, comply with this rule. Count the ...rds and send one cent for each word over ... Poetry excluded from this column.

...RANKIN—Mr. GEORGE W. RANKIN was ...rn in Morton county, Miss., March 31, 1830; ...s married to Miss Ann E. Fenn, Oct. 4, 1855; ...ined the Baptist Church in the Summer of ..., while a soldier in Tennessee, and died at ... home six miles south of Columbia, Miss., ...n. 31, 1895.

...He was a brave soldier, a true and upright ...en, a fast friend and a generous neighbor. ...his life long he enjoyed the most perfect ...fidence and esteem of his fellow-citizens. ...was surveyor of his county for more than ...y years consecutively.

...He was a considerate and kind husband, a ...ing and compassionate parent, a consistent ...istian who proved his faith by his works, ...he was a true friend and helper to the ...eless and the poor.

...He leaves a wife, five children and a host of ...ends to mourn his departure. But they ...ve not as those who have no hope, for his ... went down in peace, and he leaves an unsullied name as a family heritage, and an ...ample worthy of ardent emulation. His ...ves sleep in the family burying-place on the ...est of the hill in front of the old home... and made sacred to his loved ones by his ...e residence there.

...HENNINGTON—Mrs. MARY ELIZABETH ...HENNINGTON died at her home in Crystal ...Springs, Miss., Feb. 26, 1895. She was the ...daughter of William and Eliza Black, and ...was born in Copiah county, Miss., Feb. 24, ...1831. On Oct. 23, 1851, she was married to ...Richard T. Henniugton, who soon afterward ...joined the Mississippi Conference, and re...mained a member thereof until 1868, when he ...retired and went to Brazil. In August, 1894, ...her husband having died she returned to the ...United States, and made her home in Crystal ...Springs.

...She was a most estimable woman in all the ...relations of life. From infancy she was dutiful to her parents, and uniformly kind and ...affectionate to her brothers and sisters. The ...noble traits of character were uniformly displayed after she had entered upon matrimonial relations. To contribute to the happiness of the loved ones of her home circle was her highest earthly ambition. She joined the church in early life, and was ever afterward a consistent member thereof. Though never demonstrative as to her religious experience, her life was such as to commend the religion of the Lord Jesus to all with whom she came in contact. That she has joined the angelic choirs above is not doubted by any who knew her blameless life! May her loved ones emulate her virtues and finally share her glorious reward!

ENOCHS—Isaac V. Enochs died at his home near Terry, Miss., Feb 27, 1895 He was the son of John R. and Polly Enochs, and was born June 10 1829 He was married, June 29, 1855, to Miss Julia Harriet Bird, daughter of Samuel and Sarah Bird. Seven children were born unto them, four of whom preceded him to the grave, three of them having reached mature life.

During the late war he was captain of a company in the Third Mississippi Regiment for a time, but was soon promoted to the position of inspector general on the staff of Gen. Sears, in both of which positions he displayed great courage and marked ability and discretion

He joined the church in his boyhood, but did not at that time receive an assurance of sins forgiven. Soon after his marriage, during a protracted meeting at Mount Pleasant Church, he placed his all upon the altar and was made happy in the love of God. That night his young wife gave him a reminder of what she conceived to be his duty by placing a Bible and hymn book on a table beside him. A family altar came into existence that night, which was kept up as long as he lived. He at once became prominent in church work, filling various church offices as occasion required. He took a very active part in the founding of Henington Camp Meeting at Crystal Springs.

Any good cause always found in him a friend, whose generous support was limited only by his ability. No man was readier than he to lend a helping hand to his fellow-man in time of need. He was a man of far more than ordinary intelligence. He was thoroughly abreast of the times, not only in political affairs, but also in everything that pertained to the interests of the kingdom of God. During his last illness he, realizing that his end was near, expressed himself as having a well-grounded hope of a blissful immortality beyond the grave.

His grief-stricken companion and his three surviving children, all of whom are servants of the living God, know where to meet him by and by.

LOPER—Capt. F. B. Loper was born in Jones county, Miss., March 9, 1827. When he was six years of age he was brought by his parents to what is now known as Jasper county, Miss. The family settled near Garlandsville. The educational advantages of that vicinity were at that time quite limited; but his father procured for him a tutor, under whom he made satisfactory progress in his studies. At the age of twenty-two he was permitted to enter the Pleasant Hill High School, then one of the leading educational institutions of East Mississippi. After finishing his studies there he spent several years teaching, and acquired a reputation for proficiency in that noble vocation.

In 1855 he gave up teaching and engaged in the mercantile business, to which he devoted his time and energies until the breaking out of the Civil War. He responded promptly to the first call for volunteers. He raised a company in 1861, of which he was elected captain, in which capacity he served until the close of the strife. His courage was put to the severest test upon many of the most hotly contested fields of the war; but he was never known to waver or falter in the performance of duty. At the battle of Corinth he was severely wounded by two minie balls and a shell. He was again wounded at Atlanta, Ga.

On Nov. 19, 1856, he was married to Miss Eliza J. Bridges. Of this union six children were born. This, his first, wife died in 1873. He was married the second time, on Jan. 9, 1875, to Mrs S. A. Dantzler.

After the war Capt. Loper settled in Newton county, Miss., and was for a time engaged in both agricultural and commercial life. In the Autumn of 1883 he was elected treasurer of Newton county, which office he held for several terms. He discharged the duties of this office with a fidelity and ability that commanded the respect and admiration of all parties.

He joined the Masonic fraternity in 1859, and a large portion of the time since he has held the position of worshipful master. He also belonged to the Knights of Honor.

Bro. Loper was converted and joined the M. E. Church, South, in Jasper county, Miss., when a boy. He developed early those traits of Christian character which marked him as a future leader in church work. He served the church for many years in various official capacities, and always with fidelity and acceptability.

His death was such as we would naturally expect to see after such a life—peaceful and triumphant Without a struggle, or groan, or visible sign of pain, surrounded by a large circle of sorrowing friends and relatives, at his home in Newton, Miss., on the nineteenth day of February, 1895, at three o'clock P. M., he passed to the other side, and entered into that rest which remaineth to the people of God.

His remains were buried the following day from the Methodist Church, which was taxed to its utmost capacity to hold the vast throng of earnest, bereaved people and relatives, who had gathered from various parts of the county to pay a last tribute of respect to the memory of the Christian man whom they had loved and honored.

When the church service was over the Masonic fraternity took charge of the remains, and the largest funeral procession ever seen upon our streets followed them sorrowfully to their last resting-place in the cemetery, where, just as the sun was setting, with the grand honors of the mystic order of which he was a worthy member, they were left in repose until the resurrection of the just.

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D. L. Moody,	S. A. Keen,	Edward Payson,	James H. Potts,
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"Never succeeded in selling anything before, but sold seven the first afternoon."
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SPECIMEN OF TYPE.

46 *Jacob sendeth Benjamin.* GENESIS, 43. *Joseph entertaineth his brethren.*

CHAPTER XLIII.

Jacob unwillingly sendeth Benjamin. 15 Joseph entertaineth his brethren. 29 His joy at seeing Benjamin.

Before CHRIST 1707

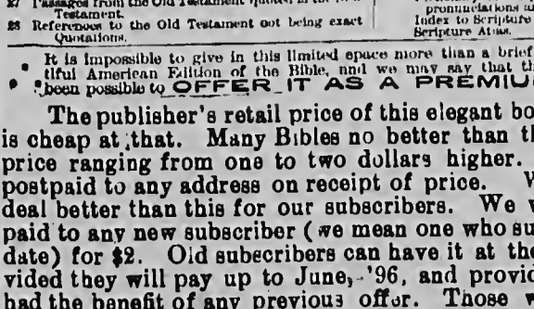
AND the famine was a sore in the land.
2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.
3 And Judah spake unto him, saying,

a ch. 41. 54, 57.

Before CHRIST 1707.

16 And when Joseph saw Benjamin with them, he said to the a ruler of his house, Bring *these* men home, and b slay, and make ready; for *these* men shall c dine with me at noon.
17 And the man did as Joseph bade; and the man brought the men into Joseph's house.
18 And the men were afraid, because they were brought into Joseph's house;

a Acts, 7. 10. b Deut. 15. 22. c Prov. 9. 2. a 39. 4. e 44. 1. f Heb. *kill a killing.* 1 Sam. 25. 11. g Heb. *eat.*



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9 Itinerary of the Journeyings of the Israelites to their settlement in Canaan.
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16 Harmony of the Gospels.
17 Our Lord's Miracles.
18 Our Lord's Parables.
19 Names, Titles and Offices of Christ.
20 Prophecies relating to Christ.
21 Recorded Appearances of Christ after His Resurrection.
22 Family of the Herods.
23 Chronology of the Acts and Epistles.
24 Paul's Missionary Journeys.
25 Paul's Voyage to Rome.
26 Special Prayers in the New Testament.
27 Passages from the Old Testament quoted in the New Testament.
28 References to the Old Testament not being exact Quotations.
29 References in the New Testament to Incidents recorded in the Old Testament.

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31 Jewish Sects and Parties.
32 The Jewish Year.
33 Geography and Topography of the Holy Land.
34 Mountains of the Bible.
35 Rivers, Lakes, etc., of the Bible.
36 Animals of the Bible.
37 Birds found in Palestine
38 Reptiles of the Bible.
39 Aquatic Animals of the Bible.
40 Insects of the Bible.
41 Trees, Plants, Flowers, etc., of the Bible.
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NEWS OF THE WEEK.

DOMESTIC.

A fire occurred in Bayou Sara last week, destroying two blocks of buildings.

The Sunday law is to be enforced against everything in St. Louis—street railways, newspapers, barbers, and all sorts of other things.

Preliminaries are being arranged for the framing of a new treaty between the United States and Great Britain concerning Behring Sea seizures.

The huge plant of the Reid Packing Company, at Kansas City, Mo., was destroyed by fire on March 24. The loss on plant and stock is estimated at $1,250 000.

After a rapid advance of fully $4 per bale in the price of cotton, there has been a reaction which has caused the loss of nearly 25 per cent. of that improvement.

The fourth destructive fire within ten days occurred in Greenville, on March 25. The Planters' Oil Mill was burned to the ground. The loss on plant and stock will be $160,000.

A Pennsylvania judge recently sentenced a chicken thief to ten years in the penitentiary for stealing $10 worth of chickens, and two bank men who looted a bank out of $112,000 to one year.

Two cotton presses in this city were burned on Thursday last. The buildings and nearly twenty thousand bales of cotton were destroyed. The loss, estimated at $500,000, is covered by insurance.

Councilman Callahan, who was tried and convicted for bribery in the Criminal Court, was granted a new trial by the Supreme Court. His case was brought up again before the Criminal Court last week, and resulted in a mistrial.

The militia was withdrawn from the river front on March 23, and the negroes at work on the levee were not molested. The Screwmen's Association has published a card calling upon its members to preserve the peace, and warning them against creating any disturbance or inciting trouble of any kind.

The numerous indictment cases which were returned by the grand jury against the parties charged with the murder of colored longshoremen and laborers on the levee in this city have already been allotted for trial to the sections of the criminal court. This augurs for an early arraignment of the defendants and a prompt trial.

FOREIGN.

A new Cabinet has been formed in Spain.

An imperial decree has been published ordering that all the warships of the German navy are to be dressed with flags on Prince Bismarck's birthday, April 1.

Emperor William is indignant at the slight put upon Prince Bismarck by the Reichstag in refusing to congratulate him upon his birthday anniversary. A combination of Centrists, Poles and Radicals defeated the resolution.

Li Hung Chang, the Chinese peace envoy, while returning to his lodgings after having attended a conference with Count Ito and the Japanese peace plenipotentiary, in Shimonoseki, was shot in the cheek by a young Japanese crank.

It is expected that the negotiations for peace between China and Japan will not be successful. The army is the dominant power in Japan, and the military men are bent upon continuing the campaign. Fresh troops are being hurried forward.

Although several months will elapse before the great naval demonstration and review which will mark the opening to commerce of the Baltic Canal, the affair has attracted much attention. All the maritime powers will send warships to take part in the naval pageant.

Although the suppression of the uprising in Cuba has been frequently announced, it is, nevertheless, evident that the island is in a very disturbed state, and that the Spanish government is very much worried over the situation. It is not now denied that bands of insurgents are operating in many different districts, and that there have been many collisions with the troops.

Advices from Peru are to the effect that President Caceras has resigned, and that the provisional government formed after the conclusion of the armistic between the government and the insurgents, which preceded Gen. Caceras' resignation, consists of representatives of both the belligerents. The provisional government will issue a decree ordering the holding of new elections.

A novel method of rewarding the Japanese troops for their services in the war against China has been resolved upon by the Japanese government. Instead of being presented with medals, each soldier who has served in the campaign is to be given a watch, and the Japanese war office has just entered into contracts with several Swiss firms for a large supply of these timepieces. The presentation of the watches will be made by the Mikado when he reviews his victorious troops at the close of the war.

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Hood's Pills have won high praise for their prompt and efficient, yet easy, action.

A Call.

The Louisiana Woman's Christian Temperance Union is hereby called to meet in Alexandria, La., April 18 21, inclusive, to hold its thirteenth Annual Convention.

The Executive Committee will meet Wednesday, April 17, at 7:30 P. M.

The basis of representation will be found in Article VI. of Constitution of Louisiana W. C. T. U.

Rally, white ribboners, to this meeting for encouragement and enlightenment, spiritual and mental. We will have with us Mrs. Mary McGee Snell, national evangelist; Mrs. A. S. Benjamin, national superintendent of department of "Parliamentary Law and School of Methods;" Miss Belle Kearney, national organizer, and Mrs. Sue V. Tomlinson, national organizer.

All delegates will be entertained and should report their names at once to Mrs. James Andrews, president Alexandria W. C. T. U.

Each union is requested to hold a special service of prayer for the success of this convention. Let us pray that each officer and delegate be freshly imbued with consecrated zeal and unselfish love, and that God will guide the work and show his power through the worker.

MARY REED GOODALE,
President Louisiana W. C. T. U.

Louisiana papers will confer a favor if they will copy.

Premature baldness may be prevented, and the hair made to grow on heads already bald, by the use of Hall's Vegetable Sicilian Hair Renewer.

Mississippi Conference.

Will pastors having Conference claimants in their charges please write to me for blanks? The treasurer will hardly send the money unless the blank is made out and in his hands. If you do not apply for it, you will hear about it before long from the one most interested.

W. A. GUNNING, Sec.

Jackson, Miss.

Beware of Ointments for Catarrh That Contain Mercury,

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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Methodist Army Corps.

A SERVICE FOR CHILDREN'S DAY.

(May 19, 1895.)

This programme has been prepared by Dr. W. D. Kirkland, Sunday-school Editor, and Dr. W. W. Smith, Secretary of Education. It is designed to furnish information concerning the Methodist Episcopal Church, South; its organization, resources, societies, and work, passing in review in picturesque form the work of our Missionary Societies, the Church Extension Board, and the Educational Forces of the Church. Price of the programme, 10 cents per dozen; 50 cents per hundred. Ten copies of the supplement will be furnished free with each hundred copies of the programme. Programme incomplete without supplement. Address all orders to BARBEE & SMITH, Agents, Nashville, Tenn.

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Deacon's Orders—J. F. Wynn, G. D. Anders, S. B. Beall.

Elder's Orders—C. W. Carter, N. J. Roberts, Wm. Schuhle.

P. A. JOHNSTON, P. E.

Jackson, La., March 21, 1895.

Take Notice.

I want the address of every Epworth League in the North Mississippi and Mississippi Conferences. Will the pastors please send them to me at once?

T. W. LEWIS.

Grenada, Miss.

District Conference.

The New Orleans District Conference will convene in the Dryades Street Church, at 9:30 A. M., Thursday, April 4. The opening sermon is to be preached by Rev. Henry H. Abrens, at 11 A. M., of Thursday.

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EPWORTH LEAGUE.

BY REV. HENRY H. ABRENS.

Theme for Prayer Meeting.

THE NAZARITE.

(Num. vi, 1-8; Acts xviii, 18; Gal. v, 24.)

Of Nazariteship only little is known. God arranged for the system. The instruction explicit. The object more or less apparent.

1. The Nazarite vow differed from the vow of the Christian, in that the former could be made for a fixed period of time, a week, month, year or several years. When the penitent gives himself to God it is for all time.

"Lord, in the strength of grace,
With a glad heart and free,
Myself, my residue of days,
I consecrate to thee."

2. The Hebrew parents would at times take the Nazarite vow for their offspring, insisting that the latter give themselves to the service of the Lord, as said peculiar system required.

(1) The Christian religion disdains such representative consecration. It is an individual matter. Are volunteers.

(2) It is the sovereign right of our offspring, when they attain to the age of responsibility, to choose for themselves whom they will serve.

(3) Parents should pray for the conversion of their children. Live a Christian life, which is attractive to them. Coercion improper.

3. The Nazarite vow required that as a badge of recognition the hair of head and beard remain unshaven.

(1) Christians disdain uniformity of dress or appearance as distinguishing badge. Question the practice of Quakers and Salvation Army.

(2) We look upon the outlandish garb of priests and nuns as an abomination.

(3) The Christian's sole badge of recognition in his unostentatious piety.

4. The Nazarite vow emphasized abstinence from spirituous liquors. If the vow imposed aught else we are not aware of it.

(1) A man can not be a Christian if he is not a total abstainer. Touch not, handle not. Dare to be a Daniel.

(2) To the Christian, however, the entire catalogue of iniquities is equally satanic. He crucifies the flesh, with the affections and lusts. He abhors the card-table, dance, theatre, gluttony, lasciviousness, vanity, avarice.

5. The Nazarite vow deemed it defilement if a house of mourning be entered. Even if the departed be a near relative.

(1) In a Christian it is praiseworthy to visit the abodes of affliction. Weep with them that weep.

(2) It is sadly true that many of our so-called "wakes" are occasion for revelry.

(3) Visit the bereaved. Direct them to the Comforter. Chide not the flowing tear.

Ransacking old desks and garrets may be turned to advantage. Mr. Wm. Hewitt, of 44 Irving Place, New York City, will buy old U. S. postage stamps used prior to 1861, other than the one, two and three-cent issues, and also Confederate stamps.

The true way to gain influence over our fellow-men is to have charity towards them.—Kingsley.

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Any life that is worth living must be a struggle.—Dean Stanley.

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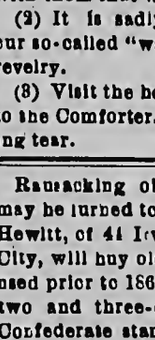

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—SECOND ROUND.

Tupelo station	Mar. 23, 24
Oko ona station	30, 31
Buena Vista circuit	Apr. 6, 7
Shannon circuit	(Fri).. 13
Verona and Nettleton	13, 14
Prairie circuit	20, 21
Okolona circuit	24
Sparta	26
Houston and Wesley	27, 28
Saltillo	May 4, 5
Nettleton circuit	10
Tremont circuit	11, 12
Fulton circuit	14
Amory and Smithville	25, 26
Quincy circuit	June 1, 2
Aberdeen circuit	

The District Conference of Aberdeen district will be held May 24-28, at Okolona, Miss.

S. M. THAMES, P. E.

COLUMBUS DIST.—SECOND ROUND.

Starkville station	Mar. 30, 31
Columbus station	Apr. 6, 7
Crawford	13, 14
Brooksville	20, 21
Starkville circuit	27, 28
Columbus circuit	May 4, 5
Macon	11, 12
Shuqualak	14
Sturges	18, 19
Maben	25, 26
Hebron	June 1, 2
Tibbee	8, 9
West Point	15, 15
Mashulaville	22, 23

T. C. WIER, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND

Holly Springs station	Mar. 23, 24
Byhalia, at Mountain Head	30 31
Pott's Camp, at Pisgah	Apr 6, 7
Waterford at Lebanon	9
Holly Springs circuit, at Maben	13, 14
East Holly Springs circuit	20, 21
Red Banks, at Red Banks	27, 28
Olive Branch, at Oak Grove	May 4, 5
Cornersville, at Macedonia	11, 12
Mt Pleasant at Early Grove	18 19
Ashland, at Wesley Chapel	25, 26
Pontotoc	June 1, 2
Abbeville	8, 9

J. D. CAMERON, P. E.

CORINTH DIST.—SECOND ROUND.

Corinth station	Mar. 24, 25
Jonesboro circuit, at Ebenezer	30, 31
Ripley circuit, at Marvin	Apr. 6, 7
Ripley and New Albany at Ripley	13, 14
Iuka station	21, 22
Iuka circuit, at Nesbitt's Chapel	28
Kossuth circuit, at Madden's	27, 28
Guntown circuit at Lebanon	May 1
Marietta, at Marietta	4, 5
New Albany circuit, at Wolf's Ch'l	11, 12
Blue Springs circuit at Fairfield	14
Booneville and Baldwyn at Booneville	18, 20
Pleasant Ridge circuit, at New Valley	26
Brown's Creek circuit, at Mt Nebo	25, 26

HEZELP R. TUCKER, P. E.

GRENADA DISTRICT—SECOND ROUND.

Elroy	Mar. 23, 24
Tamm	30, 31
Grenada station	Apr. 6, 7
Oxford station	13, 14
Charleston	20, 21
Coffeeville	27, 28
Grenada circuit	May 4, 5
Paris	11, 12
Chapel Hill	18, 19
Pittsboro	(Wed).. 22
Atlanta	25, 26
Water Valley station	June 1, 2
Water Valley circuit	15, 16
Minter City and Strathmore	22, 23

S. A. SURROUGHS, P. E.

SARDIS DIST.—SECOND ROUND.

Sardis	Mar. 23, 24
Batesville, at Wesley Chapel	30, 31
Como, at McGee's	Apr. 6, 7
Panola, at Tirzah	13, 14
Morgansville, at Cole Springs	14, 15
Courtland, at Earcka	20, 21
Nesbit, at Endora	27, 28
Tyro, at Mt Vernon	May 4, 5
Wall Hill, at ———	(Wed).. 6
Cockrum at ———	11, 12
Pleasant Hill, at ———	(Thurs.).. 13
Arkabutla, at Hunter's Chapel	18, 19
Pleasant Grove, at ———	25, 26

H. C. MORRHEAD, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Lauderdale at Toomsuba	Mar. 23, 24
Meridian, at South Side	30, 31
Binnaville, at Binnaville	Apr. 6, 7
Marion, at Pleasant Hill	13 14
Chunkey, at Spring Hill	20, 21
Meridian - East End	27, 28
Meridian—West End	May 1
Porterville, at Chapel Hill	4, 5
Meridian - Central	8
North Kemper, at Blair's Chapel	10
De Kalb, at Spring Ridge	11, 12
Daleville and S. Ch., at Daleville	18, 19
Linwood at Bethel	25, 26
Rose Hill, at Hopewell	June 1, 2
Indian mission, at Talichulak	7
Neshoba, at Hester's Chapel	8, 9

R. J. JONES, P. E.

NATCHEZ DIST.—SECOND ROUND.

Fayette, at McNair	Apr. 13, 14
Jefferson Street	21, 22
Wesley C	20, 21
Gloster and Centerville, at Cent	27, 28
Woodville station	May 4, 5
Woodville mission	4, 5
Roxie, at Hamburg	11, 12
Barlow at Brandywine	13, 14
North Wilkinson, at Galloway	25, 26
Amite, at Salem	June 1, 2
Wilkinson, at Grange Hall	8, 9
Percy Creek station	15, 16
Woodville	22, 23
Homochitto, at Sharon	29, 30
Washington	July 6, 7

The District Conference will convene at Gloster, at 8 P. M., on Wednesday before the fifth Sabbath in June.

L. S. JONES, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—SECOND ROUND.

Dist. Conf. at Dryades St Church	Apr. 4-7
Carrollton Avenue	14
Parker Chapel	(11 A. M.).. 28
Dryades Street	(7:30 P. M.).. 21
Grape Street and Gretna	28
Morgan Street	May 5
Carondelet Street	12
Covington, at Sidell	18, 19
Algiers	(11 A. M.).. 26
Louisiana Avenue	(7:30 P. M.).. 28
Lower Coast at Wesley	June 1, 2
Rayne Memorial	11 A. M.).. 8
Felicity Street	(7:30 P. M.).. 8
Tallahatchie, at Hickory Grove	15, 16
Plaquemine and Donaldsonville	22, 23

JOHN T. SAWYER, P. E.

BATON ROUGE DIST.—SECOND ROUND.

(In Part.)

Wilson, at Wilson	Mar. 23, 24
Slaughter, at Betoville	Apr. 6
Clinton, at Clinton	6, 7
Bayou Sara, at New Hope	13, 14
Jackson, at Jackson	14, 15
Ascension, at Meadet's	18
Baton Rouge, at Baton Rouge	20, 21
E. Baton Rouge, at Brookstown	21, 22
Gross Tete, at Rosedale	27, 28

P. A. JOHNSTON, P. E.

DELHI DIST.—SECOND ROUND.

Rayville, at Girard	Mar. 23, 24
Calhoun, at Cadesville	30, 31
West Monroe, at Fanik's	Apr. 6 7
Monroe, at Monroe	13, 14
Bastrop, at Bastrop	20, 21
Lisbon Grove, at Bartholomew	27, 28
Delhi, at Tallulah	May 4, 5
Lake Providence, at Lake Providence	11, 12
Water Proof, at ——	18, 19
Harrisonburg, at ——	25, 26
Oak Ridge, at Oak Ridge	June 1, 2

District Conference at Oak Ridge, beginning May 29, and including June 5.

B. F. WHITE, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Spring Creek, at Fellowship	Mar. 30, 31
Evergreen, at Evergreen	Apr. 6, 7
Bunkie, at Bunkie	7, 8
Simsport, at Riverside	13, 14
Lhicot, at Elm Bayou	20, 21
Columbia, at M. O.	27, 28
Glenmora, at W. A	May 4, 5
Alexandria	5, 6
Boyce, at Lamothe's Bay	11, 12
Penville, at Oak Grove	18, 19
Dry Creek, at D C	25, 26
Atlanta	June 1, 2
Lecompte, at W. C	8, 9
Centerville	15, 16
Nugent	22, 23
Montgomery, at St. M	29, 30

The District Conference will convene at Mellville, July 24-28.

S. J. DAVIES, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Mooringsport, at Caddo Ch	Mar 30, 31
Shreveport First Church	Apr. 7, 8
Shreveport - Jordan street	7, 8
South Bossier	13, 14
Wesley, at Wesley	20
Coushatta, at Coushatta	21, 22
Mansfield	27, 28
Natchitoches, at Provencal	May 4, 5
Grand Cane, at Grand Cane	6
DeSoto Cr., at Mount Pleasant	10
Desoto Miss., at Red Land	11, 12
Pleasant Hill, at Pleasant Hill	18, 19
Fort Jesup, at Pisgah	21
Many, at Many	25, 26
Anacoco	25, 26
North Bossier, at Plain Dealing	June 1, 2

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Crowley	Mar. 23, 24
Prudhomme, at Prudhomme City	30, 31
Lake Charles	Apr. 6, 7
West Lake	13, 14
Sulphur Mine, at Vinton	20, 21
Berwick (preaching at 11 on Sun.)	26, 27
Morgan City (preach at night, Sun.)	28, 28
Patterson	May 4, 5
Franklin	6, 7
Jeanerette	11, 12
Indian Bayou	14, 15
Abbeville at Prairie Gregg	18, 19
New Iberia	25, 26
Grand Chenieres, at Grand Chenieres	June 1, 2
Washington	8, 8
Lake Arthur, at Lacassine	15, 16

H. O. WHITE, P. E.

"Earthly Footsteps of the Man of Galilee."

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Christian Advocate.

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EYES THAT WEEP.

"Deem not that they are blest alone
Whose lives a peaceful tenor keep;
The anointed Son of God makes known
A blessing for the eyes that weep.

"For God hath marked each sorrowing day,
And numbered every secret tear,
And heaven's long age of bliss shall pay
For all his children suffer here."

Selections.

In Jeypore and Bombay.

BISHOP CHAS. B. GALLOWAY, D. D

A night's railway ride to the southward from Delhi brought us to Jeypore, the beautiful capital of the native State of Jeypore. This was like turning back the dial of a century, for we were at last in the veritable 'India of the Rajahs"—one of the States where a native prince still reigns and rides an elephant. Not having given special attention to the geography of India, I was surprised to find so large a part of the country yet under the rulership of native potentates—about one-fifth of the population and two-fifths of the territory. But they are not entirely independent. In the capital of each a representative of the British government resides, who is styled the Agent, or Resident. He is to keep an open eye for the interests of England, and is the political adviser of the native prince, having more authority than an ordinary diplomat at a foreign court. These native rulers levy taxes, collect revenue, and administer all their internal affairs without interference, unless some case of oppression is referred to the Resident. They have small armies, but are not allowed by the British government to wage war against other States. Jeypore is such a State, and the city of the same name is such a capital, the king thereof having the title of Maharajah.

As this is off the line of ordinary tourist travel, and guests are comparatively few, the competitions and contentions of hotel runners were more lively and violent than we have found in all the East, even in Madras. There are only two hotels, and it is no small matter to get a guest, and, on his departure, secure a fulsome testimonial. They pulled so violently that we were in danger of being disrobed, and shouted so loud that we could scarcely hear our ears. Under-bidding was lively, even to ferocity, and at last we were offered a free carriage and handsome entertainment for three rupees a day. Outside of Calcutta hotel rates in India are quite cheap, but by the time a few escapes from hard pillows, porters, stewards, guides, and baggage smilies, he has paid fairly well for all he has received. For all this he is invited to write in a book his extravagant appreciation of the superb bosh, and give a separate, cordial testimonial (with "backsheesh") to the obsequious of everyone who does anything for him, from blacking his boots, to pulling a punka, to honoring him with a morning "salam."

Jeypore is said to be the most beautiful native city in India—a claim I am not able prepared to sustain. The main street, extending from east to west, is two miles long and one hundred and twenty feet wide, lined on either side with handsome pink-colored houses, with second and third stories of which are ornamental bay windows. This is intersected by other streets of similar width, at right angles, the whole being laid out in rectangular blocks. A massive stone wall, with numerous gates, incloses the entire city. On a high, rocky hill overlooking the quaint oriental capital there is a strong fort, within which is an arsenal and the royal mint.

Adjoining his palace near the Gardens the Maharajah has a private railroad depot, where his several Maharanis and their ladies in waiting can arrive and depart without attracting the gaze of the curious and profane; so, as far as possible, the zenana seclusion which must obtain even when high-caste woman travels on the public highways. Railroads, however, are great levelers, not only of hills and valleys, but of race and caste distinctions as well. The foolish caste system of India experienced a rude shock when the first railroad was built, and everywhere marks the breaking down of the barriers of centuries. Those who would not dare touch each other years ago for fear of spiritual pollution, now jostle on the same platform, crowd into the same car, and sleep on the same seats.

We visited the splendid palace in the city, and sat in the white marble Audience Hall, where the Maharajah receives his nobles and the representatives of other courts. Adjoining the palace are beautiful gardens, with stone-paved walks, artificial lakes, an hundred playing fountains, and the flowers and foliage of every bloom and clime. Here the wives of the zenana can luxuriate under tropical bowers and enjoy perfumed breezes away from the rude eyes of the world.

A visit to the royal stables disclosed something of the grandeur in which an oriental sovereign can live when he has a chance. There were three hundred horses, and each horse had a separate groom. There were horses for the royal carriages, horses for the Rajah's bodyguard, and horses for his hunting parties. Each horse was tied with three ropes—one around his neck to a ring, and around each hind foot to a small post ten or fifteen feet off. These posts were of white marble, and the trough in each stall was also trimmed with marble. In these stables was a little Hindoo shrine for the accommodation of the three hundred horsemen, who may pay their daily vows to the gods and ask good luck upon the steeds committed to their care. The other quarters, where the one hundred royal elephants are kept, we failed to see. The Maharajah was on a visit to the Zenana Palace while we were in the grounds, and, in response to request for the privilege of visiting Amber Palace, seven miles from the city, and the ancient capital of Jeypore, promptly replied, granting the request, and stating that an elephant would meet us at 3 P. M., at a certain point two miles from the palace, and transport us thither. We met the appointment and the elephant—a veritable moving mountain. What an immense creature! He was gaily caparisoned in red and yellow, with a large double saddle on top, called a "howdah," for the accommodation of four or six persons. The manager rode on his neck just behind his big ears, and by means of an iron instrument with which he punctured the beast's head, controlled him perfectly. He kneeled down for us to mount, which was accomplished by means of a ladder. Did I like it? Do you suppose I would enjoy a miniature earthquake sending a shiver through every nerve, and that for two mortal hours? And then I am "afraid of that which is high." But there is some satisfaction in having ridden a high-horse just once.

The palace crowns a lofty rocky summit, from the marble top of which we viewed a scene which Bishop Heber is quoted as saying is the most striking, picturesque and beautiful he ever beheld. Though very beautiful, it did not impress me quite so vividly, probably because of my ride on an earthquake, and the prospect of returning by the same train and schedule. In the palace there is a temple, before which a kid is sacrificed every morning; and on certain feast days, twice a year, 108 kids and five buffaloes are offered in sacrifice to the gods. On these occasions the Maharajah is present, and witnesses the ceremony from his marble audience-hall above. I am surprised that a man who seems to have broad and progressive views on governmental affairs should encourage by his presence that blind superstition of the dark ages. His country will never grow beyond the ignorant Hindoo fakirs that inhabit the ruins of the old city of Amber until they cease that slaughter of kids and buffaloes before hideous idols.

The streets of Jeypore presented a more thoroughly oriental appearance by far than any city we have seen. The dress of the people, the noisy hucksterers, the flashy bazaars, the trains of patient camels walking softly one behind the other, the hundreds of donkeys ambling along under burdens larger than themselves, the crowded bullock-carts, the loaded buffaloes, dashing horsemen with runners by their stirrups, and the throngs of men, women and children, made a picture that entirely corresponded with my dream of oriental life. And to add picturesqueness to the scene, we passed six wedding processions, all dressed in red, and marching to music and singing. In each case the bride was a mere child, her dress of scarlet differing from the others only in the liberal use of gilt on that part which covered her head.

From Jeypore we went direct to Bombay—a long journey of thirty-six hours, and much of it through a sandy section as dreary as a desert. However, two things everywhere abounded—crows and goats, and they are familiar friends. I have seen four crows sitting on the back of a goat while he picked away at the dry grass, seeming himself to enjoy their free ride. The rainfall of this section is sufficient to produce large crops, but it comes all at once, and is confined to a month or six weeks. In this respect there are greater differences in India than any country I have ever known—the figures ranging from 5 24 inches, or nearly four feet, as in Cherapoonjee, in Assam, to only two inches at some points in Sinde. These figures will interest some readers of the Advocate: Mahobleshwar has a rainfall of 300 inches; Bombay, 71; Calcutta, 66; Madras, 50; Delhi, 24; and Sinde, 2 inches. Hence, in most parts of the country it is necessary to irrigate to keep starvation from the doors of millions.

Bombay, the chief seaport of Western India and capital of the Bombay Presidency, is a busy, stirring city of 900,000 inhabitants. It is built on a cluster of islands, and has one of the most magnificent harbors in the world. Bombay has many splendid buildings, and is the only city in India with a respectable street car system, all owned, by the way, by American capitalists. It is fast becoming the Manchester of India for manufacturing enterprise, having already 130 cotton mills and several for the weaving of woolen goods. Probably on this account cotton goods are admitted free, though everything else has to pay a small tariff. Just why England thus discriminates against one of her colonial possessions I suppose her great statesmen can give satisfactory answer—to themselves.

In this connection I can not refrain from expressing surprise, that in exacting an income tax from all whose stipend is over forty rupees a month, the English government in India does not exempt the salaries of missionaries paid by foreign Boards. The men and women engaged in the moral and religious upbuilding of the country, and sustained by the money of the benevolent in other countries, must pay the government for the privilege. To my mind, this is little less than an iniquity. Heathen China is more generous. The argument that the government protects them while they preach may be also claimed for China and Japan.

But here everything must be taxed to sustain an expensive government. Riding through Bombay one afternoon with Rev. Mr. Robertson, presiding elder of the Bombay district, attention was called to large figures in white paint on the cocoanut trees, from which the "toddy," the national drink, is extracted. These are numbered and taxed by the government.

We visited the "Towers of Silence" on Malabar Hill early one morning—the horrid place where the Parsees dispose of their dead by giving them as food to vultures. There is one small private tower, and three large ones, two or three hundred feet in circumference and about thirty feet high. One of the large towers is used only for those who may have committed suicide. So they who die by their own hands are placed apart—but eaten by the same vultures. Perched on one of the towers were an hundred or more of the filthy birds. The keeper of the grounds said they never left—were, indeed, too heavy to go very far, which, being interpreted, means, they are kept too fat on Parsee flesh to fly. The body is brought by corpse-bearers on an iron bier, disrobed of all clothing, and placed on top of the tower. In less than two hours all the flesh is consumed, and the picked bones fall through the grating below, which, after they crumble, are cast into a well. The Parsees worship the earth, and, therefore, would not pollute it by burying the dead therein. They worship fire, and, therefore, could not pollute that sacred element by throwing dead bodies into it. So the most religious, sanitary and expeditious method, they conclude, is to give their dear ones to vultures, the divinely-appointed scavengers of nature. Those towers and the waiting buzzards were, if possible, even more depressing and distressing to my spirit than the burning ghats of the Hindoos.

The hospital for sick animals, built and endowed by a wealthy Hindoo, I did not visit. There stray dogs are fed, and sick ones tenderly medicated. All animals, from a horse to a monkey, are treated just as scientifically as patients in the wards of any hospital in Europe or America. Of course, this freak of philanthropy has its source and inspiration in the doctrine of the transmigration of souls. They honor their ancestors, and also may be preparing for their own soul's better future treatment by thus ministering to sick cows and kids. Whether or not, as reported, this idea is carried so far, as occasionally to pay a man to lie still while flees and other vermin feed upon him, I can not say; but this is true—they will doctor a dog and let a human being die.

We worshiped on Sunday morning in Bowen Memorial M. E. Church, where Bro. Wadsworth preached a helpful sermon to a good congregation of Europeans and Eurasians. Bishop Thoburn arrived from America at five o'clock in the afternoon, and preached in that church at six. At the same hour I had the privilege of prophesying at the Grant Road Church, where as many as six different services are held every Sabbath in four languages. The Bowen Church is named in honor of Rev. George Bowen, for many years a faithful missionary in India, where he died in triumph, Feb. 5, 1888. Everywhere I have heard the name of William Taylor, and seen the glorious fruits of his flaming zeal and earnest preaching. His work will abide through the ages.

On Monday I breakfasted with Bro. Crane, in company with Bishop Thoburn and Bro. Robertson. And in the evening we attended a Temeshi at the girls' school, under the auspices of the ladies of the Woman's Foreign Missionary Society. The Temashi is any sort of an entertainment. On that evening it took the form of celebrating the silver anniversary of the W. F. M. S. An interesting programme was carried out, in which the natives took prominent part. We had dinner with the ladies, and at eight o'clock attended a Welcome Meeting at Grant Road Church, where short addresses were made by Bishop Thoburn, Bro. Wadsworth, and myself.

Arabian Sea, Dec. 19, 1894.

—Nashville Advocate.

Scientific Temperance Instruction in the Public Schools.

Miss Frances E. Willard, president of the National W. C. T. U., describes in the Arena the rationale of the movement in that organization for public school instruction in the hygienic effects of alcohol and narcotics. She also tells what has already been accomplished. "Every one of the admirable normal schools of the State of New York is obliged to make a specialty of drilling the teachers in hygienic physiology with special reference to the effects of alcoholic stimulants and narcotics. The same is true of Michigan, Vermont, New Hampshire, Rhode Island, Alabama, Kansas, Nebraska, Oregon, Nevada, Maine, Wisconsin, Pennsylvania, Massachusetts, Missouri, Iowa, Maryland, Connecticut, New Jersey, Washington and Wyoming, and indeed all but six of the fifty subdivisions of the United States, rounding up with the national law passed by Congress May 17, 1886. Every child in those States must be instructed in this branch of study. Mrs. Mary H. Hunt, of Boston, is at the head of this department, and has a genius worthy of a major-general for strategic points and skillful combinations. In each State and Territory she has an official coadjutor, who in turn has one in each local Woman's Christian Temperance Union, so that ten thousand lines radiate from the headquarters of our national society to as many towns where our local members are at work.

"I believe this systematic instruction, which both forewarns and forearms them, to be the road out of bondage for the children of America. No other institution of the Republic reaches them all. Powerful as are the forces of pulpit and press, the former does not attract all ears, and the latter is largely influenced by the saloon in finance and the saloon in politics. But to the school-house door come white and black, native and foreign-born; inside its walls are invested their formative years, and the laws of their being, as set forth by science, must appeal to their self-love, an attribute upon which we may always confidently base our calculations!"

Correspondence.

Children's Day and the Programme.

We wish to announce to the church, especially to all who are interested in our Sunday-school and educational work, that our "Children's Day Programme for 1895" is now ready for delivery. As insignificant as this work may appear to the uninitiated, it has cost us much thought and labor; and while the result of our efforts is not entirely satisfactory to ourselves, we sincerely trust they may not be altogether unprofitable to the church.

We desire to call especial attention to the fact that, by action of the last General Conference, the scope of Children's Day has been considerably broadened. It is no longer solely in the interest of our Sunday-schools, but in the interest of the general cause of Christian education as well. We have borne these facts in mind in the preparation of the programme, and have tried to arrange everything connected with it so as to make Children's Day, 1895, a grand and profitable occasion to every important interest of the church.

The programmes, with the accompanying supplements, are now on sale by our Publishing House at Nashville, to which all orders should be sent. The programme itself consists of four octavo pages, and contains the order of the exercises; with the hymns that are to be sung, the responsive readings, etc. This is designed for the use of the school and congregation, and enough copies should be ordered to give every worshiper one, so that all may participate in the exercises. The supplement consists of eight octavo pages, containing general directions for the proper celebration of the day, with speeches, recitations, dialogues, etc., suited to the occasion. This is for those who take active part in the exercises. We think the entire design of this celebration will be found interesting and unique, and where effort is made to render the programme properly, we feel assured it will result in great good to the church.

The price of the programmes has been fixed at ten cents per dozen and fifty cents per hundred. With every one hundred programmes ordered, ten supplements will be sent free of charge. Extra copies of the supplement may be had for ten cents per dozen. One dollar will supply an audience of two hundred people, and five dollars will probably suffice for the largest Children's Day assembly.

We earnestly beseech our pastors and Sunday-school brethren throughout the entire connection to see that Children's Day is observed this year by every school and congregation in Southern Methodism. If it has not already been attended to, send in at once your order for programmes and supplements. We think they are worthy of general use, and surely the price fixed puts them within reach of the smallest and poorest school.

Let us have a grand rally this year of all the forces of Southern Methodism on Children's Day. The occasion can and ought to be made of great benefit to the church.

W. D. KIRKLAND,
Sunday-school Editor.
W. W. SMITH,
Sec'y of Education.

Communications.

Scraps of Thought.

The people of to-day are thinking for themselves, and are discovering conclusions that are to be felt in very decided action. There need be no surprise at this, since the air was scarcely ever so full of straws showing the trend of things. Nor was there ever greater need of sound, healthy helps of thought than the present. That there is a great deal of bad thinking there is no doubt, and that evil results will follow there can be no question. The refinement of society that justifies the gambling now going on among our young women at the progressive euchre party will also develop the assassin and the train robber among the young men. The universal tendency of vice is towards its lowest forms.

The same fact is also true of what we read. As what we eat is converted into the substance of the body, so what we read directs our minds and suggests our thoughts. It is a great sin against God and his church to read disloyal literature to both, merely to see what the disloyal have to say. "Eat not the bread of him that hath an evil eye, neither desire thou his dainty meats: for as he thinketh in his heart, so is he." Let not such as do these things suppose they shall escape the evil influence, for their words reveal their hearts to the minds of the thoughtful. There must also be great carefulness in the observance of law on the part of those who demand a rigid enforcement of law. There is just as good and as strong arguments—in their way—in favor of the Sunday train, or of the Congress working through the Sabbath, as there is to justify the conduct of the man who fills his pulpit, not only without law, but against law. We do not accept the justifying claim of either party, as they are forced to the opposite of the position assumed by St. Paul when he said: "And not rather (as we be slanderously reported, and as some affirm that we say) let us do evil, that good may come." If the law of our church governing our pulpits and their administration is not a righteous or a good law, then repeal it, and replace it with one adapted to the changed condition of things. The evils of a bad law can never be revealed by ignoring its provisions, any more than can consistency be made to appear in the conduct of those who transgress the law governing their own lives, and yet require obedience of those under them to the law controlling them. Is this not true?

J. M. WEEMS

In the Living Present.

In Massachusetts the astounding discovery has been made that the inmates of the penitentiary are nearly all addicted to the use of opium. It had been regularly smuggled into the prison. We fear that many not in the penitentiary are the slaves of some form of opium.

Many acrimonious criticisms and asperities are the result of a disordered liver. They know not what they do. They deserve your commiseration.

Japan is being rapidly civilized. A crank attacked the Viceroy Li Hung Chang, Chinese peace commissioner, and wounded him severely. Three years ago the Crown Prince of Russia, now Czar, was wounded by an assassin in the same country.

The old familiar plow must go. Minister Morton declares it the remains of the barbaric age. He wants an implement which pulverizes the soil at least two feet deep. He hopes that the inventor will soon devise the necessary instrument.

Hard times. Must economize. Hence, "Rooms to let!" This sign is familiar to the eye. In a peculiar sense the Christian, too, becomes a landlord:

"There is room in my heart, Lord Jesus,
There is room in my heart for thee."

In a Socialistic catechism, published in Chicago, occurs this paragraph: "Give a definition of a preacher. Answer: A preacher is a blatant hypocrite, paid by the rich to teach the poor to be satisfied with their lot."

Harriet Beecher Stowe, near eighty-two years of age, has succumbed to outage. Her bright intellect blurred. We're not afraid of gainsaying when we assert that her chief literary production has not been excelled by that of any other women, at any time, anywhere.

The gardens are fragrant with flowers. Noticed at the cemetery many graves of departed loved ones beautifully decorated with these radiant daughters of Spring. No objection. But why not give flowers to the living? A presentation of a few violets, roses, forget-me-nots, will make wife, mother, daughter, etc., feel paradisical.

Some of our political economists advocate the substitution of aluminum for silver in manufacturing fractional coin. Aluminum coin would be cheaper, cleaner and lighter than that of silver. But the proprietors of silver mines in the West, adroit politicians, will know how to prevent such change.

ION DIEM.

The world is growing very impatient. Knowledge upon knowledge, thought upon thought, press so fast that there is little time for anyone. The admonition is, be brief. The writer, above all men, should study brevity, for the reader is not under the range of his eye, and can drop him at pleasure, or need never take him up. The man who would be read must be brief.—Christian Standard (Cincinnati).

ALL TO HIM.

BY F. R. HAVERGAL.

"Not your own!" To Him ye owe
All your life and all your love.
Live that ye His praise may show,
Who is yet all praise above.
Every day and every hour,
Every gift and every power,
Consecrate to him alone,
Who hath claimed you for his own

Communications.

Decline of Methodism in the Rural Districts.

The economy of Methodism for more than a hundred years has been the great instrumentality in carrying the gospel into regions away from the cities and the busy thoroughfares of the world. Not only is its general superintendency and system of itinerancy well adapted to sending men to preach the gospel, but the simplicity and completeness of government has been well suited to the laxity of social life in these regions. Better than this, its simple, plain and direct personal doctrines, holding each person to an individual responsibility, was well calculated to wake up these slow-thinking communities. It has been remarked that of the most happy accessions to city Methodism, many have been from the country. As, for instance, the Harper Brothers, of New York, can be cited as an exemplary instance. The question of long standing, "How can Methodism sustain itself in the cities?" has been discussed by most of the periodicals of the connection. But the question, "How can Methodism hold its ground in the mountain and hill countries?" has never been discussed; perhaps has never been a question in the public mind.

My observation has not been extensive enough to take in all the territory occupied by the connection, but this I know: that country life and country ways and habits, under similar circumstance, are much the same everywhere. From observation made and some experience had in Mississippi, extending a hundred miles north and south, touching points very generally along this line, my inference from these observations is, Methodism is not sustaining itself in these parts where she has so long been in the supremacy. There are exceptions, but the rule is, loss of force and loss of influence. There are regions of country where Methodists first occupied the ground, built the first house of worship, and thirty years ago their prayer meetings and class meetings were a power for good in the land. Now there is no prayer meeting, no class meeting, while the house of worship is a dilapidated apology. Where Sunday-schools were once in active operation, with appointments for successful work, above the average Sunday-school of the country, it is now a thing of the past, with the least hope in the most sanguine of ever bringing it into life again. A place once noted as the great rallying ground of Methodism for a large district of country, its annual revivals gave a great impetus to religion through a wide region of country round, enlarging the Methodist membership in town and country, and giving converts to Baptists and Presbyterians, and sending men to Conference and elsewhere to recruit the ranks of the ministry. There is no prayer meeting, no class meeting at this place now, and public preaching has lapsed into an afternoon appointment, paying the preacher fourteen dollars and a half to his support. The house of worship is unsafe to be occupied, and would not be a respectable barn. Not a thought of rebuilding or reviving from this lethargy is entertained. A circumstance which emphasizes this reflection is, that the country around this old historic ground is decidedly more populous than it was fifteen or twenty years ago.

Another pertinent fact to be mentioned in this connection is, that in many of the places of worship, while the public service is being held, men and boys sitting on logs, or at the roots of trees, converse in groups in full view of the preacher from the pulpit from the beginning of the service to its conclusion. Certainly this was not the case fifteen or twenty years ago.

Has our system, which at one time, under God, was so well adapted to carrying the gospel to these hill and woodland regions, and to sustain it there, lost its power? Has God changed up on us, adopting some other system? Or has our Methodism, with its simple and happy adaptation in carrying the gospel to the scattered flocks of other folds, grown weary of its life on hill, on mountain and dale, and is seeking refuge under metropolitan shadows and city battlements?

The reflections cited above, with other things I have not room for in this paper, have created an inference in my mind to almost reach a demonstration. I shall assert that there is a cause for this declension somewhere, and can be accounted for in some way. I say, remedy the evil, be it widespread or narrow, no matter what cloth or chair it shakes. J. D. NEWSOM.

Correspondence.

North Mississippi Conference.

REPORT NO. 2 OF THE BOARD OF EDUCATION.

The action of the last General Conference in constituting a Board of Education of the Methodist Episcopal Church, South, and the election of a Secretary of Education, we regard as eminently wise. In order to complete the organization in our own Conference, and to facilitate the work in behalf of this important interest of the church, your Board recommends the adoption of the following:

1. This Conference shall elect a Conference Secretary of Education, to serve without salary, to whom the several District Boards of Education, hereinafter provided for, shall report immediately upon their organization. It shall be the duty of the Conference Secretary of Education to see that the District Boards be furnished with catalogues of all our institutions, and with all information necessary to the prosecution of the work of the District Boards, and to keep a roster of teachers desiring situations, and to put them in correspondence with the Boards applying for teachers.

2. This Conference shall also elect a Conference Treasurer of Education, to whom all moneys belonging to the Conference Board of Education shall be paid, and who shall pay out of the said funds the expenses of the secretary of the Board for stationery, printing, etc., and the traveling expenses of members of the District Boards when in the discharge of their duties as members of the Board, and shall present an itemized statement of all moneys received and disbursed by him to the Annual Conference Board of Education, with vouchers therefor.

II.—DISTRICT BOARDS OF EDUCATION.

Every District Conference shall elect, for a term of two years, four laymen, and the presiding elder shall appoint three preachers from his district as a District Board of Education. The presiding elder shall be *ex officio* a member of the Board, and he shall have power to fill any vacancies occurring in the Board in the interim of District Conferences. He shall call a meeting of the Board for his district in the month of April, which shall effect its own organization and report the same to the Conference Secretary of Education, and lay such plans for their work in the district as in their judgment are advisable. The four laymen upon this Board shall be *ex-officio* members of the District Conference. It shall be the duty of the District Boards of Education:

1. To secure through the local Boards of Education, hereinafter provided for, such facts concerning the number of children and young people of our own church of school age, and the facilities for education within their bounds, as shall enable the church to know the needs of our people; to secure from the secretary the names of such teachers as desire situations, and to do all in their power to supply the local needs within the bounds of their several districts; to procure the names and addresses of such young people as may be induced to attend our academies and colleges, and to report them to the faculties; personally to aid the agents of our schools in whatever way possible when canvassing within their bounds; and to report in writing to the District Conference the work of the Board for the year, together with the statistics before mentioned.

2 No student for our ministry shall be admitted to our academies or colleges as a beneficiary student who has not been recommended to the District Board by the local Board of the charge in which he holds his membership, and by the District Board to the faculty of the institution which he proposes to enter. When such application is made and approved, the District Boards shall diligently enquire what amount of aid is absolutely necessary for such applicant to meet expenses other than tuition, and shall inform the local Boards of the amounts expected of them; and the local Boards shall raise the amounts in such way as they shall deem best; and the said amounts, when raised, shall be forwarded to the treasurer of the Conference Board of Education, with information for whom it is to be used.

3. No school shall be recommended to the patronage of our people by the District Conferences that has not secured the approval of the District Board of Education.

III.—LOCAL BOARDS.

In each pastoral charge there shall be a local Board of Education, consisting of three members, to be elected by the Quarterly Conference upon nomination of the preacher in charge. It shall be the duty of the local Boards:

1. To co-operate with the pastor and Sunday-school superintendent in arranging and executing a programme for Children's Day.

2. To secure, as far as possible, the statistics called for by the District Board of Education.

3. To aid the representatives of our educational institutions in the canvass of the charge.

4. To recommend to the District Board of Education such persons as they approve as beneficiary candidates for the ministry, and to raise the amount laid upon the charge by the District Board. (Sec. II., 2)

5. To report in writing to the District Board of Education the statistics gathered by them of the educational work within the pastoral charges, together with the number of students attending our institutions of learning from their charges.

In order to carry this organization into effect at once, we recommend that the presiding elders be requested now to name four laymen in each of their several districts to be elected by this Conference, to act until the meeting of the District Conference, and that the presiding elders to be appointed add to these, immediately after the appointments are made, the clerical members necessary to complete the Board.

In order, further, to forward the work of education within our Conference, we recommend that the Annual Conference Board of Education be elected to serve for four years.

J. R. Bingham is nominated as Conference Secretary of Education.

R. W. JONES, Chair'n.

A Voice from the Pew.

If some of our preachers would use such expressions as "hound," "skunk," and many other such coarse expressions less in their sermons, perhaps they would have no cause of complaint for being "wounded and crushed by Conferences and Bishops," as well as by the brothers and sisters of the church. If religion is not intended to refine and purify, we had as well be without it. Our Methodism is suffering from such coarse vulgarity, and the sooner some of our brethren learn this fact, the better it will be for our church and people. I, for one, am tired of trying to defend our ministers for such a want of refinement.

ONE OF THE OLD SISTERS.

Selections.

"Think on These Things."

The Bible abounds with exhortations which enjoin upon us the duty of religious meditation. In the Old Testament and the New, by precept and example, we are urged to consider our ways, to meditate upon things that are lovely and of good report, and to think upon the divine Word.

In the rush and whirl of our busy modern life this duty is widely neglected. Comparatively few are those who call a halt every day, and seek or make the opportunity to consider with candor and prayerfulness the condition and needs of the soul; who in the cares and burdens and toils amid which they move take time to think of their relation to God, the claims of their higher life, their spiritual hunger and thirst.

Happy is he who knows how to withdraw from the busy world, to collect his thoughts, and fix them reverently upon God, and upon some helpful passage of Scripture, and once in a while, face to face with eternal things, to say to himself:

"I have a nature which allies me with the great Creator; I am an immortal, and in a little while shall be in another sphere of being. These things which of necessity absorb so much of my time and strength and affection, are temporal, and will soon pass away, while I shall live forever. I must remember my divine lineage and my heavenly destiny. O Lord, help me to love thee supremely, and in all the duties which command me, the toils which oppress me, the dangers and temptations which assail me, to serve and honor thee! Help me to make the most of life and daily opportunity; make me of service to others, and a blessing to my fellow-men. If life be long, may it all be employed in thy service; and if death should come speedily and suddenly, may I be ready to meet the summons whenever it comes. Amid all perplexity and peril guide me with thy counsel, and afterward receive me to glory."—Central Advocate.

Business in Religion.

It is often said that we must put our religion into our business; in other words, that business should be done on Christian principles. It should also be said with equal emphasis that there is much need of conducting religion on business principles. Christ had this thought in mind when he said the children of this world are wiser in their generation than the children of light. He meant that worldlings often put a more level-headed common sense and a greater amount of vigor into the compassing of temporal ends than those professing godliness do into the compassing of spiritual ends.

Success in religion depends on certain business principles, such as strict attention to the thing in hand and a wise adaptation of means to ends. Just as business men feel that they must give their mind to their trade if they want to make it go, so we must give our mind to pleasing God if we want to secure that great end.

So, too, in business men have to be looking out all the time for new ideas, new methods, improvements, hints and suggestions toward a more complete mastery of all the conditions of success. And precisely the same thing is needful in religion. It is fully as important for the Christian to take a religious paper and attend religious meetings as it is for the manufacturer to take a trade journal and go to gatherings where are to be found the masters in their line of work. Only they who make a business of their religion, instead of being mere amateurs in it, will amass the true riches. —Zion's Herald.

A Good Conscience.

I suspect that the secret reason why some Christian professors have so little sunshine in their countenances, or in their lives, is that they are not at peace with their own consciences. They know that they are going wrong. They slide into this sin, and then into that sin, resolving every time "this shall be the last." But it is not the last. Every wrench given to their moral sense makes it the weaker, and themselves the more wretched. Their Master hides his face from them. They grow neglectful of prayer. They take but little comfort in any religious duty, and even come to the communion table with the guilty feeling that they are "dipping the hand into the dish" only to betray their Lord. Instead of being a trusted guide and an obeyed helmsmen and a constant comforter, a disobeyed conscience becomes a perpetual tormentor. Such a wounded spirit who can bear? Too much can not be made in the preachings of the pulpit, or the teachings of Sunday-school or fireside of the infinite importance of conscience in the daily life.—Christian Intelligencer.

Inconsistent Men in the Church.

"Inconsistent men in the church?" No doubt there are; but what of it? You belong to society, which includes these same men of one faith and another practice. You find them in the same political party with your consistent self. They are citizens of the United States, as you are proud to be. They are residents with you of the town or city of whose advantages you are wont to boast. Their presence does not drive you from any of these relationships; why should it keep you from the church, where you ought to be, in duty to your God and to yourself?—United Presbyterian.

The true doctrine of prayer is, to carry everything to God, and to let God manage everything according to his own gracious will, using yourself and other human agents as occasion may come. Everything here means—all things.—Pacific Advocate.

It is not what we read, but what we remember that makes us learned. It is not what we intend, but what we do that makes us useful. It is not a few faint wishes, but a life-long struggle that makes us valiant. — H. W. Beecher.

What God calls a man to do he will carry him through. I would undertake to govern half-a-dozen worlds if God called me to do it; but if he did not call me to do it I would not undertake to govern half-a-dozen sheep.—Payson.

Some people do not like to hear much about repentance; but I think it is so necessary that, if I should die in the pulpit, I wish to die preaching repentance; and, if out of it, practicing it.—Philip Henry.

Immeasurable harm is wrought in personal lives and in the work of God by the impatience that can not wait for the divine bidding to go forward.—J. R. Miller.

You can put into a minute of time only just so much manual labor; but you can add to the same minute thought and love.—James Freeman Clarke.

A loving, sympathetic nature is like the sunshine, which brightens all it touches. Without charity we can do nothing.

Get the pattern of your life from God, and then go about your work and be yourself.—Phillips Brooks.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Mrs. S. S. Cope, of Mississippi Conference.
Mrs. F. E. Russ, of Louisiana Conference.

A Word of Encouragement.

Any one familiar with our North Mississippi Conference can understand, without explanation, how impossible it has been for many auxiliaries to hold meetings during the past Winter in those portions of our territory where prairie roads and swamp roads have been impassable. Our treasury feels the result of these conditions, notwithstanding the regular remittances from more favored sections. Now, the Spring is here, and the bright sunshine will soon dry the roads. Let us take fresh courage and go forward. There will be much to occupy our minds and fill our time; but we must not let our gardens or our flowers, our chickens, or our spring wardrobes, interfere with the Lord's work.

And you auxiliaries that have been hibernating so long, do not be content to merely take up the work again; but pause long enough to pick up the dropped stitches and do double service now to make up for your enforced idleness. Some of you were unable to observe the March services, but you have still the privilege of filling as many books of certificates of stock in our Mutual Building Fund as you may desire. These certificates will not be called in before June, though it is hardly necessary to say the sooner the money is sent to the treasury the better for our Cuban Mission in Florida and for our mountain schools.

Let us aim to make our home work more effective, and let us exercise our originality in making our monthly meetings more interesting. We must devise means to attract more of our women into our ranks.

When our visiting committees go on their special missions, and when we meet socially, we must not forget to urge the claims of Our Homes and of the NEW ORLEANS ADVOCATE, which has so generously given us a column. We must do all we can to increase the circulation and the reading of our church and missionary literature. God said, through the mouth of Hosea, "My people perish for lack of knowledge." Our church authorities are not in fault. Our Publication Committees and Missionary Boards are constantly sending out valuable information in regard to our home and foreign fields; some of our editors have put their papers at an almost nominal subscription price; and our Board of Missions has exceeded everything in sending out that charming little monthly, The World for Christ, at ten cents per year.

Still, many of our people do not take our papers, and, sadder still, some who subscribe do not read them. The threat of rejection, "Because you have rejected knowledge," is a fearful one. With the exercise of tact and judgment, we can do much to lessen this evil of careless ignorance. Let us talk of the papers of our church and societies, and call attention to particularly interesting articles. It will be well also to lend our magazines and papers where there is inability to subscribe, or even indifference. Are you aware that at the first Annual Meeting of the North Mississippi Conference P. and H. M. S. a resolution was passed, "That a superintendent of religious literature be appointed to inquire into and increase the circulation of our church literature and stimulate Bible reading"? This work, no longer official, has become individual, and I trust that we will all realize that loyalty to our P. and H. M. S., as well as to our church, should inspire us with the desire "to increase the circulation of our church literature," beginning with Our Homes. MRS. H. W. FOOTE.

About eight years ago we knew nothing but the local "Ladies' Aid Societies;" but when it became apparent that without homes for the preachers the gospel could not be sent to the great and growing West, "the resources of the Board of Church Extension were already taxed to the utmost to send the preachers; but where were they to live after they got there?" Miss Lucinda B. Helm suggested that the women build these homes. From the suggestion of a frail woman has grown the great connectional work which has spread from North to South, from East to West.

We often hear of "Ladies' Aid Societies" refusing to become connectional, and occasionally of connectional Auxiliaries desiring to be transformed into "local aid societies." Either of these things cause great grief and much anxious prayer to those who are earnestly laboring in this important branch of church work. We think if the members of such societies would, for a moment, consider the matter in its true light, they would act differently. The excuse oftenest made is that "Charity begins at home;" hence "we use our means at home." True, charity does begin at home, but we fear in instances like those mentioned above it not only begins, but ends at home. There does not exist to-day in any place a "Ladies' Aid Society" that takes any better care of parsonage or preacher than do our connectional societies. Besides, it is very little that the connectional societies are asked for; only the membership dues. All other money raised by them, even hundreds of dollars, is subject to their own disbursement, to be used on their own churches and parsonages, and reported as local work. When we unite ourselves with the church we promise to support all its institutions, and this is one of them. It is laid down in the Discipline, and is as much an integral part of the church work as any of its functions.

Oh, that we could arouse the good women of our land to unite in this grand work, and o'er the continent closes know that by their efforts every work in every Conference has a home wherein the man of God may dwell!

Will the women of our loved Mississippi Conference answer the appeal and meet the demand?

It is mild praise to say that we were delighted with the last issue of the Nashville Advocate, which was devoted to Parsonage and Home Mission work. When the Bishops almost unanimously heartily endorse this work, and Revs. W. B. Murrah, W. L. Nelms, and a host of our most brilliant preachers are out in forcible articles, there ought not to be a work in all the land without a suitable home for the preachers. MRS. S. S. COPE.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

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China.

In 1848 the Southern Methodist Church opened her first mission in China, sending over two missionaries and their wives. Little was accomplished previous to 1871, at which date there were 68 native members reported. Since that date progress has been rapid. The report for 1894 shows 1,[illegible] members, besides 503 applicants who are "on probation." A longer period of probation is required in our foreign than in our home fields, in order that professed converts may be thoroughly tested before final reception into the church.

Our General Board has in China [illegible] pupils in the various schools under its management; the Woman's Board has 673 pupils. Both the Boards have hospitals at Soochow, more than 13 000 patients being treated annually. This department of work affords magnificent opportunity for teaching Christ, and the results are exceedingly encouraging. Prejudice is slowly, but certainly, yielding to evidences of skill and kindness, and the people welcome as teachers those who have healed their bodies.

Dr. Davis, of the Southern Presbyterian Mission in China, says of the hospital of our Woman's Board: "Medical missionary work is prosecuted with vigor. The hospital is full. This institution is emphatically a missionary agency. The work done in the hospital reaches, to a wide extent, the higher classes. There are three native women serving as nurses. They were trained in the hospital; are Christians; they know how to deal with their Chinese friends. This hospital is ably managed."

During the three months ending Sept. 30, 1894, there were 537 patients treated at this hospital.

China is one of our most hopeful fields. The General Board of our church has 30 missionaries in the Empire, besides 36 native helpers, 14 of whom are native preachers. Our Woman's Board has 14 missionaries, and others ready to go as soon as the church is ready to send them. Our centers of operation are Shanghai, Soochow, Nantsiang, Kading. Of these, Shanghai and Soochow are the principal points.

The war now waging between China and Japan, however it may end as to division of territory, will greatly benefit our work in China. The infusion of new ideas of Western civilization, caught from Japanese methods and emphasized by Japanese victories, must largely destroy the stolid indifference to the Christian religion that has hitherto stood in our way. China is wise enough to see that Japan has profited by adopting American and European types of civilization, and can not but follow suit. We, unfortunately, as a Board, have not established work in Japan, but the General Board has done so, and with most encouraging success. Japan sustains nearly the same intellectual and influential relation to China that England does to Continental Europe. Japan for Christ means China for Christ. China now means all Asia conquered; and our church is fortunate in having her missions located in the south of China, in easy communication with Japan, and at great commercial centers. We have, providentially, the strategic points occupied. Never were posts more wisely chosen; never more bravely held.

We ought, both Boards, to quadruple our forces at once, and we can do it. We women of Louisiana and Mississippi must double the number of our Auxiliaries this year, and double the membership of each. The first can be accomplished by the district secretaries, in co-operation with the pastors and presiding elders; the second by enthusiastic and persistent effort on the part of those already enrolled.

We have this cause on our consciences; let us have it in our hearts also. LOUISIANA EDITOR.

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FROM THE WORK.

Rev. R. M. Blocker, Jeanerette, La.: "Our people have given us a 'ponnd-ing,' and it was a good one. We have had several valuable accessions to the church membership this year—one of them by certificate. Quite a clever gentleman was converted a few days ago, and was received into the church. He now prays in the church. We have organized a chapter of the Epworth League. The Lord is with us."

Rev. E. T. Breland, P. C., Whitting-ton circuit: "With happy hearts we are planning and praying for decided advance on all lines of Christian work. The kindness of our people, like that of all people we ever served, is greater than we are worthy of; and, with one hand clasped in the hand of God and the other in the hand of fallen human ity, we are bending all energies in a determined effort to save the lost. Will some one pray for us?"

Rev. W. D. Gaskins, P. C., Farmer-ville, La., March 25: "Last Wednesday night Rev. M. M. Morphis, an evan-gelist in the Cumberland Presbyterian Church, closed one of the best revivals that was ever held in the town of Far-merville. Both Methodist and Baptist came together and united in the meet-ing. It was one of the best meetings that I ever attended. There were 45 accessions to the churches. Of that number the Methodists received 19, and more to follow at my next ap-pointment."

Rev. B. H. Sheppard, P. C., Ring-gold circuit Louisiana Conference, March 12: "We are moving on very smoothly on this charge. Was kindly received on my return from Confer-ence, and have been very well cared for. We have had no storm, but a steady breeze that has kept the par-sonage well supplied. Have been un-able to do much pastoral work on ac-count of a dislocated arm, which will probably remain stiff for life. We need a revival, and for this we are working and praying, that sinners may be saved and the church edified."

Rev. J. L. P. Sheppard, Mansfield, La., March 13: "I have visited every circuit on the district save one. I have found the preachers hopefully at work; a truer set of men never manned a district. The sacrifices they are making to cultivate Immanuel's land is truly wonderful. Brown will soon have the Many Church, which was wrecked by a storm, ready for occu-pancy. Boynton is building a beauti-ful church at Fort Jessup, largely by his own labor. They have built a good, substantial church at Anacoco. Crews has greatly improved the par-sonage at Mansfield; so has Williams his parsonage. Some souls have been converted, and all are working and praying for a grand move on all lines."

Rev. W. T. Currie, P. C., Covington, La., March 20: "We are moving along smoothly. Have just closed two in-teresting meetings, assisted by Rev. E. M. Murril, of Mount Pleasant, Texas. He proved beyond a doubt, by Script-ure, to any reasonable thinking person, that sanctification was a second work of grace wrought in the heart of the regenerate. Results of the meeting: 18 converted, 21 sanctified, 4 joined the church; one prayer meeting start-ed. We have received 11 persons in full connection into the church, bap-tized 11 infants, married 2 couples, and buried 10 persons. Have commenced work on the M. E. Church at Slidell, and have repaired parsonage fence. God is with us. To him be all the praise. Amen. Pray for us."

Rev. J. N. Tucker, P. C., Bewel-come, Miss., March 14: "Roxie charge is progressing finely. Notwithstand-ing the inclement weather for the last two months, our congregations have been larger, and the manifestations of the Spirit more general than at this time last year. The order and atten-tion at every appointment have been almost perfect. All our societies have adopted the 'Renald's system' of church finance, making monthly payments for the support of their presiding elder and pastor. Any pastor wishing to improve his work, financially, should get his churches to adopt this or some similar plan. Sample copies, cards, etc., will be forwarded on applica-tion to The Christian Giver Co., At-lanta, Ga. The 'Pauline plan' is said to be an excellent one. Within the next three years, which I wish to spend on this charge, we will try to build one church, complete three oth-ers, provide a parsonage, and make an assessment of five hundred dollars for my successor; and last, but greatest of all, bring many precious souls to Christ."

Rev. H. M. Banks, Centerville charge, La., March 18: "I wrote you some time ago concerning our parson-age enterprise, asking that the breth-ren, sisters and friends would make a free-will offering and help us to build the preacher a comfortable house that would stand ready for the preacher as soon as he reached the work. We are hopeful. The Lord is working with us. We have seventy-six dollars in good subscription. We requested the offering to be sent to Eden; but since that time we have moved to Summer-ville, the way having opened for us to secure a house near enough for the children to go to the public school. Brethren and sisters who have the ability are still solicited to make an of-fering to the Lord, and send to me di-rect at Summerville, La. Herewith we acknowledge the offering of Sister J. H. McNeely, of Colfax, La., and hope others will soon follow her example. She adds two dollars to our treasury. If anyone wants to make a good in-vestment, I would say, Here is a good chance to do so. It seems that the way is growing brighter on all lines. The people are taking an interest in their preacher, and the work is more hopeful in every way. Pray for us on Centerville work."

Rev. W. B. Van Valkenburgh, Cam-eron, La.: "The Gulf coast of South-west Louisiana is still in tow. With alligators and oranges we live in the briny land of marshes and mosquitoes. Since reaching our work for this, the second year's work, with the stewards' advice and our presiding elder's assist-ance and consent, we have increased the force and enlarged the borders of the ninety miles of coast country that last year boasted of having both a pastor and local preacher to do her work. While the salary last year was small, very small, yet this year, with two preachers and additional work, we move forward with faith and con-fidence; faith in God and confidence in the people we are to serve. This letter finds me in Patterson with my father. The cozy parsonage and beautiful church edifice in this village of, say 1 500 souls, may interest the ADVOCATE readers. The Patterson appointment having for years been monthly or semi-monthly, has but recently awakened to a sense of her importance and respons-ibility as a preaching-place—a station. The church edifice is a modern structure with stained glass windows, and was built under the pastorate of Rev. F. N. Parker, and is now valued at $3,500. A real gem in itself. We found our father's family snugly packed away in a small, but cozy parsonage, just bought a few months before Confer-ence. This addition to the Patterson Church has been the finishing touch of station life, and, according to recent customs, we found the inmates enjoying poundings, Christian sym-pathy and encouragement. During my father's illness of more than a week the kind people of Patterson have constantly been on hand with min'strations of love and sympathy, and often even by more substantial evidence ceased not to express their devotion to both their pastor and his work. Many things of interest cling to Patterson and her people. May she live long in the gospel, and prosper in all her Christian undertakings!"

Rev. Thomas B. Clifford, Courtland, Miss.: "We start out with fine pros-pects, full of hope for this, our second, year's work on this charge. The new year opened very auspiciously; the people—our friends—did not forget us. Very substantially did they remember us; amongst the most substantial sou-venirs being a barrel of patent flour and a 'whole hog.' A new carpet for the parsonage from the ladies has come to hand, and now occupies the place of the superannuated one. Other work has been done to make this parsonage a comfortable home for the preacher and his family. Paint, varnish, etc., furnished by the good women, together with 'elbow grease' supplied by this scribe, has added much toward the ap-pearance of things hereabouts. Our first Quarterly Conference was held the fourth Saturday and Sunday in Janu-ary, and, despite the fact that the weather was extremely cold, and roads in some places almost impassable, near-ly all of the official members were present, and they evidently did not base the preacher's salary on 'low prices and hard times' (so called), for they raised it twenty dollars over last year. Rev. H. C. Morehead, the ef-fective presiding elder of this district, was present, magnifying the office, his talks and preaching being good to the use of edifying, and the time for our separation came all too soon. He is a man full of faith and the Holy Ghost. His term of office as presiding elder of this (Sardis) district expires by limi-tation with the closing of this Confer-ence year. May his lines continue to fall in pleasant places, and may the Lord grant unto him a goodly heritage! Some one has already stated through the columns of the ADVOCATE that only twelve charges in the North Mis-sissippi Conference paid all assess-ments in full last year. We deplore the fact, but rejoice in being one of the twelve, and not only so, but fur-ther, that we raised last year for all purposes more than any other circuit (we mean circuit) in the bounds of our Conference. This year we are making a special effort to build a Methodist Church here at Courtland. Nearly all of the exterior work is done; stained glass windows (one a memorial) will soon be inserted, and when the whole is completed 'twill be the prettiest Methodist Church on the line of rail-road between Memphis and Grenada. We hereby beg to tender thanks to our many friends—and especially the la-dies—from many parts of the State who have so materially aided us thus far in its erection. We can not now say how soon it will be ready for pub-lic worship, but we announce that the very first sermon will be preached by Rev. John Rushey, of Winona, who for six years was the pastor of these people. Dedication services will be in the hands of our presiding elder, and we anticipate the presence of Bishop Charles B. Galloway at that day and time."

NORTH LOUISIANA NOTES.

I am away up here in North Louisi-ana. I came here just because I am a Methodist preacher, and Bishop Gran-bery said, "Come." I am in a new Conference, have a new charge and a new presiding elder—in fact, every-thing here is new to me, but old to my predecessors. I am having new experience. My table has heretofore been just large enough for two, but now it is a long, long one, large enough for seven. My new presiding elder and his family board with me. He has a nice, unlured wife, and some sure-enough children; real chil-dren, not doll babies. I think I will like him finely when I get acquainted with him. He is gone so much we see but little of him. He is one presiding el-der that will not miss an appointment. It may rain, sleet, snow, or freeze, but it never stops him. He has not missed an appointment this year. He left here week before last, and his wife tells me that she is looking for him next week.

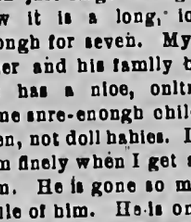
This (Homer) is a preacher town. There are four itinerant preachers here, beside two Baptists. A prohi-bition election was held here last Fall, which resulted in giving us a dry town. Soon the preachers began moving in, and the saloon keepers moving out. Then somebody got up in prayer meet-ing, and said, "Glory to God! the saloon keepers are leaving, and the preachers are coming." Yes, we have preachers in town—the studious Vaughan, the logical Upton, the dignified Harper, and the bombastic Skipper.

I find kind and appreciative people here. Congregations are good; prayer meetings well attended—sometimes as many as one hundred present; aid so-cieties working, and religious enthusi-asm almost at high tide. I took my foreign missionary collection, and got the full amount asked for—$90. Oc-casionally I send in a new subscriber to the ADVOCATE.

V. D. SKIPPER.

Scrofula in the Neck

The following is from Mrs. J. W. Tillbrook, wife of the Mayor of McKeesport, Penn.:



Willie Tillbrook.

"My little boy Willie, now 6 years old, two years ago had a bunch under one ear which the doctor said was Scrofula. He finally lanced it and it discharged for some time. We then began giving Willie Hood's Sarsaparilla and he improved very rapidly until the sore healed up. Last winter it broke out again, followed by Erysipelas. We again gave him Hood's Sarsaparilla with excellent results and he has had no more trouble. His cure is due to

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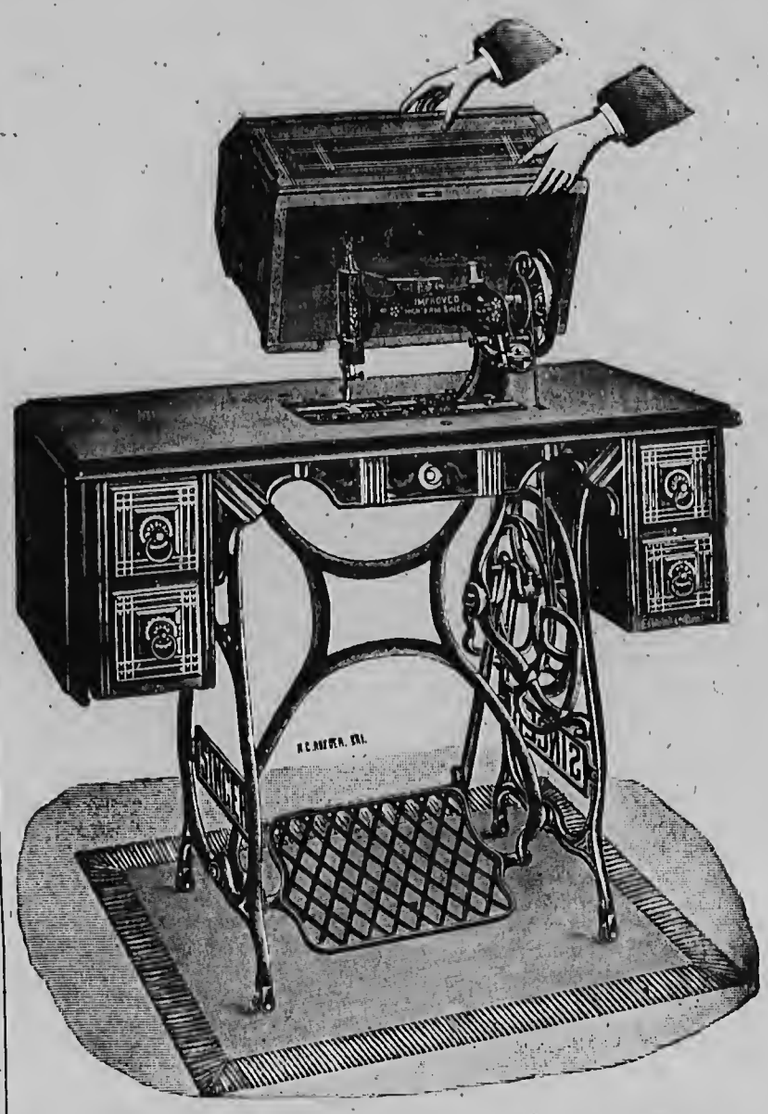

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Thursday, April 4, 1895.

Bishop Galloway in Birmingham.

We are sorry that our space is now so limited that we can only give a brief notice of the Bishop's very able and eloquent address last night at First Church. The magnificent auditorium and galleries of the church were well filled. The Bishop was at his best. His theme, Missions, fully possessed him, and seemed to thrill and inspire him. His address was a new revelation to the people on the subject of missions. Our obligation to the heathen was stressed with a logic that bore down all opposition and changed opposers into advocates.

The canvass that Bishop Galloway is making of the church, in the interest of missions, will ultimate in the development of a missionary conscience in the church and an enthusiasm unknown to Southern Methodism. Bishop Galloway's position in the church, his universal popularity, his burning zeal, impassioned eloquence and brilliant oratory, pre-eminently fit him for the great mission. Let the whole church pray that he may be so baptized with the Holy Spirit as to achieve the desire of his heart. — Alabama Advocate.

Dr Broadus.

Dr. John A. Broadus, of the Southern Baptist Theological Seminary, died at his home in Louisville, Ky., on the sixteenth instant.

We indorse the following extract from Dr. Kingsbury's tribute in the Messenger:

He was learned, able, well balanced, wise, conservative and very amiable in temper, a most genial, lovable, true man. We do not think anyone could know him well without holding him in reverence and affection. He was one of the foremost Grecians in Southland, and an author of useful, learned and able works. His preaching was a model of simplicity, lucidity and directness. He was not in a high sense an orator, but he was effective, interesting, thoughtful and scriptural. He could take a whole chapter for a text and most dexterously and luminously handle it, bringing out all of its main teaching and bending and focalizing it. The Baptists are indeed bereaved in the departure of so admirable a Christian minister, of so excellent an exegete, of so fine a preacher, of so learned and useful a scholar. The South is a decided loser because Dr. Broadus was indeed one of its best endowed divines, one of its best all-round men—a good, useful, able, true, noble man, and a humble disciple of the Lord Jesus Christ.

Some person with a lively imagination inquires: "Suppose people should preach what they practice."—Standard.

A Disgraceful Affair.

We think it would be difficult to find in the annals of any country calling itself civilized a parallel to the disgraceful scene which occurred recently in the Indian a Legislature on the eleventh. A bill had been passed by the Lower House, the effect of which was to supplant a Democratic official with a Republican. The governor vetoed the bill, and sent in his veto message a few minutes before the hour when the session would expire by limitation. If the veto message could be prevented from reaching the speaker before the hour arrived, then the bill would become a law and the Republican official would be installed. An effort was, therefore, made and successfully caried out to cut off the veto message. First, the governor's private secretary with the message in his hands was locked up in the elevator of the Capitol until the police came to his rescue. Then the door of the Representatives' Hall was closed against him, until the Democratic members of the House opened it by force. Then ensued a scene such as one naturally expects only among Comanche Indians. The Democrats tried to carry the private secretary to the speaker's stand, while the Republicans did all in their power to prevent it. There was yelling and hooting. Men were knocked down and trampled upon. Chairs and desks were broken in pieces. The Democrats finally succeeded in getting the governor's secretary to the speaker's stand, but just as they did so the speaker, in stentorian voice, pronounced the House adjourned. Just at this time some one snatched the message and disappeared in the crowd The governor's private secretary came out of the contest bruised and bleeding, and with his clothing torn into tatters. If this is civilization, what is barbarism? The pulpit and the press have still much work to do to educate the people of this country up to the point at which they will prefer right to the triumph of partisanism.

Why Superannuates Need Help.

A good many church members display an astonishing amount of ignorance with regard to the condition and needs of our Conference claimants. The uninstructed believe that a preacher who has grown gray in the service ought to have laid up enough of this world's goods to supply all his wants after retirement. The almost utter dependence of the worn-out itinerants is not fully realized by our people; else they would be better cared for. Many of the faithful already have this matter upon their hearts and consciences, but we wish to stir up the minds of all by way of remembrance. Let us consider briefly some of the reasons why these veterans of the ministry have a peculiar claim upon us.

1. The salaries they receive during the time of service are, as a rule, barely sufficient to cover the cost of the necessaries of life, to say nothing of comforts and luxuries. The average salary of a preacher in this country is startlingly low; so much so as in many cases to excite surprise and contemptuous pity on the part of professional men. We suppose it is well that this is so, for large salaries would no doubt attract many unworthy men into the ministerial ranks. In not a few instances, however, the heralds of the cross are so pinched that they can hardly escape going in debt. Many are forced to supplement their meager salaries by selling books, raising vegetables for the market, running dairies, etc. In few homes is such rigid economy practiced as in the homes of our Methodist itinerants. Now and then, however, some stingy soul raises the cry that the preachers are getting rich.

Occasionally a preacher possessed of extraordinary business sense succeeds in accumulating a small fortune. Once in a while we hear that unexpected good luck has attended an investment made by a minister; but how many such cases can we count? The minister who dabbles in business usually does so to the detriment of his temporal as well as spiritual interests.

From the start, then, a minister must resign all hope of becoming rich or even independent. Fortune-hunting, the hope of acquiring earthly riches, he must leave to others, and bend all his energies to the one work of saving souls. In every other business, if we may use such a comparison, men by exercising due diligence have a chance to lay up something for a rainy day. In the commercial world all energies are bent in the direction of money-making. No matter what the occupation, there is always the attempt to get the best equivalent for the labor bestowed. While not all are successful in money getting, yet for each merchant and mechanic and professional man there is the possibility of achieving a fortune, or at least of laying up something for the future. It is commendable in any man to labor diligently and to strive to increase his earnings, provided he use legitimate means. Business men of all classes alike take advantage of every opportunity to better themselves. Moreover, the longer a man is in business the more skill does he acquire, and the better are his chances of success.

The minister of the gospel, however, must be content with whatever, people see fit to give, whether it be sufficient for his needs or not. Though often slandered and reproached for preaching for money, he must meekly bear his burden. After devoting the best of his life to the work of saving humanity, at last in his declining years he is turned out upon the cold world, homeless and helpless. His only skill is in winning souls to Christ. His work as a preacher of righteousness has unfitted him for success in money making; and even had he skill in this direction, his strength is failing, and capital he has none. It is not an overstatement to say that the average preacher could make far more money in any other calling.

2. Preachers in order to be most efficient must continually be buying books. A carpenter must have tools. Likewise a preacher must have books, and must study them, else the fountain of thought will soon run dry. The preacher who never buys and reads a new book in this age of book-making will scarcely be able to present fresh, vigorous thought. Now, books cost money, and so away goes all the spare cash of the itinerant for these repositories of knowledge. How sadly many a preacher is hampered because he is too poor to have a well-stocked library! We have known a few brethren of the ministry to forego many of the comforts, and even some of the necessaries of life, in order that they might have money to buy books.

3. Preachers are expected to entertain largely — in fact, to keep open house. Such being the case, even if they received princely salaries, there would be little chance of laying up anything for the future. No other class of men have so many calls made upon them in this direction, or exercise so kindly a hospitality. It is an anomaly that some persons after partaking of this hospitality will criticise a preacher for extending it.

4. No matter what the salary, it is expected of preachers and of their families that they shall dress well. The minister who wears shabby clothes, whether he can help it or not, is usually at a discount. Extravagance in dress surely can not be charged against our ministers. But can good clothes be had for nought?

5. Our preachers are under the necessity of moving at least every four years, and, on an average, much oftener. Hence any money that an itinerant may have saved during his stay at one charge is used up in moving to another. And so it goes as long as he is efficient.

6. Preachers are, perhaps, the most liberal-hearted set of men in the world. Their calling makes them so. They would be unChrist-like were they not. The calls for charity made upon them are almost innumerable. The church, it is true, responds to most of these calls when presented; but still there are many cases where the pastor, out of excess of pity, himself gives, and so his purse is kept constantly drained. Again, preachers contribute more to missions in proportion to salary than any other set of men in the church. The same is true of them in regard to all our Conference collections. Where then is there room for accumulating a competency?

7. Preachers do not own their homes. Parsonages are church property. Consequently, when dropped off the effective list, unless their children have homes, they are homeless. Furthermore, the furniture used by the itinerant in most cases belongs not to him, but to the church; and so when he is retired he has to buy everything. We know of one itinerant who, after serving the best stations in his Conference, at the time of his retirement owned nothing in the way of household furniture save a rocking-chair and a small table.

In view of these considerations, what wonder that our superannuates and the widows of deceased preachers are largely dependent upon bounty? The church has no more sacred duty than the care of the gospel veterans who "have borne the heat and burden of the day."

Very Liberal.

When the Protestant Episcopal Church some time since took action looking to a union with other Protestant Churches, this was accepted by some as evidence of increasing liberality on the part of this church. What progress has been made in liberality is evidenced by the following fact: The commission appointed to revise the constitution and canons of the church recommends the following canon for adoption:

No person shall be permitted to officiate or serve in any congregation of this church by preaching or by performing any priestly, clerical or ministerial act without producing sufficient evidence of his being duly ordained to minister in this church.

This is simply re-enacting in different words the same canon now in force. There has been no increase in liberality whatever. The position of the church is the same as ever. "We are the only church, and our ministers are the only ministers of Christ." The church would be very glad to unite all the other churches in the same way that the wolf unites with the lamb—by swallowing them.

A New Book.

THE PASTOR'S COMPANION. By Rev. M. R. Drury, D. D. W. J. Shuey, Publisher, Dayton, Ohio.

A pocket manual of forms, services and Scripture readings for special occasions, together with a brief summary of rules of order for deliberative assemblies, and suggestive outlines for revival and funeral sermons. Adapted to the use of ministers of all evangelical denominations. This little book has been prepared in response to a demand for a convenient volume containing forms and services for all occasions. It is practical and useful, and will be welcomed by a large number of ministers. A valuable feature is the section giving in concise form the rules which govern the proceedings of deliberative assemblies. Handsomely printed and bound in fine pliable leather. Postpaid, 75 cents, net.

NOTES.

Look out for our grand Bible offer next week.

***

The Rawls tent-meeting closed last Sunday night.

***

The preacher whose chief power is to make people laugh may be popular; so is the clown in the circus.—Ex.

***

The Supreme Council of United Commercial Travelers has decided to prohibit intoxicating liquors at all its banquets.

***

The vote recently taken in the Maine Legislature on the question of resubmission of the prohibitory law was 18 for and 114 against.

***

The ex-Queen of Hawaii has been sentenced to five years at hard labor and $5,000 fine, the hard labor clause having been subsequently remitted.

***

The New Orleans District Conference will be held at Dryades Street Church, April 4-7. The opening sermon will be preached by Rev. H. H. Ahrens.

***

Hon. Carroll D. Wright, the well-known statistician, recently stated that facts show that "for every dollar the people receive from the saloon they pay out twenty-one."

***

The Anti-Cigarette League of New York City now numbers forty thousand public school boys, and has been established in all the ninety-five grammar schools of the city.

***

The steward who allows the next two months to pass without magnifying his office will spend the last two months before Conference magnifying the hard times.—Richmond Advocate.

***

Over thirty thousand railroad men in this country are wearing a little button upon the lapels to their coats bearing the letters "R. T. A.," which means Railroad Temperance Association.

***

The evangelical movement in Spain is increasing in strength. Already it is said that the Reformed Spanish Church has upward of 100,000 adherents, the majority belonging to the laboring classes.

***

Among the many "failures" reported throughout the country, it is said that not one saloon or brewery is found among the list. The "workingman" will not deny himself a glass of beer, even if his family are starving.

***

The refinement which the woman of the world wants her daughter to have is not the refinement which is offended by a violation of the Ten Commandments, but that which is offended by a violation of the proprieties.—Richmond Advocate.

***

The Scientific American says: "It is our observation that beer-drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our large cities are beer-drinkers."

***

The conversion of Sir William Vernon Harcourt to the temperance views he now advocates is said to be largely due to the influence of his wife, who is a strict total abstainer. Lady Harcourt is the daughter of the American historian, John Lothrop Motley.

***

The trustees of Vanderbilt have just purchased a lot in the city for the new building for Medical Department. They paid $10,000 in cash for the lot, and will proceed at once to the erection of the building. The building will cost $60,000.—Nashville Advocate.

***

Mrs. J. W. Fulton, for twenty years a member of Centenary Church, Paris, Texas, bequeathed her elegant home to said church as a place of refuge for the indigent old ladies of this church. She was a truly devout woman, and died in perfect peace.—Texas Advocate.

***

The apostles thought that a man was not fit to look after the money matters of the church unless he was full of the Holy Ghost. Nowadays there are people who wonder what a man wants with a baptism of the Holy Ghost unless he is going to preach.—Richmond Advocate.

***

If it is possible to abolish indolence and prodigality, intemperance and dishonesty, imbecility and ignorance, then we may hope to abolish poverty; but we shall find no scheme which will avail to improve the general conditions of men without improving their characters.—Arkansas Methodist.

***

When we read of a revival in which a hundred people, more or less, were converted, and not a single church paper put into one of the homes thus brought into the church, we do not consult a prophet as to the outcome. The next preacher will have a time hunting up and dropping names.—Central Methodist.

A Chicago judge, in sentencing two men to the penitentiary for sending immoral pictures and books through the mail, said: "You are vipers, and your crime is second only to murder. I would rather that a rattlesnake came into my house and crawled into my children's couch, than to have your vile literature carried to them."

***

It is announced through the secular press that Rev. W. R. Sims, professor of English in the University of Mississippi, has resigned his chair, surrendered his credentials, and left for parts unknown, under charges of immoral conduct. Mississippi Methodism would not have been more startled by a clap of thunder from a cloudless sky.

***

A Japanese of our acquaintance in this city of San Francisco says that it seems a little strange to him that Japan had been regarded as an uncivilized country until she whipped China in war, but now is complimented highly on her advanced civilization. When Japan gets to have as many whisky saloons as we have, look out for more compliments.—Pacific Advocate.

***

It is an encouraging sign that the Emperor and Empress of China are reading the Bible. Should they, as the result, open their minds and hearts to its saving truth, how much it would mean for Christian civilization and for the enlightenment and redemption of the millions over whom they rule! God is at work in the shaking which their vast empire is now receiving.—Presbyterian.

***

A student at Oxford, England, said to some companions, as they came out from chapel: "I ought not to have come to chapel this morning." Being asked why, he replied: 'I am going to write a criticism on ——'s picture at the Academy, and I want to be in a perfectly diabolical temper." There are some brethren who seem to act on that principle when they go to write about what they regard as errors.—Western Recorder.

***

It is astounding that some pastors, and the people generally, are so little interested in the circulation of a worthy denominational paper. Pastors stand sadly in their own light when they fail to encourage the members of their churches to take a good denominational paper. It is simply impossible for church people to be in the largest degree useful to their churches, to their denomination and to the cause of Christ at large, if they do not take a religious paper. There is no investment of money which will bring larger returns for the church.—Mid-Continent.

***

A careless or inefficient steward may, without positive opposition, starve out the ministry in the midst of plenty and a willing people; for no other member feels at liberty to act in his place without appointment. He stands between the pastor and his support. He is the commissary of the church militant, and by his non-action can contribute more to defeat than all the strategy of the enemy. On the contrary, when energetic and liberal stewards are employed, the church partakes of their spirit; the congregation devises liberal things, poverty vies with wealth, and comparatively small and feeble societies amply sustain the institutions of the church.—Bishop McTyeire.

***

Spain as well as France is open to evangelical agencies. The Protestant movement started there a few years ago is making decided and encouraging headway. According to latest reports, the Reformed Spanish Church numbers ten thousand adherents, the most of them belonging to the laboring classes. At the same time, other workers are on the field. The American Board has missionaries at Santander. Nor are the Baptists idle, having six small churches. A missionary is authority for the statement that it is no unusual thing to preach to a congregation of from three hundred to six hundred persons, while sometimes the hearers are as many as fifteen hundred. Let the gospel have free course and be glorified in the land of the Inquisition!—Presbyterian.

***

In an exchange we see the statement that "the exploration going on at Babylon, under Prof. Peters, is yielding rich results. A temple of one hundred and thirty rooms has been uncovered, and tons of clay tablets and inscribed bricks have been found." The temple is supposed to be one that was enlarged by Nebuchadnezzar. In such a large collection of tablets much additional information as to the history of Babylon will doubtless be secured. The wisdom of God in keeping these records concealed and protected until the present time is worthy of our admiration. In earlier centuries men were not prepared for the careful study of the tablets, or for a due appreciation of their contents. Just at the right time God offers us these records.—Observer.

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Domestic Missions.

A LESSON FROM THE MINUTES OF OUR CONFERENCE.

To "read" a dictionary and to "study" statistics may be alike dry and uninviting, but good ideas may be absorbed by either.

Looking over the Minutes of the Louisiana Conference for 1894, one is surprised at what he sees. Out of a total assessment for domestic missions of $3,401, only $1 814 70 was collected. Two charges paid a small amount above their assessments. Only thirteen charges paid the assessment in full Thirty-three charges paid 25 per cent. only (or less) of their assessments—from 2 per cent. to 25 per cent. Thirteen charges, aggregating 2,936 members, paid nothing, although one of these charges paid the pastor $677 35, and another paid the pastor $370. Every charge in the New Orleans district paid something, while one charge in the Baton Rouge district reports nothing for domestic missions. In the Opelousas district there are five charges which report nothing, which charges have an average membership of 66, and paid an average of salaries amounting to $99 45. Alexandria district has two non-paying charges, which paid salaries averaging $107 05

The worst showing is in the Shreveport district, where there are seven charges paying nothing for domestic missions. These seven charges paid for their pastors an average of $128 09, and have an average membership of 193, aggregating 1 625 souls—fractions omitted.

The Arcadia district has one non-paying charge which has a membership of 125, and paid the pastor $175 The Delhi district also has one non-paying charge, which has 139 members, and paid the pastor $370.17.

That these thirteen pastoral charges with thirteen consecrated preachers and 2 936 members, should make such reports would be incredible were one not confronted with the fact. Is it possible that one could shut his eyes and pass through a crowd of 2,936 people, asking each for a contribution for domestic missions, and come out with nothing? Can it be that there are thirteen preachers in one Conference who do not try to collect money for the enlightenment of "the heathen at our door?"

We forbear to catechise, and leave the brethren composing these delinquent charges, and the pastors "who are over God's heritage" therein, to ponder and pray over these matters.

J. A. PARKER,
Sec'y B'd of Missions, La. Conf.

Epworth League Conference.

[The following circular explains itself.—EDITOR.]

The second International Conference of the Epworth League, that meets in Chattanooga next June, is being extensively advertised, and we earnestly desire that your section shall be represented.

If you have a chapter in your charge, we'll take special interest and early action with a view to sending delegates. If you have not organized a League, do so, or present it to your Sunday-school or congregation, and urge them to take part in that great gathering.

We stress these points: The railroads have given a rate of one fare for the round trip; board can be secured at reasonable rates, viz: $1 to $3 per day; the meeting will be the largest assembly of Methodist young people ever known, coming from all parts of the United States, Canada, and perhaps Mexico; we base our estimate of attendance not less than 10,000; it is not a legislative body, but assembled in the spiritual interest of Methodism.

We are depending upon every Leaguer to help make the Conference a success. Agitate the subject fully, and advise us as early as possible what to expect.

The official program, containing sketches of those who take part therein, all of the music used and many items of "historic" interest, will be ready about the middle of April. Price 25 cents each. We will gladly fill your orders.

E. A. HOLLINGSWORTH,
Chairman Att. Committee.
P. O. Box 824.
Chattanooga, Tenn., March 18, 1895.

Once More.

TO THE BRETHREN OF MISSISSIPPI AND LOUISIANA.

Our Bishop Galloway has returned from the East more than ever filled with enthusiasm at the bright prospect for mission work in those "regions beyond." Among the many openings for work where 'tis most sorely needed he puts, in the very front rank of usefulness and need of help, the "Kobe Industrial and Training-school for Girls." He was charmed with the success already being achieved in straitened quarters, and very anxious to see the institution equipped with a suitable building. The Board is not able at this time to do this urgently needed work. Its accomplishment is the burning desire of our dear sister, Mrs. M. I. Lambuth, who has already done so much for our work in China and Japan, and is gladly offering to spend the remnant of her days in this service. We could find no one more competent, more zealous or loyal. It is her purpose, authorized by the Board, to go to Japan in May.

She will be badly hampered unless we at once raise the means to build the house so long delayed. I make this last urgent appeal to all lovers of our holy religion and true philanthropists, to send some amount according to your ability to T. B. Holt, at Nashville, giving this special direction to your gift.

Will not every pastor (specially in Dr. Lambuth's old and honored Conference) present the matter to his congregation some fair Sabbath morning in the near future? State the case kindly and plainly. Some will be sure to respond with free-will offerings. It will not interfere with any other claim—will prove a blessing to the givers and the solicitors. Just about five hundred dollars more will make Sister Lambuth supremely happy, and set in motion currents that shall swell to rivers of joy in the near future where all is now practically dry and sterile. Who will set the key-note high? Report to Dr. Black, who will keep an open column.

Hopefully, J. P. DRAKE.

That's What.

When with your head you suffer pain,
Indicative of weary brain,
You simply take that substance pure,
PRESTON'S HED-ACHE—the cure is sure.

Get Ready. Do Not Delay.

Pastors and Sunday-school superintendents of North Mississippi Conference, please send me your orders at once for Children's Day Programs. They are now ready, and will cost you nothing but the observance of the "Day," according to paragraph 248, page 107 Discipline, 1894. Let us prepare in due time, and do better in this cause this year than ever before. Read and observe the above-mentioned paragraph and let us carry it out in the letter and spirit. Remit the whole amount collected to Rev. Geo. H. Lipscomb, treasurer, Como, Miss., who will remit from the aggregate to the General Boards.

G. W. BACHMAN,
Sunday-school Agent.
Kosciusko, Miss., March 29, 1895.

For Sick-Headache, Etc

Use Horsford's Acid Phosphate.

Dr. Wm. B. Conway, Blackburg, Va., says: "I have used it in my practice, for sick-headache, dyspepsia, indigestion, in nutrition of the brain and nervous system, and find it gives decided benefit."

Mississippi State Epworth League Convention.

Will be held at Grenada, May 10–12. Preliminary exercises will be held Thursday night. Trains on main line of I. C. R. R. get here from north at 9:31 A. M. and 9:46 A. M. and 10:06 P. M.; from south, 5:31 P. M. and 4:37 A. M. On M. and T. R. R. 9:30 P. M. We want a great convention. Bishop Galloway, Dr. S. A. Steel and Judge L. H. Estes, and others, will be here. Let everyone who expects to come write me immediately. Come everybody; but write me so we can get you a home. T. W. LEWIS.
Grenada, Miss.

Notice.

The students of Millsaps College are trying to raise money to equip a gymnasium. They will ask their friends to help them, and any amount contributed will be highly appreciated and judiciously applied. The movement is under the special direction of Prof. W. L. Weber, and is endorsed and approved by the faculty.

W. B. MURRAH, President.
Jackson, Miss., March 27, 1895.

Delhi District Conference.

The Committees of Examination for elder's and deacon's orders, and for admission on trial into the traveling connection, are as follows:

For Elder's Orders—Rev. T. W. McClendon, Rev. E. N. Evans, Rev. J. T. Rhams.

For Deacon's Orders—Rev. H. W. Knickerbocker, Rev. R. A. Davis, Rev. R. S. Ithell.

For Admission on Trial into the Traveling Connection—Rev. J. F. Foster, Rev. W. G. Evans, Rev. M. J. Jenkins.

District Conference of Delhi district will convene at Oak Ridge, May 9 1895. B. F. WHITE, P. E.

Committees of the Alexandria District Conference.

License to Preach—J. Ivy Hoffpauir, J. M. Johnston, L. F. Jackson.

Deacon's Orders—J. E. Denson, C. T. Manholland, J. R. Ray.

Elder's Orders—J. F. Patterson, Wilson Moore, H. M. Banks.

Local preachers should attend in person, to have character passed and license renewed. Let all the data of interest touching home mission work be procured and brought before the Conference. Notice what the new Discipline says about the District Conference and its work.

S. J. DAVIES, P. E.

Father and Mother Cured.

"My mother was troubled with piles, and nothing seemed to do her any good until she tried Hood's Sarsaparilla, which soon gave her relief. My father has been cured of indigestion by Hood's Sarsaparilla."—Miss Minnie Lanier, Amite City, La.

Hood's Pills cure sick headache.

Conference Board of Missions, Louisiana Annual Conference.

Received for foreign missions from

Parker Chapel, Rev. R. H. Wynn	$ 8 55
Homer, Rev. V. D. Skipper	76 00
Rayne Memorial Sunday-school	9 41
Louisiana Avenue Sunday-school	8 11
Zachary, Rev. J. O. Bennett	55 00
Abbeville, Rev. J. J. Kelly	10 00
Caddo circuit, Rev. P. M. Brown	20 00
Louisiana Avenue, Rev. D. M. Lyons	108 00
Rayne Memorial, Rev. F. N. Parker—"Do without Week"	77 10
Homer, Rev. V. D. Skipper	7 25
Covington, Rev. W. T. Currie	5 00
Total	$384 42

W. B. THOMSON, Treas.,
233 S. Rampart St.
New Orleans, March 30, 1895.

Epworth League.

The International Convention meets June 27, at Chattanooga, Tenn. The greatest meeting of this kind ever attempted. Don't fail to attend. The Queen & Crescent Route makes a half-rate fare for the occasion, with long limits for return. The trip over this scenic and historic route is an added inducement to attend.

Write to us for official announcement and full and detailed information.

W. C. RINEARSON, G. P. A.,
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How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

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We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.
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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.

Dr. Price's Cream Baking Powder
A Pure Grape Cream of Tartar Powder.

I have lived to thank God that all my prayers have not been answered.—Jean Ingelow.

DO YOU OWN
HORSES OR MULES?

Is Guaranteed to Cure in Every Case.

No Drenching—Dose: One Tablespoonful.

LEARNED, MISS., FEB. 24, 1890.

DEAR SIRS:—I do not want to be without a supply of your Emmett's Colic and Bots Cure as long as I own an animal subject to the above named diseases. Am a farmer, owner and breeder of horses, cows and hogs. I have used the Specific in a good number of cases, and in every instance found it fully as good as recommended. There is an increasing demand for it here among the farmers. Yours,

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EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

JOB'S PIETY AND FIRST TRIAL.

(Job 1, 1-22)

Prof. Ewald, the celebrated Hebrewist of Goettingen, declared the Book of Job to be a poetic drama, designed to teach the divine philosophy of suffering.

1. Job was a devout man, though rich. His wealth immense. His piety unquestionable.

(1) The poor not pious because of poverty. Nor the rich wicked because of riches. The salvation and ruin of Dives and Lazarus resulted from a difference not pecuniary.

(2) Not those who are, but they that will be rich, the apostle says, fall into temptation and snares.

(3) Many of the patriarchs, as well as Joseph of Arimathea and Cornelius, were rich.

(4) The church of our day has reason to congratulate itself that not a few of its members are opulent, pecuniarily as well as religiously.

2. Job was a devoted father. Offering now sacrifice for his children indicates that he was habitually concerned about their religious well-being.

(1) See to it that your offspring develop physically and mentally faithfully. Only the best schools are good enough for them. But neglect them not religiously.

(2) Assist in making the Sunday-school what it should be—the spiritual birthplace of the children.

(3) Not send them, but take them with you to church. Sit with you. Inquire at home about the chief points of the sermon.

3. Tragically Job lost wealth and health. But in this calamity his religion asserted its true lustre. Hear him: "The Lord gave, the Lord hath taken away; blessed be the name of the Lord."

(1) Wealth and health are a gift of God. His suffrage permits retention.

(2) As God was familiar with the character of Job—"one that feareth God and escheweth evil"—so he is familiar with us. Knows of our struggles to lead holy lives.

(3) Job did not become morose, sullen, sour, because of reverses. Sad that misfortune fills so many people with bitterness! Hate God and man.

4. Satan's agency in this transaction is food for solemn thought.

(1) Satan is a person. Beelzebub the chief of devils. His subalterns numerous.

(2) Very powerful. The atmosphere, bad man's actions, flitting microbes of disease are at his disposal. He directs them.

(3) He is a fomenter of brawls. By lying and by malicious insinuations he embitters man against man. He even attempts to deceive God: "Doth Job serve God for naught?"

Beware!

Ransacking old desks and garrets may be turned to advantage. Mr. Wm. Hewitt, of 44 Irving Place, New York City, will buy old U. S. postage stamps used prior to 1861, other than the one, two and three-cent issues, and also Confederate stamps.

We invite special attention to the ad. of the Bank of North America in this issue. In addition to all the usual banking facilities, this bank offers special advantages to its patrons in the matter of banking hours. Instead of putting yourself to a world of inconvenience to do your banking before three o'clock, you have the entire day from 9 A. M. to 8 P. M. This is a very decided advantage to business men in the city and out of it.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,						$84,520,685
N. Y. Life,	"	"	"	"	"	40,684,163
Equitable,	"	"	"	"	"	40,117,611

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above

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You Can Always Get Back All You Put In!

Installments of $1 or more per Month received.

Dividends credited in January and July.

Full paid stock in $100 shares bears guaranteed dividends of 6 per cent. per annum, payable in cash semi-annually.

MARRIED WOMEN MAY HOLD AND WITHDRAW THIS STOCK WITHOUT LEGAL RESTRAINT!

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Net assets Jan. 1, 1895 ..... $119,699.11

Of which amount $116,411.86 was secured by first mortgage and vendor's lien on improved real estate in New Orleans.

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SWEDISH PARLOR MATCHES (Lunar Brand),
Equal to the Best Domestic Matches.
40 cents a gross.

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HUYLER'S BEST BREAKFAST COCOA,
Decorated ½ lb Screw-top Cans, 20c.

Wire Screens!

Keep out FLIES and MOSQUITOES. Get my prices before placing your orders.

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Honest and skilled labor, coupled with uniform and conscientious charges, has been the key to past success.

Take elevator on Canal street.

WANTED AT ONCE—Teachers, Methodists—9 Superintendents, 5 Principals, 2 College Presidents, 14 Piano, 18 Vocal, 5 Art, 12 Elocution, 9 Primary, 5 Kindergarten, 4 Governesses, 3 Latin, 2 Greek, 5 Mathematics, for Fall term. Address with stamp, COLUMBIAN TEACHERS' BUREAU, Vanderbilt Building, Nashville, Tennessee.

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I will send price list to family country trade only. Compare my price list with what you are now paying; it may save you some money.

WANTED—Confederate Postage Stamps, also United States issues (other than 1, 2 and 3 cents), used before the war. Address, giving full particulars and lowest prices, WM. HEATH, 44 Irving Place, New York City.

DEAFNESS
and Head Noises relieved by using Wilson's Common Sense Ear Drums. New scientific invention, different from all other devices. The only safe, simple, comfortable and invisible Ear Drum in the world. Helps where medical skill fails. No wire or string attachment. Write for pamphlet.
WILSON EAR DRUM CO.,
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Premium Guitars, Mandolins, Banjos & Violins
ONLY $5 FOR EITHER.

These instruments have received highest award for Tone, Finish and Material, and retail for $12.00, but in order to thoroughly introduce them in every locality, we will sell a limited number at above price. Simplified Instructor free with every Instrument when cash accompanies order. Also sent C. O. D. with privilege of examination. THE MUSICAL GUIDE PUB. CO., Cincinnati, O. Largest Manufrs in the U. S. Illustrated Catalogue for 2c. stamp.

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The grandest and fastest selling book ever published is
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OR LIGHTS AND SHADOWS OF NEW YORK LIFE
By Helen Campbell, and Supt. Byrnes, with introduction
By Rev. Lyman Abbott.
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HOME CIRCLE.

TRUE WORTH.

BY ALICE CARY.

True worth is in being, not seeming—
In doing, each day that goes by,
Some little good, not in dreaming
Of what things to do by and by;
For whatever men say in their blindness,
And spite of the fancies of youth,
There is nothing so kingly as kindness,
And nothing so royal as truth.

Books are Reading for Young People.

BY MRS. MARGARET E. SANGSTER,
Editor Harper's Bazar.

By all means encourage the children to read. The formation of a taste for reading and of a love for good books will do much to tide them over the rough places they will surely meet during the years between fourteen and twenty-one, years when they are children no longer, but young people facing life and its duties.

Parent are often perfectly happy and at ease about their boys and girls when they see them occupied in reading. "He is all right," the mother says, contentedly, when she goes to look for Jack or Tom, and finds the lad absorbed in a printed page. "He is all right; he has a book in his hand." And the young daughter, sitting by the window in the waning light, so engaged in the story which claims her attention that she is for the moment deaf and blind to everything else, father and mother exchange pleased and delighted glances. They like to have a girl of their own whose tastes are so evidently intellectual and refined. To many busy American parents it does not occur to inquire very closely into the character of the books their children read, a book seeming to their minds to carry its passport of respectability along with its type and its cover.

When you think of it, friends, this is very short-sighted, since of all inanimate things in the world nothing is so alive as a book. It is thought and expression crystallized. It is an embalmed personality. I take the warm, throbbing hand of an author when I read his book, and I feel his heart-beat in his printed talk, though he and I may be separated by the width of the seas, or he may have left this earth a hundred years ago. A man lives in his book, and a book, good, bad, or indifferent, is always more or less vital.

Therefore, as much care should be taken in the selection of reading for the young as in the choice of their friends or companions.

Naturally, young people, like older people, prefer the book which is chatty and entertaining to the book which is dry and dull. They ask for a story, or if they read essays and histories, they want the story style, rather then the didactic and prosaic style which demands the sort of exertion that one's mind must make when studying arithmetic and algebra. Deep in us all lives the love of a story; and the best of books, the Bible, shows us that our Father in heaven approves of this instinct, for the book inspired of God is simply a succession of stories, stung like pearls on a string of historical sequence.

Still, our bright young person, with every avenue to the brain open, and every faculty awake and alert, must not read only stories. Nor will he or she, as the case may be, wish to do this, if the mother has taken tactful pains to cultivate a regard for reading, and for reading along approved lines, while yet the child has been under her moulding hand.

In the home there should always be an evening hour for reading aloud. In this hour, some grown person who can read acceptably should act as author's interpreter to the family. A good volume of biography, the life of a great man such as Abraham Lincoln, of a soldier such as Napoleon, of a missionary, or an explorer, or a hero of any description, is admirable for general reading to a family. Of course, the youngest ones do not understand everything they hear; but they understand more than they receive credit for; they enjoy the pulse and rhythmic flow of a story, and insensibly they acquire a fuller and richer vocabulary than in almost any other way. If a religious periodical is taken—as it should be in every Christian home—let it be read aloud to the children, fostering not alone their intelligence, but educating them in denominational loyalty, and making them, in a sense, citizens of the Christian world. A family without a religious paper misses a fine and broadening influence; and a family in which the religious paper is read by the elders only is defrauded of a grand privilege, and a weekly opportunity for reaping definite advantages.

I am often asked by anxious mothers whether I think they should let they children read fairy stories. I always answer in the affirmative. Imagination is a glorious faculty, and one that needs more than ever to be developed, not suppressed, in a period when commercial standards are very highly honored, and material wealth seems more desired than any other gain. Far from wishing to bring a child up on a diet of facts, I would supply him liberally with beautiful fancies, and fill his daily life with thoughts which belong to the invisible, perhaps to the impossible. The faith faculty flourishes best in soil where the imagination is vivid, and the soul has been encouraged to find and use her wings. Hans Christian Andersen was not far from wrong when he called imagination "a leaf from the sky."

Stories of adventure, and stories which tell how to do things, are wholesome reading for young people of either sex. But we must draw the line on the one hand at those wild and thrilling tales which glorify robbers and pirates, and set little fellows on the runaway road, with rusty pistols in their pockets and a tramp's outfit in knives and bundles and stolen money. No good ever comes of that kind of dime-novel reading, and equally unprofitable and as deleterious are the silly, sentimental, and rubbishy novelettes which get into the hands of young girls, giving them false notions of life and suggesting evil thoughts. Of the many popular novels of the day, read and passed from hand to hand, it must sadly be confessed that for the reading of young people they are absolutely unfit. Never again will the mind be so pure and virginal as it was before its introduction to some brilliant books of the period, which outline scenes and dwell upon facts of which young girls should remain in ignorance. The protection of innocence should be afforded our boys and girls so long as may be practicable; and, if they must learn of the evil and sin in the world, let it be not in the pages of a fascinating romance, but from parental lips, shorn of meretricious splendor.

I know mothers who make a point of first reading every book which goes into their children's hands. But a hard-pressed woman, with the manifold demands of housekeeping, sewing, cooking, visiting, nursing, and so forth, and so forth indefinitely, has not always time for this. It is safe to trust a good author. The well-known names are not associated, as a rule, with novels which go up like rockets, but they have a certain permanence, like the fixed stars. Buy a library ticket for your boy, and advise him to ask always for the best, not the second best, literature. Do not too implicitly trust even the Sunday-school library when it is your daughter who is concerned. Ask her teacher to look over the catalogue with the child, for a commonplace story, full of sentimentalism, and just *flavored* with piety, sometimes drifts into the Sunday-school library, and is a source of harm.

Senator Wilson's Courage.

After Henry Wilson's first election to the United States Senate, he gave his friends a dinner. The table was set with not one wineglass upon it.

"Where are the glasses?" asked several of the guests, merrily.

"Gentlemen," said Mr. Wilson, "you know my friendship for you and my obligations to you. Great as they are, they are not great enough to make me forget 'the rock whence I was hewn and the pit whence I was dug.' Some of you know how the curse of intemperance overshadowed my youth. That I might escape I fled from my early surroundings. For what I am I am indebted, under God, to my temperance vow and my adherence to it. Call for what you want to eat, and if this hotel can provide it, it shall be forthcoming; but wines and liquors can not come to this table with my consent, because I will not spread in the path of another the snare from which I escaped."

Three rousing cheers showed the brave senator that men admired the man who has the courage of his convictions.

He afterward filled the office of Vice-President of the United States.—Exchange.

Reading for Children.

No child can attain a vigorous mental development who is allowed free access to the mass of cheap literature to be had at the present time. Trashy reading impairs the memory, saps the mind of its vigor and destroys the relish for useful knowledge. In this age when great moral and even spiritual truths must be clothed in fiction to be made palatable to the minds of the young, it may be impossible to banish all fictitious works; but care will certainly be required that the fiction does not make a deeper impression on the imagination than the truth does on the heart and conscience. The staid maxims and precepts that illuminated the pages of the spelling books and English readers less than half a century ago, although plain almost to severity in language, yet possessed a brevity and clearness of diction that gave them a wholesome relish, while their dignity of style and earnestness inspired veneration and faith. And although this was one extreme, yet may it not be questioned if it was not more wholesome to the growing mind than the present method, that seeks to convey these teachings through the channel of an excited imagination?—Southern Advocate.

There is hardly a sadder spectacle on earth than that furnished by a godless and graceless old man, who has lived in this Christian land perhaps three-quarters of a century, and all of whose days have been spent without any effort to lay up for himself a treasure in heaven. His childhood and youth were thus spent; his manhood and middle age were thus spent; and now there he is, in old age, with life on earth almost gone, on the very margin of the grave, with eternity just before him, and with not the first thing yet done in the way of preparing to meet God in judgment. Death frowns upon him. He finds no pleasure in thinking of the past, none in the present and none in the future. Meditation brings him no joy. Memory and conscience afford him no comfort. He is without the blessing of Christian hope when he most needs it. The disabilities and pains of his body make life a burden to him. The activities of business that once employed his thoughts he can no longer bear. He must, from sheer necessity, lay down the earthly tasks of life. In a short time he will be dead; and he knows it. The book divine is no source of comfort to him. He is not sufficiently familiar with it to be comforted by it, and not in a moral condition to receive its comforts or be entitled to them. Alas! for that man there are no prospects before him that sweetly invite his thoughts to the spirit world. The simple truth is, he has laid up for himself no treasure in heaven. This one thing he has not done. Many things he has done, but this never. He may leave millions to his children, but there are no millions for him in the skies. His whole record on earth is wrong, fundamentally and awfully wrong. And now there is, at last, in his feebleness and decay—near the end of a wasted and misspent existence on earth—a sore affliction to himself and a solemn warning to every passer-by. Who will envy him his lot? Who should imitate his example?—Independent.

So live with men as considering always that God sees thee; so pray to God as if every man heard thee. Do nothing which thou wouldst not have God see done. Desire nothing which may either wrong thy profession to ask or God's honor to grant.—Bishop Henshaw.

HYGIENE.

Health Habits of Susan B. Anthony.

This remarkable woman thus describes her health habits: "I attribute the secret of my good health to the fact that I never abused it. I have always made it the rule of my life to be regular in my habits. I have a time for everything. I live on simple, muscle- and brain-giving food. I have not broken down in my campaign life simply because I never would indulge in dissipation or late suppers after a lecture. I do not eat a hearty dinner before speaking in public; on the contrary, I eat very lightly. After my lecture I do not accept invitations to swell suppers. I go straight to my rooms, take a bath and drink a cup of hot milk and eat a cracker. I think if I lived down in New Orleans I would merely eat an orange and a cracker before retiring, after a heavy evening's work.

"Another thing, human nature demands a certain amount of sleep. Women need at least nine hours of it out of every twenty-four. If you go to bed and wake up in the morning without feeling refreshed, then the human machinery is out of gear, and the equilibrium must be restored or nervous prostration and a general breakdown will almost surely result. This is inevitable. Nature won't be cheated. She keeps an absolutely correct bank account and collects every farthing. Women try to do too much. The overdrawn drafts on nature must be paid. When there is tearing down there must be upbuilding at the same time or the structure falls. This upbuilding of the human wear and tear is accomplished by food and sufficient amount of rest, recreation and sleep. This has been my rule of life. Any woman may build up a strong, healthy constitution by following it."

Miss Anthony has given most useful suggestions to our sex. She understands much better than most of us do the laws of health, for she has been a careful student of them all of her life. A majority of women can not see the necessity for this study, and prefer to go on in ignorance of these beautiful laws. The example of Miss Anthony may well be a lesson from which we may all learn how to retain our physical vigor along the road of life.—The Journal of Hygiene.

If any additional argument in favor of temperance were needed, it could be found in the fact that according to governmental reports in Italy, where the people drink light wine having about 3 per cent. of alcohol, 2 per cent. of all the insanity cases in the asylums are caused by drink; in Austria, where the beer that forms the common drink of the people contains 6 per cent. of alcohol, the drink lunatics number 15 per cent. of the whole.

THE CUISINE.

CONDUCTED BY L. A. B.

CREAMED OYSTERS.—Drain the oysters by pouring over them a cup of cold water; lift out of the sieve with the fingers, as care should be taken that no pieces of shell adhere to the oysters. Dry the oysters and season. Make a cream sauce as follows: Rub two tablespoonfuls of flour smooth with two tablespoonfuls of butter. Put in a saucepan and stir until the butter is melted; add one pint of cream (or milk), stir until it thickens, then turn into a boiler, add the oysters, and cook until heated through. Season and serve on toast. This makes a nice dish for the sick.—Table Talk.

LAYER CAKE.—Beat one-half cup of butter to a cream, add one and one-half cups of sugar, and beat until creamy. Add gradually three-fourths of a cup of milk and two cups flour; beat until smooth and light. Whip the whites of four eggs to a stiff, dry froth, and add to the butter with a tablespoonful of baking powder.

CHOCOLATE WAFERS.—Mix one-quarter of a cup of cocoa with one cup of flour and one-half cup of powdered sugar and one-half saltspoonful of salt. Add water until the batter is of the right consistency—that is, will pour from a spoon. Heat the wafer-iron very hot, pour in the batter and bake like waffles over the fire.

IT'S EASY TO GET ILL

where there's a sluggish liver, for any of the germs of disease that surround you. If your liver were active and healthy, it would keep them out of your blood. You'll have to watch your livor for self-protection.

Just as soon as you see the first symptoms that it's wrong (eruptions on the skin, or a dull and worn-out feeling) you ought to take Dr. Pierce's Golden Medical Discovery. That will start your liver into a healthy, natural action, purify your blood, too; it will brace up your whole system, and give you strength and color, and put on needed flesh—not *fat*, but wholesome, necessary flesh.

Milford Centre, O.

Dr. R. V. PIERCE: *Dear Sir*—I heartily recommend your "Discovery" to any person suffering from *general debility* as the best thing they can take for it. After taking the "Discovery" I am happy to say I never felt better in my life than I do now.

E. J. Miller.

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MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder Free from Ammonia, Alum or any other adulterant.

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HAVE YOU ANY?

And would you part with it in exchange for a Fine Piano, provided you could get a rare Simon Pure, truly magnificent bargain, such as you never heard of before and never will again?

Pianos

WE HAVE SOME,

And our prices will take your cash, if you but give us half a chance. Why not come in and find out what a big bargain your spot cash can secure—just now.

LUDDEN & BATES
Southern Music House,
[illegible] ROYAL ST. (New), NEW ORLEANS, LA.

MARRIAGES.

CUNNINGHAM-CARTER.—At the Methodist Church, Moss Point, Miss., Jan. 31, 1895, by Rev. Thomas W. Adams, Mr. Price W. Cunningham to Miss Annie E Carter.

HILLIARD—GRACE.—At the home of the bride's sister, Skippar's, Miss., March 19, 1895, by Rev. E. S. Lewis, Mr. Joel C. Hilliard and Miss Eva E. Grace, both of Issaquena county

WILLIAMS—GARY.—At the residence of the bride's father, Mr. J. A. Gary, Brunsburg, Miss., March 26, 1895, by Rev. John W. Crider, Mr. Albert G. Williams, of Madison county Miss., to Miss Maggie Belle Gary, of Claiborne county.

JONE—PEALE.—In the Crawford Street Methodist Church, Vicksburg, Miss., March [illegible], by Rev. Dr. C. G. Andrews, Rev. John A. R. Jones, of the Mississippi Conference, to Mrs. Juliet H. Peale, of Vicksburg.

CATCHINGS—WOODS.—At the residence of the bride's father, Dr. T. O. Woods, near Woodville, Miss., March 20, 1895, by Rev. B. F Lewis, Dr. Chas. E. Catchings and Miss Mittie A. Woods, both of Wilkinson county, Miss

BAILEY—HIGHT.—At the residence of the bride's mother, near Kosciusko, Miss., March 17, 1895, by Rev. T. Cameron, Mr. Z. T. Bailey to Miss Ella M. Hight.

GOYNE—ROSS.—At the residence of the bride's father, near Kosciusko, Miss., March 20, 1895, by Rev. T. Cameron, Mr. M. M Goyne to Miss Annie R. Ross.

PORTER—PORTER.—At the parsonage in Black Hawk, Miss., March 20, by Rev. R. G. Porter, Mr. Charles M. Porter and Miss Mary G. Porter.

McLELLAND—WEEMS.—In Durant, Miss., March 3, 1895, by Rev. J. T. Murrah, Mr J. W. McLelland and Miss Josie Weems

LONGINETTI—WADLINGTON.—In Durant, Miss., March 20, 1895, by Rev. J. T. Murrah, Mr. Dave Longinetti and Miss Lelia Wadlington.

SMITH—LOMBARD.—At the residence of the bride, March 24, 1895, at 12 o'clock M., by Rev. Charles H. Pittman, Mr. J. D. Smith to Mrs Miana Lombard, all of Hillhouse, Miss.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

GILLILAND—JOHN F. GILLILAND was born Sept 14, 1832; professed religion and joined the M. E. Church, South, in 1867; was happily married to Miss Harriet E Norfleet, Jan. 4, 1859, and died at his residence in Coldwater, Miss., Jan 11, 1895.

Bro. Gilliland was a good man, and enjoyed the confidence and respect of those who came in close contact with him He was a lover of good men, of the church, and God. His home was open to the preacher and to his friends without stint The Sunday-school was his delight. His last words were spoken in the interest of the class he had so long and lovingly taught. His friends miss him, and speak in sad tones of his departure. His family is in deep grief, for he was always so bright and cheerful in his home. His wife and children honored and loved him as few men are loved and honored in the home circle.

His sickness was long standing; yet he was so brave that his outward bearing did well conceal the breaking down of the inner springs of life. Yet, when the summons came, he was ready Calm and conscious in the last hour—"all is well;" not a cloud, not a doubt

Thank God for such helpful, noble lives as that of Bro. Gilliland May we all meet again!

T. W. DYE.

AUSTIN—EUGENE PAULINE, little daughter of Bro. and Sister J. F. and M. S. Austin, died at their home, some miles from Jackson, La., Feb. 11, 1895, at the age of two years ten months and fourteen days.

The father and mother never before sustained a loss like unto this; but they have a hope to be realized in the future, and that is the meeting of their little babe in heaven.

May the God of all consolation and peace comfort them in this sad bereavement!

Their pastor, T. A. LUSTER.

BETHEA—Mrs. MARY ELIZA BETHEA, wife of Dr. H. C. Bethea, died at her home in Summit, Miss., Feb. 19, at half-past eleven o'clock P. M.

A good woman gone to rest. She had been a member of the M. E. Church, South, for fifty years

H. P. LEWIS.

WALTON—Mrs. ELLEN WALTON, daughter of John and Esther Poitevent, was born near Wilmington, N. C., July 9, 1816; removed with her parents in early life to Mississippi, and, with the exception of a few years spent in Alabama and Texas, Mississippi was her home from the time she was a grown young lady. She married Henbury Walton, who was her third husband, near Grenada, Miss., in 1852 After spending a few years in Oxford, the seat of the State University, the family returned to Panola county, Miss., where the remainder of her life was spent. She died at the hospitable home of her stepdaughter, Mrs. D. G. Pepper, where from loving hands she received all the attention, medical and otherwise, that could have been given her.

Sister Walton was a member of the Methodist Church for about sixty-three years. An intelligent, cultivated, consecrated, consistent Christian worker, manifesting a deep and constant interest in the work of the church at home and abroad. She always gave special attention to the details of personal religion, such as reading the Bible and church literature, private devotions, and the public means of grace. She was sweet-spirited, gentle and kind to all. She was a "burning and a shining light." None knew her but to admire her character, and "take knowledge of her that she had been with Jesus." Her nine step-children loved her as though she had been their own mother, and those of them who were present did all they could for her until she was laid away in Rose Hill Cemetery to await the resurrection of the just. When asked, the afternoon before she died, what she desired a friend who was about to engage in prayer for her should request God to give her, she promptly replied: "Perfect resignation." And when asked what she would have God do for her children, she responded: "That they may all follow me to heaven." Her last words were: "My Savior! my Savior!"—so characteristic of her, and evidencing an abiding faith in the blessed Christ.

Thus lived and thus died one of the purest and noblest women it has ever been our good fortune to become acquainted with. May we all meet and greet her in the "better land!"

AMOS KENDALL.

HAYMAN—WILLIAM M. HAYMAN was born March 16, 1867, near Summit, Miss., and died in his old home, Dec. 12, 1894

Since his life was spent near his birthplace, he was well known by all the citizens, and he was thought well of by them all. When fourteen he joined the Methodist Church. Since then he has lived a quiet, Christian life till his death. For two years he was a victim of the dread disease, consumption. During the last year of his life the writer was privileged to be with him as his pastor right often, and heard him say repeatedly: "I am ready, waiting the Master's call. The Lord's will be done. I am submissive. All I regret is leaving my loved ones." His last written statement is: "I am going home to die no more. When I get there I'll be out of all trouble. I want my wife and children to meet me in heaven. I lived fourteen years and didn't pray much; but, thank God, it does me so much good to pray now, I wouldn't be without it for all I have. I love my God and church with all my heart. I love my mother, who raised me and lived to see me die, very much."

Bro. Hayman leaves a mother, five brothers, two sisters, a wife and three small children, and many friends, to mourn his loss; but we feel that their loss is his gain. The Lord bless all his family, relatives and friends, that they may live and die, as he did, in the fear of the Lord, and fully trusting him. His pastor, J T. ABNEY.

MURPHY—Sister FANNIE E. MURPHY was born in Natchitoches parish, La., Nov. 11, 1859. She was the daughter of Bro Robert E. Hammett (deceased) and Sister D. E Hammett She married Miles H. Dixon in 1875, who died in December, 1877. Her two children died in infancy, thus making her "acquainted with sorrow" in her early life, all of which she bore in Christian resignation.

Having been converted, she joined the M. E. Church, South, at the age of ten years, ever evincing her enjoyment of true and vital religion. Her whole life was a beautiful commentary on the power of Christ to save. She was married to John R Murphy, June 10, 1880. At her death, which occurred Nov. 19, 1894, she was the mother of four living children and three dead.

Her life was a loving sacrifice to the comfort of her husband and children. She was a good neighbor. Kindness was the law of her life. Her thought for the welfare of others continued to the close of her life; entreating her sister to go back to their sick mother. Other instances are not wanting After a painful illness of a few days she "fell on sleep in Jesus."

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There are three things extremely hard—steel, a diamond, and to know one's self.—Poor Richard

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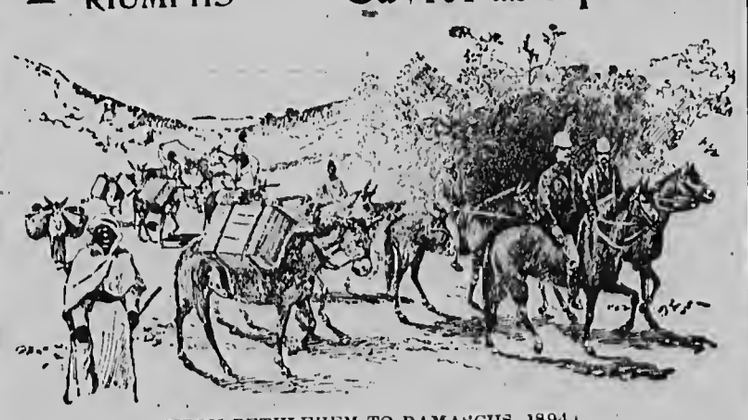

(FROM BETHLEHEM TO DAMASCUS, 1894.)

Descriptive Text by

Bishop John H. Vincent, D.D., LL.D., and Rev. James W. Lee, D.D.

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SPECIMEN OF TYPE.

46 *Jacob sendeth Benjamin.* GENESIS, 43. *Joseph entertaineth his brethren.*

CHAPTER XLIII.

Jacob unwillingly sendeth Benjamin. 16 *Joseph entertaineth his brethren.* 29 *His joy at seeing Benjamin.*

Before CHRIST 1707.

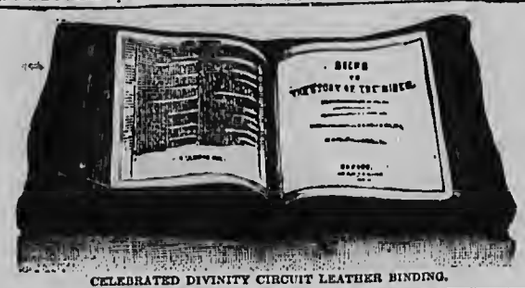
AND the famine was a sore in the land.
2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.
3 And Judah spake unto him, saying,

a ch. 41. 54, 57.

Before CHRIST 1707.

16 And when Joseph saw Benjamin with them, he said to the a ruler of his house, Bring these men home, and b slay, and make ready; for these men shall c dine with me at noon.
17 And the man did as Joseph bade; and the man brought the men into Joseph's house.
18 And the men were afraid, because they were brought into Joseph's house;

a ch. 24. 2. b 39. 4. c 44. 1.
5 Heb. kill a killing. t Sam. 25. 11.
6 Heb. est.



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9 Itinerary of the Journeyings of the Israelites to their settlement in Canaan.
10 Miracles of the Old Testament.
11 Parables of the Old Testament.
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18 Our Lord's Parables.
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20 Prophecies relating to Christ.
21 Recorded Appearances of Christ after His Resurrection.
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Highest of all in Leavening Power.—Latest U. S. Gov't Report

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NEWS OF THE WEEK.

DOMESTIC.

The Legislature of Nebraska has passed a bill granting a bounty on sugar raised in that State, and will pass it over the governor's veto, if he objects to it, as it is said that he will.

Last week the Fortifications Board of the War Department visited this city and inspected the old forts near the mouth of the river. It is understood that this inspection was for the purpose of preparing plans for properly defending New Orleans.

It is proposed to try the postal car system of distributing mails in a number of large cities, New Orleans among them, during the Spring, and some of the officials of the post office department will probably visit the city to determine the expediency of such an improvement.

A cable message has been sent to Admiral Meade, ordering him to dispatch two war vessels of his fleet to the vicinity of Greytown and Bluefields, Nicaragua. It is thought the purpose is to watch the British soldiers on April 16, when the limit of time fixed in England's ultimatum will expire.

The Texas Cotton Growers' Convention was held at Waco last week. The New Orleans circular relative to the uniform size and density of cotton bales was unanimously adopted by the convention, and matters arranged which will prove of material benefit and advantage to the cotton growers and shippers.

President Cleveland accorded a special reception to the members of the Baltimore Conference of the Methodist Episcopal Church, South, last week, and their ladies accompanying them. Upwards of 1,000 persons took advantage of the opportunity to take the President's hand, and it occupied forty minutes for the entire line to pass.

President Cleveland signed the proclamation of the new Japanese treaty on March 21. The only changes made in the treaty since it was published by the Associated Press is the amendment made by the Senate, and announced at the time, allowing the treaty to be terminated on six months' notice at any time after it goes into effect.

It is said that Keely has now completed his vibratory circuit of force, and will soon show the wonderful 250-horse power commercial engine now completed, and which is now being set up in his shop. Mr. Keely claims that the all-important connection has been completed, with the result that he has gained command of an accumulation of ceaseless force drawn from the atmosphere.

The work of preparing the government exhibit for the Atlanta Cotton States and International Exposition is now going on, and by the time the Government Building is completed, which is expected to be by July 1, nearly everything will be ready to forward to the exposition. By Aug. 1, the installation of exhibits will commence and be completed, it is hoped, by the opening day, Sept. 18.

There is much speculation as to the decision of the Supreme Court in the income tax case. Rumors have been current that the court stood five to three in favor of declaring the tax unconstitutional. Should the tax be knocked out the treasury would lose about $30 000,000 in revenue, and as the receipts are still running behind, there would have to be an extra session of Congress or a new issue of bonds.

FOREIGN.

The President of Mexico formally announced, on April 1, in his message that a settlement had been arrived at and the papers signed in the dispute with Guatemala over the boundary.

The Spanish government has forwarded $2,000,000 to Cuba. The troops are rapidly being concentrated at the ports of embarkation. Six large merchant steamers have been chartered for use as transports and will sail from Cadiz, Valencia, Corunna and Santander with troops and war material some time between April 2 and 18.

The Mikado of Japan has announced a general armistice, which will bring about a prompt cessation of hostilities between China and Japan until peace negotiations are concluded. This certainly means that the negotiations are progressing favorably, and that the Japanese government feels satisfied that its demands will be complied with.

There has suddenly developed a very serious complication in the relations between England and France which may readily lead to hostilities, unless temperate counsels prevail. It has been known for some time that France has been disposed to encroach upon what is generally accepted as the British sphere of influence in Africa, and on several occasions already there have been collisions between the colonial forces of the two countries.

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The Bismarck celebration is in full swing, and every day seems to add to the enthusiasm displayed by the German people over the eightieth anniversary of the birth of the old chancellor. Every train arriving at Friedrichsruhe is loaded with presents for the aged statesman, and every post brings hundreds of congratulatory letters, not only from people in Germany, but from Germans and others throughout the civilized world.

Dr. Price's Cream Baking Powder World's Fair Highest Award.

North Mississippi Conference.

The Preachers' Meeting for the Corinth district will be held at Blue Springs, Wednesday and Thursday, May 8 and 9.

PROGRAMME.

1. How Intimately Are Pastoral Visiting and Preaching Correlated in the Gospel Economy, and How May the One Be Performed in Harmony with the Other?—W. C. Harris, H. M. Young.

2. Are There Special Seasons at the Present for Loyalty to the Institutions of Methodism?—T. L. Foster, W. L. Graves.

3. What Use Should Be Made of the Bible in Our Preaching?—W. J. Burt, J. N. Butler.

4. How May We Best Conserve the Good Results of Revivals?—Jno. W. Bell, W. F. Bogers.

5. What Are the Great Ends to Be Accomplished by the Epworth League, and How May It Be Made a Success in the Country?—W. L. Graver, W. W. Woollard.

6. How Should Preachers Act towards One Another?—S. B. Cox, J. W. Bell.

7. How to Lift Up a Run-Down Charge—W. W. Williams, W. G. Burks.

8. Can We Account for the Small Percentage of Attendance of Members of the Church Upon Prayer Meetings?—B. B. Sullivan, W. A. Clark.

9. Future State of the Soul—G. W. Gordon, W. A. Robertson.

10. Where Lies the Chief Peril of the Church—W. W. Woollard, Jno. C. Park.

11. Where Lies the Need of a More Earnest Missionary Spirit?—Benj. S. Bayner, W. D Bass.

12. May We Work under the Direction of the Holy Spirit, and at the Same Time Work Methodically?—W. J. Burt W. C. Harris.

Sermons: Possibility of Apostasy, G. W. Gordon; Tithe Paying, Jno. C. Park; Sanctity of the Sabbath, T. L. Foster.

HESLEP R. TUCKER, P. E.

Whatever may be the cause of blanching, the hair may be restored to its original color by the use of that potent remedy, Hall's Vegetable Sicilian Hair Renewer.

They say that the age of heroism is passed. Three years ago there lived in our neighborhood a beautiful girl who had a rare musical talent and an ambition that promised a brilliant future. The other day we met her—a pale, thin, care-worn woman trying to soothe a fretting child. Pressing inquiry drew forth by littles the history of the intervening years. A sister had died, leaving several helpless children. Shortly afterward a brother died, leaving as many more. No older relative appeared willing to assume the care of the orphans, and this slip of a girl, without a moment's hesitation, laid aside her studies and her ambition, and took them all on her heart and hands—giving her life that they might have a mother's care. There is more heroism in our quiet homes than poets ever dreamed of.—Exchange.

"It made me Hands thot Sor'

I couldn't slape; an' if it was thot harrd on me hands, how harrd it must be on the durrt!" This is the way a good old Irish woman praises some washing-powder or other which she prefers to Pearline. As it was proven she had never tried Pearline, the compliment would appear to be in favor of Pearline.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Shaw circuit, at Poplar Grove	Mar. 30, 31
Cleveland and Shelby, at Shelby	Apr. 1
Clarksdale	6, 7
Coahoma and Dnucan, at Coahoma	8
Greenville	13, 14
Rosedale	15
Jonestown and Belen, at Belen	20 21
Hill House circuit, at McClond's	27, 28
Gunnison	May 1
Tunica	4, 5
Lula	6
Friar's Point	8
Arcola	11, 12
Hollondale circuit, at Stoneville	18
Bolivar and Beulah, at Beulah	18, 19
Lahrton circuit, at Sandy Bayou	25, 26

District Conference at Tunica, May 3-5.

J. A. RANDOLPH, P. E.

WINONA DIST.—SECOND ROUND.

Winona station	Apr. 7, 8
Carrollton station	13, 14
Greenwood station	20, 21
Winona circuit	27, 28
West circuit	May 4, 5
Indianola	18, 12
McNutt	25, 26
Carrollton circuit	June 1, 2
Sidon	6, 9
Dublin and Brooklyn	15, 16
Black Hawk	22, 23

J. B. STONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Buena Vista circuit	Apr. 6, 7
Shannon circuit	(Fri.).. 12
Verona and Nettleton	13. 14
Prairie circuit	20, 21
Okolona circuit	24
Sparta	26
Houston and Wesley	27, 28
Saltillo	May 2
Nettleton circuit	4, 8
Tremont circuit	10
Fulton circuit	11, 12
Amory and Smithville	24
Quincy circuit	20, 25
Aberdeen circuit	June 1, 2

The District Conference of Aberdeen district will be held May 24-28, at Okolona, Miss.

S. M. THAMES, P. E.

COLUMBUS DIST.—SECOND ROUND.

Columbus station	Apr. 6, 7
Crawford	13, 14
Brooksville	20, 21
Starkville circuit	27, 28
Columbus circuit	May 4, 5
Macon	11, 12
Shuqualak	14
Sturges	18, 12
Maben	25, 26
Hebron	June 1, 2
Tibbee	6, 8
West Point	10, 10
Mashulaville	22, 23

T. C. WIER, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND

Pott's Camp, at Pisgah	Apr 6, 7
Waterford, at Lebanon	9
Holly Springs circuit, at Maben	13, 14
East Holly Springs circuit	20, 21
Red Banks, at Red Banks	27, 25
Olive Branch, at Oak Grove	May 4, 8
Cornersville, at Macedonia	11, 12
Mt. Pleasant, at Early Grove	18 18
Ashland, at Wesley Chapel	28, 26
Pontotoc	June 1, 2
Abbeville	8, 8

J. D. CAMARON, P. E.

CORINTH DIST.—SECOND ROUND.

Ripley circuit, at Marvin	Apr. 6, 7
Ripley and New Albany at Ripley	13, 14
Iuka station	21, 22
Iuka circuit, at Nesbett's Chapel	26
Kossuth circuit, at Madden's	27, 28
Guntown circuit, at Lebanon	May 1
Marietta, at Marietta	4, 8
New Albany circuit, at Weil's Ch'l	11, 12
Blue Springs circuit at Fairfield	14
Booneville and Baldwyn at Booneville	19, 20
Pleasant Ridge circuit, at New Valley	25, 28
Brown's Creek circuit, at Mt. Nebo	

HESLEP R. TUCKER, P. E.

GRENADA DISTRICT—SECOND ROUND.

Grenada station	Apr. 6, 7
Oxford station	13, 14
Charleston	20, 21
Coffeeville	27, 28
Grenada circuit	May 4, 5
Paris	11, 12
Chapel Hill	18, 12
Pittsboro	(Wed.).. 22
Atlanta	20, 26
Water Valley station	June 1, 2
Water Valley circuit	15, 15
Minter City and Strathmore	22, 26

R. A. BURROUGHS, P. E.

SARDIS DIST.—SECOND ROUND.

Coma, at McGee's	Apr. 6, 7
Panola, at Tirzah	13, 14
Morganville, at Cole Springs	14, 15
Courtland, at Eureka	20, 21
Nesbit, at Endora	27, 28
Tyro, at Mt Vernon	May 4, 5
Wall Hill, at ———	(Wed.).. 8
Cockrum, at ———	11, 12
Pleasant Hill, at ———	(Thurs.).. 15
Arkabutla, at Hunter's Chapel	16, 19
Pleasant Grove, at ———	25, 26

H. C. MOREHEAD, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—SECOND ROUND.

Bolton, at Raymond	Apr. 6, 7
Port Gibson	13, 14
Harriston, at Harriston	20, 21
Edwards, at Edwards	27, 28
Vicksburg—Crawford Street	May 4, 5
South Vicksburg	8, 6
Hermanville, at Pisgah	11, 12
Rolling Fork and Cary, at Anguilla	18, 12
Mayersville, at Mayersville	25 26
Rocky Springs, at Shiloh	June 1, 2
Utica, at Learned	8, 9
South Warren	15, 16
Warren at Bradley's Chapel	22, 23
Mt. Olivet, at Satartia	22, 30

J. M. WEEMS, P. E.

Vicksburg, Miss.

JACKSON DIST.—SECOND ROUND.

In Part.

Jackson—Capitol Street	Apr. 6, 7
Jackson—First Church	13, 14
Yazoo circuit, at Short Creek	20, 21
Terry circuit, at Spring Ridge	27, 26
Benton circuit, at New Hope	May 4, 5
Flora circuit, at Livingston	11, 12
Camden circuit, at Soule Chapel	16, 12
Sharon circuit, at Lone Pine	20, 26
Canton	(at night).. 25

E. H. MOUNGER, P. E.

MERIDIAN DIST.—SECOND ROUND.

Blansville, at Blansville	Apr. 6, 7
Marion, at Pleasant Hill	13, 14
Chunkey, at Spring Hill	20, 21
Meridian—East End	27, 26
Meridian—West End	May 1
Portersville, at Chapel Hill	4, 5
Meridian—Central	8
North Kemper, at Blair's Chapel	10
DeKalb, at Spring Ridge	11, 12
Daleville and S. Ch., at Daleville	18, 19
Linwood, at Bethel	23, 23
Rose Hill, at Hopewell	June 1, 2
Indian mission, at Tallobulak	7
Neshoba, at Hester's Chapel	8, 9

R. J. JONES, P. E.

NATCHEZ DIST.—SECOND ROUND.

Fayette, at McNair	Apr. 13, 14
Jefferson Street	21, 22
Wesley C	20, 21
Gloster and Centerville, at Cent	27, 26
Woodville station	May 4, 5
Woodville mission	4, 8
Roxie, at Hamburg	11, 12
Barlow, at Brandywine	16, 12
North Wilkinson, at Galloway	23, 26
Amite, at Salem	June 1, 2
Wilkinson, at Grange Hall	8, 9
Percy Creek station	13, 16
Meadville	22, 23
Homochitto, at Sharon	23, 30
Washington	July 6, 7

The District Conference will convene at Gloster, at 8 P. M., on Wednesday before the fifth Sabbath in June.

L. S. JONES, P. E.

SEASHORE DIST.—SECOND ROUND.

Purvis, at Lumberton	Apr. 8, 7
Nicholson, at Wesley Chapel	(Fri).. 13
Pearlington and Logtown, at L	14
Columbia, at Paine's Chapel	20, 21
Biloxi, at Handsboro	May 4, 8
Moss Point	11, 12
Escatawpa, at Orange Grove	18. 18
Americus, at Cross Roads	23, 26
Vancleave, at Shiloh	(Wed.).. 28
Ocean Springs and Scranton, at S	June 1, 2
Whittington, at Poplar Head	8, 9
Bay St. Louis, at Long Beach	13, 13
Augusta	22, 23
Black Creek	(Wed.).. 28

District Conference will meet at Biloxi, Thursday, April 25, 1893, at 9 A. M. Opening sermon by Rev. N. B. Harmon; alternate, Rev. J. G. Sibley. Pastors will please inform Rev. B. Selby, Biloxi, Miss., of the number and names of their delegates elect, and *ex-officio* members of the District Conference, at once.

C. A. POWELL, P. E.

ENTERPRISE DIST.—SECOND ROUND.

Enterprise and Stonewall, at S	Apr. 6, 7
Waynesboro and State Line, at S. L	13, 14
Paehuta, at McGowan's Chapel	20, 21
Shubuta, at Shubuta	27, 28
Ellisville and Laurel, at Ellisville	May 4, 5
Vossburg, at New Hope	11, 12
Heidelberg, at Sandersville	18, 12
Mathersville and Mission, at N. Home	25, 26
Waynesboro circuit, at Buckatunna	June 1, 2
Williamsburg	6, 8
Mount Carmel	15, 16
Eastabuchi	22, 23
District Conference, at Enterprise	27, 28
Leakesville	July 6, 7

L. CARLEY, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Adams, at Bethel	Apr. 6, 7
Martinsville, at P. Ridge	13, 14
Brookhaven	(7:30 P. M.).. 17
Gallman, at Mt. Pleasant	20, 21
McComb City	27, 28
Wesson	(7:30 P. M.).. May 6
N. Wesson, at M. Chapel	4, 5
Whitestown, at Pisgah	11, 12
Providence	18, 19
Hazlehurst, at ———	25, 26
Pleasant Grove	June 1, 2
China Grove, at Tylertown	13, 13
Magnolia and Osyka, at O	22, 23

R. D. NORSWORTHY, P. E.

BRANDON DIST.—SECOND ROUND.

Decatur, at Good Hope	Apr. 8, 7
Newton and Hickory, and Newton	8
Morton and Forest, at Pelahatchie	13, 14
Lake, at High Hill	20, 21
Walnut Grove, at Beach Springs	27, 26
Shiloh, at Cato	May 4, 8
Westville, at Bethel	11, 12
Steen's Creek	18, 18
Brandon station	26
Hillsboro	23
Corinth, at Rocky Point	25, 26
Homewood	June 1, 2
Raleigh, at Boykins	8, 8
Trenton	15, 16
Clarksburg, at Lindsey's	22, 23
Montrose	30, 30

C. McDONALD, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—SECOND ROUND.

Minden, at Pine Grove	Apr. 13, 14
Haynesville, at New Salem	20. 21
Lisbon, at Mt. Zion	27, 28
Stenville, at Mill Creek	May 4, 5
Ringgold, at Brushwood	8
Downsville, at Mars Hill	11, 12
Farmerville, at Mt Nebo	16, 19
Valley, at Cotton Valley	25, 26
Summerfield, at Alabama	June 1, 2
Gansville, at Siloam	8, 9
Vernon, at Livingston	15, 16
Ruston, at Ruston	17, 18
Vienna, at Salem	22, 23
Homer	July 5, 6
Arcadia	13, 14

The District Conference will be held in Minden, beginning on June 26. The Sunday-school Conference will be held the first day.

J. D. HARPER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Dist. Conf. at Dryades St Church	Apr. 4-7
Carrollton Avenue	14
Parker Chapel	(11 A. M.).. 22
Dryades Street	(7:30 P. M.).. 21
Craps Street and Gretna	26
Morean Street	May 5
Carondelet Street	12
Covington, at Slidell	18, 19
Algiers	(11 A. M.).. 25
Louisiana Avenue	(7:30 P. M.).. 26
Lower Coast, at Wesley	June 1, 2
Rayne Memorial	(11 A. M.).. 3
Felicity Street	(7:30 P. M.).. 9
Talisheek, at Hickory Grove	15, 16
Plaquemine and Donaldsonville	22, 23

JOHN T. SAWYER, P. E.

BATON ROUGE DIST.—SECOND ROUND.

(In Part.)

Slaughter, at Betoville	Apr. 5
Clinton, at Clinton	6, 7
Bayou Sara, at New Hope	13, 14
Jackson, at Jackson	14, 15
Ascension, at Meader's	12
Baton Rouge, at Baton Rouge	20, 21
E. Baton Rouge, at Brookstown	21, 22
Gross Tete, at Rosedale	27, 28

P. A. JOHNSTON, P. E.

DELHI DIST.—SECOND ROUND.

West Monroe, at Faulk's	Apr. 8. 7
Monroe, at Monroe	13, 14
Bastrop, at Bastrop	20, 21
Lind Grove, at Bartholomew	27, 28
Delhi, at Tallulah	May 4, 5
Lake Providence, at Lake Providence	11, 12
Water Proof, at ———	16, 18
Harrisonburg, at ———	25, 26
Oak Ridge, at Oak Ridge	June 1, 2

District Conference at Oak Ridge, beginning May 22, and including June 6.

B. F. WHITE, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Evergreen, at Evergreen	Apr. 8, 7
Bunkie, at Bunkie	7. 6
Simsport, at Riverside	13, 14
Chicot, at Elm Bayou	20, 21
Columbia, at M. C.	27, 26
Glenmora, at W. A.	May 4, 8
Alexandria	5, 6
Boyce, at Lamothe's Bay	11, 12
Penville, at Oak Grove	16, 12
Dry Creek, at D. C.	23, 28
Atlanta	June 1, 2
Lecompte, at W. C.	6, 8
Centerville	13, 13
Nugent	22, 28
Montgomery, at St. M.	28, 30

The District Conference will convene at Mellville, July 24-28.

S. J. DAVIES, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Shreveport—First Church	Apr. 7, 8
Shreveport—Jordan street	7, 6
South Bossier	13, 14
Wesley, at Wesley	20
Coushatta, at Coushatta	21, 22
Mansfield	27, 28
Natchitoches, at Provencal	May 4, 8
Grand Cane, at Grand Cane	6
DeSoto Cr., at Mount Pleasant	10
DeSoto Miss., at Red Land	11, 12
Pleasant Hill, at Pleasant Hill	16, 18
Fort Jessup, at Pisgah	21
Many, at Many	23
Anacoco	30, 28
North Bossier, at Plain Dealing	June 1, 2

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Lake Charles	Apr. 8, 7
West Lake	13, 14
Sulphur Mine, at Vinton	20, 21
Berwick (preaching at 11 on Sun.)	23. 27
Morgan City (preach at night, Sun.)	26, 28
Patterson	May 4, 8
Franklin	8, 7
Jeanerette	11, 12
Indian Bayou	14, 15
Abbeville, at Prairie Green	18, 10
New Iberia	25, 28
Grand Chenier, at Grand Chenier	June 1, 2
Washington	6, 8
Lake Arthur, at Lacassine	13, 15

H. O. WHITE, P. E.

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Let laymen also lend a helping hand by spreading the news of our liberal offer.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	4⅛	— —
Ordinary	4⅝	— —
Good ordinary	5½	— —
Low middling	5 7-16	— —
Middling	5 13-16	— —
Good middling	6 0-16	— —
Middling fair	7⅛	— —
Fair	6⅝	— —
Galveston middling	5⅝	— —
Mobile middling	5⅝	— —
Memphis middling	0⅝	— —
SUGAR.		
OPEN KETTLE:		
Prime	2 7-16	— —
Fully fair	2⅜	2 7-16
Good fair	2⅜	2 7-16
Common	2	2⅛
CENTRIFUGAL:		
Seconds	1⅞	2⅛
Prime yellow	2	2 1-16
Gray white	— —	2 1-16
Choice white	2 7-16	2 9-16
Standard granulated	— —	2⅝
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
Syrup	2	14
RICE.		
No. 2	1⅜	2⅛
Good	4⅛	4⅜
Fair	3⅛	3⅜
Prime	4⅛	4⅜
Rough, ₩ bbl	1 25	3 00
Polish, ₩ ton	13 00	14 00
FLOUR.		
Extra Fancy	2 85	2 90
Fancy	2 50	2 65
Choice	— —	— —
Minnesota Patents	3 50	4 10
Winter wheat patents	3 25	3 80
Minnesota bakers	3 25	— —
CORN PRODUCTS.		
Corn meal	2 80	— —
Cream local	2 40	— —
Grits	2 40	— —
Hominy	2 70	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	54½	55
Yellow	— —	58
Mixed No 2	04½	55
OATS:		
Western	37	37½
Texas rust-proof	43	45
BRAN:		
₩ cwt	85	82½
HAY:		
Prime	13 50	14 00
Choice	13 50	13 00
PROVISIONS.		
PORK:		
Mess (Standard)	— —	13 75
Prime Mess	13 00	13 75
Rumps	13 00	13 25
BACON:		
Fancy Breakfast	6½	8½
Shoulders	— —	6⅝
Sides, short rib	— —	7½
Sides, long clear	— —	7½
HAMS:		
Sugar-cured	8½	10½
DRY SALT MEAT:		
Shoulders	— —	5½
Sides, short rib	— —	6⅝
Sides, long clear	— —	6⅝
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	20½	— —
Common	15½	— —
TEAS:		
Choice	— —	— —
He-No	— —	— —
BUTTER:		
Western Creamery	22	— —
Western Dairy	14	18
Common	10	11
LARD:		
Refined	7⅜	— —
OILS:		
Coal, bbls		
Coal, cases	6½	— —
Cotton seed, crude	18	— —
Lard, Extra No. 1	28	— —
	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ 100	— —	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ bbl	2 50	3 00
POTATOES:		
New Louisiana	— —	— —
Western	2 75	2 80
ONIONS:		
New Louisiana	— —	— —
Western	3 00	3 25
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	5½	— —
Jute, 1¾ lb, ₩ yard	4⅜	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	8½	8½
TIES:		
₩ bundle	75	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 50	3 70
Young Chickens	3 00	3 75
Chickens, Southern	3 10	3 25
Young	1 75	3 25
Turkeys, Southern	13 00	15 00
EGGS:		
Western	8½	— —
Southern	8	— —
WOOL:		
Lake, ₩ lb	12½	13
Louisiana	11	11½
Burry	8	9
COUNTRY HIDES:		
Green Salted, ₩ lb	4	4½
Dry salted	8½	8
FERTILIZERS:		
Cotton seed, ₩ ton	3 00	— —
Meal	17 50	18 00
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

—Picayune, April 3.

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Christian Advocate.

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NOBLE DEEDS AND THOUGHTS.

Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts, in glad surprise,
To higher levels rise.
The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares.
—Longfellow.

Selections.

From India to Egypt.

BISHOP CHAS. B. GALLOWAY, D. D.

We left Bombay on the afternoon of c. 12, in the French steamer "La re," which plies between Bombay Aden, connecting there with the s from Australia to Marseilles. went first up the coast five hundred es to Kurrachee, just above the uth of the Indus, and quite near the res of Beloochistan.

From Kurrachee our course was thwest to Aden, over the Arabian , about fifteen hundred miles. We ssed the entrance to the Persian ll, and for most of the voyage were sight of the Arabian coast. Aden reached on the early morning of twentieth, where two days were nt awaiting the vessel from Aus lia, to which we trans-shipped for ia. It is quite impossible to imag- a more desolate-looking place than en, whose bleak volcanic hills are relieved by a single sprig of verdure. rain falls here not oftener than e in three or four years. But as a lling-station and great gateway be- en the Red and Arabian Seas, it is most valuable British possession. ring the two days spent in that e and beautiful harbor, not less n a dozen vessels, including several n-of-war, came in to coal or trans- cargo. One was loaded with Mo- mmedan pilgrims *en route* to Mecca, nding their last rupee on the jour- , but perfectly happy at the ught, even though their native es should never be seen again. at a charm that shrine of the phet has for the average Musaul- n!

The heat of Aden, though only thir- n degrees above the equator, was so oppressive as was anticipated. eed, the decks of our vessels were ghtful, cool breezes sweeping in the sea every hour we remained. e we read and wrote, and were en- tained by the diving boys and huck- ers of ostrich feathers, shells, and ious stones. For any small coin of those boys would leap from the of our ship and dive under it from side to the other. One little fellow ained so long under water I feared would never reappear, and while gratulating myself that I had not ouraged his recklessness, he popped on the other side of the ship, and ted for another coin and dive.

t noon on the twenty-second, hav- gone aboard the "Armond-Behic," agnificent ship of the Australian we steamed out the harbor of n, and in a few hours were in the ts of Bab-el-Mandeb. The next ning we were fairly launched on Red Sea, with the coast of Africa tionally in full view. There is ing in the water of this historic to justify its name that I could dis- r. it was blue as any ocean we sailed, and as placid as a mill- . When glimpses could be caught he African and Arabian coasts on r side, they seemed as sahen as if ally covered with lava.

had hoped to spend Christmas Day rusalem or Bethlehem; but, fail- in that, was quite content to be on sea and nearing the place where Lord "triumphed gloriously" in salvation of Israel; where "the ds stood upright as an heap, and depths were congealed in the heart the sea." It was an ideal day—a dless sky, a gently rolling sea, and crisp breeze sweeping down from north, quickening step and giving to the heart. The passengers were hearted, exchanging courtesies, wishing each other good cheer. French priest conducted an early , which I attended, more out of ot to the joyous day celebrated any good I hoped to get from re- ous service in an unknown tongue. our right were the bleak hills of bia, and off to the left were the ntains of Africa—all bare as if led by the breath of His nostrils. our right was Mecca, the sacred e of Islam; to our left was the Egypt into which Joseph fled "with the young Child and his mother." Late in the afternoon we saw Mt. Sinai, upon which the Lord descended in fire, and where he wrote down his law in letters of lightning upon the solid rock. I went up in the pilot-house, where the first officer kindly showed his chart of the sea, and with his glass and compass located the "awful mount" for me. All the passengers stood for an hour at the side of the ship and watched the shadows gather on his hoary summit as the sun went down behind the hills of Africa. Could it be true, thought I, that the bald peak on which my eyes rested was really the place where God talked with Moses? Thought ran back over the centuries to the day when "the whole mount quaked greatly," and "the people stood afar off," while "Moses drew near unto the thick darkness where God was." What changes have been wrought since those wondrous scenes! But that law stands immutable as when first written, and is the rule by which increasing millions guide their daily steps.

At two o'clock at night we were aroused, our vessel having cast anchor in the Suez harbor. After some delay we boarded the steam launch, and at five o'clock in the morning stepped upon the great continent of Africa. Only a few Arabs, wrapped in white loose robes from head to foot, were at the wharf, and they looked more like ghosts than men. Guided by a self-appointed dragoman, our baggage carried by coolies, we walked through the narrow, dreary streets to a hotel, to the music of "early cock-crowing" and the braying of donkeys. It has occurred to me that the national anthem of Egypt should be the bray of a donkey, for it is the first note to greet you in the morning and the last sound to die on the ear at night.

Suez is a city of 21,000 inhabitants, and is the official residence of a governor; but, apart from its location at one end of the great canal, and possessing a good harbor, has no commercial or political importance. A walk through the streets in the morning, however, introduced us to some distinctive features of Egyptian life. We saw the peculiar veil worn by the women, which conceals the whole of the face except the eyes. This is of white muslin if worn by a young lady, but of glossy black silk if she is married. Whether this is done to conceal the charms of the other features, or to display the beauty of the eyes, it is a ridiculous custom. Among the higher classes this veil is taken off at home only in presence of the immediate family. I have been amused to see some very black women, perfect facsimiles of many I have seen on Southern plantations, walking the streets concealed by this black veil. Another thing impresses and distresses—the number of persons with diseased eyes. The whole country seemed to be going blind, or to have an epidemic of sore eyes. I am told that a very large number of Egyptians are blind in one or both eyes, and others, because of the sun's intense glare, have a habit of shutting one eye.

At 10:40 A. M. we left by train for Cairo, the beautiful and intensely interesting capital of Egypt, which was reached after six hours' weary travel. Our course was first down the great canal to Ismailia, and then across the desert to the Valley of the Nile. We saw great ships moving slowly through that immense ditch cut across the isthmus, which has revolutionized the commerce and civilization of the East.

I had but a faint conception of a desert until this trip through sandy wastes, only relieved here and there in the distance by a slow-moving camel or an occasional group of palm trees near by a well of water. What life there is in water! I never appreciated before the force of that oft-repeated scriptural figure. Ezekiel's words in his vision of the holy waters came frequently to mind, "And everything shall live whithersoever the river cometh." It produced a strange sensation to recall the fact that over that very desert Abraham came when "the famine was grievous in the land" of Canaan, and near the lines we were traveling Moses led the children of Israel in their escape from "the affliction of Egypt." We passed places that were once the sites of "treasure cities" built by the Israelites during their sojourn in this land of plenty, but now the meanest and poorest of mud villages. And when the beautiful and fertile Valley of the Nile was reached we were in the "land of Goshen," where Israel dwelt and "had possession therein, and grew and multiplied exceedingly." How rapidly did the chronicles of the centuries pass before me! Here Jacob died and was carried up to Canaan for burial. Here the plagues were visited upon the land of the Pharaoh "who knew not Joseph," and who so cruelly oppressed God's chosen people. Here the Passover feast was first eaten, and from the mud villages—doubtless much like the ones I now see—the Israelites started on that memorable wilderness journey. I saw the people harvesting corn, and thought of Joseph in prison interpreting dreams, brought before Pharaoh, and becoming the foster-father and provider of his brethren who had sold him into slavery. I saw others making brick, and thought of Pharaoh's infamous order, "Ye shall no more give the people straw to make brick, and the tale of the bricks which they did make heretofore ye shall lay upon them." All that marvelous history of Providence so thrilled every fiber that I could scarcely retain my seat, and eagerly gazed upon every feature of valley and sky once associated so strangely with the life of the early church.

You can not imagine any scene more beautiful than the Valley of the Nile. It seemed like a veritable paradise as we emerged from the dreary desert. The fields were as green as early Spring. Where cotton had just been picked and corn harvested, already wheat, millet and clover had covered the earth with their rich young life. Long lines of camels were loaded with cotton stalks for market, and were lazily moving toward the metropolis. Everything possible is taken from the soil, and nothing returned. But, thanks to the annual inundations of the Nile! fertilization seems to be quite unnecessary. That valley has been the granary of the East for 4,000 years and more, and nearly everyone has been a year of plenty.

The first sight that greets one approaching Cairo from any angle is the tall, slender minarets of the great mosque adjoining the citadel on the mountain side. And no finer view of the beautiful Egyptian metropolis can be obtained than from a balcony of that splendid alabaster house of prayer. A half-million people crowd those narrow streets, wearing every conceivable dress, speaking almost every language, and engaged in every kind of employment. Some of the irregular by-streets are not more than five feet wide, and built up solidly with houses from one to four stories high. I have been much entertained in walking through these bazaars. Streets and districts are given up almost entirely to one's business; hence there is the shoe bazaar, the leather bazaar, the silver bazaar, etc. With the crudest tools boys and men are busily at work on articles of rare design and exquisite taste. In the Turkish bazaar one tradesman told us he had carpets that ranged in price from a few shillings to £5,000.

The morning after our arrival in Cairo we saw *and heard* a funeral procession. Such wailing through the streets I never supposed possible or tolerable. The coffin, covered with a red Cashmere shawl, was borne on the shoulders of men. In front were six or eight men wailing and chatting with each other by turns, while just before the corpse were several boys crying in a higher and livelier voice. These are professional mourners, I afterward learned—persons whose business is to cry at funerals. Just behind the corpse were members of the family and a number of female mourners crying and shrieking with hideous voice. These hired mourners are paid for their services at the tomb, receiving usually a piaster each. If the funeral be that of a wealthy person, larger sums are given, and bread is distributed to all the assembly. The body is laid on one side so that the face will look toward Mecca, and the tomb, an oblong vault, with arched roof, is so constructed that the dead may easily sit up when visited and examined by the two angels appointed for that purpose. I am told that the men wear no badge of mourning for the dead, nor do the women on the death of an elderly man, but they do for others. The women dye their veils and handkerchiefs blue, and also stain their hands and arms the same color. They leave their hair unbraided, cease to wear ornaments, and turn upside down the carpets, mats, etc., in the house.

The first morning we were aroused by the notes of a brass band, and the marching of soldiers through the streets. After the reveille of the donkey, this has been the most common daily sound. The Egyptian regiments—fine-looking, soldierly men—are officered by Englishmen, and besides there are several English regiments composing the "army of occupation" in Egypt. This daily display of armed battalions indicates the power by which the country is governed, and this power is controlled by the English. The Queen's ambassador, Lord Cromer, whom I had the pleasure to see, is said to be the real ruler of Egypt. We saw the young Khedive one afternoon as he drove out from his city palace. Twelve cavalrymen on gray horses were marshaled before the palace door, and when the young monarch entered his carriage, drawn by a pair of beautiful grays, four horsemen galloped in front and eight followed behind. He is a small man, wears a mustache, and the inevitable fez, and is only twenty-two years old. He rides out a great deal, and, I understand, is rather popular with his people, but as yet has evidenced no special capacity for rulership.

We visited several mosques, including the one connected with the great Mohammedan University. In this latter we were told that 10,000 students were in attendance. That number may be on the registers, but we saw not more than 1,000, from the little urchin up to the venerable man of sixty. They sat around in small groups, swaying their bodies, and repeating aloud portions of the Koran, or listening to the expositions of an aged teacher who also occupied a seat on the floor. When the hour of prayer is announced, which occurs five times a day, all drop slates and books, and perform their devotions. We arrived just before the time for afternoon prayer, and heard the muezzin chant the call from the gallery of the minaret, in loud and weird voice. This was his chant translated into English: "God is most great!" (this is said four times) "I testify that there is no deity but God!" (twice) "I testify that Mohammed is God's apostle!" (twice) "Come to prayer!" (twice) "Come to security!" (twice) "God is most great" (twice) "There is no deity but God!" Then with frequent prostrations until his head touches the floor, and rapid repetitions of certain set phrases, he concludes his prayer in two or three minutes.

Cairo, Egypt, Dec. 31, 1894.
—Nashville Advocate.

Correspondence.

A Revelation.

MR. EDITOR: A second-blessing evangelist from Texas gave an account in the Way of Faith of a meeting he lately held in a Louisiana town. It would seem that never before had the gospel been properly preached there, albeit the pastor of last year is considered by his brethren to be a good man, and is, we believe, a professor of this same second blessing. It is difficult to discover in the following extract from that account any trace of that spirit that should actuate one who has "scaled perfection's heights."

PASTOR.

Friday night a good-sized congregation came out. To find out what they needed, I wanted to find out what they had. After describing a genuine scriptural conversion I asked all Christians to stand up.

Had I been hunting for jack-rabbits I would have found as many there as there were Christians, outside of us two preachers; and there were no jack-rabbits there.

The superintendent of the Methodist Sunday-school and several stewards, with a number of members of different churches, were there, but not a Christian among them!

They were the judges of this matter.

It is a mistake to say that we holiness people minify conversion; but somebody had minified conversion in teaching those people, until all who had joined the church had come in without religion, supposing, according to the preaching they had been accustomed to (before Bro. C. came recently), that they were Christians.

When the light was turned on, they found they had never been converted, but had been deceived.

Some of them came to the altar and got converted; others neglected, or failed to come, but said, "The preacher is right," and kept in a good humor. Others got mad, kicked out of the meeting, and did what they could to help Satan to hold the town. Is it not strange how much ground a little 2 by 4 unconverted church officer can paw up, and how many helpless little bushes (ignorant souls) he can horn into a tangle, when the preacher brings the light to bear upon his poor little dead soul! For pleasantness of pastime you just as well stir any other corpse in hot weather. 'Earth to earth, ashes to ashes, dust to dust,"—is the only remedy with some of them. Let us solemnly bury them out of sight and go on with our holiness work.

Board of Church Extension.

IMPORTANT NOTICE.

The church in Louisville has, through its Jubilee Committee, invited the Connectional Boards to be present and participate in their proposed celebration of the fiftieth anniversary of the meeting of the Convention of 1845, which organized the Methodist Episcopal Church, South. In order that the members of this Board may have the opportunity of attending the interesting exercises proposed, the managers resident in Louisville have agreed to meet at the regular time and place for our Annual Meeting, April 25, and, without transacting any business, to adjourn over to Monday evening, April 29, at 8 o'clock. It is proposed to devote the Monday evening session to the reading of reports and other routine business, and to begin the consideration of applications and other new business on Tuesday morning, April 30, at 9 o'clock.

Your brethren very truly,
PRESLEY MCGUIAR, Pres.
DAVID MORTON, Cor. Sec.
Louisville, Ky., March 30, 1895.

Communications.

Church Attire.

In my pastoral work I find that many people who were once punctual at the house of God stay away from church now, and I have been trying to find out the reason of this. When I dig down—and it takes digging to get down to it in most cases—to the bottom facts, I find that the lack of clothes is the main cause of this neglect. People can not dress as they would like to do; hence they stay away from church. I find, however, that they do not stay away from town and other places on this account. This has led me to suspect that the real reason—or what is claimed as the real reason—is not the main one. I can understand very well how one who had been accustomed to good clothes would feel cramped when shabbily dressed. I have been there myself, and I know how it is, and yet I am never more cramped than when rigged out in a starchy new suit. I feel stuck up and uncomfortable. I am more comfortable and more at myself in the old clothes than in new ones.

The women folks—a man's wife and daughters—are more to blame for the absence of the husband and father from church than he is himself. They tell him plainly they are ashamed of him, and few men have the courage to go when his women folks say that. It gives him a crest-fallen feeling. Somehow the women will have it that people will blame them if husband and father is not fixed up as well as anybody else.

The times are so tight and money so scarce that the people—the common people: farmers, mechanics, and day-laborers—can not dress as they would like to do, not as they once dressed. Everybody knows this, and nobody—none whose opinion is worth anything—expects them to do so. The few who can afford fine clothes ought, in mercy to the poor, to leave them off when they go to church. If plainly dressed, they will not attract so much attention, and they will make the poor people feel more comfortable. Fine-looking people do not need so much dressing, anyway; and if not fine looking, fine clothes only tend to make native homeliness homelier still. I am greatly comforted by this, specially by the first member of the last sentence written. I do not need fine clothes. If one's clothes are clean—as they can be and ought to be where water and soap are as plentiful as they are in most places—it matters little how old and plain they are. Indeed, it matters little what people think or say about it—an idea more prevalent than real. Few people—in fact, none worth considering—think or care how I am dressed at church. Fact is, I go to church to worship God, and not to show my clothes. God gives no attention to one's dress when the heart is all right. "He seeketh such to worship him as worship him in spirit and in truth," and he does not stop to consider whether they are in homespun or in purple and fine linen. Character is worth more than clothes in the house and service of God. Indeed, if one comes into church well dressed, having on a ring, and we run to them on that account, and show them to a front seat—as is often done to good clothes—we sin against God. If we give a good man of God a lower seat because he is poorly clad, we sin. The thought of such things, and such conduct in the house of God, is sinful. God says so in his Holy Word. So I will do the best I can in the matter of clothes, and go along to church as God has commanded me to do, and leave others to be partial and to have evil thoughts, if they will. God knows all about the times, how hard they are, how hard it is to get hold of money, how I would like to dress better if I could, and all of that. He is merciful and gracious, and will make due allowance for things I can not help, and for which I am not to blame. If God be for me, who, then, can be against me? Rather, what need I care who is against me? If God be for me, be my friend, helper, and Savior, what matters it though all men be against me? I must have and retain the friendship of God at all hazards—good clothes, or common clothes, or no clothes; nothing but a beggar's rags, if need be. I can not retain the friendship of God if I habitually stay away from his house and worship. If other people—more nice than wise—are offended by my dress, when I do the best I can, why, I can't help it. The truth of the whole matter is, I have been petting and coddling my pride until it has become a sin to me, and now I have a good chance to crucify it and put it to death, and I am going to do it. Pride is a costly passion. It costs us more than the necessaries of life. Think on these things.

GILDEROY.

In the Living Present.

Truth, of New York, catechises exquisitely: "What is higher criticism? Baptized infidelity."

In the Forum, of April, W. H. Mallock presents a capital treatise on "The Quintessence of Socialism." The gist of same is contained in this sentence: "Socialism aims at a new division of income, the increase or even the maintenance of which depends on faculties which are decried." We hold that socialism is modern Utopia.

The Lutheran Missouri Synod, headquarters in St. Louis, supports two white missionaries who work among the negroes in New Orleans. Already they have two flourishing churches—one on Annette, the other on South Franklin street.

The chapel of a Universalist Society in New York bears the inscription, "Church of Eternal Hope." Sentimentally beautiful! The same as Pope's

"Hope springs eternal in the human breast;
Man never is, but always to be blessed."

But does not the term "hope" imply certain fruition sooner or later? Besides, Universalists teach that all men will ultimately be saved. And still hope, even after the depletion of hell?

The women's rights leaders have organized a joint committee, charged to revise the Word of God and in due time publish "The Woman's Bible." Mrs. Elizabeth Cady Stanton is president; Miss Frances Willard is a member of the committee. The five books of Moses have already been revised. It is claimed that the statement (Gen. ii, 21, 22) of the formation of Eve from a rib of Adam is a mere fable, the outcome of masculine arrogance, designed to teach woman's inferiority? Whither are we drifting?

Pastor Kneip, the celebrated Bavarian hygienist, emphasizes the old saying that sleep before midnight counts double. Should retire at nine. Children less than ten years of age should not sleep less than twelve hours. Sleeping apartments should be well ventilated. Musty old furniture should not be found in it.

Of the negroes in the United States, fifty-five per cent. are analphabetes. Fifteen years ago the per cent. was seventy. Commendable progress! One million three hundred and twenty-nine thousand six hundred and thirteen negro children go to the public schools in the sixteen Southern States. The taxes paid by Caucasians uphold said schools. It is well. Providentially here, we must educate the negroes. Self-protection, if not benevolence, the impellent. Educated Christian negroes make good citizens.

ICH DIEN.

TO DAY'S DUTY.

"To-day thy nearest duty,
And throughout thy life-long way
Thou shalt find no greater beauty
Than the well-done task each day.

"Small thy work may be, and lowly,
Hidden from the public gaze;
Faith and works may make it holy,
Reaping sheaves of golden rays."
—Selected.

Communications.

Bro. Hailey Again.

REJOINDER NO 1.

Rev. O. L. Hailey, a Baptist preacher, wrote, "Why They Did Not Join the Methodists." It contained not only the usual amount of unscriptural assertions concerning baptism, the subjects of baptism, and apostasy, but also numerous palpable misrepresentations of the Methodist Church. Most of these I exposed last year in the NEW ORLEANS CHRISTIAN ADVOCATE. Bro. H. asked the privilege of replying, claiming that he had been misrepresented and wronged. Dr. Black, the editor, readily consented for him to do so. His papers, however, were in no sense a reply, but a renewed and more vicious onslaught upon Methodism. He sought admission into the ADVOCATE professedly to correct mistakes, but really to continue his fulminations against the impregnable bulwarks of the Methodist Church. The ADVOCATE was never intended to be the vehicle of ecclesiastical tomfoolery, and so the editor informed him. Thereupon Bro. H. betook himself to the Baptist Record, and for over two months vented his spleen in its columns. He denounced the editor of the ADVOCATE in such bitter terms for shutting him out, and dared me so often to reply to his tirades, that I really thought I would be permitted to write something good for the Baptist Record. But not so. Editorial authority is supreme, and I submit with all the grace I am capable of exercising.

The first line of Bro. H.'s so-called reply is set to the old tune of "Persecution." His pathetic wail is, "I have been wronged." "I have been grossly misrepresented and charged with falsehood." Dr. Black "opens his columns to gross and false statements against me." He denied "common justice to the man" whom he permitted "his man to call a 'liar' and such pet names." His name had been freely used in connection with the most disgusting epithets." The good old tune is pitched to bass and tenor and all the intermediate parts. It floats out upon the breeze, and its reverberations fairly make the welkin ring. Surely Bro. H. has been the innocent victim of merciless persecutions. But why, in the name of "common justice," when the Baptist Record was open to him so long, did he not point out some of these "misrepresentations," these "gross and false statements" against him? He did not do so for the best of reasons, and that is, they do not exist. His time, and the space given him in the Record, were taken up in trying "to show that what Mr. Carley called misrepresentations were not misrepresentations at all." I had not misunderstood him, and had not misrepresented him. In only one instance does he undertake to show that I had mistaken him, and in his reply, as I shall show, he puts the same construction upon his language I had done, and so stands convicted by his own testimony. There may have been, to him, disgusting epithets in my papers in connection with his name, but there was nothing so gratuitous as the cold assertion that I called him "a 'liar' and such pet names." He puts the word "liar" within quotation marks as if actually quoting it from me. Why did he do this? The word was not in my papers. Perhaps it helped him to raise the tune "Persecution" a little higher. However, "charity hopeth all things," and it may be that he does not know the meaning and use of quotation marks. A new and revised edition of his little book has come out, and, according to the title page, he has quit Master of Arts and is now practicing Doctor of Divinity. I shall give the reader the benefit of any improvement in Bro. H.'s education or general information.

In my criticisms of Bro. H.'s book I charged him with representing us as guilty of "insulting hypocrisy," and based my charge upon the long story concerning the Eastern king. He says I was mistaken. "This is Bro. Carley's conclusion, not mine. It is not in the tract." Well, when a man says he did not mean what he is thought by others to mean, his statement is ordinarily entitled to respect. But in his reply he uses language that can not be explained except in harmony with the construction I placed upon his words. He says: "If I showed that Methodists reject His authority while they profess to love God and obey Him, the charge will have to stand." Yet he did not make any charge. In speaking of the same matter, he says: "These are not all the reasons for impeaching the Methodist Church under this count. But these are sufficient to show that the charge is sustained and is no misrepresentation." According to his own testimony, he did impeach the Methodist Church under "this count," and did bring the above-named "charge." Then he makes the following malignant assertion: "Methodists do reject the authority of Jesus Christ!" "By thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. xii, 37.) Error not only contradicts truth, but, judging from the futility of Bro. H.'s effort, seems difficult to harmonize with itself.

To save us from "insulting hypocrisy," Bro. H. quotes ten passages from the Bible, showing that God is a sovereign. This was very kind in him; but as we have the same passages in our Bibles, and have never doubted the sovereignty of God, it was wholly unnecessary to go to so much trouble. But he says: 'Methodists get uncomfortable in the face of the Word." That would be sufficient compensation for any amount of trouble. He would make the impression, if possible, that the Word of God occupies a very small place in our estimation and in our pulpits. It seems never to have entered into his cranium that men can differ in opinion as to what God requires without denying his sovereignty. If we do not believe what Rev. O. L. Hailey—once Master of Arts, but now Doctor of Divinity—believes, and if we do not do as he does, then we are impugning the sovereignty of God.

The exceeding narrowness and general littleness of Bro. H.'s conception of Methodism is seen in the following fraternal deliverance: "Now, if Methodists had their way, they would abolish every Baptist Church in the world. There is no need to deny this." Methodists are powerful to persecute. 'There is no need to deny this." None in the world. No one but narrow-minded bigots believe any such silliness, and there is no use to argue with them. I am not writing for that class, but for those who are susceptible to some degree of enlightenment. 'Out of the abundance of the heart the mouth speaketh," and I suppose that what Bro. H. would like to do with Methodist Churches he thinks we would do with Baptist Churches. Brethren, be sure to keep your churches insured. There is one big Pope in Rome, and another little Pope in America, but Methodists do not recognize the authority of either.

L. CARLEY.

Second-Blessing Theology.

MR. EDITOR: Please allow me a few words more in reference to the theology of our second-blessing brethren—a theology that is not, apparently, confined to them. I refer to their assumption that the apostles, at the time the Master was talking to them, as recorded in the thirteenth, fourteenth, fifteenth and sixteenth chapters of St. John's Gospel, as well as at all times prior to the consummation of the plan of salvation on Calvary, had experienced regeneration, and that the subsequent manifestations of the Holy Spirit, on the Day of Pentecost and on other occasions, was nothing more or less than the celebrated "second blessing!"

Now, it occurs to me that the experience of regeneration, or the new birth, is peculiar to the Christian dispensation. In the Mosaic dispensation the satisfaction for sin was found in the blood of bulls and goats, which was made by the priest, and with which the sinner had nothing to do, except furnish the sacrifice. Of course, these sacrifices were simply typical of that more excellent oblation offered by our Lord in his own person, but here the similarity between the two ceases. With the new dispensation came the witness of the Spirit, the assurance of adoption into the family of God, and the consciousness of peace with God through our Lord Jesus Christ.

Now, the question arises, At what period in the history of our race did the Christian succeed the Mosaic dispensation?—as on this question depends the matter of the spiritual condition of the disciples of our Lord prior to the Day of Pentecost. I do not presume that anyone, in his sober senses, will claim that the Christian dispensation commenced one moment before the scenes of Calvary, the sepulchre of Joseph, and the ascension from Bethany. Until all these things were accomplished there could be no justification by faith in the atonement of our Lord, for that act was not accomplished, and without justification there can be no regeneration; hence the assumption that the apostles and other disciples of our Lord were in a regenerate state before the crucifixion or sacrifice of the Savior for the sins of the world is untenable. There was no such religious experience possible. It follows, therefore, that Peter and the rest were simply good, moral men until after the crucifixion, when the Master breathed upon them, and said, "Receive ye the Holy Ghost!" In other words, Be new creatures. I am perfectly well aware that the claim will be set up that faith in an atonement to be made in the remote future was accounted for righteousness in Abraham and others, and this doctrine is clearly taught in the eleventh chapter of Hebrews; but that fact does not affect the question at issue. None of the disciples had any such faith, and there is little in the teachings of the divine Master to lead up to such faith; hence the inference is just that they were strangers to what we understand as the witness of the Spirit, until after the death and resurrection of our Lord. The whole tenor of the history, as recorded in the four Gospels, indicates that there was nothing in the inner life of the disciples resembling, in the remotest degree, the experience of regeneration. On the contrary, John was vindictive, Peter something of a liar, and the others with faults utterly at variance with a new heart and nature!

Suppose Peter had had a clear case of regeneration; is it reasonable to suppose that his heart would have failed him, and he would have lied and swore in the immediate presence of his Master, when the hosts of martyrs, who have sealed their devotion with their lives, have had no more? The trouble with the disciples was, that they had no knowledge of God in the pardon of their sins, nor did they experience that blessing until after their Master had left them. Then, in accordance with his promise, the Comforter—i. e., the Holy Ghost—came to them and consummated a work made possible by the scenes of Calvary. It is expedient for you that I go, for if I go not—that is, if I do not sacrifice myself for your salvation—the Comforter will not, because he can not come! Why can he not come? Simply because his coming is dependent upon the completion of the plan of salvation, the results of which are justification and regeneration: the witness of the Spirit, and that peace of mind that passeth all understanding!

Thomas was another practical illustration of the sort of regeneration that obtained among the disciples! He was not with them when Jesus first came to them, and when assured by the others that they had seen the Lord, he emphatically declares that, "unless I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe!" Beautiful specimen of regeneration that was! Yet there are thousands of cases similar to it in our day, and the result is, that when, perchance, the eyes of their understanding are opened, and they see their real condition as Christians in name and profession only, realize their need of something more, a simple reformation of bad habits—in other words, when the Holy Spirit convicts them of sin, and they seek and find peace with God in the pardon of their sins—the experience is so different from the utter deadness of their former sensations that they immediately jump to the conclusion that this is a second blessing, when, like Thomas, called Didymus, they had never had a taste of the first.

The message sent to the church of the Laodiceans, in all its fullness, might, with equal propriety, be sent to those pastors and people who make such loud professions of superior holiness. Like the Laodiceans, they imagine themselves to be rich and increased in goods, and that they have need of nothing, some of them discussing the propriety of revising the Lord's Prayer, and eliminating the clause, "Forgive us our debts," etc., as being unnecessary for the elect, who commit no sin, and, therefore, have no need of pardon. But what answer does the Spirit make to this assumption of spiritual wealth? Simply that they are, in reality: "Wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see!" What a blessed thing it would be if our brethren in white would conform to the suggestion above laid down! We would hear less self-glorification, but much more of the spirit and temper of the divine Master, which is far better.

An article in the Nashville Advocate, of last week, contains enough logic and sense to effectually silence these professors, if they would only read and heed; but they will not. REX B.

Natchez, Miss.

Selections.

Small Things.

Living to Christ in small things, and living for Christ every day, is the secret of large fruitfulness. A peach tree or an orange does not leap into a bounty of fruit by one spasmodic effort; an orchard does not ripen under a single day's sunshine. Every rain-drop, every sunbeam, every inch of sub-soil does its part. A fruitful Christian is a growth. To finish up a godly character by a mere religion of Sundays and sermons and sacraments and revivals and special seasons is impossible. A man may be converted in an instant, but he must grow by the year. The tough fibre of the slender branch which can hold up a half bushel of oranges is very different from a little willow switch. It is the steady, compacting process that makes the little limb like a steel wire. Such is a healthy and holy believer's life. Every honest prayer breathed, every cross carried, every trial well endured, every good work for our fellow-men lovingly done, every little act conscientiously performed for Christ's glory, helps to make the Christian character beautiful. —Examiner.

Sound Sense.

If you don't like the churches, go in and make them better, but do not become a grumbler. Keep yourself aloof from that class of people, for it is the easiest sort of thing to find fault. Any stupid man can do that, but it takes a smart man to make things better. When a man begins to grumble and find fault, you can size him up for a light-weight right away.—D. L. Moody.

A revival that is not followed by the erection of family altars in the homes of the church is a failure in one of the very greatest essentials of revival life. The chances are against the young converts of Christian homes where there is no family altar. Let the pastor report his revival from the family-altar standpoint in his church, and the spiritual state of his converts, especially, may be very correctly estimated. Daily Bible reading, and secret and family prayers, constitute a safeguard which no Christian can ignore and not backslide. Let this be the rule of the life of the new convert, and sanctification will come as cometh the light of a new day.—Pacific Advocate.

Methodists can do nothing without vital religion—the love of God shed abroad in the heart by the Holy Spirit. When we lose this, and drop down to the level of formalists, we are the deadest of all people. Our arrangements were made for live men, live themes and live work. The Spirit gone, we still have a fine system, but it is like a finished locomotive without fire or steam.—Dr. James Porter.

A teacher, pastor or missionary, who would be successful, must feel and show an interest in men. Jesus, the model teacher, was always manifesting his interest in humanity. Whether he met a funeral procession, or a cripple, or a blind man, or a leper, he was interested, sympathetic and helpful. If we would be like Jesus, we should cultivate an interest in the people round about us.—The United Presbyterian.

Each man has his own special form in which self-denial is needful for him. We require pure eyes, and hearts kept in very close communion with Jesus, to ascertain what our particular cross is. He has them of many patterns, shapes, sizes, and materials. We can always make sure of strength to carry the one which he means us to carry, but not of strength to bear what is not ours.—Rev. F. B. Meyer.

As to the matter of preaching we are to be governed ultimately by him whose commission we bear. What is the preaching which he bids us employ? To be diverted from this by reason of what young men, or any class of hearers, tell us that they like, would be seriously to compromise our office and to bring disaster upon the gospel.—Evangelist.

The best way to keep bad thoughts out is to fill the mind with good ones. "I think thy thoughts after thee, O God," was the expression of one of God's great souls. Luther said concerning impure thoughts: "I can not keep the birds from flying over my head, but I can keep them from building their nests in my hair."

God never works only for to-day. His plans run on and on: The web he weaves is from everlasting to everlasting, and if I can fill a part of that web, be it ever so insignificant, it will abide forever. And this is one of the most comforting thoughts to us. While on earth we may do something for eternity.—Bishop Simpson.

A blade is a small thing. At first it grows very near the earth. It is often soiled and crushed and down-trodden. But it is a living thing. The great dead stone beside it is more imposing; only it will never be anything else than a stone. But this small blade—it doth not yet appear what it shall be. —Drummond.

A man who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and which when touched, accidentally even, resound with sweet music.—Phillips Brooks.

Duty is a power which rises with us in the morning, and goes to rest with us at night. It is the shadow which cleaves to us, go where we will, and which only leaves us where we leave the light of life.—W. E. Gladstone.

Sin never gets tired; never is low-spirited; has the courage of its convictions; never frittters away its power and its genius petifogging over side issues. What voluminous lessons the saints might learn from the sinners!

To character and success, two things, contradictory as they may seem, must go together—humble dependence and manly independence; humble dependence on God and manly reliance on self.—William Wordsworth.

Never forget that it is not necessary, in order to overcome gigantic difficulties, that one's strength should be gigantic. Persevering exertion is much more than strength. — Hugh Miller.

It is not enough to once choose Christ before all things else. The choice must be repeated as often as the world, the flesh, and the devil present temptations for our acceptance.

Every duty, even the least duty, involves the whole principle of obedience, and little duties make the will dutiful—that is, supple and prompt to obey.—H. E. Manning.

So live that death may never surprise thee unprepared. Happy the man who constantly keeps the hour of his death in view, and every day prepares himself for it.

It is well to begin right; it is better to keep on doing right. You may not be able to learn a thing the first time you hear it; but keep at it, and by and by you will have it.

Be an epistle of Christ, so clearly written, penned in such large, bold characters that he who runs may read. —Ryle.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Mrs. S. S. Cope, of Mississippi Conference.
Mrs. F. E. Russ, of Louisiana Conference.

District Meetings.

The season for district meetings is approaching, and a few suggestions in regard to them may not be unwelcome. The P. and H. M. S. is particularly blest in its district secretaries. We have consecrated, able women in this office who have done much valuable work in organizing new auxiliaries and in strengthening those already formed. Some of our secretaries, however, not unnaturally, feel it a cross to preside over a district meeting, and the task may be made lighter for them by the hearty co-operation of the auxiliaries in sending a full delegation with interesting reports. Do not let the thought of parliamentary usages be too overwhelming. There are very few women who can not preside with dignity over an assembly of sympathizing sisters. All needful points of parliamentary law will soon become familiar, and when the first strangeness of feeling one's self a presiding officer has worn off, the position is not difficult to fill. If the thought of the work can be kept uppermost and self-forgotten, the task will become comparatively easy. The greatest trouble in these meetings, as it strikes me, is the danger of confining them too strictly to routine work. Do not be satisfied with mere formal reports from auxiliaries, dealing only with figures and generalities, but draw out each delegate, by skillful questioning, on their work at home. Much may be learned by a comparison of methods. Inquire whether the Visiting Committees have been active, and what they have accomplished; whether any help has been rendered in furnishing parsonages, sending barrels or boxes to the families of frontier preachers, and what has been done along all the lines of work undertaken by our society. At this year's district meetings place particular stress on the Cuban mission in Florida and on mountain schools. Find out what each auxiliary has done for our Mutual Building Fund, and remind them that the certificates will not be called in until June, and they will still have the opportunity to aid in this important cause. In the short talks that you will probably make, bring out as many items of interest as you can from the work of the Central Committee, as well as from the Conference society. Let your address be as encouraging as you can make it; let it be full of facts and figures to prove the value of the work already accomplished, and the constantly increasing recognition of its power for usefulness. Above all, let all secretaries and delegates go to these meetings praying for the presence of the Holy Spirit, without whose aid our labors will be in vain.

Barrels and Boxes.

Those of our auxiliaries that have sent supplies to the frontier, in response to Mrs. Scarritt's appeals, have doubtless been gratified by her report in Our Homes of the relief given by this department of our mission work. It is really surprising to read how much has been accomplished by a little effort, a little sacrifice, and a willingness to do a little extra work. Kindnity alone can reveal what these barrels and boxes have done in strengthening faith and cheering drooping spirits. I would especially commend to [illegible] among the leaflets sent out for the quarter, "An Experience," that [illegible] may see what one box accomplished.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb, Como, Miss.
Miss. Conf., Mrs. E. D. Jones, Carlisle, Miss.
La. Conf., Mrs. M. H. Morrison, Shreveport, La.

Japanese Curios.

Since her return from Japan, for [illegible] year's rest at home, Mrs. B. W. Wa[illegible] has presented the Woman's Missionary Society of the North Mississippi Conference a collection of Japanese curios. This gift is very valuable, aiding us, it does, to understand the customs of that interesting people. The collection contains, for the most part, things connected with the everyday life, dress and manners of people. The outfit for a marriage ceremony, with the bridal veil; a jinrikisha and [illegible] showing modes of travel; wooden shoes and stockings and dress, and many other things interesting to us. This little exhibit, well conducted, will not fail to be a source of interest and information to all who see it, and will aid in making missionary entertainments profitable as well as pleasant. Several missionary Japanese tea and birthday parties have been held in different places, netting quite a good sum to our treasury. This exhibit is placed at the disposal of any missionary society within the bounds of the North Mississippi Conference, on condition that the transportation is paid and articles reshipped in good condition. We would urge every society that possibly can to write for them. Let us show our appreciation of this gift by using it to arouse our people everywhere to a degree of interest in the bodies and souls of this people that will prompt them to send them the good news of salvation.

A Word to Delegates.

This is what might be termed "the gate season," and a word to them may be helpful and appropriate. Let those who are elected delegates to the district and annual meetings this summer, and to whom the way is open to attend, feel this a God-given opportunity and responsibility. Let no thought of personal pleasure, or the companionship of friends, fill your heart; but whether you go ten miles or one hundred, remember you go on the King's business. This thought should lead you to go prayerfully, asking the abiding presence and continued guidance of God. In this frame of mind we only do we gain that spiritual help from the devotional services of the meetings. These should be attended and participated in by every delegate. Every woman sent to represent the auxiliaries should have her heart full of love for God and zeal for the cause as to speak or pray whenever occasions present themselves. Furthermore, this motive in going is necessary, that we be prepared to give our best attention to and participate in the transaction of all business. It is our first concern to be in just that attitude toward God in which he may, through us, carry out his divine will. Again, the prayerful, earnest spirit enables us to be a blessing to the homes in which we go. While we plan for the spread of our Lord's kingdom in the uttermost parts of the earth, a "home by constant watching wise," will also hearts in the homes of the entertainers who need comfort and help. Let Christian workers be instant in season and out of season. Lastly, this prayerful motive in our going is necessary that we carry to our home auxiliaries the enthusiasm and intelligence gleaned from the meeting. Those who send us are entitled to some return and this can only be given as we inspire them with the blessing that we have received. Too many delegates return with no quickened zeal, no definite knowledge gained from this discussion that is calculated to be so helpful. Let none who gather at our meetings during the coming Spring and Summer defeat the end for which they go.

Miss Sallie Smylie, of Meridian, asks us to extend to all officers and district secretaries of the Woman's Missionary Society of the North Mississippi Conference a cordial invitation to be in that city during the meeting of the Woman's Board of Missions, to be held in May. She urges us to feel that the ladies of the North Mississippi Conference are one with our sister Conferences in extending the hospitalities of the city to these workers. Homes will be provided for all officers and for as many visitors from the North Mississippi Conference as will send their names to Miss Sallie Smylie, Meridian, Miss. We trust as many of our workers as can conveniently do will take advantage of this kind invitation and enjoy this treat.

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FROM THE WORK.

NEWS FROM THE FRONT.

Rev. Charles Leaman, Nanking, writes: "I was asked by one of our officials if the officials worshiped the idols which he saw all around. He was greatly surprised to hear that the wealthy, polite and powerful rulers, who had feasted him in royal style, kneeled the humblest of the people in his empty service. The Chinese have been marvelously preserved through the centuries in physical, mental, and spiritual capacity. It may be remarked that those seen in our home cities are very unworthy representatives of the nation, and hardly suggest at all the world worth of those grand men and women who live in North China. A thoroughly converted Chinaman of the better element in the Empire is a stalwart character, and can endure hardness as a good soldier of the cross. An example of this is just reported from the seat of war, where the Rev. J. A. Leslie was brutally murdered in Manchuria. Of his deacon, named Lin, it is said: 'He started with his pastor, and right nobly did he stick to him all through. When blows were falling thickest, he made broad his own shoulders to receive them, and even supported his pastor when he was ready to fall. It was only when the two were torn apart that the deacon left the scene, creeping on hands and knees to Yamen, where, though he fainted, he gave the first word.' Such men are true; they are found in every mission of China. I have known them to fast all the Sabbath day without food rather than purchase that offered for sale all around them. . . . Our missionary world must adapt itself to changed conditions. New plans must be made to properly use new opportunities. The changes which are coming will probably exceed the wildest expectations of those of us who have been weighed down and paralyzed by the long prevailing torpor and conservatism, under which we labor and live in that highly civilized, yet wonderful, land. . . . The North China Daily News tells the story of a river god who demanded the annual maiden of the province as his bride. Year after year the demand was answered until desolation had taken the place of peace and plenty. At this time a wise ruler came into authority, who undeceived the people and drowned in the river the witch and the officers who had deluded the people. This ruler's name was Shih-men. Some day—very soon, we hope—a wise Pao Shih-men will arise, who will mark out all these famines, who, though well versed in Chinese lore, have never studied or understood any civilization that is not Chinese; who have advocated hatred, falsehood, and exclusiveness as the national policy toward western nations, and who have brought disgrace and shame on China's fair name. However, these fanatics brought on these troubles of China mostly through ignorance, they should not be destroyed as the witch and government officers must, but rendered forever harmless and their counsels never being listened to any more. Instead of these counsels, this reformer will maintain that Confucius's way is better, teaching all persons to love each other as brethren, to follow truth as the way of the superior Man, and to facilitate full intercourse, so that the whole truth about all nations may be known. He will call attention not only to positive evils which China has sustained at the hands of these fanatics, but also to the unspeakable benefits which might have accrued to her had they not kept her from the source of the great sources of western prosperity, and that hence-forth he intends to follow the counsels of enlightened reformers, who thoroughly know the West as well as the East, by which, in twenty-five years, China can be easily saved from her present desolation and degradation, and made one of the richest, most powerful, and most beneficent nations on the earth. It will be a happy day for China when the Emperor shall discard the former fanatics and henceforth take the modern Pao Shih-men as his chief adviser. Meanwhile, where is this wise deliverer now?"

MEETING AT CROWLEY, LA.

We have just closed an interesting meeting of nearly three weeks' duration at this place. Rev. E. M. Murray, of Mt. Pleasant, Texas, did most of the preaching, and was followed by Rev. J. S. Sanders, of this Conference, a few days. Bros. Whatley, Porter and White dropped in on the meeting while in progress. We number, as well as we can tell, over fifty sanctifications, about as many conversions, and about twenty-five accessions. The membership is more closely welded together in Christian love than ever before, and more ready to work and suffer for the Master, many having tarried until they were endued with power. May God multiply such revivals throughout our Conference and church!

W. WINANS DRAKE

April 2, 1895.

Rev. J. H. Mitchell, P. E., Durant, Miss., April 4: "We have just finished the first round of Quarterly Conferences on the Kosciusko district. In spite of severe weather and bad roads, we have been able to meet all our appointments. The preachers of the district are all in place, and we hear of no friction at any point. The preachers and the people all seem pleased. The indications are that we will have a successful year throughout the district. The Kosciusko is a good district, but it is undeveloped. The people haven't any idea of the possibilities that lie within their reach. With eight thousand Methodists in our bounds, thoroughly consecrated to God, what may we not hope to do? We mark some growth on this first round in a financial way. Every charge, with two exceptions, paid more than they did on the first round last year. Some charges deserve special mention—Lexington and Tchula, Eupora, Ackerman and Louisville. They, in a financial way, far exceeded last year. Durant, under the pastorate of J. T. Murrah, is doing well. This is the first year they have been set off as a separate station; yet they have supplied the pastor with a good house to live in, furnished it as well as any parsonage in the Conference is furnished. They propose to pay his salary monthly. Durant is destined in a short time to be one of our best charges. Eupora, under the pastorate of J. A. Leech, will soon have a good new parsonage, and that will be a fine charge. Chester, under the faithful efforts of R. P. Goar, has repaired her parsonage until it is now comfortable and commodious. Lexington is getting ready to build a four or five-thousand-dollar church which has been long needed. We trust to see great advancement this year all along the line. Pray for us and come and see us."

Rev. M. M. Black, Wesley Chapel, Natchez, March 28: "We were at our post the last Sunday in December, and, with feelings of pleasure, began working for the Lord in this city, where we had once resided in boyhood. We rejoice that it is our privilege to labor among so cordial and appreciative a people. Although the love of some has waxed cold, this church has more than the usual number of earnest, faithful workers. We are meeting with many encouragements, and, of course, some discouragements. We observed the 'Do-without Week' this month, beginning with Monday, the eighteenth instant. Though greatly pressed, financially, our people gave liberally, the total collection for the week amounting to $6 85 The services were well attended. On 'Veteran's Day' the cash collection was $9.75, six dollars additional being subscribed. During January and February there was a good deal of sickness among our members. The prevailing depression in business has caused a number of worthy members of this church to be thrown out of employment. Still, they are hopeful and firm in the faith. Some much-needed repairing is being done to the inside of our church, and we expect, ere long, to have it looking bright and beautiful within, if not without. We are glad to note that our congregations are increasing in size. On Sunday night, March 24, Bro. B. F. Lewis preached for us to a packed house. The cold wave in February caused much suffering among the poor of this city. People with means, however, came to the rescue, for which may the Lord remember them. May God graciously bless the people of this charge."

Rev. James O. Bennett, Zacha y charge, Louisiana Conference: "We reached our work on Dec. 18, 1894. We were cordially received, and have been made to feel very much at home ever since. We were never treated better by any people. We have an intelligent, liberal people to preach to, and, what is better still, they have got religion; no second blessing, but just the old-time religion. Our predecessor, Rev. J. T. Leggett, wrought well during the four years he was pastor of this flock. He has laid a good foundation for our church in this community, and the work which he accomplished while here will abide for many years. We feel it a great privilege to follow such a man. Our people are in full accord with the missionary work of our church. Our assessment, which was fifty-five dollars for foreign missions, has been paid in full, and is now in the hands of the Conference treasurer. The other collections are being looked after. We will present a clean sheet at Conference. The editor and his paper are both in favor with my people. We do not hesitate to say that you are giving us a strong, healthy vigorous paper. We are doing what we can to increase its circulation, and hope to send you a long list of names soon. In conclusion, we extend to you a cordial invitation to come to see us. May God bless you in your work for the church!"

Isaac Hardeman, Macon, Ga., March 14: "Since you were here we have made great improvements in our church-building, not only remodeling its interior so as to make it a thing of beauty, but building in the rear an annex for Sunday-school purposes and our social occasions. You would be charmed with the Sunday-school room, it being, in my judgment, the best adapted for Sunday-school purposes of any building that I have ever been in. It is so arranged that we can have every class occupying a room or section to itself, so as not to be interfered with by any outside influences during the time allotted to the study of the lesson; or we can have the whole thrown into one general auditorium without trouble. We would rejoice very much if you could ever find it convenient to visit us, and preach some of the grand sermons that so thrilled and educated and comforted the congregation you served so acceptably in 1893. I can assure you of a generous, cordial reception on the part of your old charge here."

A Member, Vidalia, La., March 29: "Vidalia is bursting into buds and flowers. I do not know any little town more beautiful than Vidalia in the Spring, with its flower gardens. The Sunday-school is well attended. The children are interested in the lessons. The young people are taking a great interest in the church. Bright examples are set before the older ones. Rev. T. McCrea, from Natchez, was licensed at Wall Street Baptist Church. Text: John iii, 1—'Love one another.' Preached a good sermon. Not more than eighteen years; pure in his language, selecting his subject carefully. Rev. W. E. Akin preaches the first Sunday in the month. He is pastor of the Methodist Church in Vidalia. The first Sunday in May a protracted meeting will be held. All Christians are requested to pray for a revival in our little town."

Rev. M. L. White, Mt. Carmel, Miss., March 26: "This year has begun well with us on Mt. Carmel circuit; but since I've been here the parsonage has received some attention from the people in the way of several presents. The outlook for good in flattering. Eleven accessions during first quarter. Organized one Epworth League. Bro. Carley, P. E., held our first Quarterly Conference last Saturday and Sunday. My people are delighted with him as a preacher and presiding officer. He is the right man in the right place. We are making an effort to bring up our full assessment this year."

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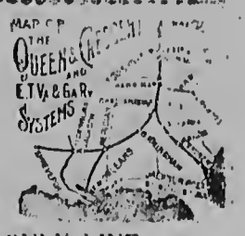

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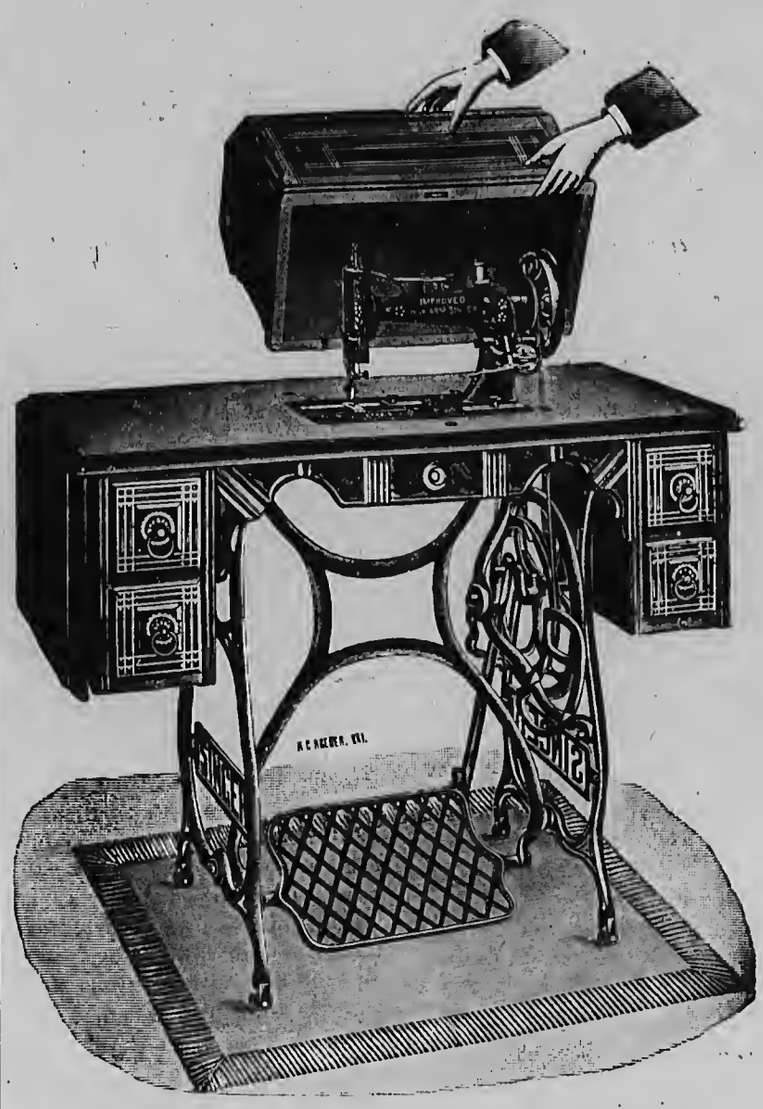

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"The Favorite Improved High Arm Singer Sewing Machine, as you will perceive, is very attractive in appearance, the cut being an exact representation. It is strongly constructed from the best grades of material produced, and its adjustment perfect; also combines simplicity, durability and workmanship of the highest order; and in point of finish, light-running and sewing qualities, is unsurpassed. In addition to the above-mentioned qualities, our Favorite Improved High Arm Singer has the latest, most useful and practical improvements, such as a perfect Self-Threading Cylinder Shuttle, positive Automatic Bobbin Winder, Self Setting Needle, Tension Liberator and Loose Pulley, and is without any exception the best machine ever produced for the money.

"The Favorite Improved High Arm Singer is the only Singer style machine using a Cylinder Shuttle. The bed of machine being sunk flush with table and nicely hinged so it can be turned backed to admit of oiling and cleaning under works without the least inconvenience.

"Automatic Bobbin Winder, used on the Favorite Improved High Arm Singer, is positive in its operation, and works to perfection, winding the thread on bobbin as evenly as thread is wound on a spool.

"Flat Tension Spring. Every lady who has used machines with coil tension spring, knows the value of having a machine with flat tension, 'same as used on the Favorite Improved High Arm Singer,' for the reason that when tension is once set it always remains the same and does not alter while machine is in operation, requiring operator to stop every little while and re adjust same.

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"Furnished free with every machine are the following named accessories: One Foot Hammer, one Screw Driver, one Wrench, one Oil Can and Oil, one Gauge Screw, one extra Check Spring, one Package of Needles, five Bobbins and one Instruction Book.

"Extra Set of Attachments also free with each machine, consisting of the following: One Tucker, one Foot Ruffler, one Set of Plate Hemmers, four different widths, up to seven-eighths of an inch; one Binder and one Thread Cutter.

"The Stand is among the handsomest in design. Finely japanned. Has large drive wheel."

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OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $20, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to June, '96, and send us $18 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded Can anything be fairer than that? Remember that offers like this are not made every day, and that delays are dangerous.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty-five new subscribers with the cash—$50. Address REV. W. C. BLACK, 512 Camp Street, New Orleans, La.

Christian Advocate.

OFFICE: 512 CAMP STREET, NEW ORLEANS.

SUBSCRIPTION, - - $2 PER ANNUM
Ministers and wives of deceased Preachers, $1

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All correspondence with the ADVOCATE, literary or business, and all money due or to become due, should be addressed to Rev. W. C. Black, D.D., CHRISTIAN ADVOCATE, 512 Camp St., New Orleans, La.

Rev. W. C. BLACK, D. D., Editor and Publisher.

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Thursday, April 11, 1895.

About the Epworth League.

The discussion of the Epworth League report in the New Orleans District Conference brought out the fact that the point at which the Leagues are least successful is in the department of literary work. So far as our observation has gone, this is very generally the case. The very hardest part of a pastor's work in connection with the League is to get the young people to read the books of the course. And yet there is no department of League work for which there is a greater necessity. Our young people, as a rule, stand very much in need of information along the line of the history, doctrines and polity of our church. That pastor who succeeds at this point will confer a benefit of untold value upon coming generations.

It is stated that the Epworth League Board of the M. E. Church has made a proposition to the Board of our church to adopt a uniform course of reading for the Leagues of both churches. One important end to be reached is the cheapening of the required literature. It is claimed that the books of the course can in this way be reduced in price from $4 or $5 to about $1. We are sure that this is a consummation devoutly to be wished. And we think there ought to be very little difficulty in agreeing upon the books of the course. There ought to be no politics in the League, and, politics aside, books that are good reading for young Methodists in one section of our country will be good reading for those of all sections.

What Alcohol Will Do.

It may seem strange, but it is nevertheless true that alcohol, regularly applied to a thrifty farmer's stomach, will remove the boards from the fence, let cattle into his crops, kill his fruit trees, mortgage his farm and sow his fields with wild oats and thistles. It will take the paint off his buildings, break the glass out of the windows and fill them with rags. It will take the gloss from his clothes and the polish from his manners, subdue his reason, arouse his passions, bring sorrow and disgrace upon his family and topple him into a drunkard's grave. It will do this to the artisan and the capitalist, the matron and the maiden, as well as to the farmer; for, in its deadly enmity to the human race, alcohol is no respecter of persons.

Fear of Criticism.

Except in pagan countries, Christians in these times seldom suffer bodily harm on account of their religion; and, by reason of changed conditions, it is easier to be a Christian, in the outward sense, than ever before in the world's history. Civilized man has about learned at last that religious convictions are beyond the power of instruments of torture, and so the enemies of the cross no longer appeal to the rack and the thumb-screw, to fire and sword in their war against the forces of righteousness. The world has not yet, however, become so good as to allow Christians to go unmolested. The followers of Christ do to-day meet with persecution no less real than that endured by the disciples of old. Fortitude and self-denial are just as essential to the Christian life to-day as when Paul labored and suffered.

Some Christians, however, are unwise enough to suppose that persecution is all a thing of the past; that, except for the enemy within, they would have smooth sailing. Thinking thus, they do not recognize the tempter when he whispers to them concerning a certain duty: "I wouldn't do that. If you do, people will talk about you." And, sad to say, many church members are actually more afraid of criticism than they are of the devil himself.

The devil, however, is usually back of public criticism, and we may be sure he loves to annoy good men now as much as he ever did. Along with the improvement in morals, which is the result of Christianity, Satan has been wise enough to change his tactics. Finding himself unable any longer to use bodily torture to advantage, he has nearly discarded this method of opposition, and now tries what virtue there is in sarcasm and contemptuous speech. Weak-kneed people can not stand ridicule, and well does Satan know it. Great is his delight when he can frighten Christians out of doing their duty by casting reproaches and base insinuations at them.

Persecution has not yet died out of the world, nor will it die so long as wicked men live and Satan is allowed to work through them. Let us not forget, however, that its form is changed; that in this age the chief weapons of those who hate God are ridicule and slander. People love to sing the praises of the soldier who is ready to do and die for his country; yet many a man displays as sublime a courage, as true a heroism, in performing duty, regardless of public opinion, and in living down its reproaches, as any soldier foremost in the charge. No reformer ever lived who did not have innumerable lies told upon him; no true Christian can hope entirely to escape being scorned and slandered. The world makes fun of the man or woman who ventures to talk religion anywhere except at a religious service, and so the lips of not a few are sealed upon the subject except when in the presence of a minister. We have known church members to be chary of greeting at service any save their most intimate friends, because promiscuous handshaking is frowned upon by Dame Fashion. Not infrequently brethren prominent in the church refuse to lead in public prayer principally through fear that their hesitation and mistakes might excite merriment among the thoughtless and the ungodly. How oft do swearers and the retailers of smutty jokes go unrebuked because of the faint-heartedness of professed Christians!

Young Christians who refuse to take part in worldly amusements oftentimes have to endure snubbing and sarcasm, almost as hard to bear as any tortures that could be inflicted upon the body. If we are zealous, the world calls us fanatical. If we conform to custom, it charges us with insincerity. But happy is he who shrinks not from the faithful discharge of duty, however disagreeable or unpopular. What a field is here for the display of heroism! We are in danger of forgetting that every age of the world has its peculiar forms of trial for the Christian. Great need have we to remember the Savior's words: "If they have persecuted me, they will also persecute you."

At Clinton, La.

On the night of the third we gave a lecture in Clinton, La. The object of the lecture was to raise funds for the renovation of the church — an enterprise which has been inaugurated during the present year under the pastorate of Rev. S. B. Beall. We were delightfully domiciled during our stay in Clinton with our old friends, Mr. and Mrs. I. D. Wall, to whom we are indebted for many courtesies. We had the pleasure of meeting in their home for the first time Mrs. Mary Winans Wall, daughter of Dr. Wm. Winans, who, though in her seventy-ninth year, has almost the vivacity of youth. She is full of interesting reminiscences of the early days of Methodism in this section, having had a personal acquaintance during her girlhood days with nearly all the leading spirits of Southwestern Methodism. She knew Bishops George and McKendree.

We made many pleasant acquaintances in Clinton, and brought back several new subscriptions to the ADVOCATE without asking for them—thanks to Bro. Beall. We had the pleasure of a visit to Silliman Institute, and, through the courtesy of the president, Prof. Ramsey, were shown through the buildings. This institution is admirably equipped. It has a capacity for, perhaps, a hundred boarders. The grounds are quite spacious, and the buildings are in good condition.

New Orleans District Conference.

The New Orleans District Conference met at Dryades Street Church, of our Crescent City, April 4-6. Rev. H. H. Ahrens was elected secretary. Two sessions on the first day. One session on each of the two succeeding days.

Bishop Keener presided on the morning of the first day. His remarks were freighted with wisdom. At the subsequent meetings Dr. Sawyer, presiding elder, occupied the presidential chair. His urbanity and tact charmed the brethren. Attendance satisfactory. As a rule, city congregations are not specially enthused on occasions of ecclesiastical convocations. But at this time considerable interest was manifested.

The reports from the various churches were encouraging. Several conversions and additions were reported. The report from the trustees of the Seashore Camp Ground gave eminent satisfaction. The brethren were pleased to notice that the finances are in a healthy condition. The following brethren were elected trustees of said camp ground: J. H. Campman, W. B. Thomson, Henry W. Spear, E. P. Mackie, Philip Werlein, David Zable, W. W. Sutcliffe.

Rev. J. F. Scurlock, the new colporter of the Louisiana Annual Conference, stated his plans and prospects. He was prepared to supply the brethren with the necessary books.

Mrs. Frances A. Lyons read an able report of the Woman's Parsonage and Home Mission Society. Important work has been and is being accomplished. The same is true of the Woman's Missionary Society. The report was presented by Rev. Fitzgerald Sale Parker.

The Conference ordered the renewal of local preachers' license of the following worthy brethren: Henry B. Carre, Charles W. Huddleston and J. M. Ethridge.

Bro. W. B. Thomson, member of the Epworth League Committee of this District Conference, presented an excellent report. The vast possibilities of the League movement were elaborately discussed.

The editor of this paper spoke enthusiastically of its important mission and its undeniable claim.

The following brethren were elected delegates to the Annual Conference: W. B. Thomson, E. P. Mackie, W. W. Carre and David Zable. J. H. Keller and T. J. Ferguson, alternates.

Dr. Carter, president of Centenary College, was gladly welcomed by the Conference. He set forth the condition and demands of the noble institution over which he so ably presides.

Next year's session of this District Conference will be held at Felicity Street Church, of this city.

Four sermons were preached at Dryades Street Church during the days of the session of the Conference. They were eminently *apropos*.

On Sunday the various Methodist pulpits of this city were filled by preachers other than the pastors. Bishop Keener preached on Sunday morning at Dryades Street Church. The people were grateful for his ministration. After the sermon he ordained to elder's orders Rev. Frederick Matthies, of St. Tammany parish.

The pulpit of Carondelet Street Church was ably filled by Dr. C. W. Carter.

Vanderbilt University.

The catalogue of Vanderbilt University for the current session has been received. It shows a total enrollment of 679 students in all its departments. It has an invested endowment of nearly a million dollars, with buildings and grounds (76 acres) valued at over half a million. There are 70 professors and other officers in the faculty. Of the 71 students enrolled in the Theological Department, two are graduates of Centenary College: Rev. B. M. Drake and Rev. N. E. Joyner. The graduates of seventeen other colleges and universities appear in the list of theological students who represent altogether as many as twenty-six of our Annual Conferences.

A sustentation loan fund is available for needy and worthy young ministers in meeting the cost of board in Wesley Hall.

There are twenty-six free scholarships of $100 each, which are open to theological students who are college graduates. With these helps and tuition and room rent free, any earnest and worthy young minister of the church who desires to do so can spend from one to three years at the Vanderbilt. The course of study embraces Hebrew and New Testament Greek, Biblical and Ecclesiastical History, Homiletics, Church Polity, Pastoral and Systematic Theology.

Tom Paine in New Clothes.

"President Harper and President Andrews, of Brown University, with others, had been advocating the methods of modern Higher Criticism, and saying that the last twenty-seven chapters of Isaiah were written by some other men, when Prof. Howard Osgood, of Rochester, arose to reply. He spoke briefly, completely answered the Higher Critics, and then said: 'I have here an article, written almost exactly one hundred years ago. I will read it, and then tell you the name of the author.' He read a criticism on the Bible, and especially on Isaiah, advocating a double authorship of the latter, in almost exactly the language of Harper and his friends. He made a few comments upon the clearness of the ideas of the author, and showed his teachings to be identical with modern Higher Criticism. He then exclaimed, after a long pause, 'The author of this paper was Thomas Paine.' The effect was wonderful. There was a look of surprise on the faces of the critics, and then, as the applause rang out, they looked as though they would like to escape."

And yet these learned (?) men did not know that they were proclaiming the infidelity of Tom Paine! And so they lost the glory of being the original discoverers of the dangerous doctrines which they had been declaring. They were willing enough to be regarded as scholars, but they were ashamed to be found in Tom Paine's company. And we do not wonder. But the surest way to get rid of him is to stop preaching his pernicious doctrines, which doctrines he renounced before his death. It would be an excellent thing if Harper, Andrews, and their associates would imitate his example in this respect.

The devil is not a very original fellow. He simply puts a new dress upon an old heresy, and puts it out as a new discovery. And if he can get some person of prominence to hold it up to the world, he is greatly pleased. This masquerading, which is an attempt to deceive the people, should be a warning. It would seem as if the repeating of old theories which have been again and again shown to be false, should be regarded as a significant sign of the times.—Herald of the Coming One.

A Clerical Slanderer.

During a Methodist Conference, held recently in Massachusetts, one of the preachers, a Mr. Lansing, made a speech in which he spoke of Grover Cleveland as a drunkard. His speech, having been reported in the papers, Mr. Cleveland replies through the press as follows:

"This is simply an outrage, though it is not the first time a thing of this kind has been attempted. I can not avoid a feeling of indignation that any man who makes claims to decency, and especially one who assumes the role of a Christian minister, should permit himself to become a disseminator of wholesale lies and calumnies not less stupid than they are cruel and wicked.

"I easily recall other occasions when those more or less entitled to be called ministers of the Gospel have been instrumental in putting into circulation the most scandalous falsehoods concerning my conduct and character. The elements or factors of the most approved outfit for placing a false and barefaced accusation before the public appear to be, first, some one with baseless motive sufficient to invent it; second, a minister with more gullibility and love of notoriety than piety, greedily willing to listen to it and garble it; and, third, a newspaper anxiously willing to publish it.

"For the sake of the Christian religion, I am thankful that these scandal-mongering ministers are few, and on every account I am glad that the American people love fair play and justice, and that in spite of all effort to mislead them they are apt to form a correct estimate of the character and labors of their public servants."

Our New Bible Offer.

All readers who are in need of a Bible, should read our offer in another column. The Bible we offer is Holman's Self-pronouncing, which is the very best Bible on the market. We will send this Bible for $1.85 to all subscribers who will pay their subscription for one year in advance, provided they have not had the benefit of other premium offers. In that case they must write to us for special terms. Persons who are not subscribers can have it for $3.15.

NOTES.

Rev. R. H. Wynn, assisted by other city pastors, is carrying on a revival meeting this week.

***

Bishop Galloway will preach the commencement sermon of Belhaven College, on Sunday, May 26.

***

A correspondent from Monroe, La., writes: "Bro. E. N. Evans grows in popularity. He will build a fine brick church here this year."

***

Dr. C. W. Carter gives a cheering account of Centenary as to health, discipline, proficiency in study, religious status and general outlook.

***

The Rev. C. H. Ellis, evangelist, is holding a series of gospel meetings at Thomann's Hall, Dauphine, near Elmira streets, and will continue about ten days.

***

The New Orleans District Conference passed resolutions of sympathy with our senior Bishop in his affliction, asking for the prayers of the church for the recovery of his wife.

***

The alumni of Vanderbilt University have undertaken to build a memorial to the late Chancellor Garland in the shape of a marble bust to be executed by one of the best sculptors of the day.

***

Rev. C. T. Munholland, of the Louisiana Conference, is in the city with matrimonial intentions. On Wednesday, the tenth, he is to wed one of the fair daughters of Crescent City Methodism—Miss Susie May, of Rayne Memorial Church, the pastor, Rev. F. H. Parker, officiating. The ADVOCATE extends congratulations.

***

A meeting is in progress this week at Tchoupitoulas Mission in this city. This mission is conducted under the auspices of the Woman's Parsonage and Home Mission Society of the New Orleans district. It has a live Sunday-school which is laying a good solid foundation for the church that is to come by and by. We hope for good results from the present revival effort.

***

The net increase in the membership of Southern Methodism for the year just closed was more than fifty-seven thousand. It is fair to say that the vast majority of these recruits were brought in through the instrumentality of preachers in the regular work. They still preach a pure gospel, and it is owned of God in the salvation of the people. The croakers must find something else to grumble about save loss of power in the ministry and corruption in the church. A thoroughly worldly church and a "old-fogy" ministry could not exercise such wonderful influence in this age of the world.—Nashville Advocate.

***

The church should be very careful how it espouses any theory of political economy, or allies itself with any patent sociological panacea. Machine-made millenniums will never save this world. No paper programme will regenerate society. A white sepulchre is a sepulchre still. The church that allies itself with the latest theory will pass away when that theory passes. Not an outside painted over, but an inside made righteous, is ever the fundamental need of sinning, sorrowing humanity. Selfishness is the law of all forms of society, and will never be extirpated merely by a change in the form.—Journal and Messenger.

***

What is known as the "potato patch plan"—a charitable scheme undertaken by Mayor Pingree, of Detroit, last year to provide for the needs of destitute families who might otherwise become a burden upon the city—is simply a loan of land and of agricultural implements, the people to whom the land is temporarily allotted doing the work. Some 7,000 lots of ground were thus loaned by citizens who had no use for the same last year; the municipal authorities furnished the tools; potatoes were raised—the yield bringing in a return of nearly $14,000. The scheme worked so successfully that both New York and Washington are considering it with a view to its adoption.—Zion's Herald.

Community Seltzer Water.

An advertisement of the Community Seltzer Water appears on the fifth page of this issue of the ADVOCATE. The Community Seltzer is a popular and well-established water with the New Orleans trade, and the company that manufactures it is composed of men of the highest character who deserve the patronage of the public, and who especially solicit that of the moral and religious part of the community. See their card and give them your trade.

Edwards—Picture Frames, etc.

If you contemplate buying pictures, picture frames, easels, or anything of the kind, don't do so until you call on or write to Edwards, corner Dryades and Thalia, whose advertisement appears on another page.

To All the Pastors of the Mississippi Conference.

DEAR BRETHREN: The officers of your Missionary Board, after due consultation, have reached the following conclusions: The severe Winter weather interfered greatly with the expected observance of Do-without Week. Some were wholly deterred; others held service over the ice and snow, and thus were partially successful. Such an opportunity for seed-sowing and reaping some present result ought not to be missed.

We appoint a new time, and under a slightly different name, to reach the same object. The second week of June seems most suitable to observe "Missionary Week." Let us begin at least as early as Sunday afternoon or night, June 9, by giving to our congregations something strong and tender on the general subject of giving to God's cause, especially dwelling on that which "costs us some sacrifice." We suggest that varied services be held each night during that week. Have songs, readings, essays, talks—by laity and ministry—by home talent and visitors when preonrable. Our missionary secretaries at Nashville, Drs. Morrison and Lambuth, will mail you gratuitously at least one copy each of all the five leaflets prepared for just such use, if you will write in time, stating the purpose for which you desire same. Our "Hand-Book of Missions," prepared by Dr. John, furnishes full data as to beginning and growth of each of our missions. Extracts from this make capital reading for any audience. Our Methodist Review of Missions furnishes thrilling facts of present moment. There is no estimating the enlargement of thought on this great question which a missionary week thus observed—not forgetting to insist on much and fervent prayer—may effect. The immediate financial result will doubtless surprise the faint-hearted and cheer our care-worn secretaries. The pressure on them about June is simply fearful. Let us try to lift some of the load from their hearts. While these contributions (taken each night of the week, or on a grand rally the following Sunday) should be extra to the individual contributor, beyond his regular payment, yet it may be counted as so much on the assessment to the "charge." Thus we may hope for that consummation devoutly wished, but seldom realized: An access on assessments, credited to all circuits and stations where this service is faithfully observed and good, extra collection stressed.

Brethren, shall we not experience this joy. We have put the week off pretty late, so as to secure an open field. "Veteran's Day" and "Children's Day" both fully looked after, we can then feel free to push the heathen's claim.

We write now that due thought and preparation may be given beforehand, and nothing allowed to interfere. Such a week generally observed aright will prepare the hearts and consciences of our people for the revival season. Let us prove God herewith and see if he will not "open the windows of heaven" and flood our Conference from the river of redeeming grace. As helping to prepare the way in the minds of the people, let our newest, brightest and cheapest periodical, "The World for Christ," find its way to every Methodist home. Who can not pay ten cents a year for such a paper?

In behalf of the Board,

J. P. DRAKE, Sec'y.

Greenville District Conference.

The District Conference for the Greenville district, North Mississippi Conference, will convene at Tunica, May 3, at 9 A. M. Rev. Julian C. Brown, D. D., will preach the Conference sermon at 11 A. M., May 3. We expect several of our connectional officers.

The Y. and M. V. R. R. will give the usual one and a third fare rate on the certificate plan from points between Memphis, Tenn., and Rolling Fork, Miss.

Let every preacher and every delegate who can possibly do so be present.

J. A. RANDOLPH, P. E.

Iuka, Miss., April 3, 1895.

Just at This Moment

Don't parse "purpose" in the future tense, my lady. If you are suffering with Uterine Troubles, suppression, inflammation, irregularities, prolapsus uteri, or any of the ailments peculiar to womankind, just now take CREOLE FEMALE TONIC. You will thank us.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.

DRINK

Community's : Seltzer.

917 (old 209) North Rampart.

GUSTAVE PITOT, MANAGING PARTNER.

Closed on Sundays. Phone 1168.

To the Pastors of the Seashore District.

DEAR BRETHREN: Will you please be kind enough to inform me at your earliest convenience, according to the suggestion of Bro. Powell, how many of your delegates-elect and ex-officio members of the District Conference will attend the session of the Conference, to convene in this place on the twenty-fifth of this month?

I urge this information so I may be able to arrange for entertainment before you arrive. This being a central point for the district along the coast, and accessible for all the works north of the railroad, we reasonably expect an attendance of a majority of the representation, and by complying with my request you will greatly aid me in the perfecting of plans for your entertainment.

I am in correspondence with the L. and N. and N. E. R. R. ticket agents for reduced rates, which I hope to secure. Let me know who of you will come by private conveyance. This is a very important matter.

Bro. Powell writes me that he has invited Bishop Keener to preside, and I have just received a letter from one of our college presidents giving me notice that he will be on the ground looking after the cause of education and missions.

My heart yearns for a mighty baptism of the Holy Ghost, and I urge you to be constant in prayer to this end. We hope to have great results in the salvation of souls. My people are enthusiastic over the prospect, and if we have strong spiritual results, our church here will start on a new era in the divine life.

This communication is for your good and the blessing of the church; so please heed it by giving me the advice asked for.

Dr. Black, come over and give us the inspiration of your presence, Conference ADVOCATE speech and sermons.

Your brother, ROBT. SELBY.

Biloxi, Miss., April 4, 1895.

In the Spring

Nearly everybody needs a good medicine. The impurities which have accumulated in the blood during the cold months must be expelled, or when the mild days come the body is liable to be overcome by debility or some serious disease. The remarkable success achieved by Hood's Sarsaparilla, and the many words of praise it has received, make it worthy your confidence. Give this medicine a trial.

Holly Springs District Conference.

The District Conference for Holly Springs district, North Mississippi Conference, will convene at Mt. Pleasant on May 2, at 2 o'clock P. M., to hold over Sunday, the fifth. Brethren will be met with conveyance at Red Banks on Thursday morning, May 2.

The opening sermon will be preached on Thursday night by M. D. Fly.

The following Committees of Examination are appointed: For license to preach and recommendation for admission on trial into Conference—L. D. Worsham, G. H. Jacobs, F. A. Whitson. For recommendation for deacon's orders—J. W. Honnoll, J. B. Harris, B. P. Jaco. For recommendation for elder's orders—M. D. Fly, J. W. Poston, J. H. Smith.

J. D. CAMERON, P. E.

To the North Mississippi Conference.

DEAR BRETHREN: The president, secretary and treasurer of the Sunday-school Board of our Conference have formulated the following plans of work for this year:

First. The Conference is divided into three Sunday-school districts, to be visited as follows: The president, J. W. Luther, the Grenada, Winona, and Greenville District Conferences; the treasurer, G. H. Lipscomb, the Sardis, Holly Springs, and Corinth District Conferences; the secretary, J. A. Bowen, the Aberdeen, Columbus, and Kosciusko District Conferences.

Second. The purpose of these visits is to act in connection with the presiding elders and any members of the Board who may reside in the districts, together with the Sunday-school agent, in promoting the Sunday-school interest, and report the same to the Board at the next session of our Annual Conference.

Third. The presiding elders of the Conference are requested to see that all the Quarterly Conferences in their districts appoint a suitable person, whose duty it shall be to hold Sunday-school mass meetings in each pastoral charge for the purpose of advancing the Sunday-school interest, and to inform the agent of the time and place of such meeting, and request his attendance. (Discipline, page 104, ¶ 240.)

Fourth. The presiding elders are requested to invite all Sunday-school superintendents to their District Sunday-school Conferences, and to inform them that they are members of the same.

Fifth. The president was appointed to write at once to all the presiding elders in the Conference, requesting their co-operation in the action of the officers of the Board.

Sixth. The president was also appointed to publish an address in the NEW ORLEANS CHRISTIAN ADVOCATE to the pastors of the North Mississippi Conference in regard to holding Children's Day services.

Seventh. Our Sunday-school agent, Rev. G. W. Bachman, was authorized to draw on the treasurer of the Board for as much money as may be needed to purchase Children's Day programs.

Eighth. The secretary was requested to report the proceedings in the NEW ORLEANS CHRISTIAN ADVOCATE.

In our meeting, held in Winona, Miss., March 26, 1895, we were favored with the wise counsels of Revs. J. B. Stone, G. W. Bachman, John Richey, and J. R. D. King. We gratefully acknowledge the Christian hospitality of the preachers and people of Winona.

J. A. BOWEN, Sec.

Macon, Miss.

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Notice.

The District Board of Education will meet in Greenville, April 24, at 7:30 A. M. Rev. E. S. Lewis will preach on education at that hour. After service the Board will hold its session. The members of the Board are T. Y. Ramsey, J. M. Wyatt, E. S. Lewis, Robt. Somerville, E. H. Moore, G. R. Page and Geo. B. Shelby.

J. A. RANDOLPH, P. E.

April 4, 1895.

For Conference Notices, etc., look on the eighth page.

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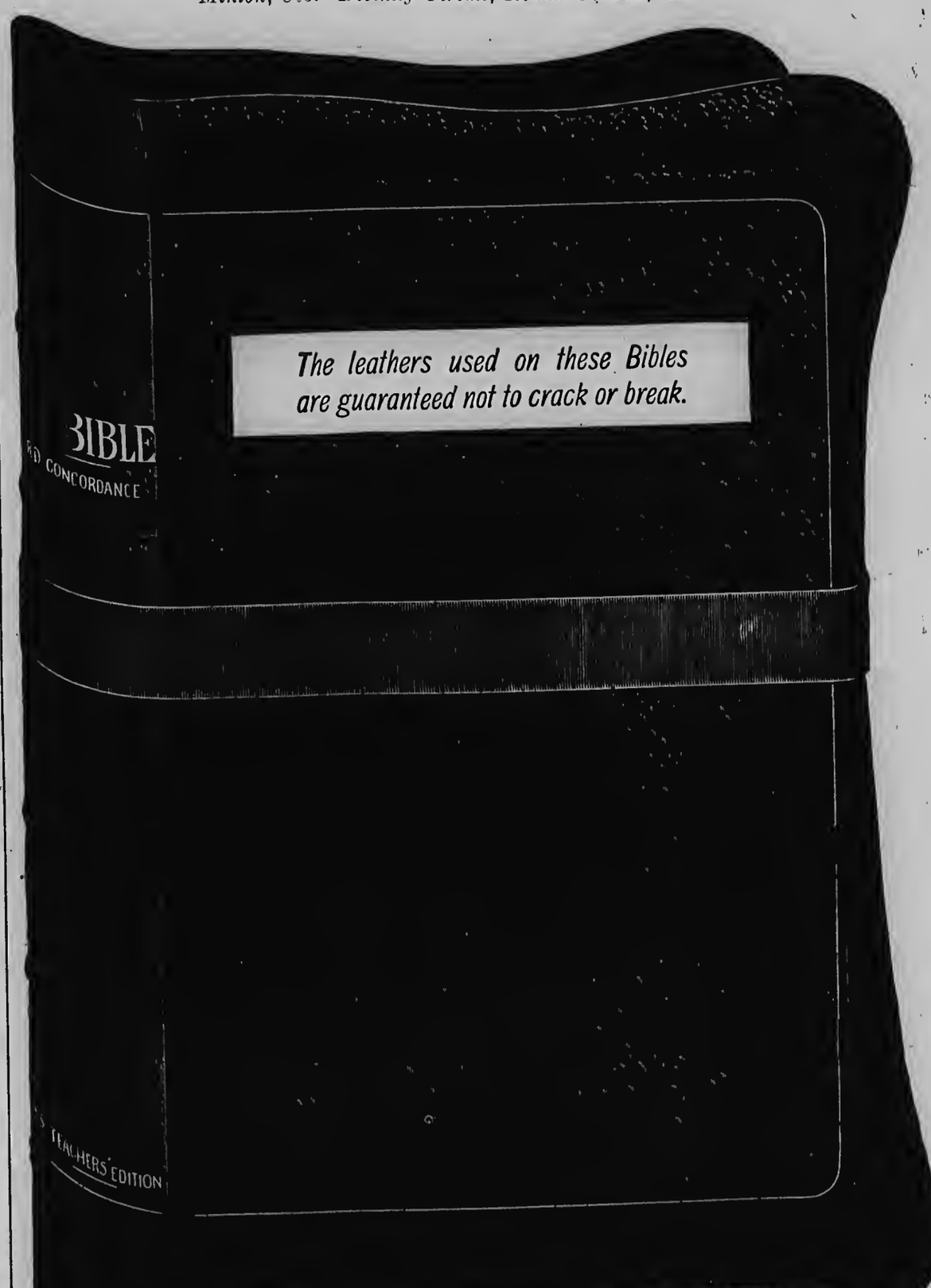

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HOME CIRCLE.

LET BYGONES BE BYGONES.

Let bygones be bygones; if bygones were clooded
By aught that occasioned a paug of regret,
Oh, let them in darkest oblivion be shrooded;
'Tis wise and 'tis kind to forgive and forget.

Let bygones be bygones, and good be extracted
From ill over which it is folly to frel;
The wisest of mortals have foolishly acted—
The kindest are those who forgive and forget.

Let bygones be bygones; oh, oherish no longer
The thought that the sun of affection has set;
Eclipsed for a moment, its rays will be stronger,
If you, like a Christian, forgive and forget.

Let bygones be bygones; your heart will be lighter
When kindness of yoors with reception has met;
The flame of your love will be purer and brighter
If, God-like, you strive to forgive and forget.

Let bygones be bygones; oh, purge out the leaven
Of malice, and try an example to set
To others, who craving the mercy of heaven,
Are sadly too slow to forgive and forget.

Let bygones be bygones; remember how deeply
To heaven's forbearance we all are in debt;
They value God's infinite goodness too cheaply
Who heed not the precept, "Forgive and forget."

—Chambers' Journal.

The Power of Our Words.

Little do we realize the magic power of our words. Insignificant though they may seem, yet potent the influence they exert in moulding lives for good or evil in time's ceaseless march from the cradle to the grave. If we only knew the power of our words upon those within our influence, many a regret would be expressed for an idle word spoken hastily, without forcthought, or only in jest; but it has gone, like the random arrow to, perhaps, pierce the heart of an innocent child, and probably within that heart to find lodgment, and be the means of casting a shadow over its whole life. Nowhere should we be more careful in the choice and use of words than in the presence of children. Their susceptible natures imbibe our every word as the tender plant absorbs the evening dew. Tender and fresh are their pure young lives which we are moulding by our unkind and harsh, or pure and gentle words.

In life's busy thoroughfare, as we mingle with each other, let us guard well the words of our lips, for immense is the power they wield for the advancement or degradation of humanity. As a pebble dropped in the ocean has gone from our grasp forever, so our words, once spoken, can never be recalled; and, like the pebble's widening circle, they recede from us on their mission of good or evil till the waves of time break on eternity's shore.

A wonderful musical instrument of rarest workmanship hung for many long years on a tapestried castle wall. Its strings were broken; 'twas covered with dust. No one knew how to mend it or wake its silent notes. A stranger gently removed the dust, reset those broken chords, and from that long silent instrument evoked a melody that filled the old castle with a music marvelously rich and sweet.

Many a soul bowed down by sin and sorrow, bereft of friends and kindred, like that old harp, stands alone, heart strings broken and neglected. We are all members of one great family traveling homeward to the same goal, and it becomes our duty to reset those broken harp strings in the lives of precious souls around us. Kind and gentle words, with patience and prayer, will awake new life within those chords, and fill each neglected and sin-tarnished soul with a renewed heart, revived hopes, and heavenly graces, and, like that old harp,

"Touched by a loving hand,
Wakened by kindness,
Chords that were broken
Will vibrate once more."

Little do we realize half the power of our words. Accordingly, as we use them, they become a blessing or a curse. By our words many have been brought nearer to their Savior, and their souls filled with an inspiration to lead a higher, better, and nobler life. By our words others have been led farther astray in the paths of worldly indifference and sin. As we journey on through the hills and valleys of life, our words are echoed back to us in the same tone and sentiment in which they were delivered. If our words are cold, freezing words come back to us. If hot and hasty, scorching words for them soon follow. If bitter and wrathful, bitter and wrathful they are echoed back. Kind and gentle words image back words kind and gentle as our own.

"Little words, though worthless oft they seem
A life may help to win;
Aye, lift a creature of God's hand
From out the depth of sin."

Then let our words be ever sincere and earnest, and, ere we close these few brief remarks, let's turn the pages of our Bible till we find the thirty-sixth verse of the twelfth chapter of Matthew, and slowly read these warning words: "Every idle word that men shall speak, they shall give account thereof in the day of judgment." With this solemn warning before us, let us, by our kind, sincere and earnest words, make spotless, worthy, nobly true the life we each one live, and the good, the joy we each will reap, eternity shall tell.

C. A. SABINE.

McComb City, Miss.

Young Men.

MR EDITOR: I send you a letter written by one of our preachers to his brother in college, and I hope that it may reach the eye of some young man struggling to get an education, and do him as much good as it did the young man who received it. There is many a jewel still in the rough, and if we, in this our age, will do our part, these jewels can be made to shine as the stars in the firmament. Boys sometimes need a spring. They oftentimes grow weary with commonplace things and daily tasks, and if, while in this condition, some inspiration could be furnished them, God only knows how many failures would be avoided and what success achieved.

The letter I send you is prized very highly, and, because of its value to the owner, it is furnished for publication with the desire that it may stir up some lagging soul. As the letter will show, it was written for the twenty-fifth anniversary of the young man. A quarter of a century! What wonders have been wrought in these years! If the young men of America, eleven millions in number, could realize the stupendous possibilities wrapped up in their young lives, and would do with their might what their hands found to do, the hills would rejoice and the valley would blossom as the rose.

Sincerely, ELLISEE

My Dear Brother: In a few days you will reach another milestone in the journey of life. It will bear the figures: *25*. Fifteen years ago that age seemed to be a long way off; but now, as you reach it, you realize that there is so much ahead of you that you have not gotten very far after all. You are still a schoolboy, but the remembrance of the tremendous responsibilities awaiting you in life should only make you more determined to be a school-boy awhile longer, that you may prepare yourself to meet those responsibilities like a man. When David was ready to die, and Solomon was about to succeed him, he said: "Be thou strong, therefore, and show thyself a man." The need of this stirring hour is a *man*. Your school days, your experience on the farm, your two years in the itinerancy—all are to contribute in making you a man.

Twenty-five! How suggestive to the sincere student! There are tremendous possibilities in the young men of this world! David was a youth when he slew Goliath; Daniel was a youth when he was the idol of all Babylon; our blessed Lord was a youth when he walked over the hills of Galilee, and spoke to the crowds that thronged about him; Paul was still a young man when he began his great career as a missionary and apostle; Wesley was still young when he began that great religious movement that has shaken the world; Thomas Harrison's youth is widely known, and he has accomplished wonders. I pray God that you, too, may be useful even in youth. As I go back on the wings of memory to the period of our childhood, many a sweet recollection is awakened in my bosom. How we were boys at the old home together; how we rambled o'er field and wood; how we hoed and plowed and picked cotton and went to school. Sometimes I wish I were a boy again; but, no; oh, no! I turn my face toward the future, bright with fond hopes, and listen to the Master when he says, "Go, toil and reap, and I will be with you." Then I see the fields filled with waving grain, and the Master comes, and we gather up our sheaves and bear them away, and then, oh! what joy will fill and flood the soul forever! God bless you! Your brother,

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40 YEARS THE STANDARD.

HYGIENE.

How Do You Breathe?

I would say, then, cure the affection, usually called "a cold," by breathing pure air and never fear cold air for breathing when the body is properly protected. But it is not enough to inhale pure air. The *manner of inhaling* it is also of great importance.

How do you breathe is now the question. Do you ever observe how you breathe? Do you breathe through the mouth or nostrils? It makes a wonderful difference. When we talk we are forced to breathe through the mouth, and so many get into the habit of breathing thus altogether, but it is a very bad habit. When not speaking, the lips should be well closed and the breathing should be entirely by the nostrils, but this is not all. The habit of slow, measured *deep* breathing that covers the entire lung surface, is of more value and importance than you will ever believe until you have tried it, and when you have established the habit of breathing in this manner you will say some very remarkable things in its favor. If you have been subject to any kind of throat or bronchial affection you will pronounce deep nostril breathing "a wonderful discovery" for you. From being often hoarse every Winter you may have the happiness of being entirely free from this affliction. And the advantage will not stop here. It will reach other points of your physical system. All the benefits that occur from a healthy condition of the blood will in a greater or less degree be yours.

The answer, then, to the question, What shall we do for cold? is, discover and remove the cause, and the cause in a great proportion of cases is bad breathing, the breathing of bad air or of good air taken in a bad way, and you may see examples of good air taken in a bad way on any street. You may see children, especially, running along through the frosty air in cold Winter with their mouths wide open. You know they are breathing through their mouths. It seems necessary to them because they acquired the bad habit of mouth-breathing in their cradles. They will tell you, many of them, that when they run they can not help opening their mouths. They can not get breath enough through the nose. But think of it! A strong current of air at the freezing point striking directly upon the delicate membrane of the mouth and throat! That is where "colds" come from. That is where hoarseness and bronchitis come from, a naked throat smitten with ice cold air! I mean the naked inside surface. Now, teach the child to keep the lips closed when not talking or eating, and also to avoid talking in the cold air as much as possible, so that the lips may be closed, and let the cold air be received through the long and winding passage of the nose through which it can not rush in such great volumes and in which it is gradually warmed before it reaches the lungs. Do this and it may safely be asserted that many, very many, colds, and much hoarseness will disappear and that quite as many other cases will be avoided altogether. Pure cold air is the best food for the lungs, but, like all other nourishment, it must be properly taken.

"The Lord Will Provide."

A TRUE STORY.

"Father, do you know I scraped the meal barrel this morning?"

"Well, my dear."

"And the flour gave out last week; there is nothing to cook for dinner."

"The Lord will provide; I have his promise; I can trust him."

"I have been trusting him for a long time, but think it is time something was being done," said Mr. Stone, who was very practical. "That patch of corn must be hoed to-day."

"Sam!" called he, "get the boys and go to hoeing the corn."

"Yes, sir."

Sam, accompanied by five or six negro boys (this happened just before the negroes were set free), went to the field, which was in sight of the house, also in reach of the dinner-horn.

Mr. Stone was a Methodist preacher. He had bought him a small farm and located, but, having no adaptation whatever for the farm, he, as a result, did not make enough to clear expenses. He preached at a little church near his home every Sunday, free of charge.

On this particular morning everything went wrong. Sam went to work, but he could not help wondering what was going to happen. He had been taught to believe every word in the Bible, and it said. "The Lord will provide." Now, thought Sam, is the time. He had not been hoeing long when he looked up and saw a buggy coming up the lane. Before he finished looking at that, there came another, and another, and yet another. He had quit hoeing now, and was gazing at the buggies, when he saw two wagons and two carriages. "My! where do you suppose they are going?" he thought. "There is no graveyard near here" Still he watched them, and his curiosity was painful when he saw them stop at his father's gate. He was too well trained to quit work, but time went by on leaden wings. He thought dinner time would never come. At last he heard the horn, and struck out for home on a run, every little negro after him. When he got there, what was his surprise to find the front gallery and hall filled with boxes and bundles. One of the neighbors had suggested getting something for Bro. Stone; so they came in a pleasant way and paid him a visit, and left a substantial token of their regards. A new suit of clothes for Mr. Stone, and cloth enough for all the others. Such a happy time as they had. When Sam went in, there sat his father in an arm-chair, with tears in his eyes, saying, "The Lord will provide," while his mother, with a very happy face, was putting things to rights, singing snatches of songs as she worked. That example of trust, and the filling of the promise, so influenced Sam that when he was a little older and God put it in the heart of a good woman to educate him, he chose the ministry, and is today one of our most renowned preachers. Let us trust Him, boys; He *will* do what He says. He says, "My son, give me thy heart," and we are taught that if we give it to Him, He will mold and fashion it in His own image, so that "when He shall appear, we shall be like Him."

"JIM BRIGGS."

When I was a young man, I was sure of everything; but in a few years, finding myself mistaken in a thousand instances, I became not half so sure of most things as before.—John Wesley.

THE CUISINE.

CONDUCTED BY L. A. B.

APPLE COMPOTE.—Select nice, smooth-skinned sour apples; pare and core. This should always be done with care to keep the apple in shape, especially when an invalid, or a person with capricious appetites is concerned. No healthy person can measure the effect little things have upon nervous persons. Nearly cover the apples with boiling water, to which has been added a few strips of the yellow rind of a lemon and a teaspoonful of sugar for each apple; simmer until apples are tender; they must not cook to pieces. When done, take them out of syrup and place them on a dish; boil the syrup until it nearly hairs, pour over the apples, and set aside to cool. Fill the holes with jelly, and serve with or without cream.—Table Talk.

Religion is not needed any more in the church than it is in the store or the workshop.

WHAT AILS YOU?

Do you feel dull, languid, low-spirited, fullness or bloating after eating, tongue coated, bitter or bad taste in mouth, irregular appetite, frequent headaches, "floating specks" before eyes, nervous prostration and drowsiness after meals?

If you have any considerable number of these symptoms, you are suffering from Torpid Livor, associated with Dyspepsia, or Indigestion. The more complicated your disease the greater the number of symptoms. No matter what stage it has reached, Dr. Pierce's Golden Medical Discovery will subdue it.

MRS. MOTT.

MRS. MARY MOTT, of *Raven Rock, Pleasants Co., W. Va.*, writes: "Before using your Dr. Pierce's Goldon Medical Discovery everything I ate would ferment in my stomach, and my tongue was all terribly coated. I thought nothing would remove it. Since taking the 'Golden Medical Discovery,' I can eat a good meal, and enjoy it."

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MARRIAGES.

HOLT—HOLT.—At the residence of the bride's parents, Yazoo county, Miss., March 24, 1895, by Rev. H. L. Norton, Mr. J. P. Holt, of Hammond, La., to Miss C. Pearl Holt, of Yazoo county, Miss.

McRIGHT—RUSSELL.—At the sheriff's office in Brandon, Miss., March 5, 1895, by Rev. W. W. Kersh, Mr. J. M. McRight, of Texas, and Miss Alice Russell, of Rankin county, Miss.

SAULS—BOZEMAN.—In the Methodist Church, Blountsville, Miss., March 21, 1895, at 6 o'clock P. M., by Rev. M. L. White, Mr. J. L. Sauls, of Tilton, Miss., to Miss Lela Bozeman of Blountsville, Miss.

BROWN—HARLAN.—At the residence of the bride's father, Mr. Henry Harlan, Clarke county, Miss., March 17, 1895, by Rev. Waldo W. Moore, Mr. Lorin O. Brown, of Chesterfield Ill., to Miss Lillian Harlan.

ELSTON—BOONE.—At the residence of the bride's parents, near Doyline, March 27, by Rev. N. S. Cornell, Mr. Chas. H. Elston to Miss Mamie Boone, all of Bossier parish, La.

OBITUARIES.

We publish obituaries of 500 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 500. Poetry excluded from this column.

YOUNG—SOPHRONIA ELIZA F. ABBOTT, wife of S. J. Young, was born on Gros Tete, Iberville parish, La., Nov. 14, 1842, and died in East Baton Rouge parish, Aug. 3, 1894. After a protracted illness of near twenty years she entered into the realms of the rest that God has prepared for his people.

She connected her name with the M. E. Church, South, in 1859, and when thus done gave her heart to God, and all after served in the ranks as a true soldier under the captainship of the One only she loved to serve and obey. No poor, travel-worn itinerant ever came by that she did not try to help and give to his relief. No poor, forsaken child of God was ever turned away hungry or naked from her door. She always gave heed to the widow's petition and the orphan's cry. She was the blessed means in the hands of the Master that led this (then benighted) soul out of the dark ways of sin and death into the light of life in Christ.

Yes, had it not been for the pure life, earnest and faithful prayers of that true and consecrated, Christian-hearted wife, the soul that inhabits this earthly tabernacle to-day might have been lifting up its cry in an endless abyss of torment.

Sorrow, do I say. Yes, but not as one without hope, for to-day she is watching and waiting at that "beautiful gate for me." She left the sweet aroma of a life well spent in doing the Master's will, witnessed by all who knew her. May her right living and well-doing be a lasting benediction to all who knew her! She left no children, no mother and no father to mourn her departure—all preceding her to the spirit-land. One half brother, one aunt and a number of cousins—some in Louisiana and others in Massachusetts—remain.

Well done, thou good and faithful servant, enter thou into the joy of thy Lord.

GRIFFITH—SARAH CATHERINE GRIFFITH (nee Norwood) was born May 22, 1831, and died at her home in Camaron parish, near Hackberry postoffice, La., Dec. 29, 1894. She was married to Mr. Jno. Griffith, Jan. 11, 1849. This union was blessed with ten children—five sons and five daughters. Her aged husband and six children survive her, four having preceded her to the grave.

She had been a consistant member of the Baptist Church for about forty years. She lived in happy communion with God and blessed fellowship of the Spirit, and answered the call to "come up higher" with perfect trust in the atoning merits of the blood of the Savior. Her genial disposition and amiable spirit won many friends and qualified her for successful Christian work. Her life as a Christian was a blessing to others, in holy conversation and godly, upright examples. No sacrifice was too great for her to make, no cross too heavy for her to bear, no duty too arduous for her to perform, that would advance God's kingdom among men.

When the call came she was conscious that it was a summons to her reward, and expressed to her family her willingness to depart and live with Jesus.

Indeed, the husband has lost a loved companion, the children a devoted mother, and the church a noble worker.

May we all live to meet her in that home where all tears shall be wiped away!

J. J. KELLY, P. C.

NICHOLSON—The following resolutions were passed by the faculty and students of the Louisiana State University on the death of Mrs. J. W. NICHOLSON:

We, the faculty and student-body of the Louisiana State University, desiring to express our sense of loss in the death of Mrs. J. W. Nicholson, and our sympathy with Col. Nicholson and his family, do hereby resolve:

That in the death of Mrs. Nicholson we, the faculty and students of this institution, have sustained the personal loss of one who had endeared herself to us by her many acts of thoughtful kindness, by her unfailing interest in the welfare and happiness of each one of us, by the loveliness of her disposition, by the rare beauty of her Christian character, and by the ennobling and purifying influences which she diffused around her.

That we tender to our president and to his family our unfeigned sympathy in this, their sore trial and inexpressible grief; that we rejoice with them in the heritage of Christian assurance, of tender memories, and of hallowed associations which has been left to them; and that we invoke upon them the benedictions of Him who doeth all things well, and who Himself, out of the depths of an infinite compassion, wept at the grave of buried love.

That a copy of these resolutions be sent to the family, and, with request for publication, to the Baton Rouge papers, the New Orleans Times-Democrat, Picayune, and CHRISTIAN ADVOCATE; the Guardian Star, of Homer (La.), and to the Louisiana Advance, of Arcadia.

W. D. Taylor, W. H. Gordon, C. Alphonso Smith, for the faculty of the university.

B. W. Pegues, of the Senior Class; A. E. Washburn, of the Junior Class; J. H. Alford, of the Sophomore Class; J. W. Sanders, of the Freshman Class; J. E. Snyder, of the Sub-freshman Class, for the student-body.

KENDRICK—JOHN WATTS KENDRICK was born in St. Helena parish, La., March 29, 1819. He was married to Ann Catharine Reames Nov 17, 1842. He moved to East Baton Rouge parish in 1858, and remained there until his death, which occurred Feb. 13, 1895.

He was a member of the Methodist Church. During the last few years he seldom attended church, because of feeble health. He always went when he was able. He read his Bible and held family prayer as long as he was able to stay up. He was a loving husband and a kind father. He had thirteen children, eight of whom are living, and are all members of the church.

He has been suffering for years with heart disease and other afflictions. He was confined to his bed three weeks. He talked about dying, and said he was trusting in the Lord. He did not speak for three days before he died. He bore his afflictions with patience. He passed away as if he was going to sleep without a struggle, with a sweet smile on his face.

He leaves a wife, children and grandchildren, relatives and friends, to mourn his loss. Let us live so that we may meet our loved one in the sweet by-and-by. L. E. K.

Stony Point, La.

SMITH—Little BESSIE, aged four years, died, Feb 22, 1895, at her home near Florenville, La.

The sad angel of death entered the home of Mr. Charles and Mrs. Mollie Smith on Friday night, the twenty-second, and stole from them their beloved little Bessie; but God had some purpose in taking our darling, and we try to say, "God's will be done!" She was sick only two days before she left this world of sin to dwell in heaven. Bessie's death was the first one the writer ever witnessed, which was a sad one indeed. Father and mother were loath to give their darling up. She only budded on earth to bloom in heaven, dear ones, where she will await the coming of parents, brothers, sisters and loved ones.

BESSIE RAWLS.

KING—The whole community around Galloway Church was thrown into the deepest sorrow by the sad and untimely death of Bro. LAWRENCE KING, who was assassinated at Dayton Station, on the L., N. O. and T. R. R., about one month ago. I never saw a community more affected by a death, I think. He was just reaching manhood, and seems to have been a favorite among the young people, and I was highly spoken of by the older ones. A good child, a dutiful son, a true friend; he was respected and loved by many. May God sustain and comfort the widowed mother, and may the entire family meet where there will be no parting! M. J. MILLER.

HILL—Little SAM JONES HILL, son of Bro. and Sister Sam Hill, was born Aug. 13, 1893; departed this life Jan. 27, 1895, aged one year five months and fourteen days.

He was the joy of the home. We might say he was the sunshine of the home. A dark cloud overshadowed that home one Sunday night. I would say to the bereaved ones: Grieve not for little Sam Jones. He is freed from the trials and sufferings of this world. A bud nipped on earth to bloom in heaven.

B. P. FULLILOVE.

Nashville Advocate please copy.

CRAWFORD—Mr. JOHN CRAWFORD, aged forty-six years, died at his home, Feb 20, 1895, and his remains were buried on the twenty-third.

He was ill only eight days before God called him. He had been a member of the M. E. Church for twenty years. He leaves a wife and five children, and a host of friends, to mourn his death. We can only hope to meet him in fairer worlds on high.

BESSIE RAWLS.

Mr. P. D. D. Dalacroix, Cypremort P. O., La., Nov. 30, 1888, says: "Three years ago an agent representing Dr. Davis' Compound Syrup of Wild Cherry and Tar came into my store. Being busy, was unable to give him any time. Before leaving he gave me a sample bottle of Davis' Wild Cherry and Tar, asking me to give it to anyone suffering with a cough or cold. Several days afterward I caught a heavy cold. Remembering the sample, thought I would try it. Six teaspoonfuls cured me. Ordered a supply at once, and have sold it with satisfaction to all. It acts like magic on all my family, and I would not be without it. I take pleasure in recommending it at all times." One dollar bottles hold two and a half times as much as 50c. bottles.

As every thread of gold is valuable, so is every minute of time.—Selected

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When death was hourly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which saved his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

A bridle for the tongue is a necessary piece of furniture.—Selected.

You Dye in 30 minutes Our turkey red dye on cotton won't fade, boil or wash out—all others will. Tonk's French Dyes are different from others. Just the thing for hard times. Make the carpets, dresses, capes and all thing as bright and attractive as new. Anyone can do it. 16 colors if you have Tonk's. Try them and see. Send 4c for 6 pkgs., or 1c. for one, any color. Big pay for agents. Write quick. Mention this paper. FRENCH DYE CO., Vassar, Mich.

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"Earthly Footsteps of the Man of Galilee."

A new work of Bishop Vincent, and Dr. J. W. Lee (of St. Louis). A great publishing company is just bringing to light the fruit of much toil and outlay of money. They sent an artist photographer, under the guidance of Dr. Lee, to the Holy Land, there to secure the most exact and perfect pictures of the salient scenes of the earthly life of Christ and the Apostles. We have examined a portion of the work and unhesitatingly pronounce it by far the best thing of its kind ever seen by us. The method of photographic reproduction employed is faultless.

The forthcoming book will contain some four or five hundred of these splendid pictures, 8x10 inches in size. The work will be issued in twenty-four parts, pages 11¼x13¼ inches, with chronological charts and colored maps. Each part will contain sixteen pictures, besides the *enchanting* pen pictures of these renowned writers. The series will run through twenty-four weeks, one a week, at a regular price of 25 cents each. But the ADVOCATE has made a special arrangement by which it *will furnish all its subscribers, new and old, for 10 cents a number.* Less than half, but very little more than a third of what you will have to pay if your name is not on our subscription roll. The entire series in this way will cost only $2.40; otherwise it will cost $6. This rule of the publishers of this book is the strictest that *only to our subscribers* can we make this special offer. For $2.40 you may get what another must pay $6 for *if you are a subscriber to* the ADVOCATE. Send $2.40, and each of the series will be mailed you as fast as issued. Or ten cents (stamps taken) for one issue—any way you prefer.

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By DOCTOR LEE,

ACCOMPANIED BY PHOTOGRAPHIC ARTIST,

Robert E. M. Bain

Was Made in 1894

When author and artist, with note-book and camera, actually retraced (as did Bishop Vincent) the journeyings of the Savior and His Apostles, recounting their toils, trials, and triumphs, which brought to humanity the dawn of a new day.

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"Earthly Footsteps of the Man of Galilee" is a wholly unique offering. Never before has a work of like plan and scope been attempted. The journeyings of Christ and His Apostles were literally followed in 1894 by author and artist with note-book and camera, photographing and describing the scene of every recorded event. Eight hundred negatives were secured and 384 finish the production. It is new, original, artistic, and striking in every respect. The work is copyrighted, is thoroughly exclusive, and can not be secured in this vicinity except through this paper.

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Keep out FLIES and MOSQUITOES. Get my prices before placing your orders.
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Highest of all in Leavening Power.—Latest U. S. Gov't Report

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ABSOLUTELY PURE

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BY REV. HENRY H. ARENS.

Theme for Prayer Meeting.

SECOND TRIAL OF JOB AND ITS ISSUE.

(Job II, 1-10.)

1. Our lesson contains God's estimate of Job's religious estate. "A perfect and an upright man. One that feareth God and escheweth evil. Holding fast his integrity."

(1) A perfect man is the admiration of God and angels. Liberal, but no less honest; sociable, but also truthful; industrious and frugal, but also charitable, etc. Symmetrically developed.

(2) Upright. A synonym for the adjective sincere. Duplicity is lying. Mean what you say. Sincere to all at all times.

(3) Fear of God banishes the fear of aught also. If God is not feared, then the fear of the uncertain future, impending sickness, death and grave, oppresses.

(4) To eschew evil is the Christian's solemn duty. Jesus was to save from sin. From the evil heart of unbelief, the source of sin.

(5) Holding fast his integrity, notwithstanding adverse circumstances. A child of God, no matter what betide.

2. Among Job's ills it was not the least that he had a silly and godless wife. Notwithstanding his bereavement and pain, she advises him to "curse—i. e., renounce—God and die."

(1) Of all earthly gifts, a sensible, pious wife is the greatest. Sing her praise. Extol her virtue. She is dearer than precious stones, more than flowers.

(2) A good wife is a helpmeet. She contributes largely to a man's success. Is the power behind the throne. The necessary balance wheel. The man's inspiration and impellent.

(3) Frequently the husband is won for Christ and the church by the loving instrumentality of the wife.

(4) A good wife makes home lovely and attractive. The husband is received after the day's toil with kisses and endearing epithets. A savory meal is in waiting.

(5) But the reverse—well met with such miniature hells. Job's wife seemed to be filled with the venom of Satan. Renounce God! Herself an atheist. And die! Was tired of her marital relations. Had promised to keep him in sickness and in health. But now she looked upon husband as an incumbrance.

3. Job's reply was expressive of his unadulterated piety. "What? Shall we receive good at the hand of God, and shall we not receive evil?"

(1) We, too, have received blessings from God unspeakably great and numerous. Undeserved. Praise him. Extol his holy name.

(2) If adversity overtakes us, we will not complain. The Lord reigns, he can not err.

* * * "Afflictions
Ne'er from the ground arise;
But oftimes Heaven's celestial benedictions
Assume such dark disguise."

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Epworth League Convention.

There will be certain indispensable expenses connected with the State Convention of Epworth Leagues, and, after consultation, the committee has determined to ask the local Leagues of the State to help bear them. Printing and postage will form the chief items. It is estimated that ten cents per capita will cover all necessary expenditures. Leagues in the North Mississippi Conference are requested to send ten cents for every member to Rev. Ben P. Jaco, Abbeville, Miss.; and Leagues in the Mississippi Conference are asked to send ten cents for every member to Rev. R. W. Bailey, Hazlehurst, Miss. These brethren will receipt for same, and turn over amounts collected to the Convention treasurer, who will pay bills incurred in necessary work of printing, postage, etc.

R. W. BAILEY.

Hazlehurst, Miss., April 2, 1895.

If You are weak and worn out, or have that tired feeling, Hood's Sarsaparilla is just the medicine to restore your strength and give you a good appetite. Hood's makes pure blood.

For a dinner pill and general family cathartic we confidently recommend **Hood's Pills.**

Mississippi State Sunday-School Convention.

The Mississippi State Sunday-school Convention will be held at Water Valley, April 23 to 25, 1895. Some of the most eminent and successful Sunday-school workers of our land will be present. A rich programme is now being prepared. The purpose is to make this the most notable meeting of our existence. Let no Sunday-school worker remain away. Send your name and address to James R. Mauldin, chairman, Water Valley.

Railroad rates will be full fare going, one-third returning. Get certificate from agent of each railroad from which you purchase ticket, showing that you have paid full fare going. This will entitle you to reduced rates for returning. C. W. ELLIS, Sec'y.

J. C. CAVETT,
Chair'n Ex. Com.

For Sleeplessness

Use Horsford's Acid Phosphate,

and you who toss and turn all night and long and long for sleep to come, will obtain it.

QUARTERLY CONFERENCES.

NEW ORLEANS DIST.—SECOND ROUND.

Dist. Conf. at Dryades St. Church	Apr. 4-7
Carrollton Avenue	14
Parker Chapel (11 A. M.)	22
Dryades Street (7:30 P. M.)	21
Craps Street and Gretna	28
Morean Street	May 5
Carondelet Street	12
Covington, at Slidell	18, 19
Algiers (11 A. M.)	26
Louisiana Avenue (7:30 P. M.)	26
Lower Coast, at Wesley	June 1, 2
Bayne Memorial (11 A. M.)	9
Felicity Street (7:30 P. M.)	9
Tallsheek, at Hickory Grove	15, 16
Plaquemine and Donaldsonville, at D.	22, 23

JOHN T. SAWYER, P. E.

BRANDON DIST.—SECOND ROUND.

Decatur, at Good Hope	Apr. 6, 7
Newton and Hickory, and Newton	8
Morton and Forest, at Pelahatchie	13, 14
Lake, at High Hill	20, 21
Walnut Grove, at Beach Springs	27, 28
Shiloh, at Cato	May 4, 5
Westville, at Bethel	11, 12
Steen's Creek	18, 19
Brandon station	20
Hillsboro	25
Corthage, at Rocky Point	25, 26
Homewood	June 1, 2
Raleigh, at Boykins	8, 9
Montrose, at Garlandsville	15, 16
Clarksburg, at Lindsey's	22, 23
Trenton, at Clear Creek	29, 30

C. MCDONALD, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Durant station	Apr. 6, 7
Kosciusko and Salem, at Smyrna	13, 14
Pickens circuit, at Goshen	20, 21
Ashton circuit, at Ashton	28
Lexington and Tchula, at Tchula	27, 28
Poplar Creek circuit, at Prospect	May 4
Salitis circuit, at Bethel	4, 5
Newport circuit, at Salem	10
Ethel circuit, at Tabernacle	11, 12
Eupora circuit, at Walthall	17
Stewart circuit, at Stewart	18, 19
Belsona circuit, at Hickory Grove	25, 26
Ebenezer circuit, at Bethany	June 1, 2
Chester circuit, at Antioch	7
Ackerman circuit, at Ackerman	8, 9
Louisville circuit, at Mt. Pleasant	14
Rural Hill, at Platsburg	15, 16

J. H. MITCHELL, P. E.

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is guaranteed to cure Piles and Constipation or money refunded. 50 cents per box. Send two stamps for circular and Free Sample to MARTIN RUDY, Registered Pharmacist, Lancaster, Pa. No POSTALS ANSWERED. For sale by all first-class druggists everywhere. I. L. Lyons & Co., Wholesale Agents, New Orleans, La.

Notice.

We want every Epworth League in the State represented by young ladies and young gentlemen at Grenada, May 10 12. Let all the preachers come. We expect a great time. Judge L. H. Estes, of Memphis, will be present. Bishop Galloway and Dr. Steel are expected to be present. Come one, come all. Reduced rates on all railroads have been secured.

T. W. LEWIS.

Grenada, Miss.

Notice.

The tent-holders and all others interested in the success of Cypress Camp Meeting, Caddo circuit, Shreveport district, are earnestly requested to meet on the camp ground, Tuesday, April 30, at 11 A. M., to attend to business of vital importance to the success of the camp meeting.

P. M. BROWN, P. C.

Kealchie, La., April 1, 1895.

WALL PAPER

AT

REDUCED PRICES

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An Evening of Story and Song on "Old Times Down South," delineating the Old Plantation Negro. For the benefit of the Home for Homeless Odd Fellows' Hall, Tuesday and Wednesday, April 16 and 17, 8 o'clock P. M. Admission, 75 cts. Reserved seats, 25 cts. extra. Tickets on sale at Philip Werlein's, commencing Monday, April 8, 1895. Mr. Horace F. Smith, Sole Manager, Box 217, Richmond, Va.

For Sale or Rent.

The undersigned has for sale or rent a two-story house (Tent No. 114) on Seashore Camp Ground, either furnished or unfurnished. Write for particulars, or apply in person to.

T. J. FERGUSON,
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New York Office, 97 Chambers St.

One Hundred Wanted.

The well-known and able preacher and lecturer, Scott F. Hershey, Ph.D., of Boston, is at work on a book, which is to deal with the Roman Papacy as everywhere and always opposed to civil and religious liberty. Terrible in fact and popular in style, this book will have an immense influence on the Patriotic movement of the day, and will have the largest sale of any book of this generation.

One Hundred Agents Wanted at Once.

SPECIAL COMMISSION to the first one hundred. Only patriots and those full of business need apply. This stands (or thirty days, when it will be withdrawn.

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Slightly Damaged Wheat for Chicken or Stock Feed, 10 cents a bucket.

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The Greatest Financial Statement Ever Published by Any Institution of Its Kind in the World Is That of

The Mutual Life Insurance Company of New York.

RICHARD A. McCURDY, President.

Company's Statement for the Year Ending December 31. 1894.

ASSETS, - - - - $204,688,783.96.

Income.

Received for Premiums	$36,123,163 82	
Received from all other Sources	11,897,706 12	$48,020,869 94

Disbursements.

To Policy-holders for Claims by Death	$11,929,794 94	
" " for Endowments, Dividends, etc	9,159,462 14	$21,089,257 08
For all other Accounts	9,789,634 18	$30,878,891 26

Assets.

United States Bonds and other Securities	$ 83,970,690 67
First Lien Loans on Bond and Mortgage	71,339,415 92
Loans on Stocks and Bonds	11,366,100 00
Real Estate	21,691,733 39
Cash in Banks and Trust Companies	9,655,198 91
Accrued Interest, Deferred Premiums, etc	6,615,645 07
	$204,638,783 96
Reserve for Policies and other Liabilities, Company's Standard, American 4 per cent	182,109,456 14
Surplus	$ 22,529,327 82
Insurance and Annuities assumed and renewed	$750,290,667 97
Insurance and Annuities in force December 31, 1894	$855,207,778 42

Remember that The Mutual never decreases, but constantly Increases.

Increases for 1894.

Increase in total income	$ 6,067,724 26
Increase in premium income	2,528,825 84
Increase in assets	17,931,103 82
Increase in surplus	4,576,718 81
Increase of insurance in force	51,923,039 96

I have carefully examined the foregoing Statement, and find the same to be correct. CHARLES A. PRELLER, Auditor.

If you have a policy in The Mutual keep it up.
If you want insurance take a policy in The Mutual.
If you are an agent and want to do business, make a contract with The Mutual.

WHY?

Because if you have a policy in The Mutual, you do not want to give it up and take another with an inferior company—FOR THE MUTUAL HAS NO SUPERIOR. If you want insurance you want it in the strongest company with the best record. AS AN AGENT YOU WANT A CONTRACT WITH THE COMPANY THAT GETS THE BUSINESS.

FACTS TALK.

For Further Information address

POST & BOWLES, NEW ORLEANS, Managers for Louisiana and Mississippi.

Christian Advocate.

VOL. 42.—NO. 16. NEW ORLEANS, THURSDAY, APRIL 18, 1895. WHOLE NO. 2017

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

SERVING.

"If man aspire to reach the throne of God,
O'er the dull plains of earth must lie his road.
He who best does his lowly duty here
Shall mount the highest in a nobler sphere.
At God's own feet our spirits seek their rest,
And he is nearest him who serves him best."

Selections.

In the Land of the Pyramids.

BY BISHOP CHAS. B. GALLOWAY, D. D.

Of course, every visitor to Egypt desires first to see the Pyramids, and, if possible, get that magnificent view from the top of great Cheops. Well, I did it, finding the ascent easier than was anticipated, and the view not at all disappointing. We started early in the morning, intending to climb the Pyramid, see the Sphinx, ride across the desert to Sakkarah on donkeys and back the same day. The drive to the Pyramids of Ghieh, across the splendid iron bridge that spans the Nile, out past the Museum, and for nine miles on a macadamized road, shaded by trees that locked their branches overhead, was itself an experience never to be forgotten. Both the distant and near views of Great Cheops are at first disappointing. Though 460 feet high, on account of its broad base of 750 feet seems scarcely more than 100. The ascent is at one corner, and at an angle of about fifty degrees. The great stones are irregular in size and shape, requiring occasionally some effort to step from one to the other.

After paying the old white-turbaned and black-robed sheik two shillings each, he furnished us with three guides—two to hold our hands and one behind to push. This sum is to be divided among the guides—citizens of the village—but each one expects "backsheesh." One of my guides claimed to be a doctor—Dr. Marmoud. He assured me that I was in perfectly safe hands, and when we stopped to rest, had me to shake my head to prevent dizziness. A boy with a bottle of water attended and insisted on supplying me with something to "wet your mouth." They rubbed me, and inquired: "How you feel? You got good guide, master. We satisfy you and you satisfy us." Thus we had the usual experience of tourists to this world's wonder. At length we reached the top, and for a half-hour revelled in old as glorious historic scenes as the human eye can take in at one sweep on this earth. At our feet rolled the mystic Nile, whose source was only discovered a few years ago, and whose fertilizing waters have fed more millions of people than any stream in the world. Canals, out here and there, carried the Nile water all over the green valley, while stately palm trees feathered the villages and stood sentinel along the great river. Cairo, with its graceful minarets and swelling domes and magnificent palaces, was near at hand, while to the left, in the distance, was the site of Heliopolis, and to the right the Pyramids of Sakkarah. Beyond Sakkarah, a few miles, was the site of ancient Memphis, with scarcely a vestige of its glory remaining. In another direction the desert stretched out before us until arrested by the drear Mokattam Hills. Descending, we had the same annoying encounters with the guides. The one behind tied his long girdle around me to hold in the event of accident, while the two in front held firmly to my hands. All of this is quite unnecessary, but I made the rascals earn all the "backsheesh" they received. The donor grew quite familiar and even confidential. He said: "How many children (children) you got?" I said, "five." "How many wives you got?" "Only one, of course." I said with some vehemence, "In my country we have but one." "Ugh," said he; "I have two. I give you one, if you want it—the old one." And the old sinner laughed as though quite sure he had played a good point, and would get several "backsheesh."

After descending from the Pyramid, we mounted donkeys and started across the desert, eight miles, to Sakkarah. Most of the way the little animals had to move slowly in the deep sand, but occasionally we galloped at full speed, the dragoman running on foot and plying the whip. He was in Chicago during the Exposition as one of the donkey-boys in "the streets of Cairo." He had imbibed somewhat of Chicago ideas, in consequence, and named the donkey I rode "Carter Harrison."

At Sakkarah, as lonely a spot as could be found in a sandy waste, we visited the Apis Mausoleum—the tombs of the bulls—probably the largest sarcophagi in the world. To M. Mariette, a distinguished archæologist, the world is indebted for these discoveries and recoveries. The house which he built, and where he resided during those excavations, is the only building to be seen for miles. Through long subterranean, hot passages we were conducted by the light of candles, and saw the various chambers with their massive red and black granite tombs. These contained the bodies of the sacred bulls, which were embalmed and buried with greater pomp than was ever accorded king or prince. There are twenty-four of these sarcophagi, three of which contain inscriptions including the names of Anasis, Cambyses, and Khebasch. A few hundred yards away we entered the tomb of Thi, a royal counselor and confidant of kings, who also had priestly functions. This was a later discovery of Mariette. It was once a palace above ground, but for centuries was buried under the sand. The several chambers of this tomb are ornamented with curious carvings representing the various industries of the country, animals and birds, agricultural and mechanical instruments, and certain ceremonies in religious service. After an hour spent in these tombs of buried centuries we remounted our donkeys and returned to the Pyramids, where our carriage was in waiting to take us to Cairo. This was a laborious, but most notable, day.

An afternoon was given to the Museum, where days could be profitably spent. From one well-filled room to another we wandered and wondered. What gigantic builders and workers in stone those ancient Egyptians were! Here may be seen religious, funeral, civil, historical, and Greek and Roman monuments of every age and description. And what adds special value to this greatest collection of Egyptian antiquities in the world is the accurate and reliable information connected with the place from which each object comes. One of the curious things which arrested my attention was a wooden statue of, probably, an Egyptian sheik. It is not less than 4,000 years old, but, apart from its antiquity, is valuable as a work of art. The pose and expression of the figure are striking. But that which most interests a Christian is the remarkably preserved mummy of Rameses the Great, the Pharaoh who "knew not Joseph," who had seen the infant Moses, and "made the children of Israel to serve with rigor." There is no doubt of its perfect identity. The story of its discovery is a romance, and the fact of its preservation for so many centuries is a marvel. One would be impressed with the strong features—the full brow, the large nose, the high cheek bones, the square chin, and the firm lips—even if unacquainted with the remarkable history of the great builder of cities and persecutor of God's people. The same clothes in which he was wrapped are still on his body, and one hand, well preserved even to the finger nails, slightly lifted from his breast, holds the position it has done for more than thirty centuries.

We visited the site of ancient Heliopolis, the On of the Bible, and its great Temple of the Sun, whose priest, Potipherah, at the command of Pharaoh, gave his daughter Asenath to Joseph for a wife. There Moses became acquainted with all the learning of the Egyptians, and there Plato and other great scholars are said to have come for study. Nothing now remains of the famed city but some old mounds into which Egyptologists have been digging in search of historic treasure, and the splendid red granite obelisk, the oldest in the world. A few poor Arabs occupy mud hovels in the midst of these classic ruins, unconscious of the history they have inherited and unimproved by the lessons of the ages. Not far from Heliopolis we stopped to see the "Virgin's Tree," under which tradition says the Holy Family rested in their flight to Egypt. It is certainly an old tree, and may mark a place where "the young Child and his mother" tarried for awhile; but it is hardly ancient enough to sustain "the traditions of the elders." At any rate, I plucked a few leaves therefrom, and will preserve them as a memorial of the visit and sacred place. It seemed almost a profanation, after walking amid such classic and sacred associations, to visit an ostrich farm; but, as it was near, we concluded to avail ourselves of the opportunity. Think of 1,350 ostriches on one farm! They were of all ages, from one day to fifteen years, and, like some people in this world, are only valuable for their plumage. There were large and small inclosures for the immense birds, and a number of hospitals for the sick. It takes £12 10s. to provide daily food for the farm, besides many other expenses. That will give some idea as to the value of feathers in Western markets, for the investment, I understand, yields a very liberal interest.

On Friday, shortly after noon, the time of their performing, we went to see and hear the howling dervishes. The occasion attracted a large company of Europeans, and the sheik does not fail to make it a source of revenue. They are willing to be religious, but witnesses to their devotions ought to pay for the privilege. I am told that, however sincerely fanatical they may have been, they and their performances are degenerating. The one we attended was rather tame as compared with descriptions read and expectations excited. On a raised stone platform, under an arbor, the performers sat in a large semi-circle. After a prayer by the priest, the singing and swaying of the bodies began. All sorts of noises were made, from the grunt of a pig to the whoop of a Comanche. They would slowly begin on one strain, and then get faster and faster, to the music of drums and tambourines, with their heads swinging from side to side, until the howlers were almost exhausted. Several had very long hair, which flew wildly about with their swaying bodies, and gave them the appearance of madmen. As an act of worship, you can not imagine anything more grotesque. I regretted not seeing the dancing dervishes who entertained at the same hour.

We visited the Coptic quarter of Cairo, and saw the old church where you are confidently told Joseph and Mary tarried during their flight into Egypt. Just between the two spots, in the grotto under that church where the holy pair sat, is a large stone font or small baptistery, used for the baptizing of children. In the Coptic Church boys are baptized at the age of forty days, and girls at eighty days, though this rule is not strictly adhered to. They hold that if a child die unbaptized, it will be blind in the next life. The child is dipped three times in the water, into which a little holy oil from the priest's thumb has been dropped. They also believe that the Holy Spirit descends upon the child in baptism. We visited one of their churches on Sabbath evening, hoping to attend a service, but was disappointed. The Copts have a curious and rather sad history as Christians. Descended from the ancient Egyptians, they have more pure native blood in their veins than any inhabitants of the land. But persecutions and poverty have so dispirited and despoiled them that they have steadily declined in numbers, until now there are probably less than 200,000 in all Egypt. Some of their trials under tyrannous Moslem princes are among the bitterest in history.

The Copts claim descent from St. Mark, who they assert was the first to preach the gospel in Egypt, and was the first patriarch of Alexandria. The patriarch, the supreme head of the church, who occupies the chair of St. Mark, is called the "Patriarch of Alexandria," although he resides in Cairo. He remains unmarried, though the celibacy of the clergy is not one of their tenets, wears woolen garments next his body, and is waked after every quarter of an hour at night to be reminded of his spiritual obligations. All Copts are enjoined to pray seven times in the course of the day, beginning at daybreak and ending at midnight. "In the seven prayers of each day, altogether, they repeat the whole Book of Psalms." There are screens in their churches, and in the Protestant Mission churches also, to separate the sexes. On entering their churches the men take off their shoes, but retain their turbans. And at the early morning service, which lasts about three hours, nearly every worshiper has a crutch, four or five feet long, to lean upon while he stands, which he does most of the time.

Confession is required of all members of the Coptic Church as indispensable to receiving the sacrament of the Lord's Supper. They also observe long fasts, and regard a pilgrimage to Jerusalem the duty of all who are able to perform it. Most of their doctrines and ceremonies resemble the Roman Catholic.

While in the Coptic quarter we crossed to the island of Rhoda and examined the Nilometer, an instrument for measuring the rise and fall of water in the river Nile.

In America we regard the overflow of our rivers as a disaster, and spend vast sums to confine the water in narrow channels. In Egypt the inundation of the Nile is a blessing, and the one guarantee of abundant harvests. The island of Rhoda, formed by the branches of the Nile, is the traditional site where the infant Moses was discovered by the daughter of Pharaoh. I suppose there is no means of identifying the exact spot, and no reason for denying this or any other plausible and pleasurable story.

It gave me pleasure to attend service Sunday evening at the American Mission, and listen to an earnest sermon from a young missionary, Rev. Mr. White, just out from the United States. His father is a pastor in Kansas City. The American Mission of the United Presbyterian Church was established in Cairo in November, 1852, and in the forty years of its history has had remarkable success. There are now 15 ordained missionaries, 8 unmarried female missionaries, 17 native ministers, 35 other native church workers, 32 organized congregations, 4,095 members, and 121 boarding- and day-schools, with 7 600 pupils. The amount paid last year by the people for the support of the work was £7,370. Harem workers teach the gospel to about 3,000 women. They have stations at Alexandria, Tanta, Cairo, and all important centers in the Nile delta and valley.

On Tuesday morning, Jan. 1, 1895—happy New Year's Day—we "booked" for Alexandria by rail, and arrived in that bustling, thriving, thoroughly modern city in three and a half hours.

Jaffa, Palestine, Jan. 3, 1895.

—Nashville Advocate.

Communications.

The Mississippi Methodist Orphanage.

The joint commission appointed at the recent sessions of the Mississippi and North Mississippi Conferences to consider the advisability of establishing an Orphan's Home under the auspices of the M. E. Church, South, in this State, met in Winona on the twenty-sixth of March. There were present R. J. Jones, W. A. Gunning and A. F. Watkins, from the Mississippi Conference; J. A. Bowen and J. R. Bingham, from the North Mississippi Conference. Dr. J. D. Cameron was unable to attend. Permanent organization was effected by electing W. A. Gunning president, and J. A. Bowen secretary. On motion of R. J. Jones, it was resolved that it is the sense of this joint commission that there ought to be established a Mississippi Methodist Orphanage. Pending the adoption of the resolution, J. A. Bowen read a letter from Judge Wood, of Selma, Ala., explanatory of the workings of the Alabama Methodist Orphanage. In the discussion of the resolution the fact was brought out that the two hundred thousand, or more, Protestants of Mississippi support but one orphan asylum, and have nothing in the way of a hospital for the sick, or home for the poor and needy; and that the eighty thousand white Methodists of the State are doing absolutely nothing in the way of organized benevolent work, and have left the care of the indigent, the diseased and the orphaned to the State. The humanitarian work of the church can no more be committed to the State than can its educational work. It is strange that evangelical Christianity is so long in learning this lesson.

On the other hand, the Roman Catholic Church in Mississippi, having about twelve thousand communicants, maintains two flourishing Orphans' Homes in Natchez, and may have similar institutions in other parts of the State. It was claimed that two-thirds, or three-fourths, of the children in these orphanages are the children of Protestant parents, and that practically all of them leave the institutions zealous Roman Catholics and earnest propagandists of that faith. These institutions are in large measure supported by Protestants, who could much more wisely support similar institutions established by their own churches. That there are no children needing our help is simply the statement of thoughtlessness or ignorance. We do not find them because we do not look for them. We do not look for them because we have made no provision for their relief and care.

The pioneer Methodists have preached the gospel from sea to sea across this continent until the whole land is dotted with Methodist Churches. Now, as the population increases, the great work of the church is the cultivation of the fields already won; and one of the most imperative duties of the church, and one of the most important means of denominational growth, is the care of the children of the poor. The cry, "How can the churches reach the masses?" will be answered only when the church goes to the masses and shows that it loves them—loves their bodies as well as their souls, and loves them with its gold as well as with its words of truth. The church that does not systematically care for the poor and helpless deserves to lose, and will lose, the respect of right-thinking men. The most dangerous element in society is reinforced by those who in childhood were orphans, or the children of irresponsible and degraded parentage; and the church owes the world the duty of doing all in its power to make of these unfortunate children law-abiding citizens and honest and virtuous men and women.

On motion of R. J. Jones, it was ordered that we recommend to the Annual Conferences the appointment of a Board of Directors, to consist of three preachers and two laymen from each Conference, whose duty it shall be to procure a charter for the Mississippi Methodist Orphanage, and, as soon as practicable, locate and put into operation the same, and that the president and secretary of this joint commission report this action to the next sessions of the Conferences.

On motion, each presiding elder of the two Conferences was requested to select some preacher in his district who will undertake to bring this interest before the people of the district, especially at the approaching sessions of our District Conferences.

A. F. Watkins was elected corresponding secretary, and instructed to make a report of the work of this meeting through the columns of the NEW ORLEANS CHRISTIAN ADVOCATE, and to solicit correspondence in the interests of this movement.

A. F. WATKINS, Cor. Sec.

Jackson, Miss.

Seashore Camp Ground.

The Seashore Camp Ground Board met April 11, 1895. The following-named persons were elected: E. P. Mackie, president; J. L. Dantzler, vice-president; W. B. Thomson, treasurer; H. W. Spear, financial secretary; David Zable, recording secretary.

STANDING COMMITTEES.

Executive—A. S. Daniels, David Zable, Dr. E. F. Griffin, W. B. Thomson, Dr. M. F. Tucker, J. F. Palmes, J. L. Dantzler.

Tents and Lodgings—J. H. Campman, Dr. M. F. Tucker, W. W. Sutcliffe.

Hauling—W. B. Thomson, J. H. Lakin, J. A. McLeod.

Gates—David Zable, J. L. Dantzler, J. E. Michael.

Lights—J. H. Campman, J. L. Dantzler, J. F. Palmes.

Restaurant—David Zable, A. S. Daniels, W. W. Sutcliffe.

Transportation and Telegraph—E. P. Mackie, E. B. Vaughan, J. H. Lakin.

Advertising and Printing—H. W. Spear, J. E. Michael, J. S. Turner.

Finance—E. P. Mackie, Dr. M. F. Tucker, W. B. Thomson.

Building—A. S. Daniels, E. H. Vaughan, J. F. Palmes.

Auditing—David Zable, J. E. Michael, J. L. Dantzler.

Sanitary and Water—A. S. Daniels, W. W. Sutcliffe, David Zable.

Music—P. Werlein, J. H. Campman, J. H. Lakin.

Reception—E. P. Mackie, Dr. M. F. Tucker, J. L. Dantzler.

The Board decided not to charge an entrance fee on the Sabbath day of the camp meeting. Tickets will be issued to visitors good for that day only. Persons intending to remain longer must procure tickets the following day from the gate keeper.

Camp meeting will begin Wednesday, July 10 1895, and continue eight to ten days.

A new two-story building will be put up for accommodation of preachers.

In the Living Present.

Early to rise! President Faure, of France, rises every morning at five o'clock. After a bath he attends to his private correspondence. When his secretaries arrive at eight o'clock he is ready for public business. He is a very temperate eater.

H. E. M. Stutfield, in "Blackwood's Magazine," assures that the celibate tendencies of the latter-day males is attributable to hard times; are not misogamists from choice. Could not afford the luxury of a wife. Too expensive. When will parents learn to train their daughters to be a helpmeet instead of an expensive luxury to a man?

Six years ago the daughter of Chief-Justice Fuller clandestinely left the parental roof and married a dudish vagabond, a man whom her parents would not tolerate in their house. Now she returns home, asking forgiveness, etc. Says that besides great poverty, she suffered much from ill-treatment of her husband. Divorce proceedings have been instituted. A lesson to wayward damsels.

Balfour's book, "The Foundation of Belief," is favorably commented on by able theologians. Unlike Gladstone, whose style is verbose, Balfour's diction is epigrammatic. Unlike Paley and Butler, who endeavored to prove that belief in Christianity was quite rational, the great leader of the opposition in the English House of Commons holds that the causes of belief transcend reason. I am that I am, said God. Thus saith the Lord. We must accept it, though reason quail.

Dr. Parkhurst, in "Public Opinion," laments the decline of home-life: Marriages decrease. Divorces multiply. Club-life thrives. Spinsters agitate for "emancipation," and in the meantime occupy remunerative positions formerly held by men.

The editor of "The Atlantic Monthly" told a Boston audience that reading a daily paper should not occupy more than twenty minutes. Hostile criticism and numerous interviews followed. The majority of the parties interviewed, mostly preachers, agree with the speaker. It was a wastage of time to read the tedious reports of crime and casualty.

Rev. S. J. Herben, A. M., hitherto assistant editor of the Epworth Herald, has been chosen by Dr. Buckley as his assistant in editing the New York Christian Advocate. Mr. Herben is a brilliant writer.

ICH DIEN.

Correspondence.

Louisiana State Sunday-School Association.

NINTH ANNUAL CONVENTION.

The ninth Annual Convention of the Louisiana State Sunday-school Association will be held in the Broad Street Methodist Episcopal Church, South Lake Charles, May 7, 8, and 9. Evangelical Sunday-schools throughout the State are urged to send delegates, and these will be entertained by the people of the church in Lake Charles. Those purposing to attend will please inform Mr. George D. Price, Lake Charles, in order that entertainment may be provided in time. The several railroads in the State have granted reduced rates on the certificate plan, *i. e.*: one and one-third fare for the round trip, taking a certificate going, and returning at one-third fare.

Discussions of many subjects of importance to Sunday-school workers will be led by clergymen and laymen familiar with the work.

The association exercises no control over schools represented, makes no assessments, does not organize Sunday-schools, but seeks to bring about better methods of working, to beget enthusiasm, and organizes parish associations for Sunday-school institute work.

ONE SOUL

Perchance in heaven one day to me
Some blessed saint will come and say,
"All hail, beloved; but for thee
My soul to death had fallen a prey."
And, oh, what rapture in the thought,
One soul to glory to have brought!

Communications.

Bro. Hatley Again.

REJOINDER NO 2

Nothing seems to give Bro. H. more real pleasure than his baseless assertion that Methodists reject the authority of Christ. As well as I can learn from his incoherent vociferations, he bases his assertion upon about three facts. The first is our teachings in regard to what constitutes the church. He utterly repudiates the Methodist Church. "Bro. Carley is right when he says that I claim that the Methodist Church is man's church." Certainly I am, and I am right in every other charge of misrepresentation. He proceeds to say: "I,"—the Methodist Church—"has no authority nor warrant in the New Testament. There is not a word nor line that contemplates it, much less authorizes it. I is purely a human institution in its conception, in its origin, and in its structure. I has no more right to be called a church than the Knights of Pythias or the Masons."

Now, we know exactly where Bro. H. stands, so far as the Methodist Church is concerned. He says: "It is about time we had a clear understanding of some little matters." I think so, too; and if Bro. H. is a reliable exponent of Baptist pretensions, we ought to turn on the light until the scripturalness of our church and its ordinances is seen by even the most bigoted leaders of narrow-minded sectarianism. God will not hold us guiltless if, having the truth, we do nothing to save the people from the darkness intensified by blind leaders of the blind.

In my criticisms of Bro. H.'s little book I quoted from the Standard Dictionary the following definitions of the word "church:" "1. A body of Christians with a distinct history, creed, ecclesiastical government, and forms of worship; a denomination; as the Baptist Church." "2 The whole body of Christian believers, called sometimes the church universal, or church catholic." He says: "I reject both of Bro. Carley's definitions of church. That is not what the Bible means by the use of the word." I have never contended that the word "church" is used in the Bible in the sense of the first definition—that is, as signifying a denomination. All that I have said is that Christians have a right to combine and call themselves a church, meaning thereby a denomination. There is nothing in the Word of God forbidding it, and what the Bible does not forbid is certainly allowable. I have never contended that the word "church" is used in the Bible to signify a house of worship; but in popular speech it is so used, and no harm results. But I do contend that the word is used in the New Testament in the sense of the second definition, as given above. This Bro. H. rejects. He has no conception of such a thing. Hear him: "All this talk about a universal church is just so much noise in the air. What is the universal church on earth?" I had said that when we speak of the church universal, or church catholic, we mean the church in its generic sense. Bro. H. asks: "What sort of a church is that? I warrant you it is not scriptural as you conceive it. Is there a whole brood of them? Come, teach us something about it." Well, that is what I shall now proceed to do.

Let the question at issue be fully understood. Bro. H claims that the church is a local organization, and nothing more. This is sound Baptist doctrine. Armitage, in his "History of the Baptists," says: "In the apostolic age the church was a local body, and each church was entirely independent of every other church. The simple term *ecclesia* designates one congregation, or organized assembly, and no more, this being its literal and primal meaning. . . . This word *ecclesia* was borrowed from the Greek translation and naturalized into Christianity. Jesus and his apostles used it with the strictest regard to its etymology, and if we would catch their meaning in its use, we must interpret it by its primitive sense. Its contemporary use in common secular life answered exactly to its sacred use. . . . A local organization fully expresses the meaning of the word *ecclesia* wherever it is found in Holy Writ." (Pages 118-120.)

That the word *ecclesia*, translated church, is used in the New Testament to signify a local organization, no one was ever known to deny; but to assert that it has no other meaning is to hold to a very narrow and one-sided view of truth. Methodists, in common with most other Christian people, hold that, in addition to this meaning of the word, it has a broader signification. Dr. Schaff, in the critical notes in Lange's commentary on Matthew xvi, 18, says: "II"—*ecclesia*—"is used in the New Testament (1), in a general sense, of the whole body of Christian believers, or the church universal; . . . (2) more frequently, in a particular sense, of a local congregation." This witness is true. The word will be found to have one of these meanings in every place where it is used in the New Testament. Like many other words, it has a narrow and also a broad signification. Baptists give the word its narrow, secular meaning everywhere, while we claim for it, also, a signification in many places wide enough to embrace Christ's disciples in every time and place.

(To be continued.)

Baptism of the Holy Ghost.

Dr. Carradine, in his book, "Second Blessing in Symbol," makes the "second blessing," by which he means a second cleansing, to be identical with the baptism of the Holy Ghost. Bro. Lewis, in the ADVOCATE, of Feb. 21, does the same thing, and tells us that writers on entire sanctification, so far as he knows, always do. Let us study this matter carefully!

The work of the Holy Ghost is:

1. To convict of sin. This he does for the sinner.

2. To regenerate. This he does for the penitent.

3. To witness to our salvation. This he does for the Christian.

4. To fit the Christian for his work.

5. To guide and aid the worker in his work.

6. To aid the Christian to grow in grace.

7. To illumine and thus aid the devout student to understand God's Word.

Which of these may be, and was, in the New Testament denominated the baptism of the Holy Ghost? Surely, not all of them. (See Acts i, 5, and ii.) That which is in these passages thus named and characterized as the baptism of the Holy Ghost, that which came to the disciples first on Pentecost, is described by our Lord as being "endued with power from on high." This is the only explanation of its nature and purpose given in the Bible. Thus the Christian is fitted for his work. It is subsequent to regeneration. Certainly the disciples were regenerated before Pentecost. "Have ye received the Holy Ghost since ye believed?" asked Paul of some Christians. Yes, it is a work subsequent to regeneration; but not a subsequent cleansing. It is a fitting for one's work, and nothing more. To make it more is to add to the words of our Lord—a very fearful thing to do. The world does not need any man-made gospel; it needs "the truth as it is in Jesus," with nothing added to it, and nothing taken from it. A very great deal of error harmful to the church and lost men, who need saving, comes by care less interpretations of God's Word.

Brethren, we must be careful to teach only what God's Word teaches. God grant that we may all be more careful in this matter.

H. WALTER FEATHERSTUN.

Correspondence.

Mississippi Y. M. C. A. Convention.

The eighth Annual Convention of the Young Men's Christian Association of Mississippi, which met in Jackson, March 14-17, was probably a very notable gathering. Six colleges were represented, two of them from Louisiana. The address of welcome was delivered by Rev. Dr. W. B. Murrah, president of Millsaps College. Dr. Jones, of the University of Mississippi, made an appropriate response. After the electing of temporary officers, Rev. Vernon H. Cowsert, pastor of the Baptist Church of Natchez, delivered a very able address on "Christian Manhood the Need of the Hour."

On Friday morning, after the routine business was disposed of, Bishop C. B. Galloway spoke on "Missions." He said that the church is but an organization of the Christ-spirit; the Y. M. C. A. another form of it.

On Friday afternoon a paper was read by C. R. White, general secretary of the Y. M. C. A. of Natchez, on "Social Work for Men in the Association."

This was followed by a conversation on "Bible Study," conducted by H. P. Andersen, of Atlanta, Ga., one of the international secretaries. It was found that ten out of eleven associations reported systematic study of the Bible going on, with an enrollment of 178 men in the classes. In these associations last year there were reported 97 conversions—a very strong testimony to the value of systematic Bible study.

Prof. Dabney Lipscomb, of the A. and M. College, Mississippi, delivered a very fine address on "Spiritual Results, and How to Obtain Them."

Friday night Chairman W. A. Gunning read the State Executive Committee's report, which showed the work throughout the State in a very healthy condition. The work of State Secretary Willis and Treasurer R. F. Reed, of Natchez, was highly commended.

Dr. C. Alphonso Smith, of the Louisiana State University, spoke on "How to Study the Word." Dr. Smith, himself a young [illegible] made very decided impressions on [illegible] who heard him. He said: "We make tremendous claims for the Bible to know so little of it. Many educated persons know the great works of literature far better than they know God's Word, and yet these are often the people who scoff at its teachings." He said each book of the Bible should be read as a whole, with an effort to catch the writer's thought in it just as we do other books.

On Saturday morning a paper by Mr. C. F. Webb, of Yazoo City, on "How to Organize Christian Work among Young Men in Small Towns," was the first on the programme. Mr. Webb explained the methods used in his town in this work, and made numerous helpful suggestions as to the management of it.

Mr. F. S. Brookman, of New York, then spoke on "Bible Study." The object of this talk was to suggest some lines of systematic study.

The afternoon was given to two parlor conferences—one at the home of Maj. Millsaps, for the city and town delegates; the other at the home of Mr. J. R. Dobyns, for the college men. The object of these conferences was to discuss the special need of each of these divisions of association work, and they were both of great interest.

On Saturday night Mr. Brockman spoke on "The Growth of the Association's Work in the Medical Colleges of Our Country," where, he said, men are more tempted than in any other institutions of learning. Bible study and personal work were being rapidly pushed in numbers of these colleges now, where, a few years ago, they were unknown.

Mr. H. W. Luce, of the Student Volunteer Movement, delivered an interesting and able address (in the interest of missions) on "The World for Christ."

On Sunday two delegates were sent to each of the churches, where they spoke of the Association's work at the morning hour.

In the afternoon a men's meeting at the First M. E. Church, addressed by Mr. F. S. Brookman, proved a blessing to the large crowd present. Between fifteen and twenty men accepted Christ.

On Sunday night the farewell service was held in the First Presbyterian Church, all the churches uniting.

C. R. WHITE,
Gen'l Sec'y Y. M. C. A.

Natchez, Miss.

Col. De Lap, alias (MR.?) Rex B., of Natchez Miss.

MR. EDITOR: I attempt no answer to MR. "rex b." His piece is only an output of carnality, as any ordinary observer can easily determine. Of course, the *fling* at me as to my failure in my course of study was made without knowing, or caring, whether there were any facts behind it or not. There were none. The people on the charges where I labored will testify that I did hard and successful work. Nothing but neuralgia, that prevented the possibility of study, caused it. Thank you for your indulgence. No further draw will be made on the ADVOCATE in this matter.

A. C. BURT.

Selections.

Be Cheery.

Why should a person make himself a nuisance? What gain is there in grimness, and sourness, and unsociability? Few people care to listen to whining and complaint. On the whole the world uses us as well as we deserve. It is very hard for the defeated to admit this, but it is a fact nevertheless, and, if only admitted, one of the chief reasons for defeat is removed. A cheerful philosophy is an important element of success. He who is perpetually suspecting others of ill-treating him and keeping him down is not a welcome companion. Suspicion is usually folly as well as injustice and unhappiness. Moreover, gladness is one of the great rules of health. To be well, be glad. To be cured, be jolly. It is easy for the average man to hate, or at least to avoid, the unhappy. Nobody wants a death's head at his table. Nobody considers himself regaled when forced to listen to other people's wrongs and slights, most of them either imaginary or exaggerated by over-sensitive conceit. Every man is of less importance to the world around him than he likes to think. But he can easily test it by asking how much he himself dwells upon the condition of others. By as much as their grievances do not particularly concern him, by so much his own are matters of indifference to them. So let him be pleasant, bury his sorrows, pocket his affronts, make himself agreeable, trust in Providence, and thankfully take what comes.—Zion's Herald.

When we turn away from some duty, or some fellow-creature, saying that our hearts are too sick and sore with some great yearning of our own, we may often never the line on which a divine message was coming to us. We shut out the man, and we shut out the angel who had sent him on to open the door.—Edward Garrett.

Character Influence.

There are ministers of the gospel of moderate intellectual resources, with no grace of style or manner, who yet exert a commanding influence over their parishioners by their discourses, because through them shines a holy character, a zeal and sincerity, a love to God and the gospel. It is their excellence of character, known to all, and, unconsciously to themselves, manifest in all their performances, that hides a thousand imperfections and produces the effect. It has been said that the strongest evidence that Christianity is from God is the circumstance that it was not long ago destroyed by its friends. But it deserves to be noticed that when Christianity has been placed on untenable grounds, and supported by unsound and blundering arguments, there has yet been manifest often a holiness and love which have counterbalanced intellectual weakness and error, and convinced the heart.—Sunday-School Times.

Weary Work.

The worst part of martyrdom is not the last agonizing moment; it is the wearing, daily steadfastness. Men who can make up their minds to hold out against the tortures of an hour have sunk under the weariness and the harass of small prolonged vexations; and there are many Christians who have the weight of some deep, incommunicable grief pressing, cold as ice, upon their hearts. To bear that cheerfully and manfully is to be a martyr. There is many a Christian bereaved and stricken in the best hopes of life. For such a one to say quietly, "Father, not as I will, but as thou wilt," is to be a martyr. There is many a Christian who feels the irksomeness of the duties of life, and feels his spirit revolting against them. To get up every morning with the firm resolve to find pleasure in those duties, and do them well, and finish the work which God has given us to do, that is to drink Christ's cup.—F. W. Robertson.

The Christian, Plus God.

Everywhere in the Bible the thought projects itself that, as an individual working-force, the Christian man does not stand alone. It is not merely what the Christian, as an individual, can accomplish, but what he and God together, as a united force, can do. The Old Testament speaks of God working with his people; and emphatically does the New Testament set forth this thought. Paul virilely grasped it when he wrote: "I can do all things through Christ that strengtheneth me." It was Paul, plus Christ, doing all kinds of good things. Christian, a heavy load you are called upon to take up and carry. You impulsively say that it is too great for you. But you forget that Christ adds himself to you, and, lifting the load with you, the burden is light.—Exchange.

The place where a Christian lives spiritually has a good deal to do with his power to turn souls to Christ. There are people who live too high up on the mountain or too low down in the valley to ever do the cause of Christ much good. There are people who help the enemy by making too much noise around the altar, and there are others who help him because they don't make noise enough. There are people who go wild with excitement in politics on election night, who are quiet as a drum with a broken head during a revival. They weigh a ton for the party, and not more than an ounce or two for Christ. They look too happy at a horse-race, and too dismal at a prayer meeting, to have any drawing power for the Lord. They live too much below their privileges to lead anybody to Jesus.—Our Young Folks.

A Christian should never be troubled because he is asked to give. If he can not give, he may well be sorry; but if he does not wish to give, he ought to be more than sorry—he should be alarmed. Lack of money is by no means so serious as the lack of a generous disposition. A man often shuts the door in the face of his best friend when he shuts out an appeal to his benevolence.

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves. — F. W. Farrar, D. D.

Disinterested love and self-denying service to our fellow-creature are the most acceptable worship we can offer our Creator. Genuine greatness is marked by simplicity, unostentatiousness, self-forgetfulness, a hearty interest in others, a feeling of brotherhood with the human family.—Channing.

It takes a lifetime for some people to learn that worrying over the shortcomings of other people does not divert attention from their own.

Life, like war, is a series of mistakes; and he is not the best Christian nor the best general who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes. — F. W. Robertson.

Hold fast to love. If men wound your heart, let them not sour or embitter it; let them only expand it more and more, and be always able to say, with St. Paul, "My heart is enlarged."—F. W. Robertson.

It is a little puzzling to plain, ordinary folk how some men can acquire a world-wide reputation for piety without once learning the a, b, c's of Christian courtesy.—Richmond Advocate.

Every duty, even the least duty, involves the whole principle of obedience, and little duties make the will dutiful—that is, supple and prompt to obey.—H. E. Manning.

Every hour comes with some little faget of God's will fastened upon its back.—Faber.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Mrs. S. S. Cope, of Mississippi Conference.
Mrs. F. E. Russ, of Louisiana Conference.

Furniture for Parsonages.

I do not refer to parsonages in stations, or on rich circuits fully able and ready to provide needed furniture, but to those harder places where the preacher's salary is a difficult question, and where a comfortable home for his family can only be secured with the help of the P. and H. M. S. These are the parsonages where furniture is most needed. A delegate suggested, at the last Annual Meeting of our North Mississippi Conference Society, that we say "spare furniture," instead of "second-hand furniture," for these preachers' homes, as there were few families who could not spare some article of furniture, and we did not like to talk about giving second-hand things to any of our preachers. In some parts of our Conference a good deal of work has been done along this line; but, to make it as effective as possible, it should be carried on with as much system as any other branch of our work. When any article, or articles, of furniture can be spared for this purpose, the district secretary should be notified, and she can easily find where it is most needed; or the district secretary might acquaint herself with the needs of the parsonages supposed to be somewhat under her watch-care, and notify her auxiliaries, and let them do what they can to supply what is needful. You can never know who can conveniently give furniture until you mention the subject. A casual reference, on a railroad train, to this plan for making more comfortable certain preachers' homes, was the means of securing the unsolicited donation of a nice set of furniture for a needy parsonage. I think this idea of furnishing, as well as building, parsonages should be stressed a little more.

A Sketch.

The pew seemed very hard and straight to the plainly-dressed, plain-featured little woman who felt the need and the longing for an easy chair or a soft couch. There was no rest for the tired limbs, and no relief for the aching head, in the heavy atmosphere of the church. She was so weary, this hard-working woman who, scorned dependence and only asked work enough to support herself and her invalid sister while life should last, and to provide a fund to bury them decently when the end should come. Day after day there was the same dreary round of finishing off work and carrying it home; night after night there was the same patient stitch, stitch, until tired eyes demanded rest. Every Sabbath found her at church with the same regularity as happier souls, but the week-day services did not seem for her. But on this day of which I write the weariness was so intense, the craving for comfort so great, that she laid aside her work and came out to afternoon service. The sermon was strong and practical, and the earnest thoughts were uttered in a sweet, persuasive voice; but the throbbing pain seemed to have benumbed her brain, and the words sounded like a distant echo from some far-off hills, with no message in them for her. Even the prayers that came straight from a warm heart awoke no devout response in hers. As she passed sadly down the aisle, her expressionless face gave no indication of the disappointment she felt. She knew there had been comfort and hope in the sermon, but she was too tired to receive them. Just then, when her spirits were at their lowest ebb, she felt the warm pressure of a hand, and heard a softly-spoken inquiry about her health and her sister's. When the tender voice added, "I will come to see her to-morrow," she raised her eyes to the face of this friend, who never came empty-handed, and who always brought light and cheer to the invalid, and the sympathizing glance which met her own so warmed her heart that pain and weariness were, for the moment, forgotten. It was like an electric thrill, and she suddenly realized that, after all, the sermon and the prayers were for her. The human touch and the human sympathy had made them real, and, as she went out of the church, the world looked brighter, though the sun was low, and her step insensibly quickened to keep time to the time within her heart. When she reached home and went about her evening tasks, she hummed softly to herself:

"Only a beam of sunshine,
But, O, it was warm and bright;
The heart of a weary traveller
Was cheered by its welcome sight.
Only a beam of sunshine
That fell from the arch above
And tenderly, softly whispered
A message of peace and love."

Sisters, are there no other timid workers in our congregations who are faint for human sympathy and love? Is there not some one in whom a kind word or cordial hand-clasp would touch a chord that would vibrate in sweetest harmony? Home missionary work means more than the giving of charity; more, even, than sending the gospel of hope to the needy. It means the gospel of love in its fullness, which will not let us separate ourselves too widely from our gifts, and which makes us seek opportunities for even little kindnesses and Christian courtesies. It means the eyes wide open to see where there is sadness or discouragement; the lips quick to speak the "word in due season." Is it indifference or thoughtlessness that so often makes us fail just here?

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

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Miss. Conf....Mrs. E. D. Jones....Carlisle, Miss.
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[No copy for this column having been forwarded from North Mississippi, we insert the following from Mississippi.—EDITOR.]

Woman's Foreign Missionary Society, Mississippi Conference.

TREASURER'S REPORT FROM MARCH, 1894, TO MARCH, 1895.

JACKSON DISTRICT.

Bolton	$ 33 85
Bolton Juveniles	4 85
Canton	20 50
Canton Juveniles	11 00
Camden Juveniles	7 70
Edwards	19 70
Jackson, First Church	60 00
Jackson, Capitol Street	56 09
Jackson, Capitol Workers	27 00
Madison Station	27 80
	$ 263

MERIDIAN DISTRICT.

Enterprise	$ 44 78
Meridian, Central	107 55
Meridian, Central, Juveniles	14 10
Meridian, West End	22 50
Meridian, East End	20 80
E. M. F. College, Meridian	35 50
Paulding	29 66
Paulding Juveniles	1 40
Pachuta	9 00
Shubuta	37 75
Vossburg	33 94
Waynesboro	41 74
Sageville	2 60
	$ 401

BRANDON DISTRICT.

Montrose	$ 20 24
Newton	15 95
	$ 36

WOODVILLE DISTRICT.

Jackson, La	$ 25 60
Woodville	14 00
	$ 39

SEASHORE DISTRICT.

Bay St. Louis	$ 26 87
Covington	2 45
Lamberton	60
Moss Point	21 70
Purvis	7 85
	$ 59

VICKSBURG DISTRICT.

Annie Thacker	$ 4 00
Burtonton	17 80
Fayette	5 00
Mayersville	13 85
Natchez, Jefferson St.	96 60
Natchez, Wesley Ch'l	10 95
Trueheart Toroh-Bearers, Natchez	21 00
Vicksburg	30 40
	$ 199

BROOKHAVEN DISTRICT.

Brookhaven	$ 14 60
Bethesda	4 20
Crystal Springs	32 15
Gallman	9 45
Topisaw	14 00
Wesson	54 94
Wesson Lilies	8 50
Miss A. V. Marshall	7 00
	$ 144

Total $1,140

MARY ANDREWS, Conf. Treas.

Vicksburg, Miss., April 9, 1895.

We would suggest that all District Secretaries of the North Mississippi Conference, and others, have announcements to make concerning the district and annual meetings, that they send them to the editor for the North Mississippi Conference, that they may be inserted in our own column. This will require some forethought and planning for, but we owe it to the editor who has so kindly furnished us this column, and we also owe it to the societies that the announcements may be promptly found.

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FROM THE WORK.

Rev. Jno. B. Kent, Bayou Chicot Charge, Louisiana Conference, April 1: "Closed the first protracted meeting of the year at Lone Pine Saw Mill last night with six accessions on profession of faith and the church revived generally. We are under obligations to Bro. Sweeney for faithful and efficient services."

Rev. R. A. Breland, P. C., Camden, Miss., April 3: "Here is my report for the month of March. I met every appointment during the month; traveled 90 miles; preached twenty-four sermons; made fifty-two pastoral visits; held four prayer meetings; held one love-feast; baptized five adults and five infants; received eight persons into the church on profession of faith and seven by certificate; collected $55 on an assessment of $50 for Conference claimants. The Lord is blessing us graciously. Pray for us."

Rev. E. S. Lewis, Rosedale, Miss., April 8: "Our church at Rosedale is improving. Since Conference we have secured the church-building, cleaned away the rubbish left by the cyclone of '93, and made the grounds somewhat more attractive. We organized an Epworth League two weeks ago, which now has thirty-eight members. The League membership exceeds that of the church. Our Sunday-school is doing a good work. At Phalia the Sunday-school has come out of Winter quarters, and put on her beautiful garments. Rev. J. S. Oakley is to lecture here on Tuesday night on John Wesley, and the Rise and Progress of Methodism. We begin special services Wednesday. The League has been started, and the interest, so far, is good. We hope to see the entire church and community powerfully revived, and to this end we have been toiling and praying with all of our might."

Rev. T. B. Malone, pastor, West Point, Miss., March 4: "Allow me to say of a very sweet and profitable meeting just closed in our church here. The meeting was conducted with a view of building up the spirituality of the church, and was a success. The congregations were large and attentive. The preaching, for the last eight days, was done by Dr. I. W. Cooper, of the West End Church, Meridian. For plainness, earnestness, faithfulness and tenderness I have never heard this preaching excelled. He captured his audience and the town regardless of denominations, and all were benefited who waited upon his ministry. He will always get a warm welcome in West Point. God blessed the ministry to the upbuilding of many souls. He preached purity of heart and life; held up sin, great and small, in its most hideous light, till men hated it, and determined to mend their ways. Christians are drawn nearer to Christ. There were no conversions. Indeed, the whole work was aimed at getting the Christians right. I thank God for the past ten days of work in the church, and pray God to bless Bro. Cooper in his work."

Rev. W. D. Bass, Eufaula, I. T., March 28: "Thinking that a few dots from this portion of our Zion might be some consolation to the readers of our excellent paper, I write for the encouragement of all whom it may concern, and I feel quite sure it will interest all who are preaching, praying and paying for the universal spread of the gospel and the coming of the kingdom of our blessed Lord. I thank God that the men and money spent among the different tribes of the Indians have not been in vain. While preaching the gospel to an intelligent congregation the other night—mixed, of course, with white people and Indians—the Holy Ghost fell on us with such power that many believers praised God aloud, and then our choir, composed of white and red, sang, 'Our theme is marching on,' and such 'hosannas' and 'praises,' as followed, would have carried the mind of our dear preachers back to the good old days of the past, when the 'Hallelujahs of Methodism,' first shook the American continent. No one can visit this country and look in on these different nations of people, and fail to see where the wheels of the gospel chariot have been along, making its indelible and life-giving impressions. It's no more than a repetition of what has been said, and widely circulated, when they say that the story of Jesus has done more for the civilization, education, and salvation of the Indians than all other forces combined. While our church has demonstrated her God-given wisdom in her appropriations for the sending of the gospel to the Indians, yet let it be remembered that it is by no means because of the financial poverty of this country. It does my heart good because our church is here, and here to stay. Let no one be unbelieving about the success of the Indian Mission Conference. Let our Board alone. God is her guide. She has wrought a good work over here, and it will not be long, thank God, until our Zion will be self-supporting, and able to refund the money and men to aid in sending the story on to the millions beyond. We have had a good meeting here in the town of Eufaula, where the District Conference will soon meet, with Bishop Hargrove presiding. This town seems to be the leading town of the Creek Nation. Ex-Gov. Perryman lives here, and has charge of the Territorial Mission School. The college is quite an elegant three-story brick building. The attendants are from all over the nation, and many of them full-bloods. I go from here to Nowata, I. T., in the Cherokee Nation, where I join my brother, Sam Bass, in a revival with the pastor of our church there next Sunday. If the Lord wills, I hope to reach home—dear old Mississippi—by the first of July to fill the engagements I have with the brethren. God bless all the pastors and all the local preachers, and all of our members, and you too, Mr. Editor, and give us the victory for Jesus Christ with a great ingathering of souls this year, and the prayer of your unworthy scribe will be answered. Bro. Wm. Buck is our pastor here, and is quite a good man."

OBITUARIES.

GORDEN—MARION ELMER, the only son of Bro. and Sister C. Gorden, was born March 28, 1893, and died March 25, 1895.

This was a very severe shock to the parents, being so unexpected to them. Little Elmer was the pet of all who knew him. Being an unusually bright child, he attracted the attention of all, and thus entwined his little self around many hearts. May this sore bereavement be blessed and sanctified of God to the good of the parents, and may they find comfort in him who said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven!"

C. M. CROSSLEY, P. C.

STEWART—JAS. A. STEWART was born in Cowata county, Ga., April 11, 1829, and died at his home in Harrison county, Miss., Feb. 12, 1895.

Bro. Stewart joined the Methodist Episcopal Church when about twenty-five years old, and remained within the fold until death. In August, 1853, he was married to Miss Margaret Holly, and of this union were born eleven children—eight daughters and three sons—all of whom are living except one son. These children are the influential citizens of the country.

For several months before his death Bro. Stewart seemed to know that he must go soon, and just before his departure he gave positive testimony of his readiness to meet God. "Blessed are the dead that die in the Lord!"

E. T. BRELAND, P. C.

STRONG—MARY JANE STRONG (nee Ritchey) was born in Hinds county, Miss., Dec. 13, 1852, and died, after a long and painful illness, at her home in Hinds county, Miss., Nov. 15, 1894.

When only sixteen years of age, while in the fresh morning of life, she gave God her heart, joined the M. E. Church, South, and ever afterward lived a consistent Christian life.

Nov. 29, 1871, she was happily married to Joseph W. Strong, who still survives her. This union was blessed with fifteen children, twelve of whom still live to mourn her loss.

I am glad it was my privilege to know Sister Strong, and to visit her during her last illness. She bore her intense suffering without a murmur, and ever exhibited a saintly, submissive spirit and the most intense Christian fortitude.

She was a faithful wife, a fond and devoted mother, and a true servant of God. A good woman has gone, but our loss is heaven's gain. Servant of God, well done! May the Holy Spirit bless and comfort the family!

W. M. STEVENS.

WINGFIELD—DORA COLLINS, the only daughter of F. G. and Robbie Wingfield, was born Dec. 16, 1893, and died March 9, 1895.

Dora was a sweet little girl of gentle disposition and of a tender nature. Though her stay in this world was short, still she had so woven her young life into the life of her parents that the sorrow they experienced at her death well-nigh overcame them. She was just a little bud plucked by angel hands for the beautiful bouquet of heaven. She was just a little flower opening to the rays of the rising sun, into whose life heaven had poured her sweetest perfume. The family harp has been broken, but another chord has been added to the celestial harps above.

Little Dora was the idol of her mother and the pride of her father. The parents have lost a promising child, but heaven has gained a bright jewel. She was baptized just before her death, and soon passed sweetly into the other world. The Savior, who doeth all things well, has taken her unto himself. God bless the bereaved family!

E. S. LEWIS.

BERRY—BESSIE AURORA BERRY, infant daughter of E. S. and M. A. Berry, died Jan. 30, 1895, at 5:30 o'clock P. M., aged one year four months and six days.

As the sun was sinking behind the golden clouds, and the last bright rays were fading away, the spirit of our "darling baby" took its flight from this world to a better one beyond, where pain and suffering will be no more.

Little Bessie was a loving, meek, gentle and intelligent child for one of her age. She suffered great pain for nearly four weeks of bronchial pneumonia. Skillful physicians and the best nursing were to no avail. God's ways are mysterious. Why he took her we can not tell, though Christ said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Like a little flower, she has been transplanted from earth to bloom in heaven. It is a sore trial to have to give up our dear baby. Home is so desolate without her. Still I can but bow in sadness and shed tears of deepest sorrow when I realize that I can nevermore see her dear little form, or those bright eyes, and her sweet voice calls "Mama" no more. Dear little Bessie has passed beyond to that peaceful haven of rest, and is now waiting to welcome papa, mama, and a dear little brother, who is so lonely without her.

MAMA.

BETHEA—MARY ELIZA LEGETTE was born in Marvin district, S. C., March 11, 1832. She was converted when quite young at Centenary Camp Ground, S. C., and joined the Methodist Episcopal Church, South. On July 14, 1852, in her twenty-first year, she was married to Dr. R. C. Bethea. Three years afterwards she, with her husband, moved to Alabama, where they lived until 1858. They then moved to Mississippi, where the remainder of her useful life was spent. They lived in Meadville, Caseyville, Brookhaven and Summit. Her last days were spent in Summit. On the nineteenth of February, surrounded by her husband and most of their children and others, she quietly passed away from earth to her home on high. Her last words were, "Lay me down and let me sleep."

Sister Bethea was a good woman, true to her God, her church, and her family. She was, indeed, a friend to the poor. "Blessed is he that considereth the poor. The Lord will deliver him," etc. (Psa. lv, 7.) She was a friend to her pastor.

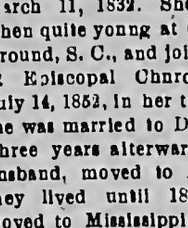
Within the last few months two of our best women have passed away. Sister Kaloolah Lamkin, wife of Hon. Jas. C. Lamkin, another good woman who "considered the poor," went home to rest last October.

May the blessing of God rest in great abundance upon the families of these two noble women!

A. P. LEWIS.

(Continued on Seventh Page.)

Thousands of Dollars



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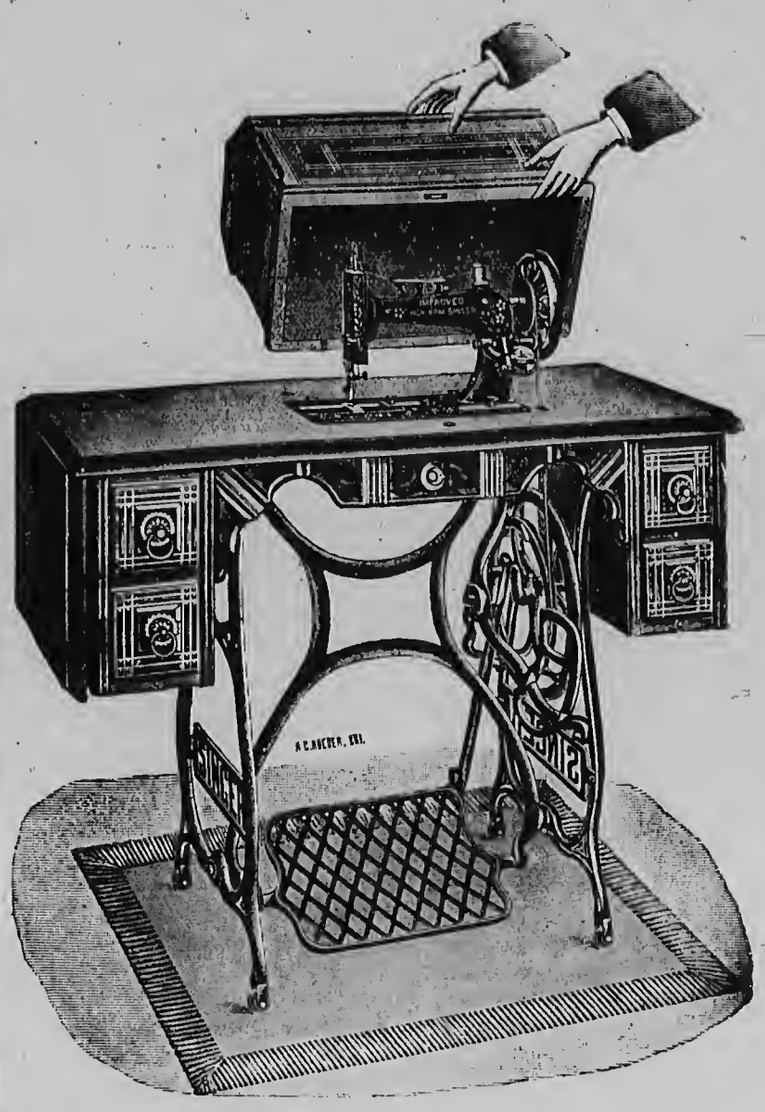

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"The Favorite Improved High Arm Singer is the only Singer style machine using a Cylinder Shuttle. The bed of machine being sunk flush with table and nicely hinged so it can be turned backed to admit of oiling and cleaning under works without the least inconvenience.

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"Flat Tension Spring. Every lady who has used machines with coil tension spring, knows the value of having a machine with flat tension, 'same as used on the Favorite Improved High Arm Singer,' for the reason that when tension is once set it always remains the same and does not alter while machine is in operation, requiring operator to stop every little while and re-adjust same.

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"Furnished free with every machine are the following-named accessories: One Foot Hemmer, one Screw Driver, one Wrench, one Oil Can and Oil, one Gauge Screw, one extra Check Spring, one Package of Needles, five Bobbins and one Instruction Book.

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Thursday, April 18, 1895.

At Bay St Louis.

We spent last Sabbath at Bay St. Louis, preaching at 11 A. M. to a large and appreciative audience. At night a very interesting children's Easter service was held. In addition to a good musical programme, there were well-selected recitations by the following young ladies, all of whom acquitted themselves with credit: Misses Dora Butler, Pearl Meek, Laura Fayard, Nannie Graham, Johnnie Hart, Marie Arlo, and Lilian Meek. Several children, both boys and girls, also participated, and performed their parts well. The church had been handsomely decorated for the occasion. We were delightfully domiciled, during our stay, at the parsonage. We also enjoyed the generous hospitality of Bro. and Sister J. F. Joyce.

The pastor, Bro. Harmon, has just returned from a trip to Jackson, Miss., in the interest of the new church which he has enterprised. Although he had not time to make a thorough canvass, he was quite successful, the good people of Jackson, in keeping with their record, responding liberally. Bro. Harmon will visit other places in Mississippi in the near future on the same mission. Methodists throughout the State ought to contribute to this cause. Bay St. Louis has a Winter population of four or five thousand, and a Summer population of, perhaps, ten or twelve thousand. The town extends along the beach for more than ten miles. Yet we have only one church there, and it does not at all represent Methodism. We ought to have at once a handsome, modern church on the site of the present building, and then we ought to have soon two or three more good churches in this beautiful city. The Methodists of Bay St. Louis are doing their best in this matter. Considering their numbers and their resources, they have really wrought wondrously within the last few years. They have built on a very eligible lot a good, comfortable parsonage, and, although they are themselves destitute of such a house of worship as the situation demands, they have founded a mission Sunday-school in a part of the city where it is much needed, and it is doing admirable work, and laying the foundations for a church at an early day. We bespeak for Bro. Harmon a generous response in all the towns of Mississippi to which he may go on this important mission.

Christian Philanthropy.

Love to God and man is the cardinal principle of our holy religion, and, according to the teachings of the Scriptures, our love to God is best evinced by deeds of mercy to our fellowmen. A Christian is a follower of Christ—possessed of his spirit and seeking continually to imitate his example. Now, his example is summarized for us in the statement: "He went about doing good"—doing good both to the souls and bodies of men as opportunity offered. Did Christ preach the gospel to the poor? So should the church that bears his name. Did he minister to the physical necessities of men? So must his church in all ages. The obligation to give the gospel to those who have it not is beginning to be recognized by the church of the present day, as is shown by her manifold missionary operations, both in home and foreign fields. Far less marked, however, is the church's appreciation of her obligation to engage in those activities that are usually spoken of as benevolent or humanitarian.

Methodism is doing more in every other direction than in caring for the sick, the poor, the orphaned, and other classes of unfortunates. And yet there is no duty which is more positively enjoined or more frequently inculcated in the Word of God. The parable of the Good Samaritan, with its pointed injunction, "Go ye and do likewise," settles the question with all who accept Jesus of Nazareth as a teacher sent from God. And more forceful still is the twenty-fifth chapter of Matthew. "Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world," is the plaudit given to those who have ministered to the necessities of their fellow-men; while those who have steeled their hearts against the claims of mercy hear from him who sits upon the throne those awful words: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "Inasmuch as ye did it not to one of the least of these, ye did it not to me." That philanthropic work occupies a chief place in the system of religion given to the world by Jesus of Nazareth, can not, therefore, be called in question. That this duty has been so largely overlooked by the church is one of the anomalies of ecclesiastical history. The time has come when we need to take a new departure. And we are making a beginning.

Our church is entitled to very little credit for the existence of the magnificent hospital which is now operated under its auspices in the city of St. Louis, as it was founded by a member of another communion and donated to us. But we have within the bounds of Southern Methodism several orphanages. There are two in the State of Georgia alone—one belonging to each of the Conferences. The Methodists of Alabama have one also. So have several other Conferences. The two Conferences in Mississippi have recently taken the preliminary steps towards founding an orphanage under their joint patronage. This forward movement comes none too soon. We have too long relegated to the Catholics the work of caring for those whom death has deprived of their natural protectors. We felicitate the church in Mississippi upon this evidence of progress in doing the will of our divine Lord. Let everyone read the communication of Bro. Watkins in another column, and see the exact status of this movement. We firmly believe that the time is near at hand when the proposed orphanage will throw open its portals and Mississippi Methodism can no longer have the taunt thrown into her face that she is doing nothing in the way of benevolent work.

On to Grenada.

We call the attention of pastors and church workers to the programme of the Mississippi Epworth League Convention on another page. This convention ought to be made a huge success, and it can be with proper effort. Let every League send some of its very best material as delegates. Let every pastor who has no League in his charge proceed at once to organize a League in every church. Then let some of the live young men and women be selected to go to Grenada. By attending this convention they will acquire a great deal of information about methods of work, and will also become imbued with the spirit of the organization. They will come home to be centres of enthusiasm in the cause. It is a universally admitted fact that one of the great needs of the church at the present day is an increased interest in church work on the part of our young people. No live pastor can, therefore, afford to be apathetic in this matter. There is time enough yet before the convention for the organization of hundreds of Leagues in Mississippi. Will they be organized? We believe they will.

Hand-Book of Louisiana.

We are indebted to the Louisiana State Immigration Association for a copy of a fifty-six page pamphlet bearing the above title. The work is from the pen of W. C. Stubbs, Ph.D., director Experimental Station. It is a most excellent compilation, replete with useful information. It treats of the agricultural resources of each parish. It also gives valuable information concerning various other industries, such as stock raising, lumbering, fisheries, etc. It takes note of climatic conditions and influences. Transportation facilities in the way of railroads and navigable water courses receive adequate attention. It also treats of health, education, journalism, etc. Those who for any reason desire information concerning the chief characteristics of the Pelican State should send for this pamphlet, which will be mailed free of charge to any address by the Louisiana State Immigration Association, 620 Common street, New Orleans, La.

The Income Tax Decision.

The Supreme Court of the United States has rendered its decision in the celebrated Income Tax case. The decision affirms the constitutionality of the act, but sets aside two of its provisions as violative of the Constitution of the United States. The two sections nullified are those which impose a tax upon incomes from rents and from State and municipal bonds. This completely emasculates the law, as these are the chief sources of income which the law aimed to reach. Under this decision the revenue derived from income will be comparatively quite insignificant. We venture the prediction that the next Congress will repeal the law. Those who think that the millionaires of the land should bear a larger proportion of the burdens of taxation must hereafter work through State Legislatures rather than Congress.

A Wise Decision.

The ADVOCATE chronicled, several months ago, the commencement of a libel suit for $25,000 against the Times-Democrat, by one Meteye, accused of being a leper. The Times-Democrat had made no deliverance on the subject except to publish the court proceedings in which evidence was adduced bearing upon the question of Mr. Meteye's alleged leprosy. The case was decided in favor of the Times-Democrat, whereupon an appeal was taken to the Supreme Court. The Supreme Court, a few days since, rendered its decision sustaining the action of the lower court. This is a wise decision. Incalculable harm would result from the policy of holding newspapers responsible in damages for the publication of court proceedings.

A Forward Movement in Missions.

BY BISHOP CHAS. B. GALLOWAY, D. D.

It seems very evident that our church is ready for a great missionary forward movement. In Atlanta, Birmingham, Memphis, and other points visited, I have noted not only increased interest, but genuine enthusiasm. Every day's mail brings assurance of quickened zeal throughout the connection—a forerunner, let us hope, of a widespread and mighty missionary awakening. Several well-equipped young men and two young ladies have signified their readiness to go at the church's call. In the Atlanta Preachers' Meeting several pastors reported increased collections over last year, and all without exception expected to report substantial advance over previous receipts. The morning after our great meeting in Memphis, I had a cheering note from a stranger, in which occurred these words: . . . "I am a traveling man, and for the past nine years have endsavored to keep myself unspotted from the world. God only knows how hard the struggle has been. But 'he is faithful that promised.' . . . I am an old 'Blue-stocking Presbyterian,' though at present I am an elder in a Dutch Reformed Church at ——, N. J. However, that matters not, I herewith send my check for $10 toward the collection which you did not take up. May the Lord bless you and your church in every effort put forth." One liberal brother told me he expected to double his offering, and others promised larger gifts and more diligent study of the cause. I do believe that if every pastor would sound an advance down the line, our great church would move many paces forward. Cheering news comes from Japan, and glad tidings are heard from China. Bro. Reid reports two hundred additions to the church as the fruits of the wonderful revival yet in progress.

There were never such inviting opportunities for missionary enterprise. Barred doors are falling from their rusty hinges, and frowning walls are crumbling at the blast of the gospel trumpet. The Orient is stirred as never before. The "Sunrise Kingdom" is sweeping to the high noon of a civilization that assures the most generous hospitality, not only to Western thought, but to Christian truth. "The Land of the Morning Calm" is feeling the throb of a new life, and the inspiration of a larger hope. China, "the giant sleeper," aroused by the thunder of war, is rubbing from its eyes the slumber of centuries, and, in alarm, is crying loudly for help. The sublime conceit of ages has been humiliated—the serene satisfaction of unnumbered cycles has given way to the piteous wail of want. Now is the church's opportunity! We should be the friend indeed in this hour of need. The nation can now be made to feel that Christianity alone has uplifting and sustaining power. That out of defeat it can organize the victory of a grander civilization and a nobler history. Shall we not heed this call, louder and clearer than has ever rung in the ear of the church since the morning stars sang together and all the sons of God shouted for joy? Will we let this day of opportunity pass without adding a single battalion to the Lord's army or a single province to our Redeemer's inheritance? I do not believe the church will disappoint the hopes of the hour. The men are ready, and, I feel assured, the means will be provided.

Jackson, Miss., April 6, 1895.

The Mississippi Chautauqua.

We are pleased to hear cheering reports as to the outlook for the Mississippi Chautauqua. A very fine programme has been arranged. Dr. R. W. Jones, of the Mississippi State University, is booked for a series of lectures on Physiology and Geology. None who know Dr. Jones will need to be told that a treat is in store for his auditors. Other celebrities will occupy the platform. We rejoice at the prospect of a Mississippi Chautauqua as an accomplished fact. Nearly every State now has a Chautauqua, and several of them have more than one. Why should Mississippi lag behind all the other States in this matter? The Chautauqua movement is one of the great educational agencies of the day. Its benefits are manifold and far-reaching. Let the high-toned, aspiring citizenship of the State, irrespective of political or religious creed, unite and make this movement a decided success, and they will accomplish a work which will tell tremendously upon the destinies of unborn generations.

Our Bible Offer

Don't fail to read our Bible offer. Remember that it has all the helps of the Oxford Bible and the additional feature of giving the correct pronunciation of every proper name just where it occurs in the book. Moreover, we are selling it to our subscribers at a lower rate than any paper or anybody else has ever done. The regular retail price of the work is $3.15. Some papers have had a run on it at $1.95. Our subscribers can get on conditions named in our offer for $1.85. This offer may not last long; therefore, don't delay.

Medical Department of Vanderbilt University.

We make the following extract from a private letter recently received from Chancellor Kirkland, of Vanderbilt University:

DEAR SIR AND BRO.: As you are perhaps aware, Vanderbilt University has never had a Medical Department of her own, but for the past twenty-one years we have shared the Medical Department of the University of Nashville. But I am glad to say, we have at last made arrangements to change all this. We are erecting, perhaps, the most complete building in the South, outside of Baltimore, for medical teaching; we have selected our own faculty, and will henceforth run our own Medical Department as an integral part of the University, as much so as is the Academic or Theological Department.

We congratulate the church upon this, the inauguration of this new enterprise. This is a matter of vast importance not only to our church, but to the entire South. If there is a class of men in the land who need to be trained under Christian influences, it is physicians. That the medical schools of the present day are all schools of pure morality is believed by those who do not know any better.

District Boards of Education.

The Mississippi and North Mississippi Conferences, at their last annual sessions, provided for the organization of District Boards of Education. This was a movement in the right direction, and will greatly promote our educational interests if wisely managed. The District Conferences will soon meet, and the presiding elders will doubtless see that this matter receives the attention its importance demands. We ought to have special meetings in the interest of education in connection with all of our District Conferences. It would be well for our leading laymen to be invited to address these meetings. We want expressions from them. We want them thoroughly committed to this work.

We must move forward in Mississippi. We have done well, but have only made a beginning. We can not afford to stand still. Our opportunities are great, our resources are great, our responsibilities are great. We need just now a campaign of education in the interest of education. The last General Conference projected a great scheme. We ought to witness a new era in our educational work. Let the District Conferences at their approaching sessions see that our forces are thoroughly organized.

W. B. MURRAH.

NOTES.

Bishop Keener preached a capital Easter sermon, last Sabbath, at Ryan Memorial.

Rev. W. W. Drake is assisting Rev. R. H. Wynn in revival services at Parker Chapel. The outlook is encouraging.

We greatly regret our inability to accept an invitation to preach before the Epworth League Convention, to be held at Grenada.

The celebrated Baptist evangelist, A. B. Earle, died a few days since in the eighty-third year of his age, having been in evangelistic work forty years.

We are glad to see that our brother on the Cumberland has the good sense not to attempt to defend his folly in classifying himself with the Holy Ghost.

Charles Shipley, of Baltimore, has donated to the Baltimore Conference $20,000 to be used as an endowment fund for the benefit of superannuated preachers—a wise use of the Lord's money.

We invite special attention to the notice of Dr. Murrah with reference to District Boards of Education. This is a matter of great importance. Our educational system needs very careful management at this time in order that the demands of the church may be met.

Dr. H. B. Ridgway, president of Garrett Biblical Institute, died recently at his home at Evanston, Ill. He was a fraternal delegate to the General Conference of the M. E. Church, South, in '82, at Nashville, and delivered a fine address that breathed the spirit of true Christian fraternity.

Dr. B. Carradine will hold a series of services at St. Charles Avenue M. E. Church (corner Calliope and St. Charles Ave.), beginning on Sunday, April 21, at 7:30 P. M., and continue daily at 10:30 A. M., and 7:30 P. M. until April 30. The object of these meetings is the conversion of sinners and the sanctification of believers. Dr. Rinehart will conduct the service of song each evening. Everybody is invited.

An ex-priest, H. C. Hicks, lectured in Denison, Tex., on the evening of March 22. Town councilman, P. O. Donnell, who was present, denounced the lecturer, and the police had to eject him from the room. Such things go on while the friends of Catholicism contend that there is no ground for the charge of intolerance among Catholics. Protestants may learn by painful experience what they have been slow to accept, that Romanism is essentially intolerant.

The recent advance in the price of cotton is regarded by many as a trick of the speculators to prevent a reduction of acreage. We do not doubt that it will accomplish this end in some measure. Many planters, deluded with the enchanting hope of high prices next Fall, will plant a large crop of cotton. Those who pursue this course will rue it when harvest time comes, and will then wax eloquent in denouncing the speculators. But their abuse will not hurt the pockets of the speculators, and they will get very little sympathy from any source. Moral—Beware of over-production.

The last issue of the St. Louis Advocate is a woman's number. The matter for it was all prepared by feminine hands. Among the contributors are Mrs. J. W. Lambuth, Mrs. M. D. Wightman, Mrs. E. E. Wiley, Mrs. Lucy Kidd Key, Miss Laura Haygood, Miss Frances E. Willard, Lady Henry Somerset, Mrs. Stonewall Jackson, Miss Belle Kearney and Mrs. Baltington Booth. Portraits are given on the first page of sixteen of these contributors. The mechanical execution is strictly first class in every respect, while the literary quality measures up to a high standard. Dr. Palmore is to be congratulated upon his success in this new venture.

At a regular meeting of the Central Woman's Christian Temperance Union the following resolution was adopted:

Resolved, That, as members of the W. C. T. U., of New Orleans, we wish to define our position on the question of woman suffrage. We have never adopted this department of work in Louisiana. We are working on separate lines, and are unwilling to have the temperance cause merged into the suffrage work.

This action on the part of the W. C. T. U. is taken none too soon. It is simply a fact that the public generally regard the W. C. T. U. as committed to woman suffrage, and that fact has been for years a tremendous barrier in its way. We firmly believe that but for its supposed complicity with the suffrage movement, the W. C. T. U. would had for years past ten the strength which it has in the South. A large percentage of our best citizenship will let it severely alone so long as its attitude on this question is doubtful.

NERVOUS PROSTRATION,
(NEURASTHENIA)
Insomnia, Nervous Dyspepsia, Melancholia,
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My Duty.

These figures ought to stir up each preacher to do his duty. So far we have reported to Bro. Thornton:

From Brookhaven district	$150 15
From Natchez district	84 75
From Vicksburg district	28 00
From Seashore district	78 75
From Brandon district	52 85
From Meridian district	16 15
From Enterprise district	20 00
From Jackson district	176 65
Total	$607 30

Dear brethren, how can we pay $1,500 to your aged and sick brethren and to the widow and orphan, unless you do better things? Will not each preacher who has not already done so make a special effort at once?

Will not each member of the Joint Board of Finance constitute himself a committee of one to see that his district pays at least one-fourth of its assessment? Men of Israel, help. Nine hundred dollars are needed at once. Let us have the money now. I conclude this short note by giving a few reasons.

A widow writes: "I have been sick for the past six months. I am heavily in debt. Can you not relieve my necessities by sending me $50 in April?" Another widow says: "The orange trees, our sole dependence, have been totally destroyed. More sorely than ever do I need your help." Still another: "You know how long I have been sick. Last Winter I have been worse than ever, and my physician advises me to go to the hospital. . . . . Before I go, I would like to be able to settle my house rent." Another, of our dear sisters is lying at death's door, and we ought to send on her quarterage that it may comfort her dying hours. An old veteran writes: "Do not forget me. I am poor and needy." Another says: "Have you forgotten that I am a Conference claimant? I can not live without your help." Another, in extreme old age, writes, with trembling hand: "I have not been able to earn a cent for months. I am living as cheap as I know how, yet I am out of funds, out of clothes, out of food, out of everything except the love of God."

These letters were not intended for publication. They came to the chairman and treasurer of your Board, carrying a burden of woe which we could not relieve. In the name of Jesus Christ, who said, "Inasmuch as ye did it unto one of these, the least of my disciples, ye did it unto me," I exhort you send forward the funds that there may be meat in the house of God's children. JOHN W. CHAMBERS.

All readers who are in need of a Bible, should read our offer in another column. The Bible we offer is Holman's Self-pronouncing, which is the very best Bible on the market. We will send this Bible for $1 85 to all subscribers who will pay their subscription for one year in advance, provided they have not had the benefit of other premium offers. In that case they must write to us for special terms. Persons who are not subscribers can have it for $3 15.

N. B.—When we say a year in advance we mean one year from this date, i. e., April, '96. A little later it will be May, '96.

How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.
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We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.
WEST & TRUAX, Wholesale Druggists, Toledo, O.
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Cures Chills SURE.
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The Fearn Mission.

The receipts on the above mission are as follows, viz.: reported previously, excluding the thank-offerings in Yazoo City and Vicksburg, which were turned over to Dr. Fearn for personal outfit), $756 25; Friend in Vicksburg, $2; Mr. Edward J. Rew, $5; Rev. W. W. Moore, $5; Dr. R. J. Turner, $5; Wesson Sunday-school (additional), $10; A Friend of Missions, $5; total, $788 25.

There is still to be raised the sum of $211 75 to enable the Board of Missions to meet the expenses of Dr. Fearn for one year, according to promise. I again earnestly appeal to all who have subscribed to send me their amounts, and to all lovers of the Master's cause to help in this good work. Dr. Fearn was booked to sail from San Francisco to Shanghai on March 26 in the steamer City of China. His work will be in the hospital at Suchow.

C. G. ANDREWS.
Vicksburg, Miss.

FOR ALLAYING HOARSENESS AND IRRITATION OF THE THROAT, use "Brown's Bronchial Troches." 25c. a box. Avoid imitations.

Notice.

To Preachers in Charge and Sunday-school Superintendents, Mississippi Conference:

For literature for needy Sunday-schools apply to Rev. J. W. Brown, Woodville, Miss. Programs for Children's Day free. Apply, and state number of programs, to Laird and Dominick, Jackson, Miss.

Please remit collections to Mr. Jno. A Gnice, Natchez, Miss. We beg the preachers in charge to send immediately the names and postoffices of their Sunday-school superintendents to Rev. H. G. Hawkins, Binnsville, Miss. J. W. BROWN,
Pres. S. S. Board.

For Indigestion and Nervousness
Use Horsford's Acid Phosphate.
Dr. W. O. Hoyt, Rome, Ga., says: "I have found it both an agreeable and useful remedy in many cases of indigestion, and also in nervous troubles attended with sleeplessness and a feeling of exhaustion."

Dedication at Arcola, Miss.

On the first Sunday in May, at 11 o'clock A. M., Rev. W. C. Black, D. D., editor of the ADVOCATE, will preach the dedication sermon, and dedicate our church at this place. All the ex-pastors and their wives are invited to be present, and also any others who may feel disposed to come.

J. C. MIMMS, P. C.

Notice.

The District Board of Education, Sardis district, North Mississippi Conference, consisting of W. W. Perkins, Batesville; Capt. E. S. Walton, Sardis; Prof. J. M. Skinner, Como; Dr. J. W. Sharp, Wall Hill, and Revs. T. W. Dye, T. B. Hargrove, and D. M. Geddie, will meet in Senatobia, April 26, 1895.

A full attendance is very important, and is much desired.

H. C. MOREHEAD.

Notice.

Committees of the Sardis district, North Mississippi Conference:

For License to Preach—W. L. Lagrone, A. J. Jones and W. M. Young.

For Admission on Trial into the Traveling Connection—K. M. Harrison, L. B. Myers and C. W. Perkins.

For Deacon's Orders—G. H. Lipscomb, James Porter and T. B. Clifford.

For Elder's Orders—O. L. Savage, D. M. Geddie and R. O. Brown.

Local preachers are expected and should not fail to attend the District Conference for renewal of license.

H. C. MORHEAD, P. E.

Notice.

To the Pastors of Seashore District—

I have secured the usual reduction in rates on the L. and N. R. R. to New Orleans, Mobile and intermediate stations, viz: You pay full fare coming to the Conference, with a certificate to this effect from the agent, which will secure you the rate of one cent per mile on your return. This rate applies to delegates and visitors alike.

I have not heard from the Q. and C. agent, but you will do well to secure certificate on that road.

ROBT. SELBY.

Biloxi, Miss., April 13, 1895.

N. B.—Please do not bring your wives, unless you have a special invitation. R. S.

Dr. Price's Cream Baking Powder
A Pure Grape Cream of Tartar Powder.

One of the most remarkable statements ever issued by an insurance company is that of The Mutual Life of New York, which appears on the last page of this issue of the ADVOCATE. The Mutual has been for a long time the largest and strongest life insurance company in existence, and its business shows a large increase every year. All this can mean but one thing, and that is, that The Mutual offers a better and safer guarantee for the money invested by its policy holders than does any other company of its kind. Messrs Post & Bowles, whose advertisement is a regular feature of the ADVOCATE, are the managers for The Mutual for the States of Louisiana and Mississippi, and they, like the great company they represent, are men of the highest standing both as to personal character and business integrity; so you can do no better than to place your insurance with The Mutual through them or their agents.

Dr. Price's Cream Baking Powder
World's Fair Highest Award.

Opelousas District Conference.

The District Conference for the Opelousas district, Louisiana Conference, will be held at New Iberia, beginning June 25, at 9 o'clock, ending June 28.

Committees for admission on trial, or readmission into the traveling connection, as follows: R. J. Harp, W. J. Porter, W. W. Drake.

Bring Quarterly Conference Records as the Discipline directs.

H. O. WHITE, P. E.

April 8, 1895.

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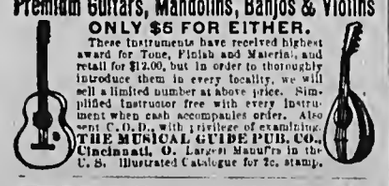
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HOME CIRCLE.

JUST AWAY.

BY JAMES WHITCOMB RILEY.

I can not say, and I will not say
That he is dead. He is just away!

With a cheery smile, and a wave of the hand
He has wandered into an unknown land.

And left us dreaming how very fair
It needs must be, since he lingers there.

And you—O you, who the wildest yearn
For the old-time step and the glad return—

Think of him faring on, as dear
In the love of There as the love of Here.

* * * * * * *

Think of him still as the same, I say:
He is not dead—he is just away!

Good Manners.

BY VIRGINIA FRANKLYN.

I am not going to write a sermon, but I want to point out to young people the most direct and thorough way of acquiring the "polish" for which most of them long. The good manners which are learned by thoughtfulness for others can not be put on and laid aside at will. To be perfect, they must be practiced quite as conscientiously in the privacy of one's own home as in the most critical assemblage. The boy whose unselfishness prompts him to rise and give his mother the comfortable chair which he has been occupying, will not forget to do the same for the elegant woman he meets in society. On the other hand, the young man who speaks gruffly to his sister will, when off his guard, drop his "company manners" in conversing with some other fellow's sister.

To be a polished gentleman is such a simple and yet beautiful thing, I marvel that more men do not strive after proficiency in the art. To rise when a lady enters the room and remain standing until she is seated, to rise again when she leaves the apartment, to lift for her the chair or footstool she wishes moved, are some of the trifles which distinguish the gentleman from the boor. Not long ago I saw a man do two things which showed me instantly that while he might have acquired a certain air which to the unobservant would pass for courtesy, he was lacking in that breeding which never forgets. He was dining at the same house with myself. The repast ended, the hostess suggested that we repair to the drawing-room for our coffee. In passing from the dining-room this man went through the door in front of the ladies. Still unconscious of his error, he sank into a chair in the parlor, and when his hostess came forward with the cup of coffee she had poured for him, he *sat still*, and smilingly received it from her hand.

The most thorough gentleman I ever knew lay delirious with typhoid fever. The trained nurse, who had just been engaged to attend him, approached his bed-side with a drink of water. As she held the glass to his parched lips, the patient struggled to rise. With a firm hand pressed on his shoulder the nurse urged him to lie still. "Madam," gasped the perfect gentleman, "I *can not* sit still while a lady stands to wait on me!" Even in his delirium that chivalry which was part of his innermost nature asserted itself. I often think that in that better land to which he has gone, he had little to learn, even from the glorified ones, of that unselfish love which makes of life one continual sacrifice to others.

I am sorry to find fault with my own sex, but I have often noticed that while boys seem to feel it incumbent upon them to exert themselves for the sake of other people, girls of the same age do not deem it necessary for them to give any special thought to gentle manners. In many ways a girl may show breeding, or a lack of it, quite as plainly as does her brother. To be sure, she can not raise her hat or offer her arm to women, but she can give her seat in parlor or in car to the white-haired woman near her; she can show a gentle deference towards those older than herself; can listen with modest interest to discussions or arguments among others in which she may not join. The intolerance of youth is proverbial, and leads our boy and girl into many lapses from courtesy. A few weeks ago I had the pleasure of talking with a thoroughly well-bred girl. She was telling me of her presence at a discussion over a well-known novel. She acknowledged to me that she had not at heart agreed with the opinions then advanced, and proceeded to voice her ideas so eloquently and clearly that I asked her why she had not thus expressed them to the group of excited talkers. Her answer was to the point: "I could not," she said, simply. "Not one of those women was under thirty years of age. It would have been impertinence for me, a chit of nineteen, to say what I thought in the presence of women so much older and wiser than I."

Would that there were more boys and girls who held the same modest convictions! Some day the young man or woman who, fresh from studies, thinks that he or she "knows it all," will be desperately ashamed to remember the information on things in general, and a good many in particular, which is complacently bestowed on his indulgent elders. Only yesterday in reading, I came across such a pithy saying that I must quote it here for the benefit of the young people who may see this article: "His idea of his own present importance and future greatness would appall any but a newly-made graduate."

Dear boys and girls, when there is so much that is sweet and lovable in you, can not you add to your other virtues that of "in honor preferring one another?"—The Congregationalist.

Do Something.

You are not here to vegetate or to dream; you were born to act. Every man coming into the world is furnished with a commission of service. That you are here is evidence that a work awaits you, for the great Master sends no one into the field save to find his task and to fall into line with the reapers. Service is the key to a human life; all else is subsidiary, mere by-play. So you perform the allotted task, you shall, at set of sun, hear the "well done," and receive the accustomed "penny." Blessed are those servants who, when the Master of the harvest calls, shall be found, sickle in hand, among the stalks of golden grain!

But, sad to tell, not all perform the tasks assigned them in the divine order; and, what is more strange, it is not always the bad who refuse to recognize the divine command that fail to do their work; it is often the well-meaning men who recognize the obligation and intend to discharge the duty. Simply they do not do it. They dream of doing, without ever taking the task in hand. The reasons for not doing are various; often plain, but sometimes obscure, to the individual himself, and possibly such as he would not venture to put in words. Some never get ready. They imitate the bobolink, which persistently swings on his "briar or weed," ever ready to mount, making many attempts, while remaining an inveterate procrastinator. The intentions of such people are good, but they are never effectuated in action. Others fail to perceive just what duty is. They may never see until they begin to act; the first step will make clear the second. They may never have an outline of duty ten miles ahead, and because not thus favored, they refuse to do anything. There are those who do not like the tasks assigned them. If they were called to something else, if the task of some other had been assigned to them, they would be valiant soldiers. Still others fail because they do not like the regiment into which they were mustered. That you are there is a reason why you should fight there. Providence often selects our associates in service, and such selections are usually the best. To get out of these relations is too often to get out of the service. But be sure to do something and begin to-day. Delay means failure.—Zion's Herald.

The Bible.

Wholly apart from its religious or from its ethical value, the Bible is the one book that no intelligent person, who wishes to come into contact with the world of thought, and to share the ideas of the great minds of the Christian era, can afford to be ignorant of. All modern literature and all art are permeated with it. There is scarcely a great work in the language that can be fully understood and enjoyed without this knowledge, so full is it of allusions and illustrations from the Bible. This is true of fiction, of poetry, of economic and of philosophic works, and also of the scientific, and even agnostic treatises. It is not at all a question of religion or theology, or of dogma; it is a question of general intelligence. A boy or girl at college, in the presence of the works set for either to master, without a fair knowledge of the Bible, is an ignoramus, and is disadvantaged accordingly. It is in itself almost a liberal education, as many great masters in literature have testified. It has so entered into law, literature, thought, the whole modern life of the Christian world, that ignorance of it is a most serious disadvantage to the student.

How this is to be overcome in our machine system is a grave question. It results partly from the discontinuance of the use of the Bible in the public schools, but more especially from the change in the estimation in which it is held in the family. In comparison with its position in the family a generation ago, it is now a neglected book. It is neglected as literature. There are several suggestions for reviving interest in it. One of them is already in operation in Sunday-school work. Another is its study as literature in the schools and colleges. But we believe that the change will only come effectively by attention to the fundamental cause of this ignorance, the neglect of its use in the home in childhood. If its great treasures are not a part of growing childhood, they will always be external to the late possessor. In the family is where this education must begin; and it will then be, as it used to be, an easy and unconscious education, a stimulus to the imagination, and a ready key to the great world of tradition, custom, history, literature.—From the "Editor's Study," by Charles Dudley Warner, in Harper's Magazine for March.

Experience.

Knowledge is not always valuable in proportion to the cost. Sometimes it is better not to know. While playing with other children, little "Lena" became curious to find out certain things about "Fido," who was enjoying the frolic with his biped friends. In a little while screams were heard, and Lena was carried to her mother with blood flowing freely from two ugly wounds on her face. The doctor came in haste and relieved the sufferer as much as possible. When all was quiet again, the mother questioned her child as to the cause of her misfortune. Lena quickly answered: "Me didn't know if him would bite. Me *hit* him—*him bite.*" She seemed thoroughly satisfied with her experience, and I dare say will not venture further along this line.

We laugh at the child's foolishness; yet how many grown-up people do the same thing, and are not satisfied till the scars of experience attest that certain things *will bite*, when we should have known this from their very *make-up*. H. C.

A clean and wholesome youth is one of the best preparations for an upright and noble manhood.

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PRICE'S
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POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder
Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

HYGIENE.

Shoes for Children.

Recently I met a mechanic who resides in our street, walking out on Sunday morning with his little two year-old daughter. The father I have often admired for his vigorous physique. He had on a pair of boots with soles very thick. The little thing at his side wore a pair of red slippers, with soles not much thicker than pasteboard. "Why do you wear those immense boots?" I asked. "To keep my throat and lungs all right," he replied. "Is your little girl well?" "She is rather poorly. The doctor says we must take her out in the fresh air." "Do you think *you* could come out this morning on this cold, damp walk with slippers?" I asked. "No, sir; it would give me my death." "How do you think your little delicate daughter can escape with those thin morocco slippers?" "Well, it does seem curious; but I don't know much about such things. You'll have to ask the old woman."

The usual dress of children's feet, during the cold season, is a shameful violation of physiological law.

But in the Summer they should be allowed to run in the garden without shoes, and play with their little feet in loving contact with the bosom of mother earth. —Journal of Hygiene.

Temperature of the Feet Again.

This subject is so important that I desire to consider it in another aspect.

Congestion of the head, throat, or any of the organs of the chest and abdomen, is relieved by a good circulation in the feet and legs. Being far from the vital apparatus, and thus liable to become cold, they are, in addition, kept in the coldest part of the room. During the cold season the air at the floor is several degrees colder than that at the ceiling. The anxious mother shows her familiarity with this fact when she says: "Children, you must not lie on the floor; you will catch cold."

Notwithstanding the marked difference, the feet have less clothing than the body. Our chests would suffer on a cold day if they had but a single thickness of cotton and one of morocco. Warmth of the lower extremities is indispensable to health of the head and chest. Cold bathing, friction, stamping, and other exercises, with proper clothing, will generally secure the needed temperature in these parts. But in many, whose vitality is low, and whose occupation compels long sitting, the feet, even with the measures suggested, will become cold. To such I advise the use of artificial means. A jug filled with warm water, and placed under a stool which is stuffed and carpeted, will diffuse a gentle head about the feet, and secure a temperature equal to that about the head.—Journal of Hygiene.

THE CUISINE.

CONDUCTED BY L. A. B.

MARBLED CHOCOLATE CAKE.—One and one-half cupfuls of white sugar, one-half cupful of butter, a generous half cupful of milk, two and one-half cupfuls of flour, two teaspoonfuls of baking powder, beaten whites of four eggs. Flavor with vanilla. Take out one teacupful and add to it five tablespoonfuls of grated chocolate moistened with a little milk. Pour a layer of the white batter into the baking pan, then drop the chocolate batter with a spoon in spots and spread the rest of the white batter over it. Frost with chocolate frosting.—Selected.

PEARL CAKE.—One pint of flour, one pint of sugar, one teacupful of cornstarch, one of sweet milk and one of butter, one teaspoonful of baking powder and the whites of six eggs beaten to a stiff froth. Cream the butter and sugar well together, then add the cornstarch which must be well dissolved in the milk beforehand, then the flour into which the baking powder has been sifted, and lastly the eggs well beaten. Season with bitter almond or rose water, and bake in either large or small pans.—Good Housekeeping.

Nothing is easier for a selfish saint to imagine than that he can do God a greater service by rebuking error than by looking after the needs of his children.—Richmond Advocate.

CURES OTHERS
Dr. Pierce's Favorite Prescription is a scientific medicine, carefully compounded by an experienced and skillful physician, and adapted to woman's delicate organization. It is purely vegetable and perfectly harmless in any condition of the system. Cures morning sickness, weak stomach, indigestion or dyspepsia, "female weakness" and kindred ailments.

MRS. DENNY.
Mrs. MAMIE DENNY, of 1503 Saratoga Street, Baltimore, Md., writes: "For three years I suffered from what my doctor called womb trouble. I cannot find language to describe the tortures I suffered. Sixteen weeks ago, I began to use your Favorite Prescription, and now feel better and stronger than I have felt for years, in fact, my health is thoroughly restored and there are no signs of any return of my former trouble. I owe it all to your wonderful 'Favorite Prescription' which I shall always praise wherever I go."
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Of which amount $116 411.86 was secured by first mortgage and vendor's lien on improved real estate in New Orleans.
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Keep out FLIES and MOSQUITOES. Get my prices before placing your orders.
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No humbug attachments, but a decided improvement in making pianos. You will admit it when you see it.

The MASON & HAMLIN is a High-Grade instrument, and will bear the closest examination.

J. Bart Davis,

Local Manager L. & B. S. M. H.,

518 ROYAL ST.

MARRIAGES.

BOYD—LAMKIN.—At the residence of Mr. Sam C. Lamkin, Summit, Miss., April 9, 1895, by Rev. H. P. Lewis, Capt. Alfred A. Boyd, sheriff of Pike county, Miss., to Miss C. A. Lamkin, daughter of Hon. J. T. Lamkin, late of Holmesville, Miss.

SCOTT—YOUNGBLOOD.—At the residence of the bride's parents, near Nobo Church, Jefferson county, Miss., March 27, 1895, by Rev. R. S. Gale, Mr. E. J. Scott and Miss Sallie E. Youngblood.

KISSY—SHELL.—January 3, 1895, Miss Mattie C. Shell, of Saltillo, Miss., to Mr. S. J. Kissy, of Jackson, Tenn., of the M. and O. R. R.

SHELL—COGBIL.—December 23, 1894, Mr. Joseph T. Shell, of Saltillo, Miss., to Miss Nora Cogbil, of Wynne, Ark.

These are the only surviving children of the late Rev. W. T. Shell and C. S. Shell.

HALLATT—DUPRIUS.—At the bride's home, Franklin, La., April 10, 1895, by Rev. H. Armstrong, Mr. Claude M. Hallatt, of Chicago, and Miss Nora Duprius.

JOHNSON—VOISON.—At the parsonage in Franklin, La., April 10, 1895, by Rev. H. Armstrong, Mr. Chas. T. Johnson and Miss Lizzie Voison, both of Franklin.

OBITUARIES.

(Continued from Third Page.)

We publish obituaries of 800 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 800. Poetry excluded from this column.

GUNN—Miss FANNY GUNN was born onto Wm. G. Gunn (now deceased) and Fanny E. Langhter, his wife, March 24, 1870, in "Old Middleton," near Winona, Miss. She was received into the Methodist Episcopal Church, South, on profession of faith, at Wesson, Miss., Aug. 28, 1886, by the Rev. B. F. Jones, P. C. She found neither the commandments of God nor the rules of the church of her choice grievous or horlensome. She was thoroughly in earnest when she took upon herself the vows of church membership, and by the grace of God she kept and performed her vows. At the Sunday-school and in the sanctuary her seat was seldom vacant. She was an obedient daughter, an affectionate sister, a faithful friend.

For many weary weeks and months she was kept at home by incurable sickness, but through it all no murmur escaped her lips. She was submissive to God's will. Perfectly conscious that the end of her earthly pilgrimage was near, she moved onward with unfaltering faith and ever-brightening hopes. Not able to speak above a whisper, she was always ready to comfort her loved ones and to witness for Christ. Bright and cheerful even unto the end, she was very thoughtful and considerate of those who kindly waited on her. She was willing to stay with her loved ones, but perfectly ready to go and be with her Lord. For her death had no sting, the grave no gloom. She had gotten the victory through our Lord Jesus Christ.

About two hours before her departure I inquired of her if the way was still bright. Looking me steadily in the eye, every feature expressing perfect peace, she answered: "Yes, it is just as bright as it can be." Some paroxysms of pain followed. Then to another she said: "Yes, I am easy now." Closing her eyes, she gently breathed her life away, falling asleep in Jesus, March 20.

The widowed mother and sisters and brothers are graciously sostained amid their sorrow by the blessed assurance that it is well with her, and heaven is nearer to them since she went home. They all promised to meet her there. Amen. T. L. MELLEN, P. C.

DAVIS—*Whereas*, It has pleased All-wise Providence to remove from our midst our beloved sister, Mrs. MARY DAVIS, whose life among us has been so pure, her influence so helpful, and her death so triumphant; though we bow submissively to his mysterious will, we can but grieve to part with one so lovely and so kind; therefore, be it

Resolved, That in the death of Sister Davis the Woman's Missionary Society of Capitol Street Church has lost one of its most valued and useful members.

Resolved, That the whole community suffers a loss by this sudden and unexpected death.

Resolved, That we tender our deepest sympathy to the bereaved family, and order that they be furnished with a copy of this preamble and resolutions.

Respectfully submitted.

MRS. W. C. FRYANT,
MISS M. L. FARISH,
MRS. T. S. WEST.

Jackson, Miss.

HUNDLEY—Mrs. MARY ANN, wife of Prof. C. I. Hundley, died at her home in the parish of Acadia—Pradhomme, La.—Jan. 27, 1895, at the mature age of sixty-five years five months and fifteen days. Born in Humphreys county, Tenn., she moved with her father, Conrad Stevens, to Marshall county, Miss. She was converted at the age of twelve under peculiar circumstances. Her father was having a well dug by a very wicked, profane man. When at the depth of one hundred and twenty feet the walls caved in upon him; without hope, without God, hurried into eternity. The awful consequence of a soul being thus hurled into eternity unprepared preyed upon her mind, causing such wretchedness of heart at the thought that she was a sinner, that with repentant sobs and groans she fell at the feet of Jesus, and after hours of bitter agony she found the secret of trusting in Christ, and the fear of the well-digger's doom gave way to a perfect resignation to God's will. She joined the M. E. Church, South, at Pradhomme, La., in 1870. Her service was constant and true to God, and when I first visited her I found her ready to be called home. She well knew that the time of her departure was at hand, and, though in great distress, she would request prayer and song about her bedside.

She leaves a distressed, heart-stricken husband and five children and their families to mourn her loss—a void that can never be filled on earth, but hope to reunite as a family, unbroken, in heaven.

The life of such women as Sister Hundley is a heritage to the church. A Catholic neighbor, so full of his Romish loyalty that he fears to attend any other church, said to me, with much feeling: "She was a mother to me. No one could have done more for me and my family than she has done." "Her children call her blessed." May they be like her! S. H. WHATLEY.

Pradhomme, La.

GASKINS—LEVIN GASKINS, the subject of this sketch, was born in North Carolina, Sept. 26, 1830, and died at his home near Caseyville, Miss., Jan. 20, 1895.

He moved from his native State to Mississippi when quite a boy, and first settled in Jefferson county, but spent most of his life in Lincoln county.

He was twice married: first to Miss Margaret Simmons, Dec. 10, 1849, and then to Miss Matilda A. Farmer, Jan. 12, 1871, who, with nine children, survive him.

He Gaskins joined the Methodist Church about 1850, and lived a faithful, consistent Christian to the end.

Of a quiet, unobtrusive disposition, he had to be well known to be appreciated at his full worth. He was a good man, full of faith and the Holy Ghost. He loved the church, and was faithful to his vows and obligations. He loved his preachers, and did all he could to minister to their wants. He adorned every relation of life, and the writer never knew a better man. It was, perhaps, in the bosom of his family where the love and sympathy of his noble nature found its fullest expression. He has left to the church the influence of a beautiful Christian character, and to his family the heritage of a good name. His end was peace. He died triumphantly. Just before he died his face shone with a transfigured glory, and he shouted. "Jesus, blessed Jesus, I see ten thousand hosts. Blessed are the dead who die in the Lord!" May his loved ones follow him as he followed Christ, and all meet him one day in the eternal city of God!

W. G. BACKUS.

BROYLES—LALLIE M. BROYLES, little daughter of Dr. and Mrs. Laura Broyles, of Aberdeen, Miss., was born Dec. 1, 1892, and died Feb. 12, 1895.

No sweeter, lovelier child ever graced an earthly home. She was the joy, the gladness and brightness of her parents' lives. Her sparkling eyes, her playful humor, her sweet and amiable disposition won for her more than passing notice. That she was loved but poorly expresses it. Upon her was lavished the wealth of deep and tender parental affection. She reciprocated every manifestation of love to herself. She was what most children are not—all that her parents wished her to be. In her they saw no fault, but everything to love and admire. Quick to obey and anxious to please, she drew all hearts to her. It is a sad thing that she should be taken, leaving her parents heart-broken, their home desolate, and a large family of relatives to mourn. But God knows best, and he does all things well. Often he tears to pieces the "home nest," and breaks into the happiness of the present hour, that we may connect ourselves to higher and better things. He moves in a mysterious way in accomplishing his purposes with men, but by and by the mystery will be cleared away. That their little daughter is now in heaven, we say to the parents: Mourn not, but so set your affections upon things above as to some day realize a blessed companionship with her in the city of God.

X X X.

TIGNER—Died at her home in Oak Ridge, La., Monday, March 4, 1895, at 9 P. M., Miss CARRIE HESTER TIGNER, daughter of Wm. Noland Tigner and Mary E. Palmer, of Woodville, Miss., aged thirty-four years and nine months.

She was for years a faithful member of the Methodist Episcopal Church, South. She died in the full assurance of faith, and with the blessed hope of immortality with Christ.

M. E. C.

For over fifty years Dr. Davis' Compound Syrup of Wild Cherry and Tar has cured coughs, colds, asthma, bronchitis, throat and lung affections. It is the regular prescription of a physician of extensive practice, who, after prescribing it for twenty years, was induced by the gratifying results to make it a proprietary medicine. Davis' Wild Cherry and Tar soon became known as the best remedy for all throat and lung troubles. Why? Because it has merit and will cure. A. C. Hafflefinger, Philadelphia, says: "I know a man suffering with his lungs who was in the hospital a year without benefit. I induced him to take Davis' Wild Cherry and Tar, and to-day he is well. I know it saved his life." Try it.

The preacher who delivers his Master's message may not always please his hearers, but he is their friend.—Selected.

An Only Daughter Cured of Consumption

When death was nearly expected from Consumption, all remedies having failed, and Dr. H. James was experimenting, he accidentally made a preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp stops night sweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1032 Race street, Philadelphia, Pa., naming this paper.

The devil is not wasting any ammunition on the man who is stepping over little duties looking for something big to do for Christ.—Ram's Horn.

WANTED AT ONCE—Teachers, Methodists—9 Superintendents, 5 Principals, 2 College Presidents, 14 Piano, 13 Vocal, 5 Art, 12 Elocution, 9 Primary, 5 Kindergarten, 4 Governesses, 8 Latin, 2 Greek, 5 Mathematics, for Fall term. Address, with stamp, COLUMBIAN TEACHERS' BUREAU, Vanderbilt Building, Nashville, Tennessee.

A few Pennies

on the one hand—ruined garments on the other. That will be the result of your trying to save money by using poor, cheap washing-powders, instead of Pearline. Just consider. How much could you save in a year if you bought the cheapest and most worthless? And how far would it go toward paying for the things ruined in a single month? You can't save anything by buying cheap washing-powders. The way to save money in washing is to use what has been proved to be absolutely safe. That is Pearline. Millions use it. 417

JAMES PYLE, New York.

"Earthly Footsteps of the Man of Galilee."

A new work of Bishop Vincent, and Dr. J. W. Lee (of St. Louis). A great publishing company is just bringing to light the fruit of much toil and outlay of money. They sent an artist photographer, under the guidance of Dr. Lee, to the Holy Land, there to secure the most exact and perfect pictures of the salient scenes of the earthly life of Christ and the Apostles. We have examined a portion of the work and unhesitatingly pronounce it by far the best thing of its kind ever seen by us. The method of photographic reproduction employed is faultless.

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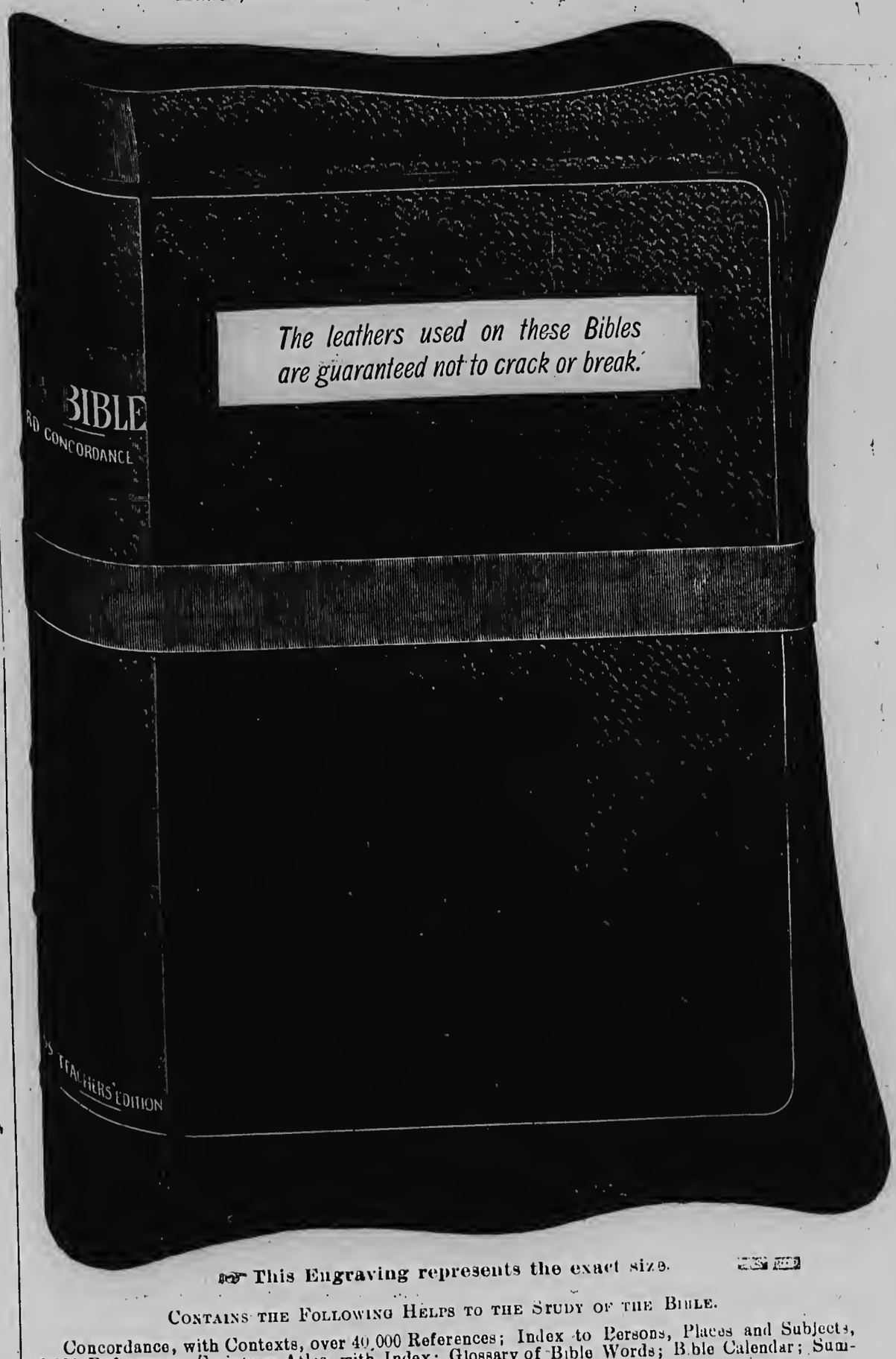

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REV. J. M. FROST, D. D., Editor, "Baptist Teacher," Nashville, Tenn; Secretary, Southern Baptist Sunday-school Board: "You do not need to turn to a dictionary, but right in the text, as you read, the word is pronounced for you. In paper and type and manufacture we do not see how any improvement could be possible."

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BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

JOB'S THREE FRIENDS.

(Job ii, 11-13.)

Napoleon Bonaparte—faithless to friend and foe—remarked truthfully: "A faithful friend is the true image of Deity."

1. The human heart craves for friendship. In the literature of all civilized nations friendship is highly extolled.

(1) Job desired sympathy. Though the three friends agreed among themselves to visit the great sufferer, we doubt not that they had been severally invited.

(2) It is a great comfort in misfortune and fortune to unbosom ourselves to a faithful few, whose friendship we have tried. In distress we need consolation; in prosperity, advice.

(3) There have been men who decry friendship. Avoid it. Shut themselves up in a hermit's cloister. It must be that their misanthropy has been caused by a seared conscience. Morally wrecked, they seem to think that wreckage is general.

2. True friends are rare. Rarer than diamonds.

(1) Job's friends were not recreant, not false; but they were foolish. Their folly intensified the patriarch's suffering.

(2) They comprehended not God's providential dealings with men. That afflictions are not invariably punitions, but frequently correctives. Sent for disciplinary purposes.

(3) The friendship of persons, neither wise nor pious, will injure us. Others will class us as on a par with them.

(4) Avoid persons who declare friendship a farce. Faithless themselves, they deem others equally corrupt.

(5) We find pleasure in reading of the friendship of David and Jonathan, of Damon and Pythias.

3. But, after all, our best friend is our Lord and Master.

(1) Men may abuse our confidence, prove recreant. Friends become enemies.

(2) Never was this true of Jesus. To him we can safely unbosom ourselves. No danger in making him our confidant. In his presence we can shed our tears of sorrow and sing our songs of joy, fully assured that he fully sympathizes with us. What a friend we have in Jesus!

(3) When ultimately in the dark valley and shadow of death, he—he only—will not leave us alone. At the cemetery our earthly friends will consign us to the lone tomb. All leave us. But not our Savior. He sustains us in time and eternity.

At the last meeting of the Union Epworth League, held in Rayne Memorial Church, the following were elected to serve as officers for the ensuing six months:

President, John T. Crebbin; first vice-president, H. B. Ross; second vice-president, M. B. De Pass; third vice-president, T. L. McKnight; secretary, Miss Addie McKnight; treasurer, Miss Barbara Lutz; editor, Rev. H. H. Ahrens.

BUSINESS NOTICES.

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Programme of State Convention of Epworth Leagues.

TO BE HELD AT GRENADA, MISS., MAY 9-12, 1895.

THURSDAY, MAY 9

8 p. m.—Reception of delegates at the Methodist Church.

FRIDAY, MAY 10.

9 a. m.—Organization; election of officers, etc.

10 a. m.—Address of welcome—Hon. J. C. Longstreet. Response—Rev. J. W. Crisler.

10:30 a. m.—Duty of Pastors with Reference to League Work—Rev. T. L. Mellen.

11 a. m.—Character and Purposes of Epworth League—Rev. Jos. S. Oakley.

3 p. m.—General Discussion of Methods of Work—(1) Of Devotional Work, led by Rev. N. G. Augustus; Charity and Help, W. A. Gunning; Literary, Miss Vic Thompson.

7:30 p. m.—Reports from Leagues.

8:15 p. m.—Address by Bishop Charles B. Galloway.

SATURDAY, MAY 11.

9 a. m.—Devotional exercises.

9:15 a. m.—"A Model Epworth League," to be conducted by Rev. S. A. Steel, D. D., Rev. W. B. Lewis, Hon. J. A. E. Pyle.

10 a. m.—How May the Work of the Epworth League Be Best Promoted in Every Charge?—Judge L. H. Estes, Rev. J. W. Cooper, D. D.

11 a. m.—Address—Claims of Epworth League, Rev. J. W. Chambers.

3 p. m.—General Discussion of Methods of Work.

7:30 p. m.—Devotional exercises, conducted by Rev. J. H. Shumaker.

8:15 p. m.—The Dawn of a New Era. Rev. H. W. Featherstun, D. D.

SUNDAY, MAY 12.

11 a. m.—Sermon.

3 p. m.—League love-feast and praise service, led by Rev. J. A. Randolph.

8 p. m.—Sermon, by Rev. J. W. Price, D. D.

Let no Epworth League in Mississippi fail to send full quota of delegates. Please elect delegates and report names at once to Rev. T. W. Lewis, at Grenada, Miss. The homes and hearts of Grenada are wide open to receive us. They want us all to come, and want all who expect to let it be known right away. Fare on railroads will be given at one and one-third rate for round trip. Be sure to get your certificate when purchasing ticket. Now let's all make a strong earnest effort to make this convention a grand success.

REV. R. W. BAILEY,
Sec. E. L. Board, Miss. Conf.
REV. BEN P. JACO,
Pres. E. L. Board, N. Miss. Conf.

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NORTH MISSISSIPPI CONFERENCE.

The Ministers' Institute for Columbus district will meet at Artesia, at 7:30 P. M., Monday, April 22, and continue until 12 M., Wednesday following. It is very desirable that all the preachers of the district be present at the opening service.

PROGRAMME.

1. "All the Collections Up in Full." What Plans Can We Adopt to Be Able to Make Such Report? D. L. Cogdell, B. F. Phillips.

2. Method in Methodism. We Are to Keep the Rules, Not Mend Them—J. W. Dorman, J. A. Bowen.

3. Books: How to Use Them as Helps to Ministry—W. S. Harrison, L. M. Broyles.

4. Sanctification. Wesley's Teachings—T. B. Malone, E. P. Craddock.

5. Design of Baptism—A. P. Sage, B. F. Fullilove.

6. Methodist Itinerancy—J. A. Bowen, A. T. Buck.

7. The Great Work of the Ministry—N. G. Augustus, P. E. Duncan.

8. Preparation and Delivery of Sermons—R. M. Standeler.

9. Do We Give Sufficient Emphasis to the Distinctive Doctrines and Features of Methodism?—B. F. Phillips, J. W. Treadwell.

10. Are We Holding Our Own As a Revival Church? "See that no man take thy crown"—D. W. Babb, D. L. Cogdell.

T. C. WIER, P. E.
J. W. DORMAN, Sec.

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For Mt. Pleasant.

Those coming to Mt. Pleasant, to the District Conference, May 2, on the railroad will please notify me at once.

G. H. JACOBS.

Mt. Pleasant, Miss.

Epworth League.

The International Convention meets June 27, at Chattanooga, Tenn. The greatest meeting of this kind ever attempted. Don't fail to attend. The Queen & Crescent Route makes a half-rate fare for the occasion, with long limits for return. The trip over this scenic and historic route is an added inducement to attend.

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Cincinnati, Ohio.

Louisiana State Holiness Association.

The Spring meeting of the Louisiana State Holiness Association will be held in connection with the Camp-meeting at St. Charles Avenue M. E. Church, New Orleans, La., April 21 to 30. The friends of holiness throughout the State are invited to be present.

J. M. BEARD, Pres.
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QUARTERLY CONFERENCES.

VICKSBURG DIST.—SECOND ROUND.

Harriston, at Harriston	Apr.	20, 21
Edwards, at Edwards		27, 28
Vicksburg—Crawford Street	May	4, 5
South Vicksburg		5, 6
Hermanville, at Pisgah		11, 12
Rolling Fork and Cary, at Anguilla		18, 19
Mayersville, at Mayersville		25, 26
Rocky Springs, at Shiloh	June	1, 2
Utica, at Learned		8, 9
South Warren		15, 16
Warren, at Bradley's Chapel		22, 23
Mt. Olivet, at Satartia	July	6, 7

District Conference to be held in Bolton, June 27-30.

J. M. WEEMS, P. E.
Vicksburg, Miss.

JACKSON DIST.—SECOND ROUND.

Yazoo circuit, at Short Creek	Apr	20, 21
Terry circuit, at Spring Ridge		27, 28
Benton circuit, at New Hope	May	4, 5
Flora circuit, at Livingston		11, 12
Camden circuit, at Sonie Chapel		18, 19
Sharon circuit, at Lone Pine		25, 26
Canton (at night)		26
Meridian circuit, at Pocahontas	June	1, 2
Fannin circuit, at Union (Wed.)		3
Jackson circuit, at Flag Chapel		8, 9
Yazoo City		15, 16
Lake City and Lodi, at Lodi		22, 23
Tranquil circuit, at Tranquil (Wed.)		26
Silver Creek and N. Lake, at Hillsdale		29, 30

District Conference will convene in Yazoo City, June 14, at 9 A. M.

E. H. MOUNGER, P. E.

ENTERPRISE DIST.—SECOND ROUND.

Pachuta, at McGowan's Chapel	Apr.	20, 21
Shubuta, at Shubuta		27, 28
Ellisville and Laurel, at Ellisville	May	4, 5
Vossburg, at Enchtia		11, 12
Heidelberg, at Sandersville		18, 19
Mathersville and Mission, at N. Home		25, 26
Waynesboro circuit, at Buckatunna	June	1, 2
Williamsburg		8, 9
Mount Carmel		15, 16
Eastabuchie		22, 23
District Conference, at Enterprise		27-30
Leaksville	July	6, 7

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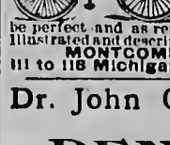

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RICHARD A. McCURDY, President.

Company's Statement for the Year Ending December 31, 1894.

ASSETS, - - - - $204,688,788.96.

Income.

Received for Premiums	$36,123,163 82	
Received from all other Sources	11,897,706 12	$48,020,869 94

Disbursements.

To Policy-holders for Claims by Death	$11,929,794 94	
" " for Endowments, Dividends, etc	9,159,462 14	$21,089,257 08
For all other Accounts	9,789,634 18	$30,878,891 26

Assets.

United States Bonds and other Securities	$ 83,970,690 67
First Lien Loans on Bond and Mortgage	71,339,415 92
Loans on Stocks and Bonds	11,366,100 00
Real Estate	21,691,733 39
Cash in Banks and Trust Companies	9,655,198 91
Accrued Interest, Deferred Premiums, etc	6,615,645 07
	$204,638,783 96
Reserve for Policies and other Liabilities, Company's Standard, American 4 per cent	182,109,456 14
Surplus	$ 22,529,327 82
Insurance and Annuities assumed and renewed	$750,290,667 97
Insurance and Annuities in force December 31, 1894	$855,207,778 42

Remember that The Mutual never decreases, but constantly Increases.

Increases for 1894.

Increase in total income	$ 6,067,724 26
Increase in premium income	2,528,825 84
Increase in assets	17,931,103 82
Increase in surplus	4,576,718 81
Increase of insurance in force	51,923,039 96

I have carefully examined the foregoing Statement, and find the same to be correct. CHARLES A. PRELLER, Auditor.

If you have a policy in The Mutual keep it up.
If you want insurance take a policy in The Mutual.
If you are an agent and want to do business, make a contract with The Mutual.

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Christian Advocate.

VOL. 42.—NO. 17. NEW ORLEANS, THURSDAY, APRIL 25, 1895. WHOLE NO. 2018

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

WHILE OUR HEARTS UNLEARN.

Our Father! while our hearts unlearn
The creeds that wrong thy name,
Still let our hallowed altars burn
With faith's undying flame.

Not by the lightning gleams of wrath
Our souls thy face shall see;
The star of love must light the path
That leads to heaven and thee.

* * * * * *

If 'mid the gathering storms of doubt
Our hearts grow faint and cold,
The strength we cannot live without
Thy love will not withhold.

Our prayers accept, our sins forgive,
Our youthful zeal renew;
Shape for us holier lives to live
And nobler works to do!

—Holmes.

Selections.

From Alexandria to Jerusalem.

BY BISHOP CHAS B GALLOWAY, D. D.

A day in Alexandria is quite sufficient to see all places of special interest, for almost nothing remains of the great city founded by Alexander, 323 B. C., and which he designed as the magnificent capital of his vast Empire. Once the seat of learning and the home of scholars, having the largest and brilliant library in the world, she has not now a single savant, or great theologian, and the "Alexandrian schools" of philosophy and theology have become very ancient history. Once a city of splendid palaces and great temples, where kings reveled and conquerors ruled, and the beautiful Cleopatra held her amours and intrigues, it is now not unlike any European commercial metropolis, where fortunes are made and wealth accumulates. But it must ever command a conspicuous place in the world because of its rich historic associations. It was here that the Septuagint version of the Scriptures was translated and given to the world. Here St. Mark founded, as the popes assert, the Church of Alexandria, he being its first patriarch. This is the birthplace of the eloquent Apollos, "mighty in the Scriptures," and here, at a later period, Athanasius defended the faith against the Arian heresy.

We drove down to Pompey's Pillar, a large, round monolith of red granite about ninety-eight feet high, and on an elevation that commands a splendid view of city and harbor, and the blue Mediterranean stretching far away to Europe on the north and the Holy Land on the east. We drove along the great canal which connects Cairo with Alexandria, the construction of which cost £300 000, and the loss of 20 000 men by accident and disease. Two hundred and fifty thousand men were employed in its building, and the work was completed in one year. It furnishes cheap transportation between the two cities. The immense flatboats loaded with cotton reminded me all too forcibly of my home in the lower Mississippi valley. We passed a number of handsome villas and palaces owned by wealthy natives. They are vacant now, as "the season is on" in Cairo. They spend the Winters in the capital, and come to Alexandria to get the Mediterranean breezes during the summer.

On Wednesday, Jan. 2, in "a ship of Alexandria," we sailed for Joppa. Our party had two valuable and appreciated additions—Rev. Mr. Patterson and Rev. Mr. Hislop, of the Church of Scotland, who will make with us the tour of the Holy Land. We have found them accomplished and courteous gentlemen, good travelers, and agreeable companions. We had a smooth and speedy passage over the Mediterranean lasting less than twenty-four hours from Alexandria to Joppa. The ship's company was not large, but was varied in nationality, profession, and character. We had preachers and horse jockeys, missionaries and globe-trotters, a young lady with a pet monkey, a young benedict with his blushing bride, and dwellers in different parts of the world, all going to the Holy Land. At nine o'clock in the morning the blue Judean mountains were plainly visible. Soon the rugged hills on which Joppa is built came into full view, and at noon we cast anchor in the open roadstead, where Jonah took ship for Tarshish. But of that ancient city by the sea nothing has come down from the time when Peter had his vision on the house of "one Simon the tanner," except the ruins of an old Genoese breakwater. Some of these massive stones still vainly attempt to keep back the surging billows, and tell of the early, but unsuccessful, efforts to make a safe harbor for the port of Joppa. The small boats that land passengers and cargo from the ships anchored outside have to pass through a narrow gateway of twenty feet between those ancient rocks. That passage is called "Jonah's Strait," and when the sea is rough is very dangerous. Indeed, in stormy weather ships are compelled to pass without attempting to send passengers ashore. Fortunately—providentially, I prefer to believe—the day of our coming was calm and cloudless. In a few minutes we were safely through "Jonah's Strait," and planted our feet upon the sacred soil toward which the hopes and plans of years had fondly turned. Through dirty, narrow, crooked streets we walked, with scarcely room for passing camels and donkeys, until a carriage was reached outside the site of the ancient wall, which carried us quickly to a comfortable hotel in the 'American quarter."

After lunch and final arrangements with Mr. Floyd for a tour of Palestine, we started out to see Joppa, under the conduct of Mr. Abdallah G. Kayat, our dragoman for twenty days. He is a native of Beyroot, but was reared in Joppa, a Christian in communion with the Greek Church, quite well informed, and speaks English fluently. We found him affable, courteous, and unwearied in attention. Having been accustomed in his church, and in his business as dragoman, to so distinguish the Bishops of other churches, he persisted in addressing me as '*my Lord.*" Though not agreeable to my American and ecclesiastical democracy, I submitted, for two reasons: 1. The dragoman evidently enjoyed it. 2 It occasioned special consideration at the hotels, without constant demands—a fact appreciated by those who have traveled in the Orient. I suspected, however, that the dragoman more than once thought me too unconventional for such a dignity.

Joppa, in the tribe of Dan, and one of the oldest cities in the world, was a port of some pretensions in the time of Solomon. Here the cedars from Lebanon, furnished by Hiram, King of Tyre, for Solomon's Temple, were brought by floats, and transported over the hills to Jerusalem.

The first thing that attracted attention in our afternoon walk was the small door cut in the large doors and gates that open into the houses and courts of the people. That is the "needle's eye" of the Scriptures, and is everywhere seen in Palestine. It is only used to admit persons. A camel can not go through the eye of that needle, but must have the great doors thrown wide open to admit his ponderous awkwardness and ugliness. The scriptural figure and the hard case of the rich man I never quite fully appreciated before.

The women on the streets were heavily veiled, the entire face being covered. Unlike the Egyptian dames, who will allow a peep at their eyes, these Mohammedans cover the face entirely, though the veil is thin enough about the eyes for them to see others quite well. It was rather amusing to see them draw the veil over an exposed face on the approach of gentlemen. The Christians, I am glad to say, do not adhere rigidly to such a foolish custom.

We tarried for a few moments at a Mohammedan cemetery, which was quite crowded with persons whose custom is to spend several hours every Thursday at the graves of their dead. They bring flowers and a lunch, and are supposed to talk over the virtues and the lives of their departed loved ones. Just inside the sacred inclosure turbaned and hooded hucksterers were selling fruits and ware of every kind. There is no place too holy for a Mohammedan to ply his petty business. Here we saw the locust, a bean of long pods, which John the Baptist is supposed to have eaten.

We visited Miss Arnold's school, but just too late too see the children in their classes. This institution, called the "Tabeetha Mission School," was founded by Miss Arnold, of Scotland, in 1863, who yet conducts it with increasing success. In the boarding- and day-schools there are 150 children, about 40 of whom are inmates of the college home. These are from the families of Greeks, Copts, Protestants, and a very few Mohammedans. The last would probably be more accessible to the gospel but for the fanatical and tyrannical Turkish government. It is worth a Mohammedan's life to make an open confession of Christianity. In some mysterious way he will soon disappear, and the authorities never be able to discover the assassin.

Through a narrow, winding lane we reach the traditional site of the house of "one Simon a tanner." Over the arched entrance is an Arabic inscription from the Koran, and on the spot itself is a small Mohammedan mosque. What a commentary, thought I, that a place with such associations should fall into hostile and fanatical hands! We climbed to the top of the building, which is quite near the sea, and recalled that wonderful vision Peter had of the sheet let down from heaven, which taught him and us the world-wide mission of the glorious gospel. Near by are certain stones, which, it is claimed, were the vats of an old tannery. Adjoining the mosque is an ancient and very deep well, from which water is drawn in a bucket of goat-skin, as in the olden time.

On a hill quite outside the city there is a handsome Greek Church on the reputed site of the home of Dorcas, and where, in answer to Peter's prayer, she was raised from the dead. We visited the sacred shrine, the successor of one built by the Crusaders, long since destroyed, and recalled the tender scene when Peter appeared in that upper death chamber, while "all the widows stood by him weeping, and showing the coats and garments which Dorcas made while she was with them." As an appeal to his interceding faith, they had something to show of her good works. Well, indeed, will it be if each of us can have something to show that our lives have not been fruitless in service for others. Returning to the hotel, we passed through groves of orange, lemon, pomegranate, apricot, and olive, with here and there a stately palm, which yields an abundant harvest of dates. We walked along hedges of acacia, and had attention called to the sycamore tree, so prominently mentioned in the Scriptures. The orange industry of Joppa was to me rather surprising. There are from 8 000 to 9 000 groves in and near Joppa, with an average of nearly 2,000 trees to the grove, and a yield of from 200 to nearly 2,000 to the tree. The income from this crop last year was over one million francs, Joppa oranges commanding a premium in European markets. When storms prevail and shipping is impossible, a "donkey-load" of oranges—300 or 400—will sell in Joppa for five cents.

On Friday, Jan. 4, at noon, we "booked" by train for Jerusalem. This road was completed several years ago at a cost of 14 000,000 francs, the first passenger train reaching Jerusalem Sept. 26, 1892. We hesitated as to whether to go by carriage or rail from Joppa to Jerusalem, but finally concluded to take the railroad, for two reasons: 1. The day was cold and stormy. 2. More places of biblical interest and importance would be seen. We missed Kirjath-Jearim and the Valley of Ajalon, but made more than compensating gains. The locomotive which pulled the train was named Lydda, and manufactured in America by the Baldwin Locomotive Company, of Philadelphia.

As far as Ramleh the railway and carriage road runs parallel. Beginning just outside the city, we noticed small stone houses along the carriage road at intervals of two miles. These are guard-houses, built by the Turkish government some years ago for the protection of the highway, each house being occupied by two soldiers. It has transpired, however, that many of the robberies of recent years have been committed by these appointed guardians of the peace.

The Plain of Sharon is entered shortly after leaving Joppa. It is wide and fertile, a beautiful picture of olive groves and well-cultivated fields. In March and April, I understand, the whole plain is one vast garden aflame with flowers of every name and tint, except the rose. The "Rose of Sharon" is a brilliant flower, resembling the poppy. From the olive groves the people of this section derive their principal income, and from these trees, which are numbered and taxed throughout Palestine, the Turkish government gets quite a revenue.

The first place of any biblical importance passed was a small modern village on the right, not far from the Jewish Agricultural College. It is on the traditional place where Samson caught three hundred foxes, and, tying firebrands to their tails, "let them go into the standing corn of the Philistines."

The first station at which our train stopped was Lydda—ancient Lod, mentioned in Ezra. It was while visiting "the saints which dwelt at Lydda" that Peter healed Eneas of the palsy, and, in response to the appeal from Joppa, went down and raised Dorcas from the dead. I very much regretted that the olive trees, however beautiful, hid the historic shrine from view. A few miles further on was Ramleh, supposed to be the site of Arimathea, the home of a rich man "named Joseph," whose love triumphed in the hour of trial, and, begging of Pilate the broken body of his Lord, laid it tenderly to rest "in his own new tomb."

On the right of the road, and on a high hill, were the ruins of ancient Beth-shemesh. And about a mile distant, across a deep, narrow valley, on the opposite height, was Zorah, the birthplace of Samson. I probably looked upon the very spot where the angel of the Lord appeared to Manoah and his wife, and promised that remarkable son who was to judge Israel for twenty years and fill the world with the glory of his mighty deeds. A few miles further was a high and hollow rock, claimed by some to be "the rock Etam," where Samson took refuge, and from which he descended and slew a thousand Philistines, as our dragoman prudishly put it, "with the jawbone of a *donkey*."

From Zorah we ascended the hills of Judea, by a very steep grade in some places; and along the valley of the roadbed was the very way the ark of the covenant was carried. The mountain-sides were terraced, and planted in grapes, the vines being trained on the rocky ground. It would seem hardly possible to gather enough grapes from all those granite hills to make wine for one royal cellar, but I am told they produce very large crops. On our left, a mile or so from "the city of the great King," attention was called to a handsome stone house. It is the country residence of the Greek Patriarch of Jerusalem, and is built on the supposed site of the house of the "just and devout" Simeon, who had the assurance "that he should not see death before he had seen the Lord's Christ."

From the hilltop we caught a first view of the sacred city. And though the clouds were heavy, and a bitter north wind was fiercely blowing, her gray walls were transfigured with beauty, while my heart leaped up and said, There, indeed, is Jerusalem the golden. It was a supreme moment of intense joy—gazing at the city which had heard the voice and witnessed the death and resurrection of the world's Redeemer.

We reached the station at 4:30 o'clock, and drove at once to the Jerusalem Hotel, outside the walls. But, despite the inclement weather, Messrs. Hislop, Patterson and myself drove back to the Joppa Gate, and spent an hour walking the narrow streets and reverently noting the places pointed out by our intelligent dragoman. Near the Zion Gate we had a good view of the Mount of Olives, and, with that picture lingering in the mind, softly turned and silently walked to our hotel.

Jerusalem, Jan. 9, 1895.

—Nashville Advocate.

Stings.

Little stings! How they hurt! Not the sting of an insect or the bite of a serpent, but the stings which arm the points of sarcastic remarks, thoughtless words, and careless acts. The sharpness and poison of these will fester and rankle in the wound long after the heedless author has forgotten. Could he see the flushed cheek and hot tears when the victim has escaped to seclusion, he would have chosen his words with more care. There is innocent, joyful mirth which "doeth good like a medicine;" but the sarcastic or rude jest has a penetrating sharpness which hurts while it amuses. Let us earnestly seek to have such an abiding love for our fellow-men that we shall instinctively say and do those things which will cause a merry spirit devoid of a pang.—Selected.

Over half the State of Texas has voted in favor of local option, and it is likely the entire State will vote out the liquor traffic. The curse of Texas has been Rum and Romanism. The lower part of the State especially has been under the priesthood and they are making desperate efforts to hold it. The old Mexican population and the European immigrants are for the most part under the priesthood, and they have of late started schools among the negroes. Our American population are getting their eyes open. A most timely publication has recently been issued from the prolific pen of Rev. R. C. Armstrong, D. D. It is a masterly argument and a startling exhibition of the enormities of the Romish Church. —H. A. Bourland, in St. Louis Christian Advocate.

The accompanying item is from the New York Christian Advocate on "Unprecedented Missionary Information:" It is reported to the American Board of Commissioners for Foreign Missions that for the first time in history a pagan nation has authorized the employment of native Christians as army chaplains. Ten missionaries and sixteen Japanese workers have been designated to work among soldiers at Hiroshima, and a commission has also been appointed to send a number of Japanese evangelists to the front as Christian workers for the army.

Communications.

In the Living Present.

Bishop Merrill, of the M. E. Church, is reported recently to have said that the question of candidates for membership in the Annual Conference, relating to abstinence from tobacco, was one which, perhaps, had better be unasked. The wise prelate seems to think that the position of our church on that subject is the best.

Rev. Dr. Dale, a pious Congregationalist in Birmingham, England, died recently while composing a sermon on "Unworldliness." He was penning this sentence: "The allurements of this world will fail to beguile if we are inspired and actuated by the hope that after this life's fitful fever we will have a home in—" Here he stopped and death ensued. "Heaven" was the word he did not write. His translation to heaven rendered the writing of the word unnecessary.

Harper's Weekly laments that our young people are sadly ignorant of the Bible. Our learning would be incomplete if not familiar with the historical and doctrinal contents of the Word of God. It was, perhaps, a matter of regret that the Bible is ignored at our public schools. The Sunday-school does well; but its opportunities are insufficient. Of yore the Bible was regularly read at home and contents discussed among parents and children; but that practice is sadly declining. Are sowing wind.

Dr. Lyman Abbott, in the Century, for April, insists that in our public schools reverence for things sacred, religion and morality is being systematically undermined. Conglomerate denominationalism rendered, perhaps, religious instruction in said schools impossible; but this impossibility emphasized the necessity of appointing men and women as teachers of unquestionable moral character.

Maggie Tiller, in Chicago, has been found guilty of murder and has been sentenced to die on the gallows. Since then she is the recipient of many flowers and other courtesies. Sentimentalism has set many pens to work giving silly reasons for not executing the sentence. But why not hang because she is a woman? Why not here insist on woman's rights? Though a woman, she committed dastardly, bloody murder.

Figaro, in Paris, reports the construction of a new, vastly improved type-setting machine. The inventor is the Dominican monk, Calendoli. The new machine enables the compositor to set up fifty thousand letters in one hour.

We deplore the fact that quite a number of preachers are trying to imitate Dr. Parkhurst, visiting the haunts of vice night and giving the result of their observation on the following Sunday. Giving the people a stone in place of bread. Scandal-mongers may be pleased by such a course, but certainly not those hungering for the Word of God. Sensationalism may fill the church, but it also, and at the same time, empties the hearers of spirituality.

IOTA DELTA.

Correspondence.

North Mississippi Conference Notes.

Macon has a flourishing Epworth League.

The Starkville circuit parsonage, which was burned, has been replaced by a newly purchased one.

Children's Day programs are going off rapidly. Will the few brethren who have not sent us their orders yet do so at once? It is hoped that this service will be more generally observed this year than ever before. No charge for the "programs" in our Conference.

Sunday-schools that suspended during the Winter are reopening, and new ones are being organized. Now, let all go to work to make these schools successful and perennial, that there be no more hibernating until the enemy of God's truth and souls hibernates. To this end every officer and teacher should have the Sunday-school Magazine, price fifty cents a year, and Dr. Cunnyngham's new book on Sunday-school history and work, price fifty cents per copy.

This scribe had the pleasure of spending Easter Sunday, by special request, at Tibbee with Bro. Broyles and his clever people. The Sunday-school was addressed, two sermons were preached, and one man joined the church. There is mutual favor between pastor and people; consequently, effective work is being done.

En route to Tibbee I breakfasted at the district parsonage in Starkville, Friday morning, after which I accompanied Presiding Elder Wier to his quarterly meeting at Crawford, where I spent Saturday, preaching once and disposing of good literature, which services, it is hoped, will be of lasting benefit.

District Conferences and Preachers' Meetings will soon begin to be held. The colporter will attend all of them possible, to serve and to be served. Brethren desiring any special books at those meetings will please let him know in due time. It is expected that a District Sunday-school Conference be held in connection with each District Conference as per request of the Sunday-school Board, and that the presiding elders arrange for the same. (See Discipline, 1894, ¶ 243, page 105.)

We are anticipating a great occasion of the Epworth League Convention at Grenada. We hope that every preacher in the two Conferences that can will be present with a good representation of the laity. I will have on hand there a full line of Living Songs and other appropriate books. Any person desiring any particular book, or books, will please notify me in due time, that I may be sure to have them on hand.

G. W. BACHMAN.

Kosciusko, Miss., April 17, 1895.

The Critic.

We have never yet known a professional critic who was not himself acutely sensitive to criticism. Whoever will explain to us this undoubted fact shall have our liberal thanks. Humiliating as is the necessity, we are compelled to confess that we do not understand it. Let those who are fond of psychological problems turn their attention to this one. They will find it worthy of their careful consideration. We have been acquainted with several ministers of the gospel, for example, who seemed to have no scruples about censuring the conduct and impeaching the motives of their fellow-ministers, but who made indignant protests when any question was raised as to their own perfect rectitude. This is a grave inconsistency. When a man makes a business of throwing stones, let him have the manliness not to complain if now and then he should feel a sudden concussion upon his own pate. By what process of reasoning the critic brings himself to believe that he is personally entitled to a larger latitude of speech than he is willing for the rest of men to exercise is, as we have said above, a perplexing puzzle. In the sphere of ethics there are no favors and no exemptions. The critic must stand and take his turn with the rest.—Nashville Advocate.

True as the gospel, Bro. Hoss; but you are simply "pitching straws against the wind" when you make an effort to correct this evil. There is no task so utterly hopeless as that of correcting the faults of a man who is "struck on himself." Never until death paralyzes his tongue does such a man cease to hurl rash and unkind criticisms right and left at everybody who does not agree with him in every particular, and to howl like an incarcerated cur whenever anyone dares to intimate that he is not entirely perfect.

SELF-DENIAL.

"I do not ask for any crown
But that which all may win,
Nor seek to conquer any world
Except the one within."

Communications.

Bro. Hailey Again.

REJOINDER NO 2.

(Concluded.)

In studying and interpreting the Bible, the fact is too often ignored that the secular meaning of a word is not always the one given to it by the inspired writers. Secular thought and religious thought are two separate fields. When a man passes from one to the other he finds new ideas requiring expression, and he has either to coin new words or give additional meanings to words already in use. Both these things were done by the New Testament writers. In speaking of the word *ecclesia*, Armitage says: "We must interpret it by its primitive sense. Its contemporary use in common secular life answered exactly to its sacred use."

On the other hand, Dr. William Smith, in his Bible Dictionary, says: "In accordance with its derivation, it originally meant an assembly called out by the magistrate, or by legitimate authority. This is the ordinary classical sense of the word. But it throws no light on the nature of the institution so designated in the New Testament, for to the writers of the New Testament the word had now lost its primary signification."

Who is correct? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

The church is spoken of in the Bible as a kingdom. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed." (Dan. ii, 44.) The time referred to was that of the advent of Christ. Now hear John the Baptist, "Repent ye: for the kingdom of heaven is at hand." (Matt. iii, 2.) Hear Christ, as he began his public ministry, "Repent, for the kingdom of heaven is at hand." (Matt. iv, 17.) The word is kingdom, not kingdoms. The phrase, "kingdom of heaven," or "kingdom of God," is used in, at least, one other sense in the New Testament, but in these places it doubtless means the church in its broad generic sense. Now read Matt. xvi, 18: "And I say also unto thee that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." In Daniel it is said the kingdom "shall never be destroyed." Of the church Christ says, "The gates of hell shall not prevail against it." The language used by both strongly indicates reference to one and the same institution. Was this church to be a local organization? If so, the promise that the gates of hell should not prevail against it had a local application. This promise has been a comfort to the saints of all ages, and in all countries; but, according to Baptist notions, it was limited to a particular congregation. Others have no part nor lot in it. This is a necessary conclusion. Is not such an interpretation "handling the Word of God deceitfully"? Away with all such narrow, sectarian trifling.

The Apostle Paul frequently uses the term church in its broad signification. He says, "I persecuted the church of God." (1. Cor. xv, 9.) He alludes to this in other places, and it is always "the church;" not a church, nor churches. In persecuting the members of local congregations he was persecuting the church of God in its wide generic sense. Examine the following passages, and it will be seen that to make the word "church" mean a local congregation is to reduce the apostle's language to nonsense. "And gave him"—Christ—"to be head over all things to the church." (Eph. i, 22.) "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." (Eph. iii, 10.) "For the husband is the head of the wife, even as Christ is the head of the church." (Eph. v, 23.) "Husbands, love your wives, even as Christ also loved the church and gave himself for it." (Eph. v, 25.) "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing." (Eph. v, 27.) "So ought men to love their wives as their own bodies. . . . For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church." (Eph. v, 28, 29.) "This is a great mystery: but I speak concerning Christ and the church." (Eph. v, 32.) "And he is the head of the body, the church." (Col. i, 18.) "For his body's sake, which is the church." (Col. i, 24.) See also Heb. xii, 22, 23.

In these places, and elsewhere, the word "church" is used in its generic sense, embracing all local organizations and all Christian people who do not belong to any visible organization. It means the church universal, or church catholic. It comprehends not only the various bigoted organizations that claim to monopolize all church life and authority, but also those that are less pretentious and presumptuous, but more scriptural. All who belong to Christ are members of the church universal. When Bro. H. sneeringly asks, "Is there a whole brood of them?" referring to my language about the church in its broad generic sense, he shows how incapable he is of grasping the Bible idea of this great institution. No; there is not "a whole brood of them." But there is a whole brood of denominations and local organizations. There can be but one universal church.

If Bro. H., or anyone else, will search the Scriptures, it will be found that the word "church" is not only used in the New Testament in its narrow and broad significations, but also that for this last signification there are many synonymous words. The followers of Christ, from among the Gentiles and the Jews, are called the "household of God," "an holy temple in the Lord," "the whole family in heaven and earth." The church is called "the bride, the Lamb's wife." There are many churches—meaning by the term local organizations—but there is only one bride. If Baptists would put their theory into practice, they would not only use the word "church" in the plural, but where the New Testament speaks of a "household," a "family," and a "bride," they would substitute households, families, and brides.

If the rejection of our important and prominent revelation of truth is to "reject the authority of Jesus Christ," then Bro. H., and those who think like him, are chargeable with the very sin they lay at the door of other people. Of course, all this is persecution, and the old time will be raised to a higher key.

L. CARLEY.

Worldliness in the Church—How to Get It Out.

Esau is the Bible type of worldliness. He is called in Scripture a profane—that is, worldly—person. It is lamentable, yet true, that to-day there are Esaus in the church of God—those who were doubtless born into the kingdom, but have since yielded themselves to the secular influences of the world, and have become servants of unrighteousness. There are others in the church who have never been converted. As to why those who are wholly unconverted are in the church, we think it certain some are there for policy's sake. We knew a man who moved into a community to sell goods. In that place there were two denominations — Methodist and Presbyterian. The man was a Methodist, but connected himself with the Presbyterians because they were the more numerous in that community. Some again come into the church because of the popularity of Christianity. In the early ages of the church to be a Christian was to subject one's self to persecution in a thousand forms. To be one now is to possess a passport into the most refined and cultured circles of society, and to be the recipient of kindly favors upon every hand. The devil knows that every unconverted person in the church is but a clog in the wheels of Zion; hence he is wonderfully active in exerting all his subtle power to fill the church with the unconverted.

The worldliness in the church has called forth an expression from our chief pastors—the Bishops. They say: "Our piety, our self-sacrifice, our Christian enterprise have not been equal to our growth, much less to our standards and to our time-honored ecclesiastical landmarks. Fundamentally correct in our views of scriptural truth, and, in the main, commendably consistent in our conduct, we have departed, in some instances, from the simplicity of the gospel as we first received it. An inordinate love of the world, in the forms of wealth, of fashion, and of amusement, has largely diffused itself amongst our people and corrupted their spiritual integrity."

How can we get rid of worldliness in the church? In our humble judgment, to prevent more of it from coming into the church is one of the most important things to be done. Some of us (preachers), doubtless, are so eager to increase our members that we sometimes fail to inquire sufficiently into the spiritual state of those who present themselves for membership in the church. We ought to thoroughly sift every applicant for church membership, and satisfy ourselves fully that his conversion is genuine. We give this instance of this sifting process: A pastor, with whom we are personally acquainted, said that at one of his revivals twelve young men and young ladies presented themselves for membership. Instead of receiving them immediately, he appointed an hour to talk with them, when he would endeavor to impress upon them the responsibilities of church membership. He did this three days successively. One young lady wanted to know if she could postpone joining the church until after a certain social in the community. At each of these meetings the numbers decreased till the day appointed for receiving them into the church, when only one or two out of the twelve came forward for reception. To this whole method we say, "Amen."

Another excellent way to remove worldliness from the church is, preach it out. Let us who are preachers pray to be baptized with the Holy Ghost sent down from heaven, and then preach the gospel in its purity till the worldly feel that their lives are not conformed to its teachings. Let us raise the standard so very high that the worldly-minded will either back down and out, or else be stimulated to rise higher in the divine life.

Another method is, the exercise of discipline. This has fallen greatly into disuse. We do not believe that we should exercise discipline for every small offense. We should first do what we can to win the offender from his error; but, if he do not amend, let us be firm, though kind, in the exercise of discipline. Let us beware of the subtle influence and deadly power of worldliness when once it has possession of a church.

In Brazil there grows a plant which is called the matador, or "murderer." At first its slender stem creeps along the ground; but no sooner does it meet a vigorous tree than, with clinging grasp, it cleaves to it, and climbs it, and, as it climbs, sends out, at short intervals, arm-like tendrils that embrace the tree. As the "murderer" ascends, these ligatures grow larger and clasp tighter. Up it climbs a hundred feet—two hundred, if need be—until the last loftiest spire is gained and fettered. Then, as if in triumph, the parasite shoots a huge flowery head above the strangled summit, and thence, from the dead tree's crown, scatters its seed to do again the work of death. Even thus worldliness has strangled more churches than persecution ever broke. Worldliness is fatal to the church.

JOHN W. RAMSEY.

The United States Congress and the Sabbath.

The closing hours of the late unlamented Congress of the United States are suggestive of such questions as these: Are we a Christian people? Has this nation, as a nation, any sort of decent regard for good morals? How are we to appear in the sight of other nations? How can we expect the blessing of the God of nations to rest upon this country?

After mangling, fighting and swearing at each other on strictly partisan lines throughout the entire session, legislation became so urgent and important at the very last that both Houses sat in regular sessions on Sabbath, March 3. They were not too hard-pressed to observe Washington's birthday. Oh, no; the "Father of his Country's" memory was entitled to that much respect. What a mockery was this when considered in relation to the fact that the holy day "that saw the Lord arise"—the day set apart by the all-wise Law-giver to be a day of sacred rest—was utterly disregarded, and put to profane uses by the highest legislative council of this nation! It seems to me the drift of this country, as a country, is away from good morals, to say nothing of Christianity. Has not the time come for our people to say, in no uncertain way, that an indispensable qualification for a seat in our legislative halls, both State and National, is a good moral character and a decent respect for the institutions of Christianity? Had we not better "take a collection" and send a missionary to Congress to teach its members good manners?

The action of that body on last Sunday was an outrage upon the religious order and sentiment of this land, and an insulting affront to Almighty God. What is to become of our boast that we are a "peculiar people," a chosen nation? I ask again, what are other nations, even the uncivilized, to think of us? What shall we do? Is it not time to call a halt? Where is the remedy? Let those wiser than I answer.

T. CAMERON.

Kosciusko, Miss., March 9, 1895.

Selections.

Seeing the Gospel.

"I've heard the gospel for fifty years," exclaimed a good brother, whose works of charity and mercy were known throughout the community where he lived. "What I want now is to see a little more of it before I die!"

That was a significant utterance. It touches the great need of modern Christianity—more doing, less doctrine. We have all heard the gospel till we know it by rote and by rhythm. But have we seen enough of the gospel to make embodied Bible doctrines familiar? Most of us know the beatitudes by heart. How many of us know them by observation? "It is more blessed to give than to receive." How often we hear that! Do we see it—do we exemplify it—very often?

Concrete gospel is what we want nowadays—gospel which is visible to the naked eye; gospel which doesn't require a microscope to discover its own good work; gospel in the street, gospel in the shop, gospel in the home. We want to see men acting like brothers, as well as preaching brotherhood and sitting under the everlasting indoctrination of brotherhood. We want to see common honesty in business and in politics more than we need to hear uncommon saintliness enjoined from the pulpit. The world is full of the echoes of the gospel, but there are precious few substantial gospel examples walking around where we can see them.

Never in the history of Christ's church was there more need of actual, genuine, practical, embodied piety; never was there less need of the multiplication of creeds, theories, and exordiums. The Christian employer who shakes his employee's hand with an honest, manly, hearty grip, treats him as a man and brother, and scorns to jew him out of honest wage is doing more good in the world—the present hard-conditioned, prosaic, militarian, dollar-grasping world—than any group of theologians who might be named.

Less gospel enunciation, more gospel realization—that is what we want, brethren. Are we chiefly helping people to hear the gospel, or are we helping them to see it? Both are good, but for these days, and this great world crisis, surely doing is better than any kind or amount of exegesis.—Zion's Herald.

Small Things.

Living to Christ in small things, and living for Christ every day, is the secret of large fruitfulness. A peach tree or an orange does not leap into a bounty of fruit by one spasmodic effort; an orchard does not ripen under a single day's sunshine. Every raindrop, every sunbeam, every inch of subsoil does its part. A fruitful Christian is a growth. To finish up a godly character by a mere religion of Sundays and sermons and sacraments and revivals and special seasons is impossible. A man can be converted in an instant, but he must grow by the year. The tough fiber of the slender branch which can hold up a half bushel of oranges is very different from a little willow switch. It is the steady compacting process that makes the little limb like a steel wire. Such is a healthy and holy believer's life. Every honest prayer breathed, every cross carried, every trial well endured, every good work for our fellow-men lovingly done, every little act conscientiously performed for Christ's glory, helps to make the Christian character beautiful, and to load its broad boughs with "apples of gold" for God's "baskets of silver."—The Examiner.

It is well to keep in mind that no day leaves us just where and as it found us. We are with each departing day older in time and nearer to the grave. Some addition for good or ill is made to the record of life. We are made better or worse. Habit becomes a little stronger. Our opportunities in life lessen. The need of despatch in the work of life increases. We have less time to waste. The danger of delay augments.—Selected.

Once upon a time a hog drank from a trough into which a barrel of beer had been emptied. He became very much intoxicated. When he came to himself, he was very much ashamed of his conduct. He was truly penitent, and said to his friends: "I have always been a beast until this unlucky slip, and I promise you I'll never make a man of myself again."

God respects not the arithmetic of our prayers—how many they are; nor the rhetoric of our prayers — how elegant they are; nor the music of our prayers—how melodious they are; nor the logic of our prayers—how methodical they are; but the sincerity of our prayers—how heart-sprung they are.—Lutheran Observer.

There is an old saint who lives near you and is in need, not for something to eat, but for something to read. How the weekly visits of the church paper would light up the evening of life! You may have thought of this often, but this does not help the old saint. It is time to act.

A religion that shouts and sings and says loud amens, but never makes any special effort to pay honest debts, is not the kind that is held forth in the New Testament. It may sing and shout here, but how about the future?

A Christianity intent only upon saving its own soul in the repose of luxurious churches, whilst the river of human sin and misery sweeps unregarded by the door, will not impress the present age.—James Stalker.

How mankind defers from day to day the best it can do and the most beautiful things it can enjoy, without thinking that every day may be the last one, and that lost time is lost eternity.—Max Muller.

You help a man in proportion as you strengthen his faith. You injure him in proportion as you weaken it.—J. D. Kilburn.

We believe in everything that will take religion into politics, and everything that will keep politics out of religion.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Mrs. S. S. Cope, of Mississippi Conference.
Mrs. F. E. Russ, of Louisiana Conference.

Training for Home Mission Work.

The following selection from The Evangel, the little monthly published by our Scarritt Bible and Training-school, is only a simple account of an afternoon's work by one of the girls. There are one or two other articles in the April number I would like to copy if there was room in our column. As I read this little paper, month after month, and see the thorough, practical training for home, as well as foreign mission work, the pupils in this grand institution are receiving, I am seized with a longing for the time to come when all our Conference P. and H. M. Societies shall have scholarships in our Bible and Training-school, to fit consecrated young women for efficient service as home missionaries. The field is so wide and skilled laborers are so few, and the demand for them is so great, that the supply surely ought to be increased.

One Afternoon's Work.

Tuesday afternoon came, and I found myself, as usual, hurrying down Colorado avenue toward my "district," as we each call our regular visiting fields. My attention was suddenly arrested by a boy all in tatters, who was gazing longingly in the window of the little corner drug store. I had just had my mind intent on the oddest of all the odd homes I've seen in my visiting, and the one that always attracts my attention when I walk down this way. The sidewalk here runs for quite a distance on the edge of a deep gully on the left, and in this gully the queer home is situated. I've never looked down on it yet without wondering who its occupants are (for they must be very, very poor to be content to live in such a place), nor without wanting to go down and make the acquaintance of the poor inmates. But it is not always safe or prudent to go alone into such quarters, so I've contented myself heretofore with inquiring about the inmates.

But to return to the boy. He gazed so intently at the red and blue tops displayed so temptingly in the window that he was unconscious of my presence until he heard my voice. "My boy, do you attend Sunday-school anywhere?" He looked at me in a surprised way, and replied, "No'm; you know I ain't got no clothes fit to wear," and then, showing where his thoughts and desires were still intent, he added, "I'm just a-looking at them tops." All his boyish nature showed plainly in the accent he gave that one word "tops." After a moment's conversation I found to my delight that he lived in the queer little home that had interested me so much, and that his mother was a widow who did washing and scrubbing for a living. I turned to go, telling him I'd stop on my way home to see his mother. How glad I was to find I could at last go down there for a visit; but I was so sorry to think I had left my purse at home, for here was an opportunity to bring to one boy's heart a great deal of joy with an outlay of only a few pennies. He must have read my thoughts, for as I turned away he said, "I wish I had one of them tops!" Around the corner I met another Training-school girl and tried to borrow a dime, but she had left her purse at home, too.

As I expected, I found, on entering the house a few hours afterward, that its occupants were very poor indeed; but, oh! so many children who ought to be in Sunday-school. There were two families, and the same old story of poverty and no work, and the children not supplied with suitable clothes for home wear even. I talked to the girls about our Industrial School, and they became so much interested they promised to come on Saturday afternoon and be enrolled as pupils. I told them if they came with clean dresses, they didn't need to bother about their clothes being poor. The interested looks and broad smiles of the little girls assured me more than any words of the mother that they would be on hand Saturday afternoon.

"Freddy" was at home, and, to my disappointment, had "traded" and gotten a top; but he told me it was an old one, and then entered into a glowing description of the wonderful tops "they're goin' to have" at the little store. And now I'm impatient for an opportunity to run down to the little store, for Freddie must have a top—a bran new one! And what is more, the "poor closet" must be ransacked for a suit for him, for he is anxious to go to Sunday-school.

The remainder of my afternoon was taken up in waiting on a poor sick woman, cleaning the house which she had not been able to touch all day, telephoning the doctor, and looking up her three-year-old baby girl who had run off to play. I found her a block away sitting in (as her little brother expressed it) "the muddiest place in the world." There was no help for it; she wouldn't come to me, so I went to her. There she sat with two great tears on her cheek—a most forlorn little figure. I came home with a happy heart, for it takes such a little outlay of time, thought and attention to bring out a great deal of gratitude from these poor people. The visits of the girls bring a great deal of happiness into their homes, even when we are unable to help them in any other way.—M. W., in The Evangel.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb, Como, Miss.
Miss. Conf., Mrs. E. D. Jones, Carlisle, Miss.
La. Conf., Mrs. M. H. Morrison, Shreveport.

Meeting of the Woman's Missionary Society of the Sardis District.

The Woman's Missionary Society of Sardis district convened in Como Thursday, April 11. The meeting was opened at 9 o'clock A. M. with a preparation service led by Mrs. W. L. Lipscomb, of Columbus. Her talk was helpful and practical, and no mother whose heart yearns over the salvation of her children, and her heathen sisters and their children, could fail to be stirred. A large number of the delegates testified in earnest words to their love for the Savior and their desire to help advance his kingdom.

After this service, Sister Hargrove took the chair and called the meeting to order. Mrs. W. H. Wall, of Sardis, was elected secretary. Como extended a graceful greeting to the visitors and delegates through Miss Myrta Tigrett, which was brightly responded to by Mrs. M. P. Short, of Melrose. The report of the district secretary showed such growth as could result only from much patient toil and many earnest prayers. Six adult and four juvenile auxiliaries had been organized during the past year, making a total of thirty-six. The president, Mrs. Hargrove, spoke of the remarkable zeal of her new district secretary, and applied to her work the quotation from Proverbs, "Many daughters have done virtuously, but thou hast excelled them all." The roll of auxiliaries being called, eight adult and eight juvenile were represented. These reports show decided progress in some places; in others, a strong foothold, steadily holding its own. Everywhere encouragement.

The first part of the afternoon was devoted to the juvenile work, and the little children were welcomed in a few simple words and with sweet childish grace by little Louise Williamson, and this welcome was responded to by Miss Bennie Belle Short, in a very appropriate speech. Eight bright girls and boys made encouraging, earnest reports of the work. What an earnest army of workers these little people represent for the future! We, who are older, should constantly encourage and help them. After the juvenile reports were finished, papers were read by Mrs. Hunter, of Sardis, and Mrs. Clifford, of Courtland, on the best methods of making the monthly meetings interesting, and enlisting new members. These papers were followed by some discussion, during which many helpful hints were given, and we trust that every worker carried home with her some suggestions which shall develop much interest in the auxiliaries and bring a rich harvest of new members.

The service at night was of especial interest, as our returned missionary, Mrs. Lula Waters, was present, and gave an interesting and instructive talk on "Woman's Work for Woman in the Sunrise Kingdom." We pray God her presence in the home-land may stir our workers to more enthusiastic devotion, and a more intelligent interest in our work and workers abroad.

The evening was also pleasant because of the beautiful music rendered by the Como choir, and very appropriate and stirring recitations by Annie Taylor, of Como, and Miss Lucy Raiford, of Senatobia. The little song published last week in the World for Christ, "Hear the Pennies Falling," was sweetly sung by little Grace Brown, of Como, and was immediately followed by the never-failing collection.

After the meeting was dismissed many lingered in the church, saying good-byes as though loath to break the sweet fellowships that had been so enjoyed during the day. We are sure each one goes down to her home stronger in heart and wiser in purpose for future work. These meetings make us realize the depth of meaning in the stanza:

"And if our fellowship below
In Jesus be so sweet,
What height of rapture shall we know
When round his throne we meet!"

Como has heartily enjoyed the coming of these enthusiastic, zealous women, and, should they ever come again, they may rest assured of a hearty, loving welcome. The benediction of their presence lingers with us.

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FROM THE WORK.

Rev. Jas. E. Riddle: "We are having fine prayer meetings every week. Twenty have been added to the church, mostly on profession of faith."

Rev. J. A. Bowen, Macon, Miss., April 11: "We are in the second week of our meeting. The church is revived, backsliders reclaimed, and some sinners converted. We are rejoiced at the deep impression made upon the town. Revs. T. B. Malone and L. M. Broyles, of our Conference, are doing the preaching. Our people love these brethren for the glorious work they have done for us. We have just completed the organization of one of the best Epworth Leagues in the Conference. Bro. C. B. Ames is president; Bro. Frank W. Foot, secretary. Other officers will be elected this week. All the indications point to a successful year."

Rev. G. A. Gnice: "This is our second year on the Hermanville charge, and the time has been very pleasant to us. We have many good and kind people here, and some who are neither. Our finances are somewhat behind; but we don't expect them to be that way when the end comes. We are buying a parsonage here, and it is one of the best in the district. The first two payments have been made, and the third one nearly all paid; and it would have been all paid, but we have some of that class here who always cry, 'We can't!' If we could just induce them to employ the breath and energy they use in crying, 'We can't,' to help do the work, we would have no trouble to make the other payments. But the faithful ones are at work in earnest, and they keep things moving on. The good ladies are very careful to see that the preacher's home is supplied with necessary comforts. Just a few days ago a lady sent in a beautiful quilt which she had made herself. Besides, she has raised about thirteen dollars in cash for the parsonage; and she is not the only one that has done well. But things are not all smooth. We have some hard places."

Rev. E. P. Craddock, Starkville, Miss., April 9: "The Bishop read us out for Starkville circuit at the last Conference. Our predecessor told us the parsonage had no furniture. We came and found that a few good ladies had gotten some furniture. We went to work to get all the furniture needed, and did so, and were just feeling at home, with a month's provisions ahead, when one morning we found the parsonage on fire, caught from a defective flue. The alarm was given, and the people came from every quarter, and did good work in helping us save our effects. The parsonage burned to the ground. We had just insured the house for four hundred dollars. In a few hours the people had rented us a good house for one month and given my wife a little purse. By invitation, we stopped with Capt. Scales for three or four days. They were exceedingly kind to us. I find a real friend in Bro. Dorman. The Starkville people have been so kind to us. We are now in the new parsonage, worth eight hundred dollars—a real nice little home, painted, papered and furnished, with fruit trees, grape vines, strawberry bed, front yard, back yard, horse and cow lot and a real nice garden. Ever and anon donations come to the parsonage in the shape of provisions, such as hams, corn, etc. One man, not a Methodist, gave us 15 bushels corn, 100 bin fodder, 1 bin hay, 1 shote, three Wyandotte chickens, and several loads of wood, cut, ready for use. Not long ago at preaching hour the Holy Ghost came upon the congregation, and we had an old-fashioned time, and closed with an experience meeting. Our congregations are increasing. Pray for us."

Rev. W. L. Anderson, P. C., Ellzey, Miss., April 9: "This is our first year in this work—in fact, in the 'regular harness.' We received no pounding, but our people have dealt kindly with us. And we are encouraged to believe we have made the happy move of our life, and that Bishop Keener must have known all the 'facts'—naturally or supernaturally—in making this appointment. We have received but little money on quarterage; but, like our excellent pastor at Black Hawk, misery loves comfort in the fact that we need but little money in these 'inland districts.' Provisions are brought to our door, and 'that's enough for me. True, there are many inconveniences, but 'faith worketh patience,' and even if we are called to remain here the limited term, we have decided 'therewith to be content.' Our predecessor did efficient work here, and 'his works do follow him.' May he be as useful and well beloved at Starkville circuit as here. The second Quarterly Conference is now history, and we have begun our third quarter much encouraged. Bro. Burroughs, our presiding elder, left his impress on all who heard him preach those two inspiring sermons. Sunday-schools are taking on new life with the cessation of atmospheric hostilities, and we are laying the foundation just now for a successful 'Children's Day.' We feel confident of full collections this Fall; but please 'don't bother us now.' Our parsonage is incomplete, and we are trying to raise the means to finish it. Have raised only about $20 yet, cash and subscription. The flock over here is poor in the improved facilities of modern civilization and in money, but 'rich in faith,' frugal, industrious, and intelligent. Pray for us, that we may be a faithful under-shepherd to lead them to conquest and victory through Christ."

Rev. W. H. Sanders, P. C., Duncan and Comanche charge, North Mississippi Conference: 'On Wednesday night, March 27, I commenced a meeting at Duncan, preaching twice a day, and getting the choir organized and trained. Saturday, Bro. H. P. Crowe, of Cleveland, came to my assistance. The meeting grew in interest from day to day, and soon the people began to be convicted and converted, and by Sunday night, April 7, nearly everybody in the little town was converted and a member of the church. For a town of its size Duncan can not be surpassed anywhere for intelligence, and the work done will last. On Sunday, the last day of the meeting, at 11 A. M., we took a collection, by subscription, to build a church, and raised $619—one-third to be paid at once, one-third to be paid when the lumber is put on the ground, and one-third when the house is completed. We also had a lot given, 100x100 feet, to put the house on, by one of the liberal-hearted women of the town. One man gave $200 on the condition that the house should cost $1,000 when finished, and all of the people gave liberally of their means; and we will soon have a church in Duncan and a good live, active membership. There were 20 accessions to the church, and more to join at my next appointment there. We appointed a Building Committee, and will push the house to completion as early as possible, and will appoint the trustees at the next Quarterly Conference. We also organized a Ladies' Aid Society, and they will help raise funds for the church. On Sunday night, at the last service, several of the best men of the town and country joined, and Sam Lee, a Chinaman, was baptized and received into the church. Sam had an intelligent idea of God as the creator and preserver of all things, of Christ as the Son of God and the Savior of man, of faith, repentance and forgiveness. He said he had been a sinner, but that he felt that God had forgiven his sins, and that he was determined to live a Christian. Miss Beulah Pender, of Denison, Texas, rendered us much help at the organ, and the music was splendid. The pastor and people will long remember and feel under many obligations to her for her kind assistance. Bro. Crowe was in good health, in fine spirits and full of preaching, and from the start people were convicted and converted. The pastor and people will give Bro. Crowe a hearty welcome whenever he can come again. For nearly three years I have been a gospel tramp, with only one house to preach in which belongs to the Lord, but now hope springs up from one end of the line to the other, and by Conference we hope to have three new houses completed and on the way to completion. God is blessing this delta this year, and preachers and presiding elder are expecting to carry up the best reports this Fall in the history of the country. We all are pushing things to the front. Our district is well manned with Rev. J. A. Randolph, a young, active, vigorous man at the helm as presiding elder, and a set of young, active pastors. This district is coming to the front."

WHITE CASTLE, LA.,

We are in the midst of a good revival here. About ten days ago, upon invitation of the White Castle brethren and myself, Rev. D. C. Rawls arrived with his tent, and Bro. George Wheeler, of New Orleans, as his singer. They have held the "fort," and made some conquests. This is a hard place, and revivals are rare here. But the prospect is good now. Several are candidates for church membership, and I think more will follow. We are having people attend the tent services who never were inside a Protestant Church before.

Bro. Rawls preaches a clear gospel, uncompromising, appealing to the hearer's love of truth and common honesty. He burns and blisters, but they come again, pleased with his style. We go on till next Sunday. Our Methodist flock are being quickened, and I hope to build here in this thriving inmber town a church this year. Pray for us. H. S. JOHNS.

REV. J. R. ROY.

In the ADVOCATE, of March 21, 1895, Bro. Roy criticised my statement made in the ADVOCATE, of March 7. The brother totally misapprehended the intention of the clause to which he refers. I want it thoroughly understood, my only reason for making a reply to such a trivial thing is to vindicate my moral character, which the brother involved by accusing me of having made false statements.

He does not quote his own statement correctly. Please compare the ADVOCATE, of Jan. 17, with March 21. The word "very" is left out. He says in the NEW ORLEANS ADVOCATE, of Jan. 17: "We are now in the parsonage, very comfortably situated." Any sane man would infer from the above statement that the parsonage in Columbia was in pretty fair condition. In his next sentence he says: "It is in great need of repairs." The English language is quite flexible, but that is twisting it a little too much. The latter statement contradicts the first. He did it, and not I. He says in the ADVOCATE, of March 21, that he had reference to no particular person or place. When I first read his article I believed that he had reference to the Columbia parsonage, and I believe so still. Again he says: "It seems to me if his statement be true, that he got the shot intended for the other." My impression about the above statement is that he intended to hit some one, and that one was his predecessor. He continues his erroneous assertions by saying: "I would say just here I did not mean anyone." He says it was intended for one, and then states that it was not. He did it, and not I. The four quotations I have made are sufficient to prove that he was undoubtedly writing something, and yet he was not. My advice to the brother is to study his dictionary in order to find out the meaning of words; also the English grammar, to learn the relation that one word bears to another.

The brother shall have credit for all he did here last year. He secured a deed to the parsonage on Nov. 27, 1894. I walked to White Hall, this morning, and procured a deed for a lot of land on which to build Marine Church. I am happy over having accomplished that much for the Master's cause. The improvements that he refers to probably was the small rock that he had piled up in the front room.

Bro. Roy also accused me of not exhibiting the spirit of Christ in my "glass-house" statement. I wonder what kind of a spirit he thinks he exhibited? Surely, it was not that of our blessed Lord.

I hope that when Bro. Roy reads his pieces over, and considers them carefully and prayerfully, he will see that he made some heavy charges against me. W. T. WOODWARD.

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Mrs. Mary E. O'Fallon, a very intelligent nurse of Piqua, Ohio, was poisoned while assisting physicians at an autopsy 5 years ago, and soon **terrible ulcers** broke out on her head, arms, tongue and throat. Her hair all came out. She weighed but 78 lbs., and saw no prospect of help. At last she began to take Hood's Sarsaparilla and at once improved; could soon get out of bed and walk. She says, "I was cured by

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Rev. W. C. BLACK, D. D., Editor and Publisher.

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Thursday, April 25, 1895.

Lowly Service.

Men are naturally inclined to be hero worshipers; and so absorbed do they often become in contemplating the achievements of genius, that the part played in life's drama by obscure toilers is scarcely given a thought. The world could not get along without men of talent and genius. It must have them to lead its armies, to invent its machines, to direct its government, to write its books, to inspire with their oratory. Neither can it do without the humble toilers, who though they die "unhonored and unsung," yet fulfill a mission no less important. The complex organism we call civilization is but the combined product of manifold human forces.

In truth, the major part of the work done in the world is performed by the lowly and the unknown. Napoleon planned great campaigns and won famous victories; but his successes were made possible only by the unwavering fidelity and courage of the private soldiers who composed the vast armies with which he maneuvred. Capitalists may project long lines of railroad and plan great manufacturing enterprises, but for the execution of these plans they must depend upon the faithful labor of countless thousands of obscure workmen.

Upon the faithful performance of small duties what weighty issues often hang! The driving of a spike may seem a matter of little moment; but if it should be carelessly driven, a terrible railroad wreck may result, and many precious human lives may be sacrified. Passengers crossing the briny deep seldom think of the stokers, who, far down below deck, amid the heat and grime, replenish the furnace fires, so that the mighty vessel may keep on her course through storm and through calm. Those who fill obscure places are often tempted to slight their work because it seems unimportant and unappreciated. The desire of approbation in what we do is natural; and when there is none to observe or approve, it is hard to labor as carefully as at other times. But it is by doing our work well at all times and under all circumstances that we show ourselves to be true men, "workmen that need not to be ashamed." None should feel that his work is useless, for each can contribute something to the world's advancement. The teaching of our blessed Christianity is that God has a place for each of us to fill. If the propagation of the gospel depended entirely upon the efforts of the wise and the gifts of the rich, how the work would languish!

What encouragement to the Christian there is in the thought that God observes all we do, and is pleased with the lowliest service, if performed from a pure motive. "He who gives only a cup of cold water in the name of a disciple shall not lose his reward." The gift of the poor widow who cast her all into the treasury will be had in everlasting remembrance. The poet sings:

"If done to obey thy laws,
E'en servile labors shine;
Hallowed is toil, if this the cause,
The meanest work divine."

A kind word costs nothing, but for want of it some unfortunate may become the victim of despair. "A word fitly spoken," as Solomon says, "is like apples of gold in pictures of silver." A little help rendered at a critical moment in a man's business career may save him from bankruptcy. A friendly warning to an erring brother may prove the turning point of his life, and save a soul from death. True, we seldom know when these crises come; but for this very reason we should be the more careful to let no opportunity of doing good pass unimproved—"Cast thy bread upon the waters: for thou shalt find it after many days." If each Christian could only realize the importance of doing what he can for Christ, what rapid strides Christianity would make in the world! Paul says to the church: "Now ye are the body of Christ, and members in particular." "The eye can not say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more, those members of the body which seem to be more feeble are necessary."

The Christian who agonizes in secret for God's blessing to rest upon his pastor in the preaching of the Word assists as greatly in the service as does the gifted vocalist, the music of whose voice thrills the hearts of the great congregation. The mother who in the obscurity of the home instructs her sons and daughters in the things of God, and prepares them for useful and honored careers, does as grand a work as another who lectures from time to time to vast audiences. Biography abounds with examples of distinguished men who owed their greatness to a mother's training or to a father's faithfulness. We never know where an influence we set in motion will end. Acts seemingly insignificant are often of the greatest moment. Dr. Chas. Taylor, the first missionary from our Southern Methodist Church to China, when in his teens clerked for a New York merchant, who, while a Methodist revival was in progress in a certain part of the city, encouraged young Taylor to attend it, the result being that he was happily converted. Had it not been for the kindly interest shown him by this merchant, who knows but that his noble service might have been lost to the cause of Christ?

It is worthy of remark that in nearly every instance the leaders in great moral and religious reforms have been men who had no thought of achieving greatness, or of heading such movements. Though obscure and uninfluential, they dared to speak out against existing evils, and did what they could to stem the mighty tide of iniquity. Luther had no idea when he protested against the corruption of the Romish Church that Europe would be shaken from centre to circumference. John Wesley, when he first began preaching, had no thought of founding a new denomination. Those who deliberately plan to start great movements usually fail ignominiously.

What the church needs more than anything else is men and women so fully consecrated that they will work anywhere and everywhere. "Suppose," says Mr. Spurgeon, "the mole should cry, 'How I could have honored the Creator if I had been allowed to fly!' or the fish say, 'How I would display the wisdom of God if I could mount a tree like a bird!' How foolish! We admire the mole in its tunnels and castles, and the fish cutting the waves with agile fin; but out of these spheres they would be ridiculous. Providence appoints our surroundings so that our position is best for us." Unfortunately, however, "the human class," as Dr. Holmes wisely remarks, "is divided into two classes, those who go ahead and do something, and those who sit still and inquire, 'Why wasn't it done the other way?'"

Let Wesley's words, "All at work, and always at work," be the rallying cry of the church all along the line.

Two Visitors.

Dr. S. A. Steele, editor of the Epworth Era, and Miss Tucker, the celebrated Nashville mission worker, spent last Sabbath in New Orleans on their return from the Texas Epworth League Convention. Dr. Steele filled the pulpit of Carondelet at eleven A. M. greatly to the delight and edification of the congregation.

Last Sunday happened to be the time for the forty-eighth annual meeting of the Methodist Sunday-school Union of New Orleans. The meeting was held at Carondelet in the afternoon. The prepared programme was so changed as to make room for Dr. Steele. His address was necessarily quite brief, but was exceedingly appropriate, and was much enjoyed. New Orleans Methodism will give the Doctor a royal welcome whenever he can come again.

At night Miss Tucker addressed a large audience at Rayne Memorial. Her address was thoroughly practical and intensely interesting, and we are sure will result in much good. Just such work as she and her sister are doing in Nashville is needed in every city in the land, and any city church that is not entirely dead would be vastly benefited by bearing her account of the glorious work that is going on in Nashville under the auspices of the Woman's Parsonage and Home Mission Society. We know something about the origination of that society. We voted most heartily for the law creating it, believing that it would utilize a vast amount of unused talent and would achieve spiritual results of vast magnitude and importance. Our expectations have not been disappointed. Indeed, the results have been larger than we expected at so early a day. We record it as our deliberate judgment that this society is destined to be in the near future a tower of strength to our Zion.

The Epworth League Convention.

On this page will be found a brief note concerning the Texas Epworth League Convention, recently held in Houston. That note was based upon information gleaned from the secular press. Since that note was in the hands of the printer we have seen Dr. Steele, just from the convention. From him we learn that the dispatches in the secular papers fall far below the reality as to the magnitude of the convention and the enthusiasm it created. There were eleven hundred delegates and ten thousand visitors from abroad. Shearn Church was entirely to small two accommodate the crowd, and so the Opera House was secured. Even this, with its seating capacity of three thousand, was utterly inadequate, so that it was necessary part of the time to hold overflow meetings at Shearn Church. The occasion was signalized by a baptism of power from on high. The testimony meetings were seasons of refreshing from the presence of the Lord. Everybody seemed anxious to speak. The tide of religious feeling rose high. From all parts of the vast auditorium shouts and hallelujahs were heard. Such singing has rarely been heard outside of an old-time Methodist camp meeting. The singing was not confined to the church and opera house. The street cars were moving masses of melody. Vast processions marched along the streets making the welkin ring with the jubilant notes of holy song. The clerk left his yardstick, the bookkeeper his pen, and the editor his type writer, and rushed to the front to see what was the matter. Had we the space we would say more concerning the enthusiasm, the achievements and the plans of this gathering of the forces of young Methodism in our sister State.

What we want to do, however, in this brief note is to make an appeal to every pastor in Mississippi to resolve that he will leave no stone unturned to make the Grenada convention as decided a success as that at Houston. There is, perhaps, not a single pastor in Mississippi Methodism who does not want an increase of spiritual power in his flock. Now, brother, if that is your desire, see to it that your charge is represented at Grenada. If you have no League, organize one. If we were in the pastorate at this time, we would let everything else go until we got a League organized, and we would see to it that that League was represented at Grenada by somebody who has a capacity for imbibing and imparting enthusiasm.

Brethren of the pastorate, allow us to be importunate. Don't be a back number, which you will be, if you don't fall into this Epworth League procession. As a watchman upon the walls, with facilities for widely extended observation, we tell you plainly that this Epworth League movement is going to be in the near future *the* movement of Southern Methodism.

The Oriental War.

The China-Japan war has ended, having lasted a little more than nine months. Although China entered the conflict with an army and navy almost incredibly greater than that of her foe, the war has been from start to finish an unbroken series of brilliant victories for Japan both on sea and land. The net results to Japan are the independence of Corea (the object originally aimed at), the possession of a large number of islands, including Formosa, the possession of a large part of the Liao Tong Peninsula, a war indemnity of one hundred and fifty millions of dollars, and the throwing open of China to Japanese commerce. The prestige which Japan has acquired during this brief war has hardly a parallel in the annals of the nations. We believe that the war will ultimately inure to the benefit of Christianity.

Our Indian Mission.

We invite attention to the communication of Rev. A. D. Miller on our fifth page. The worthiness of the cause he represents is unquestioned. That we are under less obligation to give the gospel to the aborigines of America, whom we have deprived of the priceless heritage bequeathed them by their fathers, than to the heathen on distant shores will not be claimed by any lover of the Lord Jesus. We began well in this work a few years ago. Have we grown "weary in well-doing"? Are we ready to relinquish the advantages we have already gained, and let Christians of another communion come in and take our crown? Does anyone seriously think of abandoning that important mission field? If not, then there should be at once a generous response to Bro. Miller's appeal. The facts which he states speak for themselves.

A New Book.

STUDIES IN ORIENTAL SOCIAL LIFE; AND GLEANS FROM THE EAST ON THE SACRED PAGE. By H. Clay Trumbull. Richly bound in cloth. 400 pages. 8¾x6 inches. Price $2.50. John D. Wattles & Co., Philadelphia.

This splendid volume from the pen of Dr. Trumbull, the editor of The Sunday-school Times, had its origin in a series of lectures delivered before the Archæological Association of the Pennsylvania University. The author describes in a charming and life-like way many of the customs and peculiarities of Eastern nations, especially of the inhabitants, both ancient and modern, of Egypt, Palestine, and Arabia. The facts and incidents given in connection with the discussion of weddings, hospitality, funerals and mourning, the Oriental idea of "father," the calls for healing in the East, and many other subjects of equal interest, serve to throw a flood of light upon the biblical narrative. This book, as the author says, is not a mere record of travel, nor a miscellaneous collection of illustrative facts; but is a systematic treatment of certain phases of Eastern life, illuminated by personal experiences. Bible students will find this volume very helpful. It will interest readers of all classes. The volume is adorned by a number of fine illustrations.

M. M. B.

NOTES.

The Methodist Episcopal Church recently dedicated its 128th church in Chicago.

***

New Orleans Methodists should not fail to read the communication of Dr. Sawyer on another page.

***

In the number of institutions, teachers, and pupils in attendance, the Methodists lead all other churches in the United States.

***

Dr. Carradine began a meeting on Sunday night at the M. E. Church on St. Charles Ave. The meeting will continue until Tuesday next.

***

Dr. E. L. McGehee has been elected president of the Alumni Association of the Charity Hospital of this city—an honor worthily bestowed.

***

When you receive a severe castigation, crow louder than ever; call yourself a Durham, and declare that everybody is afraid of you. This is the way to be "a model editor."

***

All intoxicating drinks are poisonous. The lighter beers and the finest fermented wines are as truly, though not as strongly, intoxicating as are the coarsest and cheapest spirituous drinks.

***

Dr. H. W. Featherstun of Yazoo City, will preach the commencement sermon of Centenary College, June 2, and Judge T. C. W. Ellis, of New Orleans, will deliver the address to the alumni, Tuesday, June 4.

***

There have been such strong threats of a massacre of the Christians in Palestine that President Cleveland has ordered the warships of the Mediterranean squadron to the coast of the Holy Land at once.

***

The Insurance Newspaper and Building Society Review says: "In our opinion the traffic in alcohol prevents more people from becoming the possessors of their own houses than all other causes combined."

***

The latest victim of the "woman's edition" fad is the Alabama Advocate. It came out last week greatly increased in size and improved in appearance, owing to the use of a better quality of paper and the insertion of several woodcuts. The edition was a creditable one. We congratulate Dr. Armstrong upon his success.

***

A number of laymen of the Protestant Episcopal Church in St. Louis have formed an organization called the Protestant Episcopal Church Association, the object of which is to oppose ritualism. The originators of the movement are said to be men of great prominence in business and professional life. Whether the organization is to be merely local in its operations, or whether it is to become general, we are not informed.

Carondelet Street Church has taken a new departure by inaugurating a movement in the interest of sociability. A meeting is to be held once a month at some residence tendered for the purpose. The first meeting was held last week at the residence of Mrs. W. W. Carre, and was a decided success. It was largely attended and was much enjoyed. We congratulate Bro. Pierce and his flock upon this auspicious beginning. Sociability is frequently too little regarded in the ecclesiastical life of large cities.

***

The new Lieutenant-Governor of Bengal has added his testimony to the value of missions as judged from the standpoint of high Indian officials. "I make bold to say that if missions did not exist, it would be our duty to invent them." This is what he said by the famous men who built up the administration of the Punjab, and who, when it was annexed in 1849, wrote home to the Church Missionary Society for a supply of missionaries as a part of the necessary equipment of the province.—Missionary Review of the World.

***

The Texas State Convention of the Epworth League, held in Houston last week, had an attendance of one thousand delegates, besides several hundred visitors. The number of Leagues in the State is three hundred and seventy, having an aggregate membership of more than fifteen thousand. The number of Leagues reporting work done in the department of "Charities and Help" is twenty-four. The convention pledged itself to uncompromising warfare against the liquor traffic. It also resolved to put three new missionaries in the foreign field and sustain them there two years.

***

The stated meeting of the Board of Managers of the American Bible Society was held at the Bible House on Thursday, April 4, 1895. Mr. Loomis reported from Yokohama that up to the nineteenth of February 70 211 separate gospels and 1 449 New Testaments had been distributed among the soldiers of the Japanese army. The circulation of Scriptures in China during 1894 by the American Bible Society amounted to 304 715 volumes, a greater number than ever before. The total issues from the Bible House during the year ending March 31, not including those issued in foreign lands, were 947[illegible] volumes.

***

The forty-eighth annual meeting of the New Orleans Methodist Sunday-school Union was held at Carondelet Street Church last Sabbath afternoon. As usual, there was an immense audience. The programme was varied and very interesting. The service of song was spirited and delightful. The recitations by the juveniles selected to represent the different schools were thoroughly enjoyable. The reports from the schools made a most gratifying showing as to the character of the work done during the year. The banner for the best general average was given to Felicity Street Sunday-school. Col. David Zable, superintendent.

***

The Protestant Episcopal clergymen and laity of New York and Brooklyn do not intend to have it understood that Drs. Rainsford and Rylands are representatives of the church in holding their peculiar views. They met last week, passed ringing resolutions opposing the Sunday opening of saloons and voted to request Bishop Potter to go to Albany and represent them at legislative hearings. To Dr. Rainsford's plea that the poor man must have his club—the saloon—to resort to on Sunday, if the rich man is to be allowed to have his club, Rev. Dr. W. R. Huntington replies pertinently that "there is little proof that the rich man's club has such an elevating influence that any churchman should consider it a hardship that it should be closed on Sunday too."—Index.

***

The Tohoupitoulas Mission, carried on under the auspices of the Woman's Parsonage and Home Mission Society of the New Orleans district, is doing a noble work. The Sunday-school, which has been in operation for about three years, has done much good and has laid a broad foundation for other gospel work. The revival services of the last two weeks have resulted in many conversions. It has been decided by the powers that be to proceed at an early day to the organization of a church at that point. At the meeting on last Wednesday night Dr. Sawyer stated this fact and called for the names of applicants. Eleven presented themselves that night. Other applications have been made since, so that the number of applicants now ready to be received is about fifteen. It should be stated in this connection that our churches in the vicinity have been receiving members occasionally as a result of the work of this mission for some time past. Our sisters of the Woman's Parsonage and Home Mission Society have cause to rejoice as they behold the fruits of their labors. The work of the Lord has prospered in their hands.

Our Bible Offer.

Don't fail to read our Bible offer. Remember that it has all the helps of the Oxford Bible and the additional feature of giving the correct pronunciation of every proper name just where it occurs in the book. Moreover, we are selling it to our subscribers at a lower rate than any paper or anybody else has ever done. The regular retail price of the work is $3 15. Some papers have had a run on it at $1 95. Our subscribers can get on conditions named in our offer for $1.85. This offer may not last long; therefore, don't delay.

Indian Mission.

I have made two or three as strong appeals through the ADVOCATE for the Indian Mission in Mississippi as I was capable of making, and as strong as it ought to be necessary to make. But for some reason, I know not what, I have failed up to the present to get more than two or three responses. Where are the friends of the Indian Mission? And what is the matter with them that they do not respond as in former years? Surely they have not forgotten us. Surely it is only negligence. So I am still waiting, hoping and praying that the people will at an early day "come up to the help of the Lord" and us in this very important work. Surely no one is discouraged. Just think of the good accomplished. We began with everything against us. The Indians were prejudiced against us and did not want us. Then we did not understand their language. We had not a foot of land and no place to lay our head or preach to them. And yet in three short years, with two missionaries, Bro. Cammack and Sister Cammack, we have bought some land, built one nice small church, established two appointments and two Sunday-schools, with a good-sized number of old folks and children studying the Word of God and learning to sing the beautiful songs of Zion. We have also two literary schools taught by Bro. Cammack four months each per year. And last, but not least, about fifty have joined the church, and we hope have been converted, and are good and faithful man licensed to preach—Bro. Jim Johnston. Now, when I think of all these things I am ready to ask, "What hath God wrought?"

All with everything against us, we have done that much, what may we not do in the next three years with the advantages we now have, if the friends of the mission will only help with their means? But we must have the money to carry the work forward to success. We owe considerably over one hundred dollars on the land we first bought and the brother has been waiting now nearly three years for his money. Shall we compel him to wait longer? Will the eighty-odd thousand Methodists in Mississippi allow him to wait longer? Three hundred and fifty dollars to raise (amount due at the first), eighty thousand to pay it; only about one-half paid after three years. And then what is the object of this purchase of land? It is for a starting-point, or foundation, for a mission, for the salvation of a long-neglected people right here in the heart of Mississippi Methodism.

Now, brethren, what shall we do? Shall we compel the vendor to take back his land or to wait indefinitely for money long since due? Several have subscribed on the land, but have not paid. Who will now help us? We also need money very much to pay the salary of our missionary. We have not paid him a cent this year.

May God help us to do our whole duty to this long-neglected people.

Brethren, please send amounts to be sent at once. Send money order on Vicksburg or Phœnix, Miss.; draft or check on Vicksburg or Jackson, Miss. Send to me at Oak Ridge, Warren County, Miss. May I expect something soon?

Your brother in hope of the salvation of the Indians,

A. D. MILLER, Agent.

Oak Ridge, Miss.,

George Bancroft, the eminent historian, at the age of 87, standing near the spot where the Lookout Inn now stands, April 21, 1887, said: "This is the grandest view I ever saw. In all my travels I have never seen any scene to excel it in sublime grandeur."

See ad. of this magnificent hotel in this issue.

Meanness is meanness, even if it has been baptized and named religion.

An Only Daughter Cured of Consumption

When death was hourly expected from Consumption, all remedies having failed, and Dr. H. Jones was experimenting, he accidentally made a Preparation of Indian Hemp, which cured his only child, and now gives this recipe free on receipt of two stamps to pay expenses. Hemp also cures nightsweats, nausea at the stomach, and will break a fresh cold in twenty-four hours. Address Craddock & Co., 1039 Race street, Philadelphia, Pa., naming this paper.

To Pastors.

It is greatly desirable that pastoral reports should be published without delay. This can be done if the brethren will give due attention to brevity. If they will write their reports on a postal card, or of a length which could go on a postal card, we will promise that there shall be very little delay. Hereafter we shall give preference to postal card reports.

Notice.

To the Members of the North Mississippi Conference—

BRETHREN: At a meeting of the Executive Committee of the Sunday-school Board, held at Winona, Miss., March 26, 1895, I was appointed to write a word of exhortation to you in regard to Children's Day. In Discipline (page 107, ¶ 348) the third Sunday in May, or as near thereto as practicable, shall be observed as Children's Day throughout our church with appropriate services, and on that day a collection shall be taken for the aid of needy Sunday-schools in our Conference, and for education of the poor.

I have been told that some of our preachers do not observe this day. We desire that every pastor in our Conference comply with the law in this matter. Get ready for it. Get the programs gotten up for this purpose. You can get them of Rev. G. W. Bachman, our Sunday-school agent at Kosciusko, Miss., free by writing to him for them. Get all the people to come that you can. Then resolve that you all be children on that day—at least, when the collection is being taken. I learn from our agent that there are many calls being made now for Sunday-school papers by poor people—those who want Sunday-school papers, but not able to buy them; and a part of this money goes to buy Sunday-school papers for those in heathen lands.

Parents, encourage your children in this great work by giving them some little jobs of work, and pay them for it that they may feel that they have made the money for this cause. Then go with them on that day; take part in the services; put in your mite with theirs, and let them see that you are interested in their part of church work.

Brethren, let no one fail to observe Children's Day in our Conference this year. Let us, preachers and people, make a grand move along the line of Sunday-school work this year. The Sunday-school Board has planned for a Sunday-school District Conference at all the District Conferences, and we expect one of the Board to be present in these meetings in the interest of Sunday-schools in our Conference. We want you everyone to help us. We hope to see an interest in Sunday-school work such as we have never had. A great forward movement, is our motto.

May I not call upon all church members to become enlisted in this work? Don't stay at home, and say, Go; but fall in line, and say, Come, follow us as we follow Christ. So mote it be.

J. W. LUTER,
Pres. S. S. Board, North Miss. Conf.

Minter City, Miss.

Epworth League Convention.

We will use our Standard Hymn Book and Living Songs at the Epworth League Convention. If any delegate has a copy of Living Songs, please bring it. Bro. Bachman will have a supply for all who wish to purchase. Out to Grenada, May 9-12!

T. W. LEWIS.

District Conference.

The District Conference for Brandon district will convene at Steen's Creek, Aug. 2, 3, 4. The preliminary services will begin July 31, at eleven A. M., with a sermon by Rev. W. W. Hurst. The Preachers' Institute will open July 31, at 2:30 P. M. A District Sunday-school Conference will be held on the afternoon of Aug. 1.

C. MCDONALD.

Forest, Miss., April 16, 1895.

Notice.

To the Preachers of the Brookhaven District:

DEAR BRETHREN: We hope to see you all at the Preachers' Institute, which convenes in McComb, April 30. Come on Monday. Bring your wives if you wish; but let me know first. Bro. Edgar will preach Monday night. Come praying for the power of the Holy Ghost to be upon our city.

J. M. MORSE.

Conference Board of Missions, Louisiana Annual Conference.

Received for foreign missions from

Louisiana Avenue, Rev. C. M. Lyons	$ 5 00
Abbeville, Rev. J. J. Kelley	10 00
Baton Rouge Sunday-school	21 30
Louisiana Avenue Sunday-school	8 90
Oak Ridge, Rev. R. A. Davis—"Do-without Week"	6 00
Shreveport mission, Rev. A. S. Lutz—"Do-without Week"	4 40
Total	$55 60

W. B. THOMSON, Treas.,
233 S. Rampart St.

New Orleans.

Mass Meeting and Rally.

God willing, there is to be at 7:30 P. M., Tuesday, May 7, at Carondelet Street Church, a grand mass meeting and rally of our city Methodists. It is proposed to organize, under the provisions of the Discipline as enacted by the last General Conference, for aggressive and persistent city mission work. It would be difficult to find in the bounds of Southern Methodism a field whiter "unto the harvest" than is New Orleans to-day. That fact invites and demands that we bestir ourselves and go out after the unsaved and unchurched multitudes. The membership of our city churches is 2 355.

Fellow-Methodists, let us with one accord be at Carondelet on the night of May 7, determined, by God's help, to do our duty in this matter. Then, for the asking God will endue us with power for this special work, and great and glorious will be the results of our labors, in his name and his strength, in behalf of the spiritually neglected masses of our population. Remember—Tuesday night, May 7, 1895, is the set time for Methodists to mass and rally at Carondelet Church.

JOHN T. SAWYER,
P. E. New Orleans District.

Work in Japan.

At the semi-annual meeting of the Japan Mission of the M. E. Church, South, the following resolution was unanimously adopted:

Resolved, That we respectfully request the Woman's Board of Foreign Missions to open missionary work in Japan, as soon as such a course seems to them proper or possible.

Kobe, Japan, January, 1895.

Wesson, Miss.

Drs. Carradine and Rushart came April 10, and remained till April 20. During the time of their labors there were 50 conversions and reclamations and 120 entire sanctifications. The whole town was stirred as never before. Not only Methodists, but also Presbyterians, Baptists and Protestant Episcopalians entered into the blessed experience, and now rejoice in heart purity and call this new experience "entire sanctification." Last Thursday we organized the "Central Mississippi Holiness Association," with T. L. Mellen, president; D. C. Langford, vice-president; W. T. Griffin, secretary.

T. L. MELLEN, P. C.

Gunnison, Miss.

Rev. J. S. Oakley lectured under the auspices of the Gunnison Epworth League, on April 10, to a large audience. It was heartily enjoyed by everybody. The League is a great success here. The members throw themselves into the hands of the pastor, and many of them are need of the Lord daily. The result is, the church is prospering as never before.

R. H. B. GLADNEY.

Jeanerette, La.

The work is building up at this point. Revival fire is burning. Congregations good—even large. Conversions and accessions. Bro. Armstrong assisting. We begin on the twenty-eighth, and protract a meeting some ten days. Let the readers of the ADVOCATE pray the Lord to give us converting and sanctifying power. We so much need a sweeping revival at this place.

R. M. BLOCKER.

The first step in the cultivation of the spirit of missionary work in the churches is the dissemination of missionary news, facts and all forms of missionary intelligence, that the missionary spirit may be aroused, vivified, fostered, nourished and built up by what it feeds upon. Give all the news of all the peoples of all the lands; give it in trumpet tones; send it everywhere on all winds, and let the breezes be laden with it; and as the ears shall hear, the minds shall understand, the hearts shall sympathize, and the hands shall do the rest.—Gospel in All Lands.

FOR COUGHS, ASTHMA AND THROAT DISORDERS, use "*Brown's Bronchial Troches.*" Sold only in boxes. Avoid imitations.

A recent issue of the Nashville Advocate has this to say concerning Holman's Self-Pronouncing Bible, which we are offering to our subscribers at a marvelously low rate:

It has been commended in the most unqualified terms by Bishops, college presidents, pastors, teachers, and Sunday-school workers. As far as we can see the "helps" which it offers are quite as trustworthy and as full as those which are found in the Oxford and the International Bibles. One excellence it possesses by itself. The pronunciation of every proper name is indicated in the text, so as to do away entirely with the necessity of a reference to an appendix. This feature will be especially appreciated by that large class of intelligent people who have not studied the original languages of the Bible, and hence often find themselves at a loss in pronouncing a proper name.

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LEARNED, MISS., FEB. 24, 1890.

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Notice.

To Preachers in Charge and Sunday-school Superintendents, Mississippi Conference:

For literature for needy Sunday-schools apply to Rev. J. W. Brown, Woodville, Miss. Programs for Children's Day free. Apply, and state number of programs, to Laird and Dominick, Jackson, Miss.

Please remit collections to Mr. Jno. A. Guice, Natchez, Miss. We beg the preachers in charge to send immediately the names and postoffices of their Sunday-school superintendents to Rev. H. G. Hawkins, Binnsville, Miss.

J. W. BROWN,
Pres. S. S. Board.

EPWORTH LEAGUE.

BY REV. HENRY H. AKENS.

Theme for Prayer Meeting.

THE HISTORY OF EVIL.
(Job vi, 1-4; vii, 1-11.)

Sin and suffering are twins. Rarely that human suffering is a punishment for sin; more frequently it is simply the consequence of same. Sin the seed; suffering the harvest. The seed not always of our own sowing. Our first parents had to weep over the murder of one of their sons. None ever escaped the ills of life. In enumerating his various ills, the consequence of the moral disorder among the human race—i. e., sin—the patriarch speaks (Job vii, 6) of the manifest vanity of life as a weaver's shuttle. An expressive portraiture.

1. Life's warp is of divine appointment.

(1) Our physical, intellectual and moral make-up and predisposition are heritage. No merit or demerit of our own.

(2) The same is true of our family relation. If ancestry and relatives are of high or low, good or bad standing in society. Not a matter of our choice.

(3) Our early environments, too, are not subject to our volition. Our training, schooling, etc., determined by others.

2. Though life's warp is of God, the woof of same is matter of our individual responsibility. Life is, after all, what we make it.

(1) We may enjoy the best opportunities of school or shop; profiolency will depend on our diligence. The sluggard will fail, notwithstanding greatest advantages.

(2) We may inherit a pecuniary competency. If we are not industrious and frugal, the probability is that we will die in the poor-house.

(3) Parents may be pious, may have sent us to Sunday-school and church. If we do not individually repent of our sins and seek conversion, unbelief and eternal darkness are our own woof.

(4) Life's warp may be discouraging. Parents wicked, worldly, of low social standing, of ill repute, poor. Individual piety, skill, diligence, integrity will furnish a woof which will vastly increase the value of the fabric—will outgrow our antecedents in every respect.

3. Life is brief. Rapidly, rapidly the shuttle hurries through the open threads of the warp. Our days are but few.

(1) Time and tide wait for no man.

"There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune."

(2) Time, like a river, speeds on. A river, fructifying the valley, or spreading pestilential miasma.

"Oh! cease the present time.
You never will,
With water once passed by,
Impel a mill."

(3) The rapidity of life teaches speedy termination. What in life we have sown, that we shall reap.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,						$84,520,680
N. Y. Life,	"	"	"	"	"	40,684,168
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HOME CIRCLE.

THREE OLD SAWS.

BY LUCY LARCOM.

If the world seems cold to you,
Kindle fires to warm it!
Let their comfort hide from view
Winters that deform it!
Hearts as frozen as your own
To that radiance gather,
You will soon forget to moan,
"Ah, the cheerless weather!"

If the world's a wilderness,
Go build houses in it;
Will it help your loneliness
On the winds to din it?
Raise a hut, however slight,
Weeds and brambles smother,
And to rool and meal invite
Some forlorner brother.

If the world's a vale of tears,
Smile till rainbows span it;
Breathe the love that life endears,
Clear of clouds to fan it.
Of your gladness lend a gleam
Unto souls that shiver:
Show them how dark Sorrow's stream
Blends with Hope's bright river.

Swallowed His Jacket.

Mr. Editor: Seeing in one of Bishop Galloway's interesting and instructive letters from the East a mention of the music-loving lizards of tropical Ceylon, I was reminded of a feat performed by one of the lizard tribes, of which my wife and I were witnesses, at Jackson, La., about two years ago.

There was a family of chameleons which seemed to find a happy home on the wood-pile, and among the branches of a large evergreen passion-vine which clustered over the back door of our room. In Winter I think they crawled within the walls of the house (where we could hear them), getting as near to the fire as they could; in warm weather they disported themselves catching flies and other small insects—lying very still, and then leaping suddenly upon an unsuspecting victim. They were beautiful, velvetly-smooth, slender and graceful creatures, active enough on occasions, leaping some distance from limb to limb, and were quite unlike the rough-backed, stiff-necked, prehensile-tailed pictures of the chameleon presented in some of the cyclopedias.

We did not exactly pet these little animals, but we often watched their cunningly skillful procedures. One day, in the latter part of March, when the southern sun was sending down those beams that seem to add weight to all sorts of clothing, we noticed one of the crimson handkerchief-wavers making some strange motions. He began by wriggling and twisting his hinder parts in a most singular way. He soon released his tail and hind legs from a thin covering of skin, which he caught hold of with his fore-claws, and gradually drew it over his head. This cuticle was of a beautiful silver-gray color, and looked as if it might have suited for a lady's veil had it been large enough. We looked with wonder on the performance. He still continued to contort his body in most indescribable ways, drawing the skin gradually over his head with his fore-feet. He had, in a short time, peeled his entire body, and then, to our amazement, seized the hind end of his jacket with his mouth and began swallowing it by degrees, stuffing it in with his paws, continuing the process with evident gusto until, in a few minutes, he had swallowed all, drawing in the last from the tip of his nose. He then smacked his mouth and winked its eyes with as evident pleasure as if he had just enveloped a full meal of the choicest insects.

After this tale, I wonder if Bishop Galloway doesn't think American lizards are as smart as those of Ceylon?

W. L. C. Hunnioutt.

A young man idle, an old man needy.—Selected.

"Too Poor to Marry."

There are many stout, healthy, matured young men who are not married that ought to be. It is possible, it is true, where there is a disposition to be exceedingly choice about whom they shall marry, that they are celibatists unavoidably, since this is a free country, and a woman has a right to say "Yes" or "No." Sane-like, true men admit this to be the trouble, while more than the majority pompously plead, "Too poor to marry." If the latter is all that is in the way, we are prepared to say that there is nothing at all in the way, and that "Too poor to marry" has been taught to be in the way from false conceptions of marriage. Not a few believe and preach that marriage, on the part of the man especially, means getting some one to care for or to support. It is true, any man who will not care most tenderly for a wife, and support her in every respect the best he can, is not worthy of the name of a man; but this is not the true idea of marriage. The true idea of marriage appears in God's Word concerning Adam, when he said: "And the Lord God said, It is not good that the man should be alone. I will make him an helpmeet for him." (Gen. ii, 18) "Kai eipe Kurios ho Theos on Kalon einai ton anthropon monon. Paiesomen auto Boethon Kat' auton." Literally translated: "And the Lord God said, Not profitable for man to be alone. We should make him a helper for him." So the Bible idea of marriage is that of a helper. No idea concerning this matter is of divine authority except that of the Bible. No parent does justice to his children, or those of his neighbor, when he impresses on them that marriage means getting some one to care for simply. Many a young lady of natural endowments for a good wife has been sadly disappointed, and has lived an unhappy life after marriage, because it was not as she had been taught, a life of idleness and ease.

Now, as respects the plea, "Too poor to marry," Solomon says: "Two are better than one, because they have a good reward for their labor. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, for he hath not another to help him up. Again, if two lie together, then they have heat; but how can one be warm alone? And if one prevail against him two shall withstand him; and a threefold cord is not quickly broken." (Eccl. iv, 9, 10, 11, 12)

Now, young men, if you are poor, get you a good, affectionate wife, and go to work in earnest, and God will bless the work of you and your wife, and your financial condition shall be made better; also your spiritual condition shall be incalculably enhanced. There are no Pauls among you—at least, you do not come forth as such—and, therefore, in order to your financial betterment, and especially your spiritual enhancement, and also that of others, get an affectionate wife, who will share with you in the toils, poverty, afflictions, adversities, disappointments, joys and sorrows of this life. Do what God has ordained you should, and do it quickly, for the night of death is drawing near, and soon you must go the way of all the earth. If you thwart the grand purposes of your creation, you will not only be as a blank in the true history of our race, but you will lose your soul forever. Forget not that no grade or condition of life that is for our good is made impossible to us, and if an impossibility appears, it is due to indolence on our part, or a false conception of things. "Marriage is honorable in all." (Heb. xiii, 4).

Isaac L. Peebles.

Enterprise, Miss.

The Art of Conversation.

A CHAT BY LUCY ELLIOT KEELER.

The first essentials of good conversation are having something to say and being in earnest. Why did not you talk to Mr. Arnold to-night as you just have to me? He is so famous and so wise that you were afraid of him? Besides, you are diffident by nature? Then conquer nature.

One learns to talk only by talking. Practice is the best of professional educators. Chesterfield, when a boy, resolved not to utter one word, even in common conversation, which should not be the most expressive and the most elegant with which the language could supply him for the purpose; and Dr. Johnson's rule was always to talk as well as you can, no matter what the company. By so doing, that which was an effort at first will become easy. No art, unless it be the art of thought, can be so constantly practised as conversation; its very facility may be in its way, for, excepting again right thinking, good conversation is perhaps the rarest of accomplishments.

The Time to Be Pleasant.

"Mother's cross," said Maggie, coming out into the kitchen, with a pout on her lips.

Her aunt was busy ironing, and she looked up and answered Maggie:

"Then it is the very time for you to be pleasant and helpful. Mother was awake a good deal of the night with the poor baby."

Maggie made no reply. She put on her hat and walked off into the garden. But a new idea went with her—"The very time to be pleasant is when other people are cross."

"True enough," thought she, "that would do the most good. I remember when I was ill last year, I was so nervous that if anyone spoke to me I could hardly help being cross; and mother never got cross or out of patience, but was quite pleasant with me. I ought to pay it back now, and I will."

And she jumped up from the grass on which she had thrown herself, and turned a face full of cheerful resolution toward the room where her mother sat soothing and tending a fretful teething baby.

"Couldn't I take him out to ride in his carriage, mother? It's such a sunny morning," she asked.

"I should be so glad if you would," said her mother.

The hat and coat were brought, and the baby was soon ready for his ride.

"I'll keep him as long as he's good," said Maggie, "and you must lie on the sofa and take a nap while I'm gone. You are looking dreadful tired."

The kind words and the kiss that accompanied them were almost too much for the mother, and her voice trembled as she answered:

"Thank you, dear; it will do me a world of good. My head aches badly this morning."

What a happy heart Maggie's was as she turned the carriage up and down the walk! She resolved to remember and act on her aunt's good words:

"The very time to be helpful and pleasant is when everybody is tired and cross."—The Young Reaper.

Only Once.

We have only once to live; therefore, let us live to some purpose. The day that dawned this morning will never dawn again. The opportunities which it brought with it will never come again, and if we fail to fill it with the service it requires of us, there will be no possibility of returning into it to repair the mischief. The wheels of Time's chariot have ratchets in them, and they move only forward.—William H. Taylor.

Words of Kindliness Only.

What a beautiful tribute was the following paid to Oliver Wendell Holmes by one of his friends: "He dipped his keen-pointed pen often in the honey dew, but never in gall or wormwood. He set the world to laughing and to loving; to laughing at legitimate objects of laughter, and to loving the true, the beautiful, and the good."

Far higher is the office of the teacher who makes admirable men than that of the sculptor or painter who makes admirable imitations of men.

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HYGIENE.

Sunshine and Digestion.

Very intimate relations there are between sunshine and digestion.

Mr. P., one of our merchants, came to see me about his stomach. Dyspepsia was written all over his face, seen in his movements, heard in his voice.

"Doctor, I am played out. I can't digest, I can't work; I must give up."

"Tell me about your diet?"

"That is all right. I have studied the subject, and I know my food is all right."

"How about your exercise?"

"I have a little gymnasium in my store, and exercise an hour every day."

"How about your sleep?"

"Why, doctor, I go to bed every night with the chickens; at any rate, I am always in bed before nine o'clock; I rise by six in the morning, take a bath, a plain breakfast, and go to my counting-room. Once in the forenoon and once in the afternoon I exercise in my gymnasium half an hour, but I am getting worse and worse all the time. Isn't it curious? My wife thinks I must have a cancer in the stomach. Nothing seems to help me; I live the most physiological life, but my digestion grows worse and worse."

"About your counting room; is that light? is it sunny?"

"The store is light enough, but the counting-room is so dark that we have to use gas."

"That's it, Mr. P.; that explains your cancer."

"Of course, you don't mean that; but I suppose it would be better if the counting-room were sunny."

"Mr. P., no vegetable thing, even, can digest in the dark. Try it. Plant a potato in a dark cellar. Surround it with the best soil and give it water. How slender and pale it is. Now open a window in another part of the cellar, and notice how the poor hungry thing will stretch that way.

"Mr. P., have you noticed where grain is growing in an orchard, that the part under the trees is smaller than that outside and away from the trees? And yet the soil under the trees is actually the richer. What is the trouble? The part under the trees does not receive as much sunshine as that away from them.

"Haven't you noticed that the only grapes which become ripe and sweet; that the only peaches that take are those beautiful red cheeks are those on the ontside, exposed to the sun?

"The law is the same in the animal world. It is just as true that the only girls with red cheeks and sweet breath, the only girls who become fully ripe and sweet or those who baptise themselves freely in sunshine.

"You have seen those pale girls in the stores; girls with a bloodless, half-baked sort of face, whose walk, whose voice, whose whole expression are so void of spirit and force? Those girls are in the green state. Look at them. It gives you pain and distress. You feel they can never be what nature intended. So with you, my dear man. Get into the sunshine. It is one of the most powerful stimulants of all the functions of the body we have; a stimulant that leaves no trace of evil behind it like alcohol and many drugs."

My friend promised to try it, and I feel no hesitation in saying he will come back a changed man.—Journal of Hygiene.

THE CUISINE.

CONDUCTED BY L. A. B.

Baked Stuffed Ham.—Wash the ham well, put in a pot of hot water and let it boil three hours. When nearly cold take off the skin, make a rich dressing of one loaf of baker's bread, three large onions chopped fine, one large tablespoonful of butter, one teaspoonful of celery seed, one of ground sage, one of thyme, a plentiful supply of pepper, and salt to taste. Make deep incisions in the ham and fill them with the dressing in such a way that when cut each slice may have some of the dressing in it. Beat two eggs well, mix with cracker crumbs, and spread over the top, then sprinkle over that a little brown sugar. Bake slowly for two and a half or three hours, basting frequently with the juice that runs from the ham.—Good Housekeeping.

When you want a fresh blessing, get on your knees and thank God for the last one.

A RECORD

of cures such as no other medicine can boast of, has been won during the past 25 years by Dr. Pierce's Golden Medical Discovery.

The worst forms of Scrofula, Salt-rheum, Tetter, Eczema, Erysipelas, Boils, Carbuncles, Enlarged Glands, Tumors and Swellings, are cured by it.

Mrs. Foster.

Mrs. John G. Foster, of 33 Chapin Street, Canandaigua, N. Y., says: "I was troubled with eczema, or salt-rheum, seven years. I doctored with a number of our home physicians, also with Rochester, New York, and Philadelphia doctors, and received no benefit. I paid out hundreds of dollars to no purpose. I have taken ten bottles of the 'Discovery' and am entirely cured.

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MARRIAGES.

HOWELL—MANTON.—At the residence of the bride's father, Mr. J. A. Manton, Fort Smith, Ark., April 3, 1895, by Rev. H. D. Howell, father of the groom, assisted by Rev. Mr. Alleo, Mr. David C. Howell to Miss Kitty May Manton.

McDONALD—STEPHENSON.—At the residence of Judge R. S. Stith, Memphis, Tenn., Feb 20, 1895, by Rev. W. H. Sanders, Mr. W. A. McDonald, of Duncan, Miss., to Miss Edna E. Stephenson, of Chulahoma, Marshall county, Miss

WILLIAMS—DUDNEY.—At Friendship church, Bolivar county, Miss., Dec. 16, 1894, by Rev W. H. Sanders, Mr. W. H. Williams to Miss Lucy Dudney, both of Bolivar county.

SEALS-CRUTCHFIELD.—At Friendship church Bolivar county, Miss., Jan. 6, 1895, by Rev. W. H. Sanders, Mr. A. J. Seals to Miss Lula Crutchfield, both of Bolivar county, Miss

THOMASON—GRIFFETH.—At the residence of Mr. Bonner, the bride's brother-in-law, March 31, 1895, by Rev. W. H. Sanders, Mr. C. D. Thomason to Miss Ruble Griffeth, both of Bolivar county, Miss.

BOSARGE—COMPTON.—At the residence of the bride's mother, April 14, 1895, by Rev. Isaac L. Peebles, Mr. J. E. Bosarge, of Meridian, Miss., to Miss Ella Compton, of Enterprise, Miss.

ROBERT—MITCHELL.—At Slidell, La., by Rev. W. F. Currie, Mr. Edgar P. Robert to Mrs Sarah Mitchell, both of St. Tammany Parish, La.

CARRUTH—KING.—At the residence of the bride's father, Lincoln county, Miss., April 4, 1895, by Rev. J. W. Tinnin, Mr. John P. Carruth to Miss Ary King.

OBITUARIES.

We publish obituaries of 500 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 500. Poetry excluded from this column.

DAVIS—Died near Cotton Valley, Webster Parish, La., March 16, 1895, Mrs FRANCES A. DAVIS, in the sixty-seventh year of her age. She was born in Lafayette county, Ga., June 7, 1828. Her maiden name was Stinson, and she was married to Jonathan G. Davis, of Troupe county, Ga., July 21 1844, and moved to her late homestead in this State in 1859, where her husband died in 1867. To this union 9 children were born, four of whom survive her, to wit: Mrs. Chas. J. Gray, Mrs. John H. Gilliman, Jno. F. and Chas. B. Davis.

Mrs Davis joined the M. E. Church, South, in her youth, and during her long and useful life she was ever ready to give a reason for the hope she cherished as she "walked by faith" in the crucified One. "The gospel hope, its golden anchor, lodged deep in the veil fixed o'er eternity," and ever seemed to rest trustingly in the sovereign, eternal, unchangeable love of her Savior. The mantle of sadness was thrown o'er the entire community when this noble specimen of Christian womanhood passed away, for the amiableness of her disposition, the friendliness of her demeanor, and her Christian courtesy and kindness, attracted and held the confidence and affection of all who knew her; and no wife, mother or friend were ever more affectionate, self sacrificing, or considerate; and when we call to mind her walk of life, where shone the Christian woman's mind unrivaled, we feel that we touch a chord that vibrates through the souls of friends surviving.

She died suddenly, so peacefully, "like one who lies down to pleasant dreams," that a loving, watchful daughter at her bedside scarcely knew when she breathed her last. Her family, church and community will miss her; but ours is the sweet consolation that, like a fully ripened sheaf, she has been gathered to that heavenly garner prepared for her by Him whom 'twas her delight to serve; and when the books are opened on that day when Christ shall come to gather his jewels, may we, like her, find our names written there!

Mineleo, La.

ROBERTS—Mrs. ROSA E. ROBERTS (nee Ritchie) was born Dec. 7, 1874, and died at Carpenter, Miss., March 19, 1895.

Sister Roberts joined the M. E. Church, South, in August, 1890. She was the oldest child of a large family, and when she was about sixteen years old her mother died, leaving as part of the family a little babe about two months old. She at once took charge of the household and the full care of the infant, and was indeed faithful to the charge; and, although the entire care of the younger children and all the household duties were upon her shoulders, yet she was never heard to murmur or complain. This life was indeed short, but it was full of heroism and self-sacrifice.

On the twenty-fifth day of July, 1894, she was married to Mr. G. E. Roberts, to whom she was a devoted and loving wife. She leaves him broken-hearted and disconsolate, and the prayer of the writer is, that this heavy blow, that has come so soon into his life, may bring him very near to the side of Him who alone can give comfort at such a time; and when the summons may come to him, that he may be prepared to go and meet her where there will be no more parting and no more tears!

G. A. G.

HAMMETT—Bro. O. D. HAMMETT was born in Bowling Green, Ky., Oct. 27, 1805, and died March 17, 1895

He was raised on a farm, but when he reached his majority, and having heard so much of the West and of the frontier life, the farm lost its attraction, and he went West, where he engaged in the mercantile business on the bank of the Illinois river, in the little village, but now the thriving city, of Chillicothe; but having married Miss Mary Borland, a Southern girl, who pined for her native land, he sold out and moved South, and settled near Fayette, Miss., where he raised a large family of seven boys and three girls. His wife having died some twelve years ago, he was left to the kind care of his children who all loved and reverenced him.

Bro Hammett was converted and joined the Methodist Church in early life, and lived a consistent member until he was transferred from the church militant to the church triumphant.

He was a good neighbor, a devoted husband, an affectionate father. He left no words of parting, for he was struck with paralysis, and was unable to speak; but, having lived the life of the righteous, we know where to find him. W. W. SIMMONS.

WATKINS—On Aug. 11, 1894 near Newellton, La., THOMAS HENRY WATKINS ceased to live on earth. He was the son of the late Wm. H. Watkins, D. D., and was born in Woodville, Miss., July 9, 1818. His early life was spent in Natchez and Jefferson county. In 1868 he was happily married to Julia Brown. God sealed this union of hearts with five sons and three daughters, who now console a devoted mother, and with her cherish fond and precious memories of a tenderly devoted father and husband.

He joined the church at an early age. He had an intelligent conception of the doctrines of his church, and heartily embraced the faith his father so eloquently preached.

Though unostentatious, yet at times he manifested a burning zeal and fervent enthusiasm in the cause he humbly and sincerely espoused. He was noted for his sterling integrity of character, generous heart, courageous spirit, loyalty to friendships, tender nature, and faithfulness to every trust.

One whose heart throbs with poignant grief writes: "When I spoke to him of how sick he was, and how anxious I felt, he replied as calmly and quietly as if it was a journey he was going to take. I feel satisfied that he had the 'blessed assurance.'"

May the God of all grace comfort the aching hearts! B. F. JONES.

MORSE—ELIZA B. ADCOCK was born Oct. 22, 1817; married to Rev. Joshua H. Morse, April 11, 1833; was converted and joined the Methodist Church the Summer of 1851, and fell on sleep April 11, 1895, in Kemper county, Miss. On joining the church she gave her heart to God, and ever afterwards lived a life of true devotion.

She reared thirteen children to be grown, two of whom (Revs. J. M. and W. W. Morse) are members of the Mississippi Conference. The rest are living for Christ as taught by "mother."

The writer had the privilege of meeting her about three months before her death, and is able to say that he never, in life, met a sweeter-spirited, more devoted Christian woman than she. On interrogating her about the future, she smiled and said, "There are no clouds of doubt; the way is clear." Thank God we can all render such testimony in the end if we will follow the Savior, in whom she put her whole trust

Sorrowing family and friends, let me commend you to the One who wept at the grave of Lazarus, for "mother" is not dead, but sleepeth, and will be awakened at the final day by His voice saying, "Come forth."

Her pastor. E. E. LANGFORD.

ROBERTSON—Sister SARAH C. ROBERTSON was born in Alabama, December, 1824, and died at her home in DeSoto parish, La., March 3, 1895. She moved with her husband to Louisiana in 1848, and settled near Mansfield, where she lived until her death. She was converted and joined the M. E. Church, South, in early life, and lived a consistent member until her death.

Sister Robertson loved God and his church. A holy life showed that she was on God's altar. She was always ready to give her time, her money, to support the gospel and help seed it to those who are in darkness.

But she is gone from among us. She went quickly. She had been suffering from heart disease for two years, but she seemed to be as well as usual the night before she died. She sat up, read her Bible and Advocate until about ten o'clock, then retired, feeling very well. But the messenger was waiting. Some time between midnight and day the summons came, and in the morning she was found in bed cold in death.

She leaves seven children and many relatives and friends to mourn her loss; but we mourn not as those who have no hope. All of her children are members of the church, and we would say to the bereaved ones, Be faithful a little while longer, and you will meet mother in the better land. S. S. H.

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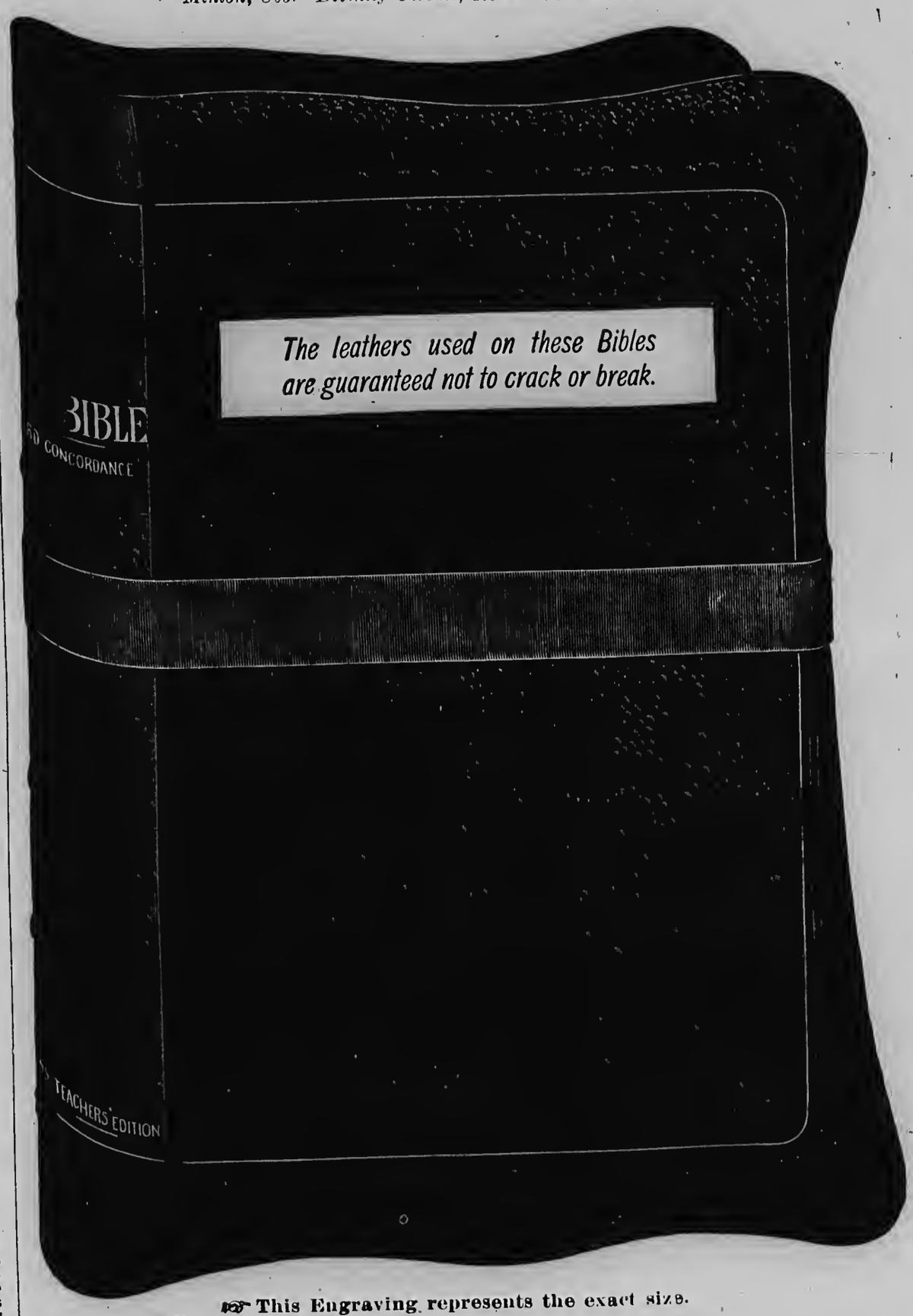

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REV. J. M. FROST, D. D., Editor, "Baptist Teacher," Nashville, Tenn.; Secretary, Southern Baptist Sunday-school Board: "You do not need to turn to a dictionary, but right in the text, as you read, the word is pronounced for you. In paper and type and manufacture we do not see how any improvement could be possible."

REV. ALVAH HOVEY, D. D., President of, and Professor in, the Baptist Theological Seminary, Newton Centre, Mass.: "It pleases me very greatly. I regard the help which it affords to a correct pronunciation of Scripture proper names as doubling the value of the edition. I trust the book will be received as it deserves to be."

REV. PETER STRYKER, D. D., Pastor, Thirty-fourth Street Reformed (Dutch) Church, New York, in the "Illustrated Christian Weekly:" "This is the most complete Bible we have ever seen. In our eye it is perfect. We are proud of it as an American work of art.

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NEWS OF THE WEEK.

DOMESTIC.

New York proposes to erect a large number of street levatories similar to those of Paris.

An organization of women opposed to the extension of the suffrage has been effected in New York.

The W. C. T. U., of Louisiana, which met in Alexandria, last week, after religious services, adjourned on April 21.

A movement is on foot in the Northwest to create a new State, to be called Superior, out of parts of Michigan, Minnesota and Wisconsin.

It is said that for the last three months the work on the Grant monument, in New York, has been confined to the payment of official salaries.

Ardmore, which was the largest city in the Indian Territory, was almost destroyed by fire on April 18 Fully 150 houses were burned. Loss, $800,000

The New York, the Columbia, the San Francisco and the Marblehead are the American ships which will go to Kiel to take part in the opening of the Baltic canal.

Myron W. Whitney, of New York, wants the State to pay him $5 000 a day for the 264 days he was confined in the State Insane Asylum without due process of law.

Blindness is on the increase in the United States. In 1850 there were but 400 blind persons to the 1,000 000, and in 1890 the ratio had increased to 800 to the 1 000 000.

The Supreme Court has decided that the Louisiana Board of Labor Arbitration is a legal institution, properly constituted and vested with powers that are right and proper.

Andrew Carnegie has given $100,000 to build a monument to Mrs. Mary E. Schenley. It is to be erected at Pittsburg, Pa., at the entrance of the park, which Mrs. Schenley gave the city.

All Texas has needed rain, so the great evangelist, Dwight Moody, called upon his audience of 8,000 Christians to pray fervently that the flood gates might be opened at Fort Worth, on April 21, at three P. M At night, when the tabernacle was crowded by 10,000 people from Fort Worth and surrounding cities, Mr. Moody announced that word had come from several points that rain had fallen. A few minutes later the storm burst on Fort Worth and torrents of rain fell. Then Mr. Moody gave thanks to God, and called upon the congregation to join in singing "Coronation."

FOREIGN.

The trolley has invaded the land of the Pharaohs. Cairo is to have a system.

Russian newspapers say that Russia can not submit to the proposed cession of Chinese territory to Japan.

A committee of the Spanish Chamber of Deputies has decided that the same penalties shall apply to the Cuban rebels as are applicable to anarchists.

The papal encyclical in regard to the union of the Anglican and Roman Catholic Churches is addressed to the English people who seek the kingdom of Christ in unity of faith.

A fire in the School of Arts and Industries at Chalons-sur-Marne, France, has destroyed the models and machines that had been, are were being, prepared for the exhibition to be held in Paris in 1900. The loss exceeds 1,600,000 francs.

The missionaries in Turkey have been the cause of much diplomatic correspondence between this country and Turkey. The difficulties which have arisen have been due to the acts of missionaries objected to by the Turkish government.

Europe awaits with the keenest interest authentic news of the treaty of peace between Japan and China. The matter is regarded by all the great powers as of the gravest importance of any diplomatic event since the Berlin treaty was signed.

The committee appointed at the instance of the representatives of the powers to draft a scheme of reform for Armenia includes Han Bey, Turkish official, who will be president of the commission; two under-secretaries of state, a magistrate and one Greek and one Armenian official.

The Japanese government has issued a statement denying that it has concluded an offensive and defensive alliance with China, and declaring that the commercial advantages secured by Japan under the terms of the treaty will also be enjoyed by the other powers under the most favored nation treatment.

In return for the support of Germany and France in Russia's opposition to the cession of the Liao Tung Peninsula to Japan by the treaty of peace just concluded with China, Russia has agreed to support all German demands regarding German commercial interests, and also any action of France in regard to China.

The British government has replied to the recent note of the Nicaraguan minister of foreign affairs, asking that the matters in dispute between the two countries be submitted to arbitration, by refusing to recede from the terms of the ultimatum presented some time ago, demanding an indemnity of $75,000 for the indignities offered the British vice consul at Bluefields during the troubles of last Summer.

Pure Rich Blood is essential to good health, because the blood is the vital fluid which supplies all the organs with life. Hood's Sarsaparilla is the great blood purifier.

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Luther Benson's Appointments.

Luther Benson has made the following appointments to speak on temperance:

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Enniabuchie, Tues. and Wed.	30,	May 1
Waynesboro, Thu. and Fri..	May 2,	3
Shubuta*, Sat. night, 8 P M.		4
Meridian, Sun. and Mon...	5,	6
Scooba, Tues. and Wed....	7,	8
Shuqualak, Thu. and Fri...	9,	10
Columbus, Sun. and Mon..	12,	13
Starkville, Tue. and Wed..	14	15
West Point, Thu. and Fri..	16	17
Aberdeen, Sun. and Mon..	19	20
Kosciusko, Tues. and Wed.	21	22
Edwards, Fri. and Sat.....	24,	25
Clinton, Sun. and Mon.....	26,	27
Crystal Spr'g, Tues. and Wed.	28	29
Hazlehurst, Thu. and Fri..	30,	31
Wesson, Sun. and Mon.....Jun.	2,	3
Brookhaven, Tue. and Wed.	4	5
Okolona, Fri and Sat	7,	8
Tupelo, Sun. and Mon.....	9	10
Booneville, Tue. and Wed..	11	12

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Buckingham's Dye for the Whiskers is the best, handiest, safest, surest, cleanest, most economical and satisfactory dye ever invented. It is the gentleman's favorite.

A Baltimore brewer has erected in one of our cemeteries a monument costing 400,000 nickles. How many of the poor simpletons who drink his stuff will have no stone to mark their resting-places, while not a few will be buried at the public expense in the potter's field?—Prohibition Advocate.

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is guaranteed to cure Piles and Constipation or money refunded. 50 cents per box. Send two stamps for circular and Free Sample to MARTIN RUDY, Registered Pharmacist, Lancaster, Pa. NO POSTALS ANSWERED. For sale by all first-class druggists everywhere. I. L. Lyons & Co., Wholesale Agents, New Orleans, La.

Criticism is sometimes made of the pulpit that ministers "preach over the heads of the people." But the question has two sides. Lamentation once being made that the fodder was too high up for the sheep to reach it, one made reply that neither should the fodder be put in a rack so low that the sheep will get it mixed with the mud of their feet as they eat.—Mid-Continent.

To Confederate Veterans.

Are you going to the Reunion at Houston, Tex., May 20 to 24?

If so, you want to find the best road, the easiest and quickest way to get there; and at a low rate.

The Queen & Crescent Route runs two daily trains from Somerset, Chattanooga, Attalla, Birmingham, Tuscaloosa, Meridian and intermediate points, to New Orleans without change, connecting there with through trains to Houston.

Through trains and sleeping cars from Jackson, Vicksburg, Monroe and intermediate points to Shreveport, via the Queen & Crescent.

Write for particulars if you think of making the trip. Full information gladly furnished.

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Epworth League.

The International Convention meets June 27, at Chattanooga, Tenn. The greatest meeting of this kind ever attempted. Don't fail to attend. The Queen & Crescent Route makes a half-rate fare for the occasion, with long limits for return. The trip over this scenic and historic route is an added inducement to attend.

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All readers who are in need of a Bible, should read our offer in another column. The Bible we offer is Holman's Self-Pronouncing, which is the very best Bible on the market. We will send this Bible for $1.85 to all subscribers who will pay their subscription for one year in advance, provided they have not had the benefit of other premium offers. In that case they must write to us for special terms. Persons who are not subscribers can have it for $3.15.

N. B.—When we say a year in advance we mean one year from this date, i. e., May, '96. A little later it will be June, '95.

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NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Hill House circuit, at McCloud's	Apr. 27,	28
Gunnison	May	1
Tunica	4,	5
Lula		6
Friar's Point		6
Arcola	11,	12
Hollondale circuit, at Stoneville		12
Bolivar and Beulah, at Beulah	18,	19
Lehrton circuit, at Sandy Bayou	25,	26

District Conference at Tunica, May 3-5.

J. A. RANDOLPH, P. E.

WINONA DIST.—SECOND ROUND.

Winona circuit	Apr. 27,	28
West circuit	May	4, 5
Indianola	18,	19
McNutt	25,	26
Carrollton circuit	June	1, 2
Sidon	8,	9
Dublin and Brooklyn	15,	16
Black Hawk	22,	23

J. B. STONE, P. E.

ABERDEEN DIST.—SECOND ROUND.

Sparta	Apr.	26
Houston and Wesley	27,	28
Saltillo	May	2
Nettleton circuit	4,	5
Tremont circuit		10
Fulton circuit	11,	12
Amory and Smithville		24
Quincy circuit	25,	26
Aberdeen circuit	June	1, 2

The District Conference of Aberdeen district will be held May 24-26, at Okolona, Miss.

S. M. THAMES, P. E.

COLUMBUS DIST.—SECOND ROUND.

Starkville circuit	Apr. 27,	28
Columbus circuit	May 4,	5
Macon	11,	12
Shuqualak		14
Sturges	18,	19
Mabén	25,	26
Hebron	June	1, 2
Tibbee		8, 9
West Point	12,	13
Mashulaville	22,	23

T. C. WEIR, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND

Red Banks, at Red Banks	Apr	27, 28
Olive Branch, at Oak Grove	May	4, 5
Cornersville, at Macedonia	11,	12
Mt. Pleasant, at Early Grove	18	19
Ashland, at Wesley Chapel	25,	26
Pontotoc	June	1, 2
Abbeville	8,	9

J. D. CAMERON, P. E.

CORINTH DIST.—SECOND ROUND.

Kossuth circuit, at Madden's	Apr. 27,	28
Guntown circuit, at Lebanon	May	1
Marietta, at Marietta	4,	5
New Albany circuit, at Wall's Ch'l	11,	12
Blue Springs circuit at Fairfield		14
Booneville and Baldwyn at Booneville	18,	20
Pleasant Ridge circuit, at New Valley		24
Brown's Creek circuit, at Mt. Nebo	25,	26

HESLEP R. TUCKER, P. E.

GRENADA DISTRICT—SECOND ROUND.

Coffeeville	Apr. 27,	28
Grenada circuit	May 4,	5
Paris	11,	12
Chapel Hill	18,	19
Pittsboro	(Wed.)..	22
Atlanta	25,	26
Water Valley station	June 1,	2
Water Valley circuit	15,	16
Minter City and Strathmore	22,	23

R. A. BURROUGHS, P. E.

SARDIS DIST.—SECOND ROUND.

Nesbit, at Endora	Apr. 27,	28
Tyro, at Mt Vernon	May 4,	5
Wall Hill, at ———	(Wed.)..	8
Cockrum, at ———		11, 12
Pleasant Hill, at ———	(Thurs.)..	12
Arkabutla, at Hunter's Chapel		18, 19
Pleasant Grove, at ———		25, 26

H. C. MORRHEAD, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Ashton circuit, at Ashton	Apr.	26
Lexington and Tchula	27,	28
Poplar Creek circuit, at Prospect	May	3
Salem circuit at Bethel	4,	5
Newport circuit, at Salem		10
Ethel circuit, at Tabernacle	11,	12
Eupora circuit, at Walthall		17
Stewart circuit, at Stewart	18,	19
Helzona circuit, at Hickory Grove	25,	26
Doddsville circuit at Bethany	June	1, 2
Chester circuit, at Antioch		7
Ackerman circuit, at Ackerman	8,	9
Louisville circuit, at Mt. Pleasant		14
Rural Hill, at Plaisburg	15,	16

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—SECOND ROUND.

Meridian—East End	Apr. 27,	28
Meridian—West End	May	1
Portersville, at Chapel Hill	4,	5
Meridian—Central		6
North Kemper, at Blair's Chapel		10
DeKalb, at Spring Ridge	11,	12
Daleville and S. Ch., at Daleville	18,	19
Linwood, at Bethel	25,	26
Rose Hill, at Hopewell	June	1, 2
Indian mission, at Tallehalak		7
Nesboha, at Hester's Chapel	8,	9

R. J. JONES, P. E.

BRANDON DIST.—SECOND ROUND.

Walnut Grove, at Beach Springs	Apr. 27,	28
Shiloh, at Cain	May 4,	5
Westville, at Bethel	11,	12
Sisson's Creek	18,	19
Brandon station		20
Hillsboro		23
Corinth, at Rocky Point	25,	26
Homewood	June	1, 2
Raleigh, at Boykins	8,	9
Monrose, at Garlandsville	12,	16
Clarksburg, at Lindsey's	28,	23
Trenton, at Clear Creek	29,	30

C. McDONALD, P. E.

SEASHORE DIST.—SECOND ROUND.

Biloxi, at Honsboro	May	4, 5
Moss Point		11, 12
Escatawpa, at Orange Grove		16, 19
Americus, at Cross Roads		25, 26
Vancleave, at Shiloh	(Wed.)..	29
Ocean Springs and Scranton, at S.	June	1, 2
Whittington, at Poplar Head		8, 9
Bay St. Louis, at Long Beach		15, 16
Augusta		22, 23
Black Creek	(Wed.)..	22

District Conference will meet at Biloxi, Thursday April 25, 1895, at 9 A M. Opening sermon by Rev. N B Harmon; alternate, Rev. J G. Sibley. Pastors will please inform Rev. R Selby, Biloxi, Miss., of the number and names of their delegates elect, and *ex-officio* members of the District Conference, at once.

C. A. POWELL, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

McComb City	Apr. 27,	28
Wesson	(7:30 P. M.)..	May 3
N. Wesson, at M. Chapel	4,	5
Whitestown, at Pisgah	11,	12
Providence	18,	19
Hazlehurst, at ———	25,	26
Pleasant Grove	June	1, 2
China Grove, at Tylertown	12,	13
Magnolia and Osyka, at O	22,	23

R. D. NORSWORTHY, P. E

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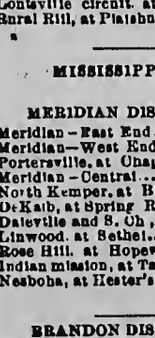

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NATCHEZ DIST.—SECOND ROUND.

Gloster and Centerville, at Cent	Apr. 27,	28
Woodville station	May 4,	5
Woodville mission	4,	5
Roxie, at Hamburg	11,	12
Barlow, at Brandywine	18,	19
North Wilkinson, at Galloway	25,	22
Amite, at Salem	June	1, 2
Wilkinson, at Grange Hall	8,	9
Percy Creek station	12,	16
Meadville	22,	23
Homochitto, at Sharon	28,	30
Washington	July	6, 7

The District Conference will convene at Gloster, at 2 P. M., on Wednesday before the fifth Sabbath in June.

L. S. JONES, P. E.

VICKSBURG DIST.—SECOND ROUND.

Edwards, at Edwards	Apr. 27,	28
Vicksburg—Crawford Street	May 4,	5
South Vicksburg	5,	8
Hermanville, at Pisgah	11,	12
Rolling Fork and Cary at Anguilla	18,	19
Mayersville, at Mayersville	25	26
Rocky Springs at Shiloh	June	1, 2
Utica, at Learned	8,	9
South Warren	15,	12
Warren at Bradley's Chapel	20,	21
Mt Olivet, at Satartia	July	6, 7

District Conference to be held in Bolton, June 27-30.

J. M. WEEMS, P. E.

Vicksburg, Miss.

JACKSON DIST.—SECOND ROUND.

Terry circuit, at Spring Ridge	Apr. 27,	28
Benton circuit, at New Hope	May 4,	5
Flora circuit, at Livingston	11,	12
Camden circuit, at Sonie Chapel	18,	19
Sharon circuit, at Lone Pine	25,	26
Canton	(at night)..	26
Meridian circuit, at Pocahontas	June	1, 2
Fannin circuit, at Union	(Wed.)..	8
Jackson circuit at Flag Chapel	8,	9
Yazoo City	15,	16
Lake City and Lodi, at Lodi	22,	23
Tranquil circuit, at Tranquil	(Wed.)..	26
Silver Creek and B. Lake, at Hillsdale	29,	30

District Conference will convene in Yazoo City, June 14, at 9 A. M.

E. H. MOUNGER, P. E.

ENTERPRISE DIST. SECOND ROUND.

Shubuta, at Shubuta	Apr. 27,	28
Ellisville and Laurel, at Ellisville	May 4,	5
Vossburg, at Eucutta	11,	12
Heidelberg, at Sandersville	18,	19
Mathersville and Mission, at N. Home	25,	26
Waynesboro circuit, at Buckatunna	June	1, 2
Williamsburg	8,	9
Mount Carmel	15,	16
Eastabuchie	22,	23
District Conference, at Enterprise	27-	0
Leaksville	July	6, 7

L. CARLEY, P. E.

LOUISIANA CONFERENCE.

BATON ROUGE DIST.—SECOND ROUND.

Zachrie, at Zachrie	Apr. 27,	28
Gross Tete, at Rosedale	May 4,	5
Port Vincent, at Port Vincent	11,	12
Live Oak, at Live Oak	12,	13
Pine Grove, at Pine Grove		14
Franklinton at Baltown	18,	19
Amite City, at Tangipaho	25,	26
St Helena, at Darlington	June	6, 8
East Feliciana, at Clear Creek	15	16
Ponchatoula, at Ponchatoula	22,	23

District Conference at Ponchatoula, June 19-23. Let the recording stewards bring or send their Quarterly Conference Records. Brethren, let us come together in the Spirit of our Lord. Let us determine to make our visit to Ponchatoula a great blessing.

P. A. JOHNSTON, P. E.

ARCADIA DIST.—SECOND ROUND.

Lisbon, at Mt. Zion	Apr. 27,	28
Sienville, at Mill Creek	May 4,	5
Ringgold, at Brushwood		8
Downsville, at Mara Hill	11,	12
Farmerville, at Mt Nebo	18,	19
Valley, at Cotton Valley	23,	26
Summerfield, at Alabama	June	1, 2
Gansville, at Siloam	8,	9
Vernon, at Livingston	12,	16
Ruston, at Ruston	17,	18
Vienna, at Salem	22,	23
Homer	July	5, 6
Arcadia	18,	14

The District Conference will be held in Minden, beginning on June 26. The Sunday-school Conference will be held the first day.

J. D. HARPER, P. E.

DELHI DIST.—SECOND ROUND.

Lind Grove, at Bartholomew	Apr. 27,	28
Delhi, at Tallulah	May 4,	5
Lake Providence, at Lake Providence	11,	14
Water Proof, at ———	18,	18
Harrisonburg, at ———	25,	26
Oak Ridge, at Oak Ridge	June	1, 2

District Conference at Oak Ridge, beginning May 29, and including June 5.

B. F. WHITE, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Columbia, at M. C.	Apr. 27,	28
Glenmora, at W. A.	May 4,	5
Alexandria	5,	7
Boyce, at Lamothe's Bay	11,	12
Pineville, at Oak Grove	16,	12
Dry Creek, at D. C	25,	26
Atlanta	June	1, 2
Lecompte, at W. C	8,	9
Centerville	18,	12
Nugent	22,	23
Montgomery, at St. M	22,	20

The District Conference will convene at Melville, July 24-28.

S. J. DAVIES, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Berwick (preaching at 11 on Sun.)	Apr.	26, 27
Morgan City (preach at night, Sun.)	28,	29
Patterson	May 4,	5
Franklin	2,	7
Jeanerette	11,	12
Indian Bayou	14,	15
Abbeville at Prairie Gregg	18,	12
New Iberia	22,	23
Grand Cheniere, at Grand Cheniere	June	1, 2
Washington	8,	8
Lake Arthur, at Lacasine	12,	12

H. O. WHITE, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Mansfield	Apr. 27,	28
Natchitoches, at Natchitoches	May 4,	2
Grand Cane, at Grand Cane		8
DeSoto Cr., at Mount Pleasant		10
DeSoto Miss., at Red Land	11,	12
Pleasant Hill, at Pleasant Hill	18,	19
Fort Jessup, at Pisgah		21
Many, at Many		28
Anacoco	25,	26
North Bossier, at Plain Dealing	June	1, 2

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Grape Street and Gretna	Apr.	26
Morgan Street	May	3
Carondelet Street		15
Covington, at Slidell		18, 19
Algiers	(11 A. M.)..	22
Louisiana Avenue	(7:30 P M)..	22
Rayne Memorial	(11 A. M.)..	9
Felicity Street	(7:30 P. M.)..	8
Talisheek, at Hickory Grove	15,	12
Pisquemine and Donaldsonville, at D,	28,	29

JOHN T. SAWYER, P. E.

A Christian lady of Louisville, Mrs. W. R. Belknap, has offered the Young Men's Christian Association ten thousand dollars for the purpose of erecting a hall in Louisville for the association, on condition that forty thousand dollars more be raised during ninety days, and another fifty thousand dollars by the end of the year.

CAMP MEETING.

The sixth annual meeting of Bluff Creek Camp Ground, situated in the southeastern portion of East Feliciana parish, La., will begin on Thursday night, Aug. 29, 1895, and continue for ten days.

All ministers of the gospel are cordially invited to attend and assist in the meeting. There will be a gate fee of twenty-five cents.

T. D. LIPSCOMB, for the Com.

"Earthly Footsteps of the Man of Galilee."

A new work of Bishop Vincent, and Dr. J. W. Lee (of St. Louis). A great publishing company is just bringing to light the fruit of much toil and outlay of money. They sent an artist photographer, under the guidance of Dr. Lee, to the Holy Land, there to secure the most exact and perfect pictures of the salient scenes of the earthly life of Christ and the Apostles. We have examined a portion of the work and unhesitatingly pronounce it by far the best thing of its kind ever seen by us. The method of photographic reproduction employed is faultless.

The forthcoming book will contain some four or five hundred of these splendid pictures, 8x10 inches in size. The work will be issued in twenty-four parts, pages 11¼x13¼ inches, with chronological charts and colored maps. Each part will contain sixteen pictures, besides the *enchanting* pen pictures of these renowned writers. The series will run through twenty-four weeks, one a week, at a regular price of 25 cents each. But the ADVOCATE has made a special arrangement by which it *will furnish all its subscribers, new and old, for 10 cents a number.* Less than half, but very little more than a third of what you will have to pay if your name is not on our subscription roll. The entire series in this way will cost only $2.40; otherwise it will cost $6. This rule of the publishers of this book is the strictest that *only to our subscribers* can we make this special offer. For $2 40 you may get what another must pay $6 for *if you are a subscriber to* the ADVOCATE. Send $2.40, and each of the series will be mailed you as fast as issued. Or ten cents (stamps takes) for one issue—any way you prefer.

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I find that doing the will of God leaves me no time for disputing about his plans.—George Macdonald.

So long as a man does business with the bank of heaven he is hopeful of the general outlook on earth.

Suppose, brother, that this year you spend praying the time you spent last year in complaining?

Many men owe the grandeur of their lives to their tremendous difficulties.—Spurgeon.

Two persons can not long be friends if they can not forgive each other's failings.

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Dr. Price's Cream Baking Powder
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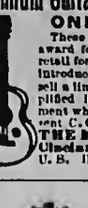

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NEW ORLEANS, LA.

Christian Advocate.

VOL. 42.—NO. 18. NEW ORLEANS, THURSDAY, MAY 2, 1895. WHOLE NO. 2019

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

MEDICAL BUILDING, VANDERBILT UNIVERSITY.

Vanderbilt University.

ORGANIZATION OF THE MEDICAL DEPARTMENT.

…is quite proper that the public …erally, and especially the Southern …thodist Church, should be informed … new and important departure re…ly made by Vanderbilt University. …is nothing less than the complete …ganization of her Medical Depart…t, and its establishment on an en…y different basis. As is well …wn, the Medical Department of the …derbilt University has been con…ed in connection with that of the …versity of Nashville for the past …ty-one years. By this arrange… the tie between the University …he Medical Department was very … No control could be exercised … the course of instruction, or the …irements for graduation. During … time Vanderbilt has been passing …ugh her experimental stage. Now … feel that the days of experiment …over.

…o branch of education has made …e progress in recent years than … of medicine. New methods of … prevail; laboratories must be …ided for busy workers; general …ures must be supplemented by … text-book work and collateral …ing. In seeking to bring this De…ment up to the high standard …h the University tries to enforce …her lines, it became apparent that …al changes would have to be …e, and the effort to effect these fi… led to the complete reorganiza… of this Department.

…is reorganization includes, in the …place, the erection of a new build…lor the use of this department. … building is now in process of …tion, is to be ready for occupancy … 1, and a out of the same, as it … appear when finished, is given …with. The building is 75 feet by …eet, and is situated on the corner …ummer and Elm streets, immedi… adjoining Elm Street Church. …ll be modern in design, arrange…, and equipment. No money will …ent on useless ornamentation, but …e purposes of medical instruction …thought that this building will be …t as perfect as anything in the …b. There will be three large lec… rooms, so that each of the three …es into which the students are to …ivided can be instructed simulta…ly. There will be several smaller … fitted up for giving special in…tion to sub-divisions of classes. …old method of having a student …d lectures for about eight hours …day, with no time for private …y, repeating the same course of …es each year of his course, must …way to a graded course of instruc… in which each year's work will …omplete within itself, and in which …dent will be led systematically … the more general to the more …al departments of study. Prac… must go hand in hand with the…ud to this end special provision …ade for laboratory work by each … every student. Special laborato… are to be provided for work in …istry, microscopy, bacteriology, …my, surgery, and physiology, and … will be equipped with all neces… apparatus for demonstrating and …ing practically these subjects. …cal instruction will be furnished …students in the new and elegant city hospital, which is quite near the Medical Building, but additional arrangements are made for clinical instruction in the Medical Building itself. The lower floor is largely given up to an out-door patient department, into which will be gathered from the city such material as will furnish ample opportunity for practical instruction in all the departments, both special and general. Without attempting a full description of the building, it may be of interest to add that a large waiting-room has been provided for students, convenient to the offices of the dean and secretary, while on another floor there will be a spacious library, supplied with reference books and journals for the use of students. In this room will also be held the weekly meetings of the Young Men's Christian Association. The special catalogue of this Department will be ready by June 1, and copies may be had by addressing Wm. Williams, Vanderbilt University, Nashville, Tenn.

The faculty will be composed of the following professors: Prof. W. L. Dudley, who for many years has been professor of chemistry in the Academic Department, occupies the chair of chemistry, and is dean of the medical faculty. Profs. Thos. O. Menees, Richard Douglass, and G. C. Savage, who have long been connected with the combined Medical Departments of the University of Nashville and Vanderbilt, have been elected to fill the chairs, respectively, of obstetrics, gynecology, and abdominal surgery, and diseases of the eye, ear, throat, and nose. Profs. Duncan Eve, J. A. Witherspoon, and Ross Dunn, have been elected, respectively, to the chairs of surgery, medicine, materia medica and therapeutics, professorships which they formerly held in the Medical Department of the University of Tennessee. The remaining two professors—Geo. H. Price, physiology, and Owen H. Wilson, anatomy—have received their training as assistants and lecturers in the combined Medical Departments of the University of Nashville and Vanderbilt. Quite a number of lecturers, instructors and assistants have been, and will be, appointed to give special instruction in such subjects as histology, microscopy, bacteriology, hygiene, nervous diseases, medical uses of electricity, dermatology, etc. It is a matter of special interest to note that Dr. W. H. Paine, son of the late Bishop Robert Paine, comes from Aberdeen, Miss., to give special instruction in connection with the chair of obstetrics. The university owns a convenient lot adjoining the Medical Building, on which it hopes, at some future day, to erect a hospital, to be under the exclusive control of her medical faculty. Possibly some friend may show himself who will see the great opportunity that is open to him in this way to serve his own and future generations.

With the establishment of the Medical Department on this new basis, the organization of Vanderbilt University is complete. All our departments are now in our own hands, and we shall try to serve the South better than ever before. In the accomplishment of the great mission of the university, our means are sorely tried. An enlargement of our resources is imperative, and for this we are working, praying, watching, like those that watch for the morning.

J. H. KIRKLAND.

ART AND HEART.

BY ELLA WHEELER.

Though critics may bow to art,
And I am its own true lover,
It is not art, but heart,
Which wins the wide world over.

Though smooth be the heartless prayer,
No ear in heaven will mind it,
And the finest phrase falls dead
If there is no feeling behind it.

Though perfect the player's touch,
Little, if any, he sways us,
Unless we feel his heart throb
Through the music he plays us.

Though the poet may spend his life
In skillfully rounding a measure,
Unless he writes from a full, warm heart,
He gives us little pleasure.

So 'tis not the speech which tells,
But the impulse which goes with the saying;
And it is not the words of the prayer,
But the yearning back of the praying.

It is not the artist's skill
Which into our soul comes stealing
With a joy that is almost pain,
But it is the player's feeling.

And it is not the poet's song,
Though sweeter than sweet bells chiming,
Which thrills us through and through,
But the heart which beats under the rhyming.

And, therefore, I say again,
Though I am art's own true lover,
That it is not art, but heart,
Which wins the wide world over.

My First Day in Jerusalem.

BY BISHOP CHAS. B. GALLOWAY, D. D.

After a comfortable night in our hotel, situated outside the walls on the hill Gosth, of which Jeremiah speaks, we were quite ready on Saturday morning to enter in good earnest upon our Palestine observations, "beginning at Jerusalem." The day was as bright and balmy as an October morning in Mississippi. A day of visions and revelations was before us, and all nature seemed to invest every hour with enchantment. But, in very truth, it must be said that one's enraptured visions in this Holy Land are not the scenes swept by the eye—the narrow, dirty, crowded streets of the city, or the hills of barren rocks that form the ordinary landscape. They are from within—the blessed and thrilling associations and memories awakened by the objects on which we look. Thus every leaf and stone on rocky Olivet is rife me with glory, and in the dry, pebbly valley of Kedron we hear the rippling music of celestial waters.

We left our carriage at the Joppa Gate, for the very good reason that no wheeled vehicle can travel the narrow, precipitous streets of Jerusalem. Only the camel and donkey can transport freight and heavy burdens through the city, and even the ponderous camel is unable to get through certain needle's eyes, inaptly called streets. Immediately inside the Joppa Gate is the Tower of David, still a citadel and the barracks for Turkish soldiers. This stronghold of Zion, with its two massive, square towers, bears evidence of ancient origin. The stones at the base are undoubtedly the very ones that were placed in position under the eye of King David, the part just above having been built during the Justinian period, while that on top is Saracenic. So the citadel of oft-destroyed Jerusalem still stands upon foundations laid by the great son of Jesse, whom God himself called to the kingship of his chosen people. On the opposite side of the narrow street is a large, new building, erected on the actual site of the Tower of Hananeel. When the excavations were being made for a foundation, the old walls of that famous tower were discovered, and on its massive stones the present structure solidly stands.

We walked down David street from Mt. Zion and across what was once the Tyropean Valley, which separates Mt. Zion from Mt. Moriah, and up to the convent of the Sisters of Zion, built on the site of Pilate's Judgment Hall. Near the door of the building outside is a small section of the old "Ecce Homo Arch," and another section is seen within, just over the high altar of the beautiful little chapel. In the opposite end of the chapel is a large stone, supposed to be one of the pedestals on which Pilate sat in proclaiming laws and pronouncing judgments. To it reference is thus made by St. John: "When Pilate, therefore, heard that saying, he brought Jesus forth, and sat down in the judgment-seat in a place that is called the Pavement." It seemed appropriate (if such things are ever desirable) that on the stone so profaned by the vacillating Pilate there should be a life-size figure of the Blessed Virgin holding in her arms the pierced and bleeding body of our crucified Lord. Down in the basement, from seven to ten feet below the street, we saw the stone pavement on which, no doubt, our suffering Savior walked, bearing the cross. Whatever doubts may attach to other alleged places, this is unquestionably a part of the original *Via Dolorosa*. While reverently standing with uncovered head in that sacred presence, my soul was stirred with an unutterable emotion never experienced before. I could not resist the impulse to kneel down and lay my hands upon the stones on which those holy feet had walked, bearing the sins of the world. There came to me first such a sense of the sinfulness of sin, and then such a vision of saving and sanctifying love, as made the soul wish, like Peter on the Mount of Transfiguration, to build an altar and forever abide.

From the top of that tall building we had a splendid view of the city, and easily located every point of interest—the four hills on which it is built, the numerous gates in the massive walls, the valleys of Gihon, Hinnom, Jehoshaphat, and Kedron; the mountains which entirely girdle the ancient capital, and the various buildings that stand on historic sites. Outside the walls a new city has grown up within the past few years. In 1869 there were only seven houses beyond the walls; now the population exceeds that within the gates, and the buildings are larger and more modern. We then descended, and beginning at the place of condemnation, walked reverently the whole length of the *Via Dolorosa* to the door of the Church of the Holy Sepulcher, stopping at the fourteen stations, where special events are supposed to have occurred during our Lord's painful march to his cruel death. These have been marked by stone tablets on the adjoining buildings.

The third station, at a corner of the narrow street, is where our Lord fainted under his heavy cross. At the fourth station he is supposed to have met his mother.

The ninth station is where Simon met our Lord. On one side is a Coptic monastery, while on the other is another built by the Abyssinians, and on the ruins of a church erected by St. Helena. In the court of that monastery is an old olive tree, called Abraham's tree, and claimed by the over-credulous to be the very one in which the ram was caught and sacrificed instead of Isaac. But about many of these "traditional sites" it is well to preserve a "wholesome skepticism."

Every Friday afternoon a Catholic priest walks the entire length of the *Via Dolorosa*, stopping at each of the fourteen stations to offer prayers to the crucified, but triumphant, Savior, whose precious blood, from his thorn-pierced brow, must have stained the stones from Pilate's Hall to the "place of a skull."

The Church of the Holy Sepulcher is an immense building—or, rather, group of buildings—with many chapels, and not less than thirty-seven stations where altars have been erected and services conducted. Here is one roof beneath which all Christian churches find a home—Greeks, Roman Catholics, Armenians, Syrians, Copts, and the English Church by the grace of the Greek Patriarch. But it is a sad commentary that both here and in the Church of the Nativity in Bethlehem, Moslem soldiers, with guns in hand, are constantly on guard to keep peace among the "warring sects." Under authority of the Turkish government a Mohammedan has the keys to the Church of the Holy Sepulcher, with the understanding that all can worship at their own altars, and the building be open to all visitors. In front of the church are several exquisitely beautiful columns, said to have been brought from Solomon's Temple.

Beginning at Calvary, where is shown the very spot where the cross is supposed to have stood, in the rent rock, seen through an opening in the marble floor, and near which is a magnificent picture of the Virgin adorned with diamonds and precious stones, we made a circuit of the numerous stations, not omitting the so-called tombs of Melchisedek and Adam. Below Calvary is "the stone of unction," on which, it is claimed, the precious body was laid when taken from the cross, and where Nicodemus embalmed it "as the manner of the Jews is to bury," with "a mixture of myrrh and aloes, about a hundred-pound weight." Around that sacred shrine knelt a number of priests and other worshipers, each with a lighted taper in hand, and chanting the praises of Him who died and rose again. Near that stone is another spot, inclosed with an iron grating, about which gathers the tenderest interest—the place where the Virgin mother stood watching, with a broken heart, to see what would be done with the blessed body of both her child and Savior. Though the traditional site may be mythical, no one can stand at that iron railing and try to recall the tragic scene on which those sorrowful eyes painfully looked without feeling like offering a tribute of tears to the mother of the "Man of sorrows," and who herself became "acquainted with grief." In the center of the large rotunda is the Holy Sepulcher. Just outside, in what is called the "Chapel of the Angel," we saw what is claimed as a piece of the stone which the angel of the Lord rolled back from the door, "and sat upon it." Thousands of pilgrims annually come to kiss it, honestly believing it to be the original "great stone" which closed the door of the sepulcher, and on which the angel sat "whose countenance was like lightning and his raiment white as snow." Into the sepulcher we crept, where forty-two gold and silver lamps are kept burning night and day, and where the sacred altar is constantly covered with fresh flowers, the offerings of the faithful. During the time of our visit scores of Armenian pilgrims who had come from their distant homes—the land of recent and horrible persecution—to celebrate their Christmas in Bethlehem, made a circuit of these shrines, bearing burning candles and chanting their *Te Deums*. It was really pathetic to see those poor creatures, some of whom had walked 200 miles, and more, kissing altars and singing for dear life. The one desire of years was at last realized—their eyes had seen the city of the great King. As the echoes of their singing rang through the building and died away in the different naves and chapels, the effect was most impressive. Turkish atrocities had not shaken their crude faith nor crucified their love for the Christ whose nativity they had come to celebrate.

The afternoon was spent on Mt. Zion. Re-entering Zion street, we followed it to the Armenian monastery, one of the largest buildings in the city, and capable of accommodating from eight to ten thousand pilgrims. Within is the Church of St. James, which is said to have been erected on the site where King Herod "killed James, the brother of John, with a sword." There is a small altar at one side of the church, which indicates the exact location where the execution is supposed to have taken place. This also contains the tomb and chair of another James, the first Armenian patriarch of Jerusalem. The chair is never occupied, the Patriarch, on great occasions, sitting on another throne. The beautiful Mosaic floor within the chancel dates back to the time of the Crusades. Adjoining this large and handsome cathedral is a small chapel, called the "Chapel of the Three Holy Stones." Here are three stones carefully encased, with the ends uncovered so as to be easily kissed by adoring and superstitious pilgrims. And they have been worn smooth by the lips of worshipful thousands. One stone is said to have come from Mt. Sinai, where Moses received the law; one from the Jordan, where the Israelites crossed, and one from Mt. Tabor, which many supposed was the scene of the transfiguration. There is also a church on the supposed site of the house of Annas, in which is a small marble altar to mark the exact spot where our Lord stood to be questioned. Another altar is over the place where he was smitten by the soldiers. While you constantly raise doubts in your mind about the strained exactness of these locations—there is a strange thrill of intense interest in the history they so vividly recall.

From there we went to the house of Caiphas outside the walls—or to the place where stood the home of that ill-starred high priest. We went out Zion Gate—the one through which the gallant Crusaders first entered the holy city. Here our Lord was falsely accused before scribes and elders, and here "did they spit in his face and buffeted him; and others smote him with the palms of their hands." There also was shown the place where "Simon Peter stood and warmed himself" by a fire "in the midst of the hall," and where he so basely denied his Master. I was not a little amused at a picture carved in stone over that spot, with the figure of a man extending his hands over a fire, a woman sitting near, and a rooster perched just above them in the act of crowing. These Greek and Latin Christians are realistic or nothing.

Quite near the Palace of Caiphas is a group of buildings, the largest of which, surmounted by a black dome, is called the Tomb of David. Here David, Solomon, and other kings of Israel are supposed to have been buried. The building is in the hands of Mussulmans, who will on no account allow any human eye to look upon the large sarcophagus. Only a model of it, placed in an upper room, is ever on exhibition. This place is interesting also from the fact that here in "a large upper room" our Lord is supposed to have eaten the Passover with his disciples, and is claimed further as the scene of Pentecost, where a sound from heaven as of "rushing mighty wind filled the house," and where "cloven tongues like as of fire" sat upon every devout worshiper. And here also it is said the Virgin Mary spent the last years of her life. As we retired from the dingy building, about which gathers such inspiring associations, and where each was praying for a perpetual Pentecost in his heart and the church, there were fierce contentions and wild screams among the beggarly porters and hangers-on, as to who should get the "backsheesh." No apprehension had they of the deep spiritual significance of that place. They were only concerned for the tips the shrine might yield. And thus history repeats itself. Adjoining this "Mosque of the Tomb of David" are several cemeteries owned by the different churches—the Protestants now having a place on Mt. Zion to lay their dead to rest. It must be remembered that about one-half of the hill of Zion is outside the city wall.

The most forbidding and distressing sight we had were the lepers outside the gates. With a peculiar agony of tone, and with uplifting palms from which fingers had partly fallen, and extended feet, which had become mere clubs from loss of toes, they plead for charity. It was most pathetic to see one poor old woman trying to pick up a coin with the stumps of her fingers on both hands. At last, after unavailing efforts to take from the ground the charity given, one of our party had to put it into her upturned, fingerless hand. The lesson of our Lord's sympathy for the leper will ever hereafter have a new meaning.

One thing amused us at every turn when we saw and heard two or more natives in conversation—their loud and aggressive tones of speech, accompanied by violent gesticulations. Such energy of voice and wild waving of hands in America would call out a whole neighborhood expecting to witness a fight. But in all this vehemence there is no passion—only a desire and intention to be heard.

Jerusalem, Jan. 10, 1895.

—Nashville Advocate.

Where the Wages Go.

In one of the towns of Illinois, a banker put his private mark on the money he paid out on Saturday night to the wage-workers of the town who patronized his bank; and on Monday night, of the $700 paid out, and marked privately, over $300 had come back to him from the saloons of that town! There is nothing that cramps, belittles, and dwarfs the possibilities of the labor movement in America like the saloons; and some guilds of working men show that they know it by boycotting the saloons and all liquor-dealers, not allowing them to be seated with reputable men, whose work brings back a good return.—Frances E. Willard.

More than thirty thousand of the British soldiers in India are now teetotalers—a rapid increase in the last few years. The good results are seen in many ways. The records of the hospitals show that the liability of the teetotalers to sickness is only half as great as that of moderate drinkers. And the proportion of the temperance men who are arrested for offense a against discipline is one in ten.

There are six American colleges in the Turkish Empire with 1,200 students. Seventy students are in training for the ministry.

LONGING

O Thou of purer eyes than to behold
Uncleanliness! lift my soul, removing all
Strange thoughts, imaginings fantastical,
Iniquitous allurements manifold!
Make it a spiritual ark, abode
Severely sacred, perfumed, sanctified,
Wherein the Prince of Purities may abide—
The holy and eternal Spirit of God!

—David Gray.

Communications.

Dr. Featherstun's Demand for Bible Proof.

The following excerpt from Dr. Featherstun's article, in your issue of March 28, is my apology for writing again on this subject: "Our second-blessing brethren have been urging their theory now for several years among us. Weeks ago I called for proof—for Bible proof—of the main point of their theory, viz.: that there is a work of cleansing subsequent to regeneration where there has been no lapse from regeneration. The columns of the ADVOCATE are open to them; but no one responds. . . . I say again: Either prove the theory, or stop the contention. Common justice, the cause of peace and sheer consistency, demand this. Prove it, or quit contending for it."

In reply to this mandatory and unkind fling at "our second-blessing brethren," allow me to suggest:

First. That "our second-blessing brethren" did not start this controversy. They went into the ADVOCATE reluctantly and in self-defense. It has gotten quite common in some quarters to slap "our second-blessing brethren" in the face, and then, if they say aught in self defense, to accuse them of contending for a mere theory, "when nothing is to be gained by such stressing, and much discord and disunion results." This is not fair.

Second. The burden of proof is not on "our second-blessing brethren." To use the language of Dr. Tigert: "Methodism has a doctrine of perfect love, or Christian perfection, as clearly defined and as continuously and consistently held as her doctrines of justification and regeneration. In the dogmatic, polemic and apologetic treatises—notably in Fletcher's Checks—in commentaries, the journals and the biographies of the leaders of Methodism, from its origin to this day, a specific doctrine and experience can be clearly traced, rolling through the life of the church in a volume so great that a goodly octavo would hardly suffice for the catena of quotations which could be furnished to establish the foregoing." If, therefore, anyone, in or out of the Methodist Church, assails this Methodist doctrine, let him furnish the proof for the position he assumes.

Third. "Bible proof" of this doctrine has not been wanting. It is given in Watson's Institutes, Wesley's Sermons, Clarke's Commentaries, Rawlston's Elements of Divinity, etc., together with much of the current literature of the church. Read Meyer's exposition of Col. iii, 1-16, given in the Methodist Review of November-December, 1894. Here is a bit of "Bible proof" furnished by one of the greatest commentators of the age, who has no Methodistic bias.

But, as Dr. Featherstun seems to want a new statement of Bible proof of this doctrine, I submit the following as a few of the many that can be adduced:

Luke viii, 14: "And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." This is a true picture of much that we see in the church to-day. They bring forth no fruit to perfection. The feeble stalk and small nubbin would give place to a vigorous growth and a perfect fruitage under the influence of the purifying and vitalizing power of the Holy Ghost coming upon them and abiding in them.

John xv, 2: "Every branch in me that beareth fruit he purgeth (R. V., cleanseth) it, that it may bring forth more fruit." Here the branch is in the vine, alive, and bearing fruit; yet it is cleansed, that it may bring forth more fruit—a clear case of cleansing subsequent to regeneration without having lapsed from regeneration. And the branch did not grow into a state of cleanness—it was cleansed.

Acts xv, 8, 9: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." (R. V., cleansing their hearts by faith.) Let this passage be read in connection with Acts x, 1, 2, Acts x, 44-48, and Acts xi, 15, 16. A fair interpretation of these passages will establish two points, viz.: First, there is a cleansing provided for us subsequent to regeneration; and, secondly, this cleansing is effected by the baptism of the Holy Ghost.

II. Cor. vii, 1: "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." "These promises" are mentioned in chapter vi, verse 16: "As God hath said, I will dwell in them," etc. God wants a clean temple. These Corinthians were sanctified (see I. Cor. i, 2), but not wholly sanctified (see I. Cor. iii, 1-3). What they needed was entire sanctification, as per I. Thess. v, 23, that they might "perfect their holiness in the fear of God."

Heb. x, 19: "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus," etc. In this chapter we have a statement of the will of God, the work of Christ, and the testimony of the Spirit, bearing on the holiness of the church. This gives us "holiness to enter into the holiest." But in the tabernacle "the holiest," or most holy, place was beyond the holy place. The priest had to pass through the first in order to enter the second. So must we be first regenerated, which is sanctification begun, and then sanctified wholly by the baptism of the Holy Ghost, which falls only in this baptism on those who are in a state of grace.

I. John iii, 3: "And every man that hath this hope in him (the hope of seeing Christ as he is, and of being like him) purifieth himself, even as he is pure." We are said to cleanse ourselves, or purify ourselves, when we comply with the conditions upon which God promises to cleanse or purify us.

Of course, Dr. Featherstun will give a different interpretation to these passages, and so the "Bible proof" will come to nothing, so far as he is concerned.

But to quote Dr. Tigert again: "On the four pillars of Scripture, psychology, Methodism and experience the doctrine has always reposed securely. The onslaughts of those who claim that the whole work of entire sanctification is accomplished in regeneration, and of those who claim the necessary ineradicability of our sinful natures, while we abide in the flesh, though each of these positions is the annihilation of the other, have not yet overturned the doctrine of Methodism. Opponents oscillate in polar vibrations from the extreme of perfect love in regeneration to that of the indestructibility of fleshliness, or the carnal mind; but do not disturb the serenity of those who abide under the burning equatorial sun, whose tropical fervor melts all into the harmonious truth and gentle tenderness of perfect love."

W. B. LEWIS.

The Macedonian Cry, and Its Answer.

When a boy, down in Southern Louisiana, I have watched the negroes load the cane carrier. To enliven their toil these dusky sons of Africa sang melodies that were quaint mixtures of fun and philosophy. One refrain ran thus: "Sometimes I think I can make it, then again I dunno." Many times, in after life, this curious bit of plantation humor and pathos has come to me as an illustration of struggles and hopes, defeat and victories in the Master's field—the kingdom of God on earth. Sometimes—yes, many times—as we look upon this broad field, with here and there a sower, and hither and yonder a reaper, some toiling in joy, some in tears, so full grows the heart, weary the brain, and strained the vision, that one sighs for a lodge in a wilderness, or a corner on a housetop—anywhere, just to rest a little while. Then cometh the evil one with his *cui bono* argument. After a night of discouragement you may expect the "devil before day." But a mightier One than he says to the tempted one, "In toil there is refuge and rest." But pardon this "homiletic;". It is only introductory. The man of Macedonia has changed his geographical base. From the fine forests of Winn, Grant and Catahoula, the rich alluvial lands of Southern Rapides and Concordia, the wooded slopes and broad prairies of Avoyelles and St. Landry, they are crying, crying like children in the night. They ask for bread, and the church gives them a promise.

"Hello, Nashville." "Give me headquarters of the Missionary Board, M. E. Church South." "Listen. I want six men, with money to put them in the field and keep them there for five years. Good, true, brave, loyal men, who love God and their fellow-men." "What about results?" "Why, immortal souls saved, lost and straying converts reclaimed, churches built, communities enlightened, blessed and cheered—in fact, all the attendant blessings of the gospel."

Home missions! You are worse than an infidel if you do not believe in them. Our poor little Annual Conference Board did the best it could. No disrespect, but it is so small, about the size of a clap-board or shingle, and can not cover much. Our little dole up this way was $275 for the entire Alexandria district. We need $5,000 simply to support the missionaries that should be in this fruitful field.

Bro. Jas. A. Parker calls for facts. My dear brother, there are many of them. They stun and overwhelm one who will study them. Bro. Banks, over in Catahoula, has twelve appointments—a small district in itself. He needs an assistant. Bro. Patterson, Kent and Grace are on missionary ground. Vast stretches of peopled territory in the hills, the river and bayou lands and the prairies without a gospel of any kind. Bro. Parker and myself wrote about this condition of affairs last year. Preachers responded, but how to support these men was the question. That is what makes me say, "Sometimes I think," etc.

S. J. DAVIES.

Prayer, and the Answer.

The Savior said, "Ask, and it shall be given," and human blindness has sometimes added, "Only what we ask for we receive." But these "do err, not knowing the Scriptures, nor the power of God;" "and if the blind lead the blind, both shall fall into the ditch." God has ever delighted to bestow more than is asked. When he said to Solomon, "Ask what I shall give thee," and the reply was, "Give, therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad," he did not say, "Solomon, you have stopped too soon; ask again," but quickly came the response, "Because thou hast asked for thyself understanding to discern judgment, behold, I have done according to thy words: and I have also given thee that which thou hast not asked, both riches and honor." (I. Kings iii, 5-13) So, again: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." (I. Cor. ii, 9, 10) How can man pray for blessings of which he can form no conception? This revelation by the Spirit is clearly voluntary. Again: "Now, unto him that is able to do exceeding abundantly above all that we ask or think, . . . be glory." (Eph. iii, 20 21) What comfort or joy will this ability give if the poor limitations of our thought establish the number and magnitude of our gifts from God? Ah, no! The human parent says, "Ask, child," and then he adds, by multitudes, thought, care and effort for the little one's welfare and joy, to the insufficient and childish things requested. Then shall our heavenly Father say to ignorance and want, "Fix thou the measure of thy needs, for I will give thee nothing save thou ask it." And if his child shall pray, "Thy kingdom come," longing for its beginning in his heart, shall he refuse the answer just because the fullness of the length and breadth and glory of the kingdom is not known? Thank God! the Spirit, the gospel and Christ are sent—most precious gifts—to those who have not asked for them or known their poor heart's needs. The letter and the spirit of a prayer are seldom one. A poor prayer is that that can fathom its depths and measure its altitude in any language known to man; and when the heart of prayer is right, God doth delight to magnify himself in giving. H. M. ELLIS.

Port Gibson, Miss.

Selections.

Clipped Strength.

The Christian's strength is often clipped by enemies within and without, which might be overcome and driven away if he would. Rev. Dr. William M. Taylor says: "Oh, how we vitiate our best words by letting the consideration of human applause come into our reckoning while we do them! And how frequently we are frightened into doing nothing by the fear that if we do anything like what we want to do, our neighbors will treat us with ridicule or scorn!" These are the plagues of many Christian hearts. Some have an inordinate desire for human applause and think more of that than they do of serving God. Thus their strength is badly clipped. Others allow themselves to be held back from enthusiastic devotion to duty for fear of being called deranged enthusiasts. Hence, also, their strength is clipped. What a pity! — Zion's Herald.

A Heaven of Surprises.

There will probably be more surprises to us in heaven than we ever imagined here. People that we now expect to see there, we will not see; and some whom we now do not expect to behold there, we shall see. Then too, some things which we now believe to be veritable truths, we shall doubtless be surprised to learn, when we reach heaven, are not truths, but errors and falsehoods. Some things which we here regard as being errors and falsehoods, we shall be surprised to know are God's truths. And some church practices which we now believe are decidedly wrong and against which we stoutly contend, we will probably be surprised to find, in heaven, were right and approved by God. Quite possibly, also, we shall be surprised to see how much more good we have done in this world than we now believe we do.—Zion's Herald.

Show me the man who would go to heaven alone if he could, and I will show you one who will never be admitted there.—Pelham.

Gen. Booth on "Darkest America."

Gen. William Booth has given his impressions of "Darkest America" in a long letter to the New York World. He says:

"I have been disappointed in the American people. I expected to find them extremely wise, politically. I don't think I ever saw so much humbug. There is so much clap-trap, so much appealing to prejudice, so little of sound reasoning and calm decision in matters affecting public safety.

"They don't believe in grace. They don't want grace. Grace is no good for hacking. They want the backing of the Republican party, of the Democratic party, or Mr. Cleveland, or somebody else. It is your ballot-box, of which you are so proud, that is to be your undoing, unless you wake up to what the situation is.

"The millionaire is on top now, and the great crowd is struggling beneath in misery. They are the *sans culottes*—the breechless fellows. They see the millionaires having every comfort, while it is as much as they can do to make a living, and the poor-house at the end when all is done. The next revolution will not be by force. It will be by your ballot-box, which the breechless multitude has just begun to learn how to use.

"One day they are going to turn things upside down. They are the many. The millionaires are the few. The millionaires will then be underneath, the breechless multitude on top.

"It will be well if they stick to voting only. It would have been well in the French revolution if they had let the breechless multitude vote at the start."

The Secret of Usefulness.

The secret of usefulness with the helpful Christians is that they are so unselfish. In this foremost grace of Bible religion they copy Jesus Christ. He pleased not himself; he came not to be ministered unto, but to wait on others. He was among his disciples as "one that serveth." Helper is not a name so often given to our compassionate Lord Jesus, but he deserves it as truly as that more frequent and adorable name of "Savior." The unselfishness of the modest, helpful people makes them willing to do the hard work and the obscure work, and often the disagreeable work, for the solid satisfaction of doing good. If they invite an impenitent friend to a prayer meeting, or talk with him about the interest of his soul, they are listened to with respect for their sincerity. When they say a few words in a social meeting, their words weigh a pound apiece, for behind their lips there stands a noble, consistent life. They are the mainstay of their church in times of revival; they are too solid to volatilize into mere excitement. It is not brain power that gives them weight—it is heart power. They love Jesus and they love their fellow-men, and this gives them a prodigious momentum. They move others by it. They constitute the most effective force in all churches.—Dr. Cuyler, in New York Evangelist.

The Drink and Tobacco Expenditure.

In the United States Senate, Senator Hoar, of Massachusetts, replying to a speech of Senator Peffer, of Kansas, against the undue accumulation of wealth in the hands of the few, said: "Mr. President, there is more than $1,000,000,000 a year expended in this country for the single articles of beer and whisky alone. Adding to that imported liquors, adding to that several hundred million dollars expended for tobacco, and you have probably an expenditure of fifteen hundred or two thousand million dollars annually in this country for those things which, if not vices, are at least self-indulgences. I think before you distribute the property of the rich man, man for man, among the people, you want to know some way by which you can distinguish between the man who has earned the money and has laid it up, as these men have in their savings-banks, and the other man, who has earned his money and might have it if he chose to lay it up, but has preferred to spend it in whisky and tobacco."—National Temperance Advocate.

The Bible says: "As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith." A good Methodist deacon is quoted as saying that he knows the people who act as if this passage read: "As we have therefore opportunity, let us get all we can out of all men, especially out of them who are of the household of faith, because we have the best chance at them."—Mid-Continent.

Some people speak as if hypocrites were confined to religion; but they are everywhere — people pretending to wealth when they have not a sixpence, assuming knowledge of which they are ignorant, shamming a culture they are far removed from, adopting opinions they do not hold.—Rev. Albert Goodrich.

Disagreeable Duties.

We naturally incline to shirk them. We elect to perform nothing but the agreeable ones. But God will not humor our inclination. He will not encourage our weakness. He knows that the performance of nothing but agreeable duties would leave excellent elements of our character uncultivated, unendowed, undeveloped. Hence he calls us to perform disagreeable duties, even very repulsive ones. And how many times we have thanked him for the results! Even in the very act of doing them we have come upon choice revelations. We have discovered in ourselves possibilities and powers of which we had not dreamed. We have gathered lessons of inestimable value. We have taken on richer strength, added treasures to our wisdom, and gained an experience which will continue to serve us through life.—Zion's Herald.

"Ye are the salt of the earth." This, then, is a corrupt world, and Christianity is the antiseptic that is to be rubbed into it in order to arrest the process of its decay.

Bees work because they enjoy it, and sting only in self-defense. Some men work in self-defense and sting because they enjoy it.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb, Como, Miss.
Miss. Conf., Mrs. E. D. Jones, Carlisle, Miss.
La. Conf., Mrs. M. H. Morrison, Shreveport.

Woman's Foreign Missionary Society, Meridian District.

"Who dares stand idle in the harvest plain,
When all around her waves the golden grain?"

On Friday, March 29, 1895, the Woman's Foreign Missionary Society of the Meridian district convened at Vossburg, Miss., to hold its third annual meeting, and without the least exaggeration we can say truly that it was a delightful and a profitable occasion. Many things conspired to this end, among which was the exceeding kindness and hospitality of the people of Vossburg. Be it sufficient to say, that they deserve much credit for the interest they took in our comfort as well as that of the great cause which we represented. Miss Sallie Smylie, our district secretary, presided, and that, too, with her usual ease, wisdom and dignity.

The introductory service of Friday evening was characterized by a spirit of earnestness and consecration expressive of a strong desire on the part of all present to do the whole will of the Master. This service was opened with the regular devotional exercises. After this followed a Bible reading on Faith and Assurance, a most cordial welcome to the delegates and visitors to the hearts and homes of the people of Vossburg by Mrs. Hines, and a timely response by one of the delegates in behalf of the rest of the delegates and herself, and also that of the visitors. Towards the close of this preliminary meeting a short time was allotted for social enjoyment, and an opportunity given for the workers from different parts of the district to mingle with each other and to strengthen the ties of friendship already existing.

Saturday morning we assembled for our first business session. Miss Jennie Moore, of Meridian, was elected secretary of the meeting. Although the attendance at our meeting was not as full as we desired and hoped for, yet we are thankful to say that those who were present manifested much interest in the business of our sessions, and also in missionary work generally. Seven auxiliary societies were represented by delegates, and nine reports were read. These reports were full of interest, giving cheering results of past labors, and also expressed an ardent desire on the part of the members of the different societies for increased knowledge and efficient service. Mrs. M. F. Carr, a returned missionary from Brazil, was with us, and gave an account of our church work in that country. No one could very well listen to her without being inspired with thankfulness to our Lord for what has been done and without pleading to him a greater devotion to the cause of missions.

Revs. J. V. Penn and T. B. Holloman and Dr. W. L. C. Hunnicutt were with us, rendering such help as was needed.

A letter from Mrs. Anderson, of Laredo Seminary, soliciting help for the purpose of clothing needy children, and also that of building a new church in Mexico, was read by Miss Mable Cully, of Meridian. The importance of building nice houses of worship in foreign fields was emphasized, especially among Romanists who are accustomed to worshiping in grand cathedrals. A very interesting letter from Miss Haygood was read also. The topics, "Why should woman be interested in missions"? and, "Why should not every woman who goes to foreign fields be a missionary"? were ably discussed.

In the afternoon Miss Ellis, of the East Mississippi Female College, conducted the devotional exercises. The thoughts called forth by reading a sketch of the Dowager Empress of China, and the presentation of the New Testament to the Empress of China, would likely interest nearly everybody. The chief of those thoughts is the influence the introduction of the Word of God in the imperial palace may have towards bringing the heathen of China from the error of their way to our blessed Master.

The inclemency of the weather forbade any services on Saturday night.

Sunday proved to be a day of rest and spiritual refreshment indeed. Despite the clouded sky, quite a large audience was present at the eleven o'clock service. Rev. W. L. C. Hunnicutt, D. D., preached the annual sermon for this hour from the subject of "Paul's conversion and call to the apostleship." His sermon was an able effort, full of thought, and quite edifying.

Interesting exercises, consisting of songs, recitations, etc., occupied part of the afternoon. At the close of these exercises a most impressive and profitable love-feast was held. Our hearts were warmed anew with the love of God, and our tongues made freer to speak his praise. The last session of our meeting was devoted to miscellaneous business, the most interesting part of which was the annual address of our beloved district secretary. She acquitted herself well, just as we, who know something of her gifts, expected.

Business being over, and the time for adjournment having come, we joined hands around the altar of the church in which our sessions were held, and sang the best we could that grand hymn, "God be with you till we meet again." Thus ended our district meeting; but who can tell of the vows we then made to live nearer our Savior and to be more devoted to one another and to our Master's work? May God help us to keep and perform our vows.

MRS. MARY HAWKINS.

April 6, 1895.

Notice.

District meeting of the Woman's Foreign Missionary Society of the Aberdeen district, North Mississippi Conference, will be held at Okolona, Miss., May 23. All societies are requested to send a delegate and report of work. Also send name of delegate at once to Mrs. T. W. Hamilton, Okolona, Miss.

MRS. M. L. THAMES,
Conf. Vice-Pres.
MRS. J. H. SHUMAKER,
Dist. Sec.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Mrs. S. S. Cope, of Mississippi Conference.
Mrs. F. E. Russ, of Louisiana Conference.

Be Prompt.

To the friends of the Woman's Parsonage and Home Mission Societies of the Tchoupitoulas Mission, I would say a word. To you who have subscribed to this mission are these lines especially addressed. Friends, please do not fail to hand in your amount. Because it may be but little, do not think it does not matter whether you be prompt or not. Remember there is "multum in parvo." Were it not for the little drops of water and little grains of sand we should not be inhabiting this mighty planet to-day. The best of people are sometimes forgetful; so I would stir up your pure minds by way of remembrance. Make a memorandum of your obligation and put it somewhere in sight. If you can not do better, cut this out and pin it upon your looking-glass, and I will guarantee your district treasurer will not have to make a call upon you again.

The rent notes and gas bills come whether there is anything in the treasury or not, and they can not be met unless you meet them. Friends, help the machinery of this mission to move on smoothly and successfully. "Come out to the help of the Lord against the mighty." Many persons say they do not believe in foreign missions. Now, then, is their opportunity. Cast in your mite monthly, and go to the mission and see with your own eyes and hear with your own ears what is being done.

If you will not grasp this opportunity for home mission work, then know for a truth that your words are spurious and forever after hold your peace about the foreign work, for we know too well that often this is only a quietus upon the conscience.

You can send your amounts to our address, corner Nashville Ave., and Charles, or to make it more convenient as people will frequent Canal street, you will but drop in at Mr. Werlein's music store and hand the amount with your names to Miss Creevy, the cashier of the same, she will see that it finds into the hands of your district treasurer.

Friends, I would not make this call upon you, but it is impossible for me to wait upon each one personally.

Yours in the work,

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NEW ORLEANS, LA.

FROM THE WORK.

Rev. R. W. Randle, Lake Charles, La., April 18: "We have just closed our first protracted meeting. Bro. A. J. Neil was with us and did good preaching, and God gave us the victory. Our little church at Jackson street is moving along nicely. Brethren, pray for us."

Rev. Ben. P. Jaco, Abbeville circuit: "The Holy Spirit came down with power. Convictions were abundant; conversions and reclamations followed. Six joined our church. Our young people are greatly strengthened. I never saw greater zeal or more thorough devotion. Thank God for these times of refreshing. We had our beloved brother and true yoke-fellow, Rev. C. W. Perkins, of Tyro, Miss., with us, whose labors were in demonstration of the Holy Ghost."

Rev. W. D. McCullough, P. C.: "Our second Quarterly Conference just over. Our efficient presiding elder was with us, and preached us three good sermons. We arrived in Pickens, Dec. 20, 1894. We are moving on nicely on all lines except finances, and we are ahead of the second quarter of last year. We are hoping, praying and working for a great revival in the charge. Long live the ADVOCATE to bless the people called Methodists. Pray for us."

Laura L. Chevalier, teacher in charge, Vidalia, April 16: "Easter morning dawned bright and beautiful. The Sunday-school children flocked in arrayed in Easter dress, looking like Spring flowers. The goddesses of flowers, lovely girls; immortal flowers, never dying, growing in grace and beauty. Though we have no regular superintendent, we fail not to meet. God moves in a mysterious way his wonders to perform. Our hopes rest in the children. God grant they may take up the cross while young and follow Jesus."

Rev. D. P. Bradford, Shubuta, Miss., April 23: "Notwithstanding the general financial pressure we are moving along nicely. Sixty dollars has been forwarded a month ago for foreign missions, and twenty dollars Conference fund. I was surprised that the Enterprise district was represented by that twenty dollars. The second Sunday in this month was a delightful day with Shubuta congregation. A fine attendance at the morning service, and in the afternoon we baptized seven children. Among the number was a great-granddaughter of Bro. J. T. Heard. Our circuit is good for every dollar of the assessments. Congregations better than ever before since I came on the work; Sunday-school doing a fine work."

Rev. H. S. Johns, White Castle, La., April 22: "We closed our tent meeting last night. The largest congregation ever known in White Castle was present last night in the tent. Rev. D. C. Rawls did good, faithful, earnest, persuasive, scriptural preaching. There was no fanaticism, but real gospel truth. I cordially endorse him. He did our Methodism great good. We have received as a result twelve members: some by letter, some on profession of faith. Altogether the meetings resulted well. Some others will join as soon as they can get their church letters. I expect to keep on with the work. The people want to build a church and have a resident minister. White Castle is a booming lumber town. Pray for us."

Rev. E. S. Lewis, Rosedale, Miss.: "We have just closed one of the most gracious revivals of religion Rosedale has seen in many a day. This year has witnessed a phenomenal ingathering of souls throughout the Greenville district. At Clarksdale, Friar's Point, Shaw, Jonestown, Duncan, Greenville, and Rosedale there have been special services with marked success. This seems to be the set time to favor this part of Zion. We report eight additions to our church on profession, and five by letter. Some will join other churches. The impression produced by the meeting is deep, and we trust will abide. One old man, battle-scarred and hoary with the frosts of many Winters, joined the church. A little girl of ten Summers gave her young life to God, and all along from ten to sixty five they come. The Sunday-school and the Epworth League have been benefited. Bro. T. Y. Ramsey preached for us six days, including Easter Sunday at which time we had a most precious service. He did faithful service, for which we are profoundly grateful. Bro. Crowe took up the word when Bro. Ramsey left, and God used him powerfully to the conviction of sinners and to the building up of the church. May the Lord reward these brethren!"

Rev. J. W. Hall, Black Hawk, Miss.: "Permit me, through your most excellent paper, to say something about Ashton circuit, and the generous-hearted people of Black Hawk, where I and my children live. I did not receive my appointment from the Bishop and his cabinet, as most of the brethren did, but from our amiable presiding elder, J. H. Mitchell, of the Kosciusko district. Ashton circuit is a new work with four appointments—two in the swamp and two in the hills. The two appointments in the swamp heretofore belonged to the Belzoni circuit, and the two in the hills formerly to the Black Hawk work, where 'Gilderoy,' the well-known writer of the North Mississippi Conference, lives and preaches. Ashton circuit has two prayer meetings and four Sunday-schools. I am making preparations to observe Children's Day at every appointment on my work. We are expecting a pleasant and profitable time and good collection. Although the membership of my work is small, the liberal-hearted people of the swamp appointments have paid me over fifty dollars, and the hill appointments have sent us something to eat, such as corn, meat, molasses and other things; and in addition to this the big-hearted people of Black Hawk gave us a liberal pounding about two weeks ago, consisting of so many things that I have not space to mention. No wonder the Conference sends the Black Hawk circuit a good preacher; neither is it strange that the preachers love to go to Black Hawk work. Our blessed Lord often visited the house of Martha, Mary and Lazarus, where he was well received. Friends and brethren, I ask your sincere prayers that God may save the unsaved people of Ashton circuit."

A CORRECTION.

Before me is the ADVOCATE, of April 11, containing an account of the editor's trip to Clinton, La., where he lectured in the interest of the Methodist Church—"for the renovation of the church."

Now, Doctor, I want to say that you are mistaken when you say that the proposed renovation of the church is an enterprise which has been inaugurated during the present year under the pastorate of Rev. S. B. Beall. This work began in Clinton under the pastorate of Rev. J. G. Galloway in 1893. In December, 1893, he was moved to Flora, and I was sent to Clinton. Soon after my arrival I entered with all my heart into the work Bro. Galloway had made ready for me, and during the year was elected treasurer of the Building Committee, and paid for all the windows, doors, weights, cords and shingles—amounting to more than two hundred dollars.

If anyone in Clinton gave you the information upon which your statement is based, that one must have been asleep for two years at least; and if you just guessed at it, you are not a good guesser. These are the facts.

V. D. SKIPPER.

Homer, La.

OBITUARIES.

TAYLOR—FANNIE OLA HILLEY, second daughter of Asbury and Puella (Wafor) Hilley, was born Jan. 17, 1871. Nov. 1, 1893, she married Charles M. Taylor. March 21, 1895, she died at her home in Homer, La.

This is a brief record, but these years were spent in the sincerest consecration to the Master.

In her seventh year she was most happily converted, and at once, little and tender as she was, she threw herself fully into the work of soul-saving. I was a witness to her conversion, heard her relate her experience, saw her earnest labors, and helped her gather in the harvest from her sowing. Her bereaved husband writes: "I can truthfully say, She led my feet into the right path." Her religion was not of a vacillating, spasmodic character, but as a principle fixed in the soul that burned with a glow of sacred earnestness to the end of her brief life. Her "good deeds" grew with her growth, and gathered strength with her strength. A lovelier, happier or more useful life I have never known. The brother and three sisters constituted the family. All have crossed "over the river and rest under the shade of the trees" save the younger. What a loved trio is "at the beautiful gates, watching and waiting" for her! "One by one" the heavenly host is swelling as our loved ones enter in. Their presence there beckons us on, and cheers us in this earthly conflict. Let us dry our tears. That rest which they enjoy is waiting for us. "Let us labor, therefore, to enter into that rest." J. A. PARKER

Morgan City, La.

BELK—To-day there is a new-made grave in the cemetery at Westville. This marks the final resting-place of one of God's true servants.

Bro. SIDNEY HYOATE BELK was born at Columbus, Ga., Sept. 22, 1829; was married to Sarah Smith, of Raleigh, Miss., July 16, 1856, and died at his home in Westville, Miss., April 13 1895

Bro. Belk was soundly converted to God and united with the Methodist Church in the Summer of 1880, from which time he remained true to God and the church until the change from labor to reward. As a Christian, he was earnest and consecrated. His deep piety was marked by all who knew him. Truth and right always found in him an ardent champion. As a Methodist, he was loyal and true, always ready to make any sacrifice for the prosperity of his church. He served acceptably in the stewardship for several years. As a husband and father, he was kind and gentle. He was truly a good man; a man of whom everybody speaks well. He leaves a wife and seven children to mourn his death. Farewell, dear brother, but not forever. "We will meet one another again."

PAUL D. HARDIN, Pastor.

HOLMES—Mrs. N. PAYNE HOLMES, daughter of Bro. and Sister Payne, of Mansfield, La., was born during 1855 at Mansfield, where she was brought up and educated. Her parents died in 1870, and she went to Natchitoches, La., to live with her older sister, Mrs. C. L. Walmsley, wife of Col. C. L. Walmsley. I first met her here in 1877, while on the Shreveport district, and was with her a great deal while on the district and pastor of Natchitoches charge, that is six years. I found her a very zealous, earnest and devoted Christian, ready for any work. She loved the Methodist Church, her laws, and her institutions; labored and lived for her building up and purity.

During 1887 she went to Florida on a visit, where she met and married Mr. George Holmes, which was a happy union. She was a devoted wife and mother, and a zealous and successful Christian, useful in life and triumphant in death. She died in Florida, at her home, Feb. 16, 1895.

May God ever comfort her husband and little boy and many friends!

ROBERT RANDLE.

(Continued on Sixth Page.)

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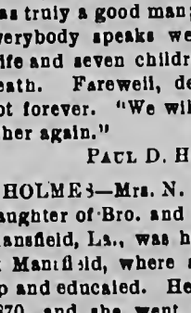

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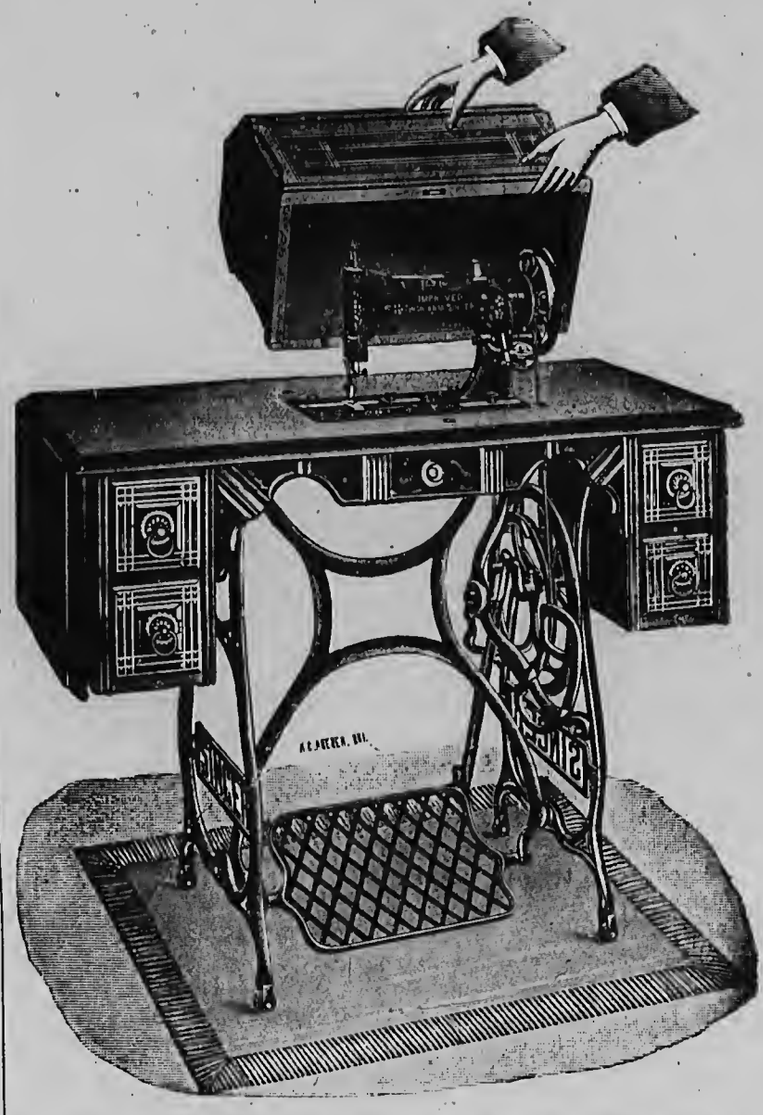

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Thursday, May 2, 1895.

Seashore District Conference.

We had the pleasure of making a brief visit to the Seashore District Conference, held last week at Biloxi. Bishop Keener being unable to attend on account of the illness of his wife, Presiding Elder Powell presided. Though new in the presiding eldership, the harness fits him admirably. We attended three preaching services. At the first we heard a thoughtful, well-prepared discourse from Rev. Parmenas Howard. Next came an earnest, unctuous, spiritual sermon from Rev. J. W. Chambers. At the third service the editor of the NEW ORLEANS ADVOCATE "made a few feeble remarks."

We will not attempt a full account of the proceedings of the Conference. Some pastoral reports were quite gratifying, showing increased spirituality and decided progress along several lines. It was decided to sell the district parsonage at Hattiesburg and make a purchase at some point on the coast—a wise step. The business of renewing the licenses of local preachers was attended to, and one young man was licensed to preach—M. R. Jones. If we mistake not, he is the first preacher in Southern Methodism licensed by a District Conference.

A District Board of Education was appointed as follows: Clerical—N. B. Harmon, W. G. Forsythe, J. M. Pugh. Lay—M. M. Evans, J. S. Turner, T. S. Ford, J. C. Egan.

Delegates to Annual Conference: J. A. McLeod, J. C. Clower, A. J. Clarke, L. N. Dantzler, Sr. Alternates: M. M. Evans, H. Ware.

The visiting brethren present during our stay were J. W. Chambers and T. B. Holloman, representing their respective institutions of learning.

We were delightfully entertained during our stay in the hospitable home of our old friends, Bro. and Sister W. A. White. We were fortunate in having as our fellow-guest Bro. A. J. Clarke, of Lumberton. We administered the ordinance of baptism to Master Henry Knox White, the juvenile member of the household. We also had the pleasure of enjoying the hospitalites of Bro. and Sister Selby in their cosy little parsonage, which has been built during Bro. Selby's pastorate.

Mrs. J. W. Fulton, for twenty years a member of Centenary Church, Paris, Texas, bequeathed her elegant home to said church as a place of refuge for the indigent old ladies of this church. She was a truly devout woman, and died in perfect peace.—Texas Advocate.

Rome's Charities.

It is a well-known fact that the Romish Church sustains a large number of benevolent institutions—hospitals, orphan homes, and the like; and the inference drawn by the general public is that Catholics give far more liberally of their means for benevolent purposes than do others. Before we accept such an inference as correct it is proper to institute an inquiry as to the sources from which and the means by which Rome derives her revenues for carrying on these benevolent institutions. To do this exhaustively would far transcend the space at our command.

We wish, however, to call attention to a few facts of recent occurrence which throw some light upon the subject. There is in this city an institution, carried on under the auspices of the Romish Church, called "The House of the Good Shepherd," whose mission is the reclamation of abandoned women. The object of the institution, of course, commends itself to all Christian people; and if it were sustained by legitimate methods, no words but those of commendation would ever be heard from the NEW ORLEANS ADVOCATE. But how is it sustained? Let the columns of the daily papers give answer. At the Fair Grounds, on Sunday, April 21, a week ago, a mammoth festival was given for the benefit of this institution. One of the preliminaries was a grand street parade of military companies, base ball teams, and the like, a half mile long, with the inevitable accompaniment of numerous brass bands. The procession started from a brewery on Canal street, the apartments of the brewery being used for arranging costumes, etc. The crowd at the Fair Grounds is estimated at twenty thousand. This immense throng of Sunday sight-seers must, of course, be entertained? What were the means used for their entertainment?

Answer: The same means used by men of the world for the entertainment of pleasure-loving crowds. There was dancing and other revelry. There were games of base ball, athletic contests of various descriptions, bicycle races, horse races, and so on to the end of the chapter. At night there was a huge pyrotechnic display. But such a crowd could not exist all day on amusement alone. The inner man must be refreshed; and so there were refreshment stands adequate in number to the demands of the occasion. Think of the amount of work required on the holy Sabbath to furnish toothsome viands to a crowd of twenty thousand! But this is not all. A crowd of Sabbath breakers must have not only refreshment, but stimulation also. And so there were — shall we say, saloons? Call them what you will; there were places where the "dark beverage of hell" was dispensed by the fair hand of woman for the glory of God and the extension of the Redeemer's kingdom (?). One of the Monday morning dailies, speaking of one of these places, says that it "was under the management of Miss ——," and that "her corps of charming assistants drove a thriving trade in beer and lemonade." Of another it is said "it did a high-grade business and made money. High wines were emptied lavishly. It seemed that the friends of this village intended to do full duty, and they did it well." The same paper also states that the lady manager of one of these places desires to return thanks to a certain firm of liquor dealers "for wines and liquors contributed." The number of these places was sufficient to slake the thirst of that thirsty multitude. Our readers would be absolutely astounded if they could know the immense quantity of intoxicating liquors dispensed on the holy Sabbath to raise money for carrying on the work of the Lord. Nor does this end the chapter. There was a vast deal of raffling. The racing was, of course, accompanied by gambling, and there was the usual amount of boisterous excitement. The fact that this was a church festival held on the Lord's day and for his glory (?) did not abate one jot or tittle of the whooping and huzzaing that belongs to a typical unreligious horse race. What we have written is the barest outline of this mammoth festival of the Holy Roman Church.

A detailed account would require pages of our space. That the festival was a decided success, financially, does not need to be said. Now, we would like to know where Rome's vaunted charity comes in. In the first place, although Rome was there in force, she was not alone. It pains us deeply to say it, but it is nevertheless true that Protestantism was largely represented. By this we mean not simply that persons were there who are Protestants in creed, but that there were members of Protestant Churches — members in good standing too. (May the Lord have mercy upon them!) Then, too, the devil's crowd was there —saloon keepers, gamblers, etc. So the money raised did not all come from Catholic pockets. Moreover, did these twenty thousand Sabbath breakers give their money out of love for God and fallen humanity or for the carnal entertainment afforded them? If the entertainment, instead of being of the nature above outlined, had been purely a religious exercise, consisting of Bible reading, holy song, etc., how many of them would have been there? Go to West End or to some similar place next Sabbath and you will find many of this same crowd there with no pretence of being there "for sweet charity's sake."

A drinking, gambling, carousing crowd spending the Sabbath day in whooping and hurrahing over the results of base ball games, athletic contests, horse races, etc.; where is the religion or the charity in all this? What church can not raise money by the wholesale if it is willing to resort to such methods? And we are asked to believe that the church which thus gives its sanction to the three great evils of the day — Sabbath breaking, gambling and the vending of intoxicants—is the only true church of Christ on earth — the only church that holds out to fallen humanity the hope of heaven.

Oh, Religion, what sins are committed in thy name! How long will Protestantism continue to pour out her treasure for the maintenance of this great system of iniquity? How long will Methodism sit still and allow Rome to take her children from her bosom and train them up to be votaries of such a travesty upon Christianity? How long will it be before we shall have orphanages sufficiently numerous to care for our own fatherless ones and many more besides? Ye Methodists whom God has prospered in business! feel ye no compunctions of conscience as ye contemplate the situation? Know ye any better way of using the Lord's money than by founding an institution which shall care for the orphan and train him up to a pure form of religious faith? Oh, that Israel knew the day of her opportunity! Oh, that the children of light were as wise in their generation as the children of darkness!

P. S.—The above festival took place on Sunday, April 21. Last Sunday the same sort of programme was gone through with for the benefit of the Mount Carmel Orphan Asylum. The idea of attaching the name "Mt. Carmel" to an institution which has to be supported by such means! What would the hero of Carmel, the rugged Elijah, say if he could wheel his chariot of fire back to mundane shores? Oh, shame, where is thy blush?

The Veneering Process.

We need no philosopher to tell us that lack of thoroughness is a prevailing fault in our day. On every hand there is a clamor for show and dramatic effect, while solid reality and real solidity are coldly considered. In fact, the American people seem to have a special fondness for glittering shams, thoroughness being a word whose meaning is almost forgotten. Parents want their sons and daughters educated so as to shine in society. A smattering of music, a touch of elocution, a race through one or two classic authors, a little book-keeping, and, presto! the work is done. How little apparently do the majority care whether the sparkle be that of a genuine diamond or of a crystal imitation! But when the tests of true scholarship and business capacity are applied, many are "weighed in the balances and found wanting." The gullibility of the general public in regard to the matter of education is something amazing. If such be not the case, why is it that schools advertising to give a finished classical education in two or three years are so largely patronized?

In matters architectural there is the same love of display, the same lack of solidity. Stately mansions, grand-looking edifices are erected as if by magic, and people wonder that so much magnificence can be so quickly and cheaply created. In a few months, however, it is often found that the paint which ought to have held firm for years is peeling off. Here and there unsightly cracks appear where unsound timbers and defective brick were used. Far too frequently the world is shocked by the announcement that some large city building has suddenly collapsed, entombing in the *debris* scores of helpless human beings, the whole catastrophe being chargeable to some conscienceless contractor or some unprincipled capitalist.

In religion the same morbid tendency manifests itself. Like the lawyer in the Savior's day, people anxiously inquire which are the great commandments, so that they may keep them and leave the lesser unperformed. The dangerous notion prevails that if we but refrain from gross sin, if we but keep the weightier matters of the law, we shall not come into condemnation. Where is it written in God's Word that we may break with impunity any of the commandments? Where is it said that God looks with allowance upon "little sins"? When did Christ teach that God requires anything less than perfect obedience?

The practice is far too common of excusing certain sins by calling them "infirmities of the flesh," or "involuntary failings." Sin, as the Bible defines it, is not only "transgression of the law," but it is also a falling short of the perfect law of God. "To him that knoweth to do good and doeth it not, to him it is sin." The man who stands by and sees another drown without doing anything to save him is as guilty as if he had pushed him into the water. In the last great day many of those who shall depart into eternal woe will be given as the reason of their condemnation: "Inasmuch as ye did it not to the least of these, ye did it not to me." (Mat. xxv, 46.)

There are many church members who can't be charged with great sins, such as stealing, or swearing, or breaking the Sabbath; but who nevertheless fall far short of what Christians should be. One refuses to take the sacrament because of a grudge he cherishes against his fellow-churchman. Another, who is a regular attendant at church, frequently engages in "those diversions that can not be taken in the name of the Lord." Although Bro. A thinks it horrible for a man to swear, he breaks out into abusive language whenever things go wrong around him. Bro. B has no use for thieves. Nevertheless, he does not hesitate to use a railroad ticket a second time should the conductor accidentally pass him by. And what should be said of the piety of the man who is kind and courteous everywhere but at home? How about the faithfulness of the Christian, be he ever so respectable, who never talks religion to anybody save the preacher? Many a church members who prides himself upon his honesty in business has his spiritual life gangrened by stinginess.

Pure religion involves far more than refraining from recognized evil. It transforms the whole life, so that those who truly love the Lord aim to please him in everything they think and do and say. As life, however, is largely made up of little duties, trivial occurrences and seemingly insignificant acts, few can resist the tendency to slight the lesser duties. "Trifles," we are told, however, "go to make perfection, and perfection is no trifle." Many Christians sigh for great opportunities of service, but are unwilling to perform lowly duties. Speaking to strangers, teaching in a mission Sunday-school, distributing tracts, visiting the outcasts—these are things beneath their notice. In every church there are those who are ready enough to work in positions of honor, but in the private ranks they will do nothing. Well-to-do Christians delight to entertain persons of note like Sam Jones and Gen. Gordon; but do they always show as ready a hospitality to people of less importance?

Not every woman can be a Frances Willard; but because she can not be, should she neglect to render helpful service to those around her? Not every preacher can be a Spurgeon or a Parkhurst; but should he on that account cease trying to save sinners? Not every teacher can be a Mark Hopkins or a Dr. Garland. Yet, as some one has said, "he who rightly instructs one youthful mind does a greater work than he who founds an empire."

"He that is faithful in that which is least," declares the Savior, "is faithful also in much, and he that is unjust also in the least, is unjust also in much." The boy who can't be trusted to feed a horse regularly can't be trusted to watch a levee or deliver telegrams. The girl who, in cleaning a room, neglects to sweep under the bed, will scarcely make a good housekeeper. The man who fibs about the cost of a hat or a suit of clothes will do so in matters extraordinary. In great emergencies men nearly always act in accordance with the tenor of their previous lives; so that the manner of a man's life being known it can be predicted almost with absolute certainty how he will act under certain given circumstances. How important, then, that we look well to every footstep, that we guard every thought! In the Christian life who can tell how much depends upon careful attention to duties which the world regards as of slight importance, as, for example, private prayer, attendance upon divine service, self-denial, self-examination, testifying for Christ, and study of the Scriptures? How many souls have suffered shipwreck through neglect of these!

"In the elder days of Art,
Builders wrought with greatest care
Each minute and unseen part;
For the gods see everywhere.

"Let us do our work as well,
Both the unseen and the seen;
Make the house where God may dwell,
Beautiful, entire, and clean.

"Else our lives are incomplete,
Standing in these walls of Time,
Broken stairways, where the feet
Stumble as they seek to climb."

McKENDREE M. BLACK.

To New Orleans Methodists.

Let the Methodists of New Orleans one and all respond to the call of Dr. Sawyer for a mass meeting at Carondelet Street Church on Tuesday, May 7, at 7:30 P. M.

Take notice that the object of the meeting is "to organize under the provisions of the Discipline for aggressive and persistent city mission work." No more important meeting has been announced in this city for years. As Dr. Sawyer says, "it would be difficult to find in the bounds of Southern Methodism a field whiter 'unto the harvest' than is New Orleans to-day. That fact invites and demands that we bestir ourselves and go out after the unsaved and unchurched multitudes." Let everybody attend.

Tchoupitoulas Street Church.

Dr. Sawyer, on last Sunday night, organized the Mission folks on Tchoupitoulas street into a church, and put Rev. J. M. Henry in charge. He baptized five infants and one adult, and started the new organization with fourteen members, mostly of mature years. There were others who could not be present, who will be received shortly by the pastor. Dr. Sawyer preached a practical sermon from the old text, "Believe on the Lord Jesus Christ, and thou shalt be saved." He preached a salvation in Christ from "all the guilt, power and pollution of sin," setting forth in no uncertain language the true scriptural doctrine of Christ as the all-sufficient Savior of the sinner and the "wisdom, righteousness, sanctification and redemption," or "the all-in-all" of the believer. The new church starts off with every indication of rapid and successful growth and development, under the pastoral care and instruction of Bro. Henry.

Notice.

Lee Fitzgerald, a son of Bishop O. P. Fitzgerald, died at Nashville a few days since.

***

We give our entire "Home Church Department" this week to obituaries in order to catch up, being several weeks behind.

***

Bishop A. G. Haygood, of the Methodist Episcopal Church, South, has in press a new book entitled, "The King and the Prince."

***

Rev. C. C. Armstrong, a superannuated preacher of the Northwest Texas Conference, died in peace at Albany, Texas, on the eleventh instant.

***

The parable of the marriage of the king's son was the text for one of Bishop Keener's characteristically strong sermons at Louisiana avenue last Sunday.

***

Dr. C. B. Riddick, formerly pastor of First Church, Memphis, has withdrawn from the Methodist Episcopal Church, South, and joined the Methodist Episcopal Church.

***

All matter pertaining to the work of the Woman's Foreign Missionary Society and the Parsonage and Home Mission Society should be sent to the editor of these departments. This applies to reports of treasurers, secretaries, etc., as well as communications. Copy for these departments should reach this office Thursday morning. Copy from the Louisiana Conference W. M. F. Society did not reach us in time for this issue. We filled to-day matter on hand from Mississippi Conference.

***

Rev. S. S. Sweet, a supernumerary member of the South Georgia Conference, residing in Macon, died last week in a hotel in New York. He was a good preacher, a clear, vigorous writer and a man of admirable business qualifications. He was a man of unimpeachable integrity and of most lovable disposition. He has lived in Macon most of the time for a quarter of a century, and no man in the city was more universally esteemed. If he had a foe, we never heard of him. Though not technically so, he was really our assistant during our pastorate at Mulberry in 1893. He was a true friend and a safe, prudent, wise counsellor. Rarely have we formed so great an attachment for anyone on so short an acquaintance. We hope to meet him "by and by."

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A Warning.

To the Pastors of the Mississippi Conference:

On page 107, paragraph 248, of the Discipline is the following law: "The third Sunday in May, or as near thereto as practicable, shall be observed as Children's Day throughout our church with appropriate services; and on that day a collection shall be taken up for the aid of needy Sunday-schools, the advancement of the Sunday-school work under the direction of the Annual Conference Board, and for Christian education." Notice, please, that it is, "shall be observed," and "a collection shall be taken up"—not may be.

Now turn to page 314, paragraph 389, and you will find this decision of the Bishops in regard to the Children's Day Fund: "Collections made on Children's Day are ordered by the General Conference for the aid of needy schools, and can not be diverted to any other object." This is the law on the subject, and we all know that every man who enters the Methodist itinerant ranks must practically obligate himself to "not mend our rules, but keep them." The appropriation of these funds to other objects, when considered in connection with this vow, is worse than lawless.

When the Children's Day collection is taken and reported properly, but the money need for something else and never turned over to the Sunday-school Board, there is a double wrong committed (not to mention the breaking of the ministerial vow)—the misappropriation of funds and the falsifying of the statistical report of the charge. To illustrate the latter, take an example: Bro. Smith collects $10 on Children's Day and uses it all to make up deficit in his sixty-dollar assessment for Conference claimants, and makes this report: "Ten dollars collected for Children's Day, $60 for Conference claimants—total collected, $70"—which is absolutely false, $10 being counted twice, having been put in to make up the $60. The statistics of our last Annual Conference reported $112 25 which the Sunday-school Board never saw, the greater part of which can ha accounted for in no other way than the above.

If the collection is taken and, being used for other purposes, is not reported in the statistics at the end of the year, there are some—not so few, either—who can see no reason for this failure but the use of the money for the personal accounts of the preacher, and in their estimation this preacher is thenceforth only a common, or uncommon thief. And not only has he hort himself and his influence, but he has multiplied the difficulties of this collection for the future there.

The local church has no right to direct the use of this fund. The law does that emphatically. This is a matter which is left to the discretion of neither the members nor the pastor. The choice of the latter is simply between being "a son in the gospel," or a rebel against church authority. If the law is a bad one, its strict observance will bring sure and speedy repeal, while neglect will only hide it and insure its continuance. If a brother is too weak to control and direct the church funds, then the best touch he could take would be a transfer from the pulpit to the plow.

Now let me add, in all kindness, that I shall endeavor to find out who are the violators of this law this year and arrest their characters at the next Annual Conference. This is not a threat, my brethren. It is but a timely warning. H. M. ELLIS.

Port Gibson, Miss.

To Mississippi Epworth Leagues.

Send reports to the convention at Grenada, May 10 12. We want to know how many Leagues we have, how many members in each League, how many copies of Epworth Era taken, how much spent for books, etc. We want 200 delegates, at least, at Grenada. We are getting ready for the convention. Send me your name at once, if you intend to come. Grenada League has 117 members. The eloquent Longstreet will deliver the address of welcome. Come to Grenada.

T. W. LEWIS.

Grenada, Miss.

Dr. Price's Cream Baking Powder
A Pure Grape Cream of Tartar Powder.

In the Living Present.

Bishop Newman, of the M. E. Church, at the Conference at Kingston, expressed the opinion that the principle of prohibition is behind the times. What next?

Dr. Talmage is morbidly sensational. The weakness grows as years accumulate. Recently he thanked the good Lord that the Fifty-third Congress had adjourned, and that many of the members, who had brought disgrace on their office, had not been re-elected. As many others, the doctor makes use of prayer as a valve for emittance of spleen, as a coat of arms in administering castigation.

Pope Leo's recent encyclical to the English people is the embodiment of imperiluence. He admonishes them to come back to the Roman fold. He yearned for their return, etc. Archbishop Benson, of the Anglican Church, makes reply that corporate union with Rome was absolutely visionary and impossible. Some fear that Gladstone instigated the encyclical.

Several cities in Minnesota enacted a law compelling children and minors unaccompanied by parents or guardians to be at home after nine o'clock at night. Arrest and punishment are threatened to the youthful transgressor. The necessity of such a law is a sad commentary on the state of society. Many parents neglect their children.

President Cyrus Northrop, in his "Manly Man," holds that the true object of a college education is not the mere acquisition of knowledge, but rather, and chiefly, the instillation of the habit of research, of independent thought. He loathes the scholastic dude who, devoid of any originality, simply knows what others knew.

Sociology is the science of our day. Former foundations have given way. Are at sea. Distinction between rich and poor, high and low, good and bad, male and female, employer and employee, is fiercely combatted. Our labor troubles are the outcome of socialism. They are the hot-bed of political demagogism. Are drifting. Are nearing the vortex of anarchism.

"Poor France," lamented Napoleon Bonaparte, "poor France has no mothers." The garden portrays the gardener, the family the mother. Most men are what their mothers made them. Hannah made Samuel. No, piety is not inherited; but we will find that most godly men, like Timothy, had praying mothers. ICH DIEN.

Mississippi Behind!

That is what Dr. Black says of us in Epworth League matters. Now, let me tell you we can't afford to allow this to continue longer. What do all you Leaguers say about that? Now, we do not lack in either intelligence, moral courage, or faith for this work I am sure, and feel that but one thing is the cause. We have just neglected it. Now, let every pastor and Leaguer in the State bestir himself and let's put a full attendance at Grenada, and thereby send out over the whole State such enthusiasm for the work that soon Mississippi will be in the front. Let's stand by our church in this State in this work, and let's make our beloved leaders, Steele and Galloway, proud of us. All come to Grenada and hear what the Lord saith by his servants. Come, praying for a baptism of the Holy Ghost. BEN P. JACO.

Abbeville, Miss., April 22, 1895.

Franklin, La.

The Methodist Christians of Franklin have had their hearts gladdened by a large acquisition to their church membership during the past two weeks. Twelve persons have been received into the church. Three adults by letter from other churches, the rest chiefly young people upon a profession of their faith. These twelve joined under the services of the Rev. Mr. Morphis, an evangelist of the Cumberland Presbyterian denomination. Mr. Blocker, of the Jeanerette M. E. Church, highly complimented the membership of the Franklin Church for their zeal as laborers in the cause of Christ and their devotion to their pastor, the Rev. Mr. Armstroug. Mr. Armstrong is a good man. We are sure that he is sowing seeds that will germinate and bear fruit in due season. To our mind Mr. Armstrong is a pastor who strictly illustrates the preacher sketched by Goldsmith, under whose earnest zeal some "who come to scoff will stop to pray." Let his people continue to hold up his hands.—St. Mary's Banner, April 11.

Edwin H Godfrey.

MR. EDITOR: Edwin H. Godfrey died on the seventeenth. He was stricken with apoplexy while at work in his farm, and was totally unconscious up to his death, about thirty-six hours afterward. His aged mother still lingers on the very verge of the grave. Pray for the sorrowing ones.

Your brother, E. F. EDGAR.

Magnolia, Miss., April 23, 1895.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

Dr. Carradine and the Bishops.

On Tuesday night Dr. Carradine, in substance, stated that the Bishops of his church, in their address last May at Memphis, favored the second-blessing theory of sanctification. The fact is that the college of Southern Bishops gave forth no uncertain sound in condemnation of Dr. Carradine's unscriptural and unmethodistic teaching of sanctification, or holiness. The following is the exact and full text of what the Bishops did say on Methodism and holiness:

"The privilege of believers to attain unto the state of entire sanctification, or perfect love, and in abide therein, is a well-known teaching of Methodism. Witnesses to this experience have never been wanting in our church, though few in comparison with the whole membership. Among them have been men and women of beautiful consistency and seraphic ardor, jewels of the church. Let the doctrine still be proclaimed and the experience still be testified. But there has sprung up among us a party with holiness as a watchword. They have holiness associations, holiness meetings, holiness preachers, holiness evangelists, and holiness property. Religious experience is represented as if it consists of only two steps: the first step out of condemnation into peace, and the next step into Christian perfection. The effect is to disparage the new birth, and all stages of spiritual growth from the blade to the full corn in the ear, if there be not professed perfect holiness. Such scriptural terms as 'saints,' 'sanctified,' 'pure in heart,' 'holy,' 'dead to sin,' 'filled with the Spirit,' and 'made meet to be partakers of the inheritance of the saints in light,' are restricted to the few who have reached the height of perfect purity and love, and improperly denied to the body of believers; and not only to those who are new or weak in the faith, but also to mature Christians who, by walking with God in blessed fellowship and by patient continuance in well-doing, ever increasing in the knowledge of God and being fruitful in every good work, adorn the doctrine of God our Savior in all things, and are pillars in the church. We do not question the sincerity and zeal of these brethren; we desire the church to profit by their earnest preaching and godly example; but we deplore their teaching and methods in so far as they claim a monopoly of the experience, practice and advocacy of holiness, and separate themselves from the body of ministers and disciples. To teach, practice and promote holiness of heart and life, after the standard of God's law and the example of Christ, is the work of the church. Those to whom is committed the care of souls should not suffer their flock to rest in a name to live without the life, in a form of godliness without the power, in outward morality and religious training without the renewing of the Holy Ghost. Not less earnestly should they be warned against mistaking exciting moods and loud professions for pure and undefiled religion. Sin in all its manifold forms and degrees must be rebuked, and the beauty and joy of holiness, and the rich provisions and promises of the gospel, must be set forth, that preachers and people 'may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that they might be filled with all the fullness of God.'"

The General Conference indorsed the deliverance of the Bishops, and so, for any man in the ministry of the Methodist Episcopal Church, South, to preach as the doctrine of that church the second-blessing theory of sanctification, is to go contrary to the teachings of his church, as set forth by her highest authorities.—Pastor, in Times-Democrat.

An Interrogation Point.

MR. EDITOR: It was recently reported through the ADVOCATE that the tent meeting held by Rev. D. C. Rawls in McCarthy Square, in this city, had resulted in about a hundred conversions. Although weeks have elapsed, there has not been one single accession to any one of our churches, or to any Protestant Church, which can possibly be traced to that meeting.

Now, Mr. Editor, the inquiry is constantly passing from lip to lip, "What has become of Bro. Rawls' converts?" Like the famous question, "Who struck Billy Patterson?" no one seems able to answer it.

METHODIST.

Notice.

The Sardis District Conference will convene at Pleasant Grove, Miss., Thursday, May 23, 1895. Rev. W. S. Lagroue, of Senatobia, will preach the opening sermon, Thursday night. Rev. G. H. Lipscomb, of Como, will preach a Sunday-school sermon, Thursday, at eleven A. M. Will send programme for publication soon.

Mr. Editor, you are cordially invited to be with us.

H. C. MOREHEAD, P. E.

Notice.

The Annual Meeting of the Woman's Board of Foreign Missions of the M. E. Church, South, will convene in Central Church, Meridian, Miss., Friday, May 10, 1895.

Delegates and others who attend the meeting will please secure certificates at their home stations, so as to return at one-third fare.

SALLIE SMYLIE.

Meridian, Miss., April 28, 1895.

A Miserable Taste.

That which hangs about most medicines is what we refer to. CREOLE FEMALE TONIC is an exception. It has a taste as pleasant as cordial, as comforting as wine, as sparkling and refreshing as spring water. Cures all diseases and irregularities of the uterine system, and brings the bloom of health to the cheeks.

DO YOU OWN
HORSES OR MULES?

Is Guaranteed to Cure in Every Case.

No Drenching—Dose: One Tablespoonful.

LEARNED, MISS., FEB. 24, 1890.

DEAR SIRS:—I do not want to be without a supply of your Emmett's Colic and Bots Cure as long as I own an animal subject to the above named diseases. Am a farmer, owner and breeder of horses, cows and hogs. I have used the Specific in a good number of cases, and in every instance found it fully as good as recommended. There is an increasing demand for it here among the farmers. Yours,

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WOOD AND COAL,
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Notice.

To Preachers in Charge and Sunday-school Superintendents, Mississippi Conference:

For literature for needy Sunday-schools apply to Rev. J. W. Brown, Woodville, Miss. Programs for Children's Day free. Apply, and state number of programs, to Laird and Dominick, Jackson, Miss.

Please remit collections to Mr. Jno. A Guice, Natchez, Miss. We beg the preachers in charge to send immediately the names and post-offices of their Sunday-school superintendents to Rev. H. G. Hawkins, Binnsville, Miss.

J. W. BROWN,
Pres. S. S. Board.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE DAYSMAN.

(Job ix, 30-35.)

With the Hebrews the "daysman" was the acknowledged arbitrator for the settlement of existing contention. In this world of complication arbitration is a necessity.

1. Our daysman, our arbitrator, is Christ.

(1) There is estrangement, contention, war between God and man. The carnal mind is enmity against God.

(2) No possibility of settling the difficulty by legal process—unless it results in the condemnation of man. God is Lord of all. Man has broken his law. Man impotent to remedy the evil. Repentance avails not in the face of justice; reformation annuls not the sinful past.

(3) Jesus is our Daysman. He is the Son of God. Incarnation, crucifixion, resurrection, ascension, intercession.

2. The meditation of Christ is not humiliating to man, but is reasonable and satisfactory.

(1) Arbitration is voluntary. Either of the contending parties can render it impossible.

(2) As to God, he is pledged to his gracious promises. "Him that cometh to me I will in nowise cast out."

(3) Man may, or may not, accept the terms of settlement. No coercion, no compulsion. Notwithstanding his fall, man has not been deprived of his sovereignty. He is allowed to determine his lot. Heaven or hell left to his choice.

3. Our Daysman's solicitous efforts to bring about a settlement.

(1) Has called the church into existence—the place where his honor dwelleth—as a rendezvous between God and sinful man.

(2) Appointed the holy ministry. Ministers ambassadors of Christ. His representatives, persuading men to be reconciled with God. To repent and be converted.

(3) Gave his gracious Word. Full of information and encouragement to give our heart to God.

(4) Sent the Holy Spirit to reprove the world of sin, and of righteousness, and of judgment. He stands at the heart's door and knocks.

Job discovered no daysman to unravel apparent mysteries, to explain seeming paradoxes. But in our case: "Behold the Lamb of God which taketh away the sin of the world."

If you desire a luxurious growth of healthy hair of a natural color, nature's crowning ornament of both sexes, use only Hall's Vegetable Sicilian Hair Renewer.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,	-	$84,520,680
N. Y. Life, " " " " "	-	40,684,168
Equitable, " " " " "	-	40,117,610

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above

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Fine Parlor Easels, white and gold, 65 cents. The same with frame to match, 16x20, five inches wide, $1 85.

A large assortment of engravings in white enamel, 30 cents.

Chromos 75 cents; Oil Paintings, 75 cents; Wall Paper, 5 cents per roll.

Picture Frames made to order.

The above goods will cost you, at least, 25 per cent. more anywhere else in the city.

Cor. Dryades and Thalia.

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The Great Summer Resort of the South.

THE INN is a mammoth structure of elegance. Finished in quartered oak, and decorated by artists of national reputation. A walk through the main hall and return is more than an eighth of a mile. Its table and service are the best. Its plumbing and drainage are perfect. Daily Morning and Evening Concerts, and Dancing in the Music Room.

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The Drives and Walks can not be surpassed in America. The Scenery is the grandest the sun ever shown upon. GEORGE BANCROFT, the eminent historian at the age of 87, said: "This is the Grandest View I ever saw. In all my travels I have never seen any scene to excel it in Sublime Grandeur."

HOURLY CARS FROM CHATTANOOGA RAILROAD DEPOTS TO THE INN.

Write for terms and full particulars for Summer of 1895.

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May lie in paying too much for a thing, or in paying too little.

If you buy groceries less than I ask, you'll not get as good quality—that's poor economy.

If you pay more, you pay too much, because I sell the best there is.

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will effect a cure quicker than any other known specific. Scott's Emulsion promotes the making of healthy lung-tissue, relieves inflammation, overcomes the excessive waste of the disease and gives vital strength.

For Coughs, Colds, Weak Lungs, Sore Throat, Bronchitis, Consumption, Scrofula, Anæmia, Loss of Flesh and Wasting Diseases of Children.

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"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided for our breakfast and supper a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.

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(*From U. S. Journal of Medicine.*)

Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise any one wishing a cure to address, Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

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CATARRH

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OBITUARIES.

(*Continued from Third Page.*)

YOUNG—John B. Young was born in Warren county, Miss., April 10, 1833, and died in Edwards Depot, Miss., March 22, 1895, aged sixty-one years eleven months and twelve days.

He was reared in Warren county, and was educated at old Oakland College, in Jefferson county, Miss.

He was married in early life to Miss Elizabeth D. Biddle, who, in disconsolate widowhood, survives him. God gave them four children, two of whom succumbed to that deadly disorder, diphtheria, during the late war. One—the eldest—died at Hiwassee College a few years ago. Johnnie only is left to cheer and comfort the mother in her declining years.

Much might be said eulogistically and truthfully of our lamented friend and kinsman. First, and above all, he was a pronounced Christian, exemplifying his profession by his daily life. He joined the M. E Church, South, early in life, and was as helpful as his retiring and shrinking nature would permit. In his home the itinerant found congenial companionship and a welcome, the cordiality of which was not exceeded by any. Usually his religious life was of the pacific order, but there were some notable exceptions to that rule. During the protracted meeting season, when the church would marshal her forces for the conversion of the unsaved, and God would honor their efforts by sending a tidal wave of salvation, it would sweep over his expectant soul and give him ecstatic rapture for days at a time.

The writer remembers with much pleasure one such meeting. It was at old Beechland, in Warren county, near the home of his life-long and well-beloved friend, the late Rev. F. M. Featherstun, D. D. The meeting was conducted by that indefatigable and eminently successful pastor-evangelist, the Rev. Ira B. Robertson, assisted by Rev. A. B. Stewart and a few fledgelings—Rev. T. B. Holloman, Rev. Lewis R. Featherstun, and the writer. At the close of that Pentecost Mr. Young received such a wonderful baptism of the Holy Ghost that he and Bro. A. B. Stewart, of precious memory, laughed and shouted nearly all night with scarcely a cessation. His soul was so entirely thrilled that it kept up its vibrations of joyful ebullition for many days

He was officially connected with the church for many years, meeting the demands of his place by intelligent and cheerfully rendered service.

John B. Young was a pure man. After an intimacy of more than a quarter of a century I do not now recall an obscene utterance or allusion from his well guarded lips. His modesty and chastity were proverbial. Truly a good and true man has fallen.

His body was committed to the earth in the cemetery in Edwards Depot, Miss., by the beloved pastor, the Rev. J. Perry Drake, to await the blessed resurrection day.

May the Comforter speak consciously to the drooping, chastened spirit of her whose every tie by blood, save the writer and one boy, has crossed over the river, and are at rest under the shade of the trees by the river of life! C. A. Powell.

COLMER—Henry Colmer, Sr., was born in Weissenburg, Bas Rheir, France, March 8, 1822; fell on sleep at Moss Point, Miss., March 23, 1895; buried in Zion Cemetery, March 24, 1895.

Bro. Colmer was happily married to Miss Sophie Ehlers in New Orleans, La., in 1848, which union was blessed with six children—four sons and two daughters.

He was happily converted and joined the M. E. Church, South, under the ministry of Rev. Wm H. Carter, at Zion Church, Moss Point, in 1861.

His beloved wife, one son and two daughters preceded him to the glory-land to welcome him to the blissful shore.

He was married the second time in 1880 to Mrs. E A. Beck, who, with three sons, survive him, all blessed with a lively hope of being reunited in that land where parting is no more.

It has been my privilege to know Bro. Colmer for four years, and I always found him zealous in the cause of Christ. Before his departure he was confined to his room most of the time for eighteen months, and at times a great sufferer, in all of which he manifested remarkable Christian submission. On one occasion I visited him in company with his son, Fritz, and, although very weak and greatly distressed in breathing, he talked incessantly of God's goodness, praising him in every breath, until I feared he would exhaust himself, and suggested we have prayer and leave. During the reading and prayer his ejaculations of praise went up continually. The consuming desire of his heart all through this trying ordeal seemed to be to accomplish his Master's will, be released, and join his loved ones in the Celestial City. And thus he lived, suffered, and passed away triumphant in the faith which he espoused in his prime. From his knees in prayer at a throne of grace he was called to a throne of praise, ever to bask in the sunshine of his Father's glory.

Weep not, beloved wife and sons, but cheer thy hearts with the blissful hope of some day joining him in the mansions of eternal day.

Wm T. Beall.

RICHARDSON—Sister Mary L. Richardson was born June 16, 1808, and died April 9, 1895, at ten P. M.

She was the daughter of James and Mary Monette. She professed religion in her sixteenth year, and joined the M. E. Church. When the division came she became a member of the M. E. Church, South, and remained a true and faithful member to the day of her death. She was twice married: first to Zechariah Jones, in 1833, and was left a widow in 1842. She married Freeman Richardson in 1847, and was again bereaved of her husband in 1852. She remained a widow forty-three years. She left four children, twenty-two grandchildren and fourteen great-grandchildren and a host of friends to mourn her loss.

Sister Richardson was a modest and self-sacrificing Christian, and was always a friend to the Methodist preacher. It was my privilege to be her pastor for three years, and I can truly say in every little Christian talk she ever expressed herself as in the enjoyment of religion, and as having the "witness of the Spirit."

A large number of friends attended her funeral. Bro. Bowen, her pastor, made a most beautiful talk. This scribe then preached a short sermon from the words of our Lord (St. John viii, 51). Then Bro. T. B. Malone sang a solo, "Death is only a dream." Oh, what a precious time we had! God was with us in power and comfort. Then we laid her body to rest in the Macon Cemetery to await the resurrection morn. May "the God of all grace" comfort the bereaved, and save us all in heaven! B. F. Phillips.

Shuqualak, Miss.

KIDD—Mrs. Sarah E Kidd died March 23, 1895. She was the daughter of Washington and Rebecca Harper. She was born in Shelly county, Ala., Jan. 8, 1828. Her father having died, her mother moved to this State in December, 1849, and settled near where the Alabama Church now is, in Claiborne parish.

She was married to Bro. John B. Harper, Nov. 7, 1852, who died in the Confederate Army in 1863. She was again married, March 3, 1891, to Dr. J. L Kidd, with whom she moved to Texas, and settled at Waxahatchie, where Dr. Kidd died July 4, 1893. She came back to Louisiana, June, 1894, and has since then been living with her cousin and niece, A. C. and J. P. Harper, where she died.

Sister Kidd was converted, joined the Methodist Church while young, and has lived a consistent Christian life. She was the last to die of a large family—ten brothers and sisters—all of whom lived holy lives, and some of them very useful. Her death was sudden, and she was paralyzed for several hours before death, and could give no outward expression; but a holy life needs no last words to give assurance of victory.

She was a devoted wife and a warm, kind friend. May God bless her kindred and friends, that they may be faithful and meet her!

Robert Randle.

Shiloh, La.

Texas Advocate please copy.

GREENLEE—Bro. W. A. Greenlee was born Oct 15, 1821, and died Feb. 14, 1895.

He united with the Methodist Church at Pisgah, in Claiborne county, in 1845, and remained a faithful member to the time of his death. In May, 1843, he was married to Miss Mary J. Scott, who was his faithful companion through life. He was class leader for about fifteen years, and was always faithful to duty wherever called to labor. He was the preacher's friend and liberal supporter of the Master's cause, and when old age and feeble health had circumscribed his means it greatly grieved his heart that he could not contribute so liberally as in his better days. He was a loving husband, a devoted father, and always ready to lend a helping hand to those who were in distress.

It was the writer's privilege to be at his bedside just a few days before his death, and when parting with him for the last time he took me by the hand, and said: "Bro. Guice, I am ready to meet the Father. I am thankful that I gave my life to him long ago, and my only regret is that I have not done more for his cause." He leaves a wife, one son and one daughter to mourn his loss; and may the mantle of a worthy father fall upon the shoulders of a more worthy son!

G. A. Guice.

TIGNER—*Whereas*, An All-wise Providence has seen best to remove from our midst our loved sister and Sunday-school worker, Miss Carrie Tigner; *And, whereas*, A family has been bereft of a loving daughter and sister and aunt; *And, whereas*, Our community has sustained the incalculable loss of a model Christian character; *And, whereas*, The Methodist Sunday-school and church at Oak Ridge, La., has transferred from her earthly roll the name of a loyal and devout member to that heavenly roll in the Lamb's book of life; therefore, be it

Resolved, That we bow submissively to our Father's will, knowing he doeth all things well.

Resolved, That we tender our sincerest sympathy to the bereaved loved ones left with us.

Resolved, That we, in our daily life, strive to imitate the sweet fortitude, the strong faith and the earnest Christian character evinced by our loved fellow-worker.

Resolved, That we faithfully use all means provided us to live such lives here, that after death our names may be written beside hers in that heavenly roll book.

Resolved, That a copy of these resolutions be filed upon the minutes of the Oak Ridge Sunday-school; a copy be furnished the Christian Advocate for publication, and a copy be presented to the family of the deceased. Leola B. White,

Chair'n Committee for S. S.

DOHARTY—Sister Martha F. Doharty was born March 3, 1862; was married to Bro. Jno. M. Doharty, Feb. 21, 1883; joined the Methodist Church, September, 1873, and departed this life, Feb. 21, 1895.

From the time she connected herself with the church up to her death she lived a devoted Christian life. She was the mother of four children, two of which preceded her, and she has joined them above and the blood-washed band. The church has lost one of her best and truest members.

Sister Doharty was perfectly conscious up to her death, though not in the least alarmed. She did not dread death. She met it bravely, and was found ready. She called her husband to her bedside, and told him to be a good man and meet her in heaven. Then she called her two little children to her, and told them mama was going to leave them and go and live with the two in heaven.

She was a kind and affectionate wife and a kind mother. She was true to her family, to her neighbors, to her church, and to her God.

B. P. Fullilove, P. C.

Pearn Springs, Miss.

Hand—Albert P. Hand, son of J. M. and Carolina E. Hand, was born Oct. 29, 1847; was married to Miss Florence M. Flowers, December, 1873, and died Feb. 5, 1895.

He was a man in whose integrity there was implicit confidence by this entire community. The church found in him a warm supporter, and the pastor a safe counselor. For about twelve years he was the faithful superintendent of our Sunday-school. His love for this work could scarcely be excelled.

It is a mysterious providence that removed him from our midst in the very prime of life, and at a time when his counsel and leadership seemed almost indispensable. In our church and benevolent enterprises a void has been made which it will be exceedingly difficult to fill.

For his home and dear ones his love was almost unequaled. When business did not demand his presence elsewhere, he could always be found in the family circle. It was here that his happiness seemed complete. As a husband he was true and devoted. As a father he was indulgent, yet not to a fault. As the physical man grew weaker, the spiritual man grew stronger. He held family prayers as long as his strength would allow. He leaves a wife and six children, who are living as though they expected a reunion. D. P. Bradford,

D. W. Heidelburg.

Shubuta, Miss.

YOUNG—Nancy Jane Young (*nee* Morrow) was born April 17, 1847, and died Feb. 27, 1895. She was married to S. F. Young, Oct. 9, 1868. She joined the Methodist Episcopal Church, South, when only a girl, and was a consistent member of the same up to her death. She left a record which can not be claimed by all. She was an affectionate wife, kind mother, and was true to her God and church. Her death was a shock to the community in which she lived. She was always ready to go and wait on the sick. She will be sadly missed in the family circle, in the church and surrouding neighborhood.

A large congregation of loved ones and friends attended the last rites at the grave, where we laid her body to rest till the resurrection morn. She was the mother of eleven children, five of which have preceded her. Miss Doney, a grown daughter, who was a consistent member of our church, preceded her just one week.

May God bless the bereaved family, and may they all so live in this life so as to meet their loved ones who have gone before! F. N. Sweeney.

Dry Creek, La.

MILLER—Eddie Velma, youngest child of Bro. and Sister B. F. Miller, of Meridian, Miss., was born Sept. 15, 1892, and departed this life Jan. 14, 1895.

Bro. and Sister Miller are sorely bereaved in the death of this precious child. Eddie Velma was full of promise—bright, beautiful, bringing much sunshine into the home. The fond parents are comforted with the thought that their little darling is safe with Christ, who loves little children and tenderly carries them in his bosom.

I. W. Cooper.

GEIRNER—Died, at his home near Camden, Miss., April 8, 1895, Calvin Geirner, son of Boss and Callie Geirner, aged seven years seven months and sixteen days.

Calvin was a good boy; kind at home, obedient at school, respectful everywhere. No boy had more friends.

After appropriate services at the church, witnessed by a large congregation, we laid little Calvin to rest in the Camden Cemetery, to await the resurrection. God bless and comfort the sorrowing loved ones and friends.

R. A. Breland, Pastor.

(*Continued on Seventh Page.*)

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MARRIAGES.

KIRK—KIRK.—In Benlonia, Miss., April by Rev. F. M. Williams, Mr. W. J. Kirk Mrs L. Z. Kirk, both of Yazoo county, Miss.

WILLIS—AMIS.—At the residence of the bride's father, Newton county, Miss., April 1895, by Rev. Irvin Miller, Mr. John M. Willis to Miss Emma Amis.

MITCHELL—STOCKSTILL.—At the residence of Capt. Miller, Pearlington, Miss., April 4, 1895, by Rev. W. G. Forsyth, Mr. Oscar F. Mitchell to Miss Hettie Stockstill, both of Pearlington.

JACO—WRAY.—At the residence of the bride's father, near Sardis, Miss., March 31, 1895, by Rev. Ben P. Jaco, Mr. C. C. Jaco to Miss Lillie M. Wray.

GRAHAM—KILGORE.—At New Albany Miss., April 8, 1895, by Rev. Ben P. Jaco, Mr. C. Graham to Miss Hattie Kilgore.

GOLL—YOUNGER.—At the residence of the bride's father, near Bunkie, La., April 10 by Rev. J. Engle Denson, Mr. Benj. F. Goll, of Washington, La., to Miss Augustine M. Younger, of Bunkie, La. No cards.

YOUNGER—BERLIN.—At the residence of the bride's mother, in the town of Marksville, La April 20, by Rev. J. Engle Denson, Mr. Charles A. Younger to Miss Mary Berlin, both of Avoyelles parish. No cards.

HARTWIG—ROBERTS.—At the residence of the bride's parents, Oakland, near Edwards, March 6, 1895, by Rev. J. P. Drake, Mr. Gustave Hartwig and Miss Viola G. Roberts, all of Hinds county, Miss.

WHEELAN—JETT.—At the residence of the bride's parents, Rocky Springs, Miss., April 15, 1895, by Rev. W. M. Stevens, Mr. Ed. Wheelan, of Utica, Miss., to Miss Etta Jett, of Rocky Springs, Miss. No cards.

OBITUARIES.

(Continued from Sixth Page)

We publish obituaries of 500 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 500. Poetry excluded from this column.

BOURDEAUX—MAGGIE DEVANE, the second daughter and child of Robert M. and Callie Bourdeaux, was born April 11, 1873, and died Feb. 1, 1895. Hers was a brief, but beautiful life. To those who never knew her my language may seem extravagant; but to those who knew her best my language will seem impotent and lame. The microscope reveals new beauties of the flower; so a study of this unique character makes it appear fairer and lovelier.

It was my pleasure to be her pastor for more than a year, and this relation enables me to bear testimony to her rare gifts of mind and heart. As a daughter she was not content to be dutiful and affectionate, but gave herself over to the care and comfort of her parents. To her mother she was a companion and counselor, kindly lifting the care of younger brothers and sisters from her mother's heart and placing them on her own. Her devotion to her father was beautiful, and he had learned to lean with confidence on her judgment and care. As a sister she was affectionate and sacrificing, showing the true affection of a sister in looking after the spiritual interest of her brothers and sisters. As a young lady she was the peer of any of my acquaintance. With a mind of the very first order, a retentive memory and diligent application, she had gained an intellectual store seldom equaled in one of her age. I hazard little in saying if she had turned her powers to her pen at the age of twenty-five, her productions would have graced any first-class literary journal. With those that knew her the name of Maggie Bourdeaux is a synonym for modesty and purity. Modest without timidity, and as pure in thought and motive as in words and acts. None "knew her but to love her—named her but to praise."

In the Autumn of 1890 she was converted and joined Central Methodist Church, Meridian, Miss. Her surrender and consecration was complete, and her service has been undivided. The following are some of her sentiments she left on record: "I love alike all who bear the image of my Savior." Of the Bible: "In it we hear His voice and feel the throb of His heart." "I pray to be so holy, so truly a Christian, that my life may speak and gently persuade all who see me to look for the hidden spring of my perpetual happiness and quietness." "The thought of living apart from God is more dreadful than any affliction I can think of." Very few pages of her Bible do not bear traces of her study and reflection—as she said, "My heart's history." Not a few of its pages were marked and noted while on her knees. Her seasons of devotion were indeed "sweet hours of prayer."

Over all movements of her life religion scattered its favors, but reserved its choicest blessing for the last hour. When she knew she was fast dying she expressed her last thanks and made her last requests. And as she entered "the valley of the shadow of death," conscious of her need of an escort, she said, "Jesus carries me home." As the shadow grew darker she realized that "underneath are the everlasting arms," and joyfully shouted, "Trusting, trusting, trusting Jesus, that is all." And when the mists began "to roll away" she heralded back the message in song, "There is a happy land," etc. Then, pillowing her head upon her Savior's breast, she "breathed her life out sweetly there." GEO. H. THOMPSON.

Whereas, Death has invaded our circle and taken from us our sister, Maggie Devane Bourdeaux; therefore, be it

Resolved, That we miss her familiar face from her accustomed place in this Sunday-school; that we tender our heartfelt sympathy to her bereaved family, and pray that Almighty God may sustain them in this hour of affliction.

Resolved, We pray that the influence of her life may abide with this Sunday-school and loved ones, and may her life ever be as a beacon light, guiding us through the darkness to the realms of light, the home of the soul.

Resolved, Her death has lost to the home a dutiful daughter, to the church a shining star, and to the community a true and faithful friend; yet we bow to Him who doeth all things well.

(Signed) MRS. K. KENNEDY,
S. A. SCRUGGS,
GEO. H. THOMPSON.

BENNETT—Fond hearts are bleeding and torn since flashed across the wires the sad intelligence that Dr. R. L. BENNETT is no more. Leaving his home, near Ada, La., in January, he went to Memphis, Tenn., to attend the Memphis Hospital Medical College, hoping soon to return to the loved ones and to the practice of his chosen profession. The rigor of the climate, however, together with an attack of measles, succeeded by pneumonia, proved more than his constitution, already rather frail, could withstand. The skill of the medical faculty and the loving, tender care of a devoted cousin, fellow students and friends were all unavailing to bind his gentle spirit to earth. On the morning of March 1, 1895, he became an inhabitant of the "eternal city." While the outstretched pinions of the sable messenger seemed hovering near, and giving intimations of a speedy departure, Dr. Bennett, with characteristic calmness, expressed a loving resignation to divine will; yet, oh! how fondly did his heart cling to his devoted, absent wife and three charming little girls, to whom he sent tender messages. Three children had preceded him to the spirit-land. In addition to the dear wife and little ones, this stroke falls heavily indeed upon an aged mother, a fond brother, numerous relatives and friends.

Robert Lee Bennett was born near Alanta, La., on Feb 18, 1865. Being constantly environed by religious influences, he early chose to become a follower of the meek and lowly Nazarene, and united with the M. E. Church, South, in April, 1881, under the ministry of Rev. A. T. Galloway. On Dec. 20, 1883, Dr. Bennett was married to Miss Eugenia A. Hearn, who survives him and deeply deplores his loss. How desolate seems the home, whither he can nevermore return.

Although called hence, ere he had reached the meridian of life, still the aroma of his noble, Christian spirit and gentle dignity linger, like incense, upon the memory of many whose privilege it was to know and to love him. May heavenly grace sustain and soothe the hearts bereaved by this sad dispensation, until the splash of the boatmen's oar shall signal them to "cross over the river" to the bright, eternal shore! M. C. T.

SPARKS—Sister ALTAMIRE F. SPARKS, wife of J. N. Sparks, and daughter of Rev. R. H. and E. W. Kennedy, was born May 10, 1860, and departed this life near Houston, Miss., Feb. 26, 1895. She was married to her now lonely husband Nov. 1, 1882. She professed saving faith in Christ at the age of fifteen, and joined the M. E. Church, South, in which she lived a consistent member till God called her home. She was a dutiful daughter, an affectionate sister, a devoted wife, and an exemplary Christian. She was not ashamed of her religion. She would often lead the prayer in the family devotions in her home. During her last illness she suffered the most intense, excruciating pain for more than three weeks; yet in the intervals of those severe paroxysms she would speak of her faith in Christ, and say she was not afraid to die, and often exult in the love of God and the hope of a better world. She was ready to go. Her funeral was preached by the writer to a large concourse of friends and relatives in Wesley Chapel Church. She leaves a husband, an aged father and mother, and seven brothers and sisters—one brother an itinerant preacher in Texas—to mourn her death; but they mourn not as those who have no hope. May God bless and sustain the sorrowing ones, and bring them at last to meet their loved ones in the home of the blest, where parting will be no more! J. W. ANDERSON, P. C.

Texas Advocate please copy.

KLINE—The following resolutions were adopted by the Methodist Sunday-school of Enterprise, Miss.:

Whereas, It has pleased Almighty God to remove from our midst by death AUGUSTUS KLINE, who was a regular attendant at our Sunday-school until his health failed, and whose life was pure, gentle, and full of devotion to his relatives and friends; therefore, be it

Resolved, That we do deeply mourn his loss, and that we do deeply sympathize with the bereaved family in this time of sorrow.

Resolved, That we do beseech Him who doeth all things well to so influence our minds by this dispensation of His providence as to lead us all to richer experiences in God's grace and to higher places of Christian usefulness.

Resolved, That the Clarke County Times and the NEW ORLEANS CHRISTIAN ADVOCATE be requested to publish these resolutions.

MRS. C. C. HAND, for Com.

Many people neglect a cold, thinking it will go as it came. Frequently, with serious results the cold of to-day may be the pneumonia of to-morrow. Nothing will cure a cough or cold so rapidly as Dr. Davis' Compound Syrup of Wild Cherry and Tar. Its reputation has been established for over fifty years as the best remedy for coughs, colds, bronchitis, asthma, all throat and lung troubles. For croup and whooping-cough it is invaluable. Mothers will be saved much anxiety and loss of children by having Davis' Wild Cherry and Tar always on hand. Consumption has been cured many times by its use. One dollar bottles hold two and a half times as much as a 50c. bottle.

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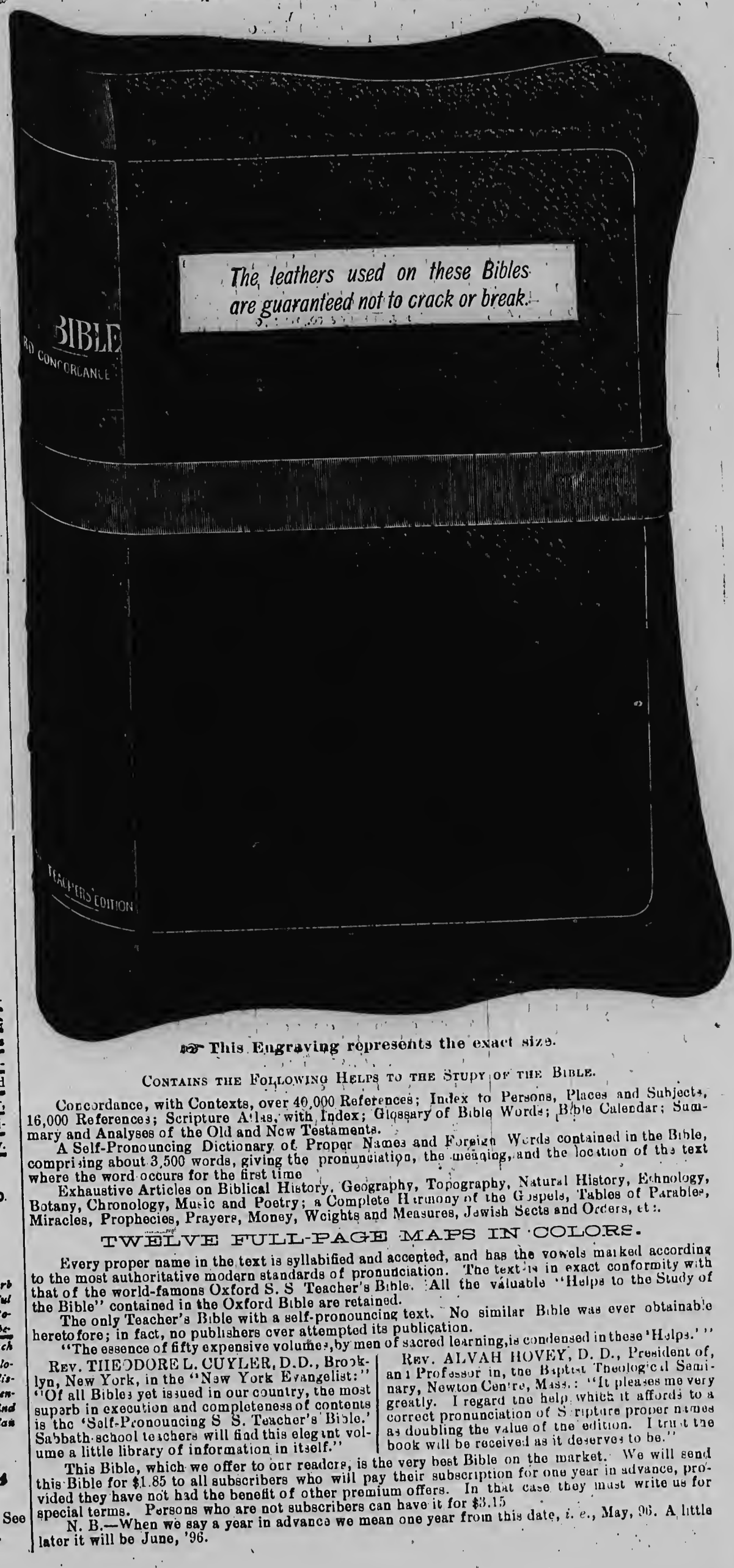

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N. B.—When we say a year in advance we mean one year from this date, *i. e.*, May, 96. A little later it will be June, '96.

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NEWS OF THE WEEK.

DOMESTIC.

The Whitecaps are reported as committing outrages in Sevier county, Tenn.

The Atlanta Exposition means to produce the Midway Plaisance of the Chicago World's Fair on an enlarged scale.

Ballington Booth, the head of the Salvation Army in this country, has taken out his first naturalization papers, and will become a citizen.

Belva A. Lockwood applied for permission to practice before the Supreme Court of Appeals of Virginia, and the court refused to grant it.

Capt. W. H. Beanham, in command of Battery B, Louisiana Field Artillery, and one of the Police Board, was buried last Sunday with civic and military honors.

Ten thousand pounds of nitro-glycerine exploded at the factory two miles from Lima, Ohio, the other day. The shock was felt at a distance of twenty miles.

New York's Constitutional Convention refused to indorse a proposition for woman's suffrage, but the Legislature has passed a bill to submit the matter to a vote of the people.

Some time ago the United States had 780 Indian soldiers, but it has been getting rid of them. Troop L, of the Eighth Calvary, was disbanded the other day, and there now remain but two Indian companies in the service.

The G. A. R of the whole country is after the scalp of Colonel Waring, New York's street commissioner, who called it a "lot of pension hummers." The mayor of New York is receiving resolutions from indignant posts all the time.

The United States Department of Agriculture has established at the Tuskegee Institute, Tuskegee, Ala., a depot for a scientific investigation of the composition and consumption of food among the negroes in the Black belt of the South.

The attitude of the United States in the Eastern trouble has been made clear to the various parties interested. In brief, it is that the unvarying policy of this country is not to form alliances which may involve it in complications with the countries of Europe or Asia.

The police were given instructions Saturday night to enforce the Sunday law. The proprietors of barrooms and grog shops were notified of the fact, but on last Sunday it was noticed that while a great many saloons throughout the city had their doors closed, a greater number paid but little attention to the order and sold drinks over the counter with doors wide open.

The complaint against the Spanish government because of the firing upon the steamer Alliance by a Spanish gunboat, off the coast of Cuba, is now in a fair way of being amicably settled. The Madrid officials have notified the State Department at Washington that the commander of the warship which fired upon the Alliance would be tried by court martial and punished for his act.

Notwithstanding the repeated assurances from Washington to the effect that there was no actual probability of the occupation of the Nicaraguan port of Corinto by the British, it is now a fact that the British have landed from their ships and taken possession of the town, and that the British flag now floats over the government buildings of the little seaport. It was generally believed by the State Department officials at Washington that Nicaragua would pay the indemnity at the last moment, or give such sincere assurances of its prompt payment that the British admiral would delay the carrying out of the threat to occupy Corinto.

FOREIGN.

Prince Bismarck intends to make the Emperor William a visit in May.

A compromise proposition is now under consideration between Great Britain, Nicaragua and the United States, whereby Nicaragua will pay $75,000 indemnity to Great Britain, and the English will evacuate Corinto.

The Pall Mall Gazette, commenting on the trouble between Great Britain and Nicaragua, says that nothing could be more courteously correct than the attitude of the United States in the difficulty, adding: "It is a good omen for a close understanding upon the Chinese-Japanese question. Our action may be expected to teach the Spanish American States that none of them are too insignificant to behave decently to foreigners."

The joint demand made upon Japan by Russia Germany and France, that the Liao Tung peninsula be abandoned by Japan as a portion of the war indemnity, has unquestionably precipitated a very serious state of affairs in the far East.

In the event of Japan refusing to accede to the demands of Russia, France and Germany in regard to the retention of the Liao Tung peninsula, it is most probable that Russia will at once declare a blockade of the Japanese ports.

Delays are dangerous. A dollar spent for Hood's Sarsaparilla now may prevent illness which will be expensive and hard to bear. Now is the time to take Hood's Sarsaparilla.

Hood's Pills cure all liver ills, relieve constipation, and assist digestion. 25 cents.

The list of the casualties caused by the breaking of the great Bouzey dike in the Epinal district of the Vosges, in France, increases every hour. One hundred and fifteen deaths have already been reported, but only fifty bodies have been recovered. It is believed that the death list will be greatly in excess of the figures above given, when all the districts are heard from.

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Vicksburg, Miss.

R. H. GARRATT, A. G. P. A.,
New Orleans, La.

Epworth League.

The International Convention meets June 27, at Chattanooga, Tenn. The greatest meeting of this kind ever attempted. Don't fail to attend. The Queen & Crescent Route makes a half-rate fare for the occasion, with long limits for return. The trip over this scenic and historic route is an added inducement to attend.

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Cincinnati, Ohio.

CAMP MEETING.

The sixth annual meeting of Bluff Creek Camp Ground, situated in the southeastern portion of East Feliciana parish, La., will begin on Thursday night, Aug. 29, 1895, and continue for ten days.

All ministers of the gospel are cordially invited to attend and assist in the meeting. There will be a gate fee of twenty-five cents.

T. D. LIPSCOMB, for the Com.

No one should think that he is "walking with God," or living near to God, if he does not delight in devout meditation and prayer.

"Earthly Footsteps of the Man of Galilee."

A new work of Bishop Vincent, and Dr. J. W. Lee (of St. Louis). A great publishing company is just bringing to light the fruit of much toil and outlay of money. They sent an artist photographer, under the guidance of Dr. Lee, to the Holy Land, there to secure the most exact and perfect pictures of the salient scenes of the earthly life of Christ and the Apostles. We have examined a portion of the work and unhesitatingly pronounce it by far the best thing of its kind ever seen by us. The method of photographic reproduction employed is faultless.

The forthcoming book will contain some four or five hundred of these splendid pictures, 8x10 inches in size. The work will be issued in twenty-four parts, pages 11½x13¼ inches, with chronological charts and colored maps. Each part will contain sixteen pictures, besides the *enchanting* pen pictures of these renowned writers. The series will run through twenty-four weeks, one a week, at a regular price of 25 cents each. But the ADVOCATE has made a special arrangement by which it *will furnish all its subscribers, new and old, for 10 cents a number.* Less than half, but very little more than a third of what you will have to pay if your name is not on our subscription roll. The entire series in this way will cost only $2.40; otherwise it will cost $6. This rule of the publishers of this book is the strictest that *only to our subscribers* can we make this special offer. For $2.40 you may get what another must pay $6 for *if you are a subscriber to* the ADVOCATE. Send $2.40, and each of the series will be mailed you as fast as issued. Or ten cents (stamps taken) for one issue—any way you prefer.

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Conference Board of Missions, Louisiana Annual Conference.

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Crowley, Rev. W. W. Drake	$10 00
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Bayne Memorial Sunday-school	11 26

Received for dom. missions from

Jordan Street, Rev. A. S. Lnts	5 00
Total	$36 26

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233 S. Rampart St.
New Orleans, April 27, 1895.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—SECOND ROUND.

Gunnison	May 1
Tunica	4, 5
Lula	6
Friar's Point	6
Arcola	11, 12
Hollondale circuit, at Stoneville	18
Bolivar and Beulah, at Beulah	18, 19
Lehrton circuit, at Sandy Bayou	25, 26

District Conference at Tunica, May 3-5.

J. A. RANDOLPH, P. E.

WINONA DIST.—SECOND ROUND.

West circuit	May 4, 5
Indianola	18, 16
McNutt	25, 26
Carrollton circuit	June 1, 2
Sidon	8, 9
Dublin and Brooklyn	15, 16
Black Hawk	22, 26

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND

Oliva Branch, at Oak Grove	May 4, 5
Cornersville, at Macedonia	11, 12
Mt. Pleasant, at Early Grove	18, 12
Ashland, at Wesley Chapel	25, 26
Pontotoc	June 1, 2
Abbeville	8, 9

J. D. CAMERON, P. E.

COLUMBUS DIST.—SECOND ROUND.

Columbus circuit	May 4, 5
Macon	11, 12
Shuqualak	14
Sturges	18, 19
Maben	25, 26
Hebron	June 1, 2
Tibbee	8, 9
West Point	15, 16
Mashulaville	22, 26

T. C. WIER, P. E.

ABERDEEN DIST.—SECOND ROUND.

Saltillo	May 2
Nettleton circuit	4, 5
Tremont circuit	10
Fulton circuit	11, 12
Amory and Smithville	24
Quincy circuit	25, 26
Aberdeen circuit	June 1, 2

The District Conference of Aberdeen district will be held May 24-26, at Okolona, Miss.

S. M. THAMES, P. E.

CORINTH DIST.—SECOND ROUND.

Guntown circuit, at Lebanon	May 1
Marietta, at Marietta	4, 5
New Albany circuit, at Well's Ch'l	11, 12
Bine Springs circuit, at Fairfield	14
Booneville and Baldwyn, at Booneville	19, 20
Pleasant Ridge circuit, at New Valley	24
Brown's Creek circuit, at Mt. Nebo	25, 26

HESLEP R. TUCKER, P. E.

GRENADA DISTRICT—SECOND ROUND.

Grenada circuit	May 4, 5
Paris	11, 12
Chapel Hill	18, 19
Pittsboro	(Wed.) 22
Atlanta	25, 26
Water Valley station	June 1, 2
Water Valley circuit	15, 16
Minter City and Strathmore	22, 26

R. A. BURROUGHS, P. E.

SARDIS DIST.—SECOND ROUND.

Tyro, at Mt Vernon	May 4, 5
Wall Hill, at ———	(Wed.) 8
Cockrum, at ———	11, 12
Pleasant Hill, at ———	(Thurs.) 16
Arkabutla, at Hunter's Chapel	18, 12
Pleasant Grove, at ———	25, 26

H. C. MOREHEAD, P. E.

KOSCIUSKO DIST.—SECOND ROUND

Poplar Creek circuit, at Prospect	May 3
Salitis circuit at Bethel	4, 5
Newport circuit, at Salem	10
Ethel circuit, at Tabernacle	11, 12
Eupora circuit, at Walthall	17
Stewart circuit, at Stewart	16, 19
Helzona circuit, at Hickory Grove	25, 26
Ebenezer circuit at Bethany	June 1, 2
Chester circuit, at Antioch	7
Ackerman circuit, at Ackerman	8, 9
Louisville circuit, at Mt. Pleasant	14
Rural Hill, at Piatsburg	15, 18

J. H. MITCHELL, P. E.

LOUISIANA CONFERENCE.

BATON ROUGE DIST.—SECOND ROUND.

Gross Tete, at Rosedale	May 4, 5
Port Vincent, at Port Vincent	11, 12
Live Oak, at Live Oak	12, 18
Pine Grove, at Pine Grove	14
Franklinton, at Baltown	18, 19
Amite City, at Tangipaho	25, 26
St Helena, at Darlington	June 6, 8
East Feliciana, at Clear Creek	15, 16
Ponchatonla, at Ponchatonla	22, 23

District Conference at Ponchatonla, June 19-23. Let the recording stewards bring or send their Quarterly Conference Records. Brethren, let us come together in the Spirit of our Lord. Let us determine to make our visit to Ponchatonla a great blessing.

P. A. JOHNSTON, P. E.

ARCADIA DIST.—SECOND ROUND.

Bienville, at Mill Creek	May 4, 5
Ringgold, at Brushwood	9
Downsville, at Mars Hill	11, 12
Farmerville, at Mt Nebo	18, 19
Valley, at Cotton Valley	25, 26
Summerfield, at Alabama	June 1, 2
Gansville, at Siloam	8, 9
Vernon, at Livingston	15, 16
Ruston, at Ruston	17, 16
Vienna, at Salem	22, 23
Homer	July 5, 6
Arcadia	13, 14

The District Conference will be held in Minden, beginning on June 26. The Sunday-school Conference will be held the first day.

J. D. HARPER, P. E.

DELHI DIST.—SECOND ROUND.

Delhi, at Tallulah	May 4, 5
Lake Providence, at Lake Providence	11, 12
Water Proof, at ——	16, 19
Harrisonburg, at ——	25, 26
Oak Ridge, at Oak Ridge	June 1, 2

District Conference at Oak Ridge, beginning May 29, and including June 5.

B. F. WHITE, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Glenmora, at W. A	May 4, 5
Alexandria	5, 6
Boyce, at Lamothe's Bay	11, 12
Penville, at Oak Grove	18, 12
Dry Creek, at D. O	25, 26
Atlanta	June 1, 2
Lecompte, at W. C	8, 9
Centerville	18, 16
Nugent	22, 23
Montgomery, at St. M	29, 30

The District Conference will convene at Mellville, July 24-28.

S. J. DAVIES, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Patterson	May 4, 5
Franklin	6, 7
Jeanerette	11, 12
Indian Bayou	14, 15
Abbeville at Prairie Gregg	18, 19
New Iberia	20, 26
Grand Chenière, at Grand Chenière	June 1, 2
Washington	8, 9
Lake Arthur, at Lacasine	15, 16

H. O. WHITE, P. E.

SHREVEPORT DIST.—SECOND ROUND.

Natchitoches, at Natchitoches	May 4, 5
Grand Cane, at Grand Cane	8
DeSoto Cr., at Mount Pleasant	10
DeSoto Miss., at Red Land	11, 12
Pleasant Hill, at Pleasant Hill	18, 19
Fort Jessup, at Plagah	21
Many, at Many	22
Anacoco	25, 26
North Bossier, at Plain Dealing	June 1, 2

J. L. P. SHEPPARD, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Morean Street	May 5
Carondelet Street	12
Covington, at Biddell	16, 16
Lower Coast, at Wesley	25, 26
Algiers	(11 A. M.) June 2
Louisiana Avenue	(7:30 P. M.) 2
Rayne Memorial	(11 A. M.) 9
Felicity Street	(7:30 P. M.) 2
Talisheek, at Hickory Grove	15, 16
Plaquemine and Donaldsonville, at D.	22, 23

JOHN T. SAWYER, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—SECOND ROUND.

Biloxi, at Honaboro	May 4, 5
Moss Point	11, 12
Escatawpa, at Orange Grove	18, 19
Americus, at Cross Roads	25, 26
Vancleave, at Shiloh	(Wed.) 32
Ocean Springs and Scranton, at S.	June 1, 2
Whittington, at Poplar Head	8, 9
Bay St. Louis, at Long Beach	15, 16
Augusta	22, 23
Black Creek	(Wed.) 26

District Conference will meet at Biloxi, Thursday, April 25, 1896, at 8 A. M. Opening sermon by Rev. N. B. Harmon; alternate, Rev. J. G. Sibley. Pastors will please inform Rev. R. Selby, Biloxi, Miss., of the number and names of their delegates elect, and ex-*officio* members of the District Conference, at once.

C. A. POWELL, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Wesson	(7:30 P. M.) May 3
N. Wesson, at M. Chapel	4, 5
Whitestown, at Pisgah	11, 12
Providence	18, 12
Hazlehurst, at ——	25, 26
Pleasant Grove	June 1, 2
China Grove, at Tylertown	15, 16
Magnolia and Osyka, at O	22, 26

R. D. NORSWORTHY, P. E.

MERIDIAN DIST.—SECOND ROUND.

Meridian—West End	May 1
Portersville, at Chapel Hill	4, 5
Meridian—Central	6
North Kemper, at Blair's Chapel	10
DeKalb, at Spring Ridge	11, 12
Daleville and S. Ch., at Daleville	18, 19
Linwood, at Bethel	25, 26
Rose Hill, at Hopewell	June 1, 2
Indian mission, at Tallehalak	7
Neshoba, at Hester's Chapel	8, 9

R. J. JONES, P. E.

BRANDON DIST.—SECOND ROUND.

Shiloh, at Cato	May 4, 5
Westville, at Bethel	11, 12
Steen's Creek	18, 12
Brandon station	20
Hillsboro	23
Corthage, at Rocky Point	25, 26
Homewood	June 1, 2
Raleigh, at Boykins	8, 9
Montrose, at Garlandsville	15, 16
Clarksburg, at Lindsey's	22, 26
Trenton, at Clear Creek	29, 30

C. MCDONALD, P. E.

NATCHEZ DIST.—SECOND ROUND.

Woodville station	May 4, 5
Woodville mission	4, 5
Roxie, at Hamburg	11, 12
Barlow, at Brandywine	18, 16
North Wilkinson, at Galloway	25, 26
Amite, at Salem	June 1, 2
Wilkinson, at Grange Hall	8, 9
Percy Creek station	15, 16
Mesdville	22, 23
Homochitto, at Sharon	29, 30
Washington	July 6, 7

The District Conference will convene at Gloster, at 3 P. M., on Wednesday before the fifth Sabbath in June.

L. S. JONES, P. E.

VICKSBURG DIST.—SECOND ROUND.

Vicksburg—Crawford Street	May 4, 5
South Vicksburg	5, 6
Hermanville, at Pisgah	11, 12
Rolling Fork and Cary, at Anguilla	18, 19
Mayersville, at Mayersville	25 26
Rocky Springs at Shiloh	June 1, 2
Utica, at Learned	8, 9
South Warren	15, 16
Warren, at Bradley's Chapel	22, 21
Mt. Olivet, at Satartia	July 6, 7

District Conference to be held in Bolton, June 27-30

J. M. WEEMS, P. E.

Vicksburg, Miss.

JACKSON DIST.—SECOND ROUND.

Benton circuit, at New Hope	May 4, 5
Flora circuit, at Livingston	11, 12
Camden circuit, at Soule Chapel	18, 19
Sharon circuit, at Lone Pine	25, 26
Canton	(at night) 26
Madison circuit, at Pocahontas	June 1, 2
Fannin circuit, at Union	(Wed.) 5
Jackson circuit, at Flag Chapel	6, 9
Yazoo City	15, 16
Lake City and Lodi, at Lodi	22, 23
Tranquil circuit, at Tranquil	(Wed.) 26
Silver Creek and B. Lake, at Hillsdale	29, 30

District Conference will convene in Yazoo City, June 14, at 9 A. M.

E. H. MOUNGER, P. E.

ENTERPRISE DIST.—SECOND ROUND

Ellisville and Laurel, at Ellisville	May 4, 5
Vossburg, at Eucutta	11, 12
Heidelberg, at Sandersville	18, 12
Mathersville and Mission, at N. Home	25, 26
Waynesboro circuit, at Buckatunna	June 1, 2
Williamsburg	8, 6
Mount Carmel	15, 18
Eastabuchie	22, 23
District Conference, at Enterprise	27-30
Leakesville	July 6, 7

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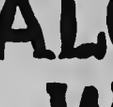

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IN BRIGHT'S DISEASE OF THE KIDNEYS.

Extract from Report on "Therapeutics and Practice of Medicine." Read before the Medical Society of the State of North Carolina, May, 1894. By E. C. Laird, M. D., Haw River, N. C.

"During the last season (as Resident Physician at the Springs) your reporter used **BUFFALO LITHIA WATER** Nos. 1 and 2, in almost every form in **Bright's disease of the Kidneys** and **Diabetes** with most gratifying results. This action of these waters cannot be attributed to the effect of the large quantity of pure water passed through the system, as suggested by some writers, for in many instances the beneficial effects produced by one Spring would be greatly enhanced by change to the other, and vice versa, showing some special curative action of each water in the individual case. This I attribute to two well established effects of these waters, first their **powerful solvent** and **eliminating** action on **uric acid**, which is considered by Tyson and others the principal excitant of Bright's disease, and secondly to their **nerve tonic properties**, thus enhancing the wide range of adaptability to the cause of trouble, whether commencing with "mind strain" from overwork, worry or sorrow, as suggested by Drs. Thom, Howard and Flint in "Virginia Medical Monthly," May, 1891, or to one or more of the diatheses, either **Gouty, Rheumatic, Oxalic, Lithæmic or Diabetic.**"

This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles $5.00 f. o. b. at the Springs. Descriptive pamphlets sent to any address.

Thomas F. Goode, Proprietor, Buffalo Lithia Springs, Va.

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for women, according to whether they do, or don't do, their washing in a sensible way. If they use **Pearline**, it means good, hard dollars saved. **Pearline** is economy. All that ruinous rubbing that makes you buy linens and flannels twice as often as you need to, is spared, to say nothing of your time and labor. See the troubles that women have to endure with other ways of washing. There's that hard, wearing-out rub, rub, rub, or the danger of ruining things with acids if you try to make it easy. Washing with **Pearline** is absolutely safe.

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Christian Advocate.

VOL. 42.—NO. 19. NEW ORLEANS, THURSDAY, MAY 9, 1895. WHOLE NO. 2020

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

I WILL BE WORTHY OF IT.

BY ELLA WHEELER.

I may not reach the heights I seek,
My storied strength may fail me;
Or, half-way up the mountain peak,
Fierce tempests may assail me.
But, though that place I never gain,
Herein lies comfort for my pain—
I will be worthy of it.

I may not triumph in success,
Despite my earnest labor;
I may not grasp results that bless
The efforts of my neighbor.
But, though my goal I never see,
This thought shall always dwell with me—
I will be worthy of it.

The golden glory of love's light
May never fall on my way;
My path may always lead through night,
Like some deserted by-way.
But, though life's dearest joy I miss,
There lies a nameless strength in this—
I will be worthy of it.

Selections.

Jerusalem, and "Out as Far as Bethany."

BY BISHOP CHAS B. GALLOWAY, D. D.

The first Sabbath of this new year was spent in the "City of the Great King." Our party attended service at Christ Church (Church of England) on Mt. Zion—a modest, tasteful structure, erected about ten years ago. Quite a good congregation was present, composed largely of tourists. The "Bishop of Jerusalem" occupied a seat near the chancel, but took no part in the service. We heard a very excellent and helpful sermon from the pastor, on a subject appropriate to the Week of Prayer, appointed by the Evangelical Alliance, which, with Christians throughout the world, he purposed to observe. After the sermon we had the holy communion. I counted it a gracious privilege to worship with the Lord's people and receive those sacred emblems, *in Jerusalem*, and not far from the very spot where his blessed body was broken and his blood shed for the world's redemption. There was a deeper significance in that sacrament, and a more sacred sweetness in the service, than I had ever experienced before.

In the early afternoon several ministers and myself concluded that we would walk over the Mount of Olives—"a Sabbath day's journey"—and spend an hour in Bethany. Entering the city through the Jaffa Gate, and walking down the *Via Dolorosa*, we saw tradesmen, large and small, and hucksters of every description, as busy as on other days of the week. Some closed doors, however, were silent, but eloquent, protests against the general desecration of the Lord's day. We passed out at "St. Stephen's Gate," so named because of its supposed nearness to the place of Stephen's martyrdom, and where "the witnesses laid down their clothes at a young man's feet, whose name was Saul." By an abrupt and rugged descent we reached the brook Kedron, which was crossed on a modern stone bridge. It was a dry, rocky bed, but after the heavy rains I suppose its full, swift current becomes a wild and boisterous torrent. The Kedron Valley is disappointingly narrow, when one recalls the opulent and voluminous history with which it is so intimately associated.

To the left we turned and walked a hundred yards or so to visit the supposed tomb of the Blessed Virgin. It is down in a grotto, reached by many marble steps, and is the property of the Greek Church. By the light of candles, furnished by the accommodating monk, we found our way to the modest niche beneath which the mother of our Lord is thought to rest, and also the tomb of Joseph near by, whose simple but good beautiful character and ready obedience of the angel's voice in a dream entitle his memory to not less honor than the Virgin Mother herself. Around this hallowed place and along the road the poor lepers do congregate and wail out their pitiful pleas for alms.

There are three roads that lead over the Mount of Olives, branching off from the bridge where we crossed the brook Kedron. The left is known as David's Road, because by it the king fled from wicked Absalom. The one on the right—wide and well macadamized—is called the "Hosanna Road," because along that way the Lord Christ rode with triumph into Jerusalem, while the people spread their garments and "branches off the trees" to carpet his path, and sang with exultant voices, "Hosanna in the highest!" The narrow, less-frequented path between the two was the way our Lord always walked in his frequent afternoon visits to Bethany. That one we selected because his holy feet had pressed those stones, and by it we could readily reach the little door that opens into the Garden of Gethsemane. Outside the garden wall we were shown the large rock where the Master bade Peter and the two sons of Zebedee to tarry and watch while "he went a little further and fell on his face," his soul being "exceeding sorrowful, even unto death." We sat for a moment where it is claimed the Lord, returning from the place of agony, found his disciples asleep, and to Peter administered this gentle rebuke, "What, could ye not watch with me one hour?" And near that spot it is probable the treacherous Judas kissed our Lord, and a great multitude, "with swords and staves," "took Jesus and bound him."

The Latin father in charge of the garden was quite agreeable, gave each a bunch of flowers and some leaves from the olive trees which shade the hallowed ground where it is supposed our Lord sweat, as it were, "great drops of blood," and where appeared "an angel unto him from heaven, strengthening him." Around the three sides of the garden they have placed small altars, with inscriptions, to mark the fourteen stations of the *Via Dolorosa*. Flowers are kept constantly blooming, and thus the scene of agony has become a garden of beauty.

The rocky and precipitous side of Olivet is a vast cemetery. For centuries the dead have been laid away in rock-hewn tombs, until scarcely a place is left for another sleeper. Upon the summit is a large Carmelite convent, located, it is claimed, upon the exact spot where our Savior stood when he wept over Jerusalem. Around the sides of a quadrangular court inside we saw the Lord's Prayer written in thirty-two languages, as upon that site, it is also supposed, our Lord taught his disciples that form of prayer. Off to the left, and upon a still higher point, is a large Russian church, with a lofty tower, built, it is said, upon the spot from which the ascension took place, while the men of Galilee stood gazing into heaven. From the summit of Olivet by far the best view of Jerusalem is obtained. Even apart from the sacred associations of thrilling centuries, it would be an enrapturing scene. Off to the right, northwest from Jerusalem, rose Mizpeh conspicuously in the distance, where Samuel introduced Saul as the King of Israel, where the ark of the covenant was kept, and many other important events occurred in the history of God's chosen people.

Just over the brow of Olivet, as we began our descent toward Bethany, most unexpectedly we caught a charming view of the distant Jordan Valley, of the Dead Sea shimmering under a cloudless afternoon sun, and the mountains of Moab beyond, with Mt. Pisgah as the crowning peak. Every foot of that road is historic. We passed the spot where the barren fig tree stood which our Lord cursed, and it withered away. There is Bethphage, "the house of unripe figs," and "the village over against you," from which the ass and colt were brought for our Lord's triumphal entry into the city. A few minutes' walk brought us to Bethany, the little group of houses, under the shade of the palms, so tenderly associated with the restful and social hours of our "Elder Brother."

Of course, the first place of interest to which our feet eagerly turned was the old ruined church on the supposed site of the house of Mary and Martha. What blessed memories lingered there! Probably just there Lazarus died, and a few paces away the Lord stood at his tomb and awoke the sleeper. In that place he had spent many a restful night after weary labors of the day in the city. Very near were the ruins of a large church, built by St. Helena, to mark the site of the house of "Simon the leper." In that house, at a feast, appeared "a woman having an alabaster box of very precious ointment," and, in offering a tribute of love to her Lord, anointed him for his burial—an act of faith which throughout the world shall "be told as a memorial of her." After gathering a few stones from the ruins and plucking some grasses from the old home of Mary and Martha, we went to the tomb of Lazarus—a deep vault reached by a narrow spiral stone stairway. It is probably the remains of an old subterranean chapel, but there are grave doubts as to its being the place where "Jesus wept," and woke the dead. We also had the privilege of looking into the house of one of the villagers, and of seeing how they lived. Gloomy enough are those caves in the side of the hill, with not a window to admit the sunlight, no covering for the floor of dirt or stone, and not a chair, bedstead, or table. In large stone jars the wheat was kept, of which the flour was ground by the women for daily bread as needed.

We returned to the city by the Hosanna Road, and under the soft starlight made our way back to the hotel. A sweet, meditative Sabbath afternoon that was! Its memory will forever abide.

One morning we devoted to Jerusalem outside the walls, beginning at the Damascus Gate, and making a circuit of the city. Near the Damascus Gate, itself historic—out of which Saul of Tarsus went on a mission of slaughter, and through which he returned as the eloquent Apostle Paul—we were shown a section of the old wall built after the captivity. Near by also is the cave called Jeremiah's Grotto, in which the great prophet is supposed to have written his Lamentations; and but a few paces distant is the green hill, known as "Gordon's Calvary." Gen. Gordon, after long and patient investigation, reached the conclusion that the spot indicated was the original hill, Calvary, and his opinion is sustained by many scholars. As we entered the Valley of Jehoshaphat the sun had just risen above the heights of Olivet, and was pouring the full tide of his glory upon the olives, that shone like trees of silver in the King's Dale. Up the steep hill, to our right, was the Golden Gate of the city, on the site of the "gate Beautiful" that opened into the great temple. We first came to Absalom's Pillar, a pyramidal-shaped tomb about forty-seven feet high, in a heap of rubbish on the left of the brook Kedron. There is a large hole on one side. Several Jews were standing near, ready, I suppose, "after the manner of the Jews," to throw stones at the tomb as expressive of their contempt for that son's disobedience and ingratitude. We each gathered seven smooth stones and shied them at the tomb ourselves, to show our condemnation of filial disloyalty. A few paces further down we came to the tomb of Zecharias, who was slain "between the temple and the altar." And adjoining this is the tomb, or grotto, of St. James, which consists of several small underground chambers cut out of the solid rock. I crawled through the narrow passage into the neglected chamber, where tradition says the great apostle was concealed from the crucifixion to the resurrection of his Lord, without eating food, and where at length he was buried to await the glad morning of his final reunion with his risen Redeemer.

Continuing down the Valley of Jehoshaphat, we came to the pools of Siloam. There are two—the upper and lower—and one is used as a sewer for the city. Nothing we have seen was so disappointing. "By cool Siloam's shady rill" is poetic license. But when in vision the poor man blind from his birth rose before me, feeling his way along that path and down those steps into that water, at the command of our Lord, and came up seeing and praising the Great Physician, all the disappointment of physical surroundings were forgotten. Standing at the pool where that miraculous healing took place, I rejoiced to be able to repeat with the one who looked that day for the first time upon the smiling heavens, "One thing I know, that, whereas I was blind, now I see."

Resuming our walk down the valley, we passed the tree which is planted upon the traditional site where the prophet, Isaiah, was sawn asunder, and just below where this valley unites with that of Hinnom we came to Joab's well. Retracing our steps and turning up the Valley of Hinnom, we ascended the hill, Aceldama—"the field of blood." Here we visited a Greek church—the "Church of Judas Iscariot"—which contains many ancient tombs. We crawled into them by the aid of lighted candles, and saw the places where the bones of Judas Iscariot, of Annas, the father-in-law of Caiaphas, and others are supposed to have been buried. The old monk was exceedingly kind, displayed many curious relics, related much history, offered us wine, and was not averse to accepting a little "backsheesh." But the idea of naming a place of Christian worship the "Church of Judas Iscariot"! All the tombs along that ridge—and they are many—are on the foot of the "Hill of Evil Counsel," where the plot was formed to effect the death of our Lord. Up on that hill an old tree is shown which the credulous claim marks the site where Judas hung himself.

The afternoon was devoted to the Mosque of Omar and the old temple inclosure on Mount Moriah. We were accompanied by a kavass—a uniformed and sworded *attache* of the American consulate, and a Turkish soldier. This is quite unnecessary except to emphasize the propriety of dispensing "backsheesh" liberally, and the privilege of giving the under officials in their trappings not a little satisfaction. We entered the mosque through the "cotton bazaar," believed by some to be the place where our Lord drove out the money-changers. It is well-established that the Mosque of Omar stands on the site where Abraham prepared the altar to offer Isaac in sacrifice, and where the Ark of the Covenant was enthroned in the old temple. The original rock is shown which was first used as a threshing floor by Araunah the Jebusite, then as Abraham's altar, afterward as the high altar in Solomon's Temple. Outside and against a part of original walls of the Temple we saw the Jews' wailing-place. Every day some mourners may be seen, but on Friday afternoons they increase to hundreds, and almost rend the stones with their piteous wailings and loud repetition of Jeremiah's Lamentations.

They drive nails between the stones as memorials of their prayers, and which they hope will continue their pleadings when they are gone. The spectacle was most pathetic. How it indicates the desolation of a people who have ceased to be a nation, and yet their undying attachment to Tabernacle and Temple.

Passing out through the "Court of the Gentiles" and into the narrow streets not far from St. Stephen's Gate, we visited the Church of St. Anna, and the grotto beneath in which she was buried. Adjoining the church is the Pool of Bethesda, so tenderly associated with our Lord's ministry, and where most important excavations have been made in the past several years.

Nazareth, Jan. 14, 1895.

—Nashville Advocate.

Success of South Carolina's Liquor System.

It seems to have been taken for granted throughout the North that the South Carolina State Dispensary system is a dismal failure. The people of South Carolina, outside of the old liquor interest and certain political circles, have become almost unanimous in the opinion that the system is a splendid success. Gov. Evans, when in the Legislature, was the chief promoter of the Dispensary law, and now that he is in the executive chair, he is quite as staunch in maintaining and enforcing the system as was Gov. Tillman. Railway road-masters, and other men familiar with conditions throughout the State, are enthusiastic in their acconnt of the good effects that the law has already produced. Drunkenness and disorder have decreased to a remarkable extent; and whereas the negro laborer was formerly accustomed to spend his week's earnings in carousing on Saturday night and Sunday, he is now spending more upon his family, or else saving his money to buy land. The ten or twelve State dispensaries in the city of Charleston, which have taken the place of scores or hundreds of saloons, are as openly conducted and as orderly as any drug store, and are absolutely closed at sundown. The effect upon the quiet and order of the city has been too transforming to admit of any denial. Reports from country towns throughout the State are to the effect that the closing of the old bar rooms in favor of the new dispensaries has been attended with results that have converted almost every good citizen to a belief in the present system. In view of the widely circulated reports in disparagement of the South Carolina dispensaries, these facts ought to be given a wide publicity.—Review of Reviews.

Communications.

Dr. W. B. Palmore on "Perfect in Love."

The leading editorial in the St. Louis Advocate, of April 24, on "Perfect in Love," is a surprise to the many friends and admirers of Dr. W. B. Palmore, the editor. It is surprising that a man of Dr. Palmore's intelligence, manly honesty and high experience in grace will represent the Bishops of the Southern Methodist Church as teaching "the second-blessing theory of sanctification" in their last Quadrennial Address.

If Dr. Palmore did not know better than this, he is to be pitied; and if he knew better, and then wrote as he did, he ought to repent.

In order to sanctification and perfect love, there must be "truth in the inward parts." This article is not perfectly truthful. It states, as a fact, what every man, who understands the question and is not blinded by a theory, knows is not a fact.

A contributor, Rev. R. H. Cooper, stated in that number of the St. Louis, that "The Bishops and leading men of Methodism do not, nor have not, professed the second blessing; neither do they teach it as a doctrine of the church."

This editorial is in reply to this contributor, and is misleading—perhaps, unintentionally so.

Dr. Palmore must know that the term, "the second blessing," has come to have a strictly technical meaning. It means now one single thing: "A second work subsequent to regeneration whereby natural depravity is taken out and the heart made holy." It is said to be the "washing away of original sin." This brother, Cooper, said, "The Bishops did not profess, and do not teach it, as a doctrine of the church." This is "the second-blessing theory of sanctification."

In reply, Dr. Palmore says: "If they, the Bishops, do not teach the second blessing as a doctrine of the church, they have ceased to do so since the opening day of the last General Conference."

This discussion between Dr. Palmore and his contributor is not about sanctification, or being made perfect in love in this life, but it is about a theory of sanctification—about how and when one is made perfect in love.

The Bishops said not one word on this subject in their last Quadrennial Address. It is neither honest nor truthful to say they did. Anyone who sees that in the words they used reads it in there, and makes the Bishops say what they did not say—what every one of them would flatly deny saying.

Dr. Palmore says, "Two of our living Southern Bishops are in the experience" of the second blessing. As the words, "second blessing," are now used, this statement is not true. Name the men and get them to certify to the fact. To bear testimony is a part of the second-blessing theory.

The idea of Arminian Methodist Bishops teaching, as a doctrine of the Methodist Church, that "this corruption of nature doth remain in them that are regenerate"! This is fundamental in "the second-blessing theory of sanctification." The Bishops of the Southern Methodist Church are too well versed in Arminian Methodist theology and the Word of God to teach rank Calvinism of this sort. When they say in a Quadrennial Address that the doctrine of our church is, "that the corruption of nature that is naturally engendered of the offspring of Adam doth remain in the regenerate, and that this necessitates a subsequent and second cleansing to take out this remaining corruption," they will hear such a storm as they never heard in all their lives. They have never said any such thing, and they never will say it. I do not believe that any one of them, in all the history of the church, ever professed to have an experience that implied this monstrous absurdity in doctrine and scriptural teaching. I am ready to believe that two—in fact, all ten of them—have been made perfect in love in this life. I know no other way to account for their silence, patience and gentleness under the flings that are made at them, and under the false and absurd things they are represented as teaching.

Dr. Palmore represents Apollos as knowing nothing of the second blessing until he learned it from Aquila and Priscilla. Then the words, "and expounded unto him the way of God more perfectly," mean to teach one the doctrine of sanctification according to the second-blessing theory. The "way of God perfectly" is to regenerate a man by the Holy Ghost—to make him a new creature—and leave the original sin in him, to be taken out by a second and subsequent work.

I am afraid zeal for a theory of sanctification has made Dr. Palmore an unsound and unsafe interpreter of God's Holy Word. He "wrests" the Word of God as he does the last address of the Bishops.

Dr. Palmore's correspondent says: "The Bible nowhere teaches the second blessing."

If this be true, it is fatal to that theory. Here was a fine opening for Dr. Palmore to prove his contention by the Word of God. To this specific statement he enters a general denial, and lugs in a lot of irrelevant matter that has no bearing whatever on the question under discussion. If the Doctor will prove the second-blessing theory of sanctification, as now held and taught by the Word of God, the old authors and living Bishops need not be quoted any more. "To the law and the testimony."

One plain text of Scripture on doctrine or duty is worth more than all the addresses of all the Bishops since the world began. Yours,

GILDEROY.

In the Living Present.

Frozen milk, in the shape of a brick, is now furnished housekeepers in London. It is sold by weight.

General Booth, in a lecture, after his return to England, on the subject, "Darkest America," remarked that Americans, as a rule, are more practical in their religious work than Englishmen.

The physical condition of their offspring should be the parents' chief concern. In a frail, ailing body the brightest soul will grow dim. Life becomes a burden. The children of the poor are generally healthier than those of the opulent. Have not the bare feet, bare head, coarse food of the former to do with it? This is the age of over-indulgence and effeminacy.

Tobacco-chewing is a disgusting habit. Unoleanly, unnatural. Nauseating to associates. Wastage of money. But what of the revolting practice of chewing gum? Heard a young woman energetically inveigh against chewing tobacco, who was, at the same time, fiercely chewing gum. Eating solid food, requiring chewing, would prevent the hideous practice of rumination.

Archdeacon Farrar remarked that every nation had its peculiar national devil. That of Great Britain was intemperance. He assures that English wage-workers spend sixty per cent. of their income for intoxicants. Can you tell which is, possibly, the national devil of our country? Which of the following: Dishonesty, pride, inordinate lust of more, extravagance, stinginess, gluttony, or intemperance? Which?

Relating to the Manitoba public school agitation, the Catholic World characteristically remarks: "Education in that province must be controlled by our church, even though it requires bloodshed."

Our South American republics are famous for dishonest practices. Even the Baring Bros., of London, fell victim to their duplicity. The various governments did not interfere so long as the sufferers were private citizens; but recently Nicaragua objected to paying a just claim of the British government. Forthwith said government has taken possession of Corinto, the principal port of Nicaragua, in order to enforce its claim.

No. The pulpit has not lost its power. Man is the same now as he has always been. Nothing but God's grace can satisfy the aching void within. Where that grace is literately and wisely set forth, numerous attendance is the result. It is only those pulpits, disgraced by stereopticon views and discussions of political economy, ethics and sociology, which witnessed empty pews. Have no tears on that account.

ICH DIEN.

The great Methodist demonstration in Rome, which was to have been held in September of this year, is to be postponed until immediately after the Quadrennial Conference next year. It is thought that June would be a more attractive month for a visit to Rome than September.

LIKE HIM.

BY MRS D. W. OATES.

That Mind, which planned the noiverse,
Doth wondrous powers to me disperse;
Save sun and moon and stars their place,
Reserved for me the power of grace.

His thought, which lives in every flower,
And measures out each passing hour,
Which moves in every gentle breeze,
This thought lives more in me than these.

God moves in orbit infinite,
Thinks, speaks, and does that which is right;
Infinite love measures each thought,
His every plan with blessing fraught.

Omniscient, omnipresent he,
Like him in these I can not be;
But of his love and truth doth he
Design that I like him should be.

A channel for his love to pour,
On all I meet, its precious store;
His great design, that I should find
A heaven below in a tranquil mind.

—New York Advocate.

Communications.

Bro Halley Again.

REJOINDER NO. 3.

Bro. H. bases his assertion that Methodists reject the authority of Christ, in the second place, on the fact that we do not practice immersion to the exclusion of other modes of administering baptism. He says: "The Lord Jesus Christ commands the immersion of those who believe on him as one of his positive ordinances. . . . Methodists profess to love and obey Christ, yet they set this plain command aside, and practice something else in its place that has no resemblance to the ordinance which Christ commanded, nor semblance of authority in God's Word, and rests absolutely on nothing but man's authority."

This is sound Baptist doctrine. It is iterated and reiterated in Baptist pulpits, church papers, and elsewhere, so frequently, and with such a dogmatic air of confidence and superior learning, that many uninformed people really think that it is so. How such can have any respect for us, and even ask us to pray in their meetings, is one of the unsolved problems. The man who professes to accept Christ as his Teacher and Savior, and then rejects one of his "plain commands," is lacking in common honesty. He certainly does not possess the worthiness of Christian character.

Of making many books on baptism, there is no end; but, then, we are commanded not to be "weary in well-doing." A short chapter on this subject may not be out of place in the ADVOCATE. Bro. H., we must conclude, has never read anything but Baptist books, and he certainly needs some elementary information on the subject of baptism. Then there are others who claim that they have a right to look to the ADVOCATE for an occasional defense of "the faith once delivered to the saints." Of course, an exhaustive discussion of this subject will not be attempted. I shall simply point out some of the insuperable obstacles in the way of accepting the Baptist doctrine of exclusive immersion.

1. Baptist teaching on this subject is not sustained by the lexicons of the Greek language. The confidence with which immersionists appeal to the Greek lexicons, in support of their assumptions, is astonishing; and the manner in which they mutilate the definitions of "baptizo" is humiliating. As an illustration of the unreliability of Baptist authors when they profess to quote from Greek lexicons, I refer to Dr. J. T. Christian's book, entitled "Immersion." He says: "When we desire the definition of a word, we naturally turn to a dictionary, or lexicon, for its meaning. This I now do." Then he quotes from twenty-four Greek lexicons. As he affirms that he takes no statement at second-hand, one would suppose that he honestly gives the definitions of "baptizo" as found in these authors. Does he do so? I have before me five of the twenty-four, and if he has handled the others as he has these five, it is due to truth to say that he has garbled the definitions of "baptizo" in every case. Here is an example. Dr. C. quotes from Green's New Testament lexicon as follows: "'Baptizo,' to dip, to immerse." This is all. Anyone, ignorant of the truth, would suppose that all the definition given by Green is contained in these two words. But is that all? I quote from the lexicon itself as follows: "'Baptizo,' to dip, immerse; to cleanse or purify by washing; to administer the rite of baptism; to baptize." Dr. C. gives Green's definition correctly as far as he goes, but he stops before getting fairly started. In this way the other four lexicons have been handled. After having adroitly made the impression on the mind of his unwary reader that Greek lexicons give nothing but "to dip" and "to immerse" as meanings of "baptizo," Dr. C. seeks to escape the severity of adverse criticism by closing his chapter on lexicons with the remark that they all "give dipping as the primary meaning;" but as he adds, "if the word has any secondary meaning, it is in accordance with this idea," he must stand convicted of having mutilated these lexicons for unholy sectarian purposes. Not one of the five in my possession gives "to dip," and words with like meaning, as the only definition of "baptizo." Whether they give "to sprinkle" as one of its definitions, or not, is of no importance. If they give anything except "to dip," "to immerse," and the like, as definitions of "baptizo," they can not be appealed to as sustaining the Baptist usage of exclusive immersion. They not only do this, but Dr. Ditzler quotes twenty-nine lexicons and ancient authors, who define the word, as giving the much hated "sprinkle" as one of these definitions.

2. Baptist teaching on this subject is not sustained by the New Testament usage of the Greek word "baptizo." Baptists claim that the primary meaning of this word, in profane Greek, is "to immerse," and that it must have this meaning in the New Testament. If so, must not every other Greek word used in the New Testament have its primary meaning also? Surely, no one will say that this is not a necessary conclusion. All words, with equal claims, must be treated alike. If the primary meaning of "baptizo" is "to immerse," and we are forced to give it that meaning in the New Testament, then every other Greek word must have its primary meaning also. Let us apply this principle to a few New Testament Greek words, and note the result.

Take, first, the Greek word "pneuma," translated "spirit." Its primary meaning is "wind." Give it this meaning in the New Testament, and the idea of a human spirit, and of God as a Spirit, is at once eliminated from the entire book. Substitute "wind" for "spirit," in any passage in the New Testament, and see the absurdity of the result. Take, for instance, John iv, 24: "God is a Wind, and they that worship him must worship him in wind and in truth." The primary meaning of "proskollao" is "to glue to." Take out the words, "shall cleave to," in Matt. xix, 5 and substitute the primary meaning of the original; then read: "For this cause shall a man leave father and mother, and shall glue to his wife." This would force some popular preachers to invest largely in glue. The word translated "groaned," in John xi, 33, is "embrimaomai." Its primary meaning is "to snort." Read, "He snorted in the spirit, and was troubled." The original for "weary," in Luke xviii, 5, is "hupopiazo." Its primary meaning is "to strike under the eye." This would make the judge say of the widow, "I will avenge her, lest by her continued coming she strike me under the eye."

These are a few illustrations of the hodge-podge that would be made of the New Testament by the adoption of this method of translation. If the primary meaning of "baptizo" is "to immerse," which some reputable scholars deny, may it not have a secondary meaning in the New Testament? The possibility of this no one can doubt, and the certainty of it is manifest when we examine the usage of the word.

L. CARLEY.

"My Experience"

One's experience in spiritual communion with the Father is very sweet, and to himself, at least, very sacred. These experiences, too, have their uses as well as their abuses. They are collateral witnesses to the truth, but, apart from the basis truth on which they rest, they can establish nothing. We believe in ultimate salvation—i. e., salvation in heaven—but we can never experience it in life. We believe that Christ died for sinners, but we can not experience that fact. Yet our experiences corroborate these great truths, for we realize that we are now saved, and by grace can continue in this state through life. Experience, therefore, relates to the effect of a truth, or doctrine, as that truth or doctrine relates to our comprehension of it. The grasp which the intelligence has on any given doctrine will determine the character of the experience based on that doctrine.

Every preacher who has ever been much among the more ignorant people, *e. g.*, our colored population, knows that the doctrine of a divine call enters into those uncultured minds as a matter of oral intelligence. By his experience the colored brother expounds this doctrine as "something said to me," etc. To the intelligent it is a thing of consciousness and not of hearing. Hence it is clear, I think, that one's experience must be expounded in the light of the truth, and, not reversely, become exponent of the truth. Here was Wesley's great blunder. Shut out from the better society of England, Ireland and Wales, his labors were largely among the most ignorant subjects of George III. There were not many Fletchers, and Clarks, and Lady Huntingtons in those days who were accessible to Mr. Wesley.

The tremendous emphasis which he placed on the necessity of a complete victory over sin fired the hearts of his hearers with a holy zeal not balanced by a cultivated intelligence. The inevitable tendency was to enthusiasm, if not fanaticism. In Maxwell's case, Wesley being the judge, it ran into the wildest fanaticism. It is worse than folly to deny a peculiar adaptation in Wesley's mental make-up to this line of religious thought. He was not without some of the superstitious notions of his age. This defect pandered to that in the masses, and the crude experiences of the people became a rule for the interpretation of doctrine. Recently this last of doctrinal truth has been revived from its Rip-Van-Winkle nap, until some of our church papers are very much filled with it. Not only numerous persons, in their communications, appeal to their own experiences in order to prove the truth of a doctrine, but editors—in, at least, two instances—draw upon the diaries of the sainted dead for the same purpose. If this be allowable, we may draw upon the experiences of that fanatical people once quite numerous in England—the Dancers—to prove that the dance is one of the proper, and most enjoyable methods, of worshiping God!

If I am to guage my understanding of a doctrine by somebody's experience of that doctrine, in its application to their understanding, there is, for me, no escape from the doctrine of "faith cure," nor hardly any other proposition which one may assert as a matter of experience. In political economy the experiences of the rich establishes in their minds the doctrine of "contraction," so as to make money scarce and of great commercial value. But, at the same time, these same conditions establish in the minds of the poor the doctrine of "expansion," so as to make money cheaper and easier to get. Both doctrines, though established on experience, can not be correct. Some one's experience has led him into error. Each has tried his experience by all the realities of life, and each clings to his doctrine as the truth to the exclusion of all else. The fact is overlooked that experience depends upon conditions. A poor man can not experience the advantages of wealth, nor a rich man the disadvantages of poverty. A sinner can not (as a sinner) experience a sense of pardon, nor can a child of God experience a sense of condemnation. Experience may establish the fact of various stages and processes in the salvation of any given person, but can not settle the question that every other soul must be saved by degrees. At the inception of the Christian life of one there may be "a remnant of sin" left in his heart—a root of bitterness; but this does not prove that such is God's method, for another experience a complete victory from the "entering in of light."

Unless one can experience a doctrine, how can experience settle a doctrinal question? Doctrines are set forth in the Word as guides for our minds, which direct our conduct. Whatever sensations one may experience from any given line of conduct will, in the nature of things, depend upon his understanding of the doctrine upon which he acts. The doctrine of grace — God's help in time of need — must not be set aside because at some point one broke down under temptation, although one experienced an inadequacy of grace at the fatal moment. And if I experience an unusual feeling of grace to-day, I must not conclude that I was without grace yesterday. Whatever one's experience may be, he must take the doctrines as reason grasps them.

Because one is caught out in a rain and a case of *la grippe* follows, he must not conclude that getting wet gives men the grip. So, if he finds that when he professed religion, a "residue" of sin was left in his heart, he must not conclude that regeneration does not regenerate, nor that "whosoever is born of God" is still carnal and unholy.

I like to hear Christian men tell "what the Lord has done" for their souls; for now and then I find a case parallel to my own, out of which I derive great comfort. But for one experience to be handed out by which all experiences are to be shaped, and by which doctrine is to be interpreted, is rather more than Moses, or Job, or Paul ever attempted. A young child's experience would lack a great deal of measuring up to that of an intelligent adult.

No. Religion is not a matter of headgear; but it has very little effect on a heart above which there is no head, or a brainless one. A child can not take in as much religious thought and glory as a man. Yet the child and the man have their respective experiences, differing according to their comprehension of the doctrines under which they act, and the doctrines can no more be interpreted by the one than by the other experience.

If the brethren who want to establish the Residue Theory as a Bible truth will reason "out of the Scriptures," and not out of the experiences of men as liable to err as themselves, they will succeed better. Claiming a Bible doctrine, they should give the proofs from "ultimate rule."

I once knew a preacher who claimed that he had always to pursue an exactly opposite course to that dictated by his conscience. "My conscience," said he, "is always wrong." This was his experience, and this was the doctrine he preached till the Quarterly Conference stopped him. The Ana Baptists of the twelfth century based most of their wild and reckless conduct on their experiences. The experience of the Catholics drove the Huguenots from France. Experience "burned the bodies of men for the good of their souls." Until experience becomes uniform in different conditions of life, and in different degrees of intelligence—under different creeds and religious trainings—and tends, in every case, to one point in life and human destiny, it can not, with any show of reason, be paraded as exponent of doctrinal truth.

J. A. PARKER.

Morgan City, La.

Why I Went to Japan.

MR. EDITOR: Some friends have advised me to make through the ADVOCATE an explanation of the circumstance under which I went to Japan. Inasmuch as a purse of nearly $200 was made up at the time of my leaving, for the purpose of buying my railroad and steamship tickets, and as many doubtless contributed under the impression that my stay in Japan would be permanent, in order to exonerate myself, and to save the mission cause from injury, I explain as follows:

On a street car in Nashville Dr. Lambuth asked me to find for him some one to fill a position in the state school for boys at Matsuyama, Japan. The State authorities had asked Bro. Moseley, our missionary at Matsuyama, to get them a teacher from America; and Bro. Moseley had referred the matter to Dr. Lambuth, urging him to get a Christian teacher at once, lest, failing in this, the authorities should secure some atheist for the position.

Learning from Dr. Lambuth that the conditions were such as would allow the teacher to return after one year, before leaving the car I told him that I might go myself for the purpose of the education that would be in a year's work in Japan and the return trip through Europe and the East. Two weeks were given me for considering the case, at the end of which time I agreed to go, but left Dr. Lambuth free to find some one who would go with the intent of staying and eventually become an employee of the Mission Board.

After some weeks, no one else having been secured, I began to arrange for my departure. The Japanese government was to pay salary from date of arrival at Matsuyama; expenses of travel were to be borne by myself. At this juncture Rev. T. L. Mellen, then presiding elder of the Meridian district, Mississippi Conference, knowing that I had the year before served the poorest charge in his district, and that my bank account was very small, began, much to my surprise, to raise the $200 named above. He did this in that praiseworthy zeal for missions which is a characteristic of the man, and in confident hope that once in Japan I would remain. Whilst I appreciated this and really needed the money, I regretted it, because it would not look well in case I carried out my plan of an early return. I almost determined to refuse the money, but finally decided to accept it and use it for some good work in Japan.

Accordingly, soon after getting to work in Matsuyama, Bro. Moseley and I started "The Matsuyama Reading Room," hoping thus to reach the 1,000 students of the higher schools of the city and the 1,800 soldiers stationed there. He was to supply the best Christian periodicals published in Japanese, and I was to expend about $50 per annum on books, and a few American periodicals. During the 20 months of my stay there $100 was thus expended; and I recently wrote for information concerning the reading room with a view to making purchases. This is the reply:

Matsuyama, Japan, March 9, 1895.

Dear Bro. Hawkins—

What to do with the reading room is a question. It has been kept open on the usual plan since you left, with good results. But my time at Matsuyama will soon be up, and then what shall be done? Will write again.

Your brother, C. B. MOSELEY.

My week days were devoted to the literary work at the school. The Sundays and certain evenings were spent in missionary labors which cost the church nothing, save that the mission paid part of my house rent.

The missionaries, Bishop Key, and my intimate friends at home understood all the time that my stay in Japan was to be temporary.

H. G. HAWKINS.

Binnsville, Miss., April 9, 1895.

A Model Sunday-school.

MR. EDITOR: As our Sunday-school Magazine has lately had considerable to say about Bro. J. R. Pepper, of First Church, Memphis, Tenn., and his wonderful Sunday-school, no doubt some facts and figures in regard to this school would be appreciated by some of the readers of the ADVOCATE.

In the first place, the Sunday-school room is modern in all its apartments, and is equal to any in the South in point of comfort, finish, and adaptability to the ends for which it was designed. There are twelve or fourteen beautiful class-rooms, arranged in amphitheatrical form, each with the necessary appliances for teaching the lesson, such as maps, charts, blackboards, etc. These rooms all open into the main Sunday-school room, and all open toward the superintendent's desk, with which they are connected by a system of electric bells. On the main floor are to be found the junior classes, and on the gallery floor are the more advanced members of the school. When needed, the whole of the Sunday-school room may be opened into the main auditorium of the church, thereby converting the whole into one large room, as was done during the session of the late General Conference. The total membership of the school is about 825, presided over by 31 officers and teachers, and divided into 16 classes, which are carefully graded. On Children's Day the deserving ones are promoted and given certificates of merit. The largest class in the school—and to me the most interesting one—is the infant class of 275 little tots. This is quite a nice Sunday-school in itself. It is presided over by one of the best teachers in the school, and she seems specially adapted to teaching this class. This teacher, or rather superintendent of the infant department, has ten teachers, a secretary, and a musical director to assist her. There is another class of about 100 bright young business men, presided over by one of the leading business men of Memphis. Another interesting class is the old people's Bible class, of about 60 members, whose ages range from 30 to 80 years. They have finished the round of classes of the school, and are, we might say, taking a post-graduate course. They select their own line of study. Another feature of the school is its orchestra, which is very superior, and is composed of about a dozen instruments. It has to be heard to be appreciated. This school has in the last three years raised over five thousand dollars for the building fund of the church, besides paying all its own running expenses.

During the New Orleans Cotton Exposition I took occasion one day to go to the power-house, where great fires were burning and power was being generated to run all the machinery of the great Exposition; so when I was visiting this school last Winter, and Bro. Pepper was showing me around the various departments, he came to a little room, and, opening the door, he stepped reverently inside, and remarked: "This is the power-room. Here I come with the teachers just before the opening of the session of the school, and we pray to God for guidance and power." No wonder that the machinery of that school runs smoothly when God is the power behind it. No doubt many of our schools fail to do approved work for God because the power-room is lacking.

I was present in the basement of the church one Wednesday evening, upon invitation of Bro. Pepper to be present at the teacher's meeting. At six P. M. sharp we sat down to a nice hot lunch, which had been provided by some of the lady teachers, as is their custom, and when lunch was over we spent a delightful hour in the study of the lesson, with Bro. Pepper to lead. Each teacher comes prepared with an outline of the lesson, that shows that hours have been devoted to the study, and when they so come, they are prepared to give as well as to receive help. This interchange of ideas brings about unanimity of teaching and purity of doctrine.

Bro. Pepper is ably assisted in his school by his assistant superintendent, Bro. R. H. Trent, a young man of remarkable qualifications for so important a position.

WM. G. EVANS.

Selections.

The Sunday-School Times has it that the chief virtue of some persons would seem to be in their freedom from vices. To abstain or to withhold appears to be their ideal. They are too busy with the avoidance of fault and error to take time to do positive good. They do not realize that virtue is an activity, and that the person who has no other record than the negative one of avoidance will make a poor showing in the great day of account. The vice that is simply omitted, leaving a mere vacancy in the soul's existence, at the best counts only zero. But the virtue that crowds a vice out, and puts itself into the soul as a vital force, counts one, or more.—Pulpit.

Let every person bear in mind that each time he thinks and harbors an evil thought, that he has lengthened the distance between himself and the immortal goal, and that every time he thinks a good thought he has decreased the distance. It is thus men journey to hell or to heaven; they make the distance long or short by their thoughts. Dying does not lead them into one or the other, but brings them to a mile-post where they can tell how far off from or how near to they are to the immortal state of consciousness.

The men who are engaged in the destructive criticism of the Bible modestly claim that they have a monopoly of the brains of the church. Possibly they have, but there are little backwoods preachers who report more conversions in a single year than all the destructive critics have reported from their charges since destructive criticism became a fad.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. G. H. Lipscomb..Como, Miss.
Miss. Conf....Mrs. E. D. Jones....Carlisle, Miss.
La. Conf.....Mrs. M. H. Morrison...Shreveport.

To the Women of the Louisiana Conference W. F. M. S.

We have within us the possibility and the beginning of better missionary work for the present year. Words of cheer are coming from the mission fields, and surely the response from every heart must be: "I will do my part, will render unto my Lord his reasonable service, more and better than ever heretofore." Favorable reports are received from Shanghai and from Hong Kong. They have had a gracious revival, adding scores of them that are being saved. We consider this not only a significant, but a wonderful fact, that a copy of the New Testament was presented to the Empress of China on her sixtieth birthday by the Protestant women of Shanghai. The gift was received with undisguised pleasure by the Empress, and she immediately ordered a copy of the Old Testament from a Christian book store in the capital. "The Emperor in Pekin," said Dr. Lambuth, "seeks in the Christian Bible the hidden springs of national power. Surely, the hour for China's redemption has come."

From Brazil, from Mexico, from the Indian Mission, and from the fields of the General Board, the sentiment is that "after long years of sowing, the reaping-time draws nigh." The Spirit is moving on the people in a wonderful manner. "There are open doors for ten times the force at work." Surely, this is encouraging. Decades of prayer are answered here. Consecrated souls have besought this thing, and, lo! the nations are fast wide open to-day beseeching us to come with our gospel and our Christ.

For either of three things St. Paul would have been notable: as a missionary, as a missionary, or as a Christian martyr. He was born gifted, and readily received his culture while sitting at the feet of Gamaliel. His martyrdom was but a momentary pang, but his suffering as a missionary, bearing, believing, hoping, and enduring all things, until he was ready to be "offered up"—there was grandeur in that! "For out of much affliction and anguish of heart I write unto you, with many tears; not that ye should be grieved, but that ye might know the love that I have more abundantly unto you."

It is not required of us to be martyrs, or workers of miracles, or prophets, or apostles with tongues of fire, but it is required of us everyone, as we shall be judged in that great day, to give wings to the good news of salvation; to exalt our Lord Christ among the people afar off. "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say to the cities of Judah, Behold your God!" We have but a little while to work; yet eternity hinges on that little while.

The American Messenger relates an incident: A foreign missionary recently told of a woman who, on a schoolteacher's salary of $1,000, lived on one-half, and with the other half supported a substitute in China. She felt that she was really two persons and carried out her life-long desire to be a foreign missionary. She received a letter every week from her substitute, prayed for her by name every day, and realized the truth of what a friend of hers had said, namely: "This teacher serves the Lord twenty-four hours a day, and practically lives the life of the one who serve him day and night, while she antipodes her substitute is working while she sleeps."

Our great missionary Bishop has been among us. His clarion call to triumphant faith in the success of missions, as he has seen their results around the world, stir to burning the soul of the church. With vivid touches he paints the marvelous picture of individuals and hundreds saved from gross idolatry to a strong Christian living and glorious Christian dying; then rings out in magnificent voice: "Does it pay? Does it pay to send the gospel? I tell you, my friends, it does pay!" He assures us that the only tones of despondency he has heard have been at home. The missionaries, those grand spirits abiding in "love's divine self-abnegation," are jubilant with hope, and buoyant with faith in the work, which to every one of them shows prospects "bright as the promises of God."

LOUISIANA EDITOR.

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FROM THE WORK.

Rev. F. B. Ormond, Herbert, Miss.: "The Lord is prospering us on the Linwood charge. We have met every appointment to date. Congregations have been large and attentive, and we feel that our labor is not in vain in the Lord."

Rev. H. P. Lewis, Summit, Miss.: "We are still holding the fort in Summit, the best we know how. We get a little discouraged at times, yet we try to hold on, pray on, work on, doing the very best we know. Our congregations are good; Sunday-school work moving on well. Our prayer meetings are well attended. We have a church debt hanging over us, which gives the pastor no little concern. I have not been able to look after this matter, and others seem to be waiting for their pastor to take the lead; hence we are doing almost nothing in the way of liquidating our church debt."

Rev. B. T. Crews, Pastor, Mansfield, La.: "We are moving along very goodly here, working, hoping and praying for a gracious revival in the near future. We have a goodly number of as good and faithful people in our church here as is to be found in any church in the Conference, and I do believe that the good Lord will honor their faith and work in a revival and upbuilding of the church, though he may have to send severe afflictions and judgments on the people to awaken them. Our people remembered us with a dray-load of very excellent and substantial provisions as an Easter offering. May God reward them with spiritual blessings in great abundance! Our presiding elder, Bro. Sheppard, is in favor with the people of his entire district."

WESSON, MISS.

During his meeting at Wesson Dr. Carradine publicly called attention to the Tennessee Methodist, distributed ample copies and urged the congregation to subscribe. Now, the copies distributed (April 11) contained a fulsome praise of Dr. Carradine, and, among other things, spoke of his freedom from vanity and his general humility. I respectfully suggest that such an advertisement of one's self is not calculated to impress the unbiased observer with the preacher's humility. The visiting preacher obtained the blessing the day before I got there, and during the several hours that I was in his company talked in a complaining tone about the hard times he would have among his brethren. He said that the Mississippi Conference was dominated by rings; that certain preachers were always provided for; that he would have to be moved to make room for the Conference pets, etc. And yet he was rejoicing in the blessing of perfect love; all inbred sin removed. Something wrong somewhere, brethren. VERITAS.

DR. CARRADINE AT WESSON.

It was my pleasure, as well as privilege, to attend the Carradine meeting at Wesson, Miss. I was there only two days. Heard Bro. Carradine preach four sermons. Having read all that "Rex B." and Bro. Featherstun had to say about Bro. C. and his theory, etc., I listened with intense interest to Bro. Carradine, watched him closely from various standpoints. I have been partially acquainted with Bro. C. since he first joined Mississippi Conference many years ago. I have always regarded him as being a faithful, earnest expounder of the Word of God. One of the best sermons I ever heard on "Wrestling Jacob" was preached by Bro. C. at Seashore Camp Ground a few years before he entered into the experience of sanctification, some six years ago.

After hearing him again, paying close attention to what I heard, weighing carefully every word he uttered, text he referred to in his sermons, together with his interpretation of the same, etc., I arrived at this conclusion: He, Bro. Carradine, is a faithful, earnest expounder of God's Word, and God is abundantly owning and blessing his labors in the conversion of sinners, reclamation of backsliders, and in the sanctification of believers. Would that more of our preachers—yes, all of us—were "baptized with the baptism he is baptized with." He is the happiest looking man in the pulpit I ever saw, or was when I heard him in Wesson.

Bro. Carradine does not boast of his perfection. Far from it. He says he knows his head is not perfect in all respects. He is liable to mistakes; he does not deny that. He claims to have everything he has on the altar—Christ Jesus, and God sanctifies him. Man consecrates; God sanctifies.

I was born and raised in a sanctified home. My mother was a sanctified Christian. She lived it, she sang it, she talked it. For many years her pure sanctified life was a mystery to me. It is all plain now—"glory to the name of Jesus!"—and it has been for several years.

Let me say to all our brethren who have the blessed experience of perfect love: Don't return "evil for evil, or railing for railing." If a brother kicks at you, don't kick back. If he stabs you, pray for and love him still. Be watchful and prayerful. Keep humble and sweet. "Prove all things; hold fast that which is good. Abstain from all appearance of evil. . . . I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." (I. Thes. v, 21-24.) H. P. LEWIS.

Summit, Miss.

OBITUARIES.

YORK—WM. L. YORK died March 25, 1895, at his home two miles north of Yazoo City, aged forty years six days. The writer preached his funeral at Locust Grove Church, Yazoo county, in the presence of several relatives and friends, and we laid his remains beside his wife who had preceded him about two years.

Bro. York was a member of the M. E. Church, South, and considered a good man, though the loss of his Christian wife so saddened his heart and home that he almost despaired and neglected many of his Christian duties. I talked with Bro. York and told him that he must not give up, but look to God. He wept. Yes, we wept together. A few months ago Bro. York told me that he was trying to live right, and that he didn't think he would be here long. We believe he is at rest at the right hand of God.

Bro. York leaves five children, mother and two sisters to mourn their loss. We say to the aged mother, sisters, fatherless and motherless children: Live so as to all meet in the sweet by-and-by, on that beautiful shore, where parting is no more.

R. T. NOLEN, L. P.

HOPKINS—In the calm of the holy Sabbath evening we laid away to her final rest all that was earthly of dear Grandmother HOPKINS, while the sunshine rested like a benediction over forest and hillside, and the sweet fragrance of the first Spring blossoms came to us with each passing zephyr. A solemn hush rested upon the assembled relatives and friends as the aged Christian minister read the impressive burial service of the church she so loved in her life.

Hours of suffering preceded the death of this Christian saint. Indeed, for years the frail form hardly knew a day of perfect immunity from sickness; but the placid face of the dead showed no trace of the care and suffering that are our earthly heritage. It was as if "his angels were encamped round about her," and I thought, for her, and such as she, it was written, "Blessed are the dead who die in the Lord!" In all her long life of eighty-five years the faithful hands were ever busy in works of love and charity for those she loved. A good mother, a sincere friend, and a charitable, consistent Christian for sixty-five years.

Away back in the century (1829) she joined the Methodist Church, and to the close of her fourscore years she loved her church and God's people.

Dear grandma! I never entered her presence but I felt the blessing of a great peace descend upon my spirit. In times of trouble or sorrow, "like the benediction that follows after prayer" was the presence of this aged Christian to my soul. To the faithful son and loving daughter, who ministered to her last hours so tenderly, I would say: Lift up your hearts in a prayer of thanksgiving, that the frail, suffering form is at rest—the spirit with the Great Physician—and be comforted.

A FRIEND.

Pleasant Hill, La.

GODFREY—EDWIN HOLMES GODFREY, M. D., son of Rev. James A. Godfrey (deceased) and Mrs. A. M. Godfrey, was born Jan. 17, 1854, in Clinton, Miss., and died near Bradley, Miss., April 17, 1895. He was first married to Miss Jane Sykes, who died June 16, 1892, leaving three children, one having died. He was married to Miss Almeda Brown, April 13, 1893. Dr. Godfrey leaves an aged mother, an only sister (Mrs. A. Lon Edgar), an affectionate wife, and three children. He was converted and joined the M. E. Church, South, in 1869. Later in life he was greatly revived in a meeting, at Waynesboro, Miss., and identified himself with our church at that place. He never moved his membership to the Sturges circuit, though he lived within its bounds and considered the preacher in charge as his pastor. I insisted on his regular attendance at our church in Sturges, but his reply was: "If attend regularly, I will have to neglect our Sunday-school at home, which is the means of training my own and my neighbor's children for God and the right." He continued faithful in the Sabbath-school work near his home till he was called up higher. He sang well and taught the children to sing the praises of God. To know him was to love him. Kind and entertaining to all, everyone was glad to be associated with him. Gone to meet father, daughter and other loved ones.

J. W. TREADWELL.

LANPHEAR—Died, in Chicago, March 24, 1895, Mr. BENJAMIN LANPHEAR. In all the pride of his mature manhood, with a nature fully developed in all the attributes that go to make up a noble, sweet-souled, manly man, and just as sweet hopes of a new life, crowned with all the joys of wedded love with the one woman of all the world, the best and dearest to him, in a home made bright by her presence, and sanctified by her pure affection, the summons came, and Mr. Lanphear was called from earth to pass the confines of the borderland, and enter the presence of his Maker. To all true men he was the thoughtful, genial, sincere, spirited companion, with a heart ever ready to respond to all in distress. To women worthy of respect he was a chivalrous protector, ever seeing in them the reflection of his own dear ones, and bestowing on them the same kindly courtesies which he would wish other men to bestow upon those who were bound to him by the ties of nature or affection, and with the refinements of true nobility throwing the veil of charity over earth's unfortunate ones. Children were naturally drawn to him with a fearless, confiding affection, and even animals seemed to recognize in him one whose hand would ever be lifted in their defense.

Such was Ben. Lanphear; and we do not wonder, when his Master called, that he rested on his promises, and after giving his last thoughts for earth to her whose life was enriched by his love, that he peacefully and happily closed his eyes on scenes of earth to open them to the glorious possibilities of heaven. M. T. P.

(Continued on Seventh Page.)

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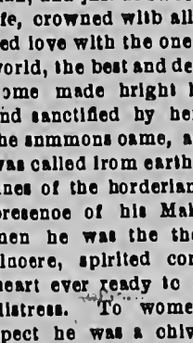
A Veteran's Story



Jos. Hemmerich.

Mr. Joseph Hemmerich, an old soldier, 529 E. 146th St., N. Y. City, writes voluntarily. In 1852, at the battle of Fair Oaks, he was stricken with **typhoid fever**, and after a struggle of several years in hospitals, was discharged as incurable with **Consumption.** Doctors said both lungs were affected and he could not live long, but a comrade urged him to try Hood's Sarsaparilla. Before he had finished one bottle his cough began to get loose, the choking sensation left, and night sweats grew less and less. He is now in good health and cordially recommends

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Thursday, May 9, 1895.

Making History.

The State of South Carolina is making history on the temperance question. Concerning the general working of her famous Dispensary law, we give in another column what seems to be a very fair and impartial statement from the May number of the Review of Reviews. When we speak of making history, however, we refer not so much to the Dispensary law itself as to the legal complications growing out of the manner of its enforcement. The constitutionality of the law so far as it relates to the *sale* of intoxicants seems to be conceded. But the chief executive of the State applies the law not only to the sale of liquor, but also to its importation into the State for private use. This raises the question of constitutionality. Has a State the right to prohibit her citizens from importing liquors from other States for their own private use? This is a question which has been raised in a very practical manner.

Some months ago a man named James Donald ordered from New York a barrel of beer, from Baltimore a case of whisky, and from Savannah a case of California wine. He notified the dispensary officials that the order had been placed, and gave them warning that they must not attempt to abridge his constitutional rights. His warning was disregarded. The liquors were seized and confiscated. Thereupon Donald obtained from Judge Simonton, of the United States Court, an injunction restraining the State authorities from attempting to prevent the importation of liquors for private use. The governor now appears upon the scene and orders the entire constabulary of the State to disregard this injunction of the United States Court. His orders are, of course, obeyed. The constabulary are now as of yore ransacking private dwellings in search of liquors and confiscating them whenever found. This makes an interesting case. Suppose it should be decided by the supreme tribunal that the law is unconstitutional, may not the governor pay for his rashness by langnishing for a while behind prison bars? However this may be, the point at issue will soon be decided. As we understand the matter, the entire Dispensary law is not involved—only that feature of it which prohibits the importation of liquors for private use. The right of a State to regulate the liquor traffic in the State in any way it chooses, or to prohibit it altogether, was affirmed by the United States Supreme Court years ago. The decision of this case will be a landmark in the history of the temperance question.

Mr. Wesley on Holiness.

We have taken no part in the second-blessing controversy that has been going on in our columns for nearly a year. We do not propose to do so now; but we deem it appropriate to republish the famous letter of John Wesley to Thomas Maxfield on this subject. These words of the great founder of Methodism, though written more than a century ago, seem as if they might have been written to-day, so accurately do they portray one phase of the religious life of our own age:

"Without any preface or ceremony, which is useless between you and me, I will simply and plainly tell you what I dislike in your doctrine, spirit or outward behavior.

"1. I like your doctrine of perfection, or pure love—love excluding sin; your insisting that it is merely by faith; that consequently it is instantaneous (though preceded and followed by a gradual work), and that it may be now at this instant. But I dislike your saying a man may be as perfect as an angel; that he can be infallible, or above being tempted; or that the moment he is pure in heart he can not fall from it.

"I DISLIKE YOUR directly or indirectly depreciating justification, SAYING A JUSTIFIED PERSON is not in Christ, is not born of God, IS NOT SANCTIFIED, not a temple of the Holy Ghost, or that he can not please God, or can not grow in grace.

"I DISLIKE YOUR SAYING THAT ONE SAVED FROM SIN needs nothing more than looking to Jesus, needs not to hear or think of anything else; believe, believe, is enough; that he needs no self-examination, no times of private prayer; needs not mind little or outward things; and that he CAN NOT BE TAUGHT BY ANY PERSON WHO IS NOT IN THE SAME STATE.

"I DISLIKE YOUR AFFIRMING THAT JUSTIFIED PERSONS IN GENERAL PERSECUTE THEM THAT ARE SAVED FROM SIN, AND THAT THEY HAVE PERSECUTED YOU ON THIS ACCOUNT.

"2. As to your spirit, I like your confidence in God and your zeal for the salvation of souls.

"I DISLIKE SOMETHING WHICH HAS THE APPEARANCE OF PRIDE, OF OVERVALUING YOURSELF AND UNDERVALUING OTHERS, PARTICULARLY THE PREACHERS, THINKING NOT ONLY THEY ARE BLIND AND THAT THEY ARE not sent of God, but even that they are dead—dead to God, and walking in the way to hell; that they are GOING ONE WAY, YOU ANOTHER; THAT THEY HAVE NO LIFE IN THEM, YOUR SPEAKING OF YOURSELVES AS THOUGH YOU WERE THE ONLY MEN WHO KNEW AND TAUGHT THE GOSPEL; AND AS IF NOT ONLY ALL CLERGY, BUT ALL THE METHODISTS BESIDES, WERE IN UTTER DARKNESS.

"I DISLIKE SOMETHING THAT HAS THE APPEARANCE OF ENTHUSIASM; OVERVALUING FEELING AND INWARD IMPRESSIONS; MISTAKING THE MERE WORK OF IMAGINATION FOR THE VOICE OF THE SPIRIT; accepting the means, and undervaluing reason, knowledge and wisdom in general.

"I dislike something that has the appearance of Antinomianism, not magnifying the law and making it honorable; not enough valuing tenderness of conscience and exact watchfulness in order thereto; using faith rather as contradistinguished from holiness than as productive of it

"BUT WHAT I MOST DISLIKE IS YOUR LITTLENESS OF LOVE TO YOUR BRETHREN; YOUR WANT OF MEAKNESS, GENTLENESS, LONG-SUFFERING; YOUR IMPATIENCE OF CONTRADICTION, COUNTING EVERY MAN YOUR ENEMY THAT REPROVES OR ADMONISHES YOU IN LOVE; YOUR BIGOTRY AND NARROWNESS OF SPIRIT, LOVING IN MANNER ONLY THOSE THAT LOVE YOU; CENSORIOUSNESS, PRONENESS TO THINK HARD OF ALL THAT DO NOT EARNESTLY AGREE WITH YOU; IN ONE WORD, YOUR DIVISIVE SPIRIT. Indeed, I do not believe that any of you design or desire a separation: But you do not enough fear, abhor and detest it, shuddering at the very thought. All the preceding tempers tend to it, and gradually prepare you for it.

"3. As to your outward behavior I like the general tenor of your life, devoted to God and spent in good doing.

"I dislike your appointing such meetings as hinder others from attending either the public preaching or their class or band.

"I dislike your spending so much time in several meetings, as many that attend can ill spare it from other duties of their calling unless they omit either their preaching or their class or band. This naturally tends to dissolve our society by cutting the sinews of it.

"As to your more public meetings, I like the praying fervently and largely for all the blessings of God. I know much good has been done hereby and I hope much more will be done. But I dislike several things therein. The using improper expressions in prayer, sometimes too pompous and magnificent, extolling yourselves rather than God, and telling him what you are, not what you want. Your affirming people will be justified or sanctified just now. Your affirming they are when they are not. THE BIDDING THEM SAY, 'I BELIEVE.' The bitterly condemning any that oppose, calling them wolves, etc., and pronouncing them hypocrites or not justified.

"Read this calmly and impartially before the Lord in prayer. So shall the evil cease and the good remain. And you will then be more than ever united to your affectionate brother.

"J. WESLEY."

"Canterbury."

Sins of Omission.

Duty, from the religious point of view, involves two things: first, the refraining from all known evil in word, thought and action; secondly, the doing of all possible good. Not to take this view of religion is to lower the standard of godliness, and to go directly contrary to the teachings of the New Testament. Under the old dispensation, conformity to the law of commandments and ordinances we may say comprised the whole duty of man. The religion of the New Testament, however, goes far beyond the prohibitory commandments of the Old. The dim light of Judaism, with its exclusiveness, has given place to the noonday splendor of the Sun of Righteousness, who teaches an all-embracing love. Under the gospel dispensation the horizon of religious obligation has been so enlarged as to include unremitting benevolence.

According to the teachings of the New Testament, then, sin is more than "the transgression of the law." We may refrain from all positive evil, and still be guilty sinners in the sight of God; for it is written: "To him that knoweth to do good and doeth it not, to him it is sin." It is not enough that we, as Christians, should keep the Ten Commandments. It is not enough that we avoid even the appearance of evil. As touching the law we may be blameless; but nevertheless we can not say we are without sin, unless we perform faithfully every known duty, unless we do all in our power to help our fellow-men. Vital religion is not merely being good. It consists also in doing good. The truth is, no Christian can keep a pure heart very long unless he be fruitful in good works. Of course, there are some who, by reason of bodily affliction, are cut off from this kind of fruit bearing; but if the desire to render service be present, the Lord blesses his children as graciously as if there had been an actual performance of the intended good.

Sad it is, but nevertheless true, that many church members, as well as non-Christians, base their hopes of salvation upon their harmlessness. In every community there are people who are good in the negative sense—that is, they never do any harm. But when this is said, all is said. As the old saying is, "They are so good as to be good for nothing." Aggressive warfare against existing evils strikes terror to their timid souls. They forget that the citizen of Zion, the member of Christ's spiritual kingdom, must not only "walk uprightly," but must also "work righteousness." While the Christian must be spotless in his life, if he really has the love of God in his heart, he will do with his might what his hand finds to do.

In the twenty-fifth chapter of Matthew the Savior announces the awful truth that at the last great day many will go into everlasting punishment because of their neglect of duty, because of their failure to bring forth fruit. Those on the left, on hearing their condemnation, will ask, saying, "Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me."

If we habitually neglect any known duty, however small, we can not enjoy conscious communion with God; for his spirit will not bear witness with ours that we are the children of God, unless there be entire consecration. There must be perfect submission coupled with earnest, persevering effort to do the Lord's will, else the consciousness of acceptance will not abide with us. Many instances are on record of men whose lives have been shipwrecked, not because of overt acts of sin, but because of the refusal to yield to some divine impulse, as, for example, to a call to preach.

What a grievous mistake it is to suppose that all sins are sins of commission. The man who, seeing another about to take poison through mistake, utters no warning, is as guilty of his death as if he had himself administered the poison. Thousands of respectable people are to-day under God's displeasure and in danger of eternal damnation because, knowing the way of life, they make no effort to turn men to righteousness; because having it in their power to do good, they do it not. Think you that a preacher, though he be upright in life, is blameless before God if he neglects the preparation of sermons, or if he neglects to visit the sick and the needy? Think you that a well-to-do church member can enjoy the peace of God if he does not give "according as God hath prospered him"? Think you that the Spirit of God will dwell in the heart of a man who, though not a drunkard, or a swearer, or a Sabbath breaker, or an adulterer, habitually neglects private prayer and the reading of the Scripture? What if we do not steal, or swear, or gratify the lusts of the flesh? Can we say we are without sin, if we comfort not the afflicted, if we relieve not the needy, if we pray not for the careless, if we warn not the erring, if we be not abundant in good works?

Think you that the whole duty of parents to their children consists in setting them a good example? What though a mother be angelic in innocence and purity? Is she without blame if she does not teach her children the fear of the Lord? Is she guiltless if she sends them not to Sunday-school, if she makes no effort to lead them to Christ!

In illustration of the truth we have just been emphasizing we reproduce from the Sunday-School Magazine the following beautiful legend of the Middle Ages: "At a certain monastery it was customary for one of the monks to go each evening at sunset to one of the convent gates and dispense charity to the village poor, who assembled there at that hour to receive their gifts. One evening a monk was praying in his cell when there was granted to him a beatific vision of the Savior. At the moment when it seemed to him that heaven had come down to his gloomy room, the bell of the convent gate rang, and he remembered that it was his evening to go and give bread to the poor. He hesitated whether to leave the heavenly vision in order to perform a disagreeable task. But his sense of obligation and the desire to do his duty triumphed over his inclinations. He went; he dispensed charities to the poor, and when he returned and opened the door, a voice said to him: 'If thou hadst staid, I had gone.'" M. M. BLACK.

Let Us Suppose a Case.

Let us suppose that a pastor in every charge to which he is sent works diligently and persistently in the pulpit and out of it to circulate the Kentucky Methodist and the Tennessee Methodist, and makes no effort whatever to circulate the official organ of his own Conference, or the general organ at Nashville. Suppose that in every charge to which this man is sent the circulation of the official organ rapidly decreases, while the circulation of these other papers rapidly increases, and that, too, in territory where other pastors have found no trouble in circulating the Conference organ?

Is this brother loyal to the church? What sense is there in adopting any particular paper as a Conference organ if every member of the Conference is at liberty to circulate any paper he chooses, to the neglect of the Conference organ? It is certainly true that every member of the Annual Conference has the same right in this matter that one has. Now, suppose that all should follow such an example, what would become of the Conference organ?

When our readers get to supposing, let them not suppose that we are describing a nnmerous class.

Not more than a corporal's guard will have the right to raise the howl of the "hit dog" when they read these lines.

He Broke His Vows.

Everyone who joins the M. E. Church, South, promises to attend upon its ordinances and support its institutions. One of the institutions of the church is the Texas Christian Advocate, the organ of the five Texas Conferences and the New Mexico Conference. They are all bound by contract, ratified by all the Conferences, to spread the circulation of the paper.

Now comes a staunch layman and says:

The dear old Advocate is always a welcome guest in our home. It would have been in almost every home on this circuit if our pastor had not been more in sympathy with the little Tennessee Methodist and Way of Faith than he was for the grand old Texas Advocate, which is always ready to build up the church rather than tear it down.—Texas Advocate.

We could produce some literature very similar to this, but prefer not to do so at present. We hope some of our brethren will yet see the error of their way in this matter and become loyal to the church.

O. J. Cheney, a Georgia farmer, has bequeathed two hundred thousand dollars to Mercer University, Macon, Ga. Mercer is to the Baptists of Georgia what Millsaps is to the Methodists of Mississippi. It has already a small endowment and good substantial buildings. We congratulate our Baptist friends upon their good fortune. How long before some rich Methodist in Mississippi or Louisiana will show his love for our divine Lord by making a similar donation to Centenary or Millsaps? There are men who have the money, but they make other uses of it.

A New Book.

OUR REASONS: OR THE SCRIPTURAL BASIS OF OUR FAITH AND PRACTICE. Being the "Articles of Religion" and "General Rules" of the Methodist Churches, with Scripture Texts in Support of Every Proposition. Designed Especially for the Use of Pastors among Converts, and in Sunday-Schools, and in Epworth Leagues. Compiled by Rev. Lyman F. Jackson. Price 10 cents; $1 per dozen by mail; $6 per hundred by express. Columbia, S. C. Published by L. L. Pickett. 1895.

The above is the title in full of a small pamphlet which lies upon our table. The title is accurately descriptive of the work. It takes up our Articles of Religion one by one and cites passages of Scripture in support of them. These Scripture selections seem to have been, in the main, judiciously made. In the second part, which deals with our General Rules, brief notes are given in addition to the Scripture quotations. The work occupies a field of its own, there being so far as we know no work in existence which covers the same ground. Those who desire to know the great fundamentals of Methodism will find them here in a nutshell.

NOTES.

The address of Rev. J. D. Harper is changed from Homer, La., to Arcadia, La.

Rev. F. N. Parker is assisting Rev. A. F. Watkins in a revival meeting at Jackson, Miss.

A notice of our recent trip to the Greenville District Conference will appear in our next issue.

Rev. J. R. Roberson's postoffice is Chappelton, Miss. Let the brethren take note who desire his services in revival work.

We give up our Home Circle Department this week to our correspondents in order to relieve the crowded state of our editorial drawer.

Mrs. Lamar, wife of Rev. A. J. Lamar, of the Alabama Conference, died in Cincinnati on the first instant. She had been ill for some months and was carried to Cincinnati for treatment.

Rev. R. Gilderoy Porter, of the North Mississippi Conference, is booked for a sermon and a lecture at the commencement of Martha Washington College, June 2-4. Those Virginians have something rich and racy in store for them.

The commencement exercises of Edward McGehee College will come off June 9, 10, 11. The annual sermon will be preached by Rev. C. W. Carter, D. D., president of Centenary College, La., and the literary address will be delivered by Hon. L. W. Magruder, of Vicksburg, Miss. Prospects for a most pleasant time are bright.

The Supreme Court of Louisiana has decided that a prize fight is a prize fight, even though the fighters fight with gloves on. So the prize fight, so dear to the heart of New Orleans hoodlumism, has taken its everlasting departure. Louisiana is at the rear, but she is in the procession nevertheless—the procession which is marching onward and upward to a higher plane of civilization. Other sadly needed reforms will come by and by when Rome ceases to be the dominant religious force in politics and society—not before.

From an extended report of Mrs. R. R. Settoon we glean the following facts concerning the recent W. C. T. U. State Convention at Alexandria. Seventy-one delegates were in attendance. The treasurer's report showed $146.50 in the treasury. The address of the president, Mrs. Mary Reed Goodale, was a very masterly one. The address emphasized the fact that the Louisiana W. C. T. U. has never adopted equal suffrage as one of its lines of work. Interesting lectures were given by Mrs. Benjamin, of Michigan; Mrs. Tomlinson, of North Carolina; Mrs. Snell and Miss Belle Kearney, of Mississippi. As a result of the convention twenty-five new names were added to the roll of the local union at Alexandria and a W. C. T. U. was organized with twenty members. A Loyal Temperance Legion was also organized by Miss Kearney with a membership of about seventy-five. A Law and Order League was also organized by the men of the city. These grand results were largely due to the work of Mrs. M. M. Snell and Miss Belle Kearney. The election of officers resulted as follows: President, Mrs. R. Goodale; corresponding secretary, Mrs. A. M. Zable; recording secretary, Mrs. E. A. White; treasurer, Miss D. A. Neal; vice-president, Mrs. Pharr. Delegates to the National Convention—Mrs. H. C. Pharr, Mrs. E. Blanks, Mrs. M. L. Herring. Resolutions were adopted strongly commendatory of the W. C. T. U. Restaurant, 142 Gravier street, New Orleans.

The Advocate for Seventy Cents.

We are now offering the ADVOCATE for seventy cents a year in connection with Holman's Self-Pronouncing Bible. Figure it this way: The publisher's price of the Bible we offer is $3.15, and it is very cheap at that. Many Bibles inferior to it are selling at from four to five dollars. We give this $3.15 Bible and the NEW ORLEANS ADVOCATE for one year for $3.85. A person who is not a subscriber can not get it for a cent less than $3.15. Is this not putting the ADVOCATE at seventy cents? This Bible has the helps contained in the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself wherever the name occurs. This makes it by far the most valuable Bible on the market. Our subscribers who have procured it are enthusiastic in its praise. If you want it, don't delay; otherwise, you may do as some of our subscribers have done in regard to other premiums—get left. See description of it on another page. Everybody ought to have it.

A Bequest to the Louisiana Conference.

CONFERENCE CLAIMANTS REMEMBERED.

On the eight day of December, 1890, Mrs. Emmeline Bynum, of New Orleans, made her will, and by it bequeathed to the Louisiana Conference, for the benefit of the superannuates and widows and orphans of deceased preachers, a large plantation in Grant parish. The only condition imposed was that the Conference should use enough of the revenue of the property to educate at Centenary College a son of the late Rev. Philo Woodwyn and a grandson of Dr. J. B. Walker. The will expressly states that these boys shall be "prepared to enter college" when the Conference takes charge of their education. In about two weeks after the will was executed Mrs. Bynum died and the testamentary executor took charge of the estate; but before he had fairly entered upon the settlement of its affairs he also died. As the Conference was the universal legatee, it was deemed best for me, as president of the Louisiana Conference, to qualify as dative testamentary executor and take possession of the property and settle the succession. A large bond was required, but two of our good friends signed with me as securities and the Civil Court put me in possession. About the time we were ready to wind up the matter, a suit was brought against the estate for $6,000—a claim for personal services rendered Mrs. Bynum during several years of ill-health. The circumstances of the case were such that the Conference thought best to end the suit by a compromise, which was effected at the price of $1,100. Now, we thought, we can settle up. But we were soon confronted with another law suit, brought by distant heirs of Mrs. Bynum, to annul the will. So we had to go into the fight again. After weary months of the "law's delays" the opposition offered to compromise, but we did not see any reason for compromise in this case, and so the suit "dragged its slow length along" until finally the court decided in our favor. Then we had this offer: "If you will give us $3,500, we won't appeal to the Supreme Court and get the decision reversed." This sounded so much like, "You have got us down, but if you will give us a good round sum we will let you up," that we concluded to risk the appeal and its consequences. The law of Louisiana allows one year within which a case may be appealed to the Supreme Court, and so we waited in anxiety for another long twelve months to roll by, expecting every week to hear that our opponents had appealed the case. I am glad to say to the church in Louisiana the time has expired and the appeal has not been taken and the property is ours for good and all.

Now, everybody who has had anything to do with law suits has learned something of the expense attending them. In this case we have had not only the expenses of winding up the succession, such as debts, funeral charges, doctor's bills, court fees, etc., but we have had the expense attending two formidable law suits and also the expense of keeping up the plantation pending the decision of the case. I am thankful to say to the church that we have paid all expenses up to date. We "owe no man anything." This case has been a serious worry to me for more than four years; but personal inconvenience is not to be compared to the good which will come to our Conference claimants from a proper handling of this bequest.

I take this opportunity, in behalf of the Conference, to thank our attorney, H. P. Dart, of New Orleans, for his energy and skill in conducting the case to a successful issue. He was wary and wise in every step he took.

C. W. CARTER,
President of Louisiana Conference.

Jackson, La., April 29, 1895.

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma.

Dots by the Way.

On Thursday, April 25, we took shipping *via* Mobile and Ohio railroad for Biloxi, the seat of the Seashore District Conference. As we passed the town of Enterprise, we were shown the new church which Bro. Peebles is just completing. Having begun the work at the beginning of the financial stringency, he has found it difficult at all times to proceed; but, by untiring zeal, he has brought the work to a successful finish, which gives to the people of that little city one of the neatest, most comfortable and attractive buildings in our Conference. The amount of labor and prayer which has attended this enterprise is known only to the faithful pastor and those who have watched his efforts. An expression of great zeal and sacrifice.

Six o'clock, Friday morning, found us at the depot in Biloxi. Pastor Selby had assigned us, in company with Bro. W. G. Forsythe, to a most delightful home with Bro. DuKate, general manager of the Biloxi Canning Factory. True to our past experience, we found that it was our great love for children which had secured to us such pleasant surroundings. May the great future prove the wisdom of the assignment and the beneficial results of our stay! May God spare the precious little ones, and give wisdom and grace to the fond parents in training them for usefulness in society and in the church.

On our arrival at the church we found Bro. Powell and a goodly number of the faithful pastors busy in the work for which they had convened. The young elder presided with ease and general satisfaction. The representation was not full, neither clerical nor lay; yet the attendance was fair. As to the details of the Conference work, I suppose the worthy secretary, Rev. C. F. Emory, will furnish a full report to your columns.

One thing impressed me fully: the necessity of larger appropriations by our Church Extension and Missionary Boards upon this coast, if we would accomplish the best results. These coast works represent large and growing fields, and call loudly upon us for more money and men of strong character and wide experience; men of physical strength, mental culture and moral courage to meet the growing demands of this growing section. Real estate is held at high figures in all of these coast towns, and the tendency is strongly upwards.

By invitation, we occupied the pulpit at Moss Point, Sabbath, morning and evening. We have heard much of this delightful community, and had longed to meet its people. We were pleased, indeed, at the high esteem in which the pastor, Bro. Adams, is held. If the large and attentive congregation which greeted us speaks anything, it is that his ministry among them is most encouraging. Not knowing of the presence of a stranger, no motives of curiosity had prompted any to come—only the usual audience—and yet nearly every seat was taken. Such thoughtful attention from a congregation is not the usual experience. The spiritual atmosphere well warrants the rejoicing of the earnest pastor. The neat little parsonage, sitting among the live oaks, gives evidence of a thoughtful people. With a home neatly, comfortably and abundantly furnished, a parsonage cow, horse and buggy, garden spot, large surroundings and harmonious people, the preacher can not be aught but happy. The church is commodious and neatly furnished—a good auditorium in size; accoustics.

Here are located the large saw-mill interests under the management of our brother, L. M. Dantzler, in whose home every weary itinerant finds a hearty welcome. The town of Moss Point is unique, being built in groups; a collection of houses, an intervening clump of woods, with now and then a crystal stream to add charm to the surroundings. A town scattered over more than a mile square, and yet without mayor or marshal, the ordinary county officers being sufficient to keep the peace.

A few minutes' ride on the Moss Point and Pascagoula railroad brought us to Scranton, where we soon took shipping for Mobile; thence to Meridian, where I find myself again, confronted with an unsurmountable pile of letters to give attention. Teachers for all places and of all ages. Teachers, teachers, teachers.

T. B. HOLLOMAN.

May 1, 1895.

Notice.

To Preachers in Charge and Sunday-school Superintendents, Mississippi Conference:

For literature for needy Sunday-schools apply to Rev. J. W. Brown, Woodville, Miss. Programs for Children's Day free. Apply, and state number of programs, to Laird and Dominick, Jackson, Miss.

Please remit collections to Mr. Jno. A Guice, Natchez, Miss. We beg the preachers in charge to send immediately the names and postoffices of their Sunday-school superintendents to Rev. H. G. Hawkins, Binnsville, Miss.

J. W. BROWN,
Pres. S. S. Board.

Notice.

To the Local Boards of Education of Sardis District, North Mississippi Conference:

In "Report No. 2" of the Board of Education, made at the last session of the Annual Conference, held at Sardis, Miss., Dec. 5-10, 1894, occurs a recommendation asking that local Boards of Education, consisting of three members, be elected by the Quarterly Conference on the nomination of the preacher in charge, whose duty it shall be:

"1. To co-operate with the pastor and Sunday-school superintendent in arranging and executing a programme for Children's Day.

"2. To secure, as far as possible, the statistics called for by the District Board of Education.

"3. To aid the representatives of our educational institutions in the canvass of the charge.

"4. To recommend to the District Board of Education such persons as they approve as beneficiary candidates for the ministry, and to raise the amount laid upon the charge by the District Board. (Sec. II, 2.)

"5. To report in writing to the District Board of Education the statistics gathered by them of the educational work within the pastoral charges, together with the number of students attending our institutions of learning from their charges."

The District Board of Education of Sardis district will hold its meeting during the District Conference, to be held at Pleasant Grove, Miss., May 23, 24, 25 and 26, 1895, and the Local Boards are earnestly requested to secure as far as practicable the statistics and information asked for in the recommendations, and report the same in writing to the District Board at that time. For fear the Local Boards should not see this notice in the ADVOCATE, the preachers of the district are earnestly requested to call the attention of the Local Boards in their charges to this matter and insist upon a written report from each pastoral charge.

D. M. GEDDIE, Dist. Sec.

Tired, Week, Nervous,

Means impure blood, and overwork, or too much strain on brain and body. The only way to cure is to feed the nerves on pure blood. Thousands of people certify that the best blood purifier, the best nerve tonic and strength builder is Hood's Sarsaparilla. What it has done for others it will also do for you—Hood's Cures.

The strong point about Hood's Sarsaparilla is that they are permanent, because they start from the solid foundation of purified, vitalized and enriched blood.

Domestic Missions.

By a resolution of the Mississippi Conference, I am allowed to pay the preachers serving missions 60 per cent. of what is due up to date, after receiving a report from the preacher of his work, approved by the presiding elder.

The reports are coming in fast, many such as this: "I have five appointments. I missed one appointment during the bad weather in February. Received seven members; baptized four children. I tried to take some of my collections; got some good subscriptions; there seems to be no money here. I have received as quarterage up to date only eight dollars and forty cents. I hardly know what to do. Can't you forward me part of the appropriation for this work." I have to write, No. Brother, I wish that I could; but there is not a dollar in the treasury. Only six charges have sent in anything this year for domestic missions; three of these from the Brandon district. A simple statement of the facts is the best appeal that I can make. I think all that is needed to move the brethren is a knowledge of the situation. Forward something soon, my brethren.

T. S. WEST, Treas.

Tried! Proved! Valued!

When your throbbing head says headache, don't want until your nerves are all a-jangle; but use PRESTON'S HEAD-ACHE, which cures in 15 minutes! No cure, no pay.

Mary Lucie Edgar.

Mary Lucie, our little afflicted daughter, has gone to heaven. She has been a great sufferer for nine years. She was always patient and resigned. She died last Sunday evening at 6 o'clock. She was laid to rest in the cemetery here, and, by request, in the "W. C. Vaught enclosure." The decoration of altar and pulpit were elaborate and beautiful. Such expressions of love and sympathy as were given by these noble people were never surpassed anywhere. Our hearts overflow with gratitude to all. May God bless them abundantly. Bros. Norsworthy and J. M. Morse performed the last sad rites. Pray for us. Your brother,

E. F. EDGAR.

Magnolia, Miss., April 30.

FREE A Valuable Book on Nervous Diseases to any address by the REV. E. KONIG, FORT WAYNE, IND.

$90 Ministers, Teachers, Ladies, Agents Wanted Everywhere. MARION HARLAND'S NEW BOOK "Home of the Bible." Over 200 New Photos. Pleases. Sells Fast. Pays Big. No Exper. Needed. One sold 51 in 30 hours. Illustrated Circulars Free. Address, Historical Pub. Co., Philadelphia.

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Biliousness, Dyspepsia,
SICK HEADACHE, WEAK STOMACH,
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Disorders of the Liver.

TESTIMONY.

I have used Brodie's Pills for many years in my family, and have found them invaluable in all cases, and, as a Liver Pill, do not think they have an equal. GEO. H. WILEY.

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NEW ORLEANS, LA.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

MAN'S FRAILTY AND MORTALITY;
(Job xiv, 1-12.)

Divine imagery exquisite. "He cometh forth like a flower, and is cut down." Yes, such is life.

1. Comparing man to a flower is very apropos. They resemble each other in many respects.

(1) Seedlings are nearly all alike. Their subsequent distinctive features not perceivable. The King's infant as helpless as that of his gardener. Play with each other as children.

(2) Some flowers beautiful and valuable. Others ugly and worthless. Some lives are charming. Their biography a benediction. Their influence beneficial. Products of their pen the delight of the nation. But the reverse, too, is true. Some men have been a curse to our race.

(3) Flowers are frail. Easily suffer injury. Drouth, rain-storm, worms, ants, mildew, poor soil entail harm. Fade. The same is true of man. Life's ills numerous. Many are the diseases to which flesh is heir.

(4) Flowers thrive not without assiduous attention. Man's destiny is shapen by our mothers, guardians, teachers. Are they aware of their responsibility?

2. And is cut down. Death stalks through the land. Mortality the inscription on all things sublunar. Man must die.

(1) In preparing bouquets the gardener selects the choicest flowers. Even buds. Death loves a shining mark. Many die young.

(2) Atmospheric irruption causes many flowers to fade. Contagious diseases, epidemics bring thousands to the grave.

(3) Finally all wither, decay. Even, though, we attain to hoary age, death surely comes.

(4) How vast the change! Formerly beauty, charms, fragrance, admiration. Now decay, decomposition, putrefaction—aversion.

3. These considerations teach important lessons.

(1) To rejoice with trembling. Physical and intellectual charms may soon cease. Call the folly of vanity, of pride.

(2) Dissatisfaction with our lot foolish. Ancestry and early environments made us what we are. Why should the tulip grieve that she is not a rose, etc? Notwithstanding disparity, all of us can make "our lives sublime." Though an unloved violet, a forsaken forget-me-not—small, though, our sphere of influence—we can charm our surroundings and impregnate the moral atmosphere with celestial fragrance.

(3) Death is but the occasion of transplantation from soil terrestrial to the sweet fields of Eden. There we shall bloom forever.

League Dots.

Some express themselves desirous of holding the Louisiana State Epworth League Convention on the Seashore Camp Ground, soon after the annual camp meeting in July. Let us have the convention. If the place named does not suit, suggest another.

The Mississippi State Epworth League Convention at Grenada, May 10-12, promises to be a great success. Make haste to attend.

The Epworth League, properly managed, will hold our young people as church members. Too long have the offspring of Methodists enriched other denominations.

"The Epworth Era" is our paper. Support it. Dr. Steele's utterances about possible "decapitation" does not indicate possible failure of the enterprise. The paper should be widely circulated.

For Conference Notices etc., look on the eighth page.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,						$84,520,686
N. Y. Life,	"	"	"	"	"	40,684,163
Equitable,	"	"	"	"	"	40,117,610

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above

It Does Make a Difference Where You Insure.

POST & BOWLES,

General Agents The Mutual Life Insurance Company of New York,
120 Common Street, - - - - New Orleans, La.

N. B.—Bring this "ad" with you. It will pay your car fare on sales of $1 or more.

EDWARDS.

Fine Parlor Easels, white and gold, 65 cents. The same with frame to match, 16x20, five inches wide, $1.85.
A large assortment of engravings in white enamel, 30 cents.
Chromos, 75 cents; Oil Paintings, 75 cents; Wall Paper, 5 cents per roll.
Picture Frames made to order.
The above goods will cost you, at least, 25 per cent. more anywhere else in the city.

Cor. Dryades and Thalia.

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May lie in paying too much for a thing, or in paying too little.

If you buy groceries less than I ask, you'll not get as good quality—that's poor economy.

If you pay more, you pay too much, because I sell the best there is.

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EMERSON
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Parlor and Church Organs.

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LUMBER,

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Sore Throat, Bronchitis, Weak Lungs, General Debility and all forms of Emaciation are speedily cured by

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are made strong and robust by Scott's Emulsion when other forms of food seem to do them no good whatever.

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By Rev. Lyman Abbott.

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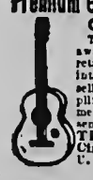

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Had There Never Been a Cloud, There Had Never Been a Rainbow.

Let us imagine ourselves transported in the realm of vision, far back through the long corridors of the misty past, ere the radiant morn of creation broke, and the world in the smile of God awoke, and, from the towering peak of some neighboring planet, witness, with awe and wonder, as God, in his infinite wisdom, spins out on its endless orbit the radiant, seething earth.

As time rolls on, this sister planet becomes less and less radiant, and finally disappears in the trackless void. O'er the rolling orb dictates the voice of God, "Let there be light." And, lo! the gray earth's shroud of mist dissolves as the radiance of the morn fills this distant earth with splendor. As the ages glide by we see the teeming earth radiant with luxuriant foliage of field and forest, and, while contemplating the loveliness of this distant paradise, we see moving softly through its shadowy vistas beings in the image of God, whose supermundane beauty far rivals all charms of nature in this realm of bliss. As they list the harmoniously blending notes of innumerable warblers echo through leafy aisles of God's first temples. In the unconscious lapse of time families blend into tribes, and tribes into nations. As the increasing tribes and nations dot the earth, we observe a tiny cloud rising and darkening the ethereal splendor of the home of man. Higher and darker rises the eastern cloud, as man, so soon forgetful of God's love and care, wanders farther and farther astray in the paths of sin and folly, till gathering clouds encompass the darkened earth and in one mighty and reverberating peal pour forth, in wrath, their reservoirs of falling waters, till naught but the sight and sound of wildly tossing waves envelop a sinful world. One lone tossing ark, with God's faithful few, embrace all that survive the universal deluge. The rain abates, decreases, stops. The clouds scatter in the heavens, and as the broken cloudlets hasten across the sky, behold! in the eastern clouds, shining brighter and brighter through misty falling tears, a radiant bow, of seven distinct and glowing colors, arches the heavens in its embrace. As we, in spell bound awe and admiration, gaze on this unique and gorgeous wonder, gradually the colors fade away. The clouds one by one approach and follow the setting sun. The waters recede to their caverns vast and deep. The silvery orb of the rising moon sheds her tender, glistening rays once again as when man, in his Maker's image, first enjoyed its heavenly purity.

Again man reigns over a paradise as transcendent as before. As we, on the lofty peak of this neighboring planet, meditate on the shifting scenery of the heavens, a sylvan zephyr, through the moonbeam's mellow glory, softly whispers, "Had there never been a cloud, there had never been a rainbow."

C. A. SABINE.

What the Lord Has Done for Me.

The Lord deals out salvation to some people in dribblets, like rations are issued on plantations. But, blessed be his goodness! he gave me full salvation at once. He plucked that old carnal nature out of my heart, root, trunk, and branch, at one time. There were no roots of bitterness left in my soul. May I ever be so humble and faithful that I will never betray the trust which the good Lord has imposed in me! For all who are less fortunate than I, I sympathize and pray.

JOHN W. CRISLER.

Lee, Miss.

Methodists and Baptists Contrasted.

Rev. Dr. Eaton, of Louisville, Ky., remarked in the Southern Baptist Convention, in Atlanta, Ga., in 1892, that as the world was being controlled by steam, which was produced by water and fire, so the religious influence in its salvation would depend chiefly upon those two denominations that use so much the water and the fire. The Baptists go in for water, and the Methodists for the fire of energy, in presenting God's Word. I have found the notes below in one of my old sermon books, taken down from, in part at least, Dr. H. H. Tucker, then editor of the Christian Index, of Atlanta, Ga., dated by me Denison, Texas, May 17, 1887.

"Ye are all one in Christ." (Gal. iii, 28.)

The Methodists are a great people. They have done, and are doing, a great work. God has blessed them, and they are a blessing. We thank God for them! Now, what is the secret of their success? Let us see! At the bottom of it all is the blessing of God's Holy Spirit on the gospel which they preach. Without this blessing they could do nothing. They have a kind of faith which exhibits itself in works. This is the only faith which is genuine. They are zealous, energetic, never-tiring, model Christians—examples for us all. They have next to the Catholics the most efficient religious organization in the world. As a system, Methodism creates force, economizes force, organizes and directs it. In very strong contrast with that is the Baptist system of this world, which economizes nothing, organizes nothing, and directs nothing. Though it be in some sense less efficient, it is safer, and certainly we think more in accordance with Scripture. Methodists, in some points, differ from the Baptists. They are what is called by the world Arminian, and we Calvinistic. How, then, do they succeed so well? Discarding these terms, we all agree:

1. In our conversion we all learn that we are sinners, and nothing but sinners, and we take "Jesus as our all and in all"—a full and complete Savior. If there were a window in each heart, and they were put side by side, we would discover the same heart-beat. We would love alike, believe alike, hope alike; and desire earnestly to follow alike, glorifying him in body and in spirit, which are his.

2. When they preach from the heart (and our Methodist brethren generally preach from the heart) they preach alike justification by faith, the necessity of the blood of Christ to wash away sin, growth in grace. They love to preach Christ and him crucified.

3. Language is a poor vehicle of thought, and we fail in attempting to represent the Scripture plan of salvation. There is a "God-side" which Baptists use at times, it may be, too much, while the other, or "the manward side," is used by the Methodist at times too much; yet in heart we all agree, and with our pious Presbyterian brethren, too. Thank God for such union!

4. The Methodists and Baptists all pray alike, unless when cold and formal in their worship. We pray for the presence and converting power of the Holy Ghost—a friend we can not save. We cry, "Lord, save, or they perish!" We teach often better by our prayers than by our sermons—in fact, we may call prayers simple object-sermons. They show the gospel in the concrete; they are practical exhibitions of the doctrine of the gospel, and people are often taught very much from them.

5. We use the same songs, with their beautiful, soul inspiring doctrine. The strong sentiment of Toplady, in his "Rock of Ages," is covered by the soul-stirring "Jesus, lover of my soul," written by Charles Wesley. We alike love and enjoy the songs of Watts and Newton and Heber, and others we all sing, and pray alike, whether we be Methodists, or Baptists, or Presbyterians.

6. As we have said, there are two side-views of salvation—a God-side and a man-side. Baptists often dwell too much on the God-side, while Methodists too much at times on the man-side. Let us do as John Wesley taught in his day, "Work as though we could do it all," but ever and always "trust as though we could do nothing."

"Amazing grace! how sweet the sound!
'Tis music to my ears;
A sovereign balm for every wound,
A cordial for my fears.

"Grace all the work shall crown,
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves praise."

Let us, then, love one another, and be careful to love those most who love the Savior most, and serve him most fully, whether Baptist, Methodist, Presbyterian, Episcopalian, or Catholic. We have the same Bible, the same Savior, the same hope of heaven in the end, for, if saved by the gospel, "we are all one in Christ Jesus."

Yours for the truth,

W. H. ROBERT.

Centerville, Miss.

[The author is a Baptist minister.—EDITOR.]

Unfortunate for Pastor and Church.

1. If a preacher is not willing to go where the Bishop and cabinet direct, he ought not to join Conference.

2. If a preacher is not pleased with his appointment, he should hold his peace. Especially should he not let his people know of his displeasure.

3. It is unfortunate for a pastor to grumble at and scold his people. A chronic grumbler never builds up a church; neither is he apt to be sought as a companion. Pray for and hold up your people, praise their virtues, and leave it to others to say disparaging things of them.

4. As a rule, it is unfortunate for both church and Sunday-school for a pastor to spend much time from his work, no matter what the cause may be. The absence of a pastor is keenly felt, though he may be off seeking health.

5. It is unfortunate for a pastor to get the idea that a revival can not be had without sending off for an evangelist (so called) to conduct the services of his own charge, and thereby falsely educate the people with the idea that there is no tact, revival fire, or enthusiasm in the regular pastorate.

6. It is unfortunate for the pastor to do all the public praying, either in the closing of the regular service, or opening Sunday-schools, or leading in prayer meetings. As many persons as possible ought to be encouraged to lead in prayer.

7. It is unfortunate for the church, where there is a parsonage—if it is at all respectable—to have a preacher sent that won't occupy the parsonage, though it may be at some sacrifice of his pride. Also it is unfortunate for a single man to have to go where a parsonage has been provided at the expense of much anxiety, toil, and sacrifice of our good women, who expect the association of the preacher's family. It is certainly poor encouragement to the Woman's Parsonage and Home Mission Society.

8. It is unfortunate for a preacher, after he has gone through his four-years' course, not to have a suitable companion to help him in the all-important work of saving souls.

9. It is unfortunate for the pastor's children to attend base ball, circuses, the dance, or social card games in parlors. Where such is the case, the pastor is shorn of his strength against worldly mindedness.

10. It is unfortunate for a pastor to criticise his superiors in office.

11. It is unfortunate for a pastor to spend a great deal of time in fishing and hunting.

12. It is unfortunate for a presiding elder to be slow in advertising his quarterly meetings, district stewards' meetings, Ministers' Institutes, District Conference, and Sunday-school Convention. The pastors need time to arrange for these meetings.

13. It is unfortunate for a pastor, on finishing up on a charge, to exact a promise from the young people that when the ceremony is said, he is to be sent for to marry them.

OBSERVER.

The House We Dwell In.

It is supposed that just before Moses ascended "to the top of Pisgah," he wrote these beautiful words: "Lord, thou hast been our dwelling-place in all generations." For hundreds of years his people had known no dwelling-place, save the full and rich promises of God. In these alone they had lived, and had enacted some of the most thrilling events in the history of the human race and of the church of God. And how beautifully did God recognize and reward the faith and the confession of this leader of the hosts of Israel! "So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchor unto this day." It was a beautiful legacy Moses left to his people—a home in the promises of God; and the Lord honored his faith by taking charge of his temporal affairs when his life was over.

And then David wrote: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Commenting upon these words, Dr. Clarke says: "I believe this to be literally true in all cases. I am now gray-headed myself; I have traveled in different countries, and have had many opportunities of seeing and conversing with religious people in all situations in life, and I have not, to my knowledge, seen one instance to the contrary."

This may seem much for two such men as David and Clarke to say, and yet my own observations convince me that it is all literally true. I have seen so many start in life with prospects the most flattering, come to a sudden and hopeless ruin. Neighbors and close friends have looked on them in sorrowful astonishment, and asked, "How is this?" And when no reason for it would appear, they have ascribed it all to hard luck; and then, without revealing my purpose, I have enquired about the old home life—the house they lived in—and found a sufficient reason for it all. Sometimes it was a prayerless house; sometimes the money that should have gone to the support of the institutions of Christ's kingdom had been appropriated to private uses; and sometimes there had been an over reaching, if not oppressive, method employed in what appeared to the thoughtless, legitimate gain. And then I saw with the wise man, "There is that withholdeth more than is meet, but it tendeth to poverty." And I have seen the other side of this question so beautifully and so clearly illustrated as to feel in my soul a renewedly inspired confidence in the promises of God.

Only a few days ago I was in conversation with a brother, who is more than sixty years of age, and after telling me of his father's great wealth, he spoke of his strong faith in God, and of his abundant good works. I asked him how his father's children had succeeded in life, and he answered: "There are eight of us, and I am the poorest one of them, and I own two farms, and do not owe a dollar I could not pay at any hour." Again I thought with the wise man, "There is that scattereth, and yet increaseth."

I would that our people understood that "the steps of a good man are ordered by the Lord, and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand."

What kind of a house do you dwell in? Is it built of God's promises to you and to yours?

J. M. WEEMS.

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Never keep on your hat when in anyone's house or private office.

Never crowd in front of a lady.

Don't sit down at the table until the older ones are seated.

Don't make a noise when you eat.

Don't interrupt a conversation.

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MARRIAGES.

BANKS-CLOUGH.—At the Baptist Church in Natchez, Miss., April 30, 1895, by Rev. W. B. Lewis, Dr. James Edgar Banks, of Lawrence county, Miss., to Miss Louella Dudley Clough, of Natchez, Miss.

GEDDIE—OLIPHANT.—In the Methodist Church, Eureka, Miss., April 21, 1895, by Rev Thomas B. Clifford, assisted by Rev. H. C Morehead, Rev. D. M. Geddie, of the North Mississippi Conference, to Miss Willie Oliphant of Eureka, Miss.

THORNHILL—ARMSTRONG.—At the residence of the bride's parents, Silver Creek, Miss by Rev. M. L. White, Mr. S. C. Thornhill to Miss Josie Armstrong.

WILKERSON—BOAS.—At the residence of the bride's father, near Jeanerette, La., April 24, 1895, by Rev. R. M. Blocker, Mr. Edward F. Wilkerson, of Denver, Col., to Miss Leona Boas of Jeanerette, La.

SPARKS—PERRY.—At the residence of the bride's father, near Dumas, Miss., April 24, 1895 by Rev. H. M. Young, Mr. William H. Sparks to Miss Rolla A. Perry.

GRACE—HANNA.—At Lake Charles, La., April 17, 1895, by Rev. Robert J. Harp, Rev. Robert C. Grace, of the Louisiana Conference, to Miss Cornelia E. Hanna, of Lake Charles.

OBITUARIES.

(Continued from Third Page.)

We publish obituaries of 800 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 800. Poetry excluded from this column.

DYE—Hardly had the refrain of the joyous music and the blessedness of brotherly fellowship ended in our last Conference session before a wave of sorrow struck a pastor's home and brought the whole family under its withering influence. Death is always an unwelcome visitor—aye, he is a grief, a calamity irreparable in this life. But more so when wife and mother is brought under its withering influence.

Mrs. ELLEN DYE, wife of our noble brother, Rev. Thos. W. Dye, of the North Mississippi Conference, fell on sleep Sunday evening, Dec. 16, 1894.

She was the daughter of that staunch Methodist couple and citizens, Col. and Mrs. H. D. Allen of Cockrum, DeSoto county, Miss. The religious, educational and social advantages of the home and community in which Sister Dye was reared were of the highest type, and her whole life responded gladly to these gracious influences. She met the expectation of parents and friends as daughter, church member and friend. She was reserved to the most beautiful womanly modesty, without confusing embarrassment, and at the same time ready to do her part in the work of the church of God without the slightest manifestation of a desire to attract attention. Here was a faithful, consistent, pure life, not merely in profession, but in living, working and sacrificing for the good of others. When she consented to become the wife of our brother she did it after mature deliberation and with a knowledge of the privation, delicate and difficult duties of the position. She was indeed an helpmeet for our brother, never hindering, but always aiding him in his loved employ. Though an invalid for several years, she moved from charge to charge unmurmuringly as her husband went in obedience to the authorities of the church. As an evidence of her self-sacrificing devotion to the work of her husband and the interest of the people whom he was appointed to serve, her last day on earth was spent without him, having urged him to fill his appointment, and saying "she would be cared for," and responded to the call of her Lord before he could return. Grief in the sudden death of two children seemed so great as to crush the very life; but, like a bruised flower, when baptized with the refreshing shower and generous sunshine, puts on a cheerful appearance and smiles in beauty and love on her home and friends. She knew where to go for comfort and grace.

Thank God for such a life, which ended as serenely as a Summer's day. May her influence always tenderly, but surely impress the three sweet little girls and noble son! May our Lord sustain our suffering brother and the children! H. C. MORRISON.

BETHEA—Mrs. MARY ELIZA BETHEA (nee LeGette) was born in Marlan district, S. C., in March, 1832, and died in Summit, Miss., Feb. 19, 1895. She was married to Rev. R. C. Bethea, M. D., in 1852. This union was recognized and blessed of God in the gift of four sons and two daughters—all of whom are living.

Sister Bethea was converted and joined the Methodist Church at old Centenary Camp Ground, Marion district, S. C., early in life, and ever after remained true to her profession. Her Christian experience was marked by many brilliant and ecstatic manifestations of the divine presence. A lingering illness familiarized her with the thought and scene of dying. Protracted suffering crystallized her patience and submissiveness, and transformed them into perfect trustfulness. Her death was peaceful, triumphant.

The youthful itinerant found a most cordial welcome in her home, and in her a true friend, whose care and counsel were invaluable. Her devotion to her home and church was beautiful. Her zeal and consecration inspired hope and courage in timid hearts. Her faith and piety were of that robust, active type, which stimulates others to noble deeds and higher endeavors.

A devoted wife, an affectionate mother, a kind, generous friend, and a consistent Christian is gone from the embrace of loved ones to live with God and the angels forever. May the God of wife and mother comfort the sorrow-stricken husband and children!

B. F. JONES.

MERRILL—As the rising sun announced the dawn of a new day, it also brought to our sorrowful hearts the knowledge that the eventide of our loved one's life was fading away, and her spirit wee wafted above to bask in the sunshine of heaven.

Mrs. SARAH E. MERRILL, daughter of Rev. David Pipes, and wife of Rev. James H. Merrill, died at the residence of her son, A. Ferrar Merrill, March 28, 1895, aged sixty-five years ten months and twenty-nine days.

Hers was truly an eventful life, but in all her trials and bereavements she ever trusted in Him who "doeth all things well." Her mother died in her infancy, leaving her to the care of a loving grandmother, Mrs. Pipes, near Natchez, Miss., where she lived until she was happily married, in 1846, to Rev. J. H. Merrill, a native of New York. After having served on several works in Mississippi and Texas, they embarked in 1867 for British Honduras, where, in a few weeks, she was left a widow, her husband having died of cholera, which was raging there at the time, thus leaving her and five little children to the care of her eldest son, then a boy of sixteen, who nobly stood by her the remainder of her days. They returned to Louisiana the following year, where she spent the remainder of her life with her two sons, who are now the only surviving ones of eleven children. She was a devoted Christian and a noble example in her gentle and unselfish disposition. She was, from her early youth, a member of the Methodist Church, and she often said that her Bible was her chief comfort. F. L. M.

COLBERT—Mrs. CALLIE E. COLBERT, daughter of Joseph D. Eads and Caroline Herper, was born Jan. 8, 1849, and died happily in January, 1894. She received an early religious and literary training. She gave her heart to God at the age of ten, and joined the Methodist Church. On Nov. 8, 1865, she was married to Mr. Lynn Cameron. On July 22, 1867, she was left a widow, with one child. On Oct. 12, 1870, she was again happily married to Mr. William Hines Colbert. In 1881 they moved to Utica, Miss., where Mr. Colbert engaged in a successful mercantile business. Early in 1892, while engaged in the delightful services of the sanctuary, she was called to the side of her husband, who had been shot down in his own store. His tragic death so shocked her nervous system that she was never well afterward. A true Christian, faithful wife and devoted mother has gone to her reward. May the Lord help her children to meet her in heaven! L. S. JONES.

COOPER—WILLIE COOPER was born in Jasper county, Miss., in 1820; was married to Mary Snell there; moved to Louisiana in 1854; joined the Methodist Church, Oct. 1, 1856; died in Rapides parish, near Glenmora, La., April 5, 1895.

The writer met him last year for the first time, and we have met several times since. We always talked, when we met, on the subject of religion, and at our different meetings I could never see any change in him. His faith was strong in God at all times. I was with him when he died, and he told me a short time before the breath left him that he was not afraid to die, and was going home to heaven to rest. Dr. Cooper, his son, asked him if he was sure he would be saved. He said his faith was unshaken. He leaves a wife, no old mother (she is in Israel), and six children to mourn his departure. May God bless the bereaved ones, and save them all in heaven! is my prayer. R. C. GRACE.

BROCK—*Whereas*, That reaper, whose name is Death, has taken from us our beloved friend and co-worker in our Sunday-school work, Mrs. BROCK who departed this life, and we feel it a duty to give some suitable expression of our grief because of the loss this Sabbath-school, individually and collectively, has sustained; therefore, be it

Resolved, That in the death of Mrs. Brock we realize that the husband has lost a devoted wife, the children a kind and affectionate mother, the church and Sabbath school a zealous supporter, and the community one of its brightest Christian lights.

Resolved, That this Sabbath school hereby tenders to the bereaved family its sincere condolence and sympathy, and commends them to the merciful Giver of all good for comfort in the hour of their sad distress. She has left her earthly home for a "house not made with hands, eternal in the heavens."

Resolved, That a copy of these resolutions be furnished the family of Bro. E. R. Brock.

Resolved, That a copy of these resolutions be sent to the CHRISTIAN ADVOCATE for publication. W. M. GOUDIN, for Com.

Brock, Miss.

I, A. C. Hamedinger, do say consumption can be cured by Dr. Davis' Compound Syrup of Wild Cherry and Tar. My mother, years ago, contracting a terrible cough soon became unable to attend to her household duties. Prominent physicians pronounced it incurable consumption. We knew of Dr. Davis' Wild Cherry and Tar, and commenced giving it to her. Before two bottles had been taken an improvement was noticed, and by the time one dozen bottles had been consumed she was well, and has never been troubled since. We have recommended it to many and always have it in the house. For coughs, colds, croup, whooping-cough, asthma, bronchitis, it is without a rival. One dollar bottles hold two and a half times as much as 50c. bottles.

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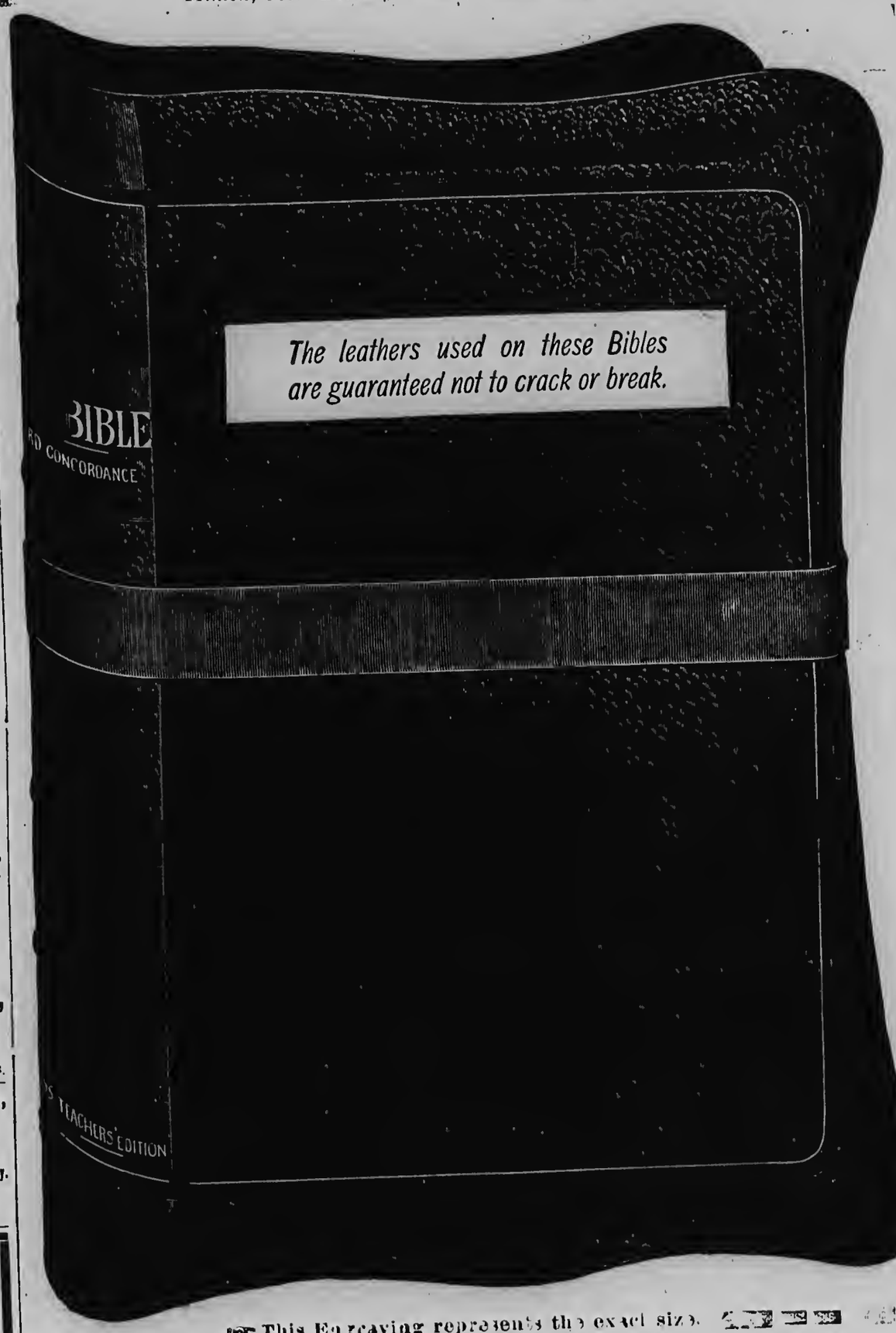

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N. B.—When we say a year in advance we mean one year from this date, i. e., May, '96. A little later it will be June, '96.

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NEWS OF THE WEEK.

DOMESTIC.

The State encampment of the G. A. R., at Denver, Col, favors the government granting pensions to disabled and needy Confederate soldiers.

The Utah Constitutional Convention has decided that women may not vote next November on the new Constitution, which, if adopted, grants them the suffrage.

The twelfth annual session of the Woman's Christian Temperance Union of Mississippi convened at Institute Hall, Natchez, on May 5 with a large and enthusiastic attendance.

The wind storm which passed over parts of Iowa and Dakota, last week, left death and destruction in its path. The property loss was immense, and the loss of life is estimated to have been large.

The memory of John M Donough was honored by the public schools of this city on May 3. Over thirty schools have been built out of the legacy he left for them, and $205 000 still remains.

Councilman Dudousat, of this city, was refused a new trial by the Supreme Court on May 6. The bribe-taking municipal officer will be obliged to serve his sentence of three years' imprisonment in the penitentiary.

With a great strike of all the Ohio coal miners assured for an indefinite period, and indications of a similar condition in West Virginia soon, the manufacturers, railroads and others are greatly concerned over the prospects for the Summer.

The remarkable growth and spread of the silver propaganda is attributed in a large degree to the influence of the immense amount of books, circulars and documents of all sorts reverting to the free coinage of silver that are being distributed in every section of the country.

The contract for erecting the building for the Alabama Chautauqua, at Talladega, has been let, and the work will be pushed to an early completion. It will be 80x120 feet, and will have a seating capacity of 1,600. An elaborate and attractive programme is being arranged for the approaching Chautauqua meeting.

During the present week the special engineer commission to examine the route of the Nicaragua Canal will sail from Mobile for Greytown, the Atlantic end of the proposed interoceanic canal. This commission, which consists of an army engineer, a navy engineer and an engineer appointed from civil life, was specially provided for by the last Congress.

Congress, at its last session, authorized the construction of two new battle-ships of the largest type; six small gunboats, at a cost not to exceed $175 000 apiece, and three torpedo boats. This provision made by Congress permits the Navy Department to continue the work of building a modern navy, and the labor of preparing the plans for the new vessels is already well under way.

FOREIGN.

The assailant of Li Hung Chang has been sentenced to imprisonment for life.

Captain General Martinez de Campos has telegraphed that the end of the revolution in Cuba is near and certain.

Mme. Carnot has decorated an oratory in her house with inscribed ribbons, taken from the wreaths sent to Paris on the occasion of her husband's funeral.

The Pope has written a letter to the Armenian patriarch at Constantinople, expressing sympathy with the Armenians and indorsing the necessity of reforms in Armenia.

Ex-Speaker Peel, of the British House of Commons, means to begin soon writing a volume of parliamentary memoirs. He has been for a long time past making notes for the work.

Miss Grace Chisholm, an English woman, has been granted the degree of doctor of philosophy by the University of Gottingen, by the express permission of the Prussian minister of education.

The Japanese government has informed the government of Germany, in accordance with the advice of the powers, Japan has relinquished her claim to the Liao Tung peninsula under the treaty of Shimonoseki.

The Nicaraguan government, having, through the Salvadorean minister at London, accepted the modified ultimatum of the British government, the dispute between the two countries is practically at an end. The British troops have been withdrawn from Corinto. The English flag was hauled down. The Nicaraguan flag was hoisted, and was saluted by the Royal Arthur.

Scrofula, salt rheum, and all diseases of the blood, dyspepsia, headache, kidney and liver complaints, and catarrh, are cured by Hood's Sarsaparilla, the great blood purifier.

Hood's Pills cure jaundice, biliousness, sick headache, constipation and all liver ills.

The U. S. Supreme Court, with its full membership of nine justices on the bench for the first time in many months, began the rehearing, on May 6, of the income tax suits.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Commencement Exercises of Centenary College.

SUNDAY, JUNE 2.

11 A. M., in College Chapel—Sermon by H. W. Featherstone, D. D., Yazoo City, Miss.

8 P. M., Methodist Church—Sermon for Y. M. C. A. by Rev. F. N. Parker, New Orleans, La.

MONDAY, JUNE 3.

9:30 A. M.—Annual Meeting of Board of Trustees.

8 P. M.—Exhibition, Preparatory Department.

TUESDAY, JUNE 4.

11 A. M.—Alumni Anniversary. Address by Hon. T. C. W. Ellis, of New Orleans, La.

8 P. M.—Oratorical Contest for the McGehee Medal.

WEDNESDAY, JUNE 5.

10 A. M.—Graduating Exercises and Oratorical Contest for the Fagg Medal.

C. W. CARTER, President.

"BROWN'S BRONCHIAL TROCHES" relieve Throat Irritations caused by Cold or use of the voice. The genuine sold only in boxes.

Grenada Collegiate Institute Commencement.

The commencement of the Grenada Collegiate Institute will be held June 2 4. The commencement sermon will be preached by Rev. J. A. Bowen; the baccalaureate sermon by Rev. Thos. Y. Ramsey; the literary address by Rev. T. W. Dye, and the address to the Alumnæ Association by Rev. J. S. Oakley—all of the North Mississippi Conference.

For Indigestion and Debility

Use Horsford's Acid Phosphate.

DR. LEONARD ZEPP, Westminster, Md., says: "I have used it in cases of deranged digestion attended with nervous debility, with satisfactory results."

Notice.

MR EDITOR: The District Board of Education for Brandon district, appointed by the presiding elder, met to-day in Forest, and organized by electing Rev. J. T. Nicholson, president; Prof. W. H. Pevey, secretary, and W. M. Thornton, treasurer.

C. MCDONALD.

Forest, Miss., April 30, 1895.

Hall's Hair Renewer enjoys the confidence and patronage of people all over the civilized world, who use it to restore and keep the hair a natural color.

Deafness Can Not Be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound, or imperfect hearing, and when it is entirely closed, Deafness is the result; and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Programme of Sunday-School and District Conference, Sardis District.

THURSDAY, MAY 23.

1. The Origin and Aim of the Sunday-school—O. L. Savage, J. B. Wray, L. W. Williamson.

2. The Management and Success of the Sunday-school—W. H. Wall, P. B. Jones, S. B. Myers.

3. How Shall We Best Secure the Attendance of the Whole Membership of the Church in the Sunday-school?—Mrs. Mary Hargrove, E. B. Farrington, J. E. Hudson.

4. How Shall We Interest Our Schools in the Work of Missions?—G. H. Lipscomb, Mrs. T. B. Clifford, W. B. Eckles.

5. The Bible's Place in the Sunday-school, and Best Method of Studying It—K. M. Harrison, Prof. J. M. Skinner, H. I. Gill.

FRIDAY, MAY 24 (MORNING).

Reports from charges. Pastors will please have ready written reports.

AFTERNOON—EPWORTH LEAGUE.

1. The Importance of the League, and How Best to Promote It—T. B. Clifford, C. W. Perkins.

2. How to Make and Keep a Model Epworth League—W. S. Lagrone, W. M. Young.

SATURDAY.

1. The Spiritual State of the Church—T. W. Dye, A. J. Jones, R. T. Herod.

2. Importance of Our Missionary Work, and Best Methods of Securing Full Collections—T. B. Hargrove, R. O. Brown, E. P. Coleman.

3. The American Bible Society as a valuable adjunct of the church in saving the world—T. W. Dye, D. M. Geddie.

4. Finances of the Church; Support of the Ministry, etc.; Best Method of Collecting—T. P. Hill, P. T. Callicott, R. P. Houston, J. B. Boothe.

General discussion of topics will follow essays.

The P. and H. M. Society of the Sardis district will convene on preceding day, Wednesday, May 22. Mrs. Parrot, of Oxoluna, will be present and assist in the work.

A full attendance is earnestly desired.

H. C. MURRAHEAD, P. E.

Notice.

The tent holders and all interested in Cypress Camp Meeting are requested to be present May 11 and 12, when a two days' meeting will be held on the camp ground, to perfect plans for future operation.

W. F. HENDERSON,
Sec. C. C. G. Ass'n.

"Earthly Footsteps of the Man of Galilee."

A new work of Bishop Vincent, and Dr. J. W. Lee (of St. Louis). A great publishing company is just bringing to light the fruit of much toil and outlay of money. They sent an artist photographer, under the guidance of Dr. Lee, to the Holy Land, there to secure the most exact and perfect pictures of the salient scenes of the earthly life of Christ and the Apostles. We have examined a portion of the work and unhesitatingly pronounce it by far the best thing of its kind ever seen by us. The method of photographic reproduction employed is faultless.

The forthcoming book will contain some four or five hundred of these splendid pictures, 8x10 inches in size. The work will be issued in twenty-four parts, pages 11½x13½ inches, with chronological charts and colored maps. Each part will contain sixteen pictures, besides the *enchanting* pen pictures of these renowned writers. The series will run through twenty-four weeks, one a week, at a regular price of 25 cents each. But the ADVOCATE has made a special arrangement by which it *will furnish all its subscribers, new and old, for 10 cents a number.* Less than half, but very little more than a third of what you will have to pay if your name is not on our subscription roll. The entire series in this way will cost only $2.40; otherwise it will cost $6. This rule of the publishers of this book is the strictest that *only to our subscribers* can we make this special offer. For $2 40 you may get what another must pay $6 for *if you are a subscriber to* the ADVOCATE. Send $2.40, and each of the series will be mailed you as fast as issued. Or ten cents (stamps taken) for one issue—any way you prefer.

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512 Camp St., New Orleans.

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is guaranteed to cure Piles and Constipation or money refunded. 50 cents per box. Send two stamps for circular and Free Sample to MARTIN RUDY, Registered Pharmacist, Lancaster, Pa. NO POSTALS ANSWERED. For sale by all first-class druggists everywhere. I. L. Lyons & Co., Wholesale Agents, New Orleans, La.

Dr. Price's Cream Baking Powder World's Fair Highest Award.

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FIRST GRADE successful teachers desiring enrollment should write for circulars.

CAMP MEETING.

The sixth annual meeting of Bluff Creek Camp Ground, situated in the southeastern portion of East Feliciana parish, La., will begin on Thursday night, Aug. 29, 1895, and continue for ten days.

All ministers of the gospel are cordially invited to attend and assist in the meeting. There will be a gate fee of twenty-five cents.

T. D. LIPSCOMB, for the Com.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—SECOND ROUND.

West circuit	May	4, 5
Indianola		18, 19
McNutt		25, 26
Carrollton circuit	June	1, 2
Sidon		8, 9
Dublin and Brooklyn		15, 16
Black Hawk		22, 23

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND

Olive Branch, at Oak Grove	May	4, 5
Cornersville, at Macedonia		11, 12
Mt. Pleasant, at Early Grove		18, 19
Ashland, at Wesley Chapel		25, 26
Pontotoc	June	1, 2
Abbeville		8, 9

J. D. CAMERON, P. E.

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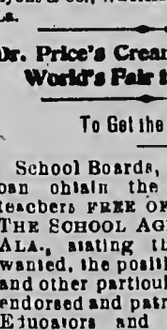

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Unlike the Dutch Process, no Alkalies or other Chemicals or Dyes are used in any of their preparations. Their delicious BREAKFAST COCOA is absolutely pure and soluble, and *costs less than one cent a cup.*

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. DORCHESTER, MASS.

GREENVILLE DIST.—SECOND ROUND.

Gunnison	May	1
Tunica		4, 5
Lula		6
Friar's Point		8
Arcola		11, 12
Hollondale circuit, at Stoneville		13
Bolivar and Henlah, at Beulah		18, 19
Lehrton circuit, at Sandy Bayou		25, 26

District Conference at Tunica, May 8-5.

J. A. RANDOLPH, P. E.

COLUMBUS DIST.—SECOND ROUND.

Columbus circuit	May	4, 5
Macon		11, 12
Shuqualak		14
Sturges		18, 19
Maben		25, 26
Hebron	June	1, 2
Tibbee		8, 8
West Point		15, 16
Mashulaville		22, 23

T. C. WIER, P. E.

ABERDEEN DIST.—SECOND ROUND.

Saltillo	May	2
Nettleton circuit		4, 5
Tremont circuit		10
Fulton circuit		11, 12
Amory and Smithville		24
Quincy circuit		25, 26
Aberdeen circuit	June	1, 2

The District Conference of Aberdeen district will be held May 24-26, at Okolona, Miss.

S. M. THAMES, P. E.

CORINTH DIST.—SECOND ROUND.

Guntown circuit, at Lebanon	May	4
Marietta, at Marietta		4, 5
New Athany circuit, at Well's Ch'l		11, 12
Blue Springs circuit at Fairfield		14
Booneville and Baldwyn at Booneville		19, 20
Pleasant Ridge circuit, at New Valley		23
Brown's Creek circuit, at Mt. Nebo		25, 26

HESLAP R. TUCKER, P. E.

GRENADA DISTRICT—SECOND ROUND.

Grenada circuit	May	4, 5
Paris		11, 12
Chapel Hill		18, 19
Pittsboro	(Wed.)	22
Atlanta		25, 26
Water Valley station	June	1, 2
Water Valley circuit		15, 16
Minter City and Strathmore		22, 23

R. A. BURROUGHS, P. E.

SARDIS DIST.—SECOND ROUND.

Tyro, at Mt Vernon	May	4, 5
Wall Hill, at ———	(Wed.)	8
Cockrum, at ———		11, 12
Pleasant Hill, at ———	(Thurs.)	16
Arkabutla, at Hunter's Chapel		18, 19
Pleasant Grove, at ———		25, 26

H. C. MURRAHEAD, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Poplar Creek circuit, at Prospect	May	3
Salitis circuit at Bethel		4, 5
Newport circuit, at Salem		10
Ethel circuit, at Tabernacle		11, 12
Eupora circuit, at Walthall		17
Stewart circuit, at Stewart		18, 19
Helzona circuit, at Hickory Grove		25, 26
Ebenezer circuit at Bethany	June	1, 2
Chester circuit, at Antioch		7
Ackerman circuit, at Ackerman		8, 9
Louisville circuit, at Mt. Pleasant		14
Rural Hill, at Platsburg		15, 16

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—SECOND ROUND.

Biloxi, at Bonsboro	May	4, 5
Moss Point		11, 12
Escatawpa, at Orange Grove		18, 19
Americus, at Cross Roads		25, 26
Vancleave, at Shiloh	(Wed.)	29
Ocean Springs and Scranton, at S.	June	1, 2
Whittington, at Poplar Head		8, 9
Bay St. Louis, at Long Beach		15, 16
Augusta		22, 23
Black Creek	(Wed.)	26

District Conference will meet at Biloxi, Thursday, April 25, 1895, at 9 A. M. Opening sermon by Rev. N. B. Harmon; alternate, Rev. J. G. Sibley. Pastors will please inform Rev. H. Selby, Biloxi, Miss., of the number and names of their delegates elect, and *ex-officio* members of the District Conference, at once.

C. A. POWELL, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Wesson	(7:30 P. M.)	May 3
N. Wesson, at M. Chapel		4, 5
Whitestown, at Pisgah		11, 12
Providence		13, 19
Harlehurst, at ———		25, 26
Pleasant Grove		June 1, 2
China Grove, at Tylertown		15, 16
Magnolia and Osyka, at O		22, 23

R. D. NORSWORTHY, P. E.

MERIDIAN DIST.—SECOND ROUND.

Meridian—West End	May	1
Portersville, at Chapel Hill		4, 5
Meridian—Central		6
North Kemper, at Blair's Chapel		10
DeKalb, at Spring Ridge		11, 12
Daleville and S. Ch., at Daleville		18, 19
Linwood, at Bethel		25, 26
Rose Hill, at Hopewell	June	1, 2
Indian mission, at Tallehulak		7
Neshoba, at Hester's Chapel		8, 9

R. J. JONES, P. E.

BRANDON DIST.—SECOND ROUND.

Shiloh, at Cato	May	4, 5
Westville, at Bethel		11, 12
Steen's Creek		18, 19
Brandon station		20
Hillsboro		23
Corinthage, at Rocky Point		25, 26
Homewood	June	1, 2
Raleigh, at Boykins		8, 9
Montrose, at Garlandsville		15, 16
Clarksburg, at Lindsey's		21, 23
Trenton, at Clear Creek		29, 30

C. MCDONALD, P. E.

NATCHEZ DIST.—SECOND ROUND.

Woodville station	May	4, 5
Woodville mission		4, 5
Roxie, at Hamburg		11, 12
Barlow, at Brandywine		18, 19
North Wilkinson, at Galloway		25, 26
Amite, at Salem	June	1, 2
Wilkinson, at Grange Hall		8, 9
Percy Creek station		15, 16
Meadville		22, 23
Homochitto, at Sharon		29, 30
Washington	July	6, 7

The District Conference will convene at Gloster, at 3 P. M., on Wednesday before the fifth Sabbath in June.

L. S. JONES, P. E.

VICKSBURG DIST.—SECOND ROUND.

Vicksburg—Crawford Street	May	4, 5
South Vicksburg		5, 6
Hermanville, at Pisgah		11, 12
Rolling Fork and Cary, at Anguilla		18, 19
Mayersville, at Mayersville		25, 26
Rocky Springs, at Shiloh	June	1, 2
Utica, at Learned		8, 9
South Warren		15, 16
Warren, at Bradley's Chapel		22, 23
Mt. Olivet, at Satartia	July	6, 7

District Conference to be held in Bolton, June 27-30.

J. M. WEEMS, P. E.

Vicksburg, Miss.

JACKSON DIST.—SECOND ROUND.

Benton circuit, at New Hope	May	4, 5
Flora circuit, at Livingston		11, 12
Camden circuit, at Soule Chapel		18, 19
Sharon circuit, at Lone Pine		25, 26
Canton	(at night)	26
Madison circuit, at Pocahontas	June	1, 2
Fannin circuit, at Unton	(Wed.)	8
Jackson circuit, at Flag Chapel		8, 9
Yazoo City		15, 16
Lake City and Lodi, at Lodi		22, 23
Tranquil circuit, at Tranquil	(Wed.)	26
Silver Creek and B. Lake, at Hillsdale		27, 30

District Conference will convene in Yazoo City, June 14, at 9 A. M.

E. H. MOUNGER, P. E.

ENTERPRISE DIST.—SECOND ROUND.

Ellisville and Laurel, at Ellisville	May	4, 5
Vossburg, at Kucutta		11, 12
Heidelberg, at Sandersville		18, 19
Mathersville and Mission, at N. Home		25, 26
Waynesboro circuit, at Buckatunna	June	1, 2
Williamsburg		8, 9
Mount Carmel		15, 16
Eastabuchie		22, 23
District Conference, at Enterprise		27-30
Leaksville	July	6, 7

L. CARLEY, P. E.

To the Mississippi Conference.

I expect to spend the Summer in revival work. Those wishing me to assist them in their meetings will please write to me at Jackson, Miss., 409 Jefferson street, until June 9; then to Edwards, Miss. I shall expect something over necessary expenses, as I hope by this means to be assisted in continuing my college course another session.

Fraternally,

(REV.) CHAS. W. CRISLER

Jackson, Miss., April 30, 1895.

Notice.

To the Preachers of the North Mississippi Conference:

I am no longer treasurer of the Board of Missions. Some continue to send me the missionary money, when W. S. Shipman, of Greenwood, was elected to that office at the last Annual Conference. Send him your money, brethren. He has a large book of blank receipts.

J. W. LUTER.

Dr. Price's Cream Baking Powder

A Pure Grape Cream of Tartar Powder.

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247 Specialists.	81 Specialists.	41 Specialists.	18 Specialist

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Sparkle and vim.
Full of good health.
Full of everything good.

HIRES' Rootbeer

Every bottle of this great effervescent temperance beverage is a sparkling, bubbling fountain of health—a source of pleasure, the means of making you feel better and do better. You make it yourself right at home. Get the genuine.

5 gallons cost but 25 cents.

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SKIN CURE

Instantly Relieves

TORTURING

Skin Diseases

And the most distressing forms of itching, burning, bleeding, and scaly skin, scalp and blood humors, and points to a speedy cure when all other remedies and the best physicians fail. CUTICURA WORKS WONDERS, and its cures of torturing, disfiguring humors are the most wonderful on record.

Sold throughout the world. British depot: NEWBERY, 1, King Edward-st., London. POTTER DRUG & CHEM. CORP., Sole Props., Boston, U. S. A.

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ALL TRAVELING EXPENSES INCLUDED.

North Cape party sails June 29, per "Campania." Fall Palestine party sails Aug. 28, per steamer "New York." Round the world party starts Oct. 8. Grand cruise to the Mediterranean by specially chartered steamer, Jan. 29, 1896. Parties for Europe at frequent intervals.

Ocean Tickets by all lines. Choice berths. Individual travelers to all parts of the world. Programmes sent for Clark's Tourist Gazette, containing interesting matter, with maps.

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ILLINOIS CENTRAL R.R.

For a free copy, and for time schedule of the Central's Fast Vestibuled Train, "The Limited"—best train out of the South reaching the Northern Resorts—ask your local railroad ticket agent. He will also advise as to tourist rates and connections.

A. H. HANSON, G. P. A., Chicago. F. B. BOWES, C. P. A., New Orleans.

ONE DOLLAR invested in Dr. Miles' Pain Pills will stop Headache, Chills and Ague. If your druggist cannot supply you, send for free sample and testimonials. Dr. Miles Medical Co., Elkhart, Ind. If first bottle fails to benefit, druggist will return your money.

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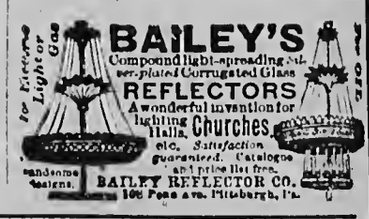

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A wonderful invention for lighting Churches, Halls, etc. Satisfaction guaranteed. Catalogue and price list free.

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BUFFALO LITHIA WATER (Spring No. 2.)

Nature's Nerve Tonic—It's Value in the Lithaemic or Gouty State.

James L. Cabell, M. D., A. M., LL.D., *Professor of Physiology and Surgery in the Medical Department of the University of Virginia, and President of the National Board of Health:*

"I have recently read with interest a paper in the *New York Medical Journal* on 'The **BUFFALO LITHIA WATER** in Diseases of the **Nervous System**,' citing his own observations and those of other eminent physicians, ascribes to this Water a special virtue as **a direct Tonic for the Nervous System in cases of Cerebral Exhaustion.** I have only had occasion to test its effects in this direction in cases in which the **nervous symptoms** may have been due to a **Lithaemic condition, for which it is a well-known therapeutic resource. In these cases, the relief following the use of the remedy was very decided."**

[*LITHÆMIC—"Suppressed" or "latent Gout."*]

Dr. Wm. A. Hammond, *of Washington, D. C.:*

"It is well known that **many cases of diseases of the nervous system** are complicated with **Lithæmia,** and that unless this condition is removed, a cure is very often retarded and not infrequently entirely prevented. It is quite commonly the case that in Cerebral Congestion producing Insomnia, Nervous Prostration, resulting from over-mental work or much emotional disturbance, and in Epilepsy (to say nothing of many cases of Insanity), an excess of uric acid in the blood is often observed. **This state appears to be altogether independent of the character of the food, for no matter how careful the physician may be in regard to the diet of his patient, the lithæmic condition continues.** I have tried to overcome this persistence by the use of phosphate of ammonia and other so-called solvents for uric acid, but without notable effect. Several years ago, however, I began to treat such cases with **a salt that was astonishing** **BUFFALO LITHIA WATER** **with a result that was beneficial to the patient."**

This water is for sale by druggists generally, or in cases of one dozen half-gallon bottles $5.00 f. o. b. at the Springs. Descriptive pamphlets sent to any address.

THOMAS F. GOODE, Proprietor, Buffalo Lithia Springs, Va.

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JAS. H. WARNER, President. GEO. D. FISHER, Vice-Pres't. A. J. BROWN, Cashier. J. H. HANFORD, Ass't Cashier.

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Christian Advocate.

VOL. 42.—NO. 20. NEW ORLEANS, THURSDAY, MAY 16, 1895. WHOLE NO. 2021

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

IF I SHOULD DIE.

If I should die, how kind you all would grow;
In that strange hour I would not have one foe.
There are no words too beautiful to say
Of me, who goes forevermore away,
Across that ebbing tide which has no flow.

With what new lustre my good deeds would glow!
If faults were mine, no one would call them so,
Or speak of me in aught but praise that day,
If I should die.

Ah! friends, before my listening ear lies low,
While I can hear and understand, bestow
That gentle treatment and fond love, I pray,
The lustre of whose fate, though radiant, may
Would gild my grave with mocking light, I know,
If I should die.

Selections.

To Bethlehem and Hebron by Carriage.

BY BISHOP CHAS. B. GALLOWAY, D. D.

On Monday morning, Jan. 7, we left Jerusalem at six o'clock for a trip to Hebron, returning by way of Bethlehem. We were up at five, breakfasted at half-past five, and at six, just as the sun began to tip with gold the top of Olivet, while the shadows yet lingered in the valleys, five of us crowded into a rattling old carriage, drawn by three horses working abreast, and started down to Hebron. We had forty miles to travel that day, and much to see. But the road was excellent, thanks to the engineering skill borrowed by the Turkish government from somewhere to superintend its construction.

Our driver was a Jew, with all the caution and conceit characteristic of the later generations of that historic race. Our dragoman appeared in the dress of a Bedouin, mounted on a fiery steed, with a pistol in his belt, a sword at his side, wearing spurs, and wielding a long whip. At points of special interest he had the carriage to stop, and made explanations in good and loud English. There is energy in the tones of all natives. They vociferate and gesticulate as though the hearer was deaf and they were mad.

Around Mt. Zion we rode, crossed the vale of Hinnom, and climbed the steep hillside to the borders of the Plain of Rephaim, so renowned in the wars between Jews and Philistines, and so intimately associated with the brilliant military history of King David.

Beyond the railway station, on the Bethlehem road, we were shown on the right the valley of the giants, while to the left a gnarled old olive tree was pointed out as marking the exact spot where Judas Iscariot "went out and hung himself." On the summit of the high hill farther on we have a nearer and better view of the country home of the Greek Patriarch of Jerusalem, built where it is supposed old Simeon lived who so rejoiced at the birth of our Savior. And near there is a cistern which marks the reputed site where the star reappeared to the wise men, and "they rejoiced with exceeding great joy." Though that may not be the exact location, no doubt we were traveling the very road those mysterious sages of the far East walked on their way to Bethlehem, with a planet robed in fire for a dragoman, and gifts of gold, frankincense, and myrrh for "the young Child," before whom they fell down and worshiped. The lessons of that pilgrimage and the significance of that offering were brought vividly and powerfully to mind as we traveled the same road they went in their diligent search. Their star was not in the cloudless sky that morning, but it was in our hearts, and guids us not only to Bethlehem, but to the place he has gone to prepare for them that love him. From the landscape that greeted their eyes that morning, Herod's palace had long since disappeared, but in its place we saw the "Herodian mountain," where Herod the Great is said to have been buried.

A little further on we reach the spot where the prophet Elijah is said to have tarried one night in his flight to the wilderness. On the left of the road is the Greek convent called Mar-Elias, with spacious and attractive buildings. At that point both Jerusalem and Bethlehem are in full view. The Mosque of Omar on Mt. Moriah and the Church of the Nativity in Bethlehem can be seen at almost a single glance. One traveler thus happily describes the view from that elevation: "By a simple turn of the head one can see the birthplace of Jesus, the place where he taught in the temple, the site of Calvary, and the scene of his final ascension from Olivet." It is doubted if in one sweep of the eye such historic and sacred scenes can be found elsewhere in all the wide world.

A short drive brought us to a small, dome-shaped building, known as Rachel's Tomb. Here the "beautiful and well-favored" wife of Jacob was laid to rest, who, "as her soul was in departing," left a last legacy to the world in the person of the child Benjamin. "And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day." The pillar is no more, but that place of sorrow never has been without some memorial. Once a simple monument marked it, then a stately pyramid crowned it for many centuries, and now a Moslem building covers it, in which, I learned, Jews were allowed to occasionally worship.

Less than a mile westward from here is a small village, which has taken the place of ancient Zelzah, the home of Kish, the father of King Saul, that tall and "choice young man," who, "from his shoulders and upward was higher than any of the people." It was out from that very hill-side the young man went to "seek the asses" of his father that were lost, but instead found a crown and a kingdom.

Leaving the Bethlehem road at Rachel's Tomb, we turned to the right, going direct to Hebron. In less than an hour we came to Solomon's Pools, three immense reservoirs, between steep hills, the one draining into the other, built by King Solomon to supply Jerusalem with water. These are supplied by four bold springs, besides a well in the valley. The upper pool is 380x236 feet, the middle one 423x250 feet, and the lower 582x207 feet. By the side of these pools are the ruins of an old Turkish fortress, supposed, however, to have been used originally for a khan to accommodate travelers on the highway (?) from Egypt to Damascus. Before reaching these pools several of our party concluded we would walk on ahead of the carriage, which was stopped for the horses to be fed. Along that way the weary feet of many generations had gone before us. To place our shoes where other sandals had walked for all the centuries from Abraham to the present, was a privilege that ripened into an inspiration. Then came the prayer that the faith of the "father of the faithful" might abide in his children until the final generation. As we went on and talked, attention was attracted by the sound of weeping, and then by a large company of persons on a hill near the roadside. Further investigation ascertained that it was a burial. The body had just been placed in a tomb hewn out of the rock, and over the mouth of the sepulcher stones were being placed. When the last rock was laid the mourners walked slowly away, the women weeping aloud, but the men as stolid as the stones with which they had sealed the graves of their dead.

We passed a well where women were drawing water, and which is one of the reputed sites where Philip baptized the eunuch. I did not have time to examine the argument in favor of this claim, but supposed it quite as plausible as that which supports the other two.

From Solomon's Pools to Hebron, a distance of two and a half hours, there was nothing of special interest till we approached the ancient city. The country is barren and rocky, with only small patches in the narrow valleys and on the terraced hill-sides capable of producing remunerative crops. Once fertile, and supporting a large population, by neglect, poor tillage, and no fertilization, the soil has washed away, and only bare rocks remain. In those flinty hills may be discovered an explanation of the providence which has allowed this land of such holy associations to fall so largely into Moslem and alien hands.

Just before reaching Hebron, we passed through the Valley of Eshcol, now, as in the days of Caleb and Joshua, a land of grapes, pomegranates, and figs. The little vineyards are separated by stone walls, and filled with vines and their fruitful branches. As it was not the time of grapes, I could not compare the yield now with the day when the spies plucked "one cluster of grapes and bare it between two upon a staff." It is yet the chief industry of the valley, and the wine pressed from the fruit is said to command a premium in Eastern markets.

Hebron is an old city, but only interesting because of its historic associations and priceless treasures. It is dirty, and inhabited by an ignorant, fanatical Moslem people. They despise Christians, and even the children greet their coming with curses, and bid them adieu with stones and maledictions. Policemen usually attend visitors to protect them from insult and annoyance. One of the principal streets is very dark, being covered over its entire length, the light only admitted through small windows above. It was really dreary and dungeon-like to see old Turks seated on the floor, or ground, plying their different trades by the dim, spectral light of small tapers. Of course, the place of chief and most pathetic interest is the Cave of Machpelah. But no Jew or Christian is ever allowed to approach that sacred shrine. It is covered by an immense mosque, and in order to keep Christian eyes from being gratified by too near a view, a high wall has been built around the Moslem temple itself. The lower portion of the mosque is part of the palace of King David; just above, the wall dates back to the days of Constantine, while the top is Saracenic. On one side of the venerable building there are three small, irregular holes in the wall, which the Jews believe have connection with the graves of Abraham and Sarah, of Isaac and Rebecca, and of Jacob and Leah. Strangers are allowed on the stone steps near these openings, and there we saw three Jewish women weeping and reading the Lamentations of their weeping prophet. Big tears were rolling down their cheeks, and their faces wore the agony of genuine grief. They were weeping because the tombs of their fathers had been wrested from them, and their land of promise was in alien hands, and were praying the God of Abraham to help them in their afflictions. Nowhere have I seen a more pathetic picture. Only four times have Christians been permitted to enter the mosque—the Prince of Wales in 1862 and 1881, the Marquis of Bute in 1868, and the Crown Prince of Russia in 1869. On one of these occasions some fanatical Mohammedans came near precipitating a serious riot. With heavy hearts we turned away and walked down to David's Pool, so called because it was there King David had the murderers of Ish-bosheth, the son of Saul, publicly executed.

While resting for a few moments at an inn we looked up the principal Scripture references to Hebron, and reread the history of stirring scenes and tragic events. Hebron was one of the cities of refuge, and within its walls many a hotly-pursued offender had come on flying feet, while scores watched the chase from the towers above, wondering if he would escape the avenger, or have to give eye for eye, or life for life. Those very hills and valleys were given to heroic Caleb as his well-deserved inheritance. In Hebron, David was anointed King over Judah, "and the time that David was king in Hebron over the house of Judah was seven years and six months." And it was in Hebron that his ungrateful son, Absalom, had himself proclaimed king, and organized revolt against the throne of his honored father.

About a mile or so from the city, in the Vale of Mamre, is a large and venerable-looking tree, known as "Abraham's Oak." Up there we walked, passing *en route* several springs of water and the ruins of an old Roman aqueduct, and under the shade of that historic tree spread our lunch, which, to our little company, was like eating together another paschal feast. We saw in vision the great patriarch sitting "in the tent door in the heat of the day," and witnessed his warm greeting to the three angels as "he ran to meet them," and "bowed himself toward the ground." A few acorns from the great tree we picked up, and gathered leaves from the bending branches as souvenirs of an hour's sweet rest and holy meditation amid scenes sacred in the life of "the friend of God."

We returned in the early afternoon by the same road to Rachel's tomb, and then turned aside to spend a twilight hour in Bethlehem. *En route* we came near having an adventure with a small band of robbers. But for the boldness and shrewdness of our dragoman, and the presence of four bronzed, stout-looking passengers, who seemed quite able to cope with a company of bandits, we would have been unfortunate enough to fall among thieves.

It was matter of regret that we did not have longer time to linger amid the scenes of Bethlehem. As we rode around the ridge into this beautiful and well-kept city of 7 000 inhabitants, the field of Boaz was pointed out, where Ruth gleaned behind the reapers and made a history as fascinating and beautiful as any story ever woven by the hand of genius. In this very city Jesse lived and David was born, and here the great miracle of the centuries was wrought in the birth of the Son of man. We spent an hour in the Church of the Nativity, which is really a group of buildings in which Roman Catholics, Greeks, and Armenians have chapels. What is known as the Chapel of St. Helena contains forty-four columns, which were brought from Solomon's Temple. We descended to the chapel, where are costly altars, marking the sites where the star rested, and where the manger stood in which the world's Redeemer was born. Several Greek monks were kneeling reverently around this shrine and offering their evening prayers. There our company knelt, and together repeated that form of prayer which He gave to guide the heart of the world in its approach to God. Even though there may be doubt about the exact location, there was sweet inspiration in the associations of the place; and I was glad, in such a presence, to renew a solemn covenant made six-and-twenty years ago. We visited also the grotto of St. Jerome, where he translated the Bible into Latin, and also the tombs of Eusebius and other wise men. A detailed description of the several chapels I can not give in these hurried notes. When we came out the heavens were full of stars, and a soft silvery light seemed to invest the little city and its surrounding hills with the glory of another transfiguration. I thought surely that memorable night must have been much like this, when the shepherds, tending their flocks, heard "the overture of the angels," singing, "Glory to God in the highest, and on earth peace, good-will to men." No more glittering host was ever "marshaled on the nightly plain." I was glad to have been there at such an hour, and all the way to our hotel at Jerusalem the lines of Henry Kirke White were making melody in my soul:

"I'll sing first in night's diadem,
Forever, and forevermore,
The Star—the Star of Bethlehem."

Smyrna, Jan. 26, 1895.

—Nashville Advocate.

One of the interesting items in the educational world is the fact that all Jewish communities and churches in the United States have been appealed to for help to found a Jewish university in Jerusalem. How near are the uttermost parts of the earth to-day, that a common interest thus binds the scattered children of Abraham! To them Jerusalem is the city of cities. This proposed institution of learning will have a wonderful effect on Palestine, for while it will be Jewish, it must reflect the spirit of modern Christendom, if it be a true university.—Pittsburgh Advocate.

Correspondence.

Greenville District Conference.

The Greenville District Conference, of the North Mississippi Conference, met in the Methodist Church at Tunica, Miss., May 3, 1895; Rev. Jno. A. Randolph, P. E., in the chair. Every pastor in the district, sixteen in number, was present, and a goodly number of laymen.

The reports of the preachers were very gratifying. Fine revivals have blessed half the charges, and the membership materially increased. Sunday-schools are growing in number and usefulness. Epworth Leagues are being organized, and missionary societies are working with renewed energy. A new church has been built at Arcola; the plans for one at Duncan and another at Lyons have been secured, and a new parsonage built at Hillhouse. The district has never been in so good a condition.

Special emphasis was given devotional exercises. The preaching of Drs. Brown, and W. C. Black, of NEW ORLEANS ADVOCATE; J. W. Malone, of Grenada Collegiate Institute; W. B. Murrah, of Millsaps, was up to high-water mark. Rev. J. W. Honnoll, of Malone College, at Holly Springs, and Rev. G. W. Bachman, Conference collporteur, were present representing their respective interests. Rev. J. W. McLaurin was on hand looking after the interests of the American Bible Society. Geo. B. Shelby, J. B. Pease, M. D.; J. D. Palmer, L. P., and D. J. Allen were elected delegates to the Annual Conference. W. R. Trigg, Thos. Mount, and Dr. Sparkman, alternates.

Next Conference meets at Rosedale.

The Woman's Missionary Conference, on May 2, was full of interest. It was presided over by Mrs. T. B. Hargrove. It goes without saying that she is inimitable in her line. Foreign and parsonage and home mission work was carefully looked into. Her accurate knowledge of the needs of the work and her wise counsel made a deep impression and will yield bountiful fruitage. Mrs. H. P. Gibbs, sweet-spirited and gifted, talked to the edification of everybody. Mrs. Jones, district secretary of foreign, and Mrs. Geo. Shelby, district secretary of P. and H. M. work, aided to the success of the meeting. The little folks were represented by Misses Birdie McCorkle and Minnette Pease and Master Geo. Shelby.

T. Y. RAMSEY, Sec.

Plan of Episcopal Visitation, 1895-96

FIRST DISTRICT—BISHOP KEENER.

North Georgia Conference—At Elberton, Ga., Nov. 20.

Texas Conference—At Brenham, Texas, Dec. 4.

East Texas Conference—At Texarkana, Texas, Dec. 18.

SECOND DISTRICT—BISHOP WILSON.

Montana Conference—At Helena, Mont., Aug. 1.

East Columbia Conference—At Milton, Ore., Aug. 15

Columbia Conference—At Oakland, Ore., Aug. 29.

Los Angeles Conference—At Downey, Cal., Sept. 26.

Pacific Conference—At San Jose, Cal., Oct. 9.

Tennessee Conference—At Winchester, Tenn., Oct. 23

North Carolina Conference—At Elizabeth City, N. C., Dec 11.

THIRD DISTRICT—BISHOP GRANBERY.

Brazil Mission Conference—At Sao Paulo, Brazil, July 21.

South Georgia Conference—At Fort Valley, Ga., Dec. 4.

Florida Conference—At Orlando, Fla., Dec. 18.

FOURTH DISTRICT—BISHOP HARGROVE

Denver Conference—At Trinidad, Col., July 25.

Western Conference—At Atchison, Kan., Aug. 22.

Indian Mission Conference—At Ardmore, I. T., Oct. 31.

Memphis Conference—At Union City, Tenn., Nov. 13

Baltimore Conference—At Roanoke, Va., March 25, 1896.

FIFTH DISTRICT—BISHOP DUNCAN.

Missouri Conference—At Macon, Mo., Sept. 4.

Southwest Missouri Conference—At Webb City, Mo., Sept. 12.

North Texas Conference—At Gainesville, Texas, Nov. 6.

Northwest Texas Conference—At Temple, Tex., Nov. 14.

Western North Carolina Conference—At Reidsville, N. C., Nov. 27.

SIXTH DISTRICT—BISHOP GALLOWAY.

St. Louis Conference—At Jackson, Mo., Sept. 25.

Virginia Conference—At Richmond, Va., Nov. 13.

North Alabama Conference—At Gadsden, Ala., Nov. 21.

South Carolina Conference—At Rock Hill, S. C., Dec. 4.

Alabama Conference—At Troy, Ala., Dec. 12.

SEVENTH DISTRICT—BISHOP HENDRIX

Japan Mission Conference—At Kobe, Japan, Aug. 29.

China Mission Conference—At Shanghai, China, Oct. 10.

Mississippi Conference—At Yazoo City, Miss., Dec. 4.

Louisiana Conference—At Jackson, La., Dec. 11.

EIGHTH DISTRICT—BISHOP KEY.

New Mexico Conference—At Deming, N. M., Sept. 26.

Northwest Mexico Conference—At Chihuahua, Mexico, Oct. 3.

Central Mexico Conference—At City of Mexico, Oct. 10.

Mexican Border Mission Conference—At Laredo, Texas, Oct. 17.

West Texas Conference—At San Antonio, Texas, Oct. 24.

German Mission Conference—At Houston, Texas, Oct. 31.

NINTH DISTRICT—BISHOP HAYGOOD.

Kentucky Conference—At Winchester, Ky., Sept. 11.

Louisville Conference—At Madisonville, Ky., Sept. 25.

Holston Conference—At Tazewell, Va., Oct. 16.

Arkansas Conference—At Dardanelle, Ark., Nov. 27.

Little Rock Conference—At Lonoke, Ark., Dec. 11.

TENTH DISTRICT—BISHOP FITZGERALD

Western Virginia Conference—At Louisa, Ky., Sept. 4.

Illinois Conference—At Clay City, Ill., Oct. 9.

North Mississippi Conference—At Water Valley, Miss., Nov. 27.

White River Conference—At Searcy, Ark., Dec. 18.

Holly Springs District Conference.

The twenty-fifth session of the Holly Springs District Conference was held at Mount Pleasant, Miss., May 2-5; the Rev. J. D. Cameron, D. D., presiding elder, in the chair. All the pastors of the district were present, and lay delegates from all the charges except three. The session was pleasant and harmonious, and encouraging reports were presented. The brethren pledged themselves to make an honest effort to increase the circulation of the NEW ORLEANS CHRISTIAN ADVOCATE, the Conference organ. Five promising young men were unanimously recommended to the Annual Conference for admission on trial. Among the number was a son of the sainted John Moss, of the Memphis Conference.

The following were elected lay delegates to the ensuing Annual Conference: M. C. Pegues, M. J. McKinney, J. G. Leach, and W. A. Young. Alternates: A. R. Bogard, Fred Ivy.

Byhalia was selected as the place for the next meeting.

The District Board of Education was constituted as follows: Clerical—J. D. Cameron, J. W. Honnoll, L. D. Worsham, J. S. Oakley. Lay—G. E. Kelsey, M. C. Pegues, E. J. McKinney, E. H. Randle.

The citizens of Mount Pleasant dispensed a bountiful hospitality, and appropriate resolutions of thanks were adopted.

J. S. OAKLEY, Secretary.

Communications.

In the Living Present.

Gov. Altgeld, of Illinois, millionaire is not anarchistically inclined from principle. As a true demagogue, he is courting favor with the roughs and toughs. Thus he is also a rabid silverite, catering to the favor of the numerous class of debtors. These debtors would be pleased to liquidate with a depreciated currency, worth, say, fifty cents on the dollar. But he recently leased some of his property, stipulating that payment be made in gold. As a politician, he simply maneuvers for votes. That, and nothing more.

It is now officially announced that it is not true, as has been stated of yore, that the early Moravian missionaries sold themselves into slavery in order to preach to the negroes in West India. Have to remodel some of the old sermons in which above item was pathetically expressed.

Scribner's Magazine, for May, laments the decay of letter writing. The telephone, telegraph, and especially the newspaper, are the cause. The latter render news items in letters superfluous, and the painful brevity of the former spoils the epistolary style. True, missives by mail have increased rather than decreased, but they are, as it were, amplified telegrams. Even the postscripts of our ladies have grown less and shorter.

A psychological society in San Francisco has been sued for damages by the wife of one of its members. That member had been driven to insanity by the prescribed research. Psychological society is the high-sounding name for an Americanized Buddhistic organization, better known as spiritualism.

The sainted Prof. Blackie used to write in the corner of every letter he composed, in Greek characters, what is expressed in Eph. iv, 15. In English: "Speak the truth in love." He was accustomed to say that, if this injunction were generally heeded, earth would be converted into heaven.

Canon Farrar has been promoted by Premier Rosebery to the deanery of Canterbury. Rightly some of the London papers remark, that if he had been less ironique and less outspoken, he would have been made archbishop ere this. We hold that he has no superior in the realm of theology.

The king of fashion, M. Worth, the famous Paris manufacturer of woman's attire, and who recently died, left an estate valued at five million dollars. A native of London, he came to the metropolis on the Seine forty years ago, a penniless youth. His taste was exquisite. Eugenie, Empress of France, as well as the entire European aristocracy, patronized him. American dudines did the same. His authority of establishing the ever-changing fashion was never questioned. ICH DIEN.

"I SHALL NOT PASS AGAIN THIS WAY."

The bread that bringeth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day,
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears;
Beauty for ashes may I give alway,
I'm sure I shall not pass again this way.

I want to give good measure, running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away,
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day,
I'm sure I shall not pass again this way.
—Author Unknown.

Communications.

Bro. Hailey Ags'n.

REJOINDER NO. 3.

(Concluded.)

The usage of any word is to be ascertained by examining the passages that contain it. By doing this, we are led to the following conclusions:

(1) In some places to construe "baptizo" as meaning "to immerse" would do no violence to the laws of language.

(2) In no place does it necessarily mean "to immerse."

(3) In some places it can not possibly mean "to immerse." Proof of the last statement is all that I need to give.

This word is applied to the outpouring of the Holy Spirit. In Prov. i, 23; Isa. xliv, 3; Joel ii, 28, 29 and elsewhere, the outpouring of the Spirit, under the New Testament dispensation, was foretold; and when the promise was fulfilled, the people were said to be baptized with the Holy Ghost. In Matt. iii, 11, John says: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I: . . . he shall baptise you with the Holy Ghost, and with fire." This baptism was spoken of by Christ in John xiv, 16, 17, and xv, 26. In Luke xxiv, 49 Christ said: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." The promise of the Father was the Holy Spirit; and when he came upon them, they were to be "endued with power from on high." Now read Acts i, 4, 5: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Now, how were they baptized with the Holy Ghost? He continues: Acts i, 8: "But ye shall receive power, after that the Holy Ghost is come upon you." He came on the day of Pentecost. "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." (Acts ii, 3, 4.) In this way they were baptized with the Holy Ghost, and with fire. Peter, in explaining the cause of this remarkable phenomenon, said: "But this is that which was spoken by the prophet, Joel. And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." (Acts ii, 16 17.) The Holy Ghost was "poured out" and "sat upon" the disciples. They were "filled with the Holy Ghost," but not enveloped. This is called baptism. How anyone, in the face of all this, will contend that "baptizo" never means anything but "to immerse," is a mystery of mysteries. In the tenth chapter of Acts we have an account of Peter's visit to Cornelius, and in verse 44 it is said: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word." In the eleventh chapter of Acts, Peter gives his own account of this visit. In verses 15 and 16 he says: "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning"—*i. e.*, on the day of Pentecost. "Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." Here it is as clear as a sunbeam that "baptizo" does not mean "to immerse."

3. Baptist teaching on this subject is contradicted by the meaning of words used as synonymous with "baptizo." In II. Kings v, 10-14, the Septuagint, written in the same dialect as the New Testament, gives "louo" as synonymous with "baptizo." Elisha said, "Go and wash in Jordan seven times." The word here for wash is "louo." So it is in verse 12: "May I not wash in them"—rivers of Damascus—"and be clean?" The servant, in remonstrating with Naaman, used the same word. "Louo" is used three times to signify what Elisha commanded Naaman to do. In verse 14 it is said, "Then went he down and baptized himself seven times." "Baptizo" must mean here whatever "louo" means. Liddell and Scott define this word as meaning "to wash; to wash the body; to bathe." The specific manner of washing is not given, for it is not in the word. In Naaman's case there was no immersion, for he said: "Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." In confirmation of this, the Latin Vulgate uses the word "lovo" in each place; and Ainsworth's Dictionary defines "lovo" in this way: "1. To wash, to rinse, to bathe. 2 To besprinkle," etc. Now, when we remember that the seven applications of water, required by the law (Lev. xiv, 7), were to be by sprinkling, it is manifest that in this case no immersion took place.

"Nipto" is likewise used as synonymous with "baptizo." A Pharisee invited Christ to dine with him, "and he went in and sat down to meat." In Luke xi, 38, it is said: "And when the Pharisee saw it, he marveled that he had not first washed before dinner." The word "washed" here is from "baptizo." In Mark vii, 3, it is said: "For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders." The word "wash" here is "nipto," defined by Liddell and Scott as follows: "'Nipto,' later form for 'nizo,' 'Nizo,' to wash, especially the hands and feet; to purge, cleanse, purify; to wash off." The Savior, in the Pharisee's house, did not wash his hands, thus ignoring a custom described in Luke by "baptizo," and in Mark by "nipto." These words were evidently used by Mark and Luke as synonymous, and if there is no immersion in one, there is none in the other.

These arguments against exclusive immersion could be made even stronger, but, for the lack of space, I must desist. Many other arguments I can not enter upon for the same reason. These are sufficient, however, to convince all who are not joined to their idol that when Bro. H., or anyone else, says, "When I say baptism, I mean immersion," he is speaking as a narrow sectarian, and not as the oracles of God.

L. CARLEY.

Some Thoughts Concerning the "Residue Theory" of Regeneration.

MR. EDITOR: With your permission, I wish to make a few statements about the subject of sanctification, and the basis for its necessity as a second and independent experience apart from regeneration.

It will not be denied that all Christians, of every name, believe in the necessity of entire sanctification at some time before they reach heaven. The Antinomian theory is, that the environments of Christians are such in this life that they must continually live in sin; hence, they refer the matter of entire deliverance from sin to the purifying (?) ordeal of physical death. This theory is only to be stated in order to be refuted. The Romanist repudiates the Antinomian dogma by refering the whole matter of entire sanctification to the purgatorial fires after death. The theory of the Methodist Church is, that in this life Christians are thoroughly liberated from all sin through faith in the Son of God, whose blood (not physical death-pangs, not purgatorial fires) cleanses from all sin. A difference of opinion, however, has long since obtained among us as to the theory, the real point of difference being as to whether God gives full salvation from all sin in the process of regeneration, or whether he gives only a fractional cleansing then, and a thorough cleansing at some time in the future. The "residue theory" of regeneration is open to many and irreconcilable objections, which the most enthusiastic advocates are utterly powerless to remove. For instance: ask for information why they adopt a theory which the great body of the church has never accepted, and never will. I say they never will, for the following reasons, which I think will be found satisfactory grounds for repudiation:

1. It minifies and underrates and renders almost nugatory the work of regeneration, the importance of which, Mr. Wesley said, could not be too much stressed in public ministration.

2. It makes regeneration a partial, instead of a thorough, cleansing from all sin, as the Bible so unequivocally teaches. See Paul's direction to Titus, the third chapter, concerning the things which he should teach: "and be not faithless, but believing."

3. It holds to the fanciful idea of fractional, fragmentary forgiveness, which is at war with common sense, reason, and the Bible.

4. It presupposes that the faith which apprehends Christ, so as to bring about conscious justification, regeneration and adoption, is insufficient to apply to cleanse from all sin.

5. It so inflates those who hold it that they do not regard those who differ from them as being friends to the propagation of the great doctrine of holiness.

6. It puts forth for credence an unreasonable and an untenable absurdity, to wit: That depravity is a sin, and that particular sin is not touched by the blood of Christ in the first cleansing. Further, that God forgives the sinner his actual transgressions, but leaves him under the embarrassment of being guilty of wilfully retaining inbred sin (?). Nevertheless, he is a child of God, and has the witness of the Spirit. Away with such nonsense!

Finally. It arrays itself logically against the plainest teachings of Jesus the Christ. "Ye can not serve two masters." Ye can not serve God and mammon. If these assertions and solemn declarations of our Lord are true, the second-blessing theory of sanctification is not true. "If the Son, therefore, shall make you free, ye shall be free indeed." (John viii, 36.) "But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." (Romans vi, 22.)

C. A. POWELL.

Correspondence.

To the Chairmen of the Annual Conferences Sunday-School Boards of the M. E. Church, South.

MY DEAR BRETHREN: I have been chairman of the Sunday-school Board of the Memphis Conference since the authorization of such Boards by the General Conference. I have often felt that the chairmen of the various Annual Conferences ought to have some means of communication by which plans of work would be exchanged, and the work thereby stimulated in the bounds of each Conference. I believe that a little informal organization, composed of the forty-five chairmen, would be of much value. There need be no expense attached to it, or, if any, it would be very nominal, and could be distributed *pro rata*, which would make it exceedingly light. At present, while all the Boards are working in harmony with disciplinary provisions, each one, in fact, is working independently, having its own by-laws and regulations. Good, earnest, co-operative work on the part of each chairman along similar lines would not only make the chairmen more efficient, but we could be of immense value to our Publishing House in the way of distributing literature and other collateral matter.

I simply write this to suggest that our forty-five chairmen, by correspondence or otherwise, form such an organization with, say, a president, vice-president, secretary and treasurer. Now, who will second the motion?

Beg to say that I have been working some lines recently as chairman of the Board of our Memphis Conference which, I think, would be very helpful to our general work, and I should like to send a copy of the matter to the chairman of each Annual Conference; and, if they will send me their names and addresses, I shall be glad to forward same at once.

Hoping that something permanent and of much value may come of these suggestions, I am, Yours truly,

J. R. PEPPER.

Selections.

The One Necessary Endowment.

The success of every church is in the purity and the perpetual Christian life of its membership, and in its constant devotion to the Lord's cause. The success of every one of us is exactly in proportion to our reception and our retaining of the blessed Holy Ghost. A church may have every facility and accommodation, and yet, if the Spirit of God is not in the church to give success and everlasting power, that church is cold and dead. These material things are well enough in their place, but a church may have all of them and yet only be in a condition to be spewed out from the mouth of the Almighty. The vitalizing and progressive power of every church of God on the earth is the Holy Spirit. The little Pentecostal church of a hundred and twenty members had no organ or choir; no special equipments or adornments; it had no money, so that Peter had to say to the beggar, "Silver and gold have I none;" but that church had more power for salvation and for the revolution of the world than all the churches in the land which are cold and lifeless, although reveling in paint and plush and fresco and Dutch music.—Doctor McKaig.

Walking with God.

Very little does the Bible say about Enoch; but what little is said means a vast deal. In a terse way it is said that he "walked with God." It does not say that he walked behind God, nor that he walked ahead of him; but he just walked with him. This, we take it, means that Enoch kept even step with God, side by side with him, going neither faster nor slower than God did. This gave that splendid saint all of the blessed advantages which it is possible for any human being to receive in a companionship with God. It was thus that Enoch was constantly near God. He could not be any nearer. He was so near that he could not only hear God talk, but also every gentle whisper. In whispering speech he could make known his requests to God. What sweet and delicate communings they must have had! Let us remember that if we want to know much of God we must walk close by his side, and have our ears so sensitive that we shall hear every word that he says, and let him do the most of the talking. It becomes ignorance to be very modest while in the august presence of infinite wisdom. Our walking with God will be profitable in proportion to our capacity to listen reverently and teachably to all his utterances.—Baptist Courier.

To-Day's Duty.

"It will not last long." Your day, my day, the world's day, the day of opportunity, the day of grace, the day of salvation—all days are swiftly passing away; and the great day, the last day, will surely and speedily come."—So speaks a wise man. He speaks well. Time is short. Our waking hours are soon over. The cradle, the death chair of Frederick the Great in the Hohenzollern museum are placed side by side. With all of us they stand near together. The time allotted us to do our work for God will soon have emptied itself into the ocean of eternity. We must seize the present opportunities. Their neglect can never be repaired. We have our work to do. We have a daily work. It is more important than we know. Let us be up and doing. Remember what Jesus said: "I must do the work of him who sent me while it is day; for behold, the night cometh, when no man can work." Only one conscious of this necessity will be able to say when the sun is setting: "I have glorified thee on the earth. I have finished the work which thou gavest me to do."—Selected.

Hold On.

The man who is climbing the Alps has but to follow his guide, and set his foot in the right spot before him. This is the way you and I must let Christ lead, and have him so close to us also that it will be but a short way to behold him. Sometimes young Christians say to me: "I am afraid to make a public confession of Christ. I may not hold out." They have nothing to do with holding out; it is simply their duty to hold on. When future trials and perils come, their Master will give them help for the hour, if they only make sure they are his. The short view they need to take is a close, clear view of their own spiritual wants, and a distinct view of Jesus as ever at hand to meet those wants. If the fishermen of Galilee had worried themselves over the hardships they were to encounter, they might have been frightened out of their apostleship and their eternal crowns.—T. L. Cuyler, D. D.

How independent of outward circumstances the Holy Ghost can make the Christian. What a bright light may shine within us when it is all dark without! How firm, how happy, how calm, how peaceful we may be, when the world shakes to and fro, and the pillars of the earth are removed. Even death itself, with all its terrible influences, has no power to suspend the music of a Christian's heart, but rather makes that music become more sweet, more clear, more heavenly, till the last kind act which death can do is to let the earthly strain melt into the heavenly chorus, the temporal joy into the eternal bliss.—Spurgeon.

It is not enough to say, I will speak no evil; you are forbidden to think evil of anyone. Drive forth the thought as you would repel a venomous snake.

To think evil of others is to harbor in the chamber of the soul an insidious poison—a malaria, or miasma of death, which, by creating an atmosphere of inharmony, will injure you far more than the one against whom your thoughts go forth; an atmosphere that will blight every noble and spiritual impulse as frost in early spring time blights the daring flowers.

The world is full of shadows. Do not add to the darkness. Your mission should be to banish the night.

No man can belong to Christ who does not "let his light shine before men." We owe him time, talents, money, toil, and sacrifice of self to his service. Not the cheese parings or the candle ends are to be turned over to him. He has a sovereign right to the best. And if we are ready to acknowledge that, if we gladly consecrate to him our energy, influence, purse, and hearts, O how he will take us into the closest, sweetest, tenderest intimacy of his love! Not servants merely will we be, but confidential friends.—Exchange.

Many people will suffer this year from hunger and cold as they never did before. But God is touching the springs of charity, and many who have opportunity are responding to the cries of the needy as they have not done before. It is estimated that $125,000,000 has been expended to maintain charitable institutions the past year. There is $500,000,000 invested in institutions where the needy are cared for. And yet many suffer who are surrounded by plenty.—Methodist Herald.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb, Como, Miss.
Miss. Conf., Mrs. E. D. Jones, Carlisle, Miss.
La. Conf., Mrs. M. H. Morrison, Shreveport.

How to Increase the Interest in, and Membership of, Our Missionary Societies.

[Extracts from a paper read by Mrs. T. B. Clifford before the missionary meeting of the Sardis district.]

First. By personal appeals. Each member of the W. F. M. S. should feel that it is incumbent upon her to seek to arouse to interest and duty every woman with whom she comes in contact. In our daily contact with each other in the home and social circle, this personal obligation should ever be uppermost in our minds, and we should seek to persuade others to throw off the lethargic cloak in which they have been so long wrapped, and co-operate with us in studying how and where we can do the best work for Jesus.

Second. The training of our women by the dissemination of missionary literature, and the use of charts, etc., in our monthly meetings. If there is a lack of information, it is not because we have no literature. Our presses are giving out in books, tracts, reports, etc., great floods of information; but there are too many who do not give the great stream of knowledge any attention. No missionary society can reach its highest effectiveness which has not at ready command maps, charts, tracts, books, and reports. These being at hand, are useful only as members will take the trouble to examine and understand them. The monthly journals of mission work are not carefully read. I shall not make a wild venture here when I say that, perhaps, one-third of our members who have subscribed for the Woman's Missionary Advocate do not read it with care, for often it goes directly from the postoffice to some secluded shelf, where it lies unread; and, alas! there are many who do not even subscribe. Not only in the regular monthly periodicals, but inexpensive books and leaflets, there are to be found facts and figures that would arouse the dull consciences of any who would not take the trouble to read. Then let the members of each auxiliary look to the dissemination of such literature, purchasing and scattering it broadcast throughout our own communities. Suppose every nominal member of the W. F. M. S. was fully posted about our work, our power would be doubled without the addition of one new member. The woman who blindly gives one dollar because some one says it is her duty, would give two were she informed sufficiently to see that it is a privilege to help the cause of her Lord. If she knew enough of the work to be able to tell her neighbor just what course her money would take, through whose hands it would pass, to what hands it would go, the names of the missionaries who would receive it, and for what kind of work it would be expended, she would become at once a missionary at home for increasing the work abroad. In our monthly meetings we might give several months to the earnest study of missionary geography. Have some competent person prepare to address the society with maps, showing the location of the mission fields. Let another give some account of the religious belief and the manners of that field. Let a history of the work in that field be given, with the names and occupations of the missionaries. Some such plan should be the central feature of every monthly meeting.

Third. Faithfulness to duty on the part of officers and members. As our programs should be carefully prepared beforehand, we, as officers and members, should discharge faithfully and conscientiously our own duty in this work, and so inspire others. We should let nothing that can possibly be overcome keep us from the meetings. We should plan to this end. We must be enthusiastic ourselves, that we may interest the unconcerned. Let cordial invitations be given outsiders, not only once, but many times, making them feel that their presence will be an encouragment. Presidents, are you always on hand, ready to greet the others with words of cheer? A great deal depends on you. Our corresponding secretary should notice the absentees, and send to each a copy of the leaflet. It is human nature to like to be noticed when present, and missed when absent. Our recording secretary should make the Minutes of the last meeting such a pleasing feature that those coming in late will feel they have lost the best part of the meeting.

Fourth. As every auxiliary should tend to build up to the spiritual life of its members, the devotional exercises should be an important part of the meeting. Let no leader of the devotions open her Bible at haphazard.

The best way to get one's cup full is to praise the Lord for what he has already put in it.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Mrs. S. S. Cope, of Mississippi Conference.
Mrs. F. E. Ruse, of Louisiana Conference.

Hints to Presidents of Local Societies.

Be regular in holding your monthly meetings, having a fixed time and place if possible.

Have a card or postal card printed, with the dates and place of meeting for the year, and sent to every woman and young lady in the congregation (whether members of the society, or not), after the Annual Meeting of the society, for use during the coming year. Put "For Reference" on the card.

Have a strong Executive Committee to help you in your work, in your church; this committee to be composed of vice-presidents, secretary and treasurer of your society.

Call your Executive Committee together, if possible, once a month, just after the regular monthly meeting; then, after prayer and a few words of Scripture, review the work, taking an account of stocks, as it were; plan for next month's meeting. Do not be afraid to vary the meetings; give each one something to do; appoint the vice-presidents in turn to assist you at the next meeting (if at all watchful, they will see during the month something to read or tell about in the daily papers, or surely in the religious papers); ascertain from the treasurer how much money is in hand; appoint the secretary to ascertain from the pastor if there are any new members to whom she shall send the card, with time, place, etc. Each president, or her secretary, should have a list of every family in the church, obtained from the pastor. All women on this list who are not already members of the Home Mission Society should be invited to unite. The list will also be useful in sending out notices, etc.

After each communion season, if any women, or young ladies, have been received into the church, have the secretary get their address from the pastor and write them a personal letter, with invitation to become members of the Woman's Parsonage and Home Mission Society of your church, stating the amount constituting membership, with names of officers, time and place of meeting, etc. Then, as president, make it convenient, as soon as possible, to call upon the newcomers and cordially invite them to the next meeting. If the president can not *follow* up the personal letter, let her see that her vice-president does it.

Try and adopt some plan to receive the monthly gifts regularly. Do not encourage the members to give for a year at one time. Carefully consider the different ways, and adopt the best way, for receiving monthly all contributions.

Have the treasurer give a monthly report at the monthly meeting of moneys received, and see that the sum in hand is sent every three months to the Conference treasurer, and a receipt received and filed away. Often the Conference treasurer sends articles, as leaflets, when acknowledging money. Let the treasurer hand these to the president.

Have some person appointed to secure subscriptions to Our Homes, and forward to Miss Lucinda B. Helm, 1500 Third avenue, Louisville, Ky. The price is fifty cents a year.

It is pleasant and profitable to have a "watchword," or text of Scripture, for your motto or inspiration for the year, and at each monthly meeting repeat it in concert. Invite the ladies to study it up, and bring a thought or text upon it. Then at the Annual Meeting when the delegate, when her name on the roll is called, repeat it as the "watchword" of her society.

Each president should have a care over the Bands of the church. Send them a leaflet or item that may interest or help them; pray for them; do not let interest die out, but encourage them in every possible way. If there is no Band in your church, try and form one. Use your influence to have the Sabbath-school interested in home missions, and try to secure at least one collection each year for the work of the Woman's Parsonage and Home Mission Society. Do not grow discouraged, but pray earnestly and work diligently in your particular field which is your own, and all that belongs to it. Consult with and ask the aid of your pastor. Make your annual meeting memorable. Send special invitations to the members; have your pastor say a few words of cheer. Above all, pray daily for our country, for a pure government, for the home mission work in our land, for the salvation of souls everywhere and for your own work in particular. Feel your individual responsibility as an officer in your church, and as a representative of your Conference.

If you seek divine aid, you will receive it, and your influence will be felt far and near. "Your labor is not be in vain in the Lord." (1. Cor. xv, 58.

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FROM THE WORK.

Rev. J. E. Riddle, Coushatta, La.: "I just wanted to tell you that our presiding elder was around again last week, and was so genial and everyway so highly acceptable as to completely captivate not only our people, but Baptists and everybody else who saw and heard him. He is spoken of as a tip-top preacher and an ideal presiding officer. We are preaching to large congregations here, and the church is prospering."

Rev. R. A. Breland, P. C., Camden, Miss.: "I report from Camden circuit for the month of April as follows: Sermons preached, 8; pastoral visits made, 30; miles traveled, 270; prayer meetings held, 4; love-feasts held, 1; funerals attended, 1; marriages attended, 1; adults baptized, 1; infants baptized, 2; new subscribers to NEW ORLEANS CHRISTIAN ADVOCATE, 1; renewals to NEW ORLEANS CHRISTIAN ADVOCATE, 3. The Lord is blessing us graciously. Pray for us."

Rev. W. W. Woollard, Inks, North Mississippi Conference, April 30: "We are just closing a most powerful meeting here. The whole town was moved as it had not been for years. A great many have been converted. Thus far we have received into the church 22, making 40 in all since Conference. Rev. H. C. Johnson, from Memphis, has done the preaching during the meeting. It was a great joy to see how earnestly and zealously the young men and young women worked for their friends. God has given us a great victory."

Rev. W. T. Woodward, Simmsport, La.: "We are progressing nicely over here in the land of mosquitoes. Our prayer meetings are very well attended, and much interest manifested along the line of spiritual growth. Sunday-schools are increasing in attendance and interest. We have some attending our schools that have never attended before. Our second Quarterly Conference has come and gone, with good results. Bro. Davies preached two splendid sermons. He left us happy, and we sent him off rejoicing—paid his quarterage in full. The preacher's salary was raised fifty dollars. Recommended one brother to District Conference for license to preach. Repaired one church at the cost of $10.85. Improvements on parsonage to the amount of $33 85. We have $34 in cash and good subscription to cell the Riverside Church. Received four into the church, married one couple, buried two infants, secured two subscribers to NEW ORLEANS ADVOCATE. We are to have Revs. J. Louis Morrell and D. C. Rawls to conduct revival meetings for us during the latter part of May and first part of June. Should any of the brethren need their services, it would be well for them to write them at once at Simmsport, La. We ask the prayers of all Christian people upon above-named services. God bless the ADVOCATE. May it continue to grow and bless her thousands!"

Rev. Wm. Schuhle, P. C., Grosse Tete and False River circuit, Louisiana Conference: "For more than twenty-five years Methodism has struggled for an existence in this territory. At times our prospects would bid fair to a development of strength and permanency; then again they would be blasted by looming floods and outgoing members. Thus the once flourishing church at Arhroth, on the banks of the Mississippi, met its fate. Harmony Church, at Lakeland, experienced a similar destiny. Methodism at both of these points has a past, but no present. At this time we have but two congregations left. Cottonwood is our only church in Pointe Coupee; in West Baton Rouge parish we have no congregation; and at Rosedale (which, by the way, is the only Protestant community in Iberville parish) we have a membership of twenty, but no house of worship. Through all this struggling past we worshiped in the Presbyterian Church, and we continue to enjoy this hospitality of our sister denomination. But surely Methodism is now old (if not rich) enough to set up housekeeping. In pursuance with the existing sentiment, a resolution was passed at our recent Quarterly Conference, a Building Committee was appointed and given leave to solicit funds, etc. Hence if the readers should happen to receive a letter from any member of said committee (C. L. Andrews, Andrew H. Gay, Mrs. L. R. Davis, J. A. Matirne, and the writer) soliciting funds for this enterprise, it is sincerely hoped that a hearty response will not be denied. A house of worship we must have, or Methodism can never be a distinctive force in the country. In the language of this prophet, 'Let us rise up and build.'"

Rev. R. C. Phillips, Supply, Theadville, Miss.: "Our mission is progressing favorably. We have organized one church and two Sunday-schools. We have reason to believe that the foundation is being laid for at least two active substantial churches on our work, viz., New Home and State Line. In the last round we received 12 additions at the former and 2 at the latter. Each of these churches have a Sunday-school and a weekly prayer meeting. There is a pressing need for active work in this section. Here are the unsaved from the children to the patriarchs tottering in the feebleness of old age. 'The harvest truly is great, but the laborers are few.' Then I have noticed that some of these unconverted old people have been attending church services all of their lives. They seem to delight in them, and some of them attend church regularly. Now, where is the trouble? Are we ministers chargeable in this matter? Do we entertain them without awakening their concern as to the danger of their lethargy? Are we letting them sleep on to their death without a warning cry? Do we 'preach peace when there is no peace?' Oh, for a great awakening! for a consciousness of sin—a fear of evil and eternal death! God help us to preach sin to the death and redemption to eternal life. Our treasurer of the Mission Board sent us a partial payment of the first quarter of our appropriation, stating that this was all the money on hand, and that as floods were coming in slowly he was fearful our time would not come again until Fall? Well, there are some of our people who have not been educated to pay the assessments, etc.; but, by the help of God, we will do our best to make an improvement on this line. Brethren, pray for us."

Rev. W. C. Harris, Corinth, Miss., April 29: "On April 7 W. P. Fife, a Presbyterian evangelist, began a union meeting in the court-house in our town, and continued until the twenty-second. It was a great meeting, and will be remembered as such for many years. It was claimed that there had been as many as three hundred conversions. This, I am sorry to say, is, in my judgment, far from the correct number. I think, perhaps, we can find as many as one hundred who claim to have been converted. I suppose this mistake grew out of a failure on the part of many to comprehend what was involved in certain propositions. The meeting was continued in the Baptist Church last week; will be carried on in the Presbyterian Church this week, and thus from church to church it will go on until we have gotten all round. Up to date there have been eighty-nine accessions to the different churches. Thirty-eight of these have come into our church. There are others to join yet. Besides this number of conversions and accessions, a wonderful work has been done. Christians are more consecrated; quite a number of family altars have been erected, and, perhaps, best of all, there is an increased interest on the part of the people generally in the study of the Bible. I have been impressed more than ever before with the fact that the success of a meeting depends upon the co-operation of the church with the preacher. Bro. Fife is a remarkable man. Still, had the pastors and churches of the town not rallied to his support with earnest prayer and constant work, the meeting would have been an absolute failure. On the other hand, with this co-operation, almost any man would have succeeded. While I am profoundly thankful for all the good that has been done, I verily believe that the coming of an evangelist was not the best thing that could have happened for the town of Corinth."

Rev. J. W. Anderson, P. C., Houston, Miss., May 3: "On last night we closed in Houston, Miss., a most interesting and profitable ten-days' meeting, which resulted in the conversion of eighteen precious souls to Christ, the addition of eight new members to our church, with several more to follow, and a gracious revival quickening throughout nearly the entire membership of the church. The church was elevated to a higher Christian experience, and we hope for more and better work along all the lines of church interest. Bro. L. A. McKeown, of Inks, Miss., was with us the first eight days of the meeting, and then was called home to the bedside of a sick wife. Bro. M. Keown is a fine revival preacher. The people of Houston feel much in love with him. The second Quarterly Conference for this charge was held at this place during our protracted meeting. Our much-esteemed presiding elder, Bro. S. M. Thames, was on hand in good spirits, and preached us two very thoughtful and soul-stirring sermons. This was Bro. Thames' first visit to this town, and he made a good impression on the people. We had a fine communion service on Sunday after the sermon. The spiritual outlook of this charge is much better than it was in the Winter. We have our literature, and expect to observe Children's Day at each appointment. Our Sunday-schools are doing well. We are getting along as well as could be expected in raising the collections ordered by the Conference. We have collected a little over half this amount, and have nearly all of the other half provided for by subscription. We have collected about half as much money on these assessments as the entire charge has paid the presiding elder and preacher in charge. We have secured eleven new subscribers to the NEW ORLEANS ADVOCATE and several to other papers since Conference. May the Lord give us a successful year. I hope to meet you, Mr. Editor, at our District Conference. God bless you and the ADVOCATE. Bro. W. L. Anderson was with us in the last of our meeting, and preached two good, earnest sermons for us."

NOTES FROM KENTWOOD, LA.

We commenced a meeting at Kentwood on the third Sunday in April. Rev. D. C. Rawls, evangelist, came to us on Thursday of that week, and remained for ten days, doing most of the preaching. The meeting was held under his large tent, as we had no church-building. From the start the people seemed to be interested, and the interest increased until the close. It is hard to give a correct estimate of the result. The hearts made to rejoice in a Savior's love, the homes made happy, and the lives straightened out, etc. There were between 50 and 100 who professed conversion at the altar, and 8 sanctifications. We took 22 members into the Methodist Church, and baptized 14 children. Some joined the other churches in the town. Withal, the most wonderful meeting that has ever been held in that section of the country.

Bro. Rawls left us and went to Rayne, La., where he engages in another meeting. We pray that he may be as successful in all his efforts as with us. He won the hearts of the people in Kentwood. He is a good, earnest, consecrated preacher. God bless him. His address is Y. M. C. A., New Orleans, La. J. J. SMYLIE, P. C.

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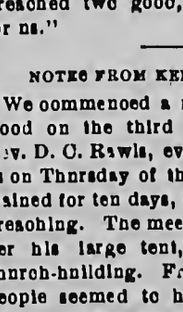

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1 "	3 "	2 00	2 50
1 "	1 month,	2 40	3 00
1 "	3 months	6 00	7 50
1 "	6 "	10 00	12 50
1 "	1 year,	18 00	22 50
2 inches,	1 "	35 00	42 00
3 "	1 "	50 00	60 00
4 "	1 "	60 00	72 00
5 "	1 "	75 00	90 00
6 "	1 "	90 00	103 00

More than six inches, ordinary position, $15 per inch per annum. More than six inches, special position, $16.50 per inch per annum.

Thursday, May 16, 1895.

Echoes from Louisville.

At its recent meeting in Louisville the Woman's Parsonage and Home Mission Society resolved to establish a training-school in the mountains of Kentucky. The town of London has offered a suitable site and a bonus of $15,000 on condition that $20,000 more shall be raised as an endowment fund. The Kentucky Conference P. and H. M. Society has already raised $5,000, leaving only $15,000 to be raised from the church at large. The work of raising this money has been entrusted to Miss Belle Bennett. That she will succeed is not doubted by those who know her marvelous success in raising funds for the Kansas City Training-school.

The reports made to the Church Extension Board were exceedingly gratifying. The regular collections for the past year aggregate $53 503.32. In addition to this $2,795.37 has been received from legacies and donations; and two loan funds have been added, aggregating $6,200. Including those assisted by the Conference Boards, 348 churches have been aided. The number of churches aided since the beginning in 1882 is 2,986. Money raised from the beginning, $839,565.91. Property secured, $3,500,000.

The Board of Missions resolved to establish a new mission station in Northern China, and authorized Bishop Galloway to raise the necessary funds by special collections.

The assessments are the same as last year, $350,000. The appropriations are as follows: Brazil, $31,400; China, $31,947; Japan, $30,251; Central Mexico, $26 660; Mexican Border, $15,307; Northwest Mexico, $12 393; Indian, $17,500; Pacific, $3,200; Los Angeles, $4 250; Columbia, $3,560; East Columbia, $2,225; Denver, $4,940; Montana, $3,560; Western, $1 750; New Mexico, $4,600; Florida, $2,500; Western Virginia, $750; German, $2,500; expense account, $16,350. Total, $215,643. Less two single men's salaries paid by two individuals, $1,100. Total, $214,543. The Board requested the Sunday-school editor to prepare once a quarter a programme for Sunday-school missionary societies. A resolution was also adopted requesting the Sunday-school Board to prepare by-laws for Sunday-school missionary societies.

On Sunday the churches in Louisville were, of course, occupied by the Bishops and other visiting celebrities, and collections were taken for the benefit of the Louisville Church Extension Society. The sum of $18,768 was raised. Very good for one day. Eleven thousand dollars of this was paid by two persons: J. S. Lithgow and Mrs. E. L. Webb — $5,000 and $6,000 respectively.

Baltimore was selected as the place for holding the next General Conference.

In the Delta.

We had the pleasure of looking in on the Greenville District Conference, which was held at Tunica, May 3-5. Sub-bishop Randolph presided with dignity and grace. An account of the proceedings will be found in this issue from the facile pen of the secretary, Rev. T. Y. Ramsey. Dr. Murrah, Rev. J. W. Malone and Rev. J. W. Honnoll made addresses in behalf of the institutions of learning over which they preside. The reports from all these institutions were encouraging and gratifying. Rev. J. W. McLaurin made a brief address in behalf of the important interest which he represents—the American Bible Society. Bro. Bachman, the Conference colporteur, was on hand with a good supply of Methodist literature, and seemed to be doing a thriving business. The only preaching we heard during our brief stay was by an individual whom we have frequently heard before — the editor of the NEW ORLEANS ADVOCATE. During Saturday's session a very fine paper was read by Rev. T. Y. Ramsey on Pastoral Work.

Tunica is quite a nice little town, situated about thirty miles south of Memphis. Our church at this point is not yet very strong, numerically, but is growing. The pastor, Dr. H. T. Gaines, is in favor with his people. We were delightfully domiciled in the elegant and hospitable home of Mr. Erwin—a Presbyterian family.

On Saturday night we dropped down one hundred and ten miles southward to Arcola, where we had an engagement to dedicate a church on Sunday. After preaching to a very large and attentive audience, we solemnly dedicated the church according to the disciplinary form. It is a very neat, tasteful structure, built according to one of Uncle David Morton's plans, and is of ample dimensions to meet the wants of the community. The pastor, Bro Mimms, is to be congratulated upon his success in building such a house during a time of great financial stringency. This church contributed last year for all church purposes forty-five dollars *per capita*. Has any charge had a better record? Some other things in this church are worthy of mention. Although many of its members live some distance in the country, the attendance upon the weekly prayer meeting is frequently in excess of the entire membership of the church. Although the membership is quite small, it pays its pastor a fair salary, and does a great deal for him that is not counted in his salary. The liberality of this little band is shown in various ways. For instance: Not long since an appeal was made through the NEW ORLEANS ADVOCATE for help for a preacher and his family in Indian Territory. Immediately some of these Arcola sisters set to work to raise a box of supplies, and in a day or two a box worth more than fifty dollars was on its way to the brother in need.

During our stay in Arcola we were the guests of Bro. and Sister Mimms at the parsonage, to whom we are indebted for many courtesies. We also enjoyed the hospitalities of Bros. Phillips and Smith.

We know of no region in Southern Methodism that has developed as much along moral and religious lines within the last two decades as this Delta country. The contrast between now and then seems almost marvelous. Our brethren of the North Mississippi Conference are to be congratulated upon the possession of such territory and upon the manner in which they are developing its magnificent resources.

During the present year revivals of great power have been held in many of the charges in this district. A glorious future awaits our church in this region.

Neither Dead Nor Sleeping.

When President Cleveland attached his signature to the Anti-Lottery bill, passed by the last Congress, it was generally supposed that this was the death-knell of that famous iniquity, the Louisiana Lottery, alias the Honduras National Lottery. This, however, is an egregious mistake. The traditional nine-lived cat is far more easily extinguished than the Louisiana Lottery. It has instituted legal proceedings to test the constitutionality of the Anti-Lottery law. But, if anybody supposes that it is going to await the slow processes of the law in order to continue its work of pocketing the shekels of fools, he is simply "a back number"—"a regular greeney." The infamous concern is now carrying on its operations, not in Tampa, Florida, or Honduras, but in its original home, the Crescent City. We do not mean by this that its drawings take place here. If there are any drawings, they may take place in Honduras. But we do not believe there are any drawings. We believe that at present every purchaser of a ticket simply loses his money. But, drawings or no drawings, it is constantly receiving money for tickets, and sending out tickets. Of course, no tickets are sent to the address of the Lottery. All its mail and express matter comes to the address of private individuals; and the same individual often has a number of aliases. When the tickets are sent out they are sent in disguise—put up in a box and marked "shoes," "cigars," "confections," and so on to the end of a very long chapter. The express companies are bringing daily money for lottery tickets, and sending out daily packages of tickets thus disguised. And the express companies are not culpable in this matter. An express official has no right to open a box marked "shoes" to see whether it contains shoes or something else.

If grand juries and United States officials desire to enforce the Anti-Lottery law, let them subpæna the officials of the express companies of this city, and put them through a rigid catechization. And express agents in other localities stationed on the coast of Mississippi might make some remarkable revelations as to mysteirous packages delivered frequently to persons who have not heretofore been known as citizens. Do the powers that be really wish to stamp out this iniquity? We shall see. Believing that in a case of this sort the press is almost omnipotent, we suggest to our brethren of the tripod that they turn on the light.

States' Rights.

The Legislature of the State of South Carolina, at its last session, made provision for the holding of a convention for the purpose of remodeling the Constitution of the State. Two or three weeks since a citizen of the State of the name of Mills applied to Judge Goff, of the United States Court, for an injunction restraining the State authorities from holding an election for delegates to the said convention, basing his plea upon the unconstitutionality of the registration laws of the State. On the eighth instant Judge Goff granted the injunction asked for. Some of the provisions of the registration statutes which he pronounces unconstitutional are as follows: (1) The voter is required not only to register, but also to produce on the day of the election a certificate of registration. (2) The voter must procure a new certificate of registration with every change of residence to a new voting precinct. (3) The registration books close four months before the election.

Such a decision resting upon such a basis seems to us to be the most remarkable judicial event of the century. Granting for the sake of argument that the United States Courts have authority to interfere with the holding of a State election, we fail to see in the facts here cited any sufficient ground for judicial interference. We regard these provisions as admirably adapted to the securing of an honest exercise of the right of suffrage. But even if it could be shown that these provisions are unwise and oppressive, we would still none the less deprecate Judge Goff's decision. Notwithstanding the war and its results, we believe there is still such a thing in existence as States' rights; and if States have any rights at all, the one more sacred than all others is the regulation of the right of suffrage.

We hold that as this is purely a State election, it is a matter with which the Federal Courts should have nothing to do. Provisions similar to those of the South Carolina registration laws exist in many of the States. If the United States Courts have a right to step in and prevent the holding of this election in South Carolina, then they have a right to annul the acts of what they regard as illegally constituted Constitutional Conventions in various States—notably Mississippi. We firmly believe that this decision will be reversed by the Supreme Court of the United States. We do not believe that the hour has yet arrived when the several States that compose this great nation will be called upon to surrender their autonomy to a great centralized government at Washington. In that faith we will abide until we see what we shall see.

The International Epworth League Conference.

The second International Conference of the Epworth League is to be held in Chattanooga in 1895. Rev. Dr. S. A. Steele, Secretary of the League of the M. E. Church, South, visited Chattanooga recently, and after a thorough investigation of the ability of the city to creditably handle the meeting, announced that it would be held there. This will, without doubt, be the most important religious meeting yet held in the South, and brings opportunities near to us that our people will not be slow to take advantage of. The help it will bring to our rapidly developing League work will be most valuable.

Chattanooga is a representative Southern city, and has many advantages for this great meeting. The geographical location is good. In the very center of the South, it is not far from the great States of the central North. Ten railroad lines enter the city, insuring quick transit and low rates. No point in the country possesses more of historic interest than Chattanooga and its environs. In the city itself are forts, breastworks, headquarters, military prisons and hospitals, besides very large cemeteries for the dead of each army. Lookout Mountain, on the sides of which the celebrated "battle above the clouds" was fought, and from the summit of which one of the finest scenic views in America is obtained, is only a mile south of the city limits. On the top of this mountain, Lookout Inn, a palatial Summer and Winter hotel to accommodate 1,000 guests, has recently been erected. Missionary Ridge, the scene of another great battle, is not further to the east of Chattanooga, and is easily reached. Just beyond the Ridge is "Bloody Chickamauga." It is well known the government is now converting these historic battlefields into the "Chickamauga and Chattanooga National Military Park." Nearly $750,000 has already been spent on the work, and probably as much more will go into it. Every position of a body of troops during the battles is being carefully marked with descriptive tablets, making an absolutely correct history of the battles. Monuments are also being erected by nearly all of the States of the Union in the park to their regiments that participated in the battles. The park is established as a tribute to "American valor"—the government erecting exactly the same monuments to Confederate as for Federal troops.

Chattanooga is a prosperous city of nearly 50,000 people, and is greatly interested in the proposed League meeting. The leading business men of the city have taken hold of the movement, and insure its financial success and satisfactory entertainment. The hotel and street car accommodations are good. Visitors can be entertained on Lookout Mountain, Mission Ridge or Chickamauga, and reach all the meetings of the Conference without difficulty. The city is finely paved, well lighted, has a good sewerage system and is well governed. The people are moral and come from every section of the country. All Protestant religious denominations are represented in the city with good churches. Methodism predominates — with twenty churches. Every church has a working League Chapter, and all come together in a "Fraternal Union League." All will unite in the entertainment of this Conference. A number of prominent League officers reside there.

The Centenary Methodist Episcopal Church, South, of which the Rev. Dr. J. P. McFerrin is pastor, is one of the strongest in the whole denomination.

An attendance of fully 10,000 Leaguers is anticipated at the coming meeting. Dr. Schell expects more than 5,000 to come from the North, and Dr. Steele very happily adds that "if 5,000 Yankees are to invade the South, he proposes to see to it that they are met by an army from Dixie of equal numbers." The Chattanooga Committee will take up the work promptly and handle it aggressively. One great open-air meeting on Lookout Mountain has been suggested as one of the features of the Conference.

A New Book.

ADDRESSES DELIVERED BY REV. J. W. SHOAFF, D. D., in St. Francis Street Methodist Church, Mobile, Ala. 1895.

The above is the title of a neatly printed pamphlet which lies upon our table through the courtesy of Bro. W. J. Hearn. The pamphlet contains two addresses. The first is an address delivered at the funeral of that prince of Mobile Methodism, W. L. Baker. The other is entitled "The Historic Memories of St. Francis Street Church, Mobile." It was delivered March 31, '95, at the last service held in the old St. Francis Street Church, preparatory to tearing it down to make room for a more spacious and modern structure. Both addresses are written in the ornate style characteristic of the gifted author. The second contains much information concerning the history of Methodism in "The Gulf City." It has also charming pen portraits of the men who have filled the pulpit of that celebrated church.

A meeting composed of representatives of all the Methodist Churches of the city was held at Carondelet Street Church, on the seventh, for the purpose of organizing a City Mission and Church Extension Society. Presiding Elder Sawyer in the chair. Addresses were made by Dr. Sawyer, J. L. Pierce, F. S. Parker, D. Zable, and E. P. Mackie. A constitution admirably adapted to the purposes of the organization was read by Bro. Westerfield, and unanimously adopted. A collection was taken aggregating nearly a hundred dollars. A tent or a gospel wagon will soon be procured and aggressive work will commence. New Orleans is a field white unto the harvest for work of this sort. The society begins with a good membership, which will, doubtless, be much increased in the near future.

A revival meeting is in progress at Louisiana Avenue.

NOTES.

The commencement sermon of Port Gibson Female College will be preached by Rev. M. M. Black, of the Mississippi Conference.

***

Prof. W. M. L. Coplin, of Jefferson Medical College, Philadelphia, has accepted the chair of pathology, biology and bacteriology in the Medical Department of Vanderbilt University.

***

The commencement sermon of Malone Female College, Holly Springs, Miss., will be preached on Sunday, May 26, by Rev. T. Y. Ramsey. The annual address will be delivered, May 31, by Rev. J. S. Oakley.

***

Our columns are so crowded this week that we have no room for a report of the proceedings of the Epworth League Conference at Grenada. How sorry we were to decline the invitation to preach before that notable gathering!

***

A mass meeting in the interest of ballot reform was held in this city on the thirteenth. This was the beginning of a movement that will spread rapidly throughout the State. We shall have more to say on the subject in our next issue.

***

We regret to learn that Rev. J. W. Lowrance, of the Southwest Missouri Conference, and stationed in Kansas City, has been obliged to give up his work on account of ill-health. Bro. Lowrance will make his home in Holly Springs, Miss.

***

In concluding a business letter a brother writes: "Let me say now what I have long wanted to tell you. I get more benefit and enjoyment from the ADVOCATE now than I have ever gotten, and especially do I enjoy your strong and spirited editorials. God bless you and your work."

***

The commencement sermon of Mansfield Female College will be preached, June 9, by Rev. W. H. Prade, D. D., of Shreveport, La. Monday night, June 10, primary exhibition. Tuesday, June 11, Alumni celebration. Tuesday night, annual concert. Wednesday, June 12, graduating exercises. Wednesday night, art levee. Board of Managers meet Monday, June 10.

***

"Bridgeport Training-school" is the name of a new institution of learning founded at Bridgeport, Ala. It will begin its first session next Fall. The members of the faculty, so far as the public has been advised, are as follows: E. K. Turner, J. R. Hunter, and J. S. Johnston. It is supposed that Rev. B. M. Drake, formerly of Centenary College, will also occupy a chair. Prof. Johnston is a son of Rev. P. A. Johnston, of the Louisiana Conference.

***

The Woman's Board of Missions met in Meridian, Miss., last week. From the official reports we glean the following statistics: Conference societies, 34; auxiliaries, 3,411; membership, 69 559; contributions for foreign work, $63 951.98; contributions for Scarritt Training-school, $6 396.91; total contributions, $70 348.89; missionaries in the field, 38; native helpers, 109; hospitals, 1; boarding-schools, 13; day-schools, 40; pupils under instruction, 4,376. This is an exceedingly gratifying report. The more one reflects upon these figures the more he will wonder at "what God has wrought" through the instrumentality of these noble women of our church. Every member of this organization should feel her heart swelling with emotions of joy and gratitude as she contemplates the magnitude of this work; and every woman who is not a member should regard it as both a privilege and a duty to fall in with this mighty procession that is marching on to a glorious destiny. Can it be said of any woman who refuses to participate in this work, "She hath done what she could"?

***

Last week's issue of Zion's Herald contains a cut of the Methodist Hospital in New York City; and a superb structure it is. This institution came into existence through the munificence of that prince among Methodist laymen, George I. Seney, who expended $410,000 on the buildings. One hundred thousand dollars additional has been raised by the superintendent, Rev. J. S. Breckenridge, D. D.; and still the buildings are far from being completed. This gives some idea of the magnificent scale on which the institution has been projected. An endowment fund of $300 000 has been raised, and this is being constantly increased. The Annual Conferences are pledging themselves to raise sums varying from $500 to $5,000. We congratulate our sister church upon her achievements in this direction. This movement came none too soon. There is need of a first-class hospital, with all modern appliances, in every large city in our land; and Methodism will be remiss in her duty if she does not do her part in meeting this want. Who would not rather have such an institution to perpetuate his memory on the earth than the tallest shaft or costliest mausoleum ever erected.

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We are now offering the ADVOCATE for seventy cents a year in connection with Holman's Self-Pronouncing Bible. Figure it this way: The publisher's price of the Bible we offer is $3 15, and it is very cheap at that. Many Bibles inferior to it are selling at from four to five dollars. We give this $3 15 Bible and the NEW ORLEANS ADVOCATE for one year for $3 85. A person who is not a subscriber can not get it for a cent less than $3.15. Is he not putting the ADVOCATE at seventy cents? This Bible has the helps contained in the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself wherever the name occurs. This makes it by far the most valuable Bible on the market. Our subscribers who have procured it are enthusiastic in its praise. If you want it, don't delay; otherwise, you may do as some of our subscribers have done in regard to other premiums—get left. See description of it on another page. Everybody ought to have it.

An Explanation.

Some time since we agreed to publish an advertisement of Lookout Inn, Chattanooga, Tenn. When the "ad." came, being exceedingly crowded with work, we did not read it carefully, but merely glanced at it and turned it over to the printer, never dreaming that it contained anything insulted to our columns. Great was our surprise, therefore, when we learned a few days since by a letter from a brother that the aforesaid advertises "dancing" as one of the attractions of the place. The "ad." will not appear again in our columns in any form.

Columbus District Conference.

The District Conference of Columbus district, North Mississippi Conference, will convene at Starkville, beginning Tuesday, June 4, at 2:30 P. M., and continue until 10:30 A. M., Friday. The first day will be given to Sunday-school work. All Sunday-school superintendents are invited to be present and participate in this work. Woman's work, foreign missions, and parsonage and home missions will be represented by members of the respective boards.

A full attendance of the preachers, delegates, and Sunday-school superintendents is earnestly requested. A program of exercises will be furnished later. T. C. WIER, P. E.

Makes Pure Blood. These three words tell the whole story of the wonderful cures by Hood's Sarsaparilla. It is the best blood purifier and spring medicine.

Hood's Pills have won high praise for their prompt and efficient, yet easy action.

Our Sunday-School Literature.

The business manager informs me today, May 7, that the circulation of our Sunday-school periodicals is increasing so rapidly as to necessitate the printing of two thousand additional copies of the Magazine and fifteen thousand additional copies of the Senior and Intermediate Quarterlies for June. This is very gratifying, indeed. Let the good work go on. We are trying to give the church the best Sunday-school literature we have ever had, and ask for it the largest possible circulation. W. D. KIRKLAND,
S. S. Editor.

For Weak Nerves
Use Horsford's Acid Phosphate.
Is particularly useful in making weak nerves strong, as it contains necessary elements of nutrition for the nervous system, obtained from natural sources.

Mrs. Almira L. Norwood.

Mrs. Almira L. Norwood passed away this morning at 4 o'clock. One of the most remarkably unselfish, earnest, consecrated Christians that has ever lived has gone to her reward. In imitation of her divine Master, her self-abnegation was perfect, and she lived only for the Lord of mankind. Earth is poorer this morn and heaven richer. Glory! Her husband,
N. B. NORWOOD.

Ponchatoula, La., May 11, 1895.

Dr. Price's Cream Baking Powder
World's Fair Highest Honors and Diploma.

Wesson, Miss.

The admirable letter of Bro. H. P. Lewis, in the ADVOCATE of to-day, May 9, is a sufficient answer to that effusion of the unknown "Veritas" just preceding it. Bro. Lewis was not ashamed of his article and signed his name to it.

When anonymous letters refer to myself, they are always ignored. But as "Veritas" refers in a disparaging manner to Dr. Carradine, who was my guest, come to Wesson on my invitation, and held a meeting which was owned and blessed of God, it is my duty to defend my friend against the misstatements of "Veritas," whose motive may not be as apparent to others as it is to the "people that are called Methodists" at Wesson.

During his stay in Wesson Dr. Carradine did not publicly call attention to the Tennessee Methodist, distribute sample copies and urge the congregation to subscribe. But, with my hearty consent, he did distribute sample copies of The Methodist and urge the congregation to subscribe—and a goodly number did so. A bundle of fifty copies of the Tennessee Methodist, sent to me by Dr. Haynes, were distributed by me and not by Dr. Carradine. Had Dr. Black sent me a bundle of NEW ORLEANS ADVOCATES, they would have been distributed also.

Dr. Carradine said not one word concerning himself which any unprejudiced person could have condemned. In no way whatever did he advertise himself, or his freedom from vanity, or his great humility, or his little humility, or his humility at all.

"Veritas" may not know that the Tennessee Methodist is published at Nashville, Tenn., and The Methodist at Louisville, Ky., by corporations as distinct from each other as the CHRISTIAN ADVOCATE corporation of New Orleans, La., is from either.

"Veritas" and I agree in saying, 'Something wrong somewhere, brethren;" but differ in locating the wrong. God bless him or her—whichever "Veritas" may be.

Yours faithfully,
T. L. MELLEN.

Second Week of Grace.

Rev. T. K. Faunt LeRoy, pastor of the Felicity Street Methodist Church, was among the pastors who refused to allow Dr. Carradine, or any other preacher proclaiming the doctrine of the second blessing, to use his pulpit for that purpose.

Yesterday evening a representative of The Times-Democrat called on him for the purpose of interviewing him.

Inquiring of Mr. Faunt LeRoy what his opinion was of this second work of grace before he had experienced it, he replied:

"The thought was repugnant to me, and I opposed with honest antagonism, and no one was more surprised than myself when conscious of the desire for this second work."

When asked for a statement of the doctrine, the preacher said: "Theologically, I have not studied the subject of the doctrine of entire sanctification as a second work of grace, but as to the fact itself as an experience to be realized and enjoyed. There is no question as distinct and convincing as that which is theologically termed conversion or the new birth. This second work of grace does not in the least degree minify conversion, regeneration, or whatever you may be pleased to term it; but, upon the contrary, it only intensifies and brings out that mysterious work of God upon the human heart with a distinctiveness that adds strength to that act and gives to God a deeper feeling of gratitude for what he has already done and witnessed to by the Holy Ghost. Words can not convey the exact idea of this second work of grace; it must be seen to be appreciated. It is a revelation, not a conception.

"Because I have experienced this second work, it must in no sense be understood as evincing a want of spiritual union and harmony with God anterior to the present work.

"Some states are hard to convey in language, but this sanctifying power of God is that point where I not only feel that God loves me and sustains me, but it is that exact point where my personality is merged into God's love for me, and I worship God because I love him, and prior to this because God loved me."—Times-Democrat.

A Chance to Make Money.

I have berries, grapes and peaches, a year old, fresh as when picked. I use the California Cold Process; do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last week I sold directions to over 120 families; anyone will pay a dollar for directions, when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and complete directions, to any of your readers, for eighteen two-cent stamps, which is only the actual cost of the sampler, postage, etc., to me.

FRANCIS CASEY, St. Louis, Mo.

Notice.

The local preachers of the Sardis district, North Mississippi Conference, who desire elder's orders will please meet the committee on May 22, at 9 A. M., at Pleasant Grove, Miss.

O. L. SAVAGE,
D. M. GEDDIE,
R. O. BROWN.

It is our deliberate opinion that a Methodist preacher, whether traveling or local, who will boldly and unqualifiedly, in the public press, accuse his brethren who oppose the "second blessing" theory of sanctification of opposing holiness in the church, should have his character arrested for false accusation. Scarcely a copy of certain "second blessing" papers reaches our office that does not contain this charge, in some form or other, by editors or contributors, and the time has come when this thing should cease, or the accusers be held to account. Whether this charge is made ignorantly or maliciously does not alter the fact, nor lessen the gravity of the falsehood. This charge has been uttered and repeated until it is getting to be an old song, and it will be kept up until some one whose love for the church, and for the truth, is strong enough to induce him to teach some of these men a lesson which they seem unable to learn in any other way.—Holston Methodist.

A COUGH, COLD OR SORE THROAT requires immediate attention. "*Brown's Bronchial Troches*" will invariably give relief. 25c. a box.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

INTIMATION OF IMMORTALITY.
(Job xiv, 13-16.)

"To be or not to be, that is the question," said the bard of Avon. Yes, "If a man die, shall he live again?"

1. Immortality is the desire of all nations. Heathen, as well as Christian, philosophers so expressed themselves. You know the ancient fable of the phœnix. This imaginary bird would, repeatedly, when attaining to old age, withdraw himself in his nest, miraculously ignite it, be consumed, and out of the ashes rise rejuvenated.

2. Nature vaguely intimates the immortality of man. Death reigns in the vegetable kingdom in the Winter. Snow and ice furnish the winding sheet. But soon Boreas is conquered. Lovely Spring appears. Reanimation, life, beauty.

3. Reason, though staggering, discovers foothold for the establishment of the doctrine of immortality.

(1) All created being indicates the wisdom of the Creator. Everywhere design and object apparent.

(2) Man's intellect a source of wealth. Development marvelous. Proficiency. But, even then, man is conscious of possibilities which old age and death suddenly cut off. Destroyed. Is it in keeping with God's wisdom and justice that such rare opulence be destroyed, annihilated? It would be wicked wastage.

(3) Though agreeing that there are different standards of right and wrong, at no time and in no nation did the right always succeed. The wrong usually won the day. Must there not be an hereafter where there is a proper equalization according to man's real moral worth?

4. Revelation only throws full light on this subject. We refer only to what Job held in chapter xix, 25-27.

(1) The life of the Redeemer was to him proof of his own immortality. He lives. And because Christ lives, we shall live also.

(2) That, notwithstanding the consumption of our bodies by worms, putrefaction inevitable, they shall be restored and live in the presence of God. "In my flesh shall I see God."

(3) He held to the unimpaired maintenance of man's individual identity. "Whom I shall see for myself, . . . and not another." A creation would destroy that identity. In case of judgment, those to be judged could readily prove an alibi. It will be a resurrection.

(4) The same omnipotence which called the body of Christ from the grave will effect our resurrection. "The mighty working by which he is able to subdue all things unto himself" will result in collection, re-formation and re-animation of the constituent parts of our body.

League Dots.

Dolorous pietism is not Methodism. Do not kill your League with sad sighs and long faces.

The literary department of the League gives most trouble. It will be reduced to a minimum if it is borne in mind that not all the members are esthetically cultured.

The monthly meeting of the New Orleans Epworth League Union in Carondelet Street Church, Thursday May 9, was well attended. The reports were encouraging.

A Pure Baking Powder.

A baking powder that can be depended upon to be free from lime and alum is a desideratum in these days of adulterated food. So far as can be judged from the official reports, the "Royal" seems to be the only one yet found by chemical analyses to be entirely without one or the other of these substances, and absolutely pure. This, it is shown, results from the exclusive use by its manufacturers of cream of tartar specially refined and prepared by patent processes which totally remove the tartrate of lime and other impurities. The cost of this chemically pure cream of tartar is much greater than any other, and it is used in no baking powder except the "Royal," the manufacturers of which control the patents under which it is refined.

Dr. Edward G. Love, formerly analytical chemist for the U. S. Government, who made the analyses for the New York State Board of Health in their investigation of baking powders, and whose intimate knowledge of the ingredients of all those sold in this market enables him to speak authoritatively, says of the purity, wholesomeness and superior quality of the "Royal:"

"I find the Royal Baking Powder composed of pure and wholesome ingredients. It is a cream of tartar powder, and does not contain either alum or phosphates, or other injurious substance."

Prof. Love's tests, and the recent official test by both the United States and Canadian Governments, show the Royal Baking Powder to be superior to all others in strength and leavening power. It is not only the most economical in use, but makes the purest, finest flavored and most wholesome food.

Epworth League.

The International Convention meets June 27, at Chattanooga, Tenn. The greatest meeting of this kind ever attempted. Don't fail to attend. The Queen & Crescent Route makes a half-rate fare for the occasion, with long limits for return. The trip over this scenic and historic route is an added inducement to attend.

Write to us for official announcement and full and detailed information.

W. C. RINEARSON, G. P. A.,
Cincinnati, Ohio.

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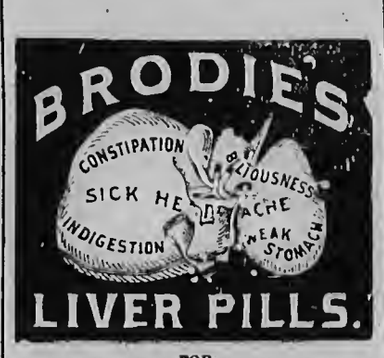
It was not at Monte Carlo or Baden-Baden, but at home, in her own house, when her system broke down under the strain of Uterine trouble, that her fortune and good health was lost. CREOLE FEMALE TONIC restored it rapidly by its wonderful influence and tonic power.



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Biliousness, Dyspepsia,
SICK HEADACHE, WEAK STOMACH,
—AND ALL—
Disorders of the Liver.

TESTIMONY.
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The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

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The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above

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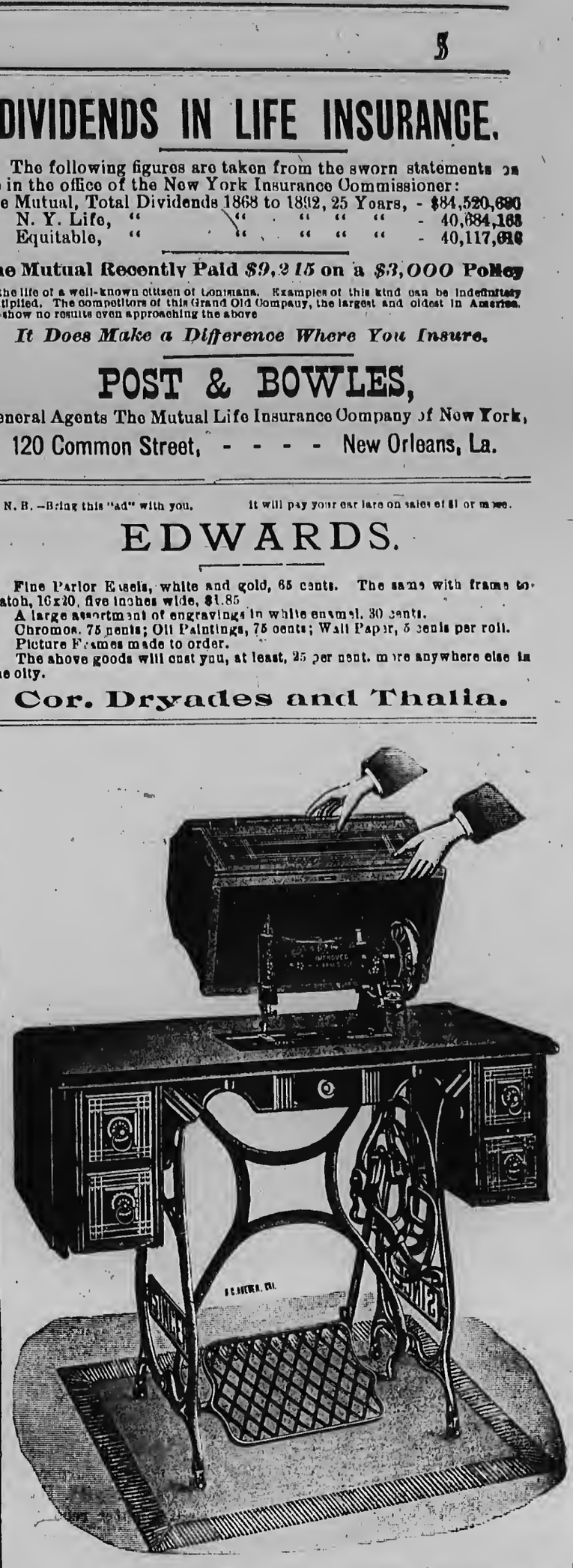

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This machine is manufactured by an old and reliable company, who guarantee the machine for ten years.

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To anyone, not now a subscriber to this paper, who will send us $20, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to June, '96, and send us $18 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded. Can anything be fairer than that? Remember that offers like this are not made every day, and that delays are dangerous.

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We will send this machine free to any preacher or other person who will send us twenty-five new subscribers with the cash—$50. Address REV. W. C. BLACK,
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HOME CIRCLE.

RULES FOR DAILY LIFE.

Begin the day with God:
Kneel down to him in prayer;
Lift up thy heart to his abode,
And seek his love to share.

Open the Book of God,
And read a portion there;
That it may hallow all thy thoughts,
And sweeten all thy care.

Go through the day with God,
Whate'er thy work may be;
Where'er thou art - at home, abroad -
He still is near to thee.

Converse in mind with God;
Thy spirit heavenward raise;
Acknowledge every good bestowed,
And offer grateful praise.

Conclude the day with God;
Thy sins to him confess;
Trust in the Lord's atoning blood,
And plead his righteousness.

Lie down at night with God,
Who gives his servants sleep;
And when thou tread'st the vale of death,
He will thee guard and keep.

—Organizer.

Sunbeams.

Every individual, in his influence upon others, is a sunbeam or a shadow. Some people are sunbeams to-day and shadows to-morrow. They are so variable we do not know what to expect when we meet them. On one occasion they are exceptionally bright, cheerful and genial, and the next day chill you with their absent-mindedness and coldness. To be near such people is like living one day in an overheated room, and the next day in an ice-house. You are perpetually sweated and chilled. I have often wondered if such people realize how disagreeable they make themselves on occasions. If they find it impossible to be genial all the time, it would be far better if they were chilly all the time in their department.

Who can express the vitalizing and cheering effects of rays of sunshine pouring into the house at breakfast time, or as we step out to our daily work? The whole system is toned up by the cheerful aspect. How great the contrast when the sky is overcast with clouds, and the storm beats upon the window-panes! Remember this, let us be more careful that we act the part of sunbeams rather than clouds.

This may not be an easy thing for all persons. I have known people to be moody and sulky for days over petty trifles, which should have been dispelled from the mind in a moment. Some people have fits of the blues occasioned by biliousness or homesickness, absence of friends, financial distress, the slights and slurs of friends and acquaintances. Happy is the man who can ward off these slight afflictions, as a duck sheds water from its feathers.—C. A. Green, in Green's Fruit Grower.

The Unspoken Word.

"A word fitly spoken is like apples of gold in pictures of silver." To what shall we compare the fitly unspoken word? What pictures of horror would never have had existence if certain words had not been spoken. A great many persons are not so endowed that they can rise to the noble occasion with nobly fitting utterance, who can by self-control and wise judgment refrain from speaking unfit words.

"You were the only person in the company," said Mrs. Bentley to Mrs. Price, "who said nothing you could regret. It was very kind in Mrs. Ames to defend Mrs. George when her case was up, but I guess she wished afterward she had left some things she said unspoken."

Mrs. Price was so much pleased with the compliment Mrs. Bentley paid her that she could not keep from telling it to her best friend.

"I have tried so hard to govern my tongue," she said, "and it has so many times got away with me, and the first I knew words passed my lips that I so regretted afterward to have spoken. But on *this* occasion I did preserve a smiling, and what I intended to be an agreeable, silence. So many times I have come home from social gatherings, and been taken to task by my conscience for frivolous or unkind or unworthy expressions, that I've almost resolved not to go into company again."

"John *is* dreadfully conceited," said a young man of one of his college mates, "but he is very smart, and he has been very much spoiled by friends. One day he was almost insufferably aggressive, and I was on the very edge of making a cutting remark to prick the bubble of his conceit, but thought better of it, and didn't make it. Next day he said, 'I hear, Fred, that you would like to be secretary for Prof. G.,' and largely through his influence I secured the position."

The unspoken word in this case won for "Fred" a place by which he was enabled to pay his way through college.

"Miss B. has been a guest in my house a week, and in all that time I haven't heard her make a single silly remark. She is a very uncommon young woman." And yet Miss B. was by no means very highly endowed with anything beyond plain common sense and a conscientious desire to be right and to do right.

All the instances above given are negatives. Great is the power of positives. Great also is the power of negatives. Powerful is the fitly unspoken word. —Selected.

Parents, Tell Your Children.

If there is one thing above another that parents ought to see to, and one duty above another that parents ought to make it their special business to look after, it is informing their children fully in regard to their physical conditions. Thousands of young men and young girls go wrong because their parents have considered it too great a trial or too much trouble or have not known exactly how to go at it, to tell them about those delicate things that would have saved their lives. One girl said not long since, who had been living a wrong life for a number of years, "Oh, if mother had only told me! If she had only answered the questions I asked!" Children must know. They are naturally anxious. We ought to give them the information. If parents do not know how, ask God. Take the matter to him. He will give wisdom. He will give us just the words to use. Mothers, fathers, friends, this is for *you*. God will hold you and me responsible if we do not take up this duty and do it faithfully with his help.—Exchange.

The Hallowed Home.

That home is hallowed into which Jesus is invited and comes with the master of it. He who goes with us on the dusty, weary way will abide with us in the hours of rest. Christ sanctifies domestic repose, and will sit at our tables, if we will. Luxury and levity and excess banish him. How many so-called Christians are there who would find his presence at their meal very inconvenient. Where Jesus is invited as a guest, he becomes host. He takes the place of master of the house, according to his own deep saying, "I . . . will sup with him, and he with me." He takes the humbler fare, blesses it, and gives it back to the owner, sweetened by his hand. His blessing mends the feast; and makes the coarsest food a dainty.—Alexander McLaren, D. D.

Mother Not to Blame.

Probably there are none of our readers, or at any rate very few, who would willfully lay the blame for their own misdeeds on the shoulders of others. There are many who are doing it unconsciously, however. You ask in what way? Let this story answer.

Tom had been an idle, careless, mischievous boy in school. He did not mean to be a bad boy, but he wanted to do about as he liked, without seeming to care how much he troubled others by it. He had a seat-mate who was quite unlike him, in that he was careful to try to please his teachers.

One day Tom heard his teachers talking about some of their pupils; he heard his own name mentioned, and then that of his seat-mate.

"Jamie must have a lovely mother, I think," said one, "for he is always so polite and agreeable, and tries very hard to please all who are around him."

"I have heard that Tom Dunn's mother is a good woman," said another, "but I don't see how it is that she has such an unpleasant boy. I think he has a generous nature, and when he likes can show fine manners. It is my opinion that his mother tries to teach him just what is right, but he will not listen to her teaching. You know there is many a boy that will go on to destruction in spite of his mother."

Tom had heard enough to make him miserable for the rest of the day; and he had not put conscience away so far but that he could hear a whisper: "You've been a mean boy, and they've laid it all to your mother."

Now, he did really love his mother, and could not bear the thought that he had brought discredit upon her. After school that night he lingered until the others had passed out, and going up to his teacher he said slowly, and as if he hardly knew how to say it:

"I want to tell you—that—that mother isn't a bit to blame. Don't lay it to my mother—all my bad ways, I mean."

Tom did not think at all of what a brave thing he was doing; he thought of nothing but the wish to defend his mother. But when the teacher took his hand, and said, "Your mother must be a brave lady, Tom, for her boy has shown himself brave to-night, and I shall except good things from him in the future," he thought, "I wonder if the other boys know that all they do, good or bad, is laid to their mothers?"—Exchange.

Who Follows?

Coming home in the darkness one night, a child clung to his father's hand in fear.

"Listen, father," he said, "some one is following us."

"I hear nothing; no one is following," answered her father.

And then, partly to divert the child's mind and partly because a solemn truth glimmered through the timid words, the father made a little parable of them:

"Somebody is always following you, my boy; as long as you live some footsteps follow yours. You can not always hear them, you can not always see them, but as the years go by the procession grows longer and longer of those who are drawn east or west, right or wrong, to helpfulness or to despair, by following you."

Listen, lads and lassies! Who follows you? In the home are tender little feet, perhaps, just beginning to walk alone; whether you wish it or not, they turn with loving instinct after the big brother or sister, admiring your doing, coveting your gifts, repeating your words. In what direction are you leading them—upward, or downward?

In that same home are servants, doubtless, fellow-beings who are less favored than yourselves; secretly they watch your walk and conversation, secretly they try to reproduce in their own lives what your education and training and accomplishments make them admire in you. Are you on guard against leading them astray?

And as your path leaves your own door, this line of followers widens, too; at school, in society, in the workshop, in the market-place, still you lead, still they follow. The noise and stir of life is so great that you may not hear the footsteps behind you; you may think you are treading the journey alone, but it is not so; not a day passes that your actions or your inertia, your silence or your speech, do not influence some one.

Listen, then! Who follows? And where are you leading?—Selected.

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HYGIENE.

The Blessing of Health.

It is our bounden duty to improve every blessing which God has given us to the best purposes. When he gives us health and strength they are to be wisely conserved, and used for the advancement of our highest interest. It is infinitely more foolish and reprehensible for a man to be prodigal with his store of vitality and healthful energy than with money and other material possessions. Fortunes thrown away may be restored, but wasted vitality never can be regained. The old-fashioned hour-glass furnished a good illustration of human life. So many sands are measured out to everyone. The faster they are allowed to run out, so much nearer is the end of all. The glass is never turned. It measures one period and no more. Health is a priceless treasure. Few realize its value until it is gone. It is especially to be prized by every worker in the vineyard of the Lord. So much more can be done for him in the glory and vigor of health than in feebleness and suffering. Too many may give only their weakness and their sad hours and dark days to the service of the Master. The choicest gift that he has given them is spent in wantonness and sinful pleasure. When sickness comes and the body is prostrated with disease, then the puny hands are lifted in prayer to God, and the sorry remnants of the shattered and broken life are laid upon the altar of sacrifice. The heyday of youthful vigor and the sturdy strength of the noonday of life is the time for the noblest service of God. He needs all the stout hearts and the strong hands for the building up of his kingdom. The energy is great and powerful and the struggle will be fearful and long. The soldiers of the cross need the best equipment—strength of body, strength of soul.

A strict obedience to the laws of God is the best conservator of physical health. Stated periods of rest, temperance in all things, subjection of the passions, a patient and cheerful spirit—all these things are enjoined in the Scripture and all are necessary for the preservation of health. A very large proportion of the diseases that afflict mankind are the consequences of the direct violation of moral law. When Christianity, in its purity, shall hold undisputed sway over all mankind, one of its first and most visible results will be a stronger, heartier, sturdier, and thus a happier and better race of men. —Christian Work.

"One meets with many odd freaks of human nature in my profession," said a physician. "Perhaps the most common is the weakness of lying to the doctor. When a person goes to a medical man to be treated, the sensible thing is obviously to help him to judge of the case by giving all details as to pains and other symptoms with as much accuracy as possible. That anybody should try to deceive the physician to whom he or she is applying for advice seems the height of absurdity. Yet I do assure you that it is done so constantly that we have always to be on our guard. Women are much more given to that sort of folly than men are. I have a lady on my list of patients who is truthful enough, I doubt not, in all other affairs; but she does not hesitate to mislead me as far as she can by false statements respecting her own maladies, though she is extremely anxious to get well. I confess that it is a psychological puzzle."

THE CUISINE.

CONDUCTED BY L. A. B.

MOONSHINE. (A nice Summer dessert.)—Beat the whites of six eggs in a broad plate to a very stiff froth; then add gradually six tablespoonfuls of powdered sugar, beaten for not less than thirty minutes, and then beat in, after being cut in tiny pieces, one-half cup of preserved peaches, pineapple, or you can use a spoonful of jelly. In serving, pour all on a platter and serve with whipped cream flavored. Moonshine is especially nice for a dessert on a warm day. To be served like ice cream, and to be eaten ice cold with cake.—International Cook Book.

DELICATE CAKE.—Three cups of flour, one cup of sugar, three-fourths cups of sweet milk, whites of six eggs, one-half cup of butter, teaspoon of cream tartar, one-half teaspoon soda. Flavor with lemon.—International Cook Book.

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MARRIAGES.

ERHART—BRUN.—At the residence of the bride's parents, Franklin, La., May 2, 1895, by Rev. H. Armstrong, Mr. Lucius Erhart and Miss Carrie Brun, all of Franklin.

LIVERMAN—BAYNARD.—In the M. E. Church, South, Alexandria, La., April 24, 1895 by Rev Lyman F. Jackson, Mr. Henry Liverman, of Mansfield, La., and Miss Mae Baynard, of Alexandria, La

COLLIER—COLEMAN.—At the parsonage of the M E. Church, South, Alexandria, La., April 24, 1895, by Rev. Lyman F. Jackson, Mr. J. B. Collier and Mrs. M. Coleman, both of Pollock, La.

SLIDGE—GREER.—At the residence of the bride's parents, Bayon Chicot, La., May 1, 1895 by Rev Jno. B. Kent, Mr. William J. Slidge to Miss Mary Ann Greer, all of St. Landry parish, La.

WILLIS—WILLSON.—At Tali Chulok, Miss., May, 1895, by Rev. W. W. Cammack, Mr. Charley Willis to Miss Maggie Willson, both full blood Choctaws, and members of the Methodist Church.

EVANS—ABNEY.—At the residence of the bride's father, March 14, 1895, at 5:30 A. M., by Rev. W. T. Currie, Mr. T. M. Evans, of Moss Point, Miss., to Miss Mary C. Abney, of Covington, La.

OBITUARIES.

LOVARN—MATILDA M. LOVARN (*nee* Lowe) was born Nov. 27, 1821. She was married to Wm E. Lovarn, Jan 26, 1840. To them were born nine children. Seven of them are still living. Her husband died in 1865, leaving her a widow, and she lived the same until March 16, 1895. She died at the home of her grandson, near Edinburg, Miss

Sister Lovarn was born in South Carolina, but for many years she has lived in this county She was converted and joined the M E Church, South, in 1844, and lived a consistent member of the same until she peacefully passed away. It was never the privilege of the writer to see and talk to Sister Lovarn, as she was absent from home; but from all I can learn, she leaves a record that can not be stained by all. She was an affectionate wife, and mother, and was true to her God and church. Her death was a shock to the community in which she lived. She is sadly missed by all Such words as these are common among those who knew her best: "She was a good Christian. She was a noble woman," etc. She suffered for several days, but never murmured or complained. She said to her loved ones, "I am ready, at the Master's call to go to my eternal home." She leaves a host of friends and relatives to mourn, but our loss is her gain. God bless the bereaved family, and may they meet her in a better land!

W. M. SULLIVAN.

Carthage, Miss.

SMITH—DAVID H. SMITH was born in Spartanburg, S. C., March 6, 1821, and died at his home near DeSotoville, Ala., April 12, 1895.

Bro. Smith gave his heart and life to God and the M E Church, South, when a young man, and honored each until death. As a citizen, he was patriotic, liberty-loving, noble and true. His big heart, filled with love for God and man, was not capable of doing anything little, low or mean. Standing on this high plane of fellowship with his Lord, he could but look with contemptible pity upon anything base in State, Church, or individual. He was a model husband, gentle, patient, and kind. He obeyed to the letter the injunction, "Husbands, love your wives." His children respected and loved him, because he had positiveness blended with love as his light shone most brightly in the church he loved to honor, serving her faithfully as steward and trustee for years. He loved the Word of God, and was a prayerful and spiritual listener to the gospel of love. The weary itinerant was as irresistibly drawn to his hospitable home as the needle to the pole. We all have sustained a great loss in his death. May God give us grace to live as he did, that we may meet him in heaven!

J. W. KILLOUGH.

DOUGLASS—SARAH DOUGLASS was born Nov. 8, 1811, and died at her home, Dec 29, 1894. She united herself to the M. E. Church at the age of twenty-one, and has for sixty-two years lived a consistent and faithful Christian life. Her life was an exemplification of the truth, "The path of the just is as a shining light, that shineth more and more unto the perfect day."

"Aunt Sallie" was widely known, and loved by everyone who knew her. Many are the testimonials of her good words and deeds, and many hearts were made sad by her departure. The Bible was her constant companion, and her special delight seemed to be in the Epistles of St. Paul, from which she selected the text for her funeral service. II. Tim. iv, 6, 7; "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith."

The funeral was preached, April 14, by Rev. J. N. Broadway, to a large audience at New Home Church, of which she was a member. God grant that we all may meet her on the other shore, and may he comfort her children she leaves behind!

R. L. PHILLIPS, Supply.

Theadville, Miss.

IRBY—Mrs. ELIZABETH IRBY (*nee* Garett) was born in Simpson county, Miss., July 9, 1854, and died at her home, near Rocky Springs, Claiborne county, Miss., March 14, 1895.

At the early age of sixteen she joined the M. E. Church, South, in Harrisville, Simpson county, Miss., and for several years before her death lived pionsly before God. On Sept. 15, 1886, she was happily married to Mr. John F. Irby, of Claiborne county, Miss., who still lives to cherish her memory and mourn her loss.

Sister Irby, during her last illness, spoke fearlessly of her approaching death, and declared that she wished the will of the Lord accomplished in her. She left no children, her only child, a bright little boy, dying in its infancy, had preceded her to the grave, and was waiting and watching at the brink of the river to welcome dear mother into the land of the blest. "Precious in the sight of the Lord is the death of his saints."

W. M. STEVENS.

BAIRD—Died, on Sunday, April 14, 1895, at her humble home in Coryell county, Texas, Sister CLARA L. BAIRD (*nee* Stamply), wife of Charles B Baird. A true Christian, a faithful wife, a loving mother, a true friend. Suddenly, by a paralytic stroke, the old clay tenement was dissolved, and the freed spirit sped its way to a "home in heaven."

She was converted twenty years ago in Bell county, Texas, and she kept the faith, enjoyed the fruits of the Spirit, peace and joy in the Holy Ghost and often rejoiced in the hope of eternal life. Under many adverse circumstances and trials, once in affluent circumstances, surrounded with all the comforts and conveniences of life, also cruel war despoiled her of her goods, and hardships and want and poverty all filled her cup of sorrow But, amid all these trials and hardships, she could "approach the mercy seat," and have her cup filled with gladness, "from the rising of the sun until its going down"

She was born near Fayette, Jefferson county, Miss., fifty-two years ago; lived many years in Natchitoches parish, La; came to Texas in 1869; leaves an invalid husband and six children. BYTHEL HAYNES BAIRD.

Pilcoe, Texas.

CLOUD—At a meeting of the Juvenile Missionary Society, of Water Valley, a committee was appointed to draw up resolutions expressive of our deep grief caused by the death of our president, HAZEL CLOUD.

Resolved, That we bow in humble submission to the will of our heavenly Father, who has transplanted this sweetest and purest of Water Valley lilies to bloom in eternal beauty in the land of the pure and home of the good.

Resolved, That we have not only lost our president but one of our best and most faithful members

We deeply sympathize with the grief-stricken mother, grandmother and sisters, praying the blessing of God to rest upon them, and that his grace may abound onto them in this dark hour through which they are called to pass

Let us imitate her good example, and in the sweet by and by we will meet her in the beautiful land of the blessed.

LOUISE BURROUGHS,
MAUD STEPHENS,
Committee.

MCCRARY—JOHN REED'S MCCRARY was born in Lowndes county, Miss., Feb. 27, 1855, and died near Patterson, La., April 8, 1895. He was married to Miss Eugenie Cherry, Dec. 23, 1879; professed religion and joined the Methodist Church in Florida about twelve years ago.

Bro. McCrary seemed to have a very clear view of Jesus as able and willing to save and keep him from sin. His life was beautiful and consistent. Everyone who knew him seemed to have full faith in his piety. He suffered much and long before his death, but was patient and peaceful through it all.

Everything was arranged with care for the great change, and he joyously awaited the summons. Never have I found a person awaiting so restfully the message to "come up higher." His bereaved partner weeps not as those who have no hope, but has a full assurance that he has just "gone before" to the "rest that remains for the people of God."

F. D. VAN VALKENBURGH.

Patterson, La.

MCGEHEE—The following resolutions were adopted by the Como Sunday-school:

Whereas, In view of the loss sustained by this school in the death of ANNIE MCGEHEE; be it

Resolved, That this school has lost one of its best loved and most cheerful members, as by her gentle disposition and Christian grace she had endeared all hearts to her.

Resolved, That while we have been called upon to "pass under the rod," and our hearts are grieved with the thought that Annie will be with us no more, yet we know that our Father doeth all things well, and that she is drinking of the waters of that river that is making glad the city of our God.

Resolved, That we tender to the family of our deceased friend and companion our sincere sympathy, and may God, in his wisdom, pour the oil of consolation into the hearts of father, mother, brother and sister, and may they consecrate themselves anew unto the Lord, and determine to meet Annie on that bright and golden shore, where partings are no more!

Como, Miss.

Asthma can't be cured? Oh! yes it can. Dr Davis' Compound Syrup of Wild Cherry and Tar will do it. I know it because it gave me relief. Every winter I was troubled with asthma, especially if the weather was damp, suffering severely. I took about six bottles of Davis' Wild Cherry and Tar, and am completely cured. It is the remedy for asthma. CHAS. HEINES,
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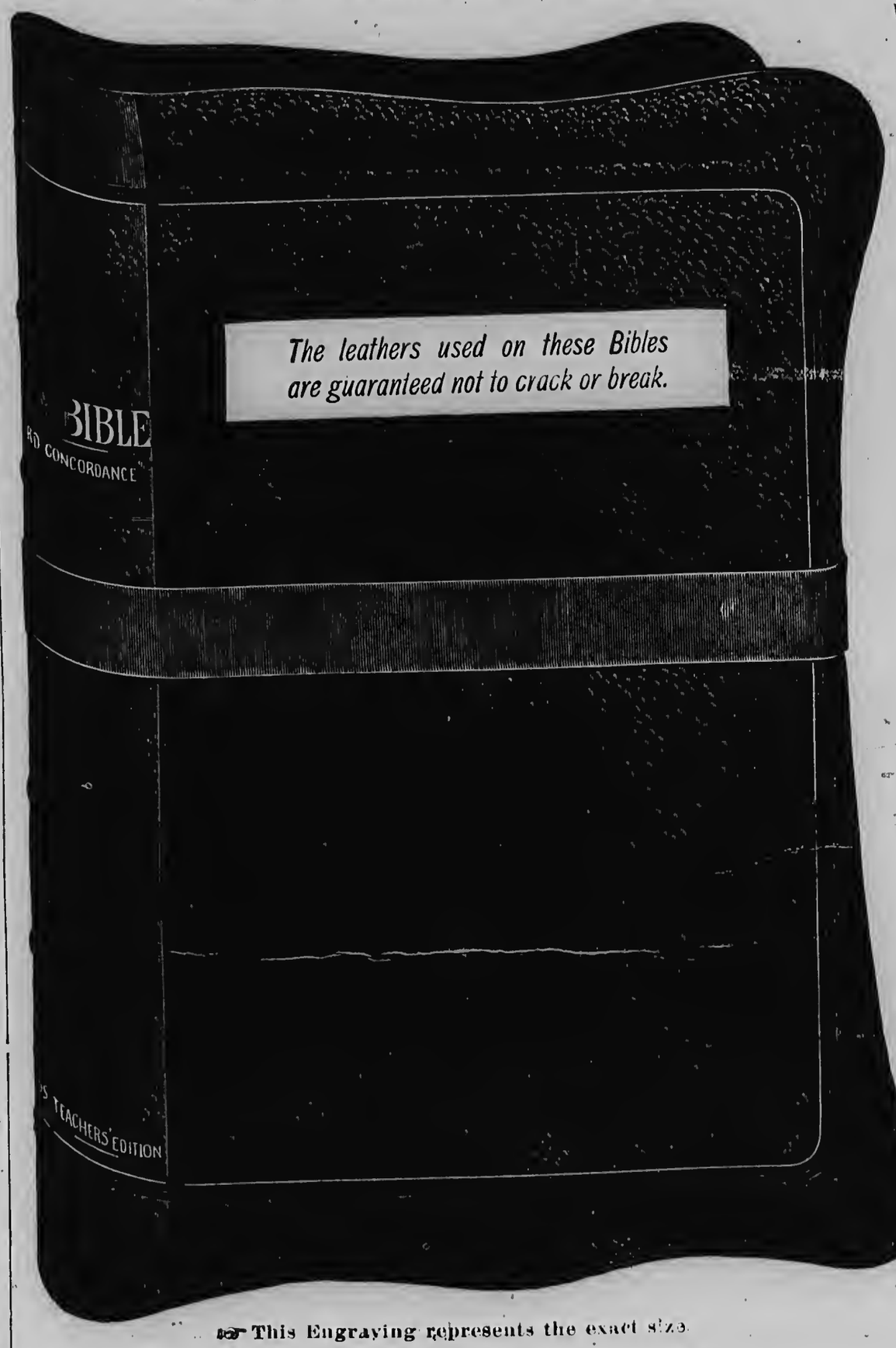

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N. B.—When we say a year in advance we mean one year from this date, i. e., May, '96. A little later it will be June, '96.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

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NEWS OF THE WEEK.

DOMESTIC.

The Ohio Wesleyan University has made a rule that after the present term none of the students may use tobacco. There are 800 students in attendance.

Negaunee, Mich., has adopted a curfew ordinance. The bell rings at 9 o'clock, and after that all persons under 16 found on the streets are liable to arrest.

The United States Circuit Court of South Carolina has decided the Dispensary laws of that State unconstitutional and void, and the Supreme Court is to pass on the matter.

Mark Twain has signed a contract in Paris for a lecture tour around the world. He will start shortly for the United States, and, after lecturing across the continent to San Francisco he will proceed to Australia and thence to India.

A gang of fifteen tramps "took" a town in Michigan the other day, robbing a saloon and a grocery, and terrorizing the inhabitants. Some citizens got guns and succeeded in driving the ruffians away, but could not capture any of them.

Advices have been received from Washington that Assistant Postmaster-General Neilson will be in New Orleans this week for the purpose of conferring with local business men and the managements of the various street railroad lines as to the feasibility of inaugurating the system of collecting and distributing mail within the city limits by means of postal cars operated on the various electric lines.

For more than a month past there has been an active business in all classes of American securities at the New York Stock Exchange. The steady character of this demand, coupled, as it has been, with reports of improved earnings on the part of the railroads, an advance of wages by manufacturing establishments, and an active business experienced by the great industrial corporations, point most unmistakably to the fact that it is not speculation, but a healthy expansion of trade and a return of confidence that are responsible for the improvement.

It is expected that 75,000 visitors will attend the meeting of the United Confederate Veterans and the State encampment of the Texas Volunteer Guard, which will assemble in Houston on the twentieth. An auditorium capable of seating 10,000 people has been built at a cost of $20 000. Indications point to a representation from nearly all of the 700 camps. Every company in the Texas Volunteer Guard, with their bands, and several companies of the United States regulars from Fort Sam Houston, at San Antonio, will be camped at Fort Culberson, named in honor of the governor.

FOREIGN.

The Durango, Mexico, "slave colony," as it has been called, contains between 1,000 and 1 500 negroes from the United States, says the New York World. It was colonized by W. H. Ellis. Statements come by telegraph that the colonists were escaping whenever it was possible from them to do so; that those who stayed were worked from sunrise until sunset.

The Pope has beaten a retreat in regard to the French tax on religious societies. A secret envoy of France has modified the Pope's intention in sustaining the French Catholics in resistance to the law. The Pope will now encourage them to submit.

The Republic of Brazil is having an experience in finance much like that of the United States. The depreciated paper currency will be redeemed by floating an internal loan of $50 000 000. This will lessen the margin between gold and paper. Very little silver is used in that country.

It is said that the Spanish authorities no longer regard the Cuban uprising as a serious affair. It is not considered that the trouble is actually closed and the rebellion formally ended, but the authorities are satisfied that the revolt has ceased to have the menacing aspect of a few weeks ago.

The Canadian government is tired of having the members of its House of Commons travelling on railroad passes while they are drawing mileage from the public treasury. They are allowed 10 cents a mile from their homes to Ottawa by the shortest rail route going and returning, and they had religiously drawn the money, though it is notorious that the most of them have passes. It is said that the mileage is to be discontinued and the members allowed to ride on passes, if they can get them.

An official dispatch from Tokio states that the ratifications of the treaty of peace between Japan and China were exchanged at Che Foo last week. No change was made in the text of the treaty as originally concluded. Taking into account, however, the recommendations made by Russia, Germany and France, the Japanese government has agreed to renounce the permanent possession of the Liao Tung peninsula, on condition that the arrangements regarding the terms and form of renunciation shall be reserved for adjustment between itself and the government of China.

Hall's Hair Renewer is pronounced the best preparation made for thickening the growth of the hair and restoring that which is gray to its original color.

Notice.

The tent builders and all interested in Cypress Camp Meeting are requested to be present May 11 and 12, when a two days' meeting will be held on the camp ground, to perfect plans for future operation.

W. F. HENDERSON,
Sec. C. C. G. Ass'n.

Deafness Can Not Be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound, or imperfect hearing, and when it is entirely closed, Deafness is the result; and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.

So live that death may never surprise thee unprepared. Happy the man who constantly keeps the hour of his death in view, and every day prepares himself for it.

To Get the Best Teachers

School Boards, Colleges or Families can obtain the names of efficient teachers FREE OF CHARGE by writing THE SCHOOL AGENCY, BIRMINGHAM, ALA., stating the kind of teacher wanted, the position to be filled, salary and other particulars. This Agency is endorsed and patronized by the leading Educators and Institutions of the South and Southwest.

FIRST GRADE successful teachers desiring enrollment should write for circulars.

Dr. Price's Cream Baking Powder
World's Fair Highest Award.

The Pennsylvania courts hold that, as bicycles are "vehicles," the riders of them must pay a toll of one cent a mile for the privilege of wheeling over the public highways. An effort will be made to get the Legislature to interfere with this restriction.

Commencement Exercises of Centenary College.

SUNDAY, JUNE 2.

11 A. M., in College Chapel—Sermon by H. W. Featherston, D. D., Yazoo City, Miss.

8 P. M., Methodist Church—Sermon for Y. M. C. A. by Rev. F. N. Parker, New Orleans, La.

MONDAY, JUNE 3.

9:30 A. M.—Annual Meeting of Board of Trustees.

8 P. M.—Exhibition, Preparatory Department.

TUESDAY, JUNE 4.

11 A. M.—Alumni Anniversary. Address by Hon. T. C. W. Ellis, of New Orleans, La.

8 P. M.—Oratorical Contest for the McGehee Medal.

WEDNESDAY, JUNE 5.

10 A. M.—Graduating Exercises and Oratorical Contest for the Fagg Medal.

C. W. CARTER, President.

CAMP MEETING.

The seventh annual meeting at the Rapides Camp Ground will begin on Saturday, Aug. 8, and close on Sunday night, Aug. 11, 1895.

This camp ground is beautifully located in the pine hills, eight miles south of Boyce. Abundant supply of fine water. Ample hotel accommodations for the public at reasonable rates.

Hacks will meet all trains arriving over the T. and P. R. R., at Boyce, carrying visitors to camp ground from Boyce.

Quite a number of ministers from a distance will be present and assisting.

For further particulars, address W. F. Texada, secretary, Boyce, La.

J. I. HOFFPAUIR, for Committee.

Dr. Price's Cream Baking Powder
A Pure Grape Cream of Tartar Powder.

FREE A Valuable Book on Nervous Diseases to any address by the REV. E. KONIG, FORT WAYNE, IND.

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A warm shampoo with Cuticura Soap and a single application of Cuticura, the great Skin Cure, clear the scalp and hair of crusts, scales, and dandruff, allay itching, soothe irritation, stimulate the hair follicles, and nourish the roots, thus producing Luxuriant Hair, with a clean, wholesome scalp, when all else fails.

Sold throughout the world. POTTER DRUG & CHEM. CORP., Sole Props., Boston, U. S. A.

You Can't take too much of HIRES' Rootbeer

It quenches your thirst
That's the best of it.
Improves your health
That's the rest of it.

A 25 cent package makes 5 gallons. Sold everywhere. Made only by The Chas. E. Hires Co., Phila.

ONE DOLLAR invested in Dr. Franklin's CURE will STOP permanently the worst case of Malaria, Chills and Ague. If you cannot get it of your dealer or Druggist send for treatment and it is guaranteed to cure in 48 hours. Agents wanted. Dr. Franklin Chem. Co., Dayton, Ky. References, P. M. or Mayor.

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I GATHER MY OWN REMEDIES.

Cure any disease curable, either acute or chronic male or female. Satisfaction guaranteed. Testimonials free. Address JNO. PATTERSON, 322 Fifth Ave., Rome, Ga. Also men wanted, either sex.

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JUNIUS HART,
NEW ORLEANS.

The advertising man of one of our local papers guarantees that his paper will bring us more business than any other paper, provided we offer some special inducement to purchasers.

Accordingly, during TWO WEEKS commencing May 17, we will make a

Reduction of 10 per cent.

on our regular prices for PIANOS, ORGANS AND MUSICAL INSTRUMENTS to each customer presenting attached coupon.

Now, if you want to boom your favorite paper, and save money at the same time, here is your chance.

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NEW ORLEANS.

QUARTERLY CONFERENCES.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND

South Bossier	June 4
Mansfield	10
Shreveport Mission	16, 18, 17
Mooringsport, at Mt. Zion	12, 13
Caddo, at Logansport	July 3
Wesley, at Holly Springs	6, 7
Columbia at Campo Bello	13, 14
Grand Cane, at Bethel	20, 21
Pleasant Hill, at Pleasant Hill	27, 28
Natchitoches, at Provencal	29
DeSoto, at Bethel	Aug. 3, 4
Fort Jessup	10, 11
Anacoco	13
Many	17, 18
North Bossier, at Benton	24, 25

The District Conference will be held at Keatchie, beginning June 26, at 9:30 A. M. The first day will be devoted to the Sunday-school interests.

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Penville, at Oak Grove	May 18, 19
Dry Creek, at D. C.	25, 26
Atlanta	June 1, 2
Lecompte, at W. O.	8, 9
Centerville	15, 16
Nugent	22, 23
Montgomery, at St. M.	29, 30

The District Conference will convene at Mellville, July 24-28.

C. J. DAVIES, P. E.

BATON ROUGE DIST.—SECOND ROUND.

Franklinton at Ballstown	May 18, 19
Amite City, at Tangipaho	25, 26
St Helena, at Darlington	June 8, 9
East Feliciana, at Clear Creek	15 16
Ponchatonla, at Ponchatonla	22, 24

District Conference at Ponchatonla, June 19-23. Let the recording stewards bring or send their Quarterly Conference Records. Brethren, let us come together in the Spirit of our Lord. Let us determine to make our visit to Ponchatoula a great blessing.

P. A. JOHNSTON, P. E.

ARCADIA DIST.—SECOND ROUND.

Farmerville, at Mt Nebo	May 18, 19
Valley, at Cotton Valley	25, 26
Summerfield, at Alabama	June 1, 2
Gansville, at Siloam	8, 9
Vernon, at Livingston	15, 16
Ruston, at Ruston	17, 18
Vienna, at Salem	22, 23
Homer	July 5, 6
Arcadia	13, 14

The District Conference will be held in Minden, beginning on June 26. The Sunday-school Conference will be held the first day.

J. D. HARPER, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Abbeville at Prairie Gregg	May 18, 19
New Iberia	25, 26
Grand Cheniere, at Grana Cheniere	June 1, 2
Washington	8, 9
Lake Arthur, at Lacasine	15, 16

H. O. WHITE, P. E.

DELHI DIST.—SECOND ROUND.

Water Proof, at ———	May 18, 19
Harrisonburg, at ———	25, 26
Oak Ridge, at Oak Ridge	June 1, 2

District Conference at Oak Ridge, beginning May 29, and including June 5.

B. F. WHITE, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Covington, at Slidell	May 18, 19
Lower Coast, at Wesley	25, 26
Algiers (11 A. M.)	June 2
Louisiana Avenue (7:30 P. M.)	2
Bayne Memorial (11 A. M.)	2
Felicity Street (7:30 P. M.)	2
Tallahaeck, at Hickory Grove	15, 16
Plaquemine and Donaldsonville, at D.	22, 23

JOHN T. SAWYER, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—SECOND ROUND.

Camden circuit, at Sonle Chapel	May 18, 19
Sharon circuit, at Lone Pine	25, 26
Canton (at night)	26
Madison circuit, at Pocahontas	June 1, 2
Fannin circuit, at Union (Wed.)	5
Jackson circuit, at Flag Chapel	8, 9
Yazoo City	15, 16
Lake City and Lodi, at Lodi	22, 23
Tranquil circuit, at Tranquil (Wed.)	26
Silver Creek and B. Lake, at Hillsdale	29, 30

District Conference will convene in Yazoo City, June 13-16, beginning Thursday, at 8 A. M.

E. H. MOUNGER, P. E.

BRANDON DIST.—SECOND ROUND.

Sleen's Creek	May 18, 19
Brandon station	25
Hillsboro	22
Corthage, at Rocky Point	25, 26
Homewood	June 1, 2
Raleigh, at Boykins	8, 9
Montrose, at Garlandsville	15, 16
Clarksburg, at Lindsey's	22, 23
Trenton, at Clear Creek	29, 30

C. McDONALD, P. E.

SEASHORE DIST.—SECOND ROUND.

Escatawpa, at Orange Grove	May 18, 19
Americus, at Cross Roads	25, 26
Vancleave, at Shiloh (Wed.)	26
Ocean Springs and Scranton, at S.	June 1, 2
Whittington, at Poplar Head	8, 9
Bay St. Louis, at Long Beach	15, 16
Augusta	22, 23
Black Creek (Wed.)	26

C. A. POWELL, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

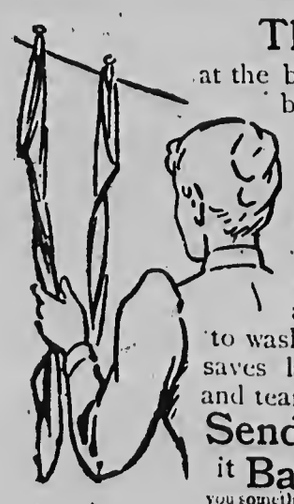
Providence	May 18, 19
Hazlehurst, at ———	25, 26
Pleasant Grove	June 1, 2
Obian Grove, at Tylertown	15, 16
Magnolia and Osyka, at O.	22, 23

R. D. NORSWORTHY, P. E.

MERIDIAN DIST.—SECOND ROUND.

Daleville and S. Ch., at Daleville	May 18, 19
Linwood, at Bethel	25, 26
Rose Hill, at Hopewell	June 1, 2
Indian mission, at Talichuiak	7
Neshoba, at Hester's Chapel	8, 9

R. J. JONES, P. E.



They turn Green

at the ball and heel—even some of the best black stockings. Wash them with Pearline, and you'll have the black color restored. Does that look as though Pearline would "injure the clothes?"

Things like these, hundreds of them, all more or less important, make Pearline the best thing to wash with. Then, on top of that, it saves labor, saves rubbing, saves wear and tear, time and money.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as," or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back*. 433

"Earthly Footsteps of the Man of Galilee."

A new work of Bishop Vincent, and Dr. J. W. Lee (of St. Louis). A great publishing company is just bringing to light the fruit of much toil and outlay of money. They sent an artist photographer, under the guidance of Dr. Lee, to the Holy Land, there to secure the most exact and perfect pictures of the salient scenes of the earthly life of Christ and the Apostles. We have examined a portion of the work and unhesitatingly pronounce it by far the best thing of its kind ever seen by us. The method of photographic reproduction employed is faultless.

The forthcoming book will contain some four or five hundred of these splendid pictures, 8x10 inches in size. The work will be issued in twenty-four parts; pages 11¼x13¼ inches, with chronological charts and colored maps. Each part will contain sixteen pictures, besides the *enchanting* pen pictures of these renowned writers. The series will run through twenty-four weeks, one a week, at a regular price of 25 cents each. But the ADVOCATE has made a special arrangement by which it *will furnish all its subscribers, new and old, for 10 cents a number*. Less than half, but very little more than a third of what you will have to pay if your name is not on our subscription roll. The entire series in this way will cost only $2.40; otherwise it will cost $6. This rule of the publishers of this book is the strictest that *only to our subscribers* can we make this special offer. For $2 40 you may get what another must pay $6 for *if you are a subscriber to* the ADVOCATE. Send $2.40, and each of the series will be mailed you as fast as issued. Or ten cents (stamps taken) for one issue—any way you prefer.

W. C. BLACK.

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is guaranteed to cure Piles and Constipation or money refunded. 50 cents per box. Send two stamps for circular and Free Sample to MARTIN RUDY, Registered Pharmacist, Lancaster, Pa. NO POSTALS ANSWERED. For sale by all first-class druggists everywhere. I. L. Lyons & Co., Wholesale Agents, New Orleans, La.

To make a wheel strong, the hub must be strong. The home is the hub of the nation.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

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Such is the title of an attractive pamphlet containing a list of resorts in the North giving hotels, rates, etc., issued by the

ILLINOIS CENTRAL R.R.

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Christian Advocate.

VOL. 42.—NO. 21. NEW ORLEANS, THURSDAY, MAY 23, 1895. WHOLE NO. 2022

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE YEAR OUTGROWS THE SPRING.

BY ELLA WHEELER.

The year outgrows the Spring it thought so sweet,
And clasps the Summer with a new delight;
Yet, wearied, leaves her languors and her heat
When cool-browed Autumn dawns upon his sight.

The tree outgrows the bud's suggestive grace,
And feels new pride in blossoms fully blown;
Not even this to deeper joy gives place
When beading boughs 'neath blushing burdens groan.

Life's rarest moments are derived from change.
The heart outgrows old happiness, old grief,
And sue itself in feelings new and strange.
The most enduring pleasure is but brief.

Our tastes, our needs, are never twice the same;
Nothing contents us long, however dear.
The spirit in us, like the grosser frame,
Outgrows the garments which it wore last year.

Change is the watchword of progression. When
We tire of well-worn ways, we seek for new.
This restless craving in the souls of men
Spurs them to climb and seek the mountain view.

Let who will erect an altar shrine
To meek-browed constancy, and sing her praise,
Into enlivening change I shall build mine,
Who lends new zest and interest in my days.

The Roman Papacy.

BY SCOTT F. HERSHEY, PH.D.

I.

The world still has to deal with the Papacy. It is not a dead quantity. It is not even on the decline. It gives every evidence of a great revival of its political power. Civilization is confronted by perils and assailed by conspiracies which should have passed away two centuries ago. On careful inquiry it is found that the Papacy is the instigator of the one and the designer of the other. The Pope exercises a despotic influence in America as the nineteenth century as he did in Europe in the sixteenth. Papal institutions and Protestant civilization are incompatible and irreconcilable, and they contront each other as deadly foes. History is just now engaged in repeating itself.

The best possible way to understand the Papacy of our day is to study the Papacy of other days. Our people should be prepared to deal with Romanism in our country to the extent that they are brought to understand the ways of Romanism in the countries of Europe. To this end these articles are written. The Roman Papacy has always impeded the progress of the nations, and done its utmost to prevent the rise of civil and religious liberty, and was always ready to overthrow freedom. The Papacy has always interfered in the administration of the governments of the world. It will continue to do so. Many are the lessons showing this, which are drawn from the great Protestant Reformation. We shall do no more in this first article than indicate some reflections on the change of ancient Pagan Romanism into Papal Romanism. Pagan Romanism was the most centralized despotism with which the ancient world was familiar; Papal Romanism the greatest and only universal despotism the modern world has known. Papal Romanism is only a changed, and not a very greatly improved Pagan Romanism. The ancient world had to destroy Pagan Romanism; the modern world must overthrow the despotism of Papal Romanism. Pagan Romanism threw the world into moral desolation; Papal Romanism is doing the same.

The Papacy, in its earliest childhood, received from Paganism those very elements of Pagan corruption and those ceremonies which later developed into the evil Papal courts, and produced the dungeons of the Inquisition. Papal Rome became worse than Pagan Rome. Pagan persecutions, at their worst, were not more diabolical than the Papal persecutions of later centuries. The Papacy took the name, without the heart, of Christianity.

The elements of the Papacy, stripped of their distinctive affiliations with primitive Christianity, came altogether from Pagan sources. In the fourth century the Papal religion (though the name Pope was not in vogue) was largely a transferred, but not transformed, Pagan religion. The gross practices of Paganism were already seen into the church. The heathen still believed in many gods; the church of Rome thought to win the heathen by coming near their belief, and in this way there rapidly came in images, pictures, relics, processions, pilgrimages, bodily injuries and penances, all in order to conform to heathen fashion.

Ambition became intrenched in the Papal-Pagan Church. The Bishop of Rome wanted power. By Roman Catholic authority it is quite evident that the local heads of the church at Rome had no thought of supremacy over the other Bishops up to this time. Constantine had much to do in preparing the way for Papal assumption. After his signal victory near Rome, at the Milvian Bridge, he assumed the Emperorship of the West, and espoused the cause of the church. A flood of heathen customs rolled in on the church. The worship of Christ was united to the worship of Apollo, the name of the One and the figure of the other being placed on the Roman coins. In the beginning of the seventh century the Emperor Phocas conferred on Boniface III., who was Bishop of Rome, the title of Universal Bishop, and from this grant dates the real beginning of the Papacy. Then Gregory I., whose distinguishing traits were enthusiasm, ambition and ignorance, began the claim of divine authority, defined a succession from Peter, and opened negotiations with the neighboring princes, looking to his temporal sovereignty. By the tenth century the Popes held large sections of Europe, and subfeuded to military vassals.

One of the best-known Roman Catholics in the United States, after a recent visit to Rome, has said that the government of the church ran along the lines of ancient Roman (Pagan) imperialism. The Papacy is essentially despotic, and set against all constitutional rights and liberties, both religious and political. A Pope may be a good man, but the system which he must administer is evil and pernicious; and, however good he may be, he is a menace and threat to constitutionalism throughout the world. There may be a liberal and strictly loyal party in the Roman Church in this country, but they are the subjects of a foreign despotism. The Papacy, wherever it is established, represents a despotic constituency in the government. This idea should be borne in mind through all these articles.

Boston, Mass.

Some Points of Methodist Doctrine.

My reading has been limited to comparatively few books. They were old books, but good ones. These books have gone far towards making me what I am—far towards coloring and fixing my mind on some subjects. I am free to confess that I have never had but few original ideas. I have my own way of expressing things, but my thoughts are generally borrowed from some one else. Now and then, when I think I have had a brand-new thought, I find it written out in some one of my old books. I want to write of some points of Methodist doctrine that have been fixed in my mind by the reading I have done. This is the reason I can not keep up with some of the new things of these latter days. It is psychologically impossible for me to do so. I believe I am right in spirit, in the purpose of my mind, but my head may be wrong.

I freely confess that much that is said and written now about the removal, the taking away, of original sin is all Greek to me. I do not understand it. The removal, or extraction, of original sin, in the Methodist sense of the term "original sin," either in regeneration or sanctification, is contrary to our books of theology as I understand them. I may not understand them correctly. If not, I hope some of the younger and wiser brethren will set me right, if, indeed, I am not too far gone to be set right.

I understand from the old books that God, foreseeing what Adam would do, afore provided Christ to be a sacrifice, propitiation and satisfaction for the sins of the whole world, both actual and original sin. God was in Christ reconciling the world unto himself. So far as he is concerned, the whole world is reconciled and accepted in Jesus Christ, his Son. I get the idea that all the infants in all the world are in a state of salvation and acceptance with God. This general justification of the race is unconditional. It comes to all because God gave his Son to die for all. The guilt and condemnation of original sin is all taken away. No one is liable to the wrath of God or to damnation on account of original sin; hence I never say, "Infants dying in infancy are regenerated and saved." Regeneration is not predicable of the saved and accepted state infant children are in. Sanctification can not properly—be affirmed of this initial state of life.

I get from my books the idea that the present state of man is a gracious state. Original sin, total depravity, generated corruption, however bad some persons may take it to be, is just what it is by virtue of the death of Jesus Christ. In fact, Adam would not have been permitted to propagate his species, only that God had provided for it to be propagated just as it is. God had just as well have made Adam a sinner at the start as to have made him to propagate a race of condemned sinners, liable to fall into hell for what they are, what they could not help being.

I have been taught to believe that the race was as much seminally in Adam when God forgave him and accepted him as it was when God condemned him. The members of the human race are not individually and personally guilty of, or responsible for, the sin of Adam.

My idea, which I got from my books—Wesley, Watson, Clark, Fletcher, Fisk, Wheedon, Raymond, Pope, Wiley, Summers and Tigert—is that no individual is responsible for, or guilty of, original sin until he makes his original sin his own sin by an act of his own choice. He is in a saved state till he personally rejects Christ. This act, or choice of sin, of being in the flesh and serving the law of sin, may be forgiven, and still original sin remains, just as it does in the infant.

I get from my books the idea that a regenerated man may go on and perfect holiness in the fear of God, so that he is sanctified wholly throughout, soul, body, and spirit, and still the sin, the kind of sin that was generated in him, remains. It was never meant to free the human race from original sin, in this sense of that term.

Bad as this state is, and much as we say against original sin and natural depravity, my books tell me that we stand our trial upon much more advantageous terms than Adam did in Paradise. I am sure I would rather be in this state with my naturally depraved nature, with the promise and hope of forgiveness for many offenses, than to have a pure nature and be in a state where one sin would land me in hell forever.

The sin of original sin may be, and is, forgiven, but the being of original sin, in our Methodist sense of that term, is a characteristic of the human race as it now exists by Christ. No state, or condition, or operation of grace will ever take it out of men while the world stands. No matter how holy men and women get to be in this life, they generate in their children the same kind of original sin they did before they were regenerated or sanctified. This is a racial condition, or state.

When I am asked to come to the altar and seek to have original sin taken out of me, I do not go. I emphatically deny having original sin in me in any sense in which it can be taken out. Owing to the deprivation that comes by original sin, I often discover a degree of depravation that makes me ashamed of myself before God. As I learn more of God's Word, and am more and more enlightened by his Holy Spirit, I discover more and more imperfections that come of ignorance, prejudice, and preconceived opinions.

I firmly believe I have had a right spirit in all this great matter for full forty-eight years, but somehow I am still lamentably ignorant, weak and simple. My heart is fixed, but my head is often set wrong. So, as I learn more, I have to keep mending my ways. Imperfection marks all I do—my prayers, Bible reading, preaching, pastoral work, and all else.

Some, who claim to have been cleansed from the least and remains of original sin by a second and subsequent work to regeneration, come to talk to me about seeking holiness, and if I contend with them, they grow red in the face, and show temper in tones and words. I sit and think, "Well, you are not so entirely free from original sin as you thought you were." The fact is, it is a great grace to learn how to endure the contradiction of sinners against one's self without showing a rise of temper over it.

This will do for this time. I may ask your readers to study with me some other phases of this subject, and others related to it, as set forth in my old books. GILDEROY.

The Southern Methodist Jubilee.

The jubilee exercises of the M. E. Church, South, were opened on the night of May 1 in Broadway Methodist Church by an able historical discourse by Bishop E. R. Hendrix. The discourse showed the historic ground of the protest of the Southern delegates against the extra-judicial action of the Northern majority in the virtual suspension of Bishop O. Andrew by resolution without trial, and how the future of Methodism in the South impelled all parties to the adoption of a just plan of separation, and of the organization of the M. E. Church, South, into a separate ecclesiastic jurisdiction under that plan just fifty years ago.

The second of the jubilee meetings was also in the Broadway Methodist Church on the night of the second, at which Bishop R. K. Hargrove read with spirit and enthusiasm a strong, pronounced and appreciative discourse on "The Work of Women in the M. E. Church, South," in which he emphatically opposed women ordinations, but commended their invaluable services in other departments of church work. Dr. H. C. Morrison followed in an off hand talk on "Foreign Missions in the Church." Dr. Morrison is no reader, nor declaimer, but a flat-footed talker, full of enthusiasm for his subject. His speech quickened the missionary pulse.

The third gathering was on Friday night, the third of May, at Broadway Methodist Church, at which Dr. Hoss, editor of the Christian Advocate (Nashville), led off with a vigorous talk on "The Church Press." Thought the multiplication of papers had gone too far, and that consolidation with allotment of territory was the remedy. W. W. Smith, LL.D., president of Randolph-Macon College, and Secretary of Education for the whole church, followed with a very able discourse on "The M. E. Church, South, in Education." Many most excellent passages occurred, and the general effect was fine.

The fourth meeting was in Library Hall, Sunday afternoon. Dr. W. D. Kirkland, Sunday-school Editor, in his speech on "Sunday-schools," made a strong plea for thorough work in Bible instruction and in work for the salvation of the scholars. Prof. Collins Denny, of Vanderbilt University, made a telling address on "The Epworth League and the Jubilee." It had the jubilee skip and ring through and through.

The closing meeting was in Library Hall on Sunday night, occupied by two able discourses on "City Church Extension"—one by the life-long church extension secretary, Dr. David Morton, and the other by that prince of platform talkers, Bishop C. B. Galloway. The matter of city church extension was brought before nearly all of the congregations of the M. E. Church, South, in the city at the eleven o'clock services, and collections and subscriptions taken amounting to $18,768. The affair closed in fine spirit, leaving this substantial reminder, beside stimulating to continued heroic effort.

GEO. NEEDHAM.

Louisville, Ky.

Southern Students' Conference.

The horizon of religious progress bears no more hopeful sign than the deep interest in youth which Christian people everywhere are manifesting. Perhaps the most remarkable movement of the age is the enlistment in Christian work of countless thousands of young people of both sexes. History hardly furnishes a parallel, save in the case of the "children's crusade" of the thirteenth century. Young people's societies are springing up in almost every denomination. Conferences and conventions of young people are of almost weekly occurrence. In this mighty religious movement the Young Men's Christian Association is taking no unimportant part. The conferences of Christian students, which for several years have been held annually at Northfield, Mass.; Lake Geneva, Wis., and more recently at Knoxville, Tenn., under the direction of the Y. M. C. A., have resulted in immeasurable good. This year those in charge of the College Department of the Y. M. C. A. have planned to hold at Knoxville, Tenn., from June 14 to June 23, inclusive, another conference (the second) for Southern students. "The purpose of this gathering," as stated in the announcement, "is to deepen the spiritual life of college men, and to train them for leadership in organized Christian work among their fellow-students."

At the last conference there were present about 175 men from 67 institutions, every Southern State but Florida being represented. The approaching meeting gives promise of even a larger attendance and greater helpfulness. The following distinguished speakers have been engaged to deliver addresses during the session: Dr. Robt. J. McBryde, of Lexington, Va.; Mr. Frank Anderson, of Oxford University, representing the Inter-University Christian Union of Great Britain; Mr. Fred O'Neill, of Queen's College, Belfast, Ireland; Mr. L. Wilbur Messer, the leader of the great young men's movement of Chicago; Dr. James H. Brookes, of St. Louis; Bishop Chas. B. Galloway; Mr. David McConaughy, Madras, India; Dr. Walter R. Lambuth; and Mr. Robt. E. Speer, of New York. It is an education in itself just to see and to hear such men as these. Surely a rich intellectual and spiritual feast is in store for those who attend this conference. The singing will be conducted by Mr. F. L. Willis, of Alabama. How the young men do sing at these meetings!

Knoxville, on the banks of the picturesque Tennessee, in the region of the Great Smoky Mountains, is an ideal place for holding such a conference. The beautiful grounds of the University of Tennessee, with its splendid buildings, located on a commanding eminence and delightfully cool, will be at the service of those who attend. The afternoons will be devoted exclusively to recreation. Several prominent athletes from Southern colleges will be present to lead in the games and athletic exercises.

It would mean much for the cause of Christ if every male college in the South and Southwest should send a number of delegates to this Students' Conference. All men interested in Christian work among young men are cordially invited to attend this student gathering.

It was the pleasure of this writer, three Summers ago, to attend the first of these conferences, held at Knoxville under the auspices of the Y. M. C. A., and he there received a physical, mental and spiritual uplift that will long be remembered. As before, twilight meetings will be held each evening out on the campus in the interest of the missionary movement. These are usually the most impressive and profitable services of all. Of the Bible class work, and of several other important features of the conference, we have not space to write. Well-equipped men, however, will have charge of each department of the conference work.

The entire expense for the conference, which includes board and lodging, together with a small registration fee, will be fifteen dollars. Those expecting to attend should write for further particulars to H. P. Anderson, Asheville, N. C. A railroad rate of one fare has been granted by the Southern Passenger Association.

MCKENDREE M. BLACK.

Ministerial Educational Aid Association.

LOUISIANA ANNUAL CONFERENCE.

Last January Bro. R. H. Wynn called attention to Louisiana Ministerial Educational Aid Association of the Louisiana Annual Conference, organized at its last session in New Orleans. In his article he outlined the entire work proposed, so that I need not stop to explain its purpose. Its one object is to obtain funds with which to aid young ministers in getting an education.

We realize that the minister in and out of the pulpit ought to be a leader, and to so be he must be abreast of the times. He must also be a thinker, and one intellectually able to lead his flock.

To so be one must have had the advantages of an education. This is what we want to assist our young men in attaining.

By one of the provisions of our Constitution, men who wish assistance from the association must be recommended to said association by their District Conference, before the Executive Committee are authorized to entertain their application. Those who shall wish aid for the next term of school will please note this and act accordingly.

We want to push our work and increase our membership, that we may be enabled to help more men. The terms of membership are simple. Anyone, whether minister or lay (male or female), is eligible to membership. The ministerial, to active; the lay, to honorary membership. The annual dues are five dollars ($5), payable on or before the first day of September of every year.

I have appointed the following brethren as solicitors of membership in the several districts in our Conference. They will please present the cause to their Conferences, and try to stir up an interest, gaining as many members as possible.

New Orleans district, Rev. F. S. Parker; Opelousas district, Rev. W. W. Drake; Alexandria district, Rev. L. F. Jackson; Shreveport district, Rev. H. N. Rickey; Baton Rouge district, Rev. Wm. Schuhle; Arcadia district, Rev. Jno. F. Foster; Delhi district, Rev. Jno. F. Foster.

Brethren, do all you can, and let us roll up at least one hundred names this year. If anyone wishes information, they will please address me at Delhi, La., where I shall take pleasure in answering all questions.

JNO F. FOSTER, President.

In the Living Present.

Our jury system requires reconstruction. Affairs have changed. Of your good newspapers were a rarity. Seldom that parties summoned to serve as jurymen were familiar with the case to be tried. But now there are several mammoth dailies in every home. Only an ignoramus fails to be informed on matters of current news.

President Low has given a million dollars to Columbia College, New York, for construction of a large library building. Said college received within the last ten years donations to the amount of six million dollars. "For whosoever hath, to him shall be given."

The desirability of a general emigration of our negroes to Africa much discussed. A wastage of words. The negroes are unwilling to go. To effect their egress legislation is necessary. But most of our people believe that negroes make better citizens than Caucasian importations from the far East. This is the age of utilitarianism. Some phases of sociology are not appreciated.

Dr. Heber Newton, Episcopal minister in New York, recently declared in a sermon that the bodily resurrection of Christ was a myth. The disciples deluded. Christ had appeared after crucifix on to his acquaintances, but not in body. After the manner of spiritualism. Had himself declared not to touch him. Contradictory utterances of Christ were the outcome of the writer's error. With all this the doctor pretends to believe in Christ's divinity. A species of Briggsism.

John Wanamaker is reported to have remarked: "It is the hardest thing in the world to find a clean, strong, healthy, earnest, upright young man." Is this not a sad statement of maternal negligence? There may be exceptions, but, as a rule, it holds true that our boys are what their mothers make them. Do mothers know of Cornelia's jewels?

Dr. Balfour assures that two parts of the body, if wisely used, "largely escape senility." These are the brain and the heart. Wisely used. If the nervous system is not prematurely shattered by gluttony, intemperance, and use of narcotics. Besides, many discover at the meridian of life that disappointment attends their intellectual efforts. Further research deemed futile. Mortification, chagrin, donnée. Books nauseate. Stolidity, dotage, decay.

Many suffer from offensive breath. If not given to gluttony, it must be that the mouth harbors decayed matter. Toothpicks a necessity. As regularly as you wash your face, rinse your mouth with salt water. A tablespoonful of common table salt to a tumbler of water. IGH DIEM.

Do not consider any vice as trivial, and therefore practice it; do not consider any virtue as unimportant, and therefore neglect it.

NOT FORGOTTEN.

There are days in our lives when our hearts seemed filled
With utter confusion and pain,
And into the darkness of heavy hearts
Comes naught but the fall of rain;
And the web of our lives stretches onward
In a tangled mass of threads;
And our God has forgotten, and stoops not toward
The sad and bowed-down heads
Of his children helplessly calling, calling.

Hush! did I say forgotten—
Does the Father ever forget?
The web of our lives shall stretch onward
In perfect beauty, while yet
Sweet Faith keeps her foot on the treadle,
And Hope lifts her beautiful eyes;
For God's finger smooths out the tangles,
And, lo! aloft in the skies
The sun still cheerily shining, shining.

—Thornburg.

Communications.

What Are We Saying and Doing About It?

Some ten years or more ago the New York Tribune made the following deliverance:

There is to-day in the English-speaking countries no such tremendous, far-reaching, vital question as that of drunkenness. It overshadows all else. It lies at the center of all social and political mischief. It paralyzes beneficent energies in every direction; it neutralizes education; it silences the voice of religion; it hrills penal reform; it obstructs political reform; it debauches and degrades millions, saddening them below the plane of healthy savagery.

Can the churches fold their hands and flatter themselves that their duties are fulfilled while the masses prefer the saloon to the pulpit, and while rum RULES in politics and society?

The figures do not show that the rum power has decreased any during the decade; and it is doubtless more strongly than ever entrenched in government license and protection, the two ruling political parties being its fast friends. That foremost Methodist editor, Dr. Buckley, of New York, delivered himself not long ago in most vigorous style as below:

The pulpit has signally failed to hold and transfuse with the Christ-spirit and life the economies and politics of the nation. Selfishness and greed are the inner life and moving power of our economic and political life. Competition — that anti-christ which we have made our God—has reached its certain outcome in a tyranny over us as remorseless as that of the Czar of Russia. Our great trust barons dictate to us how much we may have of staples necessary to our lives, and fix the prices. It has not needed a disappointed politician to tell us that the Decalogue and the Sermon on the Mount have no place in our politics. The bacchanalian and license-riots that have characterized the nominating conventions and inaugurations of our last two Presidents have exceeded in open shamelessness those of the worst days of the old Roman Empire. It is conceded by the most charitable and hopeful writers, both native and foreign, that our politics have reached a state of corruption scarcely equaled in the world's previous history. Meanwhile the protests and warnings of our average pulpit have been timid and impersonal and powerless. Yea, rather, the pulpit by its silence and its vote has given consent and been dragged at the chariot wheels of political parties rotten to the core.

It is acknowledged on all hands that the ministry is offering no successful resistance to the great vices that are imperiling the life of the nation—the rum traffic, gambling, Sabbath desecration, political corruption, and the increase of crime. These monster evils are steadily advancing, and year by year gathering more and more into their power and control every department of our national life; and in their aggressive plans and work they make very little account of the ministry. If they occasionally allude to us, it is in the spirit of mockery and contempt.

I am not saying that our nation is near its downfall, but I do say we are rapidly hastening in this direction. We need only to make progress. The inevitable tendency of our current economics and politics is to anarchy through tyranny, rebellion, revolution.

The ministry, as the heaven-appointed guardians of our nation's morals and life, are first and chiefly responsible.

Look along the history of the nations, and tell us when a nation has ever reached our condition of moral degradation and peril except through the unfaithfulness of its clergy. The universal historic process has been: the clergy have first yielded to the current social and political vices, then embraced them, then led them. It is the business of the ministry, as the prophets of God, to withstand and turn back the tide of popular wickedness, to redeem and save society and nations. Wesley and his coadjutors redeemed and saved England at a time when her wickedness and atheism equaled those of France just before her Revolution and Reign of Terror. Asbury and his coadjutors redeemed and saved this republic when, at the close of the Revolution, French infidelity and the general wickedness promised to sweep everything.

We come to our pulpits with sermons far away from the spiritual wants and daily lives of people. Toiling, tempted, starving for the bread of life, we give them husks. This is the complaint of the people against the pulpit as I hear it on all hands to-day.

We have not the style of preaching that saves perishing men, that the common people hear gladly, that succeeds among the sinful, that encounters hand to hand the rum traffic, that rebukes corrupt politicians and corrupt political parties, that steadfastly withstands the popular vices that are steadily creeping into our wealthy churches.

What is the conclusion of the whole matter? "Repent ye, and be converted," said Christ to his place-seeking, half-consecrated apostles. Our present spirit of divided, semi-worldly motives and aims will never save this world.

Our Conferences pass strong resolutions every session, and, where a local option or prohibition fight is on, our preachers can be counted upon to take a hand in it; yet we need to keep up a steady fire on the enemy; and, in organized and practical ways, push the battle against rum, Sabbath desecration, gambling in futures and all gambling, political corruption and crime of every sort. We should be uncompromisingly against whatever is against our Lord and his cause. The report of the Committee on Temperance at the last session of the Louisiana Conference concluded thus:

We have all observed that the liquor traffic does not fear resolutions, because, as a general thing, they are ineffective. And just so long as we continue to pass meaningless resolutions, just so long are we the object of the ridicule of those engaged in the whisky business. What we need is real, effective opposition. And to the accomplishment of that purpose some well-defined policy must be adopted: therefore, be it

Resolved, That we recommend that our preachers begin by laboring with those members of our several charges who sell or drink intoxicating liquors; and if they refuse to conform to the rules of our church, we will proceed as the Discipline directs in such cases; and be it further

Resolved, That we will preach at least one sermon during the coming year on the subject of total abstinence, and one sermon on prohibition; and be it further

Resolved, That we will use every possible effort, both in public and private, to secure prohibition in the parishes where we reside.

Now, all will allow that it was right to pass those resolutions; but is anything being said or done towards keeping them? "The pure minds" of brethren possibly need stirring up "by way of remembrance." The Methodist ministry, on fire of the Holy Ghost, and so possessed of the spirit "of power, and of love, and of a sound mind," can become "mighty through God to the pulling down of strongholds." JNO. T. SAWYER.

On Missions.

There is no question of more vital importance that is before the church to-day than that of missions, and how we can best meet the demands that are upon us. I suppose this is the study of every pastor, with many of the noble laymen of our church.

I am going to make a statement that will probably be unpopular, and, doubtless, many of my brethren will disagree with me. It is this: We entertain too many side-issues, that, I believe, detract from, rather than add to, our missionary collections. Several times recently I have not encouraged agents for special work to visit my charge, lecture or preach, and take up collections. Bro. Drake says this does not interfere with the regular collections. While I have great admiration for Bro. Drake, and admire his untiring zeal for the cause of missions, and believe he would not hesitate to adopt any plan that would be most efficient in securing money for our foreign fields, I believe in this he is mistaken. This has not been my experience. I teach my people, First pay your debts. For the assessments placed upon us I consider a debt. Nor do I believe I have a right to turn money into other channels than those for which assessments are made upon us, until these obligations are met, unless I give it from my own pocket. Unless I be misunderstood (and some one will think that I am opposed to Sister Lambuth's efforts in behalf of the industrial school at Kobe), I will say: We sent to her last year (after we saw our debts would be paid) $26 for this school, besides paying $40 over assessment for foreign missions. We expect to aid in that school again this year. The point I want to make is this: If an enterprise is worthy the attention and support of the church, let it be taken under the wing of our Board of Missions, and let the assessments be made to meet the demands. The last Minutes of our Conference shows a deficit of $507.59 below the contributions for foreign missions the previous year. On the twenty-eighth page of the same Minutes you will see about $500 contributed to the Kobe school. Why not add this to the regular collections, and make up that deficit, and let the Board of Missions contribute that much? I contend they do it indirectly. We paid last year on this charge about $180 for foreign work, besides that contributed by our Woman's Missionary Society; yet the Minutes say $145. Some one will say, "Probably the Board is in debt, and can't take any additional work." But if these side issues detract from the regular collections, then why keep them seperate?

Along this line I have acted for seven years, and have met my assessments. D. P. BRADFORD.

Shubuta, Miss.

The attempt to serve God without love is like rowing against the tide. Love makes duty sweet. The angels are swift-winged in God's service because they love him. Jacob thought seven years but little for the love he had for Rachel. Love is never weary. —Watson.

Correspondence.

The Eliza Little Sunday-School.

I give below an interesting account of the organization and operation of a Sunday-school at Natchez in the early part of this century. The sketch was found among some papers of my late father, and was, doubtless, sent him by Dr. Abbey shortly before his death, which occurred within a short time after the date of the writing.

BEGINNING OF SUNDAY SCHOOLS IN THE SOUTHWEST.

According to the "Library of Useful Knowledge," published in New York in 1831, the first Sunday-school in the United States that had a regular succession, so as to be rated in Sunday-school history, was the Sunday-school Union in Philadelphia in 1824. The next one, so far as I am informed, was organized and set a-working in Natchez, Miss., in 1827, or possibly in 1828. The Philadelphia school did not belong to any one denomination of Christians, but was worked by a Board of Directors, consisting of members of several denominations, principally Presbyterians, Baptists, Methodists, and, perhaps, some others. The Natchez school was under Methodist control, and began on this wise:

Mrs. Eliza Little, wife of Mr. Peter Little, then a well-known old citizen of wealth and high position of that city, was one of the most efficient female members of the Methodist Church. She, with such assistance as she could find at hand, set up a Sunday-school in the Methodist Church. The school convened at the church regularly at nine o'clock A. M., two hours before preaching time. Mrs. Little used her own plans in gathering the children, appointing the teachers, fixing the classes, and managing the school. She had a most remarkable social influence over such young men and women of the city as she chose to enstrole. Her queenly presence and affectionate, winning ways made us young folks feel it an honor to do her wishes. She was by no means unmindful of the poor children, but gathered them up wherever they could be found.

Of course, in those days there were no Sunday-school books, nor printed literature of any kind. Mrs. Little supplied her own books in her own way. They consisted of the Bible—perhaps the New Testament alone—catechisms, primers, spelling-books, etc. She made her own rules, and caused them to be strictly observed. She was a woman of precise order and regularity. How far she was assisted in this enterprise by the counsels of other godly women, of whom there were quite a number then in the church, or other persons, of course I have no means of knowing. As well as my memory serves me, the church as such, either the preacher or the Quarterly Conference, had nothing to do with this Sunday-school for some time—maybe a year or more. It seemed to grow and acquire the overaight and patronage of the church gradually.

As well as I remember, Mrs. Little divided the school into small classes. There were about ten or twelve classes at the first, but usually maybe not over five or six children in a class; and as now remembered, the teachers were mostly, if not all, young persons.

This, I believe, is the origin of Sunday-schools in this country. These things so briefly outlined, though they occurred over sixty years ago, are, in the main, very distinctly remembered to this day. R. ABBEY.

Yazoo City, Miss., Jan. 9, 1891.

You will permit me to say that the above-mentioned school is still carefully organized and working effectively. Is it true that this Sunday-school is second as to date of organization in this country? RICHARD F. REED.

Natchez, Miss.

Selections.

The Initiative.

In many matters the first step is half the race; you would run well if you could get started. You do not know where to begin, or what to do first. There are people who would like to be Christians, but they can not make up their minds to begin. There are good Christians who would like to aid in promoting the work in the church, but they do not see where to begin. The best advice we can give is to begin right where you may happen to be this very moment. Enter the first open door, large or small, and other doors will swing aside. God opens the door, but you must enter it. The door will unclose where you have gifts. Be not concerned about the opening, but be eager to enter the moment it moves on its hinges. There is a duty next to you; that is the duty to be instantly performed. Do not look far off—the duty is close to you; the near task performed may open the way for the distant duty. But the question about the far duty is for the future; the present call is to duty close by. You are in touch with some one; there is the demand for your first service.

You can put into a minute of time only just so much manual labor; but you can add to the same minute thought and love. It is the action of the higher human powers which lengthens life, which turns an hour into a day and one year into ten. Some of the greatest souls who have lighted up the earth have had a short life, if measured by years, but how long, if we consider the number of their great endeavors and accomplishments. Not only genius, but goodness, lengthens our days. How long are the lives of those generous souls who live for others! Most of us each day think of what we can get or do for ourselves; but there are those who acquire the habit of helping others, of comforting, of adding cheerfulness and strength, wherever they go. To those who thus give, much is given in return—contentment, trust in God, confidence in their fellowmen, sweet hopes, peaceful memories.

To fill life full, you must open it upwards toward truth, beauty, goodness. Mere excitement is not life; for all excitements weary, and are succeeded by depression. The hard routine of work into which no love and no thought enter, and which is done from necessity, not duty, leaves us in a lethargy. In order to "redeem time," we must look up, and not down. Seeking things below takes our strength out of us: waiting on the Lord for his higher gifts renews our strength day by day. —James Freeman Clarke.

Get near Jesus Christ, and you will catch his manner. Dwell in fellowship with him, and whether you are thinking about it or not, there will come some faint resemblance to that Lord into your characters and your way of doing things, so that men "will take knowledge of you that you have been with Jesus." The poor bit of cloth which has held some precious piece of solid perfume will retain fragrance for many a day afterwards, and will bless the scentless air by giving it forth. The man that keeps close to Christ, and has folded him in his heart, will, like the poor cloth, give forth a sweetness not his own that will gladden and refresh many nostrils. Lie in the light, and you will become light. Keep near Christ, and you will be Christ-like. Love him, and love will do to you what it does to many a wedded pair, and to many kindred hearts: it will transfuse into you something of the characteristics of the object of your love. It is impossible to trust Christ, to obey Christ, to hold communion with him, and to live beside him, without becoming like him. And if such be our inward experience, so will be our outward appearance.—Alexander Maclaren, D. D.

Time brings danger to the Christian life because we grow older. The freshness of youth passes, and eagerness and enthusiasm are moderated, and then comes the temptation to think that we are losing faith and zeal. Many Christians think that they are losing piety when they are simply losing the enthusiasm of youth. What is needed is a readjustment of methods and views to the working forces and principles of action belonging to their time of life. They need to learn that as we grow older, deeper principle should take the place of youthful enthusiasm.—The Advance.

Phillips Brooks, in one of his greatest sermons, deals with the irreligious man who makes excuse for himself with the plea that his life is too busy to attend to religion, and who asks, "What room is there for Christianity in such a crowded life as mine?" The preacher replies: "This is as if the engine had said it had no room for the steam. It is as if the tree had said it had no room for the sap. It is as if the ocean had said it had no room for the tide. It is as if the man had said that he had no room for his soul."

Prayer should be just what one feels, just what one thinks, just what one needs; and it should stop the moment it ceases to be the real expression of the need, the thought and the feeling. —Beecher.

We shall never acquire any great capacity for joy, the blessed peace of God will never possess our mind and heart, as long as we shrink from self-denial.—A. March.

There is something wrong with the religion of the man who walks with a lighter step toward the theater than he does toward the church.—Ram's Horn.

According to the latest definition, a reformer is one who is more troubled about the sins of other people than he is about his own.—Baltimore Advocate.

Look upon the bright side of your condition, then your discontents will disperse. Pore not upon your losses, but recount your mercies.—Watson.

There is as much difference between reading the Bible and reading about it as there is between eating dinner and reading the bill-of-fare.

Have something to do, something to love, and something to hope for.—Dr. Chalmers.

A sensible young man gave as one reason for liking the business he had chosen that it obliged him to be cheerful. A gloomy, ill-natured man could not succeed in it. He was naturally despondent, and needed the spur of necessity to keep him in good spirits. Cheerfulness is capital in almost every business. So it is in religious activity.—Herald and Presbyter.

In life's battles he wins who keeps an abundance of ammunition on hand, in the shape of good health, Christian principles, wise economy, virtuous habit, thorough training, adequate knowledge and prompt execution.

W. F. M. S.

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La. Conf., Mrs. M. H. Morrison, Shreveport.

Port Gibson: Auxiliary reorganized, eight members; several subscribers to Woman's Missionary Advocate obtained.

Rev. G. R. Loehr's appeal in the Woman's Missionary Advocate for extension of work in Shanghai by our Woman's Board proves how nearly related is the work of the two Boards. A church is firmly anchored by woman's work in schools, etc. Our ministers, especially the presiding elders, would give great impetus to the work by earnest efforts at the Quarterly and District Conferences. After a good talk, at a Quarterly Conference, by Bro. Weems, a sister said, "I will go to the next meeting if I have to walk." She lived only four miles from the church. At another place, on a similar occasion, after a missionary talk by him and the presentation of a "special" in our Conference work, a few friends were approached privately, and $10 80 was obtained. An interest was aroused in one person, who gave joyfully $10 of the above, and a year hence (recently) ten dollars more.

The leaflet, "Yes, You Do, Lucinda," by Mrs. Alice L. Armor (Woman's Work for Woman), suggests to us that many truly missionary spirits might be secured to aid us had we the gift of understanding how to present the work. We can not afford to follow Christ at a distance. The imperishable monument, that lives in the hearts of all followers of the meek and lowly Jesus, was erected by Mary at the feet of the Master. We need to be perfected in love, to be guided step by step by the Holy Spirit. Let us observe the holy teaching: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We must divide our sheaves with as many as we can, remembering "sorrows are halved and blessings are doubled by sharing them with others." We should labor to resurrect buried talents, and those in even worse condition, that are used so industriously for Satan, for the time is ripe for an abundant harvest.

"Who Gives in Proportion" (Missionary Link, in Methodist Review) ends with: Mrs. Isabella Bird Bishop closed a thrilling address thus: "There can be no arbitrary law about giving. Let us be honest in our self-denial, and not think that we are carrying the burdens of this great, perishing heathen world by touching them lightly with our fingers, but let us bear them till they eat into the shrinking flesh, and so let us fulfill the law of Christ. Let us entreat him, even with strong crying and tears, to have mercy, not on the Christless heathen, but on the Christlessness within our own hearts; on our shallow sympathies and hollow self-denials, and on our infinite callousness to the woes of this perishing world, which God so loved that he gave his only Son for its redemption. . . . Let each of us do our utmost by any amount of self-sacrifice. . . . May he touch all our hearts with the spirit of self-sacrifice, and with the inspiration of that love of his which, when he came to redeem the world, kept nothing back!"

"Work of the Board and Women of Means" (Life and Light, in Woman's Missionary Advocate) contains wholesome lessons. We have space for only the closing: "A beautiful sentence from Drummond's Ascent of Man: 'Each worker toiled in his own little place. . . . Suddenly these workers looked up; they spoke to one another. . . . Henceforth their work was one, the world was one, and mind, which had discovered the oneness, was one.' The thought is inspiring. It points to a time when all workers for better things will know themselves and each other as working for a common object. Intensity will no more take on forms of narrowness; ignorance will disappear in the light of a larger knowledge. Then our beloved work will make its irresistible appeal to those who can respond with the gold of Sheba as well as with the widow's mite. Remember, gold is mentioned in the prophecy before prayer, which will surely follow: 'To Him shall be given the gold; prayer also shall be made continually.'"

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Mrs. S. S. Cope, of Mississippi Conference.
Mrs. F. E. Enos, of Louisiana Conference.

The Need Near Asheville, N. C.

Mrs. L. M. Pease, of Asheville, in a letter to the General Secretary, says:

We had not been long in Asheville before we became impressed with the hopeless ignorance of the country people who came with produce to sell. One woman in great poverty asked us to supply her food, and she would send her daughter to work in payment. Soon after, being in need of help, we tried the young woman; and, though she knew nothing about cooking at first, she learned rapidly and soon became quite an expert. This was our first experience with the poor white class, and we soon became interested in them, and found that they had excellent natural abilities, and only lacked education and opportunity. We were importuned to take children, both orphan and illegitimate, and, though our accommodations were limited, received quite a number, having a small school and instructing them in industrial matters. This experiment on a small scale was so successful that we became anxious that large numbers should have like opportunities, and offered to furnish land and buildings to any church or society which would establish an industrial school. The Presbyterians were already in the field, and gladly accepted the offer, and their school has been successful beyond our expectations.

All through this mountain region the need is great of industrial, boarding, and day-schools. The Presbyterians are now establishing many of the latter, and from the pupils of these they will select the best material for the boarding-schools, and in time train girls for teachers and missionaries in the neighborhoods. We are gratified to hear that the Home Mission Society has begun a similar work, and contemplates establishing schools similar to our Home Industrial.

When we decided that it would be impossible to establish a School of Methods for the W. C. T. U., which a fine site was donated in Waynesville, it occurred to me that it would be an excellent location for an industrial Home and School for mountain children. There are numbers of these mountain whites in the vicinity of Waynesville and on the western border of the State. The Waynesville people are religious, cultured, and benevolent, and would give cordial welcome and aid to such an enterprise. The town is picturesque, a popular Summer resort, and has a large hotel at the White Sulphur Springs.

There is an excellent stone foundation already laid for the building which the W. C. T. U. propose to erect, which could probably be used as it is, or with some alteration, and there is lumber on hand sufficient for a good superstructure. It seems to the ladies chiefly interested in trying to establish the School of Methods that the property could be turned over to the Home Mission Society, reserving, perhaps, the privilege of holding a few days' School of Methods in the assembly hall of the school during the summer vacation. Our Legislature is now in session, and could make the changes necessary in the Act of Incorporation.

The site donated for the School of Methods is only four acres, but the abundance of land near at hand could be cheaply purchased should it be desirable to have a farm. Should you think favorably of the location described, and wish to take steps to secure it, address Mrs. M. J. Brown, Asheville, who was one of the donors of the lot and is a manager of the School of Methods.—Our Homes.

Encouraging Notes from the Cuba Mission.

Rev. C. A. Fulwood, writing from Key West, Fla., gives in a recent letter the following items concerning this interesting work.

"The mission parsonage is far advanced toward completion; will be finished in two or three weeks. Brother Akin, in charge of Memorial Church and Cuban Mission, Key West, has made a fine impression, and is doing splendid work. His assistant, Brother Delofeu, is expected to arrive in Havana next week."

In a late letter written from Havana he says: "God is with us. His hand is guiding. The mission here is not to be abandoned. Through the timely arrival of Sister Wolff, I can, under God, gather our people together, maintain the Sunday-school and regular public worship. Brother Barredo, a local preacher of four years' standing, is appointed to supply the mission. He is regarded here as a very devout and consecrated man."—The World for Christ.

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The Mississippi W. C. T. U. Convention.

The twelfth Annual Convention of Mississippi Woman's Christian emperance Union closed in Natchez, ednesday, May 8. The sessions ronghout were harmonious. Large d enthusiastic audiences filled the ll each night. Mrs. Katharine L. evenson, of Chicago, Ill., corresponding secretary of the National W. T. U., and Mrs. Lide Merriwether, Memphis, president of the Tennes- W. C. T. U., were present and added incalculably to the interest of the ventioo.

Saturday evening addresses of welcome were given on behalf of the city, ministry and local union, which were appropriately responded to; and speech on prohibition was delivered Miss Belle Kearney.

Sunday afternoon the annual sermon was preached by Mrs. Stevenson, who graduate of a theological school in ston, Mass., and a minister to every ape, save in the laying on of hands the possession of an ecclesiastical ense. In the evening of the same Mr. Merriwether spoke on perial Liberty.

Monday night was devoted to the ung Woman's Branch. Music, recitions and addresses by Miss Birdie re, Rev. M. M. Black and Mrs. evenson filled up the program most lightfully.

Tuesday night Mrs. Merriwether ke on woman's progress, and, made trong plea for the political enfranchisement of her sex.

Wednesday night a grand gold medal ntest was held. Miss West, of Du-t, who received the gold medal at last State Convention, was again successful contestant.

Mrs. L. S. Mount, of Greenville, who served as president of the Mississippi W. C. T. U. so faithfully and acceptably for seven years, resigned her sition on account of expected reval from the State. Miss Belle rney was elected in her stead. on the resignation of Miss Alice nnon, of Vicksburg, as recording retary, and Mrs. Pentecost, of Coahoma, as treasurer, Mrs. Annie E. rper, of Fayette, and Mrs. Ker, of tchez, were chosen to fill their ces. Mrs. Nellie Nugent Somerville, of Greenville, was unanimously elected corresponding secretary, and s. Curlee, of Corinth, was made e-president at large.

An admirable set of resolutions and on of work was adopted by the conntion. During the coming year organization will be more energetically systematically pushed, and an effort made to prepare the minds of the ple to demand constitutional prohibition of the next Legislature. It s decided to issue a White Ribbon bulletin once a month, as soon as the cessary funds can be raised, and s. Lulie Luckie, of Holly Springs, elected editor of the same.

Among the other State officers who re elected were: Mrs. M. M. Snell, vangelist; Mrs. Mary Ervin, W. C. T. organizer and superintendent of al Purity, and Miss Anna Simonorganizer of Loyal Temperance ons and superintendent of Demot Medal Contest Work.

Among the visitors to the convention Miss Kate Power, of Jackson, who generously offered a page of her Re-w for the use of the W. C. T. U. It accepted, and Mrs. Stanhilz, of chez, was made editor. It was left the Executive Committee to decide ere the next Annual Convention ll be held. A town centrally lo-ed is desired. We hope to make s the grandest year for W. C. T. U rk of any that has yet been known the history of Mississippi; and beg ry friend of temperance and prohibition to lend a hand toward lifting the le up to higher ideals through rist Jesus. S. S. S.

Certain thoughts are prayers. There e moments when the soul is kneeling, matter what the attitude of the body y be.—Victor Hugo.

FROM THE WORK.

Rev. Wm. G. Evans, West Monroe, La., May 8: "On Sunday, May 5, I closed a four-weeks' meeting at this place, which resulted in much good to our church. It is said to have been the best meeting that ever blessed this place. Quite a number of family altars were erected, and quite a number of persons took up the cross of public prayer. I was assisted the first week by Bros. Reames and B. F. White; the second week by Rev. L. P. Bower, of the Presbyterian Church, and Rev. R. S. Isbell; the next week by Bro. E. E. Riggs, an exhorter of Monroe, and Rev. H. W. May; and the last week Bro. Riggs was the wheel-horse. The blessings of God were bestowed bountifully upon our church. The ladies have started a prayer meeting, to continue indefinitely, at which their children, husbands and parents are laid before the Lord, and his blessings besought for them. The revival is not over yet, but just begun. We begin again soon. We are well up along all lines."

Rev. M. M. Black, Wesley Chapel, Natchez May 7: "During the latter part of April we held a meeting at the Chapel, which resulted in twelve accessions to the church, twenty or more conversions, and the reclamation of quite a number of backsliders. Bro. L. S. Jones, our wide-awake presiding elder, was with us one week, and did valiant service. The people of our city were much delighted with his preaching, and it was greatly regretted that he could not remain longer with us. Bros. W. B. Lewis and V. V. Boone were also present part of the time, and rendered valuable assistance. The brethren emphasized the teaching of the Word concerning a full and a conscious salvation, and the Lord honored their declaration of the truth. Not the least part of the good done was the quickening of the spiritual life of the membership generally. The last night of the meeting, in response to a proposition made by the pastor, fully half of the congregation present (the house being filled to overflowing) stood up to testify to having been renewed and blessed. The power of the Lord is still with us. Last week a young lady was converted while about her ordinary duties, and on Sunday, the fifth instant, she and one other were received into the church. Several such conversions have taken place recently."

Rev. B. F. Phillips, Shuqualak circuit, Columbus district, North Mississippi Conference: "Shuqualak is on the M. and O. R. R., nearly 200 miles north of Mobile. There is no prettier location for a town in the State of Mississippi. We have about 700 inhabitants. Shuqualak has long been noted for its schools. The Shuqualak Female College, under the able management of that scholarly Christian, Rev. L. M. Stone, was quite an attraction for those who had educable daughters, and proved to be a blessing to the town for years. Mr. Stone, wishing a larger field of usefulness, removed to Meridian, and we have now the Shuqualak College for Young Men, as well as ladies, under the able management of Prof. W. T. Foster, whose whole life is warped into that which pertains to the interest of his school and the pupils intrusted to his care. He is a Christian educator; and, I dare say, no school in our State can boast of a more dignified and ladylike teacher than Bro. Foster's principal teacher in primary department, Miss Lucie Harper. The school is doing well, and everything is astir preparing for commencement. Shuqualak is a Baptist community, but you have no idea how kind some of the Baptists are to the Methodist preacher and his family. One Baptist brother sent a barrel of flour and several packages of sugar and a nice ham to the parsonage, with his compliments. The Methodist Church on this work is weak, numerically, but we are on rising ground, and, by the grace of God, we will try and advance in all church work. Ours is a prohibition county (Noxubee), and we intend to hold the fort. We had Luther Benson, of Indiana, to lecture for us last night and the night before. His theme was temperance. He will be remembered by the people of this town for many days to come. I am getting along well with my work. My congregations are growing all the time. I closed a meeting of two weeks only a short while back. We had a good time, and some accessions to our church. Up to date I have received into the church since Conference nine, and have lost three dismissed by certificate. I have my collections under way, and hope to report all in full at Conference. As for the support of the presiding elder and preacher in charge, we have plenty to eat and wear."

MINISTERS' INSTITUTE, COLUMBUS DISTRICT.

The Ministers' Institute for the Columbus district, of North Mississippi Conference, met in Artesia, April 22, 1895. Most of the members were present at the opening session, and remained to the close. From first to last the session was very interesting. The subjects were well presented in papers and speeches. The preaching was able, earnest, and religious. It has not been my privilege to attend a better meeting of the sort than this was.

The next session will convene in Shuqualak, in September next. Come up. J. W. DORMAN, Sec.

Starkville, Miss.

The following resolutions were passed:

Resolved, That it is the sense of this Preachers' Institute that each preacher in this district preach at least once during this Conference year in each of his congregations on the subject of "Christian Giving."

J. A. BOWEN,
B. F. PHILLIPS,
N. G. AUGUSTUS.

Resolved, That Bro. W. S. Harrison be requested to write out and publish a list of books a young preacher should read, B. F. PHILLIPS,
N. G. AUGUSTUS.

Resolved, That the thanks of the pastors of the Columbus district are cordially extended to Rev. T. C. Wier, our presiding elder, who has served us so faithfully and successfully for the past four years. We pray that the head of the church may bless him wherever he goes.

J. A. BOWEN,
R. M. STANDEFER.

The thanks of this Preachers' Institute are due, and are hereby tendered, to the pastor and the people of Artesia for their Christian hospitality extended to us so cordially during our stay among them. We pray the blessings of God upon them. We also remember the kindness of "Uncle Tom," the sexton. J. W. DORMAN,
J. A. BOWEN.

PORTERVILLE CHARGE.

We are making haste—slowly on the Porterville circuit. Our second Quarterly Conference is a thing of the past. Bro. Jones, P. E., was on hand, and preached us five soul-stirring sermons. We have some opposition known as come-outers, who are opposed to the church. They have actually found out that the church will not save them. How wise some folks are! Our blessed Zion moves on just the same. "On this rock I will build my church." Our people are, as a rule, not well up on the doctrines of our church. I find but few ADVOCATES, and a number who have no Discipline, and still others who have no Bible. In the face of all this, and any amount of snuff and tobacco, and with a little whisky mixed with it (moonshine), we are making some progress. We are planning for our Summer campaign. We have had quite a revival already—one that was very much needed. Our net increase was a decrease of twelve, with more to follow. I think it is time we were unloading a few deadheads. We are not praying for a larger membership, but a membership baptized with the Holy Ghost. We have had some conversions of the get-up-and-tell-it kind. May the Lord give us a revival of Holy Ghost religion, which takes all self out and fills with all the fullness of God. We are expecting the victory. "Ask and it shall be given you."

C. M. CROSSLEY, P. C.

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Jos. Ruby.

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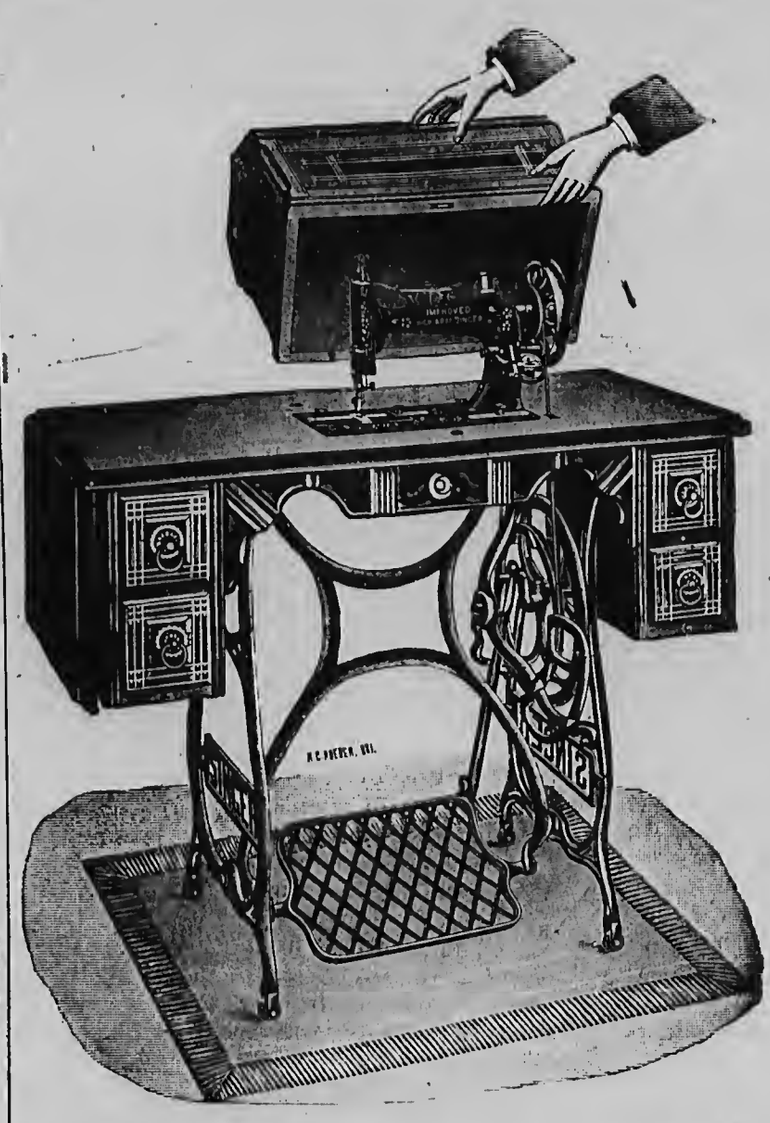

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Thursday, May 23, 1895.

Ballot Reform in Louisiana.

A mass meeting in the interest of ballot reform was held in this city on Monday night, the thirteenth. The immense auditorium (the Academy of Music) was crowded, and much enthusiasm was manifested. There was remarkable unanimity of sentiment among the speakers, the chief of whom were Rabbi Heller, Prof. Henry Chambers and Dr. B. M. Palmer. The platform of principles adopted embraced the following features: Uncompromising opposition to the proposed constitutional amendment requiring the holding of parochial and general elections on the same day; acceptance of the proposed amendment restricting suffrage; such changes in existing registration laws as will prevent fraudulent registration; the election of legislators who are in hearty sympathy with the ballot-reform movement; the subordination of all other political issues to this one of ballot reform; active participation in local elections for the purpose of securing clean, efficient, economical administration of local affairs. Steps were taken to secure the organization of ballot reform leagues in every parish in the State. All the committees needed for carrying on the work were appointed. A State Ballot Reform Convention was appointed to be held in this city on the fourth of July, at which all the parishes are to be represented. A wise and most timely move this is. A crime against suffrage is the greatest of all crimes. It saps the foundations of society itself, and is the precursor of war or anarchy, or both. It is high time that the good citizenship of Louisiana should arise in the majesty of a righteous indignation and put an end to the infamous iniquities that have so long disgraced the State.

All the work of this mass meeting would have counted for very little if it had failed to pass the resolution to subordinate all other political issues to this. That means that Democracy, Republicanism, Populism, and all other ism, must stand out of the way. Party lines are to be ignored altogether until this reform is accomplished. The resolution to participate in local elections is also a wise one. In many localities good citizens have only themselves to blame for the crookedness and inefficiency of their local governments. What else can they expect when they hold their hands and look on with apparent unconcern while toughs and hoodlums manipulate the political machine?

Ecclesiastical Suicide.

In a recent issue we called attention to one of the numerous iniquities of the Romish Church, viz., her system of raising money by Sunday festivals, the attractions of which are dancing and other revelry, raffling, athletic contests, bicycle races, horse races, with the usual concomitants of gambling and boisterous excitement, and the sale of wine, beer, whisky and other intoxicants. We shall have more to say of these festivals at another time.

What we wish to do in this article is to direct attention to another source from which Rome derives large revenues, viz., the contributions of Protestants. Here in this city tickets to some performance for the benefit of the Romish Church are hawked on the streets continually. These performances are of various descriptions. Raffling is one of the most common. The number of these ticket venders and their industry and pertinacity, if accurately described, would almost tax the credulity of many of our readers. One secret of their numerosity and persistency is that in many cases they have something at stake. Teachers in the public schools put tickets into the hands of their pupils, and offer prizes to those who make the largest sales. Now, who are the purchasers of these tickets? Catholics alone? Nay, verily. Large revenues are derived from sales to Protestants. The number of non-Catholics who make contributions in this way for the support of the various institutions of the Romish Church is almost incredibly prodigious. But this ticket selling is only one of a number of ways in which Rome levies a tax upon Protestantism. Peddling is resorted to. Not only in this city, but in various railroad towns Rome's emissaries may be seen hawking little, trivial articles of merchandise at a price far above their intrinsic value; and a large percentage of these purchases are made by Protestants who do not need these wares at all. They buy either to get rid of an agent whose pertinacity makes her a nuisance, or in the belief that they are helping a good cause. Though this may seem a trivial matter, Rome's revenues are considerably swelled thereby.

But not only do Protestants give in these indirect ways for the maintenance and propagation of Catholicism; they also make direct contributions. In Mississippi, for example, Rome sends out agents periodically to solicit funds for her orphanages. They visit every town of any importance in the State. They go into every store, office, shop and business house, and into private residences as well; and they plead their cause so artfully that they are usually not turned away empty handed. A very large percentage of those who thus contribute are Protestants. If the amount of money which Rome thus obtains regularly from Protestant sources could be published, Protestantism would be astonished at herself. If the Methodists and Baptists of Mississippi and Louisiana had at their command the money which they have given in the last fifty years for the maintenance of Romish institutions, they could each start a magnificently equipped orphanage of their own.

Now, we feel it to be a duty incumbent upon us as a Protestant journalist to lift up our voice in emphatic protest against such a policy on the part of Protestants. It is folly. Yea, more; it is suicide. Rome is a huge system of error; and her errors are not merely of the doctrinal sort. She is the deadliest foe of true Christianity. She stands in the way of almost every moral reform. She is the bulwark of the liquor traffic. She not only tolerates it, but she engages in it herself. Her authorized agents sell intoxicants on the Lord's day to raise money for the church; and that, too, to men who have already imbibed far beyond the line of sobriety. In politics the saloon keeper knows full well where his tower of strength is. She also throws the weight of her tremendous influence on the side of that crying iniquity of our age, gambling. The raffle, which is but one of the multitudinous forms of the gambler's art, is one of her regular sources of revenue. Then, too, as we have already shown, she has festivals, one of the chief attractions of which is horse racing, bicycle racing, etc., with unconcealed gambling as one of its inseparable concomitants; and that, too, on the Lord's day to raise money for carrying on the Lord's work (?). Let any unbiased man ask himself the question, What chance is there for successful warfare upon the liquor traffic, Sabbath desecration, or the gambling evil in any region where Catholicism is the dominant religious force.

In view of these facts, which are undenied and undeniable, the Protestant who puts his earnings into the coffers of Rome is simply helping to sap the foundations of his own church and of the lofty type of civilization which his church is seeking to create. With the left hand we put money into the Lord's treasury to make war upon Catholicism in Mexico and Brazil, and then with our right hand we put a much larger sum into Rome's hands to aid her in her work of gathering up the destitute orphans of our own heaven favored land (Protestant orphans at that) to train them up in that heinous system of iniquity which we have already outlined. If this is not ecclesiastical suicide, what is it? We appeal to the readers of the ADVOCATE to put a stop to this unparalleled folly. When one of Rome's smooth-tongued emissaries comes around with her subscription list, or her high-priced wares, or her tickets to a raffle or entertainment, ask her for a contribution for some Protestant orphan asylum or other charitable institution. Her quick response will be: "I can't. I am a Catholic." A similar reply ought to be on the tongue of every Protestant: "I can't. I am a Protestant."

The Second-Blessing Controversy.

A new stage has been reached in the second-blessing controversy. "Gilderoy" has raised a new issue. His argument militates not only against the theory of the "second-blessingists," but with equal force against that of many of their antagonists. Many of those who oppose the second-blessing theory claim as much for the first blessing as Dr. Carradine does for the second. Now, "Gilderoy's" position is that neither the first blessing, nor the second, nor any other attainment in grace possible in this life, rids a man of "original sin," "inbred sin," or whatever you may please to call it. Not only does he claim this as the teaching of the Scriptures; he asserts that it is one of the fundamental doctrines of Methodism. He declares that all our standards from Arminius, Wesley and Watson down to our present Book Editor teach this doctrine in the most unequivocal manner.

Now, if "Gilderoy" is wrong, it will be an exceedingly easy task for his antagonists, whether "first-blessingists" or "second-blessingists," to demolish him completely. Let the brethren brush the dust from the ponderous theological tomes in their libraries, and search until they find teaching contrary to this; then let them copy this teaching and send it to the NEW ORLEANS ADVOCATE. We will promise to make room for it in the very first issue, even if we have to leave out an editorial. Will they do so? Certain it is that Dr. Palmore has not done so, although challenged by name to do so some weeks since. Dr. Palmore owes it to himself and to the church to accept "Gilderoy's" challenge, or to confess that he was guilty of an egregious blunder in his editorial of April 24. Further silence on his part is simply a confession of his inability to meet the issue. We say this much without any intention of engaging in a controversy with Dr. Palmore or anyone else.

BOOKS.

THE MONK AND THE PRINCE. By Atticus G. Haygood, Sr. The Foote and Davies Co., Atlanta, Ga. Price, $1.

The above is the title of Bishop Haygood's latest venture in authorship. The work is a 12 mo. of 371 pages. It is printed on good paper, and neatly and substantially bound. The typography is superb. The octogenarian, as his eyes run rapidly over the large, clear, beautiful type, will bless the author for his kind consideration. As to style, the work is written in genuine "Haygoodese"—so genuine that if it had been published anonymously, there would have been no doubt in the public mind as to the authorship. The work is historical, the scene being laid in Florence, Italy, four hundred years ago. "The monk" is the celebrated reformer, Savonarola; "the prince," his great antagonist, Lorenzo Medici, frequently called "Lorenzo the Magnificent." The part played by each of these celebrated personages is most charmingly told; and the character of each is drawn with the hand of a master. While the author acknowledges his indebtedness to cyclopedias for many of his facts, it is apparent on almost every page that he has not followed the cyclopedias in his analysis of character. He paints with a discrimination as refreshing as it is rare. He refuses to unite with the Protestant world in the canonization of Savonarola. He weighs the martyr monk in the scales of reason and revelation, and finds him not a saint, but a crank of the first water—virtually a lunatic.

But while the work is historical, the reader does not go very far before he perceives that the author does not deal in history for its own sake alone. He is writing fifteenth century history for the benefit of nineteenth century readers, and he makes his historic facts and his character sketches eloquent with truth which concerns the men of the present generation no less than those of the distant past. In saying this we do not mean that all the author's moralizing will be universally accepted as gospel truth. Cavils and criticisms there will be, no doubt; but the book is going to be read, preachments and all.

We read it through at two sittings, and would have finished in one had not pressing engagements prevented. Those who wish to procure the work should write to Mrs. A. G. Haygood, Oxford, Ga.

THE CRUSADE OF THE CHILDREN: Its Causes and Results. By Sarah Stringfield Butler. 16 mo. 152 pages. 1895. Southern Methodist Publishing House, Nashville, Tenn.

Strange to say, historians make but little mention of the remarkable crusades undertaken about the year 1212 A. D. by the children of France and Germany. Says the author in the opening chapter: "The story of the crusade of the children is one of the most remarkable and most pathetic ever written. The uprising of ninety thousand children from eight to fourteen years of age, imbued with the same purpose, and an unswerving determination to carry out that purpose regardless of the authority of parents, the persuasion of friends, the fear of danger, or of the laws of the land in which they lived, stands out in history without a parallel."

The volume at hand evinces research and considerable literary ability, and will interest young and old alike. The style of the author is pleasing, while the novelty of the subject treated lends additional charm to the book. The recital of examples of heroic faith, burning enthusiasm, and unflinching courage, such as this volume contains, can not fail to inspire the young people of the church to nobler, more determined effort for the cause of Christ. M. M. B.

THE PASTOR'S BOOK. Compiled by Rev. J. T. L. Annis, of the Northwest Texas Conference. Fifty cents, net. Southern Methodist Publishing House, Nashville, Tenn.

This pocket memorandum book supplies a long-felt want, and should be in the hands of every preacher in the connection. There are many facts connected with church work of which a minister ought to keep a private record, as, for instance, pastoral visits made, marriages solemnized, infants and adults baptized, burials attended; date, place, and subject of sermons preached, etc. The book before us contains blanks for recording just such facts, as well as others of less importance. Pastors will appreciate the advantage of having in one book a directory of the church membership, a list of the subscribers to church periodicals, and of subscriptions to the various Conference claims.

The Advocate for Seventy Cents.

We are now offering the ADVOCATE for seventy cents a year in connection with Holman's Self-Pronouncing Bible. Figure it this way: The publisher's price of the Bible we offer is $3 15, and it is very cheap at that. Many Bibles inferior to it are selling at from four to five dollars. We give this $3.15 Bible and the NEW ORLEANS ADVOCATE for one year for $3 85. A person who is not a subscriber can not get it for a cent less than $3.15. Is this not putting the ADVOCATE at seventy cents? This Bible has the helps contained in the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself wherever the name occurs. This makes it by far the most valuable Bible on the market. Our subscribers who have procured it are enthusiastic in its praise. If you want it, don't delay; otherwise, you may do as some of our subscribers have done in regard to other premiums—get left. See description of it on another page. Everybody ought to have it.

N. B.—Subscribers, new or old, who send us seventy cents, thinking this will pay for a year's subscription, are simply wasting stamps. Our seventy cents' offer is made only in connection with the Holman Bible.

NOTES.

Rev. J. G. Sibley writes: "My work is on a boom. The prospects for a great revival are bright and brightening."

Sister Jones, wife of Rev. L. J. Jones, of the Mississippi Conference, has been seriously ill for about eight or nine weeks. She is now thought to be convalescing.

The New Orleans Church Extension Society organized last week with J. T. Sawyer as president; J. W. Adams, vice-president; S. H. Meyer, secretary, and W. B. Thomson, treasurer.

The monthly Carondelet sociable was held last week at the residence of Mrs. D. J. Wasson. Well-rendered recitations, elegant music, toothsome refreshments, in addition to the "feast of reason and the flow of soul," constituted the programme.

Hon. J. S. Carr, of North Carolina, has given $10,000 to the American University. It is the first subscription given by a Southern man for a college north of the Potomac since the war. This money is to be used in building the "Hall of History." Already there is an endowment for the chair.—Zion's Herald.

We begin in this issue a series of articles on the great Protestant Reformation, by a diligent student of the Papacy. Dr. Hershey has been a specialist in this field for years; and in the libraries of this country and Europe he has gathered an immense fund of testimony bearing upon Romanism. He is a constant lecturer on canon law. We call attention to the introductory article.

A Summer Normal School will be held at Oxford, Miss., commencing June 6, and continuing four weeks. There will be four courses, viz., Chemistry, Physics, Geometry, Botany, each under the management of a member of the faculty of the Mississippi State University.

The Pan-American Congress of Religion and Education will be held at Toronto, Canada, July 18 to 25, 1895. The Congress will be composed of representative laymen and clergymen from every country, province and state of North and South America, and from county and state governments, as well as churches, educational and charitable institutions.

The last of Julian Ralph's series of articles on the New South appears in the May Harper's under the title "In Sunny Mississippi." It treats less of the industrial situation than some of its predecessors, and dwells upon the natural attractions of the State. A description of Jefferson Davis' home at Beauvoir is an interesting feature of the article, which is illustrated.

Dr. Hoss, of the Nashville, offers congratulations to certain Methodist preachers for having quit the use of tobacco, and says that he has congratulated the same men for the same thing more than a half-dozen times before. These brethren are like a reformed inebriate of our acquaintance, who said he knew that a man could quit drinking whisky, for he had quit fifty times.

The loan bureau started last year by Saint Bartholomew's Church, in New York City, has done a noble work in loaning small sums secured by chattel mortgages. Since last May it has loaned $40 000. That its work is appreciated is shown by the fact that it has not been compelled to foreclose a single mortgage. This bureau is certainly a form of applied Christianity. The example here set might be followed with profit in every city in the country.

The Rev. F. B. Meyer, of London, tells of one whose income is $10 000 per annum, who lives on $1 000 and gives the remaining $9,000 to the cause of foreign missions. Another, whose income is $10 000, lives on $1,500 and gives away the remainder. A governess who earns $500 gives $450. Another, who has a comfortable competence, remains in business, all the profits of which he gives. This is truly laying up treasure in heaven, and although their earthly wealth may not amount to much, they shall be rich as princes when they have gone to the "great beyond."

Seth Low, president of Columbia College, New York, announced the other day that he would at once erect a new library building for the institution, to cost one million dollars, in memory of his father, the late Abiel Abbott Low. At the same meeting in which the benefaction was announced it was made known that the president of the Board of Trustees, Mr. Wm. C. Schermerhorn, would erect a hall of natural science at a cost of $300,000. The influence of these gifts ought to be felt in all sections of the country. They ought to prompt other men of means to make beneficent use of their wealth.—Exchange.

On going out of office Gov. Northen, of Georgia, placed himself at the head of a movement to build up the waste places of that great commonwealth by securing immigration of a desirable sort from the great West. As a result of his efforts, a tract of land comprising a hundred thousand acres has been secured in Montgomery and Wilcox counties, and a colony forty thousand strong is to settle upon it. A town will be laid out near the center of the tract, and the rest of it will be laid out in farms of from five to a hundred acres. This is the sort of immigration the South needs—industrious farmers, not paupers, criminals, saloon-keepers and dead-beats from Catholic Europe.

Rev. J. J. Smylie, of the Louisiana Conference, was recently the victim of a personal assault. He was carrying on a revival meeting at Tangipahoa, the services being held in a tent. On Sunday night, the twelfth, just as he left the tent at the close of the service, having his wife's sister, Miss Kihlinger, on his arm, he was savagely attacked by several "lewd fellows of the baser sort," one of whom dealt him a stunning blow on the head with a loaded cane. Others, with pistol in hand, cried out, "Kill him; kill him." Miss Kihlinger fainted, and was picked up by friends and carried back into the tent. Bro. Smylie accompanying her, and the mob following with drawn weapons. The next night the house at which Bro. Smylie was stopping was brickbatted at a late hour. The citizens of Tangipahoa held a mass meeting, denounced the outrage in unmeasured terms and urged Bro. Smylie to go on with his meeting, pledging themselves to protect him. The chief participants in the outrage are now in the clutches of the law.

Vicksburg District Conference.

The District Conference will convene in Bolton, Thursday, June 27, at 9 A. M. The opening sermon will be preached by the Rev. C. D. Cecil on Wednesday night at 8 P. M. Theme, "Religion, and Religious Services in the Home."

Thursday will be devoted to the consideration of our Sunday-school and Epworth League work. Sermon at 11 A. M by the Rev. J. D. Crymes on "Christian Education." In the afternoon we will discuss the following subjects, the discussion to be opened by those whose names follow the subjects: "Why We, as Methodists, Should Be Loyal to Our Own Institutions"—Rev. H. M. Ellis. "The Epworth League as a Promoter of Loyalty to Our Church among Our Young People"—Rev. J. W. Crisler; "As an Educator in the Bible and Christian Literature"—T. A. Holloman; "As an Encouragement in Works of Grace and Charity"—Rev. J. P. Drake. At 8 P. M. we will have an address on foreign missions by the Rev. C. G. Andrews, D. D., and one on domestic missions by the Rev. A. D. Miller.

Let the brethren all be present at the opening service, and remain to the close. Let us also come, praying and working for a gracious revival.

J. M. WEEMS, P. E.

Vicksburg, Miss.

Jackson District Conference.

The Jackson District Conference will be held in Yazoo City, June 13-16, beginning Thursday, at 9 A. M., instead of Friday, as heretofore published.

Thursday will be devoted to Sunday-school matters. Sermon at 11 o'clock by Rev. J. G. Cammack. An educational meeting will be held Thursday night, when addresses will be made by Dr. Murrah and Rev. A. F. Watkins.

An Epworth League meeting will take place Friday night. Addresses by Rev. R. W. Bailey and others.

Recording stewards are urged to be present with Quarterly Conference Records. E. H. MOUNGER, P. E.

Meridian District Conference.

The Meridian District Conference will meet at Lauderdale, Thursday, June 20, at 3 o'clock P. M.

Applicants for license to preach, and for recommendation to Annual Conference for admission and orders, must be present for examination.

R. J. JONES, P. E.

Meridian, Miss., May 14, 1895.

Mississippi Headquarters.

To the Epworth Leagues of Mississippi—

We have succeeded in arranging for our State headquarters during the International Conference. The prospect is that there will be ten or fifteen thousand people present on that occasion. Let us put Mississippi in the forefront. It is of the highest importance to all who contemplate going to send on their names at once, so as to secure homes. Arrangements are being perfected with the railroads to get the very lowest possible rate. Send orders at once for the souvenir program, which will give full information about the Conference and Chattanooga.

S. A. STEELE,
J. A. RANDOLPH.

Chattanooga, Tenn., May 17, 1895.

An Appeal.

It is a well-known fact that the labor and sacrifice involved in the travel of the Shreveport district is greater than that of any other district in the Louisiana Conference, and that the support is insufficient is conceded by all my predecessors. To lessen the labor and expense necessary to efficiently do the work assigned me, I have supplied myself with horse and buggy, and have rented a house at Pelican, on the T. and P. railroad, so as to be convenient to those circuits that must be reached by private conveyance. We wish to begin housekeeping by the twentieth of June.

I, therefore, appeal to the pastors of the district, and those appointed to look after this matter, to raise and forward to S. B. McCutchen, Shreveport, La., a sufficient amount to, at least, furnish the house. Let those who feel so disposed send articles of furniture to me at Pelican, La.

J. L. P. SHEPPARD, P. E.

Signal Triumphs Won

BY DR. PRICE'S CREAM BAKING POWDER.

Two signal triumphs have been achieved by Dr. Price's Cream Baking Powder. First it received Highest Award and Diploma at the World's Columbian Exposition of 1893. Next it secured Highest Award and Gold Medal at the California Midwinter Fair of 1894. At both Fairs it surpassed all competitors in every respect. The award, in each instance was for strongest leavening power, perfect purity and general excellence. It was sustained by the unanimous vote of the judges.

The victory at Chicago establishes the supremacy of Dr. Price's as "The Foremost Baking Powder in the World." The triumph at San Francisco confirms and emphasizes it.

A Word from the Church Extension Board.

To Presiding Elders and Pastors—

DEAR BRETHREN: At the recent session of the Board of Church Extension the following was adopted:

Resolved, That it is the sense of this Board and their earnest request that presiding elders and pastors do all in their power early in the Conference year to secure the full amount of assessments for church extension, and forward the same to the treasurers of their Conference Boards.

I write this to say that we have on hand a large quantity of maps, bulletins, reports, and other church extension literature, which we will furnish free of charge to all presiding elders and pastors who will write us for them, giving their addresses, when they will need them, and how many members are to be supplied. There is no better means of stimulating your people to liberal contributions than to "row down" your congregation with the literature about a week before you take the collection. If the preachers do not bestir themselves in this matter, we would be exceedingly glad to have active laymen take hold and let us know what they want.

Do not order literature unless you intend to use it.

DAVID MORTON, Cor. Sect.,
705 W. Chestnut St., Louisville, Ky.

May 13, 1895.

A Nerve Tonic

Horsford's Acid Phosphate.

Dr. A. MONTEIRO, Richmond, Va., says: "I consider it one of the best tonics we have, where nerve tone is needed."

University of Mississippi.

PUBLIC CLOSING EXERCISES, 1895.

SUNDAY, JUNE 2.

Commencement Sermon—Rev. Wm. A. Black, D. D., of Missouri.

8.30 P. M.—Sermon before Y. M. C. A. by Dr. Black.

MONDAY JUNE 3.

10:30 A. M.—Sophomore Contest in Elocution.

8:30 P. M.—Joint Meeting of Literary Societies. Senior Debate.

TUESDAY, JUNE 4.

11 A. M.—Annual Address—Postmaster-Gen. Wm. L. Wilson.

8:30 P. M.—Annual Meeting of Alumni Society. President, Hon. R. H. Thompson, LL.D. Essayist, A. B. Amis, Esq. Poet, Rev. Jas. A. Mc'elir, D. D.

WEDNESDAY, JUNE 5—COMMENCEMENT DAY.

10 A. M.—Senior Orations. Conferring of Degrees.

9 to 12 P. M.—Social Reception.

All friends of the university are invited. Round-trip tickets will be sold by I. C. R. R. at one fare, June 1-6.

R. B. FULTON, Chancellor.

Millsaps College.

COMMENCEMENT EXERCISES, 1895.

SUNDAY, JUNE 9.

11 o'clock A. M.—Sermon by Bishop E. R. Hendrix, D. D., LL.D., Kansas City, Mo.

8 o'clock P. M.—Sermon by Rev. H. W. Featherston, Yazoo City, Miss.

MONDAY, JUNE 10.

9 o'clock A. M.—Annual meeting of the Board of Trustees.

11 o'clock A. M.—Address by Chancellor J. H. Kirkland, LL.D., Vanderbilt University.

8 o'clock P. M.—Debate between representatives of the Galloway and the Lamar Literary Societies. Subject—Resolved, That United States Senators should be elected by a direct vote of the people.

TUESDAY, JUNE 11.

11 o'clock A. M.—Graduation speeches and baccalaureate address.

W. B. MURRAH, Pres't.

Notice.

The Pastors' and Theological Society of the Kosciusko district, North Mississippi Conference, will convene at Ackerman, Miss., Wednesday morning, June 5, at nine A. M., and will hold Wednesday and Thursday.

The following is the program:

1. The Importance of and How to Educate the People in Christian Liberality—D. C. Foust, W. A. Bowlin.
2. The Bible View of the Divine Call and Functions of the Ministry—J. A. Leech, J. H. Rodgers.
3. Ministerial Ethics—T. Cameron.
4. Does Methodism Maintain Its Primitive Force and Success in City, Town and Country?—R. P. Goar, J. A. Poe.
5. Is There Any Method by Which Our People Could Be Cultivated in a Greater Familiarity and Knowledge of the Scriptures?—J. D. Newsom, J. W. Ramsey.
6. How to Succeed in Raising the Collections Ordered by the Conference—A. W. Langley, E. C. Calloway.
7. The Mission of the Epworth League—T. G. Freeman, G. W. Bachman.
8. Why Do We Baptize Infants?—W. W. Mitchell, J. W. Hall.
9. Books: How to Select, Read and Use Them—J. T. Murrah.
10. The Uses of a Church Conference—W. C. Lesler.
11. Possibility of Apostacy—W. D. McCullough.

The opening sermon on Wednesday morning, June 5, at eleven A. M., by J. W. Ramsey.

J. T. Murrah will preach at eight P. M., Wednesday evening.

T. Cameron will preach Thursday morning, at eleven A. M. J. H. MITCHELL, for Com.

The Methodist Review of Missions.

The Methodist Review of Missions is one of the most interesting and important publications sent out by our church. It is ably edited by Drs. I. G. John, H. C. Morrison, and W. R. Lambuth. It ought to be read by all our preachers, both traveling and local, and by all our leading laymen (both male and female). This monthly magazine is gotten up and sent out in the best style of work done by our Publishing House. It has ten or twelve departments, covering the whole ground of our missionary operations, and each department is filled with the latest, freshest, and best information from the front of our aggressive army for the conquest of the world. The May number is unusually rich and full. Dr. I. G. John leads off with a condensed, but very comprehensive, statement of the "Missionary Operations of the M. E. Church, South," from the beginning. Dr. Young J. Allen furnishes a very thoughtful and suggestive paper on the present pressing need for a "Society for the Diffusion of Christian and General Knowledge among the Chinese." It seems the times are ripe now for spreading knowledge of all kinds in the Celestial Empire. "Three Missionary Ambitions: I. The Field, II. The Work, and III. Our Reward," by A. J. Gordon, D. D., contains suggestions enough for two or three strong sermons. Here is a high and holy ambition.

The other articles in this number and the eleven editorial departments are loaded with good things.

GILDEROY.

Notice.

The Grenada District Conference will convene at Duck Hill, July 11.

R. A. RANDOLPH, P. E.

Water Valley, May 18, 1895.

THE MOST SIMPLE AND SAFE REMEDY for a Cough or Throat Trouble is "*Brown's Bronchial Troches.*" They possess real merit.

EPWORTH LEAGUE.

BY REV. HENRY H. AHEARN.

Theme for Prayer Meeting.

SOLILOQUY ON INTEGRITY.

(Job xxvii, 1-6.)

Old age delights in retrospection; youth, on the other hand, in prospection. Old and young are wise if they also frequently engage in introspection. Yea, frequently take an inventory of your moral belongings. Job, after individual inspection, soliloquizes about his purposes and designs.

1. He would bridle his tongue. Wickedness and deceit should not emanate from his lips.

(1) Alas! Equivocation and prevarication in business and social life abound in our day.

(2) If we do not originate, we repeat base slander of associates. The tongue steals more than the hand; murders more than the dagger and sword.

(3) Some even sink so deep as to tell barefaced falsehoods to the injury of others, or for their personal benefit.

2. Job declares he would hold fast his integrity and righteousness. These and himself would be one and inseparable for all time.

(1) There are things more valuable than life. Among those our integrity, our honor. Ten millions of the opulent are bagatelle compared to the wealth of a good name. In this respect the poor may be rich and the rich poor.

(2) Holding fast our integrity and righteousness implies danger of losing them. Danger? Is not the tourist in Switzerland in danger of falling into deep ravines? The mariner in danger of shipwreck? The miner in danger of suffocation? Watch and pray.

(3) Then, bold fast. Hold fast as the standard-bearer the colors of his country during bloody encounter; as the helmsman the helm of the ship during the fury of a hurricane.

3. Job was determined to evade compunctions of conscience. In the Hebrew tongue there is but one word for heart and conscience. Here conscience is meant.

(1) Conscience is an intimate associate. As it were, an extraneous observer, a correct witness of all we say and do, who constitutes, nevertheless, an integral part of ourselves. But, all the same, independently sovereign.

(2) Reproaches of conscience, remorse, are the inevitable shadow of sin. Should lead to repentance. No matter how desperate our case, so long as the dying thief found forgiveness, there is hope for us.

(3) Remorse, if not neutralized by forgiveness, makes life inexpressibly miserable, death fearful, eternity disastrous. In hell remorse, the worm, dieth not. According to Pollock, in his "Course of Time," the devils eternally tantalize earth's outcasts, the damned, with, "You knew your duty, but you did it not."

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SICK HEADACHE, WEAK STOMACH,
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You may depend upon it, all these sensible folks don't come here because they like us. We have lots of friends, but friendship doesn't count in business, and we don't want it to. We want you to come here because it pays you to do so, and because it pays us to have you.

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Finest Creamery Butter, 22½ cents a pound.
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1 pound Cans Corn Beef, 10 cents a can.
Standard Sweet Corn, 2-lb. Cans, 5 cents a can.
Standard Tomatoes, 2 lb. Cans, 5 cents a can.
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Choice Extra Fancy Flour, 24 lb. Sacks, 50 cents each.
Finest Parched Cardova Coffee, 27½ cents a pound.
Lancer Brand Parlor Matches, 40 cents a gross.
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Epworth League.

The International Convention meets June 27, at Chattanooga, Tenn. The greatest meeting of this kind ever attempted. Don't fail to attend. The Queen & Crescent Route makes a half-rate fare for the occasion, with long limits for return. The trip over this scenic and historic route is an added inducement to attend.

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A Pointer.

He started (improvidently) to his friend's wake,
Neglecting to take along PRESTON'S HEDACHE;
Next day was a time of the saddest surprise,
His head pained, he scarcely could see from his eyes.

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The Mutual, Total Dividends 1868 to 1892, 25 Years, - $84,520,686
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Equitable, " " " " " - 40,117,610

The Mutual Recently Paid $9,215 on a $3,000 Policy

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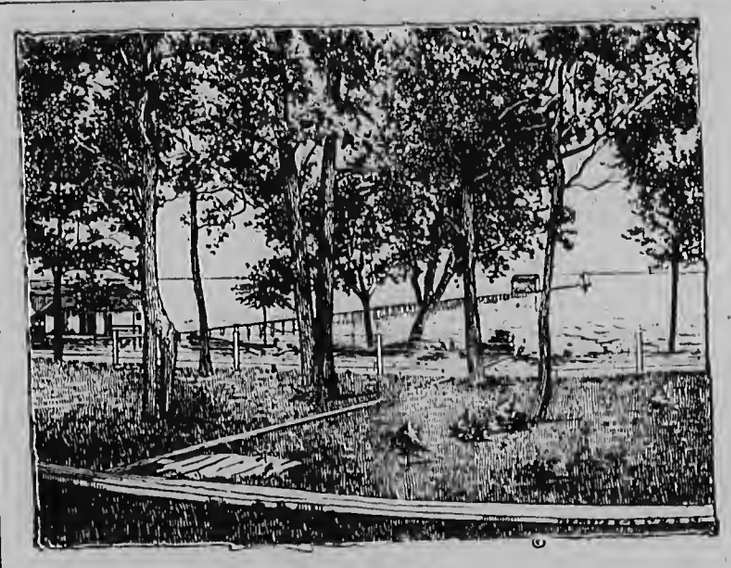

—{1895.}—

SEASHORE CAMP GROUND.

The twenty-fourth Annual Camp Meeting will be opened on Wednesday evening, July 10, next, and continue for eight or ten days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates have been obtained from the various connecting railroads with the L. and N. system, enabling all persons desiring to attend the Camp Meeting to begin their journey on July 1, and remain on the grounds until the end of August. Tickets on sale from July 1 to 27, inclusive. All trains to stop at Camp Ground station from July 8 to 29, inclusive.

The three presiding elders of the three patronizing District Conferences have charge of the religious exercises, and eminent preachers will assist in the services.

The Camp Ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet, and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations, before the rush at the opening of the Camp Meeting, should address communications to Dr. M. F. Tucker, chairman Tent and Lodging Committee, Mobile, Ala. Communications concerning transportation should be addressed to E. P. Mackie, chairman, New Orleans, La.

All preachers will be admitted into the grounds, and provided with lodging accommodations, free of charge. Board will be furnished them at half rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Lodging Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an *individual contribution* toward defraying the *expense* of the *Camp Meeting* and caring for this valuable property with its extensive improvements. No gate fee will be exacted on the Sunday of the Camp Meeting. All the time and attention devoted to the grounds by the trustees in gratuitous, and in the interest of the salvation of souls. A cordial invitation is extended to all who would like to visit the Camp Meeting.

For a copy of the rules, etc., apply to

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can, without doubt, be cured in its early stages. It is a battle from the start, but with the right kind of weapons properly used it can be overcome and the insidious foe vanquished. Hope, courage, proper exercise, will-power, and the regular and continuous use of the best nourishing food-medicine in existence—

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HOME CIRCLE.

NOW I LAY ME DOWN TO SLEEP.

BY EUGENE FIELD.

The fire upon the hearth is low.
And there is stillness everywhere;
Like troubled spirits, here and there
The firelight shadows flutter go.
And as the shadows round me creep,
A childish treble breaks the gloom
And softly from a farther room
Comes: "Now I lay me down to sleep."

And, somehow, with that little prayer
And that sweet treble in my ears,
My thought goes back to distant years,
And lingers with a dear one there;
And, as I hear the child's amen,
My mother's faith comes back to me,
Couched at her side I seem to be,
And mother holds my hands again.

Oh! for an hour in that dear place!
Oh! for the peace of that dear time!
Oh! for that childish trust sublime!
Oh! for a glimpse of mother's face!
Yet, as the shadows round me creep,
I do not seem to be alone,
Sweet magic of that treble tone—
And now I lay me down to sleep."

—Chicago News.

Home's Far Reaching Influence.

A bank official in speaking of the defalcation of one of his clerks recently made this suggestive remark: "Had I known he had not a happy home, I would not have kept him in so responsible a position." There is involved in the remark a truth of widest application. The home life is the basis of all life. A happy home is essential to safety and success in every department of life. Occasionally a man or woman is strong enough to endure discord at home without flinching at any point of duty. But the majority are not so; they become discouraged, lose heart, and at last break down. Many of the sudden and surprising lapses are to be traced to this cause. When one feels himself tied for life to a home, and has become convinced that there is no rest or happiness in it for him, it is not surprising that he becomes discouraged and gives up to some sudden temptation.

On the other hand, a man is prepared to stand almost any storm if he has a happy home, full of sympathy and love, into which he may retreat. He has something to fight for. The thought of his dear ones, in his absent hours, is an invisible yet ever present force, helping to win his battles, adding strength to his arm, steadiness to nerve, and fortitude to heart. Many a man's success is due largely to his happy home. How much happier the world might be; how much better, how much more of success and virtue, if, with a little thoughtfulness and effort, the homes were made what they should be—centers of joy and loving confidence! How bitterly Carlyle bewailed his past thoughtlessness and want of delicate tenderness toward his wife. "God reward thee, dear one! now that I can not even own my debt! Oh, why do we delay so much till death makes it impossible? Fools! Fools! we forget that it has an end. Blind and deaf that we are! Oh, think, if thou yet love anybody living, wait not till death sweep down the paltry little dust clouds and idle dissonances of the moment, and all be at last so mournfully clear and beautiful when it is too late!" Let us take the sad lesson to heart; for it is one that we all need. We have the power, by a little sympathy and forethought, to make the home the center of every radiant influence which is to sweeten the whole social lump. We can fill our homes with the warmth and sunshine of a strong and healthy affection, that shall make this one spot a bit of heaven on earth.—Selected.

The less a man knows the more firmly convinced he is likely to be that his opinions are necessarily correct.

Bible Study in the Home.

In some churches the plan of studying the Sunday-school Lesson in the home, as well as by the scholars in the school, has been adopted. We do not know to what extent this is done; but we are convinced that if generally adopted, it would tell powerfully on the religious life of our people. It will hardly be denied that there is great need of a more thorough knowledge of the Holy Scriptures among the people; because there is a want of systematic Bible study. Most people depend for their knowledge of the Bible on casual, desultory reading. Very few can give a correct outline of the contents of a book in the Bible. Ask the first church member you meet to give a rough sketch of the contents of Isaiah, Jeremiah, Ezekiel or Zechariah, and he will probably be puzzled. This ought not so to be. One can never get a right idea of any book without reading it in a systematic way. Now, if the parents in the home would study the Scripture lessons along with the young folks, it would do both good. The children would get a higher idea of the importance of what they were studying, by seeing the parents taking an interest in it. The parents would learn much about the Bible of which they are now ignorant; and would thus become better prepared to help and inspire the children. Christian life is nourished by the study of the Scriptures. The more fully anyone is grounded in the truth, the less likely is he to be carried away by current heresies. But this home study of the Bible, in which parents and children unite, will create in the home a wholesome mental and religious atmosphere. The pursuit of such studies will open rich treasures of truth to the mind, and lift the family life above the plan of foolish and frivolous forms of amusement. Try the study of the Bible lesson in the home circle for the next quarter.

The Difference.

The following supposed incident will serve to illustrate the truth that a truly honest man will not take a larger sum for property than its just value, even if he is offered more. A certain man named George Smith came one day to a farmer named Daniel Jones, wishing to buy a pair of oxen, and said: "Those red oxen of yours suit me, and I will pay $120 for them." Daniel Jones replied: "That is $30 more than they are worth." George Smith looked wonder-struck at this remark. The farmer said: "I know the value of those oxen better than you do. One of them is little 'breachy,' and the other one can not bear the heat so well as some oxen, and yet there are many good qualities in them; but, all things considered, $90 is all they are worth, and you may have them for that price." George Smith gladly took the oxen, and said to a man on his way home: "It beats all what a difference there is in the religion of men. Now, there is old James Clark, my near neighbor; I have heard him make many a long prayer. If he had owned these beautiful oxen, he would have asked me $130 or more for them, and he would have called them a great bargain at that price, and he would not have said a word about one of the oxen being inclined to be breachy, and the other not very tough in hot weather. I do not know anything about religion myself, but one thing I know as well as I know where the sun shines on a bright day, and that is, there is a mighty big difference between Daniel Jones' religion and James Clark's religion."—Messenger of Peace.

Why Is It?

The fact is, this Book has come into the world, and it seems to have come to stay. It is in the world, and I do not know how you are to get it out. One hundred years ago you might have found that book in twenty or thirty translations; but now you can find it in between two and three hundred different versions, most of which have been made in this last progressive, intellectual nineteenth century. All over the globe it goes; touch any shore and you will find that Book there before you.

And it is a curious fact that most of our skeptical friends contrive to keep very, very close to where its shadow falls. It does not take a great while to get out of sight of the Bible. You can go, in a very few days, where there are no churches, Sunday-schools, Young Men's Christian Associations, preachers, deacons, or anything else of the kind—you can "go West." There is little difficulty in getting beyond the reach of the Bible. Your scalp might not be very safe, but you can easily get away from the reach of the Bible. But the infidel, while finding fault with the Bible, takes good care to stay where the Bible is. Why is this?—Hastings.

Pleasant People.

Some men move through life as a band of music moves down the street, flinging out pleasure on every side through the air, to everyone far and near who can listen. Some men fill the air with their presence and sweetness, as orchards in October days fill the air with perfume of ripe fruit. Some women cling to their own houses like the honeysuckle over the door, yet, like it, sweeten all the region with the subtle fragrance of their goodness. They are trees of righteousness which are ever dropping precious fruits around them. They are lives, which shine like starbeams, or charm the heart like songs sung upon a holy day.

How great a bounty and a blessing it is to hold the royal gifts of the soul so that they shall be music to some, and fragrance to others, and life to all! It would be no unworthy thing to live for—to make the power which we have within us the breath of other men's joy; to scatter sunshine where only clouds and shadows reign; to fill the atmosphere where earth's weary toilers must stand with a brightness which they can not create for themselves, and which they long to enjoy and appreciate.—Exchange.

Keep a Clean Mouth.

A distinguished author says: "I resolved, when I was a child never to use a word which I could not pronounce before my mother." He kept his resolution, and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar words and expressions, which are never heard in respectable circles. Of course, we can not think of girls as being so much exposed to this peril. We can not imagine a decent girl using words she would not utter before her father or mother.

Such vulgarity is though by some boys to be "smart," the "next thing to swearing," and yet "not so wicked;" but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young readers, keep your mouths free from all impurity, and your "tongue from evil;" but in order to do this, ask Jesus to cleanse your heart and keep it clean, for "out of the abundance of the heart the mouth speaketh."—Selected.

Losing Temper.

Losing the temper takes all the sweet, pure feeling out of life. You may get up in the morning with a clean heart, full of song, and start out as happy as a bird, and the moment you are crossed and give way to your temper, the clean feeling vanishes and a load as heavy as lead is rolled upon the heart, and you go through the rest of the day feeling like a culprit. And anyone who has experienced this feeling knows that it can not be shaken off, but must be prayed off.—Selected.

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

HYGIENE.

Uselessness of Alcoholic Drinks.

The amount of time and labor devoted to the production and sale of alcoholic drinks is large, and when we see its worse than uselessness, the conviction is forced upon us that this wasted effort ought to be utilized for good rather than for injury. So strong, however, has the taste for drink become ingrained into our nature that it is porbable we shall have to travel through the wilderness full forty years before reaching the promised land of temperance. We may be thankful, if it is true as claimed, that crime has decreased in proportion as beer and wine have taken the place of whisky and brandy. The change from the use of a strong drink to a weaker is an improvement, but by no means should we stop with it. Whisky and brandy are more injurious only because of the greater proportion of alcohol they contain. No one knowing the nature of alcohol would think that even in a mild form it could be taken into the human stomach without producing bad effects. Beer contains about six per cent. of alcohol and wine from five to twenty-five. The effect of bathing one's internal organs with diluted alcohol is too often apparent in the many symptoms that go to make up a large proportion of the maladies of the race. There is no doubt that excess in eating has produced more illness than excess in drinking, but one reacts upon the other. The man who uses beer or claret with his meals may be apparently as clear headed after his dinner as he was before it, but his head is not so clear as it would be without the stimulant, and a tendency to over-eat is greater. No one would prefer a doctor, a lawyer, or any professional man who had just risen from a full meal with wine, and a total abstinent railroad engineer is a safer one to entrust with a train than one who drinks even moderately. His judgment is clearer and sounder.

Alcohol contains no substance which nourishes the body of any of its parts, nor does it replace waste tissue. It is always alcohol, and is excreted as such. As stated in the Dictionary of Medical Science, "The alimentary role of alcohol has no other pretense to a scientific basis than that of an experimental error." Liebig, who started the theory that alcohol is a food, made this admission, "If a man drinks daily eight or ten quarts of Bavarian beer, in twelve months he will have taken into his system the nutritive constituents contained in a five-pound loaf of bread." Sir Lyon Playfair stated that, "One hundred parts of ordinary beer or porter contain nine and a quarter parts of solid matter. To drink beer or porter to nourish us, is tantamount to swallowing a sack of chaff for a grain of wheat." Everyone can trust his better self, and even when the senses are dulled by any dilution of alcohol, there are danger signals continually sounding in his ears if he will but hear them, though the action of alcohol constantly tends to destroy the natural safeguards. It is the moderate drinker who is constantly preparing himself, and his progeny, if perchance he have any, for future disease. True temperance will come through a greater knowledge of the use and abuse of alcohol. Whoever can look back fifty years may see a great advance in the sentiment regarding the use of alcohol and in the higher standard demanded of all our social teachers. When physicians cease to prescribe alcohol in any form the cause of temperance will have reached a still higher position. All improvement must come gradually, but it will come surely.

A man can not use what is called the best of wine, daily, for ten years, and be free from disease. Whatever is in the least harmful to the human economy, when taken internally, whether it irritates the nerves, or only renders them more sensitive to external impressions, accelerates the degeneration of cell tissue, is incompatible with healthy growth, and therefore its use is abuse. There is abundant authority to confirm all and even more than has been written.—Journal of Hygiene.

Eat not for the pleasure thou mayest find therein; eat to increase thy strength; eat to preserve the life which thou hast received from heaven.—Confucius.

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MARRIAGES.

STEVENS—ROGERS.—At the residence of the bride's father, Mr. N. N. Rogers, Noxubee county, Miss., April 17, 1895, by Rev. D. L. Cogbill Mr. Joseph Stevens and Miss Susia Rogers.

DAY—SEALE.—At Woodland parsonage, Amite circuit, Mississippi Conference, Bewelcome, Miss., April 21, 1895, by Rev. N. H. Young, Mr. C. M. Day to Miss Lennie Seale, all of Amite county, Miss.

ARSENAUX—CHAPMAN.—At the parsonage in Franklin, La., May 9, 1895, by Rev. H. Armstrong, Mr. Emile Arsenaux and Miss Nellie Chapman, all of Franklin.

OBITUARIES.

GEORGE—The subject of this memoir, Mrs. ELIZA B GEORGE (*nee* West), was born in the city of Nashville, Tenn., 1816, and died in the home of her daughter, Mrs. Ann Killian, Jan. 15, 1895. At the age of fifteen, under the ministry of Rev. J. G. Jones, she joined the M. E. Church, South, in which she died. In 1837 she was united by marriage to N. I. George, with whom she spent over fifty-nine years of her precious life, administering to his comforts and to those of the five sons and five daughters given them of the Lord.

The writer, having been joined to the family in 1867 by marriage, and to whom all differences were made known, testifies that in every affliction or trial of whatever nature she sought and found comfort in the ever-present and sustaining Spirit of God. Through her long affliction (nerve exhaustion) there was ever a patient and submissive spirit shown. As an actress in society, she played the part of a faithful conservator of truth and right. In the church she maintained a propriety which evinced to all a close and constant walk with God. In this vineyard of the Lord no greater joy was found than that of visiting the sick and pouring upon them rich and dainty viands, and into the soul the consolations of a higher joy.

Being possessed with a fine voice, she became a sweet singer. Often was the home made happy by melodies poured out to God in grateful song. In her own province, home, where nestled the dearest interests of earth, she swayed with gentleness and love.

As her sun declined and threw its lengthened shadow across the mead of life, and as her neighbors and children gathered about her a closer communion with the Divine was sought, as these words were overheard: "Jesus, come closer still." In the last extremity, while loving children profusely wept, the gentle voice of mother, so assuring, so satisfying in the past, was heard once more in tenderest tones: "Don't grieve; I am going to rest." Thus, with the Christian's reward in view, she left the long embrace of earthly ties for her home in heaven. The aged husband still lingers. May he, too, be ready! The faithfulness of the dear ones, in whose home our mother died, can be rewarded fully only in heaven. C. W. REAMES, M. D.

SIMMONS—MARY ANN SIMMONS was born Feb 19, 1822, and died May 2, 1895, near Lake Como, Miss.

Reuben Simmons, her husband, died Dec. 1, 1862—during the great Civil War—the time of strife, toil and struggle, and left her with eight little children to care for, two of whom have gone before.

She was a member of the M. E. Church, and dated her conversion back to her youth. She was a true Christian, and loved and served her God. She was always on time for worship. She was a mother to her neighbors, especially in time of need. To know her was to love her. Amid her last hours of pain she often sang and prayed. "Dear children, meet me in heaven. My way is clear before me," were among her last words. Though she is gone before, her good, tender and Christian influence is with us. She leaves to bereave her death six children, fourteen grandchildren and a host of friends.

May God bless the bereaved ones, and direct them aright, that they may fulfill the request and meet her in heaven, where there will be no more sorrow, pain nor parting.

M. L. W.

Alabama Advocate please copy.

ATCHISON—Sister ATCHISON was born Sept. 6, 1833; joined the M. E. Church, South, in childhood, and died at Delhi, La., April 10, 1895.

Her parents, Bro. and Sister Wm. E. and Lucinda Hall, of Natchez, and afterward of Tensas parish, were staunch members of the M. E. Church, South, and their home before the war was the home of the Methodist minister. When blessed of God with children, they received them as a trust, which they were to train for his kingdom. They tried to train their little ones in the nurture and admonition of the Lord. Thus our sister was brought up under good Christian influences, her feet being early taught to tread the path of peace.

In 1849 Sister Atchison was married to James T. Wynne. He dying in after years, she was married to her second husband, W. E. Atchison, in June, 1878. While living at Waterproof, La., she was noted for her devotion to the work of her church, her whole soul being given thereto. Her latter days spent near our little town of Delhi were not so actively given to the church; but her faith in her Lord was always bright, and we feel assured that when she fell on death, she but opened her eyes to a brighter existence beyond.

J. F. F.

Delhi, La.

OWENS—HENRY H. OWENS was born in Georgia, Jan. 7, 1814; moved with his parents to Chickasaw county, Miss., when he was about eleven years old; professed religion and joined the M. E. Church, South, when about fifteen years old. He was married to Mary J. Foster in 1837. He was a steward in the church for fifteen years, and a member of the Sunday-school for about thirty years. No one was ever more true to his pastor and to all the interests of the church. He was always ready to abide by the Discipline of the church, to attend upon its ordinances and to support its institutions. He was always at his place in his class at the Sunday-school if possible to get there, ready to receive or give instructions on God's Word.

He was a kind husband, an affectionate father and a good neighbor. His place will be hard to fill in the church and in the community in which he lived, and there is a vacancy in his home that can never be filled. He died April 27, 1895. He leaves a wife and eleven children. All of his children, but one, that are old enough belong to the church. His throat being affected so he could not talk, kept him from saying anything about dying. But the life that he has lived is evidence sufficient that he has gone to heaven.

His funeral sermon was preached by the writer to a large congregation of weeping friends. We laid his body in the cemetery of old Friendship Church, where he had served God so faithfully, to await the resurrection morn. May God bless his family and save them all in heaven! A. P. LEECH.

ROWLAND—Died, at Round Lake, Bolivar county, Miss., Dr. M. ROWLAND and his wife, M. BERNICE ROWLAND. Sister Bernice died on Jan. 24, and the Doctor on Jan. 27, 1895.

Mrs. Rowland was a Stamply, born near Fayette, Jefferson county, Miss.; was about sixty years old. Doctor was a native Mississippian, born somewhere in the Walnut Hills of Mississippi. I can not give the date of their marriage. Life with them has been a checkered one—sunshine and cloud. Started out early; surroundings cheerful, and the future full of promise. Alas! "The fairest things beneath the sun give but a flattering light." "Grim-visaged war" strode through the land, and left desolation in his track. The "silver lining" behind the clouds about these times was hardly perceptible with a good telescope. During the dark days of reconstruction the Doctor seemed to join with the multitude who go back on the "prayers of their mothers." After the war was over we parted. They went back to Mississippi; and our house toward the setting sun. For years I heard no tidings from them. At length a letter came and told us that the Doctor had sought reconciliation with his mother's God, was powerfully converted, and, like Saul of Tarsus, began to proclaim the "glad tidings of salvation." This great change in the Doctor brought joy and gladness to the heart of Mrs. Rowland. Afterward the Doctor wrote frequently to me, or, rather, they both wrote, and every letter breathed the spirit of humility and gratitude to God. H. H. BAIRD.

Pilcee, Texas.

DANTZLER—Mrs. JULIA DANTZLER, daughter of Neely and Eliza Drake, was born in Noxubee county, Miss., near Cliftonville, April 2, 1849. She was married to Mr. F. H. Dantzler, Dec. 4, 1872. Two years of their married life were spent near Center Point; then they moved to the Cliftonville neighborhood, where she lived until her death, March 28, 1895.

She was left with a mother when quite young, and at the age of six years, with her sister (who was eight), was placed in a boarding school in Pickensville, Ala.

While young she professed religion, but did not join the church until 1875, when she connected herself with the M. E. Church, South. She was a worker in the church when the P. and H. M. Society was organized. She was selected its president.

The last eight months of her earthly existence were times in which she was exceedingly happy. She told her husband that she had not seen a time when she did not feel like praising God aloud. She talked to her husband, children and friends, when able to do so, of her hopes of heaven. To her husband she said: "It is all right; God will take care of you and the children."

May God bless husband, daughter and the four sons, who are left to follow!

D. L. COGBILL.

HOWIE—JOHN HOUSTON HOWIE was born in Panola county, Miss., in 1828. He joined the M. E. Church, South, in 1846, and has lived a consistent member of the same until death, which occurred May 10, 1895. He was married to Caroline Luoretia Thomas, Dec. 23, 1857. Their union was one of pleasure, until separated by death.

While the outstretched pinions of the sable messenger seemed hovering near, and giving intimations of a speedy departure, Bro Howie, with characteristic calmness, expressed a loving resignation to divine will; yet how fondly did his heart cling to his wife and children, to whom he gave a tender message of love before his departure.

Dear ones, bereft of a loving husband and father, follow him as he followed Jesus, and you will meet him beyond the river, in the bright beyond, to live with God and the holy angels forever. R. H. BAIN, P. C.

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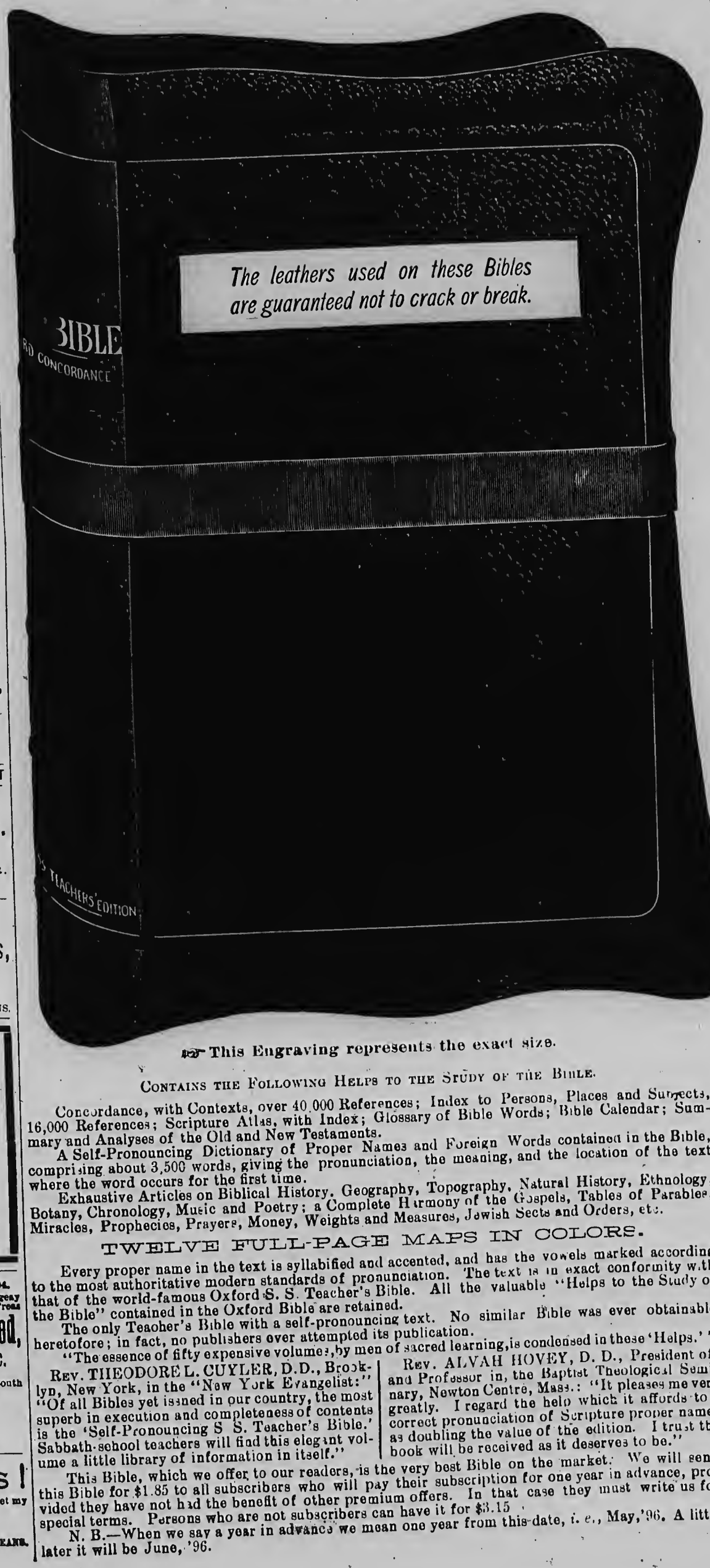

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NEWS OF THE WEEK.

DOMESTIC.

The U. S. Supreme Court, on second consideration, has declared the Income Tax law unconstitutional.

The general Convention of Southern Confederate Veterans assembled in Houston, Texas, on May 22.

A clash of the races occurred on the wharves of Greins, opposite this city, in which a colored foreman was shot.

A railroad is building from Omaha to Salt Lake, of which every employee must be a stockholder. The shares are $10 each.

The Vesuvius Iron Works, at Sharpsburg, Pa., has voluntarily increased the wages of its 350 employees an average of 15 per cent.

The late cold snap did great damage to the fruit crops in the North and West. It is thought that no serious damage was done in the South.

The Carregie Steel Company announces a 10 per cent. raise of wages in every department. This news gladdens the hearts of 25,000 men.

Heavy frosts occurred in Ohio, Indiana and New York on May 17, and a fall of twelve inches of snow was reported from Colorado on the same day.

New York City is still hard at work getting rid of the overhead wires which disfigure the city and are a constant menace to the lives and property of the citizens.

The General Assembly of the Southern Presbyterian Church convened in Dallas, Texas, on May 16. The Northern Presbyterians met on the same day in Pittsburg, Pa.

A meeting of the representatives of all Southern industries will be held in Chicago on May 23. The object of the meeting will be to organize an association that will constantly keep the advantages of the South before colonists and capitalists.

Gov. Evans, of South Carolina, has issued an address to the citizens of the State denouncing Judge Goff's Dispensary decision. He calls the judge "a politican who disgraces the judicial ermine of the United States Court and masquerades as a judge."

New York has been very interested in the trial of the Police Inspector William McLaughlin for bribery and extortion. He was accused of taking $50 from a contractor. The trial ended in a disagreement of the jury, which stood ten for conviction and two for acquittal. It is figured out that the case has cost the taxpayers not less than $30,000

FOREIGN.

It is said that Gen. Campos proposes to conquer the Cubans by promising important reforms rather than by force of arms.

It is said that a crisis is approaching in the Hawaiian Islands, and the end can only be the restoration of the monarchial form of government.

No reliable war news can be obtained from Cuba, the so-called news published in the papers being mostly manufactured by the Spanish Government.

Gen. Lord Wolseley is greatly interested in the temperance movement in the British army. It is said that there never was less drinking in the army than now.

The recent by-elections in England, as well as utterances by the British press and in the House of Commons, indicate clearly that the dissolution of the present Parliament is rapidly approaching.

It has hitherto been the custom of the children attending the public schools in Austria and Hungary to kiss the hands of their teachers on arrival and departure. This has now been forbidden by a ukase just issued by the Imperial Board of Education.

It is reported from England that Lord Rosebery is in danger of complete nervous prostration. He looks ten years older than he did six months ago, and the other night, while making a speech at the reception of the National Liberal Club, he broke down completely.

A new phase has been given to the agitation over the position of the House of Lords in British politics by the efforts made, a few days ago, in the House of Commons, by the Earl of Selbourne, to retain his seat in that body. The Earl had been elected to Parliament prior to his accession to the peerage through the death of his father, and desires to retain his right to sit for the district for which he was elected, surrendering, in the meantime, his inherited right to a seat in the Upper House.

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The note by the representatives of the powers, respecting reforms in Armenia, has been handed to the Sultan of Turkey. Among the measures preliminary to reforms the note demands the appointment of a high commissioner, general amnesty and release of all political prisoners, the revision of certain judgments and the appointment of a commission, to sit at Constantinople, charged with the surveillance and application of reforms, and working in concert with the high commissioner. The principal reforms demanded are that the governors and vice-governors of Van, Erzeroum, Siva, Bitlis, Kharput and Trebizond be Christian or Mussulman, according to how the population of the places be divided. In any case, the governor or the vice-governor is to be a Christian.

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The Cuban insurgents, it is said, attacked Jovitu and met defeat. Report places their loss at seven hundred.

CAMP MEETING.

The seventh annual meeting at the Rapides Camp Ground will begin on Saturday, Aug. 3, and close on Sunday night, Aug. 11, 1895.

This camp ground is beautifully located in the pine hills, eight miles south of Boyce. Abundant supply of fine water. Ample hotel accommodations for the public at reasonable rates.

Hacks will meet all trains arriving over the T. and P. R. R., at Boyce, carrying visitors to camp ground from Boyce.

Quite a number of ministers from a distance will be present and assisting.

For further particulars, address W. F. Texada, secretary, Boyce, La.

J. L. HOFFPAUIR, for Committee.

Notice.

The tent holders and all interested in Cypress Camp Meeting are requested to be present May 11 and 12, when a two days' meeting will be held on the camp ground, to perfect plans for future operation.

W. F. HENDERSON,
Sec. C. C. G. Ass'n.

The Pope's letter to the English people was sent to the Times for publication, instead of to one of the recognized news agencies. The letter has consequently been boycotted by the Daily News, the Standard and the Daily Telegraph, thus losing half a million readers.

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JUNIUS HART,
NEW ORLEANS.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—THIRD ROUND.

Aberdeen	June 8, 9
Tupelo	16, 17
Bacna Vista	22, 23
Okolona station	24
Verona and Nettleton	28
Okolona circuit	29, 30
Shannon	July 6, 7
Houston and Wesley	13, 14
Sparta	20, 21
Prairie	27, 28
Saltillo	Aug. 3, 4
Nettleton circuit	7, 8
Tremont circuit	10, 11
Fulton circuit	17, 18
Quincy circuit	25
Amory	24, 25
Aberdeen circuit	31, Sept. 1

S. M. THAMES, P. E.

WINONA DIST.—SECOND ROUND.

McNutt	May 25, 26
Carrollton circuit	June 1, 2
Sidon	8, 9
Dublin and Brooklyn	15, 16
Black Hawk	22, 23

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND

Ashland, at Wesley Chapel	May 25, 26
Pontotoc	June 1, 2
Abbeville	8, 9

J. D. CAMERON, P. E.

COLUMBUS DIST.—SECOND ROUND.

Maben	May 25, 26
Hebron	June 1, 2
Tibbee	8, 9
West Point	15, 16
Mashulaville	22, 23

T. O. WIRE, P. E.

GRENADA DISTRICT—SECOND ROUND.

Atlanta	May 25, 26
Water Valley station	June 1, 2
Water Valley circuit	15, 16
Minter City and Strathmore	22, 23

E. A. BURROUGHS, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Kosciusko circuit, at Hickory Grove	May 25, 26
Ebenezer circuit at Bethany	June 1, 2
Chester circuit, at Antioch	7
Ackerman circuit, at Ackerman	8, 9
Louisville circuit, at Mt. Pleasant	14
Rural Hill, at Plattsburg	15, 16

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

ENTERPRISE DIST.—SECOND ROUND.

Mathersville and Mission, at N Home	May 25, 26
Waynesboro circuit, at Buckatunna	June 1, 2
Williamsburg	8, 9
Mount Carmel	15, 16
Kastabuchie	22, 23
District Conference, at Enterprise	27-30
Leaksville	July 6, 7

L. OARLEY, P. E.

NATCHEZ DIST.—SECOND ROUND.

North Wilkinson, at Galloway	May 25, 26
Amite, at Salem	June 1, 2
Wilkinson, at Grange Hall	8, 9
Percy Creek station	15, 16
Meadville	22, 23
Homochitto, at Sharon	28, 30
Washington	July 6, 7

The District Conference will convene at Gloster, at 8 P. M., on Wednesday before the fifth Sabbath in June.

L. S. JONES, P. E.

VICKSBURG DIST.—SECOND ROUND.

Mayersville, at Mayersville	May 25 26
Rocky Springs at Shiloh	June 1, 2
Utica, at Learned	8, 9
South Warren	15, 16
Warren at Bradley's Chapel	22, 23
Mt. Olivet, at Satartia	July 6, 7

District Conference to be held in Bolton, June 27-30.

J. M. WEEMS, P. E.

Vicksburg, Miss.

JACKSON DIST.—SECOND ROUND.

Sharon circuit, at Lone Pine	May 25, 26
Canton	(at night).. 26
Madison circuit, at Pocahontas	June 1, 2
Fannin circuit, at Union	(Wed.).. 8
Jackson circuit, at Flag Chapel	8, 9
Yazoo City	15, 16
Lake City and Lodi, at Lodi	22, 23
Tranquil circuit, at Tranquil	(Wed.).. 26
Silver Creek and B. Lake, at Hillsdale	29, 30

District Conference will convene in Yazoo City, June 13-16, beginning Thursday, at 8 A. M.

E. H. MOUNGER, P. E.

BRANDON DIST.—SECOND ROUND.

Corthage, at Rocky Point	May 25, 26
Homewood	June 1, 2
Raleigh, at Boykins	8, 9
Montrose, at Gariandsville	15, 16
Clarksburg, at Lindsey's	22, 23
Trenton, at Clear Creek	29, 30

C. MCDONALD, P. E.

SEASHORE DIST.—SECOND ROUND.

Americus, at Cross Roads	May 25, 26
Vancleave, at Shiloh	(Wed.).. 26
Ocean Springs and Scranton, at B.	June 1, 2
Whitlington, at Poplar Head	8, 9
Bay St. Louis, at Long Beach	15, 16
Augusta	22, 23
Black Creek	(Wed.).. 26

C. A. POWELL, P. E.

BROOKHAVEN DIST.—SECOND ROUND.

Hazlehurst, at	May 25, 26
Pleasant Grove	June 1, 2
China Grove, at Tylertown	15, 16
Magnolia and Osyka, at O	22, 23

R. D. NORSWORTHY, P. E.

MERIDIAN DIST.—SECOND ROUND.

Linwood, at Bethel	May 25, 26
Rose Hill, at Hopewell	June 1, 2
Indian mission, at Talichalak	7
Neshoba, at Hester's Chapel	8, 9

R. J. JONES, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND

South Bossier	June 4
Mansfield	10
Shreveport Mission	15, 16, 17
Mooringsport, at Mt. Zion	22, 23
Caddo, at Logansport	July 2
Wesley, at Holly Springs	6, 7
Coushatta at Campo Bello	13, 14
Grand Cane, at Bethel	20, 21
Pleasant Hill, at Pleasant Hill	27, 28
Natchitoches, at Provencal	29
DeSoto, at Bethel	Aug. 3, 4
Fort Jessup	10, 11
Anacoco	18
Many	17, 18
North Bossier, at Benton	24, 25

The District Conference will be held at Keatchie, beginning June 26, at 9:30 A. M. The first day will be devoted to the Sunday-school interests.

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—SECOND ROUND.

Dry Creek, at D. O	May 25, 26
Atlanta	June 1, 2
Lecompte, at W. O	8, 9
Centerville	15, 16
Nugent	22, 23
Montgomery, at St. M	28, 30

The District Conference will convene at Melville, July 24-28.

S. J. DAVIES, P. E.

HATON BOUGE DIST.—SECOND ROUND.

Amite City, at Tangipaho	May 25, 26
St Helena, at Darlington	June 8, 9
East Feliciana, at Clear Creek	15, 16
Ponchatoula, at Ponchatoula	22, 23

District Conference at Ponchatoula, June 19-23. Let the recording stewards bring or send their Quarterly Conference Records. Brethren, let us come together in the Spirit of our Lord. Let us determine to make our visit to Ponchatoula a great blessing.

P. A. JOHNSTON, P. E.

DELHI DIST.—SECOND ROUND.

Water Proof, at	May 18, 19
Harrisonburg, at	25, 26
Oak Ridge, at Oak Ridge	June 1, 2

District Conference at Oak Ridge, beginning May 29, and including June 5.

B. F. WHITE, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Lower Coast, at Wesley	May 25, 26
Algiers	(11 A. M.).. June 2
Louisiana Avenue	(7:30 P. M.).. 2
Rayne Memorial	(11 A. M.).. 8
Felicity Street	(7:30 P. M.).. 8
Talisheek, at Hickory Grove	15, 16
Plaquemine and Donaldsonville, at D.	22, 23

JOHN T. SAWYER, P. E.

ARCADIA DIST.—SECOND ROUND.

Valley, at Cotton Valley	May 25, 26
Summerfield, at Alabama	June 1, 2
Gansville, at Siloam	8, 9
Vernon, at Livingston	15, 16
Ruston, at Ruston	17, 18
Vienna, at Salem	22, 23
Homer	July 5, 6
Arcadia	13, 14

The District Conference will be held in Minden, beginning on June 26. The Sunday-school Conference will be held the first day.

J. D. HARPER, P. E.

OPELOUSAS DIST.—SECOND ROUND.

New Iberia	May 25, 26
Grand Chenieres, at Grand Chenieres	June 1, 2
Washington	8, 9
Lake Arthur, at Lacasine	15, 16

H. O. WHITE, P. E.

Notice.

The time of holding the Brandon District Conference has been changed to June 28 and 29, 1895. The preliminary services will begin on the twenty-sixth, with a sermon by Rev. W. W. Hurst.

C. MCDONALD.

Steen's Creek, Miss., May 20, 1895.

Lord & Thomas' Latest.

We have just received from Lord & Thomas, the well-known advertising agents, their new book about religious publications. It is tastefully printed on heavy plate paper, well and tersely written and filled with valuable information from one handsome cover to the other.

Its publishers are anxious to place this book in the hands of every general advertiser in the country. Write, enclosing stamp to Lord & Thomas, 45 Randolph Street, Chicago.

The religion that is only seen on Sunday is not the kind that is going to bring the world to Christ.

The world is not so much in need of better preaching as it is of better practice.

Columbus District Conference.

The Columbus District Conference will convene at Starkville, Miss., Tuesday, June 4, at 2:30 P. M., and continue till 10:30 A. M. of Friday following. Pastors will please prepare written reports of their respective charges on the subjects mentioned in the Discipline.

PROGRAMME.

TUESDAY, 2:30 P. M.—OPENING EXERCISES.

1. Status and Progress of the Sunday-school—W. V. Cornell, J. H. Hubbard, R. M. Standifer.

2. A Live Sunday-school: How Can We Have It?—Walter Price, H. W. Foote, B. M. Smith, N. G. Augustus.

3. Effect of the Sunday-school on the Church—B. F. Phillips, N. D. Gnerry, Dr. W. L. Lipscomb.

4. Do We Give Sufficient Attention to Singing in the Sunday-school?—T. B. Malone, F. M. Ames, S. B. White.

5. 8:30 P. M.—Song service—T. B. Malone. Sunday-school sermon—J. A. Bowen.

WEDNESDAY, 8:30 A. M.

1. Reports of pastors.

2. Short History of Methodism—W. S. Harrison, J. W. Dorman.

3. May Christians Dance?—J. A. Bowen, D. L. Cogdell, L. M. Broyles.

4. How to Promote Efficiency in the Official Board—T. C. Phillips, G. P. Waller, E. K. Wier, E. C. Leech, E. P. Craddock.

THURSDAY, 8:30 A. M.

1. The Importance of Our Church Literature—A. P. Sage, F. A. Critz, G. W. Bachman.

2. Christian Living—D. W. Babb, C. B. Ames, B. P. Fullilove.

3. Woman's Work—Mrs. Lula Lipscomb Waters, Mrs. Cogdell, Mrs. McElroy.

4. Address on Japan—Rev. B. W. Waters.

FRIDAY, 8:30 to 10:30 A. M.

1. Education and the Church—F. A. Critz, E. Lipscomb, J. A. Cook.

2. Epworth League—J. A. Bowen, J. W. Dorman.

T. C. WIRE, P. E.

Superior to All Others.

"I was induced to take Hood's Pills instead of any other, and find them superior to any that I have ever used."—E. F. Barkstone, Grangeville, La.

Hood's Pills cure biliousness.

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There's lots of snap and vim in this HIRES' ROOT-BEER. There's lots of pleasure and good health in it, too. A delicious drink, a temperance drink, a home-made drink, a drink that delights the old and young. Be sure and get the genuine

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Christian Advocate.

VOL. 42.—NO. 22. NEW ORLEANS, THURSDAY, MAY 30, 1895. WHOLE NO. 2023

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER

LIFE IS TOO SHORT.

Life is too short for any vain regretting;
Let dead delight bury its dead, I say,
And let us go upon our way forgetting
The joys and sorrows of each yesterday.
Between the swift sun's rising and its setting
We have no time for useless tears or fretting;
Life is too short.

Life is too short for any bitter feelings;
Time is the best avenger, if we wait;
The years speed by, and on their wings bear healing;
We have no room for anything like hate.
This solemn truth the low mounds seem revealing,
That thick and fast about our feet are stealing.
Life is too short.

Life is too short for aught but high endeavor—
Too short for spite, but long enough for love;
And love lives on forever and forever—
It links the worlds that circle on above;
'Tis God's first law, the universe's lever;
In his vast realm the radiant souls sigh never;
"Life is too short."

Piedmont and the Papacy.

BY SCOTT F. HERSHEY, PH.D.

II.

The struggle for civil and religious liberty, under the charter of the New Testament teachings, began early in the centuries. The Pagan Empire of Rome persecuted the Christians up to the downfall of imperial Paganism, and the Papal persecutions began in the very first century of the attempted supremacy of the Bishopric at Rome. As Papal Rome began to rise, through the ambition of the local Bishop at Rome, she sought to force submission to her will in an ever-widening circle. Then (and here is an established fact) the Bishopric of Rome—there was no Popes yet—incorporated, as a part of its ecclesiastical machinery, the same persecution practiced up to that time by Paganism alone.

This persecution early reaches the little garden valleys of the Italian Alps, whose soil for thirteen centuries was to be saturated with the blood of those who loved the Lord. In the course of the church at Rome towards these believers in the Piedmont valleys, we shall see how, at its very dawn, Romanism adopted a policy which, by natural sequence, made it the unchangeable foe of civil and religious liberty. From its earliest existence Christianity maintained in these valleys an independence of the Papal rule, preserved a similarity to the apostolic church in faith, and kept up a continuity of the Christian virtues.

In the fourth century the Bishop of Milan presided over these churches. He denied any succession from Peter, held to justification by faith, practiced two sacraments instead of seven, knew nothing of the mass or extreme unction, while he declared that to adore images was pure Paganism. The evidence is perfectly clear that in the second, seventh, ninth, and in the eleventh centuries the Piedmont Christians had the pure Word of God, and had pastors learned, devout, and married. In faith, morals and government it was a Protestant Christianity we behold in the Piedmont country. The persecutions of Pagan Rome had driven many of the Christians to these mountain fastnesses, and Papal Rome pursued them into their exile, and visited upon them more hateful persecutions.

The twelfth and thirteenth centuries form the great divide between the dark ages and the modern Protestant centuries. The light is beginning to show signs of breaking over Europe. The Popes prohibited the Bible in Italy, and conduct a crusade against the Piedmont Christians. During this period lived Dominic, the founder of the Dominican order of monks. Through him the Pope organized the Tribunal of the Inquisition to oppose heresy, and made him the first Inquisitor General. This Pope was Gregory IX. The Piedmontese had already passed through ten persecutions, and were now to suffer the Tribunal of the Inquisition. The story is one of harrowing feelings, and truly sad to relate. Here is a picture of the persecution of the Tribunal of the Inquisition in the Piedmont: Children were torn away from their parents; pastors slain and kidnapped, people covered with pitch and set on fire, the flesh beaten off with heavy chains, the shoulders beaten with burning hands, flayed alive, thrown from tops of precipices, sawn asunder, impaneled on iron spikes, buried alive, fastened down in the furrows of their own fields and plowed into jelly, blown up with gunpowder shot into the mouth after the tongue had been cut out, limbs chopped off slowly with a hatchet, tied up to trees and the hearts and lungs hacked out, fathers walking to their death with the heads of their sons hanging about their necks, infants dashed against the rocks, breasts of women torn out, quick-lime put into bleeding wounds, nails torn out by the roots, tight cords drawn round the limbs and drawn a little tighter each day for weeks, crushed under massive slabs, lowered by machinery. This is the record. How diabolical it all seems!

Wasted in numbers by the destructive persecution, they appealed to Francis I. of France for simple toleration. He replied that, as he was busy burning heretics in Paris, he was not likely to spare them in the Alps. The darkest hour of the night has now come. Pope Innocent VIII. undertook to utterly exterminate them. He promised forgiveness of sin to all who would engage in the work of extermination. The Pope's legate strangled eighteen. The people fled in terror to high caverns among the upper Alps. Here, with their cattle and provisioned for two years, they sought asylum. The legate ordered immense fires at the cavern entrances, and as the people were driven out by the smoke, they perished in the flames, or were cut down by the sword. So fell three thousand.

By 1685 a handful only were left. Terrific and sudden came the edict for their exile in midwinter. This was done to make their suffering as intense as possible. They crossed the Alps, leaving their course strewn with their dead. Weak and exhausted, they found a welcome on the shores of the blue lake of Geneva.

In four years a remnant of eight hundred started to return to their native land. It took them weeks to cross the Alps, but at last they stood within the Piedmont valleys. They entered solemnly into a covenant, involving the principles of brotherly attachment, Christian equality, justice and forbearance to enemies in war, and personal responsibility to the right.

But the end was not yet. It has been but one short century ago that it was determined by the Papacy to destroy the Protestants of the Piedmont. All the able-bodied men were on the frontier defending their country against France. The old and the young were alone with the women. The friendly message came to them that they were to be massacred that evening as the convent bells rung. Hurriedly the doors and windows were barricaded, and a messenger was sent to the nearest post for their husbands and fathers. The commanding general hastened forward with a small troop. They arrived just in time to prevent a terrible tragedy. But these noble Piedmont Protestant soldiers did not shed a drop of blood. They only turned the leaders over to the authorities. But, alas! the authorities were Papal, and they liberated them, and caused the general to be dismissed who was guilty of defending his own home and those of his soldiers. A Roman Catholic officer was given his place. The only objections Rome ever filed against the Piedmontese were that they read the Bible, had married pastors, and acted upon their own consciences.

Boston, Mass.

A Notable Gathering.

The delegates to the first Mississippi State Epworth League Conference assembled in the Methodist Church, Grenada, Miss., Friday morning, May 10, 1895. The Conference was called to order by Rev. R. W. Bailey, of Hazlehurst; and after religious services, conducted by Rev. H. Walter Featherstun, D. D., of Yazoo City, Rev. R. W. Bailey was elected temporary chairman, and Rev. B. P. Jaco temporary secretary. A Committee on Permanent Organization was appointed, which made the following nominations: For president, Dr. R. W. Jones; for first vice-president, Rev. J. A. Randolph; for second vice-president, Dr. J. C. Ballard; for third vice-president, Miss Mattie Barrington; for recording secretary, Rev. T. B. Clifford; for corresponding secretary and treasurer, Rev. R. W. Bailey. The report was adopted. The president, Dr. R. W. Jones, then took the chair, and in a few well-chosen words emphasized the importance of the great work before us, and called attention to the need of a baptism of power from on high as a preparation for the work. After engaging in silent prayer for two minutes, the Conference was led in prayer by Rev. H. C. Morehead. All preachers in the two Conferences in Mississippi were constituted *ex-officio* members of the State League Conference. Rev. E. S. Lewis, chairman of Committee on Credentials, made report, and read list of delegates and Leagues from which they came. A Committee on Finance was appointed. Hon. J. C. Longstreet, one of the most talented young lawyers in the State, and a member of the Grenada League, delivered a very eloquent address of welcome. Rev. R. W. Bailey, of Hazlehurst, in fitting words, responded. The program was then continued in regular order as follows: "A Model Epworth League," by Hon. J. A. E. Pyle, of Iuka; "Methodism—Some Incidents from Its History," by Rev. J. S. Oakley, of Holly Springs; "Devotional Work in the League," by Miss Vic Thompson, of Tupelo; "Literary Work in the League," by Rev. N. G. Augustus, of Crawford; "What the Church May Expect of the Epworth League," by Dr. S. A. Steele; "Claims of the Epworth League," by Rev. J. W. Chambers, of Brookhaven; "How May the Work of the Epworth League Be Best Promoted in Every Charge?" by Judge L. H. Estes, of Memphis; "The Dawn of a New Era," by Rev. H. Walter Featherstun, D. D., of Yazoo City. These all reached high-water mark. Add to these the thrilling address of Bishop Charles B. Galloway (whom we claim as our own), setting forth the wisdom of the League movement to develop the young life of our church, and showing their relation and responsibility to the nations yet unsaved.

And what shall I say of the sunrise prayer meetings, and the testimony and praise services, in which the young people participated with a zeal and enthusiasm that is rarely seen? It seemed as if the Leagues throughout the State had selected the prettiest girls to send as delegates to Grenada; and, as one after another they arose to testify for Christ, they impressed us with the fact that the young womanhood of Mississippi is in the advance column of church activity.

And the young men! Their faces fairly shone with ecstatic joy as they told of their devotion to duty.

A resolution was adopted looking to the circulation of the Epworth Era; another emphasizing the importance of using our own hymn book. One referring to the organization of a League in every charge in the State before the holding of the next State Conference was adopted by a rising vote.

The officers of the Conference were constituted a committee to arrange time, place, and program for next annual meeting.

Communications were received from E. A. Hollingsworth, chairman of Attendance Committee of International Conference, to be held in Chattanooga in June, and a Committee of Arrangements was appointed to look after transportation, etc., of Mississippi visitors.

The Conference sent greetings to Woman's Board of Foreign Missions, assembled in city of Meridian, and they, in return, sent cordial greeting to us.

During our stay in Grenada the Conference visited, in a body, the Grenada Collegiate Institute, and was present at the morning religious services, and enjoyed the delightful sacred music rendered by the college orchestra.

Dr. Murrah's sermon on Sunday, at eleven o'clock, on "The Profitableness of Godliness," was a masterly effort. Said Senator Walthall to me next day, "That was a fine sermon, and I was impressed with many things he said."

R. W. Bailey, of Hazlehurst, preached at the Presbyterian Church, and we heard fine reports from many present.

And then the love-feast at three o'clock, conducted by Rev. J. A. Randolph—what a time that was! One preacher, thirty-five years in the ministry, said it was the biggest thing he had ever witnessed. It was a veritable Pentecost.

The address, on Sunday night, by Dr. S. A. Steele, on the "Pioneers of Methodism in America," was superb. Every Methodist who heard him was proud of being a Methodist; and those who heard him, and were not Methodists, doubtless wished they were. We Mississippians love Steele. He was with us nearly all through the Conference, and his presence was an inspiration to us. Nearly the whole of the immense congregation shook hands with him Sunday night, thus evidencing their sympathy and co-operation in the great work.

The people of Grenada left nothing undone that could have been done for our comfort and convenience. The members of the Grenada League, led by their pastor, that noble fellow, T. W. Lewis, had charge of the arrangements. Carriages met every train and carried the delegates to their homes. The young ladies, with their handsome badges, labeled every delegate on arrival, and the Grenada printing office furnished programs, etc., free of charge. Of course, a resolution of thanks was offered in open Conference, and adopted by a rising vote.

More than two hundred delegates and visitors were present during the session. At the close of Sunday night services prayer was offered by T. B. Clifford, and the benediction was pronounced by J. A. Randolph.

This Conference I verily believe marks an epoch in Mississippi Methodism.

THOMAS B. CLIFFORD, Sec.

Some Points of Methodist Doctrine.

Nearly all my old books draw a pretty wide distinction between natural evil and moral evil. Original sin, in so far as it is generated, is a natural evil, and yet it is the fruitful source of all the moral evil known among men. Men come into the world destitute of original righteousness, and with natures inclined to evil, and that continually. There is no inherent good in them. The thing we are talking about consists in loss, in the loss of good, and not in the infusion of positive moral evil. God may, and does, withdraw himself, but he infuses, communicates evil into no being, either angels or men. He can not be the author of evil, either by creation or by infusion. By the death of Christ, through the merit of his blood, he has made a full and sufficient oblation and satisfaction for the sins of the whole world, both original and actual; and he has secured, unconditionally, initial life for all men, has lifted up the whole human race and put it upon a platform of second probation, and secured the gift and help of the Holy Spirit for every human being under the shining sun. This I understand to be the uniform teaching of Methodist writers from the first down to this day. If need be, I could point out these thoughts, more or less fully expanded, in one or more of the old books referred to in a former communication. They will be found in a very condensed form in Articles II., VII., VIII., IX., X and XX. of our Articles of Religion.

As I read our books, the Holy Ghost, as a prevenient gift, enlightens every man that comes into the world, and makes him know that he is a sinner, and that he stands in need of a personal Savior. He reproves, or convinces, the world of sin, of righteousness, and of judgment. If men, constituted and made free, moral agents by the grace of God in Christ, respond to this conviction and call of God to salvation, the Spirit leads them on in the way of life. The Word of God, a divinely inspired revelation of his holy will concerning us, and a clear guide to holy living, shines like a sun in the heavens on the pathway of the penitent sinner and on the path of the earnest seeker after holiness.

Genuine repentance for sin always issues in saving faith in Christ. Faith is the condition of personal acceptance and of personal salvation from sin. Personal salvation, from the beginning of it to the end of it, is conditioned upon the continued exercise of faith. Faith is the nexus, or bond, of union between the human soul and God. God forgives the sinner, wipes out his sins, sets him free from them, and says, "Go, and sin no more."

God regenerates the sinner, begets him from above, makes him a new creature—not by changing the constitutional elements of his nature, but by extracting something and inserting something else in its place, but by imparting new life, the life of God in the human soul. He is born of the Spirit of God, and that which is born of the Spirit is spirit, and it is spiritual and spiritually minded.

Thus I read the old books and the Word of God on this deep subject. This new creature is a son of God; a real, live, living, new-born son of God. He is in the kingdom, and an heir of glory, with a clear title to his inheritance with the saints above in his own bosom. If he should drop dead that instant, he would go straight home to God. This is my understanding of this subject.

I do not understand that any more original sin, or natural corruption, is left in this man than was born in him at first. If no more and no worse now than at first, I do not suppose he is any more hateful or offensive to God now than when he was an infant in his mother's arms. I can not possibly conceive how he would, or could, be offensive to God then or now. Surely the infant is not to blame for what it is, and the new-born man, forgiven and accepted of God, is not to blame for what was begotten in him by his father according to the flesh. That which is born of the flesh is flesh. He is not to be praised for that new and spiritual life begotten in him by the Spirit of God. All that is good in him is extraneous to him, and came from above.

I gather from the Word of God and from the old books that this new life, by the constant help of the Holy Spirit and a diligent use of the means of grace, may, and will, become mature life, but never a perfect life in the sense that Adam was perfect before the fall, or in the sense that unfallen angels are perfect. It may become—indeed, it must become—a perfect Christian life. The spirit, the principle, the bent, the animus of this new life is to attain unto perfection. The perfection of this life is subsequent to the beginning of it, and in this sense it is a "second blessing." The beginning was in order to the end, the completion, the perfection of this life.

Right along here my old books, specially the more scientific of them, do some very fine hair splitting—almost too fine for a dull mind like mine. One of them says regeneration is complete in itself, and is not sanctification begun. Another—several of them—says regeneration is sanctification begun. Laying them side by side, and taking their definitions and explanations, they all mean the same thing. Not one of them ever claims that we are so far freed from original sin, from the deprivations and imperfections of nature, as to make us absolutely perfect, or impeccable. They all hold that we need to strive against sin and to pray for the forgiveness of our sins as long as we live.

My books all teach that the world has never seen but one absolutely perfect man—the man Christ Jesus. He had no original sin, could not have, because he was not naturally generated, and he committed no actual sin.

All my books teach that men may be made perfect in love; all may, can, and ought to love God with all the heart, mind, soul, and strength, so that every act, thought and word will spring out of a heart of love, and be governed by the spirit and principle of love. This is Christian perfection. It is such perfection as is possible to, and is required of, beings hedged in and limited by the imperfections and natural deprivations that come to us by generation, by original sin.

These are some of the points of Methodist doctrine as I gather them from the books. I have set these things down in my own words, as I have read and understood my teachers. So far as I know, there is not one single original idea in these papers. I have not quoted from the books, but have sifted out what filtered into my mind while reading.

GILDEROY.

The Woman's Meeting at Meridian.

MR. EDITOR: Meridian, Miss., has recently enjoyed the honor and felicity of entertaining the Woman's Board of Missions of the M. E. Church, South. Seventeen years ago our General Conference authorized our women to organize themselves into a missionary society to work in behalf of women in a sort of sub-co-ordinate relation to our general Missionary Board. The success of the women has justified the wisdom of their authorization. Their recent deliberations in our city evinced most decidedly both their zeal and their skill in the conduct of missionary work. They have raised during the last year more than $33,000 for missionary purposes, supported more than forty workers in the fields, and have more than $20,000 in bank to their credit, while the Board of Missions of the M. E. Church, South, is in the same unfortunate condition. These women appropriate money after they collect it, and every member pays a dollar and twenty cents a year. They seem wise in counsel and heroic in execution. They have workers in China, in Mexico, and in Brazil. The work in each of these countries was carefully enquired into and favorably reported during their recent session. In the Scarritt Training-school, at Kansas City, they have a most valuable auxiliary, not only to the work of their own Board, but to the entire missionary operations of our church. Here are trained, not only nurses and other useful Christian workers for the home field, but here all candidates for any kind of work in foreign fields may have their capacities for service trained and tested, so that the church may not only send out much better equipped and more efficient laborers, but may be saved the costly and time-wasting experiment of sending out some well-meaning persons, who, upon trial, are found to be unfit for the work. This school, under Miss Gibson's management, is doing a much-needed work in a very commendable way. Five young ladies, who had taken courses in this school, applied, and were accepted for work in foreign fields.

The personnel of the body was in itself quite worthy of notice. The mother of Bishop Hendrick; the wife of Bishop Wilson, the widow of Bishop Wightman, the sister of Bishop Haygood, and many other elect ladies, a number of whom are already wearing a crown of glory, constituted a body of rare composition. Mrs. Wightman makes a good president, and, above all, is full with the zeal of burning love for the cause. Business went on with dispatch. Miss Haygood, from China, and Miss Bruce, from Brazil, were present, and added much to the interest of the session by their accounts of the work in those far off lands. Dr. Morrison gave a very interesting and favorable account of the work of the Woman's Board in Mexico. Bishop Galloway preached an edifying sermon for them on Sunday. Mrs. Butler has made the Woman's Missionary Advocate pay all its expenses from the start and earn eleven hundred dollars besides. Rome has long utilized the peculiar powers of woman to advance the work of the church. Without the sisterhoods Catholicism would die. I greatly misjudge the facts in this case if we have not here a newly organized form of power in Protestantism which is destined to occupy an important place among the mighty movements of modern times toward the regeneration of the world. Woman's work for woman will mightily aid in uplifting, purifying and transforming the heathen into Christians.

W. L. C. HUNNICUTT

In the Living Present.

Miss Nightingale, serene in old age, abundant in labors of love, eloquently remarks in Young Woman: "Many women vociferously insist on rights, but have little to say about the right. Say and do the right, and the rights will take care of themselves."

Dr. H. K. Carroll, Methodist, religious editor of the Independent, says in the Methodist Review that, as a rule, Protestants treat the Roman Catholic Church unfairly. That the latter is a Christian church, emphasizing the doctrine of the Holy Trinity. The utterances of some of its benighted zealots ought not to be taken as the accepted expression of their church. But what of Ablegate Satolli's and Bishop Ireland's political aspirations and intrigues?

The aged wife of George Muller, Bristol, England, died recently. Though inexpressibly distressed, the venerable man of faith felt sufficiently composed to conduct the funeral service himself. His sermon was tearfully pathetic. Text: "For me to live is Christ, and to die is gain."

In Chicago ten churches have been abandoned by their former worshipers to the occupation of various secular trades, more or less reputable. One of these ten is now a dancing-hall; another a saloon. Of course, growth of city and change of surroundings necessitated said abandonment. In New Orleans a former Jewish temple is now a steam laundry; a former Protestant Church has been converted into a public hall, where balls, etc., are frequently held.

The Nation holds that drunkenness and irritable temper of the author of "The Raven" were not his worst faults. Had had no conception of truth and honor. Had known no barrier between right and wrong. One of his former employers, T. W. White, had denominated him an unmitigated rascal. The above paper furnishes proof of its assertions. Goethe remarks, that in a certain sense history is the final judgment.

A Methodist in Connecticut has given ten thousand dollars to the New Orleans University, an institution of the M. E. Church for colored people.

IOH DIEN.

CALLING THE ANGELS IN.

BY MARGARET J. PRESTON.

We mean to do it; some day, some day,
We mean to slacken this fevered rush
That is wearing our very souls away,
And grant to our goaded heart a hush
That is holy enough to let them hear
The footsteps of angels drawing near.

We mean to do it; oh, never doubt,
When the burden of daytime toil is o'er,
We'll sit and muse while the stars come out,
As patriarch sat at the open door
Of his tent, with a heavenward gazing eye,
To watch for the angels passing by.

We've seen them afar at high noontide,
When fiercely the world's hot flashings beat;
Yet never have bidden them turn aside
And tarry awhile in converse sweet;
Nor prayed them to hallow the cheer we spread,
To drink of our wine and break our bread.

We promised our hearts that, when the stress
Of life-work reaches the longed-for close,
When the weight that we groan with hinders less,
We'll loosen our thoughts to such repose
As banishes care's distracting din,
And then—we will call the angels in.

The day we dreamed of comes at length,
When, tired of every mocking quest,
And broken in spirit and shorn of strength,
We drop, indeed, at the door of rest;
And wait and watch as the days wane on—
But the angels we meant to call are gone!

—Exchange.

Communications.

Orthodox Methodism.

What constitutes loyalty to orthodox Methodism? May we not say, an acceptance and a defense of the doctrines of the Methodist Church, as promulgated by her founder, Jno. Wesley, and subsequently endorsed by the accepted writers of her theology, such as Chas. Wesley, Jno. Fletcher, Adam Clark, Richard Watson, and T. N. Rawlston?

Does the course of study, now ordered by the General Conference of the M. E Church, South, to prepare candidates for the itineracy and local ranks, teach that in regeneration there is such a cleansing of the heart from all inbred sin, that any other work of grace for that purpose is not to be believed or expected? If such doctrine is the teaching of the present Methodism, why are not ministers, who teach that the blessing of entire sanctification is a separate and subsequent work of the Holy Spirit (to be received instantaneously, by faith, and not by growth) arraigned before the proper authorities and tried for heresy?

Now, until this is done, is it right for any Bishop, presiding elder, or pastor to condemn, on his own judgment, any accredited Methodist minister for preaching what is called the "second-blessing theory of sanctification" as heretical, and forbid him the use of the pulpit of the Methodist Church, South, or accuse him of disloyalty to Methodism? If these second-blessing brethren are not in harmony with Methodist text-books of theology of the present day, let the proper steps be taken to try them for heresy, and give opportunity for renunciation, or expel them from the church; so the common people may learn just what Methodists, of the M. E. Church, South, do accept as true, and command to be taught, in order to be in harmony with standard theology.

I am a preacher in the M. E Church, South, since 1858 All the text-books commanded of me to study (if I understand them) teach what some brethen call the "residue theory." That is—that in regeneration the work of sanctification is begun, but not completed; that entire sanctification is by faith and received instantaneously when specially sought. I have known many precious saints who have professed to have received it in this way, whose subsequent lives adorned the doctrine they professed. I have yet to know of one soul, truly entirely sanctified, that claims that the blessing was received when regenerated.

It seems to me that this wrangling about how you get it is not wise. No true Methodist will object to anyone being entirely sanctified, so they get the genuine article. If it has been obtained at regeneration, glory to God! But, if on close examination, you find that somehow you missed it, and pride, anger, self-will, malice, envy and all the evil brood of a carnal heart yet dwells within, and ofttimes dominates you, suppose you try the "second-blessing" route—it can't possibly harm you.

What the Methodist Church needs is an army of consecrated, sanctified men and women who never make that prayer: "I pray thee have me excused," but whose constant prayer is, "Lord, what wilt thou have me to do," and suffer, for thy sake.

Just as some profess to be converted, and are mistaken, so some who have professed entire sanctification are simply regenerated, and not a clear case of that grace. There is some spurious gold and silver money in circulation, yet the United States Treasury vault has plenty of genuine coin. "By their fruits ye shall know them."

Oh, for a Methodist membership, groaning to be made perfect in love in this life, so Christ can have one church without spot, or wrinkle, or any such thing, holy, and without blemish! (Eph. v, 27.)

R. B. DOWNER.

Ocean Springs, Miss.

After Eight Years.

After eight years of itinerant life as a Methodist preacher, I find myself in some things a little wiser, if not a better man. There are some things that I know now that I did not know eight years ago, which I thank God for, and some which I would be glad not to know.

I have learned more of the art and intrigue of men than I used to know, and have learned that all which "glitters is not gold." I know more to-day about Fletcher, Watson, Wesley, McTyeire, Porter, Fisher, Pope and Tigert than I did eight years ago. I know more now about the Word of God and his wonderous love to fallen man than I ever did, but I frankly confess that I know so little still, that I am ashamed of my ignorance, and not for the world would I set my judgment against or enter into controversy with the weakest of my brethren in the ministry on any deep subject, the "second blessing" not excepted.

I have learned that preachers, as all other men, are human, and, therefore, not infallible, nor will they ever be in this state of existence. When I was a boy I thought that whatever a preacher said or did was strictly right, but I find now that they need the same eye to guide, the same hand to lead, and the same grace to sustain them that other poor mortals need, and, unless momently kept by the power of God, they will fall and do fall just like poor Adam did.

I have learned that preaching and professing entire sanctification and living it are not exactly the same.

I have learned in the last eight years to more closely than ever observe a very important lesson taught me by my now glorified mother when a boy, and that was, never to meddle with questions that I know nothing about, and that when older people were talking children should keep silence.

I have long since learned that theories and dogmas do not convert. While some men are contending about terms others are sweeping on like a mighty current down to hell unsaved.

G. R. ELLIS.

A Name to Be Immortalized!

While statesmen and politicians and poor folks are fuming and fussing over the present hard times, and still harder ones to come, my dear Brother, or most excellent Sister Methodist, you enjoy the power of immortalizing your name and memory in the history of Louisiana. "How, oh how?" By endowing a professorship, say the chair of English, in Centenary College. "Ah, well; 'tis true I have the money and could get along very well without it, but now I do not see this exactly as you do." Then, to be sure, you have not thought much about this matter.

Our Methodism is firmly established in Louisiana, and must, in keeping with its progressive nature, eventually be the mightiest religion in the State. "Well, what then." Why, then, Centenary College will be the mightiest power in Louisiana Methodism. "You reckon; didn't somebody tell me that the college was going down hill several years ago, and was almost dead?" There may be no telling what you have heard; the facts are that the college has encountered war, famine and pestilence, but is still as live as it has ever been. After Methodism in Louisiana shall have died (?), then Centenary will have ample time to make all necessary arrangements for her own funeral. You would run no risk by handing over a check for $10,000; but, rather than be hasty, suppose you attend the approaching commencement exercises and get better acquainted with the college and excellent people of Jackson, La. If so, you will likely decide that you have no other such opportunity of making such a wise and safe investment. A name to be immortalized June 5, 1895! The blank is open. Whose name will fill it?

BILLY JOE.

An Interrogation Point Interrogated.

In the ADVOCATE, of May 2, is a paragraph under the caption, "An Interrogation Point," and signed "A Methodist," seemingly intended to disparage the results of the meeting in McCarthy Square, conducted by Rev. D. C. Rawls, on the ground that not a single one had applied for membership in any of our churches as a result of the meeting. I know nothing of the results of the meeting, otherwise than by hearsay; but some facts ought to be stated exhibiting another side to the question. The meeting was held outside of any church by a man who had no authority to receive anyone into the church, and no church into which to receive them. The pastors of the churches within range of the meeting took no interest in it, and gave the converts, who were mostly ragged, untrained, and ignorant, no encouragement to come into their churches. Two interrogation points suggest themselves: Where were the pastors? How could these people find the way into the churches?

W. WINANS DRAKE.

Crowley, La.

Correspondence.

Meeting of the Board of Missions in Louisville, May 3 and 4.

This was an open meeting, at which missionaries, visitors and reporters were allowed. An ideal meeting, full of enthusiasm, frank and open for every question, with harmony and the best of feeling. Few things would inspire more intelligent interest in missions than attendance on such a meeting of this great Board. The inside workings are seen, and many perplexities answered. The difficulty of meeting demands is better appreciated. Free discussion, and enlightened treatment of all questions arising, is certainly the true course. Let pains be taken to turn on the light. The church can be carried better that way. After all the discussion, very little change was made in the recommendations of the Committee on Estimates; but this does not show that it would have been as well to have adopted the committee's report without discussion. The discussions were intensely earnest and interesting, participated in by most of the Bishops and many of the members. Perhaps the two points on which the greatest interest was aroused were the Western work and specials in connection with the establishment of a mission in North China. The amount appropriated was about the same as last year. The Western work was granted about the same as last year. We believe a more liberal policy toward that field is in the line of the highest interests of the church. If there is never to be a satisfactory settlement of Methodist occupancy by federation, we need the territory to widen and strengthen our base for home, as well as foreign, operations. If such federation comes, it will not be to its advantage that we have followed a weak policy. It is not just to see a parallel in the occupancy of the West by us, and that of the South by the M. E. Church. There are many points of difference. It is not in the line of the compact that the M. E. Church occupies the South, while it is not in opposition to it that we occupy with them the new West, that has still room for all, and more than all can do. The occupation of the West by us has little or no political significance, which is more than can be said of the occupation of the South by the M. E Church. Beside, in the West, for the most part, we occupy territory not occupied by the M. E. Church, and many times not by any other church. For these and other reasons we would stand for a vigorous policy in the West. The progress with all churches is slow. As Bishop Keener said to us, "Notwithstanding all the mistakes, mishaps, misfits and division, there is still substantial gain." May the great Head of the church inspirit the workers and stir up their supporters!

It is interesting to study the divisions of our mission work. Of what may be termed the domestic work, under the charge of the General Board, in our opinion the Indian Mission Conference is the only one that receives anything like adequate aid.

GEO. NEEDHAM.

Selections.

We need Christ just as much in our bright, prosperous, exalted hours as in the days of darkness, adversity, and depression. We are quite in danger of thinking that religion is only for sick-rooms and funerals, and for times of great sorrow and trial—a lamp to shine at night, a staff to help when the road is rough, a friendly hand to hold us up when we are stumbling. This is not true. Jesus went to the marriage feast as well as to the home of sorrow. His religion is just as much for our days of grief. There are just as many stars in the sky at noon as at midnight, although we can not see them in the sun's glare. And there are just as many comforts, promises, divine encouragements and blessings above us when we are in the noons of our human gladness and earthly success, as when we are in our nights of pain and shadow. We may not see them in the brightness about us, but they are there, and their benedictions fall upon us as perpetually, in a gentle rain of grace.—J. R. Miller, D. D.

God himself is knocking for entrance through our best thought, our finest feelings, our highest faith, our loftiest endeavor, promising to our quickened receptivity a power and joy immeasurable. To let Christ in upon your life means release from the brutal conceptions, rescue from base passions, the crushing of the tyrant selfishness; it means an immigration of God's thoughts and love, an importation of the eternal purity and joy. An open mind here is a free harbor to the fleets that sail in upon the soul of the divine strength and pity. Resistance here is to place under restriction the infinite love; it is to proclaim a quarantine against God.—Rev. G. A. Gordon.

We never need anybody to comfort us concerning our own failings; we can do that ourselves.

When Paul was working as a journeyman tent-maker—had a piece of leather across the palm of his hand with which to push his twine-sewing needle—he was serving the Master as faithfully as when he was causing Felix to tremble. It is even probable that in some such retirement he thought out his Epistle to the Romans, or some other of his works, and thus made a tent for an Arab and an immortal book for mankind at the same time. There is many a humble life, unknown much beyond the limits of a home, toiling amid domestic cares, which all unconsciously is writing a living epistle which will be read longer and with higher profit and pleasure than the finest production that came from the pen of Paul.—Interior.

The great motive forces of the world are its beliefs. To do the works of God we must begin with believing, and that will lead to the right acts. Faith, as James Freeman Clarke well says, is the mighty steam-engine in the basement, which supplies the power for all the machinery in the upper stories. The world gets its life, not out of the bread that perisheth, but from the interconrse it has with the unseen and the eternal. The whole shape of its civilizations is determined by the beliefs about God which underlie them. As Vico says, a people's idea of the divine supplies both the motive and the goal of its development. —President Robert Ellis Thompson, in S. S. Times.

When trouble comes, it does no good to whine about it. The thing to do is to face it and bear it. Many persons waste their capacity for honest endurance by indulging in useless and idle regrets. We do not mean to say that a Christian should ever take up an attitude of hard and stoical indifference toward calamitous occurrences. It must be left to heathen and infidels to do that. But those who believe in the good providence of God should accept in the spirit of filial submission whatever dispensations he may see fit either to send or to suffer to come. — Nashville Advocate.

Gladstone, being asked what he regarded as the brightest hope for the future, replied: "I should say a maintenance of faith in the Invisible. This is the great hope of the future, the mainstay of civilization. And by that I mean a living faith in a personal God. I do not hold with a 'stream of tendency.' After sixty years of public life, I hold more strongly than ever this conviction, deepened and strengthened by long experience, of the reality and the nearness and personality of God."—Herald and Presbyter.

The world expects, and has a right to expect from Christian people, the fruits of holiness. Bad as some men may be, they respect a genuine Christian, and are not slow to detect any evidence of weakness and inconsistency upon the part of those who profess to be the disciples of Christ. Live so that you may be a credible and convincing witness of the power of godliness.—Baltimore Advocate.

When a critic insists that nothing can claim exemption from criticism he either loses sight of himself or sets himself down at zero. We have never yet known a critic who was willing to be criticised.

It is easy to drift with the multitude. It is quieting to dwell among shadows. It costs effort to think, to act upon principle, and to diffuse light and knowledge.—Zion's Herald.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. G. H. Lipscomb..Como, Miss.
Miss. Conf....Mrs. E. D. Jones....Carlisle, Miss.
La. Conf.....Mrs. M. H. Morrison...Shreveport.

The W. F. M. S., of the M. E. Church, South, opened its seventeenth annual meeting at Meridian, May 10; Mrs. Bishop Wightman, president, presiding. Rev. R. S. Woodward, pastor of Central Church, very tenderly and appropriately extended greetings, which was also voiced by the beautiful preparations and warm-hearted hospitalities bespoken, and afterwards fully realized. Miss Sallie Smylie gave warm, earnest welcome to the "Queen City of the East," in behalf of the Meridian Auxiliaries. Fittingly and eloquently did Mrs. S. E. Dean, North Mississippi, and Mrs. A. F. Watkins, Mississippi Conference, welcome the Board in behalf of their respective Conferences. Mrs. R. W. McDonnell, of Macon, Ga., gave a happy response, followed by Mrs. Wightman, who complimented Mississippi because she had the first chartered college for females, and because she had established qualified suffrage, while her sister States are troubled over the problem. There were about one hundred persons in attendance, including the thirty-six delegates who responded to their names. Central Church Auxiliary, and the presidents of the other Meridian societies of all denominations, entertained in the parlors, and the Auxiliary of E. M. F. College served refreshments at the impressive and enjoyable reception at Mr. B. F. Ormond's, where were gathered representatives of the South, the East, the West; from China, Japan, Brazil, and Mexico. Mrs. Wightman, in her own happy way, began her splendid address with the words of the boy Christ, "I must be about my Father's business."

HOME WORK.

The home work is represented by 34 Conference societies, 2,184 Auxiliaries, 39,569 members, 1,227 young people's and children's societies, 29,990 members, 34 Conference secretaries, 270 district secretaries. There are 1,229 life members, 131 honorary life members, 8 honorary life patrons, 38 scholarships supported, 12,000 subscribers to Woman's Missionary Advocate, 900 subscribers to Little Worker, 556,000 new leaflets published last year, comprising 2,318,000 pages of varied missionary literature.

Miss Gibson strongly favored the recommendation adopted of obtaining the service of organizers as far as possible.

The president introduced, as living epistles, Dr. Morrison, secretary of the Parent Board; Miss Haygood, of China; Miss Bruce, of Brazil; Mr. and Mrs. Waters (*nee* Lula Lipscomb), of Japan, and the ministers present. All, in representing the different fields of labor, proved conclusively that this is the opportune time for large reinforcements, and projecting new work as soon as possible. The Board resolved to enter the inviting and valuable field of Japan at the earliest possible date. Mrs. Trueheart urged that Brazil had the most urgent demands upon the treasury. Dr. Morrison's lecture on Mexico was edifying, and gave valuable information and encouragement.

Appropriations: China $19,310; Mexico, $35,770; Brazil, $17,905; Indian Territory, $4,250; printing, contingencies, etc., $6,000; total, $83,325. Ten thousand mite boxes called for for use this year. Amount contributed during the fiscal year for the foreign fields, $63,951.98; amount contributed to Scarritt Bible and Training-school, $6,396.91; total, $70,348.89.

OUR MISSIONARIES AND FOREIGN WORK.

Of the 38 missionaries supported by the W. F. M. S. of the M. E. Church, South, 15 are working in China (8 married women have charge of work also), 14 in Mexico, 8 in Brazil, and 1 in the Indian Mission. The society supports 1 medical missionary, 109 teachers and helpers, 12 boarding-schools, 40 day-schools, 1 hospital, 11 Bible women; women and children under instruction, 4,379. Ten missionaries have been accepted during the year, as follows: Dr. Anne Walter, from Mississippi, who has been serving in Dr. Polk's place in the hospital, now accepted as a missionary; an assistant is desired. Accepted by local Board, now in China, Miss Coffey, who sailed in March, 1895. Miss Hardynia Norvell, from Alabama, is in Mexico. The three for Brazil—Miss M. M. Umberger, Holston Conference; Miss Willie Bowman, St. Louis; Miss E. Zu Perkinson, Missouri—to go in June. Those recommended for Mexico to go as soon as sufficient funds are received: Miss Hattie Carson, South Georgia Conference; Miss Ida May Worth, St. Louis; Miss Viola Blackburn, North Mississippi Conference. Amount of Conference pledges for outgoing missionaries, $3,850, and Wightman special, $2,000, to assist the five who will soon graduate at the training-school. The three who go to Brazil are provided for in the appropriations for Brazil.

NEW WORK.

In Mexico, in the beautiful city of Guadalajaro, another center of work has been opened, and a successful year is passed. Petropolis was the former home of the Emperor Dom Pedro. For beauty of location, high up among the mountains, healthful climate and pure water, it can not be surpassed. Mr. Tucker was thanked for disposing of the $25,000 property in Rio and investing in Petropolis. A picture of the beautiful building is in the May number of the Woman's Missionary Advocate. It will accommodate one hundred boarders besides the teachers. He said, "After the school is fairly started it will be self-supporting."

The anniversary sermon was excellent, and eloquently preached by Bishop Galloway on Sunday to a vast audience from Ezekiel, "And everything shall live whither the river floweth." The Board resolved that they hear with pleasure that he is to bring out the interesting letters of his travels in book form.

The next meeting will be held in Washington City, D. C., in 1896.

MRS. E. D. JONES.

The annual meeting of the Woman's Foreign Missionary Society will convene in Crystal Springs, June 14 to 17, inclusive. We want every auxiliary in the Conference represented by a delegate, and every charge where no auxiliary exists will be welcome if represented by pastor or member. Come and get a fresh inspiration to work. We will have Miss Bruce and Miss Anna Barnes, and hope to have a most interesting and profitable meeting. Reduced rates have been secured on Illinois Central railroad, with all its branches, and hope to secure it on all roads. One fare coming, third rate returning. Please send names as soon as possible to Miss M. R. Barrington, secretary.

Louisiana Conference W. F. M. S.

"Now ye are the body of Christ." "For the body is not one member, but many." "And whether one member suffer, all the members suffer with it, or whether one member be honored all the members rejoice with it.

The church is the body, and all the organizations representing efforts for the upbuilding and extension of the spiritual church are but members of the great body designated by "ye."

It has been suggested that the Epworth League is taking such a firm hold on the great body of the membership, especially the young people, as will soon render the W. F. M. S. hardly a necessity. This thought must have originated either with those who are in their hearts antagonistic to woman's work, or else with those lukewarm women who are ever hunting excuses for their indifference. If this be true, however, then the honest workers of W. F. M. S. will rejoice in the expediency which annuls their organization for the best good of the whole—but is this really the case? Let us look at the subject, under divine guidance.

"Those members of the body which seem to be more feeble are necessary." "And those members which we think to be less honorable, upon these we bestow more abundant honor." The young children who, for sixteen years, have been undergoing the training of juvenile mission work have outgrown the infant class, and yet have probably not reached the maturity which makes them feel at home in the adult society. The Epworth League is an open door for these young soldiers of the cross. All spiritual growth leads directly into the missionary line, and this providential movement will develop a generation of true workers, at home and abroad, such as the church has never known. After a decade or two these same workers will outgrow the young people's special class, and then they will ascend, or at least retire into systematic faithful members of W. F. M. S., giving place to another army of growing juveniles.

The Epworth League is really but the development of the original plan of W. B. M., which embraced in its methods what was called the Young People's Missionary Society.

The phenomenal growth of the child is due to the fact that the new name is more acceptable to the great body of the church, thereby enlisting the tenderest ministry of the most efficient helpers. We care naught for the name, so that our Master be exalted. There is no need to decry one member for the honor of another.

The W. F. M. S., under Providence, began the good work, and under the same guiding hand the adult societies will not cease to be a safe harbor for the honorably discharged veterans of Epworth League when the ever-upward spiritual growth of womanhood is realized.

The Adult and Juvenile Missionary Societies are but the two ends of the chain, which are beautifully joined together by the Epworth League. The perfect whole requires perfection in every part, and woe to the member which says to another, "I have no need of thee."

God bless the noble young Leaguers; they are the hope of the church, and the glorious hope, for the whole body is revivified from the warm, rich blood which they are sending to the very extremities of the "dry bones."

And may our God continue to bless the W. F. M. S., which is still as great a necessity in divine economy as it has ever been. Under this banner the women of the church have already accomplished great things, and splendid work will remain for them to do as long as there are women to be saved and children to be trained. Woman's work is among the secret, quiet springs of life at the fountain-head.

Nurture the Juvenile Societies, co-operate with the Epworth Leagues, keep the Adult Society thoroughly alive, and, as a whole body, the church will be equipped for the best work all along the line. The work is all for the Master, and all the members blended—every member having care one for another—the fulfillment of prophesy will come in one generation. "I will pour out my spirit on all flesh, and your sons and your daughters shall prophesy." There is no room for occasion for schism when the work is God-given—holy and acceptable.

We are all honored in being thought worthy to carry the news of salvation to those who still set in darkness. Let us rally, my sisters, to our assigned post in the W. F. M. S.

MRS. M. H. MORRISON.

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FROM THE WORK.

STATEMENT CONCERNING TROUBLE AT TANGIPAHOA, LA.

Feeling that it is a duty that I owe to the church, to the preachers, to Bro. Smylie, and to truth and virtue, I make this statement.

Bro. Smylie's character is at stake as a Christian minister. A careful investigation has been made, evidence has been weighed and sifted on each side, and I want to say that it is a clear case of "blackmail." Sanders confesses him of writing a letter of a criminating nature to his wife. At the time said letter was dated, Bro. Smylie was not acquainted with his (Sander's) wife. Fact is, Sanders is an unprincipled fellow, and wants to procure a divorce from his wife, who is a good Christian woman, and he used Bro. Smylie as an innocent means by which he could accuse her in order to accomplish this end. Mrs. Sanders' testimony concerning Bro. Smylie is that, 'She has only been acquainted with him but a short time, but finds him to be a perfect Christian gentleman in every respect. That she and her children esteem him as a Christian brother and pastor." She brands her husband's false accusation and outrageous attack on Bro. Smylie's life as malicious and unprovoked.

We were conducting a revival meeting at Tangipahoa; Bro. Smylie was doing the preaching. On Sunday night last, as he, with his wife's sister, Miss Kiblinger, on his arm, were leaving the tabernacle, some one in the dark struck him on the head with a loaded cane, stunning him. He thought his sister was murdered. A perfect "mob" were all around them, yelling, 'Kill him!" Some one in the mob struck at him again and knocked the leader of the crowd in the head, and Bro. Smylie picked up his sister and ran back into the tabernacle, with the assassins all around him crying for his blood, with shotguns and pistols. The good Lord has a hedge around his children and protected them in the face of such fearful odds.

The whole country is indignant over this shameful affair. We were in a fair way to have a glorious meeting. The mayor, backed up by all the citizens of Tangipahoa and vicinity, told us if we would carry on the meeting, that they would protect us at the risk of their lives. Bro. Smylie ran the meeting two days after this awful tragedy happened, and services were guarded by armed men. The house in which he and his family were stopping had to be guarded all night, as some one threw a brick through the window. On account of the high state of excitement we thought best to close for the present. There has been a certain element in this section that has domineered and defied decency and law and everything else that has been for the betterment of society; but I think for once they went too far and have gotten their head into the lion's mouth. The good citizens held an indignation meeting and denounced the perpetrators of this outrage, not only as an attempt upon the life of an innocent minister of Christ, but a shame upon the whole community. They expressed their belief in the perfect innocence of Bro. Smyle of any wrong, pledging him their cooperation in bringing the guilty to punishment. This is the first indignation meeting ever held in this long-suffering community and means something.

What are we coming to? Will we have to close up our churches and quit uncovering sin? or continue to declare the whole counsel of God and be subjected to mob violence? We want to say that the perpetrators of this dastardly outrage do not represent the better class of people through this country. And the people generally deplore this sad occurrence. The guilty will be punished as the law directs and the innocent will be vindicated. Pray for us in this terrible trial.

J. M. ALFORD, Ass't Pastor.
Amite City La.

GOSPEL MISSION.

The above is the name of a new mission recently opened in the city. At present it has but one hall or regular place of meeting, located in the Third District, 810 Danphine street, near Elmyra. Being on the Rampart and Danphine electric street car line, it is easy of access from all parts of the city.

The holiness people believing in a present free and full salvation from all sin, for all men, provided in the atonement of Jesus Christ by his death and suffering on the cross, and seeing the alarming wickedness of the non-church-going, unchurched masses, and seeing the indifference of many professed Christians in the evangelical churches in practical efforts to reach out a helping hand to these perishing thousands at our very doors; these considerations led those connected with the holiness movement to resolve to do what they could for the evangelization of the city.

During Dr. W. B. Godbey's meeting last Fall a proposition was made to purchase and equip a tent to be used for gospel meetings in the several districts of the city and at other points adjacent, as deemed advisable. The services of Rev. D. C. Rawls were engaged as manager. In a short time funds were secured, the tent purchased and equipped. Early in March it was pitched on McCarthy Square, in the Third District. The meeting continued for about four weeks with gratifying results. Gospel truth was preached and songs of praise sung; many heard the Word, felt and owned its power, and entered upon a new life.

To conserve and promote this work in this needy district the friends of the enterprise, led by Dr. R. L. Schroeder, rented Thoman's Hall, 810 Danphine street. April 6 services were opened by the undersigned and held daily at 7:30 P. M. The attendance and interest increased from the beginning to the close. Such was the sentiment among the friends of the enterprise that arrangements were made to continue the mission indefinitely, with stated services at 7:30 P. M., on Sunday and Thursday of each week. Many heard the Word with evident interest and some accepted Christ as a personal Savior. A number of the United States soldiers from the Barracks were regular in their attendance, and some of these professed faith in the Lord Jesus. Before, I am informed, they had no religious services at the Barracks; now they have an organization of the Y. M. C. A., with regular weekly services. The object of the Gospel Mission is not to hinder, but help all existing church and missionary organizations. The Spirit of the Lord is moving in the hearts of the Christian people of the city to do something to save the non-church-going multitudes. Now is the time for an onward movement. "To-day is the day of salvation."

Who will help? C. H. ELLIS.
New Orleans, La., May 16, 1895.

CHILDREN'S DAY AT BETHANY.

The second Sabbath in May, 1895, was a royal day at Bethany Church, Ebenezer circuit. People came in crowds until our handsome little church was filled. The good women had decorated the church beautifully. Our beloved superintendent, Bro. Morris, called off the programme, and, as the little ones came forward, they spoke with beaming countenances. The recitations were all appropriate and interestingly delivered. Not one failure. Miss Tennie Morris, of eleven summers, is our organist. We had splendid music. Our good pastor, Bro. A. W. Langley, who is one among the best men I ever knew, was on the programme for an address. He only made a few remarks, and called forward Bro. M. S. Williams, of the North Georgia Conference. His talk was good from beginning to end. We have a good Sunday-school. Our church is growing spiritually. I think we have one of the sweetest little country churches I have ever seen, and the best neighborhood. This is Bro. Langley's fourth year, and, of course, the Bishop will send him somewhere else. We are pained to lose him and his good wife and precious children.

C. A. P.

THE CORINTH DISTRICT PREACHERS' MEETING.

The Spring session of the Corinth District Preachers' Meeting met in the Methodist Church at Blue Springs, Miss., May 8 and 9, 1895; Rev. H. R. Tucker, P. E., in the chair. Eight of the pastors of the district, one local preacher and several laymen were present. The session was very harmonious and full of interest. The discussions were practically suggestive and helpful. The interest was good, and never abated, on the part of preachers nor laymen, during the entire session. The preaching was done by Revs. G. W. Gordon, T. L. Foster, and W. W. Williams, which was scriptural and edifying. The services were seasons of joy and refreshing from the presence of the Lord. Our presiding elder and all the pastors present expressed hopefulness of a successful year. The session closed by the preachers giving each other their hands in covenant that they would pray for each other's success, and for the entire district, each Sunday morning before entering upon the labors of the day. The next session meets at Baldwyn.

H. M. YOUNG, Sec.

Rev. W. M. Williams, Decatur, Miss., May 21: "This is our third year on this, the Decatur charge. Notwithstanding our late start, on account of bad weather in the beginning of the year (during which time we were at our appointment every Sunday, but the people missed several), we are moving along by the help of the Master as well as on any previous year—perhaps better. Our people are helpful, co-operative, spiritual. Our people handle very little money. Country produce is legal tender. We was considerably at a loss to know how to raise our collections; but, by the direction of the Holy Spirit and the suggestion of a good Baptist sister, we were given a successful plan, which was this: The sisters were to give all the eggs laid on Sunday for five succeeding Sundays; the brethren to give corn, or peas, or money. This for the Conference claimants. Result: Every church paid more than its assessment except one, and that would have done it if we had not stopped them just as we reached the required amount. We have our receipt for two dollars more than our assessment for the work. The ladies have missionary hens, and are making their arrangements to pay that debt. We have put over one hundred dollars' worth of improvements on the parsonage this year, and we are still at work. We have never asked these people directly for any collection but what we got in full. Sometimes a steward or committee-man fails. At Coushatta our good ladies are collecting something every month for missions. We write this that it may encourage others to try to raise money from their people who have no money. God gives us success if we try in his name."

Rev. J. C. Mimms, P. C., Arcola, Miss., May 15: "The first Sunday in this month was a high day in Arcola. Dr. Black, editor of the ADVOCATE, preached, at eleven o'clock, a powerful sermon to a crowded house on the "Immortality of the Soul." This sermon was preached by special request. He held his audience spellbound for one hour and forty minutes. At the close he dedicated our new and elegant church. He also gave us a splendid sermon at night. Bro. Lagrone, of Senatobia, came to our assistance on Monday, and for eight days and nights he gave us the pure gospel with power and demonstration of the Spirit. Three were added to the church on profession of faith. We are on the upgrade. More in the Sunday-school than we have members of the church. Good prayer meeting and W. M. Society. We paid last year for all purposes nearly fifty dollars per member, and have paid to date this year fifteen dollars per member. Have thirteen Methodist families, and in these families thirty religious papers, of which thirteen are CHRISTIAN ADVOCATES. The Lord is blessing our labors. Pray for us."

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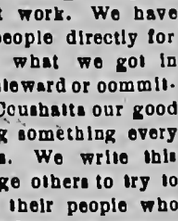
'Thank You'

I was badly affected with **Eczema** and **Scrofula Sores**, almost covering one side of my face, nearly to the top of my head.



Mrs. Paisley.

Running sores discharged from both ears. My eyes were very bad, the **eyelids so sore** it was painful opening or closing them. For nearly a year I was deaf. I went to the hospital and had an operation performed for the removal of a cataract from one eye. One day my sister brought me

Hood's Sarsaparilla

which I took, and gradually began to feel better and stronger, and slowly the sores on my eyes and in my ears healed. I can now hear and see as well as ever." MRS. AMANDA PAISLEY, 170 Lander St., Newburgh, N. Y.

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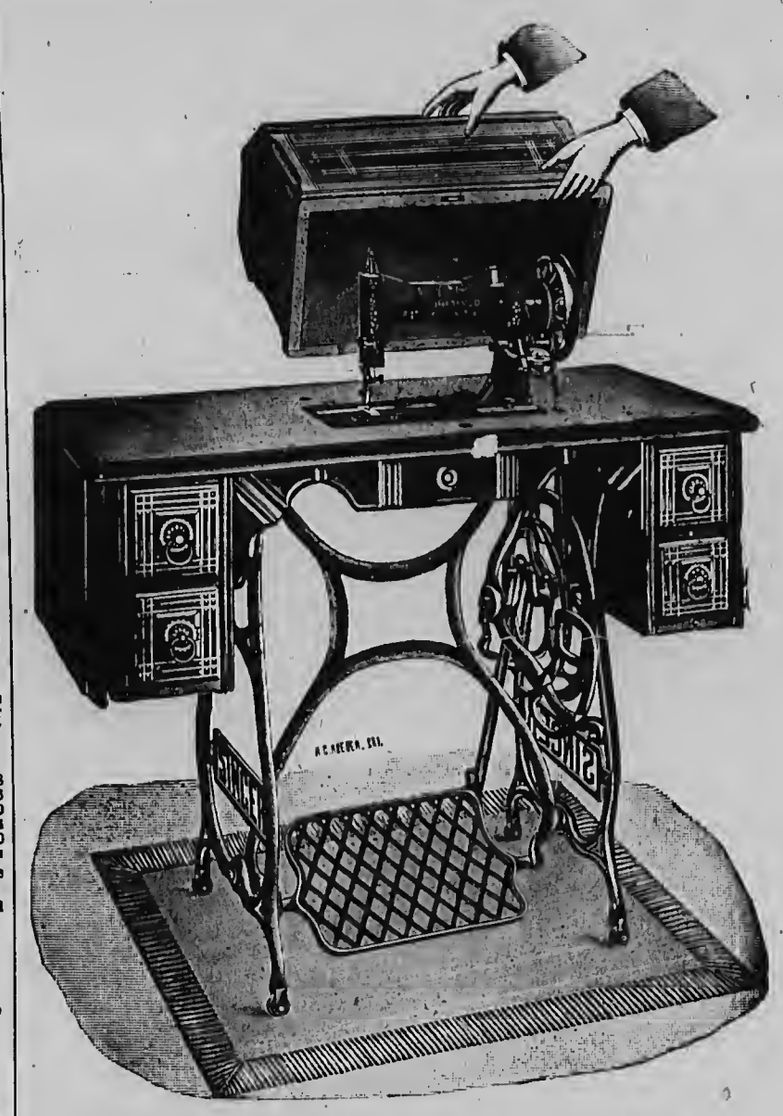

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Thursday, May 30, 1895.

An Antidote to Consumption.

Jenner builded wiser than he knew when he discovered the vaccine cure for small-pox. His system has been applied to other diseases. Pasteur applied it successfully to rabies. Then Bering and Roux revolutionized the therapeutics of diphtheria with it. Now comes Dr. Paul Paquin, of St. Louis, with the announcement that by the same system he has robbed that most dreaded of all human maladies, consumption, of all its terrors. Dr. Paquin is a native of Canada, and is only about thirty-five years of age. He was for seven years a member of the faculty of the University of Missouri. His first application of the remedy was to himself. Having become the victim of pulmonary consumption, he was sent abroad for his health, so the papers say, at the expense of the State. He spent a whole year in Paris studying with painstaking care the methods employed by Pasteur in treating rabies. Believing that consumption could be cured by the application of the same principle, he applied it to himself, and wrought an absolute cure. Last November he began experimenting upon sixty-odd consumptives in St. Louis—about half of them in the hospitals. Many of these patients were in the last stages of the disease, and all of them were so far gone that their death should have occurred, according to professional expectation, before this time. Yet up to this date not a single one has died. Some have gone to business, proclaiming themselves entirely cured. Others are marvelously improved in every respect. Public confidence in the remedy is so great that he has been tendered a capital of two hundred thousand dollars with which to establish a sanitarium. The St. Louis Medical Society has appointed three of its members as a committee to investigate the results of his treatment and report. The Doctor claims that only about five of the sixty patients will die, these cases being not only far advaned, but seriously complicated. The rest he says will get well. If Paquin's remedy will do what he claims that it will, his name will go down to remote posterity as one of the greatest benefactors of the human race. The fact that Koch's remedy failed is no proof that this will fail also. The public await the tidings from St. Louis with eager interest.

Brigadier-Gen. C. J. Cozens, of the Salvation Army, has written a letter to Bro. E. A. Vail, of this city, in which he states it as a probability that the Salvation Army will commence operations in this city in the near future.

About the Epworth League.

The secretary's report of the Mississippi Epworth League Conference, at Grenada, will be found on our first page. We are sure it will be read with intense interest. Besides this official report, we are in receipt of some additional notes which we can not make room for in this issue. We make, however, a few brief extracts:

"Rev. J. S. Oakley, one of the speakers of the Conference, and Rev. T. B. Clifford, secretary of the Conference, are both Englishmen. Bro. Oakley was born about forty miles from Epworth, the birth-place of Wesley, and Bro. Clifford was born forty miles from Oxford University, where the revival movement began, and where Wesley and his small band were first called Methodists." * * *

"Henceforth life-size pictures of Bishop C. B. Galloway and Dr. S. A. Steele will hang in the building where our Conference is held and will decorate our car to Chattanooga and occupy a prominent place at our headquarters there."

In addition to the secretary's report of the Conference, we wish to call the attention of all pastors to the notice of the secretary with regard to the Minutes. It is important that every pastor give the secretary the information he desires at as early a date as possible. Let there be no delay.

We are glad to be able to present to our readers in this issue the excellent paper of Dr. Shoaff, of the Alabama Conference, concerning League work. St. Francis Street Church, Mobile, of which Dr. Shoaff is pastor, has one of the most successful Leagues we know of. We believe that Dr. Shoaff's paper will be helpful to many of our pastors and League workers.

No more important matter can engage the attention of pastors than this Epworth League movement. One of the great needs of the church is to get its young people thoroughly enlisted in church work. This the League movement, properly directed, will do. Devotional meetings conducted by and for the young can not fail to give prodigious help at a point where help is sadly needed. Benevolent work—a thing hitherto too much neglected in our church—is provided for in the Constitution of the League; and, although there are many localities where there is little need for this sort of work, there are others where the need is great. We firmly believe that the Epworth League is destined to play an important part in the development of the rich resources of our church along this line. Under judicious management the League will become an important factor in various activities connected with missionary and church extension enterprises.

The social feature of League work is worthy of careful thought on the part of every pastor. Man is a social being, and needs to be dealt with as such. It is through the social nature that our young people are most frequently led away from their allegiance to Christ. Just here the League should prove of incalculable service to the church. A well-conducted League makes provision for the cultivation of sociability. It has meetings at which conversation during part of the time is the order of the day. People are expected to get acquainted with each other; and facilities for making them acquainted are furnished in the shape of committees whose business it is to introduce everybody to everybody. A meeting of this sort, with a part of the time given to music and recitations, affords to the young life of the church entertainment that is elevating and refining. Give our young people entertainment of this sort, and they will not be half so easily led off into associations and amusements that are hurtful.

An ideal League also gives healthful direction to the mental activities of the young. Literature of a trashy or inferior sort is substituted by that which deals with the history, doctrines and polity of the church. Let this feature of League work be emphasized, and the next generation of Methodists will be able to give a reason for the faith that is in them. That is one of our needs at the present time. Too many of our members are bound to the church only by an ancestral tie; they are Methodists because their parents were. Too many have no intelligent appreciation of the difference between Methodism and other forms of religious faith.

The Epworth League.

BY REV. J. W. SHOAFF, D. D., OF THE ALABAMA CONFERENCE.

The Epworth League contemplates three things in its work, viz.: the highest type of spirituality, the highest type of social development, and the highest type of intellectual development; and these three are one. The highest type of practical piety not only has its devotional side, but it also has its social side and its intellectual sides.

The Literary Department of the Epworth League is not likely to be overestimated. In our humble judgment, it is one of the strongest levers that can be used for uplifting the young life of the church. This end will be attained in no small degree by the study of the distinctive doctrines of Methodism. At this point we have not been without fault. In too many instances we have allowed our young people to grow up without grounding them in the reasons for the hope that is in them. Home training is frequently neglected, and the result is, many of our people are children in understanding when they should be men. There is another reason for this neglect. The age in which we live is an age of books and periodicals, many of which are charged with thrilling story and brilliant romance. Before we know it young life is eaten up with a vapid sentimentalism, which leaves but little margin for the development of a well-rounded Christian character. There is nothing that would tend so much to counteract the evil tendency to which we have referred as the study of Methodist doctrine, and also of our peculiar polity. The study of the one would result in a Christian growth, which comes from the understanding of the truth as well as from the reception of grace into the heart and life. The study of the other would result in loyal, broad-minded churchmanship. A thorough acquaintance with the polity and usages of Methodism is an inspiration in the life of any young Methodist. Due attention should be given to Methodist history. One has well said that, "Methodism has a history as thrilling as the siege of Troy, as significant as the history of England when she was cradled, and as thrilling as the history of America where she has registered her greatest triumphs. If her heroes have not been heeded by a Carlisle, and if an Emerson has not given them a place in the frescoed galleries of representative men, the Angel of Providence has assigned them a place in the gallery of the ages, with the patriarchs, prophets and apostles of the Lamb." The literature for the study of the subject is ample and abundant. To go no further, McTyeire's History of Methodism ought to have a place in the library of every Epworth League in the connection. All who are marshalled under the banner of the Epworth League should give themselves to the reading of Christian biography. Outside of the study of the Word of God, there is nothing that tends so much to broaden the intellect and arouse the best and highest emotions of the soul as the study of Methodist biography. What young lady can be brought into personal communion with the character of such a queenly woman as Lady Huntingdon without feeling the glow of that which is akin to angelic inspiration? If the rising generation of Methodism would hold converse with the Wesleys, commune with the spirit of a Bramwell, enter into companionship with an Asbury, and catch the spirit that descends like a benediction from the sainted Marvin, the future of Methodism would, in our judgment, become more illustrious than her proud, heroic past.

There are other lines of study in addition to those we have named. But the great practical question is, How can we impel our young people to enthusiasm in this work? Plans similar to those followed by the modern Chautauqua and normal training-schools may be of use in many parts of our territory. There are several points here, however, that ought to be guarded. Rigid methods of study, if unduly insisted upon, may tend to drive away the very element we would seek to benefit. No League should force its members to study. The work should be purely voluntary. This will be apt to insure enthusiasm, and enthusiasm is contagious. Again, the League should so conduct its work as to keep it from degenerating into a select reading club. Nothing will actually kill enthusiasm in work more surely than "a dry-as-dust" reading club. The reading of the members should be done away from the literary meetings. The regular meetings should be wide awake and full of life, and so full of life as to command the interest of the church and outside public. The young people should not feel that a literary meeting of the League is a dry ordeal, but an occasion of profound interest. I have found from my own experience as a pastor that a well-arranged programme has been of great value, not only to the League itself, but that it has also proved most efficient in impressing the life of the League upon the community at large. Essays, readings and exalting songs, these may be used with reference to the entertainment as well as the instruction of an audience.

The following was a programme prepared by the Literary Committee of St. Francis Street Epworth League, viz.: "Moses, the Man of God." "Moses in the Ark." "His Choice." "His Woing." "His Call." "The Passage of the Red Sea." "Moses on Mount Pisgah." "The Transfiguration." This programme was made up of some of the finest selections in the language and interspersed with music of a very high order. With such methods as these latent talent will be developed, and the young people will be furnished with that which satisfies the instincts of young life. If an occasion is properly magnified, young life will be apt to climb to the summit which rises before it. If skill is needed in directing a devotional service of the League, no less skill is needed in directing the literary work of this providential institution of the church.

Much more might be written than we have written. In every department of our League work we should try to fill our young people with sunshine and let them feel that the church of the living God is the dearest, sweetest place on earth.

Bishop Hargrove declares utter dislike for that religion which parades itself. "I want to see the time when a man will tell what he has done for others and not for himself. I don't see in the Bible much of what Christ enjoyed, but what he did for others." He went about doing good.

BOOKS.

SOUTHERN LITERATURE: From 1579 to 1895. A Comprehensive Review, with Copious Extracts and Criticisms. For the use of schools and the general reader, containing an Appendix, with a Full List of Southern Authors. By Louise Manly. Richmond, Va.: B. F. Johnson Publishing Co.

The above is the long title of an excellent little work in many respects. It is designed to fill a long-felt want, but does not come fully up to our expectations. Some of the most widely-known Southern authors are not mentioned, save in the appendix. Among those unnoticed are Drs. Broadus, Abbey and Hoge. Mrs. Walworth, one of the most prolific of the modern writers, is barely mentioned. There are several other minor objections, which we might notice. But the author has undertaken a difficult work, and, considering its magnitude, and the fact that she is a pioneer in this field, the book is remarkably free from errors. It is nicely arranged for class use, and should be freely used in the schools and colleges of the South. We are glad there is a growing disposition to reverence and respect the work of our own people. The time when no one was looked upon as educated who had not been North—and no Southern girl or youth was esteemed brainy enough to teach the children of our homes—has, we fondly hope, passed away with all other relics of barbarism and ignorance. Let the young children be taught that their fathers did no wrong when they went with their States and left the Union. We hope Miss Manly will bring out another and larger edition of her book—one suitable for the library, and as a work of reference. J. C. B.

THE SUNDAY-SCHOOL: Its Origin, History, Organization, Methods of Teaching, Government, Statistics, etc. By W. G. E. Cunnyngham, D. D. 16 mo. 118 pages. Revised Edition. 1895. Price, 50 cents. Southern Methodist Publishing House, Nashville, Tenn.

This neat little volume from the pen of Dr. Cunnyngham, eighteen years Sunday-school Editor of our church, is an enlargement and revision of a previous work upon this subject. We find this to be a very creditable, as well as readable, account of the Sunday-school movement. The author brings to light the striking fact that during the ages of apostasy, familiarly known as "the dark ages," the religious instruction of children was almost entirely neglected. He also shows that Methodism is closely connected historically with the rise and progress of the Sunday-school, and quotes Leckey as saying that "the Wesleyans appear to have preached specially to children."

All interested in Sunday-school work, whether they be pastors, teachers, parents, or pupils, will be greatly profited by reading this book, which contains much of wholesome instruction and helpful suggestion. If persons indifferent to the religious training of children could be induced to read it, many of them would be aroused to the importance of such work.

NOTES.

Rev. Dr. Wm. H. Whitsitt has been elected to the presidency of the Baptist Theological Seminary at Louisville, Ky., to succeed Dr. J. A. Broadus.

***

The St. Louis has this note: "Mrs. Nathan Scarritt has been elected by the Literary Societies of Harrell International Institute to deliver their annual address."—Alabama Advocate.

***

An attempt is now being made to enforce the Sunday law in this city, it having been a dead letter for many years. This attempt will, of course, be vigorously opposed by the liquor ring and its kin. What the result will be we are not prepared to say.

***

We are indebted to Barbee & Smith for a copy of the Minutes of the Annual Conferences for the year 1894. This is a publication which should lie upon the table of every Southern Methodist preacher. One who has never owned a copy does not realize how many questions it will answer for him from time to time. The price is only fifty cents.

Dr. H. C. Morrison will preach the commencement sermon at Emory and Henry College; Rev. S. D. Long, the Y. M. C. A. sermon, and Rev. Geo. R. Stuart will deliver the alumni address.

***

Commencement exercises of Virginia College, Roanoke, Virginia, will occur as follows: May 31, School of Elocution, at 8 P. M. Saturday, June 1, Art Reception. Sunday, June 2, Commencement Sermon by Dr. S. A. Steele, of Nashville, Tenn. Monday, June 3, Annual Concert at 8 P. M., Closing Commencement Exercises, Awarding Diplomas, Conferring Degrees, etc.

***

Monteagle always gets up a good programme. This year she seems to have surpassed her previous record. The Monteagle Assembly opens July 4 and closes Aug. 28. Among those who will occupy the platform we note the following celebrities: Dr. M. C. Peters, New York; T. D. Talmage, Dr. W. D. Kirkland, Bishops Hendrix and Galloway, Dr. A. Coke Smith, Dr. J. D. Hammond, Dr. W. R. Lambuth.

***

According to the plain teaching of the New Testament Christianity is a mission religion, the church is a missionary institute, and every individual believer, old or young, male or female, learned or ignorant, rich or poor, is a member of this institute, and bound to subserve its interests, by pen, or voice, or purse, or example, or by all combined. When Christians universally or even generally awake to this truth and its practical consequences, the Lord's treasury will overflow.—Mid-Continent.

***

Dr. J. W. Lee, author of books of great popularity and a great preacher, says: "It is my honest opinion that everyone of us pastors should take a Sunday at each one of our churches to present the claims of our paper. We preach on missions and church extension and education, and I verily believe we ought to give one Sunday a year to the Conference organ. After preaching upon the subject, we should take a collection not in money, but in subscribers to the paper. Believing this I am going to practice the same in my church."—St. Louis Advocate.

***

The Alabama Chautauqua begins July 2 and closes July 28. It has a fine programme, numbering among its speakers the following distinguished personages: Dr. A. B. Jones, Dr. J. B. Hawthorne, Dr. J. C. Morris, Dr. J. J. Tigert, T. D. Talmage, S. P. Jones, Dr. W. B. Palmore, Dr. J. O. Keener. It does not confine itself, however, to celebrities, as is evidenced by the fact that the editor of the NEW ORLEANS ADVOCATE is booked for two lectures and a sermon. The Alabama Chautauqua is located at Talladega. Reduced railroad rates will be given on the various lines of railroad.

***

The Romish priests continue to impose on their ignorant and credulous people in the matter of holy shrines and sacred relics. Another pilgrimage is being planned to Lourdes, under the lead of the "Fathers of Mercy." Indeed, it is said that such pilgrimages are to become annual institutions. The Pope encourages them, and the priests are glad to carry them through. It is a burning shame that those poor people are thus misled. These shrines and their reputed miracles are arrant frauds. The people should be delivered from such delusions, instead of encouraged in them.—Pittsburg Advocate.

***

Dr. Buckley says he is familiar with the Book of Mormon, a copy of which he received in Utah in 1871, from one of the three presidents, and carefully read. He has purchased all the other Mormon books and tracts, and read those. He is also familiar with everything that Madame Blavatsky has ever published. After having followed the controversies between Judge, Mrs. Besant Olcott, and the rest, he affirms that "Mormonism, theologically and doctrinally considered, is less irrational and more coherent than theosophy and that the plates that Joe Smith produced are not so great a tax on credulity as the yarns spun by Madame Blavatsky and the alleged communications from mahatmas received by Judge ——— which Mrs. Besant says he got up himself."

***

The General Assembly of the Southern Presbyterian Church, at its recent session in Dallas, Texas, provided for the organization of a young people's society similar to our Epworth Leagues. The Southern Baptist Convention, in its session at Washington, had the same question before it, and decided against the measure. This does not mean, however, that there will be no young people's societies in the Baptist Church. Each local Baptist Church, being an independent organization, has the very largest liberty in such matters, and, so far as our observation goes, every live Baptist Church in the cities and larger towns has such an organization; and, to our certain knowledge, these young people's societies are in some instances a tower of strength to our sister church.

The Animal Extracts

Cerebrine, extract of the brain of the ox, for Nervous Prostration, Insomnia, etc.

Cardine, extract of the Heart, for functional weakness of the heart.

Meduline, extract of the Spinal Cord, for Locomotor Ataxia.

Testine, for Premature decay.

Ovarine, for diseases of women.

Thyroidine, for Eczema and impurities of the blood.

Dose 5 drops. Price $1.

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Wholesale Agent, L. N. BRUNSWIG.
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Better and Better,

THE HOLMAN BIBLE FOR $1.65 OR $1.35.

We are now prepared to make to our subscribers the very best offer that has ever been made by anybody in the way of a premium Bible. The same Bible which we have been offering for $1.85 we now offer for $1.65 or $1.35, just as the purchaser may prefer. We are enabled to do this by purchasing in large quantities. At first we bought cautiously, not knowing what the demand would be. Now, we know that there is no danger of getting overstocked. Unlike some Methodist publishers, who have made a profit of hundreds of dollars on this Bible, thus helping them to float their cheap papers, we give our subscribers the benefit of the reduction. This Bible has all the helps of the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself, wherever the name occurs. This makes it by far the best Bible on the market. Everybody, whether educated or uneducated, needs help in the pronunciation of Bible names.

For twenty-five cents additional we will have your name engraved in gilt letters on the outside of the book.

N.B.—Any subscriber who will pay his subscription for two years in advance can get this Bible at $1.35; and this, too, regardless of whether they have had the benefit of other premium offers. Address,

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

If You are weak and worn out, or have that tired feeling, Hood's Sarsaparilla is just the medicine to restore your strength and give you a good appetite. Hood's makes pure blood.

For a dinner pill and general family cathartic we confidently recommend Hood's Pills.

"Gilderoy and the Second Blessing."

DISSENTING APPROBATION.

Bro. "Gilderoy" has "hit the nail on the head," and is now driving away as I have been trying to drive for twelve or fifteen years past.

"Gilderoy" has laid a fine foundation—broad, deep and strong. Let him build on it, and we will have a harmony of the "standards." Only this: Depravity, "root of bitterness"—not sin. The term "original sin" is orthodox, but is misleading. We are wont to attach guilt to sin, but not so to depravity. This is the *ignis fatuus* which Ralston followed in his "Bible Truth," to the vagnest heresy of modern times, viz.: the guilt of infants. Depravity is the source of our temptations. If depravity was out of the way, temptations would strike us as they do the Almighty. (Psa. lxxviii, 18; James i, 13.) J. A. PARKER.

A Vote of Thanks.

I desire to offer a vote of thanks to "Gilderoy," for his timely article ("Some Points of Methodist Doctrines") in the ADVOCATE of this week. His reasoning is sound, sensible and incontrovertible. We, who are to "grow in grace and in knowledge," need to have the right kind of food dealt out to us by those who would perfect us in true holiness.

E. F. EDGAR.

Magnolia, Miss.

Bro. "Gilderoy"

has discovered no new thing. In Sec. V., Chap. VI., and in Chap. XIII. of the Confession of Faith of the Presbyterian Churches in and of the United States of America, and otherwise known as the Westminster Confession of Faith, he will find the same dogmas set forth which, in his letter in the ADVOCATE, of May 23, he attributes to Wesley, Fletcher and others.

T. L. MELLEN.

Wesson, Miss.

A Typical Case.

How poorly Mrs. —— looked at the opera! Nervous, pale, fagged-looking—a mere suggestion of her recent self. Fact is, one look showed that she was suffering with "Woman's Troubles," and no one had thought of suggesting that great specific for Uterine Ailments, CREOLE FEMALE TONIC. It always cures.

To the Epworth Leagues of Mississippi.

In answer to many enquiries made and to be made, I answer:

1. The railroad fare to Chattanooga will be one fare for the round trip. If any cut is made on this rate, I'll let you know through the papers. Watch the papers. Your railroad agent can tell you what the fare is from your place to Chattanooga.

2. No special train has been arranged for yet. We may be able to do so. Will let you know through the papers. Watch the papers.

3. Board and lodging will cost in private families $1 to $1.25 per day; in hotels, $2.50 to $3 per day. We have arranged for Mississippians to be in the same neighborhood, forming a sort of Mississippi colony. I want every Mississippian to know every other Mississippian before we leave Chattanooga; hence

4. Mississippi Headquarters will be a central place near the tent where you can get a drink of ice water, write a letter to your sweetheart and meet somebody from Mississippi.

5. If you want to know anything about the Conference, write to Headquarters Local Committee, Room 53, Times Building, Chattanooga, Tenn.

6. Go. Don't miss this opportunity of seeing the greatest religious assembly ever held in the South. It will give you an uplift that will do you good all your days. You shall meet there only live, progressive spirits whose touch will give snap and energy. The "poke-easies" will not be there. They have not heard that there is to be an International Conference of the Epworth League. Some do not know yet what an Epworth League is.

7. Get a Souvenir Program, only 25 cents. Get it and study it well before you get to Chattanooga. You will not have time after you get there. Watch the papers. J. A. RANDOLPH,

For Com. on Transportation and Arrangements.

The Mississippi State Epworth League Conference.

DEAR BROTHER: We will print and distribute the maximum number of copies of the Minutes of our first State Conference of Epworth Leagues which we can get distributed to advantage. We should be glad to put a copy in the hands of every Methodist family in the State. We plan to distribute through the pastors, and will send you as many copies as you will agree to distribute without cost to you; and as it will be a very handsome production, we do not wish to throw away a single copy. We want to know at once how many copies you can use to advantage in your charge. Please inform me as soon as possible how many you will distribute. Yours in the work,

THOS. B. CLIFFORD,
Recording Secretary.

Courtland, Miss.

Have You Smoked too Much?

Take Horsford's Acid Phosphate.

It will relieve the depression caused thereby; quiet the nerves and induce refreshing sleep.

Notice.

The Annual Meeting of the Woman's Missionary Society of the North Mississippi Conference convenes in Columbus, Miss., June 22-26. This promises to be an unusually interesting session. A full attendance is desired. Let each auxiliary, adult and juvenile, send a delegate. Rev. B. W. Waters will preach the annual sermon; his wife, Lula Lipscomb Waters, will be present. Misses Haygood and Bruce are also expected. Let all who purpose attending forward their names immediately to Mrs. Gid D. Harris, Columbus. Be sure to obtain from the ticket agent a certificate that you paid full fare going. This insures you a return ticket at one cent per mile.

MRS. T. B. HARGROVE, Pres.
CARRIE E. GILLESPIE, Rec. Sec.

A Cook Book Free.

"Table and Kitchen" is the title of a new cook book published by the Price Baking Powder Company, Chicago. Just at this time it will be sent free if you write a postal mentioning the NEW ORLEANS ADVOCATE. This book has been tried by ourselves, and is one of the very best of its kind. Besides containing over 400 receipts for all kinds of pastry and home cookery, there are many hints for the table and kitchen, showing how to set a table, how to enter the dining room, etc.; a hundred and one hints in every branch of the culinary art. Cookery of the very finest and richest, as well as of the most economical and home like, is provided for. Remember "Table and Kitchen" will be sent, postage prepaid, to any lady sending her address (name, town and State) plainly given. A copy in German or Scandinavian will be sent if desired. Postal card is as good as letter. Address Price Baking Powder Co., Chicago, Ill.

Notice.

The time for the Arcadia District Conference, Louisiana Conference, is changed from June 26 to July 3.

J. D. HARPER.

SINGERS AND ARTISTS GENERALLY are users of "*Brown's Bronchial Troches*" for Coughs, Colds, Hoarseness and Throat Irritations. They afford instant relief. Avoid imitations.

A Correction.

MR. EDITOR: I see there is a mistake in the Conference Minutes with regard to my Children's Day money for last year. We raised more money in that way than any other work in the Conference. We raised $47.75, and it was properly applied. But I see it is in the wrong column in the Minutes. It is reported as having been raised in the Sunday-school for missions, which was not the case, and there was not a dollar of it used for missions or for any other purpose but for what it was raised. Just how the mistake occurred I do not know. By referring to my Conference report book, I find it properly reported there: For Children's Day, $47.75. So I went to here and now assure all concerned that every dollar of it went as the Discipline directs.

And now I want to report a delightful Children's Day at Oak Ridge, last Sunday. We had a very large crowd, splendid order, and the program carried out almost perfectly. The children and others taking part in the program certainly did their best, and all enjoyed it very much. The collection amounted to something over $14; and last, but not least, we had a bountiful dinner of the very best the country affords, and you may be sure we did our duty there also. May the good Lord bless all the Sabbath-school workers! A. D. MILLER.

Oak Ridge, Miss.

Kosciusko District Conference.

The District Conference of the Kosciusko district, North Mississippi Conference, will convene in Lexington, Miss., July 4, at 9 A. M. The first day will be devoted to the Sunday-school work, a programme for which we will furnish you soon. All superintendents of Sunday-schools in the district are urged to be present and take a part in the discussion of the subjects. Rev. J. A. Leach will preach the sermon on Tuesday, at 11 A. M. Rev. W. C. Lester will preach at eleven A. M., Friday. Recording stewards will have their books there for examination by the committee. The following are the Committees of Examination:

For License to Preach—T. Cameron, D. C. Foust, A. W. Langley.

For Recommendation for Admission into the Conference—W. C. Lester, J. A. Leach, T. G. Freeman.

For Deacon's and Elder's Orders—J. D. Newson, W. D. McCullough, R. P. Goar.

We invite you most cordially, Mr. Editor, to come up, and be with us at the Conference. We insure you a pleasant time and plenty of work, and, we hope, some subscribers to the ADVOCATE. So we hope you will come.

J. H. MITCHELL, P. E.

Durant, Miss.

Missionary Week.

To the Ministers of the Mississippi Conference—

DEAR BRETHREN: "Do-without Week" was not generally observed among us on account of bad weather, and the officers of your Conference Board of Missions have designated the second week in June, beginning Monday, the tenth, to be observed by those who have not already had a missionary week in their churches. The secretary of our Conference Board, in a stirring letter some weeks ago, called attention to this matter, and made an appeal for the general observance of this week. May we not rely upon the loyalty and missionary zeal of all our pastors in this matter? Let service be held each evening of the week for the dissemination of missionary intelligence, and the development of a missionary spirit among our people; let special prayer be made for our mission fields and missionaries; let it be a week of self-denial and liberal giving; and let the week terminate with a missionary sermon on Sunday, the seventeenth. This will quicken the spiritual life of the church as well as swell our missionary contributions. "The sound of a going" is heard "in the tops of the mulberry trees," and it is the time for us to "bestir" ourselves.

W. B. LEWIS,
Pres. Conf. Board of Missions.

Notice.

Because of an oversight I failed to add to our Preachers' Meeting the resolution below:

Resolved, That the thanks of this Preachers' Meeting (Corinth district) are due, and hereby tendered, to the good people of Blue Springs for the generous, hospitable manner in which they have entertained us during our meeting. JOHN W. BELL,
W. W. WILLIAMS,
G. W. GORDON.
H. M. YOUNG, Sec.

Notice.

The number of delegates to the W. F. M. S. Conference at Crystal Springs must be fifty to secure reduced rates, and also the securing certificates at the home office to get the third-rate reduction returning.

(MRS.) EMMA SIEBE, Rec. Sec.

Crystal Springs, Miss.

FOR

Biliousness, Dyspepsia,
SICK HEADACHE, WEAK STOMACH,
—AND ALL—
Disorders of the Liver.

TESTIMONY.

I have used Brodie's Pills for many years in my family, and have found them invaluable in all cases, and, as a Liver Pill, do not think they have an equal. GEO. H. WILEY.

Sold By All Druggists.
Price, 25c. a Box.
I. L. LYONS & CO., Prop's,
NEW ORLEANS, LA.

GALLONS FOR 25¢

Not of the preparations of coloring matter and essential oils so often sold under the name of rootbeer, but of the purest, most delicious, health-giving beverage possible to produce. One gallon of Hires' is worth ten of the counterfeit kind. Suppose an imitation extract costs five cents less than the genuine Hires; the same amount of sugar and trouble is required; you save one cent a gallon, and—get an unhealthful imitation in the end. Ask for HIRES and *get* it.

HIRES' Rootbeer

THE CHAS. E. HIRES CO., Philadelphia.

Baton Rouge District Conference.

All who intend to attend the Baton Rouge District Conference, which convenes at Ponchatoula, June 19 23, will please secure of their several agents certificates (not a special ticket issued for the occasion) certifying that you paid full fare. These, being signed by the secretary of the Conference, entitles you to return on one-third fare

Let all the ministers who hold permits comply with this request, as if there be a less number of certificates than fifty, none will be honored. This reduction holds good on both the I. C. railroad and the Y. and M. V.

Will all the brethren of the district forward me at once the names of the delegates, and underscore the names of those who are most likely to attend?

GEO. P. WHITE, P. C.

Ponchatoula La.

Grenada Collegiate Institute.

PROGRAMME COMMENCEMENT EXERCISES.

SUNDAY, JUNE 2, 1895.

Commencement sermon—Rev. J. A. Bowen, 11 A. M.

Young Ladies' Missionary Society Anniversary—Address by Mrs. T. B. Hargrove, 4 P. M.

Baccalaureate sermon—Rev. T. Y. Ramsey, 8 P. M.

MONDAY, JUNE 3.

Thalian Literary Society—Address by Rev. T. W. Dye, 10:30 A. M.

Concert, 8 P. M.

TUESDAY—COMMENCEMENT DAY, JUNE 4.

Meeting Board Trustees, 8:30 A. M.

Graduating Exercises, 10:30 A. M.

Meeting of the Alumnæ Association—Address by Rev. J. S. Oakley, 8 P. M.

East Mississippi Female College.

COMMENCEMENT EXERCISES.

SUNDAY, JUNE 2.

Commencement sermon by Rev. W. B. Murrah, D. D., president Millsaps College.

MONDAY.

4 P. M.—Art Levee.

8 P. M.—Annual reunion of Alumnæ. Address by Rev. J. E. Jones, D. D.

TUESDAY.

8 P. M.—Annual concert.

WEDNESDAY.

8 P. M.—Graduating Exercises. Address by Rev. W. L. C. Hunnicutt, D. D. T. B. HOLLOMAN, Pres.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,						$84,520,680
N. Y. Life,	"	"	"	"	"	40,684,163
Equitable,	"	"	"	"	"	40,117,610

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

It Does Make a Difference Where You Insure.

POST & BOWLES,

General Agents The Mutual Life Insurance Company of New York,
120 Common Street, - - - - New Orleans, La.

N. B.—Bring this "ad" with you. It will pay your car fare on sales of $1 or more.

EDWARDS.

Fine Parlor Easels, white and gold, 65 cents. The same with frame to match, 16x20, five inches wide, $1.85

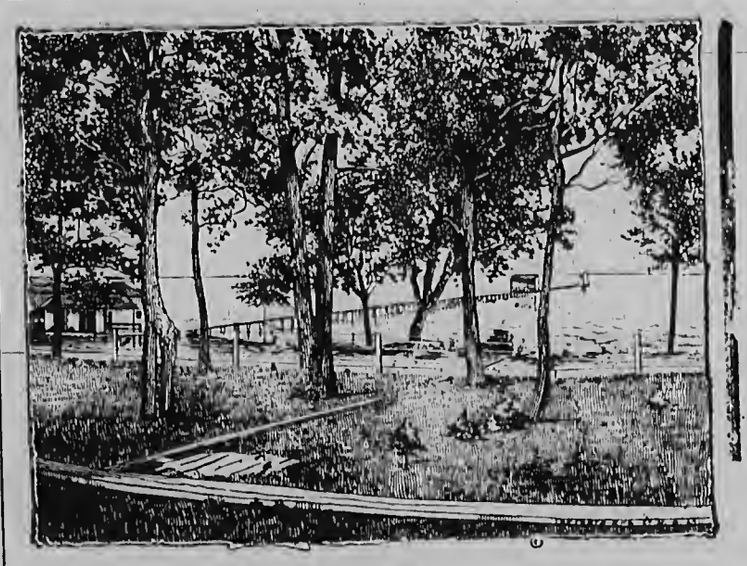
A large assortment of engravings in white enamel, 30 cents.

Chromos, 75 cents; Oil Paintings, 75 cents; Wall Paper, 5 cents per roll.

Picture Frames made to order.

The above goods will cost you, at least, 25 per cent. more anywhere else in the city.

Cor. Dryades and Thalia.



—{1895.}—

SEASHORE CAMP GROUND.

The twenty-fourth Annual Camp Meeting will be opened on Wednesday evening, July 10, next, and continue for eight or ten days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates have been obtained from the various connecting railroads with the L. and N. system, enabling all persons desiring to attend the Camp Meeting to begin their journey on July 1, and remain on the grounds until the end of August. Tickets on sale from July 1 to 27, inclusive. All trains to stop at Camp Ground station from July 8 to 29, inclusive.

The three presiding elders of the three patronizing District Conferences have charge of the religious exercises, and eminent preachers will assist in the services.

The Camp Ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet, and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations, before the rush at the opening of the Camp Meeting, should address communications to Dr. M. F. Tucker, chairman Tent and Lodging Committee, Mobile, Ala. Communications concerning transportation should be addressed to E. P. Mackie, chairman, New Orleans, La.

All preachers will be admitted into the grounds, and provided with lodging accommodations, free of charge. Board will be furnished them at half rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Lodging Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an *individual contribution* toward defraying the *expense* of the *Camp Meeting* and caring for this valuable property with its extensive improvements. No gate fee will be exacted on the Sunday of the Camp Meeting. All the time and attention devoted to the grounds by the trustees is gratuitous, and in the interest of the salvation of souls. A cordial invitation is extended to all who would like to visit the Camp Meeting.

For a copy of the rules, etc., apply to

E. P. MACKIE, President, New Orleans, La.,
J. L. DANTZLER, Vice-Pres., Moss Point, Miss.,
J. H. LARIN, Montgomery, Ala.,
DR. M. F. TUCKER, Mobile, Ala.,
A. S. DANIELS, New Orleans, La.,
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Keep the Baby Fat.

"CAVE SPRING, GA., May 21, 1894.

"My baby was a living skeleton. The doctors said he was dying of Marasmus, Indigestion, etc. The various foods I tried seemed to keep him alive, but did not strengthen or fatten him. At thirteen months old he weighed exactly what he did at birth—seven pounds. I began using "SCOTT'S EMULSION," sometimes putting a few drops in his bottle, then again feeding it with a spoon: then again by the absorption method of rubbing it into his body. The effect was marvelous. Baby began to stouten and fatten, and became a beautiful dimpled boy, a wonder to all. SCOTT'S EMULSION supplied the one thing needful.

"MRS. KENNON WILLIAMS."

Scott's Emulsion

is especially useful for sickly, delicate children when their other food fails to nourish them. It supplies in a concentrated, easily digestible form, just the nourishment they need to build them up and give them health and strength. It is Cod-liver Oil made palatable and easy to assimilate, combined with the Hypophosphites, both of which are most remarkable nutrients.

Don't be persuaded to accept a substitute!

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THE GREAT French Tonic

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(*From U. S. Journal of Medicine.*)

Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

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BY ELLA WHEELER WILCOX.

You never can tell when you send a word—
Like an arrow shot from a bow
By an archer blind - be it cruel or kind,
Just where it will chance to go,
It may pierce the breast of your dearest friend
Tipped with its poison or balm;
To a stranger's heart in life's great mart
It may carry its pain or its calm.

You never can tell when you do an act
Just what the result may be;
But with every deed you are sowing a seed,
Though its harvest you may not see.
Each kindly act is an acorn dropped
In God's productive soil;
Though you may not know, yet the tree shall grow
And shelter the brows that toil.

You never can tell what your thoughts will do
In bringing you hate or love;
For thoughts are things, and their airy wings
Are swifter than carrier doves.
They follow the law of the universe—
Each thing must create its kind;
And they speed o'er the track to bring you back
Whatever went out from your mind.

The Duty of Cheer.

A happier world is always a better world; and if it be the true man's duty to make the world better, so far as in him lies, there rests upon him an obligation to promote the happiness of the world also.

This he can do only if he be happy himself. You might as well expect a snowball to warm a room as an unhappy man to cheer others. Happiness, then, is really a personal and Christian duty—first, to be happy oneself, and then to make others happy.

Let us see how this sunshine of cheer makes the world better, and by humanizing it helps to Christianize it.

No one can be happy who is not in a thoroughly good physical condition. So the first step of the cheer-maker is to establish good health, in himself, and in others.

Some writers claim that, if only the race were filled with *euphoria*—that grand sense of perfect physical well being—there would be no need of religion, for we should all be saints! Perhaps this is going too far; but, at all events, we know that good health promotes morality. So by making men happier through making them healthier, the missionary of cheer is surely bettering the morals of the world.

Again, happiness is impossible without a clear conscience. The cheer-maker must wash this window of the soul, and make it clear as crystal, before the inward eye can look out upon a world sparkling with sunshine. Let the outward circumstance be what it may, no soul can be happy which is not at peace within. So the man who brings joy into the world, brings cleansing for the inner life, brings spiritual adjustment and harmony with truth and right.

Once more, no one can be happy who is not a giver and transmitter of happiness. A lonely happy man never was. Even the motes dance together in the sunshine. You must share your joy, in order that you may keep it. So the apostle of cheer is always preaching those great Christian virtues of unselfishness and brotherhood. He is the most effective of all teachers of the Golden Rule, for when people learn that doing unto others as they would have others do unto them is the very coin that buys the greatest measure of personal blessedness, they will do good by the operation of a natural and inevitable law.

Here, then, are three very vital ways by which you may better the world by such an agreeable method as happiness. But your happiness, and the happiness you advocate, must be *genuine*. No mere wild roystering and outward show of mirth shall count for deep Christian happiness. There is a sting in every seeming joy which is not clean and sweet and peaceful. The revel and the carouse are not genuine pleasures. They make a show of mirth—that is all. Afterward their fruit is ashes on the tongue. But the healthful, blameless, joy-giving joy—that is one of God's ministers. And you, if you believe and accept the duty of cheer, are helping the world heavenward.—Herald.

Bible Study in Colleges.

While there is much discussion over the use of the Bible in public schools, there is good ground to believe that even in institutions that are free to use the Scriptures their study occupies too secondary a place. One thing is certain. The great majority of our educated young people are not as familiar with the Bible as they ought to be. And because of this ignorance they are more liable to be led away by any new plausible speculations. Speaking of this ignorance, in Harper's, Charles Dudley Warner says: "This ignorance is disclosed not in attempted religious instruction, but in the study of the ordinary branches of a literary education in our universities and colleges. The pupils are entirely unable to understand a great mass of allusions in the masterpieces of English poetry and prose. Some of these pupils are victims of the idea that the Bible should not be read by the young, for fear that they will be prejudiced in a religious way before their minds are mature enough to select a religion for themselves. Now, wholly apart from its religious or its ethical value, the Bible is the one Book that no intelligent person who wishes to come into contact with the world of thought and to share the ideas of the great minds of the Christian era can afford to be ignorant of. All modern literature and all art are permeated with it. There is scarcely a great work in the language that can be fully understood and enjoyed without this knowledge, so full is it of allusions and illustrations from the Bible. This is true of fiction, of poetry, of economic and of philosophic works, and also of the scientific and even agnostic treatises."—Exchange.

Soul Food.

Some Christians die of starvation. They surfeit the inner man with stimulants of all sorts—with spiced books of fiction, with "light reading" which is mere sillabub. Many swallow little else than their daily newspaper. The moral faculties become debilitated on this flimsy diet. Now, all the athletic Christians, all those who can carry heavy loads, do thorough work, and stand a long pull, are hungry feeders on God's Book. Nothing will impart sinew and muscle to your piety like the thorough study and digestion of your Bible. A good sermon must be digested, or it will be of little use to you; daily bread of the Bible must go through the same process in order that it may be assimilated and taken into your spiritual fiber. "Thy words were found, and I did eat them, and they were the joy of mine heart," said the old-time saint. One strong Bible text lodged in the memory, and turned over and well digested will be breakfast for your soul, and in the strength of it you may go through the whole day. A soldier is never in so good a trim for battle as after a sound sleep and a square morning meal; it is not easy to fight or to march on an empty stomach. In like manner, every servant of Jesus Christ may recruit his or her spiritual strength by reading Christ's words and thinking about them, by meditation, by prayer and soul converse with God. I have always observed that the light readers and light thinkers make light Christians, and those who neglect their Bibles and closets soon dwindle into dwarfs. Having no depth of root, their religion withers away.—Selected.

Too Much Pressure.

Horace Bushnell, near the close of his days, said to a young friend: "If I had my life to live over again, there is one thing I would not do—I would not push." The saintly and venerable Fenelon wrote: "Let the waters flow on in their course. Let men be men; that is to say, be vain, inconsistent, unjust, false and presumptuous. You can not help it. Accustom yourself to unreasonableness and injustice. Remain at peace in the presence of God. Be satisfied with doing with calmness what depends on yourself, and let the rest be as if it were not."

Such sayings are far from being adapted to all, but they contain a truth which some people would do well to heed. There is such a thing as pushing far too hard against doors which Providence has closed for our good. There is such a thing as working beyond our strength, burning out the candle at both ends, and dying prematurely with only half our life-work accomplished.

Some good people there are who should learn to wait on Providence patiently, careful to keep exact step with God, and ready on many occasions to say, as Jesus did, "My time is not yet come." We shall accomplish more in the end if we are chiefly solicitous to get into exact line with the perfect will of God instead of putting forward so prominently our own personal wills. Many lives would be improved if there was more floating and less fighting. It is not the how much, but the how that God looks at mainly.—Zion's Herald.

For the Advocate.

IN MEMORIAM.

BY MRS. L. CRARY SADLER.

[S. F. Crary, D. D., editor of the California Christian Advocate for the last fifteen years, died at his home in San Francisco, Cal., of *la grippe*, March 16, 1895, aged seventy-six. After the last General Conference of the M. E. Church in '92 (of which body he had been a member since 1856) he was partially paralyzed, and, as his pastor said at the funeral service, "His right forgot its editorial cunning;" but he was wonderfully blessed during all that time by the constant presence of God, even to the close of his beautiful and useful life. Among his last utterances were: "God is good, yes—oh! yes, yes." "It don't make any difference so we walk with God—yes, walk with God." "O I love to think of the goodness of God."]

Oh! brother mine, why should I mourn and weep,
Because thou first hast "fallen on sleep;"
Thy work is done, thy warfare all is o'er,
And thou hast reached the "far off" shore—
That oft thine eye of faith hadst seen,
With all its glint and golden sheen.
The King in all his beauty—thou
Hast now beheld, and on thy brow,
Methinks, I see the blessed calm and smile,
That erst illum'd thy face the while
Thou still wert with us in the days of old,
As now thou walk'st the streets of gold
With God, in white. Oh say can aught
Of grief or pain come with this thought?
Thou didst not live unto thyself,
Thou didst not live for fame or pelf,
Unto thyself thou didst not die,
For thou wert Christ's. Then why should I
Still mourn for thee? Thou art not dead,
But only walking with thy God instead.
And he will comfort all the hearts that ache,
And "oh, what difference does it make,
Just so we walk with God?" "Yes, yes,
Our God is good," and we will bless
His name, howe'er we feel bereft,
That thou this precious legacy to us hast left.
"Oh, yes! Oh, yes!" His goodness is our stay,
And we will "walk with God" in that eternal day.
Till then, Pacific's waves with music of the Pine,
Thy requiem shall chant. Oh brother, brother mine.

Pearl River, La., April 5, 1895.

Written.

"Don't write there," said a father to his son, who was writing with a diamond on his window.

"Why not?"

"Because you can't rub it out. Did it ever occur to you, my child, that you are daily writing that which you can't rub out? You made a cruel speech to your mother the other day. It wrote itself on her loving heart, and gave her great pain. It is there now, and hurts her every time she thinks of it. You can't rub it out. You whispered a wicked thought one day in the ear of your play-mate. It wrote itself on his mind, and led him to do a wicked act. It is there now; you can't rub it out. All your thoughts, all your words, all your acts are written in the book of God, and you can't rub them out. What you write on the minds of others will stay there, but what is written in God's book may and can be *blotted* out. You can't rub it out, but the precious blood of Jesus can blot it out if you are sorry and ask him. Go, then, my child, and ask Jesus to blot out the bad things you have written in the book of God."—Selected.

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MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

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HYGIENE.

An Important Experiment.

The National Temperance Hospital, located at 1619 Diversey avenue, Chicago, was organized under the State law of Illinois, March 27, 1884. Its object is the practical demonstration of temperance principles in the administration of the medicine and the inculcation of temperance truths in medical education. Eminent physicians are on the staff, and every effort will be made to have this hospital rank with the very best, and even to emulate the great London Temperance Hospital. There is a training-school for nurses with a very able superintendent at its head. The hospital doors are open for the reception of patients without regard to age, sex, or nationality. Persons from nineteen States, and representing thirteen nationalities, entered last year. The management is vested in a board of thirty trustees. While we believe this work to be only in its infancy, we will have reason to rejoice at the progress it is making. During the Summer of 1894 a claim was made that alcohol was necessary as a solvent for medicines, and to prepare the field for operations in capital surgical cases. A letter was authorized by the Board of Trustees of the hospital, and addressed to a number of surgeons and physicians of high repute in the city of Chicago, asking whether they considered it necessary, and what they use as antiseptics. They received a large number of replies, of which I will give a few: Dr. S. prepares medicine without alcohol; does not use it as a preserving agent, having found it not necessary. Dr. E. is unalterably opposed to the use of alcohol; can cover the field pretty well without it. Dr. B. sees no great need of alcohol in surgery. Dr. M. never uses any of the preparations of alcohol as an antiseptic, rarely ever prescribes a tincture, the tablet form is much more valuable and certain. Dr. T. does not use alcohol. The patient can not get any toxic or medicinal effect from alcohol. Dr. Sarah Hackett Stevenson, president of the hospital staff, does not think it necessary to use alcohol. Tablet trituates are better than tinctures. We can furnish many more such strong testimonies if space be allowed. We want co-operation in this line of work by Christian people.—Northwestern Advocate.

There are only two ways in which you can improve your health, be careful of your diet and sleep well.

THE CUISINE.

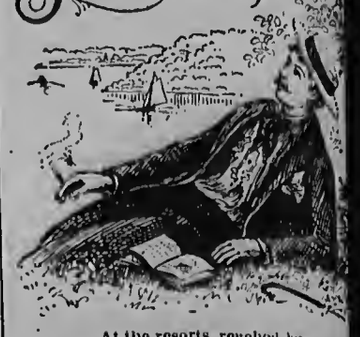
CONDUCTED BY L. A. B.

CREAM TOMATO SOUP.—Steam, or stew slowly, half a pound of corn beef and a little bit of butter over a slow fire for an hour or two. Then add twelve ripe tomatoes. Stew the whole for an hour, and then pass through the sieve into pan again; add a little pepper and salt, boil for ten minutes, and thicken with a generous tablespoon of butter in which has been stirred a dessert of flour. Pour into tureen with one cup of cream or milk, and serve at once.—International Cook Book.

Delicious cheese sandwiches may be made by cooking in a double boiler half a pound of grated cheese with half a cup of cream or milk, a tiny pinch of mustard and a little salt; thicken with a teaspoonful of flour; when thoroughly cooked and just before removing from the fire add a well-beaten egg. Have ready some thinly-toasted bread or some crackers, and spread while hot. The crackers should be of a sort that will split. These sandwiches must, of course, be eaten while hot; they make a very dainty relish for luncheon or tea.—Ladies' Home Journal.

Potato croquettes make a pretty dish to serve with cold meat of any sort. They are made from finely-mashed potato whipped with the yolks of eggs until very light, then seasoned with pepper, salt, a little onion juice, some finely-chopped parsley and further moistened with a little cream. When thoroughly mixed heat in a double boiler, and when cool enough to handle form into croquettes, dip in egg yolk and cracker crumbs and drop into boiling lard. When brown, remove with a skimmer, place for a moment on a sheet of brown paper, and then remove to a hot platter; garnish with parsley and serve.—Ladies' Home Journal.

SUMMERING IN THE NORTH



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Local Manager L. & B. S. M. H.

518 ROYAL ST.,

New Orleans, La.

MARRIAGES.

PORTER—WILSON.—At the residence of the bride's uncle, Mr. F. E. Ray, May 14, 1895, by Rev. H. M. Young, Mr. Edwyn Porter to Miss Pearl Wilson.

PHILLEY—LITTLE.—At the residence of the bride's mother, Wesson, Miss., May 21, 1895, by Rev. T. L. Mellen, assisted by Rev. J. T. Griffin, Rev. James Y. Philley, Cumberland Presbyterian evangelist, of Carroll county, Miss., to Mrs. Hattie J. Little, of Wesson, Miss.

KEMP—NEWSOM.—At the residence of the bride's mother, Amite City, May 11, 1895, by Rev. J. M. Alford, Mr. Benala H. Kemp and Miss Mollie Newsom, all of Tangipahoa parish, La.

PETERMAN—ALLEN.—At the residence of the bride's father, Franklin, La., May 15, 1895, by Rev. H. Armstrong, Mr. Wilson T. Peterman and Miss Amanda J. Allen, all of Franklin.

OBITUARIES.

We publish obituaries of 500 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in order, comply with this rule. Count the words and send one cent for each word over 500. Poetry excluded from this column.

NEWMAN—JUNIUS EASTHAM NEWMAN was the son of Isaac and Mary Newman. He was born in Mt. Pleasant, Mason county, W. Va., 1819; was licensed to preach in 1843. In the year of 1845 he came to Alabama, and was admitted to the Alabama Conference in the fall of the same year, being a member of the class with Bishop McTyeire. He faithfully and acceptably served the several charges to which he was assigned for more than twenty years the last four as presiding elder of the Macon district.

In 1867 he went out to Brazil, where he labored among English-speaking people, preaching wherever opportunity offered. The M. E. Church, South, in Brazil was organized by him in 1869, near Ste. Barbara, Sao Paulo. It was composed of eight persons, all Americans. His one great desire was that the church would send out young men to learn the language of the people and labor among the natives. He did not cease to make this appeal, but year after year called for help until it was answered in the person of J. J. Ransom, of Tennessee Conference, in 1876. From this small beginning has sprung up our great mission work in Brazil. My father was naturally of a buoyant, hopeful disposition, and when his plans failed he took up the burden again and worked on just as cheerfully as before always trusting in the final triumph of the gospel. God spared him long enough to see some of the fruits of his sowing: the establishment of Methodism in Brazil.

In 1886 his health failed. The many years' continuous residence in the tropics, and the great burden, in regard to the work, which he bore, brought on nervous prostration. He returned to the United States in the Fall of 1886, and the change of climate was beneficial. We hoped for his complete restoration, but the Lord willed it otherwise. The last few months of his life he was a great, but patient, sufferer. He quietly passed to the home above at three A. M., Sunday, the twelfth. The funeral services were conducted by his pastor, Rev. Simpson, at his home, near Pt. Pleasant, W. Va., on Monday afternoon.

He was twice married, his first wife being Mary Phillips, of Marion, Ala. The second was to Mrs. L. E. Barr, a daughter of Rev. Wilson Daniel, a Baptist minister of Alabama.

MARY P. CARR.

Meridian, Miss.

WALTERS—MARGARET ANN WALTERS was born in South Carolina, 1819, and departed this life May 11, 1895. She was married to Richard Walters, 1836.

As a wife she was true and affectionate. As a mother she was devoted and tender. During her last illness she suffered the most intense, excruciating pain for more than a week; yet in the intervals of these severe paroxysms she would speak of her faith in Christ, and say she was not afraid to die, and often exulted in the love of God and the hope of a better world beyond the river. She was ready to go.

May God bless and sustain the sorrowing ones, and bring them at last to meet their loved one in the home of the blest, where parting will never come again!

R. H. BAIN, P. C.

FLOWERS—Died in Plaquemine, La., April 6, 1895, THOMAS UPTON FLOWERS, infant son of M. W. and Mrs. R. A. Flowers. May the God of all grace comfort the bereaved parental

H. S. JOHNS, P. C.

WILLIAMS—J. H. WILLIAMS was born in Leake county, Miss., October, 1844, and died in Durant, Miss., April 19, 1895. On Dec. 28, 1865, he was married to Miss A. C. Hines, of Attala county. He was converted early in life and became a member of the M. E. Church, South—familiar with her doctrines and loyal to the faith which he professed.

By nature he was endowed with noble qualities of mind and heart. "He was a good man, full of the Holy Ghost and of faith." The sphere in which he wrought most conspicuously for God was in the Sabbath-school. By nature and by grace he was well equipped for this work. He loved it.

He came to Durant about seven years ago. Soon afterward he was called to the superintendency of the Methodist Sabbath-school. The condition of the school to-day attests the wisdom of the choice. He loved children, and knew how to sympathize with parents. His responsive nature had been chastened and purified by the fires of affliction. To him were born four children, three of whom crossed the river before him. His body sleeps beside them in the cemetery at Kosciusko.

He was a man of magnanimous spirit. Settled in his own convictions, he could afford to hold the opinions of others in charitable estimation. He loved all true Christians, of whatever creed. He was unselfish; he could not ignore the wants of a fellow-creature. This virtue he practiced to his own serious hurt. May the good Lord send us more such men!

J. T. MURRAH.

BRYANT—Sister MATTIE BRYANT (aged sixteen), daughter of Dr. Henry Bryant, has been a consistent member of our church for three years. Removing from Ringgold, she brought her certificate of church membership with her and placed it in the church at East Point.

For some time past she has been an invalid. Consumption marked her for its victim, and her sun went down ere it had reached its meridian height. But she was ready, and its setting was but its earlier rising in the realms of eternity, there to bask forever in the sunlight of God's love. I was with her a few days before her death. To listen to her comforting assurances that "all was well," was but to strengthen the faith and confirm the hope in those assembled around her. Before taking my departure I read Psalms xxiii, commenting upon it at large, and received the promise from her to cleave to Christ as a shepherd.

Together with the family we mingled our voices in prayer in behalf of the sufferer, and also for sustaining grace to be showered upon her loved ones.

A few days later her remains passed by the parsonage, during my absence from home. Her mother told wife to tell me her darling passed away, saying, "The Lord is my shepherd."

Mourn not for her, loved ones. "The Lord doth not afflict willingly, nor grieve the children of men." "Those beckoning hands" are but calling, in unspoken language, to that home where loved ones meet to part no more.

H. W. WALLACE.

CLARK—Mrs. LAURA ERLINE CLARK, daughter of Dr. A. H. and W. E. Thomas, was born in Chickasaw county, State of Mississippi, April 9, 1863, and died at Mabee, Miss., April 26, 1895. She was converted and joined the M. E. Church, South, in 1879. She was married to Mr. J. E. Clark, Feb. 27, 1889. This union was blessed with three children, two daughters and one son. Her husband died Dec. 10, 1893. Her bright little boy, only eighteen months old, died soon after.

She was a dutiful daughter, an affectionate sister, a devoted wife, a fond mother, a true friend and a faithful member of her church. Her life was a blessing to the town in which she lived. Modest by nature, firm in her adherence to what she believed right, and so, blending the Christian graces in her life, she became an acknowledged model for the young ladies of the town in which she lived. She was unanimously elected teacher of a large Bible class in Sunday-school, which position she held at the time of her death. In her sickness of eight weeks all the attention that love could bestow was given her by her brothers and sister. She said that she wanted to live, that she might raise her two little daughters, one five, the other three years of age, but that she was ready to die and resigned to her Master's will. May God watch over her little ones, and pour the oil of consolation in the sad hearts of her brothers and sister!

P. E. DUNCAN.

HERRING—Died at the home of her sister, Mrs. Hooker, in Beauregard, Miss., April 25, 1895, Mrs. M. A. HERRING, wife of T. A. Herring. Sister Herring was born Nov. 26, 1851. She spent most of her life in Copiah county, at Beauregard. She became a follower of Christ early in life, and had matured into a beautiful Christian character. Her life was one of self-sacrifice, gentleness, submission to the will of God, maintaining a faith in her Savior that kept her in adversity and prosperity.

She was twice married; on May 19, 1869, to J. J. James, who died Oct. 6, 1883; on Feb. 16, 1893, to T. A. Herring, who is left, with several children and many relatives and friends, to mourn their great loss.

Her death was triumphant, being perfectly resigned and anxious to go to meet her Savior. She left a parting exhortation, which will, no doubt, lead her children and loved ones to the cross. The God of all grace sanctify this sorrow to their good. Her pastor,

W. T. GRIFFIN.

GODFREY—The following resolutions were adopted by the Pleasant Ridge Sunday-school, near Bradley, Miss., on Sunday, May 5, 1895:

Whereas, It has pleased Almighty God, the ruler and Dispenser of all human events, to enter our community and body of Sunday-school workers, and on the seventeenth day of April, 1895, remove from our midst and association by death our esteemed friend and brother, Dr. E. H. GODFREY, in the forty-first year of his age. Beneath the surface of this statement lies the sorrow of every member of this Sunday-school. Two years ago this Sunday-school was organized, and Dr. Godfrey was elected teacher of the advanced class. As a teacher, he was scarcely less to be admired than as a man. He was well versed in the Bible, and had the gift of teaching. His place as teacher was rarely ever vacant, unless providentially kept away. He was a good scholar, a constant student, and he possessed those qualities of head and heart which wear and grow brighter at every contact. No one ever became acquainted with him that did not love him. As a physician, he was prompt and kind; as a son, he was obedient; as a brother, husband and father, he was kind and loving; as a citizen, he stood in the front ranks; and as a neighbor, he was like the good Samaritan, ever ready to help. This Sunday-school deeply sympathize with the grief-stricken mother, wife, children, relatives and friends in this, their sore bereavement, and in the sincerity of our souls commend them to the care and keeping of that God whom Dr. Godfrey so dearly loved, "the only true and living God."

Resolved, That in the death of our brother and friend this Sunday-school has lost a most useful member, and his class a most faithful co-worker and instructor.

Resolved, That a copy of these resolutions be spread on the Minutes of this Sunday-school, and published in the East Mississippi Times, CHRISTIAN ADVOCATE, and Baptist Record, and also a copy sent to the bereaved family. Respectfully submitted.

H. H. SIKES, for Com.

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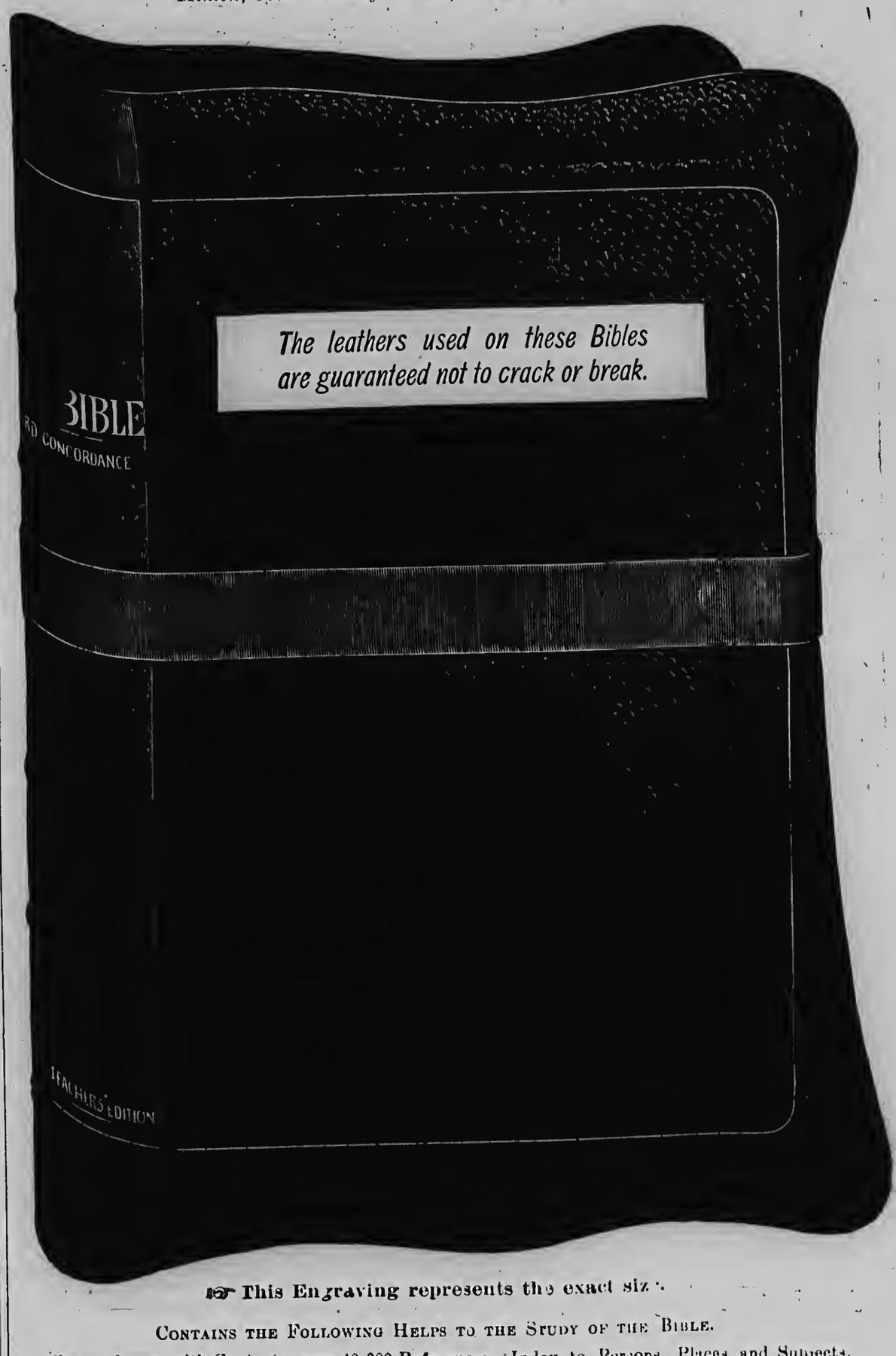

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N. B.—When we say a year in advance we mean one year from this date, i.e., June, '96. A little later it will be July, '96.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

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NEWS OF THE WEEK.

DOMESTIC.

Hon. Walter Q Gresham, Secretary of State, Cleveland's Cabinet, died on May 28. Pneumonia, superinduced by pleurisy, was the cause of death.

Seventy-one candidates for the Naval Academy at Annapolis have passed the examinations, and none so far have failed physically, which is unusual.

The local police force kept a strict watch during Saturday night and all day Sunday for Sunday law violators, and quite a number were arrested throughout the city.

The National Temperance Union, just organized in Chicago, is composed of men and women who believe that the Woman's Christian Temperance Union has outlived its usefulness and is impracticable in its operations.

Mr. John A. Morris died at his Texas ranch on May 26. He has done a great deal to improve this city, and some of its finest business structures and an important public institution, the Morris Baths, are due to his enterprise and beneficence.

At a meeting of the local Police Board, last week, Mr. Bloomfield, the newly appointed commissioner, introduced a resolution "that all offenders against the Sunday law shall be arrested and imprisoned in accordance with law, and not simply reported." It was passed.

A public appeal to the people of Louisiana and New Orleans has been issued by the "Woman's Auxiliary to the Antitoxin Commission." The task which the women of New Orleans have taken upon themselves of raising the further $15,000 necessary to the establishment of a plant for the manufacture of antitoxin has begun in earnest.

Chicago is going to house cleaning with the proverbial energy of a new broom. The mayor has stirred up the chief of police, and stringent orders have been issued to pull all the gambling games, wherever and whenever found, to raid the dives, to nab the saloon keepers that fail to close at sharp 12 Saturday nights, to close the "massage parlors," and generally to clean out all vice and iniqnity.

The fifth Convention of the United Confederate Veterans, which was held in Houston, Texas, last week, adjourned on May 24. The meeting has been one of the largest in the history of the organization and a most harmonious one. The reunion has given impetus to the movement to raise the necessary funds for the Jefferson Davis monument in Richmond. The camps of the association promised sums ranging from $100 to $1,000, and to secure whatever amounts they could by earnest endeavor. Ten thousand dollars was promised by less than one-fifth of the camps, and the $1,000 cash was raised in twenty minutes during the Thursday session. The corner-stone is to be laid next Spring in Richmond, where the reunion will be held.

FOREIGN.

The seventy-six birthday of Queen Victoria was observed on May 24.

England now gets 86 per cent. of her tea from India and Ceylon. It was only 3 per cent. in 1864. It is much stronger than Chinese tea.

It is reported that Russia, France and Germany propose to pay the indemnity which Japan may demand for evacuating the Lao Tung peninsula.

The majority of the advisers of the Sultan have counseled him to agree to the propositions of the powers regarding reforms in Armenia.

A committee of the British House of Commons has decided that a peer of the realm can not be a member of that House. The decision is in the case of Lord Selborne, who succeeded to the peerage while a member of the Commons.

Formosa has declared its independence. The population will fight the Japanese, and will not submit to the orders of the imperial government. It has declared itself a republic, the flag being a yellow dragon on a blue ground. The governor, Shang Ting Sung, is made president, and has notified the foreign representatives.

An imperial proclamation has been issued in China, announcing the ratification of the treaty of peace between China and Japan. It is declared that the government deeply pondered the advice which has been offered it to continue the war rather than surrender, but the crisis demands a decision, as no victory has been obtained on sea or land owing to the incompetency of the leaders who had only been able to recruit the rabble.

Gen. Wolseley is doing all in his power to promote temperance in the British army. His experience in Egypt, India and South Africa has proved to his satisfaction that total abstainers from intoxicants can endure far more hardship than those who are in the habit of drinking even in moderate quantities.

Although the outbreak in Cuba appears to be progressing with varying success, it now seems certain that the struggle will be a long and determined one. Numerical strength and equipment lie on the side of the government, but the insurgents have the advantage in a knowledge of the country and in local sympathy.

WESLEY AND PERFECTION.

The following communication from Rev. John Wesley was originally published in No. 1519, Vol. XX., of Lloyd's Evening Post, London, April 3, 1767, on page 4. A copy of this issue of the Post is to be found in the library of DePauw University. The letter is as follows. X

March 26, 1767.

To the Editor of Lloyd's Evening Post—

SIR: Many times the publisher of the Christian Magazine has attacked me without fear or wit. And hereby he has convinced his impartial readers of one thing at least, that (as the vulgar say) "his fingers itch to be at me;" that he has a passionate desire to measure swords with me. But I have other work upon my hands; I can employ the short remainder of my life to better purpose.

The occasion of his late attack is this: Five or six and thirty years ago I much admired the character of a perfect Christian drawn by Clemens Alexandrinus. Five or six and twenty years ago a thought came into my mind of drawing such a character myself, only in a more scriptural manner, and mostly in the very words of Scripture. This I entitled the "Character of a Methodist," believing that curiosity would incite more persons to read it, and also that some prejudice might thereby be removed from candid men. But that none might imagine I intended a panegyric either upon myself or my friends, I guarded against this in the very title page, saying both in the name of myself and them, "Not as though I had already attained, either were already perfect." To the same effect I speak in the conclusion: "These are the principles and practices of our sect; these are the marks of a true Methodist" (that is a true Christian, as I immediately after explained myself). "By these alone do those who are in derision, so called, desire to be distinguished from other men." (Page 11.) "By these marks do we labor to distinguish ourselves from those whose minds or lives are not according to the gospel of Christ." (Page 12.)

Upon this Rusticulus, or Dr. Dodd, says: "A Methodist, according to Mr. Wesley, is one who is perfect, and sinneth not in thought, word or deed."

Sir, have me excused. This is not according to Mr. Wesley. I have told all the world I am not perfect; and yet you allow me to be a Methodist. I tell you flat, I have not attained the character I draw. Will you pin it upon me in spite of my teeth?

"But Mr. Wesley says, the other Methodists have." I say no such thing. What I say, after having given a scriptural account of a perfect Christian, is this: "By these marks the Methodists desire to be distinguished from other men; by these we labor to distinguish ourselves." And do not yourself desire and labor after the very same thing?

But you insist, "Mr. Wesley affirms the Methodists—that is, all Methodists—to be perfectly holy and righteous." When do I affirm this? Not in the tract before us. In the front of this I affirm just the contrary; and that I affirm it anywhere else is more than I know. Be pleased, sir, to point out the place; till this is done, all you add (bitterly enough) is mere brutum fulmen. And the Methodists, so called, may still "declare (without any impeachment of their sincerity) that they do not come to the holy table trusting in their own righteousness, but in God's manifold and great mercies." I am, sir, Yours, etc.,

JOHN WESLEY.

Thin or gray hair and bald heads, so displeasing to many people as marks of age, may be averted for a long time by using Hall's Hair Renewer.

It is important to think right, more important to feel right, still more important to do right, but to be right is most important of all.—Abbott.

All the Clothes,

all at once, makes too much of a wash, perhaps. Use **Pearline**, and it's easy to do a few at a time. Lots of women do this. They take the napkins, towels, handkerchiefs, hosiery, etc., each day as they are cast aside.

Soak them in **Pearline** and water, boil them a few minutes, rinse out—and there they are, perfectly clean.

No bother, no rubbing. When the regular wash-day comes, there isn't much left to do. Why isn't this just as well as to keep everything and wash in one day? 419

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—THIRD ROUND.

Sardis, at Davis Chapel	June 7, 8
Senatobia	15, 16
Coldwater	21, 22
Como, at McGee's	July 6, 7
Morganville, at Forest Hill	13, 14
Panola, at Love Joy	(Tues.) 13
Courtland, at Chapel Hill	(Thurs.) 13
Batesville, at Wesley Chapel	20, 21
Tyro, at Free Springs	27, 28
Clockrum	Aug. 3, 4
Wall Hill, at Bethel	10, 11
Nesbit	(Tues.) 13
Pleasant Hill, at Lewisburg	17, 18
Arkabutla, at Malmaison	(Tues.) 20
Pleasant Grove at Harmony	24, 25

The pastors will please present church registers and records of Church Conferences to their third Quarterly Conference for examination.

H. C. MONAHRAD, P. E.

ABERDEEN DIST.—THIRD ROUND.

Aberdeen	June 8, 9
Tupelo	16, 17
Buena Vista	22, 23
Okolona station	24
Verona and Nettleton	28
Okolona circuit	29, 30
Shannon	July 6, 7
Houston and Wesley	13, 14
Sparta	20, 21
Prairie	27, 28
Saltillo	Aug. 3, 4
Nettleton circuit	7, 8
Tremont circuit	10, 11
Fulton circuit	17, 18
Quincy circuit	23
Amory	24, 25
Aberdeen circuit	31, Sept. 1

S. M. THAMES, P. E.

WINONA DIST.—SECOND ROUND.

Carrollton circuit	June 1, 2
Sidon	8, 9
Ivablin and Brooklyn	15, 16
Black Hawk	22, 23

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—SECOND ROUND

Pontotoc	June 1, 2
Abbeville	8, 9

J. D. CAMERON, P. E.

COLUMBUS DIST.—SECOND ROUND.

Hebron	June 1, 2
Tibbee	8, 9
West Point	15, 16
Mashulaville	22, 23

T. C. WEIR, P. E.

GRENADA DISTRICT—SECOND ROUND.

Water Valley station	June 1, 2
Water Valley circuit	15, 16
Minter City and Strathmore	22, 23

R. A. BURROUGHS, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Ebenezer circuit, at Bethany	June 1, 2
Chester circuit, at Antioch	7
Ackerman circuit, at Ackerman	8, 9
Louisville circuit, at Mt. Pleasant	14
Rural Hill, at Plantsburg	15, 16

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—THIRD ROUND.

Martinsville, at Pine Grove	June 22, 30
Caseyville, at Bethesda	July 6, 7
Summit, at Topisaw	13, 14
Adams, at Ebenezer	20, 21
Brookhaven	(8 P. M.) 24
Crystal Springs	(8 P. M.) 26
Gallman, at Old C S	27, 28
North Wesson, at Beauregard	Aug. 10, 11
McComb City	(8 P. M.) 16
Whitestown, at Muddy Springs	17, 18
Wesson	24
Hazlehurst	(8 P. M.) 25
China Grove, at Waterholes	31, Sept. 1
Providence, at Monticello	7, 8
Pleasant Grove	14, 15
Magnolia, at Magnolia	21, 22

District Conference will be held at Wesson, Aug. 21-25. Committees of Examination will meet all candidates at two o'clock P. M., Aug. 21.

R. D. NORSWORTHY, P. E.

ENTERPRISE DIST.—SECOND ROUND.

Waynesboro circuit, at Buckatunna	June 1, 2
Williamsburg	8, 9
Mount Carmel	15, 16
Eastabuchie	22, 23
District Conference, at Enterprise	27-30
Leaksville	July 6, 7

L. CARLEY, P. E.

NATCHEZ DIST.—SECOND ROUND.

Amite, at Salem	June 1, 2
Wilkinson, at Grange Hall	8, 9
Percy Creek station	15, 16
Meadville	22, 23
Homochitto, at Sharon	29, 30
Washington	July 6, 7

The District Conference will convene at Gloster, at 8 P. M., on Wednesday before the fifth Sabbath in June.

L. S. JONES, P. E.

VICKSBURG DIST.—SECOND ROUND.

Rocky Springs, at Shiloh	June 1, 2
Utica, at Learned	8, 9
South Warren	15, 16
Warren, at Bradley's Chapel	22, 23
Mt. Olivet, at Satartia	July 6, 7

District Conference to be held in Bolton, June 27-30

J. M. WEEMS, P. E.

Vicksburg, Miss.

JACKSON DIST.—SECOND ROUND.

Madison circuit, at Pocahontas	June 1, 2
Fannin circuit, at Union	(Wed.) 5
Jackson circuit, at Flag Chapel	8, 9
Yazoo City	15, 16
Lake City and Lodi, at Lodi	22, 23
Tranquil circuit, at Tranquil	(Wed.) 26
Silver Creek and E. Lake, at Hillsdale	29, 30

District Conference will convene in Yazoo City, June 18-16, beginning Thursday, at 9 A. M.

E. H. MOUNGER, P. E.

BRANDON DIST.—SECOND ROUND.

Homewood, at Independence	June 1, 2
Raleigh, at Boykins	8, 9
Montrose, at Garlandsville	15, 16
Trenton, at Clear Creek	21
Clarksburg, at Lindsey's	22, 23

C. MCDONALD, P. E.

SEASHORE DIST.—SECOND ROUND.

Ocean Springs and Scranton, at S.	June 1, 2
Whittington, at Poplar Head	8, 9
Bay St. Louis, at Long Beach	15, 16
Augusta	22, 23
Black Creek	(Wed.) 28

C. A. POWELL, P. E.

MERIDIAN DIST.—SECOND ROUND.

Rose Hill, at Hopewell	June 1, 2
Indian mission, at Talichalak	7
Neshoba, at Hester's Chapel	8, 9

E. J. JONES, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND

South Bossier	June 4
Mansfield	10
Shreveport Mission	15, 16, 17
Mooringsport, at Mt. Zion	22, 23
Caddo, at Loransport	July 2
Wesley, at Holly Springs	6, 7
Coushatta at Campo Bello	13, 14
Grand Cane, at Bethel	20, 21
Pleasant Hill, at Pleasant Hill	27, 28
Natchitoches, at Provencal	28
DeSoto, at Bethel	Aug. 3, 4
Fort Jessup	10, 11
Anacoco	12
Many	17, 18
North Bossier, at Benton	24, 25

The District Conference will be held at Keatchie, beginning June 26, at 9:30 A. M. The first day will be devoted to the Sunday-school interests.

J. L. P. SHEPPARD, P. E.

DELHI DIST.—SECOND ROUND.

Harrisonburg, at	25, 26
Oak Ridge, at Oak Ridge	June 1, 2

District Conference at Oak Ridge, beginning May 30, and including June 5.

B. F. WHITE, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Evergreen, at B. Clair	July 6, 7
Spring Creek, at Hemphill	6, 7
Glenmora, at G	13, 14
Atlanta, at —	13, 14
Alexandria	20, 21
Dry Creek, at —	20, 21
Melville, at M	27, 28
Columbia, at Olla	Aug. 3, 4
Nugent, at —	3, 4
Centerville, at —	3, 4
Lecompte	10, 11
Chicot, at Prairie M	10, 11
Simsport, at Marine	18, 19
Pineville, at Bethel	18, 19
Colfax, at C	24, 25
Montgomery, at —	24, 25

S. J. DAVIES, P. E.

BATON ROUGE DIST.—SECOND ROUND.

St. Helena, at Darlington	June 8, 9
East Feliciana, at Clear Creek	15, 16
Ponchatoula, at Ponchatoula	22, 23

District Conference at Ponchatoula, June 19-23. Let the recording stewards bring or send their Quarterly Conference Records. Brethren let us come together in the Spirit of our Lord. Let us determine to make our visit to Ponchatoula a great blessing.

P. A. JOHNSTON, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Algiers	(11 A. M.) June 2
Louisiana Avenue	(7:30 P. M.) 2
Rayne Memorial	(11 A. M.) 9
Felicity Street	(7:30 P. M.) 9
Tallsbeck, at Hickory Grove	15, 16
Plaquemine and Donaldsonville, at D.	22, 23

JOHN T. SAWYER, P. E.

ARCADIA DIST.—SECOND ROUND.

Summerfield, at Alabama	June 1, 2
Gansville, at Siloam	8, 9
Vernon, at Livingston	15, 16
Ruston, at Ruston	17, 18
Vienna, at Salem	22, 23
Homer	July 5, 6
Arcadia	13, 14

The District Conference will be held in Minden, beginning on July 3. The Sunday-school Conference will be held the first day.

J. D. HARPER, P. E.

OPELOUSAS DIST.—SECOND ROUND.

Grand Chenlere, at Grane Chenlere	June 1, 2
Washington	8, 9
Lake Arthur, at Lacasine	15, 16

H. C. WHITE, P. E.

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EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE EXCELLENCY OF WISDOM.

(Job xxviii, 12-28.)

Solomon chose wisdom rather than power and wealth. Wisdom is fairer than beauty. If all human excellencies are formed into a bouquet, wisdom is the central flower. Do not agree with Wordsworth who, in "The Oak and the Broom," declares:

"He is of the wisest man
Who is not wise at all."

Wisdom has both, a literal and an idiomatic meaning.

1. The literal meaning. By literal meaning we have reference to the definitions of linguists, etc.

(1) It is not understanding. This is mere cognition, the operation of acumen. Man may be intellectually brilliant, sharp, keen, smart, without being wise.

(2) It is not knowledge. This is accumulation of acquired information. The mind a reservoir of literary facts—an encyclopedia of scholastic data.

(3) Wisdom is practical application of understanding and knowledge, experimental use of same. When the former is retained under a bushel, the possessor is not wise. Wisdom requires employment of a candlestick. Coleridge calls it common sense in an uncommon degree.

2. The idiomatic meaning of wisdom has reference to a man's religion. Thus: "The fear of the Lord is the beginning of wisdom." Reversely stated: "The fool hath said in his heart, there is no God." The last verse of our lesson given this meaning fully.

(1) It is the fear of the Lord. Yes, perfect love casteth out fear, but not the fear of God, not filial fear. Fear to offend God, incur his displeasure. Fear lest we forfeit his love.

(2) It is to depart from evil. Evil, emanating from hell and leading thither. Total abstinence from same. Depart from evil, as emigrant departs from scenes of childhood, ne'er to return.

3. In our lesson Job computes the great value of wisdom.

(1) More valuable than coral and pearls, than topaz, onyx and sapphire. Valuable? Without it sublunar life will prove a failure, and celestial life impossible.

(2) That it is not purchasable. Is not in the market. It is not found on the counters of venders. Silver and gold can not buy it. Said the wise shepherd of the distressed Abbey of St. Gall to his employer:

"I acquired as my birthright, of vaine untold,
What ye men of fore acquire not for gold."

(3) St. James assures that God gives wisdom to the devout petitioner. Christ is the quintessence of wisdom. When he, the hope of glory, lives in us, wisdom will characterize everything we say and do.

Natchez District Conference.

Programme for the Natchez District Conference, to be held at Gloster, Miss., June 27-30:

THURSDAY.

10 A. M.—Organization of the Conference.

11 A. M.—Opening sermon by Rev. M. J. Miller.

8 P. M.—Revival work, discussed as follows:

1. Our Church a Revival Church—W. B. Lewis, B. S. Rayner.

2. Can Every Preacher Be a Revivalist?—M. J. Miller, B. F. Lewis, M. M. Black.

3. How Can We Secure a General Revival?—W. W. Simmons, V. V. Boone, R. E. Rutledge.

FRIDAY.

10 A. M.—Reports.

11 A. M.—Sermon on Missions by Rev. W. B Lewis.

8 P. M.—Missions discussed as follows:

1. The Condition of Our Home and Foreign Missions—B. S. Rayner, J. W. Brown, G. M. Hull.

2. Our Present Opportunity—W. W. Simmons, P. H. Howse.

3. Missionary Territory in the Natchez District—J. N. Tucker, G. M. Hull, J. A. Bishop.

4 How to Raise the Missionary Assessments—B. F. Lewis, N. B. Young.

SATURDAY.

10 A. M. Reports.

11 A. M.—Sermon on Christian Education by Rev. J. W. Chambers.

8 P. M.—Sunday-schools and Epworth Leagues, discussed as follows:

1. The Plan of the Epworth League in Methodism—M. M. Black.

2. Relation of the Sunday-school to the Church—B. S. Cale, N. B. Young, P. H. Howse.

The District Conference will convene on Thursday before the fifth Sabbath in June, instead of Wednesday before. Let the preachers appointed to the various subjects prepare twenty-minute essays or addresses, which are preferable.

L. S. JONES, P. E.

Deafness Can Not Be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound, or imperfect hearing, and when it is entirely closed, Deafness is the result; and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. Nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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The seventh annual meeting at the Rapides Camp Ground will begin on Saturday, Aug. 3, and close on Sunday night, Aug. 11, 1895.

This camp ground is beautifully located in the pine hills, eight miles south of Boyce. Abundant supply of fine water. Ample hotel accommodations for the public at reasonable rates.

Hacks will meet all trains arriving over the T. and P. R. R., at Boyce, carrying visitors to camp ground from Boyce.

Quite a number of ministers from a distance will be present and assisting.

For further particulars, address W. F. Texada, secretary, Boyce, La.

J. I. HOFFPAUIR, for Committee.

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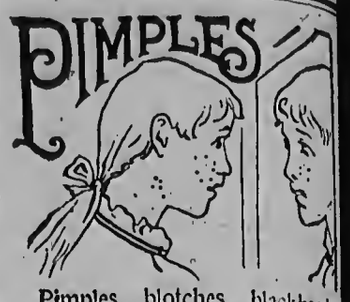
Notice.

The tent holders and all interested in Cypress Camp Meeting are requested to be present May 11 and 12, when a two days' meeting will be held on the camp ground, to perfect plans for future operation.

W. F. HENDERSON,
Sec. C. C. C. Ass'n.



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You could not get better things no matter what you paid.

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Standard Sweet Corn, 2 lb. Can, 5 cents a can.
Standard Tomatoes, 2 lb. Cans, 5 cents a can.
Finest Patent Flour, 24 lb. Sacks, 60 cents each.
Choice Extra Fancy Flour, 24 lb. Sacks, 55 cents each.
Finest Parched Cardova Coffee, 27½ cents a pound.
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Christian Advocate.

VOL. 42.—NO. 23. NEW ORLEANS, THURSDAY, JUNE 6, 1895. WHOLE NO. 2024

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

CREATION.

BY ELLA WHEELER.

impulse of all love is to create.
was so full of love, in his embrace
clasped the empty nothingness of space,
, lo! the solar system!
in state
mighty sun sat, so supreme and great.
this same essence, one smile of its face
orght myriad forms of life forth; race on
race
insects up to men.

ough love, not hate,
that is grand in nature or in art sprang into
being.
who would build sublime and lasting works,
and the test of time,
inspiration draw from his full heart;
he who loveth wisely, well, and much,
secret holds of the true master-touch.

Communications.

Wyclif in Conflict with the Papacy.

BY SCOTT F. HERSHEY, PH.D.

III.

The great English nation has had a fic experience with the Roman acy. Its black art of evil diplo- y began early and lasted long. e has done much to destroy the of English history; still, the h is accessible to the diligent stu- t, and it should be told to each ris- generation.

he fourteenth century in Europe marked by a general ferment in ght and action. Many great uni- ities were established. Oxford, in land, had thirty thousand students all the departments. The great ish revolt against arbitrary king- t was disturbing France on the h, and her hundred years with land was wasting her energies on west.

he Papal throne is divided—one ion is established at Rome, the r at Avignon. The Parliament of Cities convened in Italy. The of Indulgences was initated. The ack Death," most dreadful of ues, swept over Europe, and in land took off almost one-half the ulation. This made men serious, prepared the mind of the nation the change God had appointed. riars had grown into such power o become a gigantic evil to the ry. They gained control of the erities, and turned them into ng-stations for the monkish or- The monks were merely a class rofessional beggars, and there was for every dozen of the population. Dominicans and Franciscans had n into immense wealth. They with the church, more than half property of the kingdom. These ish orders grew richer than the dom. At one time their income nted to twelve times as much as whole civil revenue of the king- The Popes exacted large sums oney from the oppressed English. Gregory IX., in a few years, re- d from England seventy-five mil- dollars.

e Papal treasury had become mpt because of the schism. The at Avignon wanted money. He a demand upon the English But Edward III. was king now. ament directed the king to refuse ayment.

was in this extremity that a man, ready by God, was ready to step It was John Wyclif. At four ent periods—though somewhat fowing—he stands out with re- able power. One was when the ament was swept with the storm between King Edward and the Wyclif went up from Oxford to that famous Parliament. He the first telling blow by present- Parliament a petition pleading Bible as a precedent of rule the Pope; that all persons pro- against on account of their re- may have liberty to accept their ence as authority; that no one ld be imprisoned on account of munication. This was a state , full of promise for the civil and ous liberty of the coming centu- It proved the very day-spring of ous liberty in England. The power met in this Parliament its defeat in any Parliamentary body. controversy which worked another in Wyclif's life was that which rned the separation of Church ate. This move was inaugurated Wyclif. He saw the corruption of Church and the peril of the State, growing out of an entangling . Such a union of these two high orities, with the head of both rest- ing in the hand of one man, seemed to Wyclif to be a great evil. From every point he argues against the church possessing any property, except what was necessary to carry on the work for which it existed. The abuses which had grown up on account of the property possessions of the monks greatly aided him. He soon had a terrific storm upon him. It culminated in a council at St. Paul's, in London, which became so turbulent the presiding Bishop had to dissolve it. Wyclif won the day. Disestablishment began, and has gone forward until the opinion generally prevails in Protestant Churches that the affairs of Church and those of the State should be wholly separated.

A third great accomplishment in his busy life of toil was his circulation of the Scriptures. He laid in this the foundation for great things. He taught devout young men how to go about the country and show the people the Holy Scriptures. They traveled about from village to village, and house to house; and in the open doors, on street corners, and by the wayside, they read the Bible, and instructed in religion and morals. The whole country was leavened; vast multitudes were converted. It was a primitive sort of itinerancy which, over four hundred years later, was taken up by the Methodists, and developed into that wonderfully popular and successful pastoral itinerancy which has been such a power in modern evangelism. But one of the most eminent deeds ever carried out by a Christian scholar was performed by Wyclif when he translated the Bible into the common tongue of the people. This was the most important step up to that date in the English Reformation, and, indeed, in the progress of English liberties. The Bible came to be the foundation of the common law, and was inwrought into English thought. Sir Matthew Hale, in an important decision of the Supreme Court of England, decided that Christianity was a part of the common law of the land. Milton may not be charged with extravagance when he says: "Had it not been for Wyclif, neither the Bohemian Huss, and Jerome, nor the name of Luther, or of Calvin, had ever been known."

The Bible has been the headlight of English civilization, and yet this is the Book which the Roman Papacy has so strongly and constantly pursued and destroyed. Rome can not, she dare not, tolerate the Scriptures in the hands of all the people. The constant Bible reader soon puts the authority of the Bible above that of the Pope, and that settles the Papacy.

In these recent years the Roman Church has shown the old-time opposition to the Bible in the vernacular. In France, in 1887, La Sarre, by consent of the Pope, published a French translation of the Gospels. It reached a hundred thousand copies in a year. The people read it, were in danger, and in just a year and fifteen days the same Pope issued his orders to stop the publication and circulation, and turn all copies over to the church authorities to be destroyed. I have his orders before me as I write. It was obeyed. On the walls of a South American town, last year, was posted a notice from the priest, saying that "liberty of worship did not exist in that country." Such is Rome!

Boston, Mass.

Some Points of Methodist Doctrine.

My old books teach me that original sin, or natural depravity, is in no way affected or changed by regeneration. I am sure this statement will surprise some of my younger brethren; but this is true. I saw this in my books when I was a beardless boy. The old authors were clear in their thinking. They did not get tangled up and mix things. Regeneration is new life in Christ begotten in us by the Holy Ghost. It is a new man in the old man; the spirit of life in Christ given to make us free from the law of sin and death. The spirit and power of this new life in Christ impels us to put off the old man, to crucify him, and to come to perfect manhood, to maturity in the Christian life. It will take the average man half a day's hard thinking to get this idea of regeneration firmly fixed in his mind. The end of this new life is Christian perfection. The tendency, the bent, the inclination of it is to this attainment. Sanctification is cleansing, setting apart, giving this new life wholly and unreservedly to God. This is the work of the Holy Ghost. No part of the process of salvation from sin, from prevenient grace to its final consummation, can be carried on without the Spirit. It is all the work of the Spirit—conviction, repentance, faith, regeneration, and entire sanctification. All that is good in us comes from outside of us, from above. The old books are a unit on this point. Pelagius was charged with holding that the power of turning to God was innate in man. This all our old men oppose.

Sanctification has to do with cleansing from sin. It is perfectly distinct from regeneration, and has its own peculiar office in the work of grace. It is a distinct and separate work, in no way like regeneration, not an addition to it, and in no correct sense a "second blessing." My old books guard me against using the term "second blessing." It tends to confuse the mind about things that are separate and perfectly distinct. It mixes in thought the ideas of regeneration and sanctification. By comparison, it tends to minify one and magnify the other. This may be seen in this way: Conviction, first blessing; repentance, second blessing; faith, third blessing; regeneration, fourth blessing; sanctification, fifth blessing. All these are wrought in us by the self-same Spirit, and the purpose of each is to lead to the next, and so sanctification is in all of them. This order may help us in our thinking, but it is unknown in God's Word, and it is foreign to the mind of the sanctifying Spirit. Each and all of these are free gifts, and each is given, or imparted, to us by the Spirit just as soon as we are ready for it, and each comes instantaneously. No matter how long we are in getting ready for each, it is given by the Spirit at once. He does not tarry, does not delay.

My books tell me sanctification is the death, or destruction, of *self*, and that self is the spirit of original sin. This being dead, sin is dead, and my life is hid with Christ in God. If the spirit of sin is dead, the body of sin is dead also. I have no will, no bent, no purpose, no inclination but to please God in everything. However, just here all my books remind me that I am not free from the consequences of original sin, and never will be while I live. My ignorance and my many infirmities demand constant humility, watchfulness and prayer. They urge me to pray daily and earnestly for the forgiveness of sin, and to watch more closely in this state than in any other in the whole process of salvation from sin.

With my whole heart and soul I have sought to know, from my Bible and from my books, exactly what was meant by being sanctified wholly, or entirely. More or less earnestly, and more or less steadily, I have sought this blessing since about the fifteenth day of February, 1847, the date of my conversion, when the gift of new life was imparted by the Holy Ghost.

The best I can make of it is, that entire sanctification is supreme love for God and perfect love for man enthroned in the heart, mind, and soul; governing, controlling, and guiding all our thoughts, words, and actions towards both God and man. I am sure I have not missed the spirit of holiness, however far I may have missed the proper expression in defining it.

All my old books, without a single exception, guard me against professing sanctification, against claiming that I am sanctified. There is profound wisdom in this word of caution. These old men were deeply versed in human nature. They knew how readily pride would creep in, even at the door of religious attainments. In this way self, the soul of original sin, would stealthily slip back on the throne of the heart.

Instead of professing sanctification, claiming it as a personal possession, my old books urge me to speak of it as an "aspiration," a thing I am aiming at and seeking after. They would have me make it the vanishing point, the ideal, the goal of my life. There is a very profound philosophy in this suggestion. It is more—it is a sound philosophy in whatever light we view it, theologically or psychologically. A high and holy aspiration is the order of God, and it is a constant stimulus to the human mind. It is not so much what we have attained, as what we are reaching out after, that does us most good. The mark of the prize is ever before us. This idea of sanctification as an aspiration, more than an attainment, a present possession, is deeply inwrought into the very fiber of our Methodism.

I was deeply impressed with this thought in November, 1860, when I stood before Bishop Pierce in the Methodist Church in Aberdeen, Miss., to be admitted into full connection; and I am more and more impressed with the idea of sanctification as an aspiration as the same scene is enacted year after year. "Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it?" This is a very high and a holy ambition. These questions are in exact harmony with the teaching of all my old books. It is the public profession of a holy aspiration, and not the announcement of an attainment or a present possession. I answered those questions affirmatively then, and silently and earnestly I answer them affirmatively yet. This is my aspiration. This is Methodism, Methodist doctrine, and Methodist teaching in all her standards, as I read and understand them.

Woe betide the day, if it ever comes, when these solemn questions concerning a holy aspiration are changed to a public profession of sanctification! Just think of it! "Are you perfect? Have you been perfected in love in this life? Are you rejoicing over it and publishing it?" When this comes, if it ever does, then presumption and fanaticism will go arm in arm. The claim of inspiration and superiority, lordship over God's heritage, will come in, and the vineyard of the Lord will be laid waste.

These are some of the points of Methodist doctrine I get out of my old books. I believe there is not one single item named here that I can not verify by one, or more, or all of my books. I have read these books again and again, and I have marked them and pondered their utterances in my heart, and I have prayed over them.

I have nothing new on original sin, depravity, regeneration, sanctification, and the witness of the Spirit. It is all old. I got it out of my books.

Now and then some one springs up crying: "Eureka! Eureka! I have found it; have found something new." I go back to my old books and find it is an old error that was knocked in the head and killed dead five hundred years ago. "Winds of doctrine"—specially when they are mainly wind—do not drive me away easily.

GILDEROY.

"An Interrogation Point Interrogated."

In the ADVOCATE, of May 30, is a paragraph under the caption, "An Interrogation Point Interrogated," and signed by Rev. W. Winans Drake. I will review the matter with a view of setting it in the proper light.

1. A meeting was held in McCarthy Square, by Rev. D. C. Rawls, under the auspices of the Louisiana Holiness Association, as I was then informed, and the information has since been confirmed.

2. I was, by note, requested to announce that the meeting would be held, the time and place being stated.

3. I was not approached by anyone connected with the meeting other than the above note, which I found in the Bible on the pulpit board Sunday morning, March 3.

4. The person whose name was appended to that note was at church and shook hands with me before service that Sunday morning, and yet did not mention the note or the meeting to me.

5. I was not invited to take any part in the meeting by anyone connected with the movement until March 18.

6. The first thing that was said to me by anyone connected with the meeting was said by Bro. D. C. Rawls when he said, "I am going to take some members into the church down at the tent, and if you want them, I will send them to you."

7. I replied that, in my judgment, Bro. Rawls had no right to receive members into the church within the bounds of my charge; that he had no church to receive them into; also, that I wanted all that belonged to my charge, and would receive the applicants myself if he would give me the names, that I might see them.

8. Bro. Rawls invited me to a conference with himself that evening at 5 P. M.

9. I replied that I had an engagement at that hour, and asked that the hour be made earlier.

10. Bro. Rawls explained that he had an appointment with an applicant for church membership at that hour, and could not change it.

11. I then replied that, if possible, I would be at the place at 5 P. M. sharp, but would be able to spend only a few minutes with him at most.

12. I appeared at the place at the time appointed, and remained a few minutes—at least five. When I entered the car, going to my other appointment, it was eight minutes after five, and Bro. Rawls had not yet arrived.

13. I have been thus exact, for it has been alleged that I refused to accept the invitation of Bro. Rawls, and that I did not go to the place at the time appointed, and that I did not want his converts.

14. Bro. Rawls did not speak to me concerning the matter again, notwithstanding I left a request that he call on me in my study any time between nine and twelve o'clock of the following morning.

15 I consider McCarthy Square in my charge. There is a mission Sunday-school, under the control of the Moreau Quarterly Conference, not one hundred yards from where the tent was pitched.

16 I consider that the power which appoints a man to a charge appoints a charge to the man, and hence any person or organization which opens work within the bounds of that charge, without first consulting the man in charge, or the powers which put the man in charge, has, by that very act, declared himself independent of the man in charge.

17. To co-operate with such a person or organization, under such circumstances, is virtually to surrender, for the time being, the direction of the affairs of the charge, in part or whole, to irresponsible parties.

18. I can not underwrite for those who do not ask my advice, who do not even mention their plans and purposes to me, who do not recognize my official existence until such time as it may serve their purpose.

19 This attitude was not assumed for personal considerations, but because there is a principle involved.

Bro. Drake asks, "How could these people (the converts) find the way into the churches?" A sufficient answer to this question is another: "What were Bro. Rawls and his helpers—one of whom was an official in the Methodist Church—there for, if they could not point out the way?—if they could not lead them to the churches?—if they would not bring them to the churches?—if they would not hand the names of the converts and applicants to the preacher, that he might hunt them up and bring them?" Converts and applications for church membership there were. I asked Bro. Rawls for the names of those who wanted to join Moreau Church. So far I have received none. Why are the pastors blamed with a want of interest, and charged with not encouraging the converts, when the management had already made arrangements to conserve the fruits of the meeting independently of the pastors? I, at least, have my hands full without putting myself at the beck of self-appointed directors.

J. M. HENRY.

In the Living Present.

Lippincott's Magazine, for June, contains an excellent article on the "Tyranny of the Pictorial." 'Tis sadly expressive. Yes; many dread of being caricatured in some scurrilous sheet. The author speaks of papers abounding in pictorial as Cheap John literary masqueraders. Specially female portraits of possible and impossible attitude and appearance, depreciatory to the fair sex, were met everywhere, even in advertisements. Says that if the illustration is expressive, the matter illustrated is not read; if bad, said matter is ranked with the illustration.

Ah, yes; it makes a difference whose ox has been gored in formulating opinions. The Supreme Court, having declared the Income Tax unconstitutional, many who never paid a copper in the way of taxes are violent in denouncing said decision. Class legislation and impoverishment of the opulent are tenets of socialism.

Next to the Suez, the Baltic Canal will prove most epochal to the world's trade. It unites the Baltic to the North Sea. It is sixty miles long, with sufficient depth for the largest vessels. It cost half a million dollar less than had been estimated and appropriated by the German government. The opening ceremonies on the seventeenth of June will be a grand naval exhibition. Our government will be represented by three men-of-war.

The eighth centennial of the first crusade was celebrated last week at Clermont, France. It was at the place that Pope Urban II. made the historical appeal which induced Christendom to wrest the Holy Sepulcher from the possession of the infidel. The crusades have caused much misery. The benefit the microscope fails to discover. True, they added to the strength of Popery; but that has been disastrous to mankind. Jesus dwells in heaven. Actually, Jerusalem is no more to us than Mecca.

Cardinal Gibbons, now in Rome, possibly kissing Pope Leo's toe, is reputed to be a man of fine common sense. At any rate, he is a practical and industrious writer. In the North American Review he insists that the spiritual leaders of Zion must study men no less than books. Rehash of contents of musty books had robbed the pulpit of its potency. To be successful, the speaker must be in "touch" with his hearers.

The Lutheran Observer holds that many church troubles are generated by "Thus saith the church." If in place of church the name of the Lord were substituted, much contention would cease.

If envy were a fever, would not our Board of Health declare the malady epidemic?

The New York Christian Advocate intimates that Dr. E. E. Hoss will probably accompany Bishop Hendrix on his episcopal tour to China and Japan. Hope the doctor will go. He will not be in danger of being lost on the way, as seems to have been the case with Dr. W. W. Wadsworth, the traveling companion of Bishop Galloway.

ICH DIEN.

Selections.

Sexuality in Fiction.

We have more than once directed attention to the fact that several of the most popular novels of the day have as a distinguishing feature illicit relations between the sexes. An English critic says: "Be the prominent people in this new fiction young or old, married or unmarried, voluptuaries or ascetics, the sexual passion provides the main-spring of their action, and within its range lies their whole gamut of emotion." How far their popularity is due to this cause, it is not for us to say. But beyond all question, to familiarize the minds of the young with characters and conduct in fiction that we would deem questionable in actual life can not be wholesome. We are not pleading for the exclusion of love between men and women in fiction—that must always be a powerful element—but against exalting mere animal passion, as if it was the supreme thing.—Guardian.

A Baptist pastor of a congregation secured a goodly number of new subscribers for his church paper, the Standard, by the following happy method: "I took a new turn on my church and woke up these new subscriptions. At the close of the sermon I said: 'See here, brethren, I want you to employ an assistant pastor; I can't do all the work on this field. I have my mind on a "silent one" you can get cheap—a grand, good preacher, too. He will preach you fifty-two sermons a year, and deliver full as many lectures; Then he will keep you posted on the movements of all our churches, give you all important news, discuss the Sunday-school lesson, talk to the Young People's Union, and help them on their topics. He is very prompt, never misses an appointment, comes rain or shine. Cheap, did I say? Yes, amazing cheap! . . . Here I will show you the preacher' (drawing a copy of the Standard from under the pulpit); 'this is the fellow. See, he is pure and clean inside and out, and a Baptist of the first water.' At first they looked dazed, stumped, but soon a smile took the place of confusion."

WELL SIENT.

BY ELLA WHEELER WILCOX.

We sit down at set of sun
And count the things that we have done,
And counting, find
One self-denying act, one word
That eased the heart of him who heard;
One glance most kind,
That fell like sunshine where it went,
Then we may count the day well spent.

Communications.

Bro. Hailey Again.

REJOINDER NO 4.

In Bro. H.'s reply to my criticisms he seems to base his charge that Methodists reject the authority of Christ, in the third place, on the fact that we are not Congregational in our ecclesiastical government. He thinks this is sufficient to justify any amount of opposition, and that we ought to know at once, without argument to prove it, that we are an abomination to God. He says: "If you do not stand self-convicted, . . . I almost despair of being sufficiently explicit this time to open your long blinded eyes." Perhaps this accounts, in part, for the weakness of his effort. His desire to open "long-blinded eyes" is seen in the following bit of enlightening twaddle: "After solemnly vowing in the presence of Almighty God that you would 'obey your chief ministers and those unto whom is committed the government over you,' all of which is diametrically opposed to God's Word, you ask with assumed innocence and apparent astonishment, 'Now, what is there wrong in this?' Indeed, what is there wrong in this? Go, ask Simon Magus to teach you moral sensibilities. What is wrong? It is a flagrant violation of the very Bible you profess to teach." "Assumed innocence and apparent astonishment."

After this exhibition of his superior capacity to instruct the ignorant, Bro. H. speaks as follows: "In the hope that your attention may be thereby arrested, I quote you two or three of many Scriptures." Then follow 1 Sam. xv, 15; Mark vii, 7; Matt. xx, 25, 26. Then, fearing that my attention has not been "thereby arrested," he adds Matt. xxiii, 8-10, and asks: 'Do you perceive that these Scriptures forbid your ecclesiastical hierarchy?' I must confess that, not having attended Bro. H.'s school of Simon Magus, I do not perceive in these passages the lesson that Bro. H. imagines they contain. Only two of them have even an apparent application to the question he is trying to handle. I shall notice the last quoted first. Matt. xxiii, 8-10 is as follows: 'But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ." What pertinency there is in this passage to Bro. H.'s contention it is impossible to see. It might be quoted effectively against Roman Catholics, who regard the Pope as the vicegerent of Christ, but not a shadow of such a thing was ever thought of by Methodists. When quoted in opposition to Methodism, there is exhibited profound ignorance of the truth, or a hateful spirit of unholy sectarian zeal. The Savior here simply warns against a danger that actually occurred in the church at Corinth, and was rebuked by St. Paul. The members of that church elevated Paul and Apollos and Cephas to the same rank with Christ. "Now this I say, that everyone of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." (1 Cor. i, 12.) Bro. H. would make the impression that we do the same thing, but he is as far from the truth here as in his other numerous misrepresentations of Methodism. We have Bishops, elders and deacons in our ministry, but one is our "Master, even Christ."

As an illustration of Bro. H.'s mental obtuseness and innocence of historical knowledge, hear him as he gravely propounds the following: "Are your Bishops God's vicegerents on earth? If you claim that, have the courage to say so plainly." This question implies that in his mind there was a little doubt. I think it is the first of his evil imaginations about which he has ever entertained any doubt at all; and while he is in a state of amiable docility, I hasten to inform him that our Bishops are not "God's vicegerents on earth." Such a thought never entered anyone's mind except through the channel of a depraved heart, or a deluded and perverted imagination.

Bro. H.'s next passage is as follows: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." (Matt. xx, 25-27.) What is there here antagonistic to Methodism? Christ does not say that there should not be divers orders of ministers in the church, but that they should not usurp authority, and exercise a domineering spirit over one another. He was not giving directions as to the form of church government, but was pointing out the spirit in which it was to be administered. He simply wished to rebuke and check the spirit of unholy ambition which was manifesting itself among the disciples.

To test the utter unreasonableness of the interpretation placed upon this language by Bro. H., bear in mind two facts:

1. It makes the Savior condemn an order of things already existing by divine authority. Among the Jews were Levites under the priests, and over these was the high priest. If the Savior had meant to be understood as Bro. H. construes his language, he would hardly have gone to the Gentile world for an illustration when one that was perfectly familiar to the disciples was so near at hand.

2. It puts Christ himself in the attitude of having disregarded his own teaching. In Eph. iv, 11, it is expressly said that "he"—Christ—"gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." These were not all equal in authority and assigned to the same duties. In I. Cor. xii, 28, we read: 'And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." This being the case, the absurdity of quoting Matt. xx, 25-27, in opposition to Methodism, is manifest to all. Bro. H. says, "You must be a logician, since you criticise my logic." My, my! Is that stuff called logic?

Having become exceedingly worried by his fruitless efforts to meet the arguments adduced from the New Testament in justification of our "theory of Bishops," Bro. H. impatiently vociferates as follows: "It comes with poor grace from a people who have so utterly disregarded the Bible to be pleading it as authority in anything. You persistently refuse to obey the plain commands of the Bible, and you just so persistently do what it forbids, and then try to plead its authority. Beautiful spectacle of consistency you present indeed!" He would be delighted if we would forsake the Bible and plead something else as authority. But since it is in perfect harmony with our 'theory of Bishops," it will be good authority with us for some time to come. Bro. H. further says: 'Peter exhorted the elders not to be lords over God's heritage, . . . and I have been trying in an humble way to help Peter along."

If he could find some support for the Baptist theory of local church government, to the exclusion of all other systems of ecclesiastical administration, he thinks it would "help Peter along" very greatly. Pure Congregationalism is the delight of his heart.

L. CARLEY.

(To be continued.)

A Few Plain Propositions.

First. Spiritual regeneration is a work wrought by the Holy Spirit that reaches and renews all the faculties and powers of the human soul. Hence it is called in Scripture a new birth by which we are born into a new kingdom, and into the family of God. It is further described as a renewal of the mind" (Rom. xii, 2), and again as the "washing of regeneration" (Titus iii, 5). It is said in other places that this work (the work of regeneration) makes us "new creatures in Christ Jesus;" restamps us in the image of God, in which our first parents were created. It is susceptible of proof that in extent it is all-pervasive, and in thoroughness a radical cure. No one of the spiritually diseased faculties or exercises of the soul escapes the healing touch of the Holy Ghost. The conditions of growth are contained in this first blessing. If development is not arrested by voluntary sin, it will result in Christian maturity. The grace received in regeneration, if retained and improved, secures us against the danger of sin.

Secondly. It follows from the foregoing well-established proposition that regeneration cancels the guilt, and delivers from the bondage of inherited, or original, as well as personal sin, and hence that a second, or subsequent work of grace, distinct in kind from the first, except to those who fall into sin, is unnecessary. And, further, that the grace of reclamation, which many need after conversion, is the same in kind and, perhaps, in degree also, that was received in regeneration; and hence to dignify this reclaiming grace by a name that makes it distinct from and superior to regenerating grace is unphilosophical and contrary to fact.

Thirdly. It is manifest that the second blessing, as taught by its advocates, depends for its very existence upon what has been called the "residue theory of sin," or sin in believers. Regeneration, as explained by these brethren, leaves unsubdued inherited depravity to make necessary a subsequent work of grace called the second blessing, holiness, perfection, etc.

The first proposition proves that sin of all kinds is subdued in regeneration; hence there is no residue to be subdued afterwards. But in addition to, and in confirmation of that proposition, I wish to call attention to the fact that sin is not an entity that can be seen and handled, but that it consists in a wrong exercise of the powers of the soul. And in so far as inherited sin is concerned (if it is proper to call it sin) it consists in a depraved condition of the soul that naturally inclines us to employ these faculties of mind and soul in opposition to God's will. This inclination to moral evil entailed upon us by the sin of our progenitors is the primal source and cause of all sin; yet our second-blessing brethren are bound in consistency to maintain that this fountain of moral pollution is not reached in the work of regeneration. They say it is only personal sins that are reached and subdued in the work of regeneration. By personal sins they mean sins committed after coming to years of accountability. How the effect (personal sin) can cease while the cause (inherited depravity) continues to operate remains to be explained. How a fountain can cease to flow by efforts to dry up the stream a hundred yards below its source we can not see. If inherited sin consists in a tendency of the will to sinful choices, and of the affections and desires towards things forbidden, and of the passions and appetites towards unlawful gratifications—if, I say, these tendencies constitute inherited depravity (and that they do is not in dispute)—I want to know what regeneration does, if it does not convert these tendencies. How does one become "a new creature in Christ Jesus," how "renewed in the spirit of his mind," how made holy in the "image of God," if his will, affections and appetites remain unchanged in their tendencies? Upon what part of our complex nature does the Holy Spirit operate in the work of regeneration, if the will, the affections, and the passions and appetites are excluded? Will our brethren concerned specify what department—whether volitional, intellectual or emotional—is impressed and changed, in the work of regeneration?

The gospel, as a remedial agency, extends its healing power to every part of the diseased system. It does not confine its efficacy to personal sins, but to sin of every kind and degree. If the objections above suggested against the "residue theory" can be satisfactorily explained, surely some one of its advocates ought to do it.

D. G. W. ELLIS.

The Baptism of Fire.

To rightly understand the meaning of this expression is not only a privilege, but the duty of every possessor of God's Word. And the fact that men of different ages, and under differing influences, have placed conflicting constructions upon its meaning is no reason why we should not seek, and find just what is meant by the words: 'He shall baptize you with the Holy Ghost, and with fire." The fallacy of connecting the fire of this verse with the "unquenchable fire" of the next verse is so completely revealed by the act of the baptism itself as to require no further thought.

The administration of the Holy Trinity over man is divided into three distinct periods. During the first of these there is but little seen or heard, save that which reveals the personality and awful majesty of God the Father. This period was finished in the flood which swept the family of sinful man from the face of the earth, save "eight souls." Then came the second period in which there was nothing seen or heard but the mercy and the saving power of the Son. And this period was finished in the blood of the atonement and the hope of the resurrection. Then what of the third period? Ignorant of its blessings, the followers of our Lord did not want to give up the second, that they might receive it. Listen to his answer to their clinging spirits, which so consolingly touched him on every side: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." What does he mean by "another Comforter?" One who should take his place with them and for them.

The words our Lord uses expresses just that thought. Wesley says: "The Greek word signifies also an advocate, instructor, or encourager. Another—For Christ himself was one." Clark says: "The word signifies not only a Comforter, but also an advocate, a defender of a cause, a counsellor, patron, mediator. Christ is thus termed (I. John ii, 1), where the common translation renders the word, 'advocate.'" There is no importance attached to the oft-repeated statement and the attempted arguments to prove that the Holy Spirit has always been in the world, because no one denies that fact. But to assume that he was in the world from the beginning, in that relation to man spoken of by our Lord on this occasion, is without authority of the Word of God.

Then what was it our Lord commanded the church to wait for in Jerusalem, and that he called "the promise of my Father?" Only for the visible administration of the Holy Spirit, as he had promised in John xiv, 16. As Mr. Calvin says: "As long as he walked on earth, he appeared openly as their guardian; now he preserves us by his Spirit. He calls the Spirit another in view of the distinction which we observe in the blessings proceeding from each. Is was the appropriate work of Christ by expiating the sins of the world to appease the anger of God, to redeem men from death, to obtain righteousness and life. It is the office of the Spirit to make us partakers of Christ himself, as well as all his blessings."

And the ushering in of this third administration was to be with great manifestations of glory and of power, as had been that of the first and of the second. For this manifestation of leadership the church was to properly wait before moving out under the commission of her Great Head. But what was the significance of this baptism of fire? Only a miraculous manifestation of the personality and of the divine power of him under whom the church was to work thenceforward, as is most clearly revealed in Acts ii, 1-12. If this baptism of fire had been an experience that remained in the church for all time we would have no need for colleges, missionaries would be helped over their greatest trouble, and we would have a different exegesis of the Scriptures from that we sometimes hear.

J. M. WEEMS.

Bro. Lewis' Bible Proof.

In the ADVOCATE, of May 2, I find the first attempt to prove from the Bible that there must be a cleansing subsequent to regeneration where there has been no lapse, which I have yet seen. Bro. Lewis' attempt is commendable, however marked may be the failure.

To his complaints and personal allusions I have only to reply, I have meant no unkindness. I have only sought to bring out the truth. I concede to Bro. Lewis the same spirit and purpose. "Charity thinketh no evil."

Let us examine his Bible proof:

1.

Luke viii, 14: "And that which fell among thorns are they which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection."

This is irrelevant. These were not regenerated people—only "those who hear."

2.

John xv, 2: "Every branch in me that beareth fruit he purgeth (R. V., cleanseth) it, that it may bring forth more fruit."

The word translated "cleanseth" and 'purgeth" is *kathairei*, and means, literally and simply, to prune—(see any Greek lexicon)—to cut away dead and useless branches, that the strength of the vine may be concentrated on bearing grapes. There can be no hint at removing original sin, "roots of bitterness," etc., in this passage. Bro. A. was called to preach, but his wealth hindered him. God pruned away that wealth, and he bare fruit. This illustrates the text.

3.

Acts xv, 8, 9: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." (R. V., cleansing their hearts by faith.)

Bro. Lewis adds:

Let this passage be read in connection with Acts x, 1, 2; Acts x, 44-48, and Acts xi, 15, 16. A fair interpretation of these passages will establish two points, viz: First, there is a cleansing provided for us subsequent to regeneration; and, secondly, this cleansing is effected by the baptism of the Holy Ghost.

No, my brother, a fair interpretation is that Peter was alluding to the event in the house of Cornelius (see verse 7) and was only saying that "God which knoweth the hearts" knew that Cornelius and his house were earnestly seeking the Lord; and that God pardoned them, and then gave them the baptism of the Holy Ghost, as on Pentecost, to fit them for work. First regenerating, then baptizing them with the Spirit—both are the works of the Spirit; but not both works of cleansing. That the cleansing is mentioned last in the passage by no means proves that it took place last.

4.

II. Cor. vii, 1: "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Whatever it may mean to "cleanse ourselves," it can not be a work done, as Bro. Lewis himself says, by the Holy Ghost. We do not regenerate ourselves; we can not purify ourselves in that sense at all. If it could mean a work kindred to regeneration, a second cleansing by the Spirit of God, there is no proof that these Corinthians had not lapsed, and needed regeneration again. Whatever they may have been when Paul wrote his first Epistle to them proves nothing about their state when he wrote this second Epistle.

5.

Heb. x, 19, has not the slightest relevancy to the question of a second cleansing without a lapse from regeneration.

6.

I. John iii, 3: "And every man that hath this hope in him (the hope of seeing Christ as he is, and of being like him) purifieth himself, even as he is pure."

Bro. Lewis adds: "We are said to cleanse ourselves, or purify ourselves, when we comply with the conditions upon which God promises to cleanse or purify us.

Suppose this he granted, does it prove that only those who are already regenerate thus purify themselves? Have no others a hope of seeing Jesus as he is? The vilest sinner hopes this; and when his hope grows strong he generally exercises faith and is regenerated. This passage does not touch the matter.

Bro. Lewis then quotes from Dr. Tiger; but as the Doctor is not one of the Bible writers, we may pass him by.

Let me beg Bro. Lewis to read I. Jno. iii, 9: "Whosoever is born of God doth not commit sin"—no, for when any man who was regenerate does get his consent to sin, he is instantly unregenerated, and must be regenerated again.

Now, these things charged by our second-blessing brethren as done by regenerate people before they are sanctified are things which, according to St. John, are only done by unregenerate sinners. You need not reply that Mr. Wesley teaches sin in believers. I reply, St. John declares against sin in regenerates. If, then, regeneration is a sinless state, what can a "second cleansing" state be more?

The great trouble with many of us is, that we make the standard of the regenerate life too low. Men say: "If I am regenerate, I will get to heaven"—and so he will. We all say, "Then I am satisfied," and our second-blessing brethren give him a low estimate of the regenerate life, so he lives on a low grade and believes himself safe. Neither Bro. Lewis nor Dr. Carradine preaches any higher life than I see as the normal life of every regenerate man; and he who is not holy in the sense given the word by you and your teacher, my Bro. Lewis, is a sinner, and needs regeneration. So says St. John—so say I.

Brethren of the second-blessing school, hear me: If you preach that holiness is the result of a second blessing only, then be consistent enough to say that a man must have the second blessing or be damned; and that there are regenerate men in hell, for the Bible plainly says: 'Without holiness no man shall see the Lord." Anything less a teaching is dangerous.

H. WALTER FEATHERSTUN.

My Experience.

"We believe in ultimate salvation—i. e., salvation in heaven—but we can never experience it in life."—J. A. Parker, in NEW ORLEANS CHRISTIAN ADVOCATE, May 9, 1895.

This idea is intrenched in the minds of a great many Christians—especially those opposed to salvation from all sin in this life. We know it to be unscriptural, because it makes "to-morrow" the day of salvation, when God's Word says, 'Now is the day of salvation"—to day, etc.

We are at a loss to understand how our brother got such a total misconception of the scheme of redemption as to believe that heaven, its environments, etc., has anything to do with ultimate salvation, for it is evident if the hypothesis assumed above be true, the death of Jesus was useless. Any plan of salvation that invites subjects into "water," "the church," or "heaven," to be saved is a perversion of the gospel of the Son of God. It may have precedent in the "traditions of men," but it is without warrant in the Word of God, and will do incalculable harm. It is the result of a tendency to deal indefinitely with God, and savors too much of the "sweet by and by," to the neglect of the eternal "now."

Jesus came to save "men's lives," to save his people from their sins, i. e., acts of transgressions. To take away the "sin of the world," i. e., depravity, that we might be made free from sin, and become servants to God, and have our fruit unto holiness, and in the end life everlasting. "We are to be saved from the hand of all that hate us, . . . that we might serve him, without fear, in holiness and righteousness, before him, all the days of our life"—not when we get to heaven.

The objective outcome of all true religion is holiness. We are "elected" to be "conformed unto his image," "called" unto holiness, and the antinomianism that assumes that a man can not be made free from sin and preserved blameless in this life, and will be made so ultimately by entering heaven, has no foundation in the Word of God, and is as dishonoring to Christ as the heathen idea that attributes all sin to matter, and makes "death" partly the savior.

The "blood of Jesus Christ, God's Son, cleanses from all sin"—is the divine prescription. A sinner thus cleansed will enter heaven holy—yea, ninety-nine times more so than the highest archangel who "never went astray," and, therefore, knows nothing of "redeeming grace and dying love."

It is to the "riches of his glory" to save from sin in this life—for in heaven there is no sin to save from. We overcome here "by the word of our testimony, and the blood of the Lamb." Surroundings, environments, etc., have nothing to do with the saving power of the "blood." "He is able to save to the uttermost and outermost all that come unto him," and give "days of heaven on earth."

We are not saved—for heaven, but from sin—and go to heaven by the law of spiritual attraction because we are saved, and in no sense to be saved. Heaven is the result of ultimate salvation. If there were no heaven, and the Son of man had not where to lay his head, we would follow him, for he has died for us and would die for us again if it were necessary to save us.

J. M. DEAVENPORT.

Saltillo, Miss.

W. F. M. S.

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The Meeting Yesterday.

The woman's meeting, which convened here yesterday, was composed of delegates from Greenville district representing the two branches of woman's work in the M. E. Church, South—Woman's Foreign Missionary Society and the Woman's Parsonage and Home Mission Society. The foreign work was taken up in the morning. Mrs. C. C. Jones, district secretary of foreign work, was present, and reported favorably of the work in the district. Two delegates from adult societies—Mrs. Newman, of Greenville, and Mrs. Andrews, of Belen—and four junior delegates—Miss Birdie McCorkle, of Cleveland; Miss Mignettie Pease, of Gunnison; Miss Wallace Jamison, of Belen, and Master Robert Patterson, of Jonestown—were present, and reported the work done by their auxiliaries. Written reports were received from a number of auxiliaries. The claims of the papers published in the interest of woman's foreign mission work were presented—the Woman's Missionary Advocate, the Little Worker, and the Evangel.

The afternoon was devoted to the Woman's Parsonage and Home Mission work. Mrs. George Shelby, assistant district secretary, was present. She reported this work in good condition in the district, and interest growing. Nine societies are at work. Several barrels of clothing have been sent by these societies to the sufferers in the West, and much work done on the home parsonages, besides regular contributions to the Conference treasury. The claims of Cuban work in Florida and mountain whites of Kentucky and Tennessee, were ably presented by Mrs. Gibbs, of Belen.

Mrs. Taylor, of Cleveland; Mrs. Pugnes, of Jonestown; Miss Newman, of Greenville; Mrs. Shelby, of Shelby, and Mrs. Palmer, of Tunica, read reports of their auxiliaries.

Mrs. Hargrove, of Sardis, president of the Conference W. F. M. S. and president of the Conference W. F. M. S., presided at these meetings.

The presence of quite a number of the ministers of the district added to the interest of the afternoon session.

The above report of the morning and afternoon sessions of the district meeting of the W. F. M. S. of the Greenville district, recently held at Tunica was clipped from "The Daily Advocate," kindly published by the people of that little city as the organ of the District Conference and the missionary meeting.

The night session was also one of great pleasure to all. There were recitations by Robert Patterson and George Shelby and Misses Mignette Pease and Birdie McCorkle; also talks by Mrs. Jones, Gibbs, and Hargrove.

Friday, at two P. M., a Juvenile Missionary Society, with twenty-two members, was organized, and named by the children the "Mary Hargrove Workers."

Notice.

To the Pastoral Charges of the Mississippi Conference and the Auxiliaries of the Mississippi Conference W. F. M. S.—

DEAR FRIENDS: We want to have such an annual meeting this year as will diffuse the missionary spirit over the Mississippi Conference. To this end we ask every pastoral charge in the Conference to send some one to Crystal Springs from June 14 to June 17, to represent the charge in the cause of missions. No matter whether you have an auxiliary of the W. F. M. S. or not, let me urge that some one be sent to represent the pastoral charge. Take up a collection (it will not require much) to defray the expenses of some good, consecrated woman of your church who is willing to undertake this work, and let her come praying for God's blessing upon our meeting and upon your charge, and she will take the blessing back with her.

By procuring from the agent a certificate at all the points where you buy tickets on the way to the meeting, stating that a full-fare ticket was bought, all who attend can get reduced rates returning.

The good people of Crystal Springs have thrown open their doors to the representatives of this work. Let us show our appreciation of this blessing by having the cause represented from every part of the Conference. All the ministers who can possibly be with us at any part of the meeting are earnestly invited to come. We need the encouragement of your presence and the aid of your counsel, brethren. Let us meet together at Crystal Springs, friends of the cause of missions, and talk together and work together in this cause so dear to our hearts, and God will bless our efforts to spread the light of his gospel by warming up our own hearts and making us the instruments of diffusing the missionary spirit in our home church.

Hoping to meet a representative from every pastoral charge in the Mississippi Conference at our annual meeting, I am,

Yours faithfully,

ADDIE V. MARSHALL,
Pres. Miss. Conf. W. F. M. S.

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...d yet you must quit or lose your health and life. Get help if you intend to quit the use of tobacco.

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Pope on Entire Sanctification.

"Pope's Compendium of Christian ...ology" is a reference work in the ...th year's course of study for our ...ng preachers. It would settle ...y a person who may be ignorant of ...real Scripture doctrine of entire ...ctification, if they could read Pope ...o it. The Bishops in their Address, ...ch was endorsed by the last Gene... Conference, said: "But there has ...ng up among us a party with ...ness as a watchword; they have ...ness associations, holiness meet..., holiness preachers, holiness evan..., and holiness property. Relig... experience is represented as if it ...ists of only two steps, the first ...ont of condemnation into peace, ...the next step into Christian perfec... The effect is the disparage the ...birth, and all stages of spiritual ...with from the blade to the full corn ...the ear, if there be not professed ...fect holiness."

...e add a few extracts from Pope, ...taken from his third volume:

...n page 43: "There is a consumm... tion of the Christian experience ...ch may be said to introduce per... tion, when the Spirit cries, 'It is ...ished,' in the believer. The mo... it when sin expires, known only to ..., is the divine victory over sin in ...soul: this is the office of the Spirit ...e. The moment when love be... ...es supreme in its ascendency, a ...ment known only to God, is the ...ft's triumph in the soul's consecra...."

...n the same page: "It must be re...mbered that this final and decisive ...ol the Spirit is the seal set upon a ...vious and continuous work."

...n page 44: "The justified have ...r fruit unto holiness. Uniting the ...ol justification with that of sancti...tion our Lord said: 'I am come ... they might have life, and they ...ght have it more:' the same gift ex...ding unto perfection forever. There ...o new dispensation of the Spirit in ...such sense as there was a new ...enant superseding the old: the ...it of entire sanctification is only ... Spirit of the beginning grace ex...ng an ampler power. Never do we ...of a higher life that is other than ...intensification of the lower; never ...second blessing that is more than ...unrestrained outpouring of the ...e Spirit who gave the first. 'Have ...received the Holy Ghost since ye ...eved?' means, 'Did you receive the ...y Ghost on believing?'"

...n the same page: "Whenever the ...of perfection is set on the work, ...ther in death or in life, it must be ...litical and instantaneous act; pos... known to God alone, or, if re...ed in the trembling consciousness ...he believer, a secret that he knows ...know to utter."

...ead this, found on page 56: "The ...rded experience and character of ...ains should have its weight: their ...rience; not their testimony, which ...e nature of things is not to be ex...ed, as there is no mystery more ...ly hid in God, no consciousness ...unconsciousness of self, than that of ...d holiness or love. As to script... examples the express references ...ew. Not biography, nor delinea... of character—save that of One—is ...e sought there; men are described ...y in their relation to the kingdom ...God, and their holiness appears ...y in their lives of devotion. But in ...y dispensation some names are ...d to whom the Searcher of hearts ...s testimony that they wholly ...ed him. In the judgment of the ...tallian Church many in almost every ...munity and in every age have been ...e made perfect in holiness, and ...renunciation, and charity, whose ...rds is with God."

...n page 57: "Those who are unsin... in the gracious estimate of God ...ther think themselves, nor desire to ...thought, sinless in the utmost mean... of the word."

...n page 64: "There has been a ten...cy among some teachers of religion ...modern times so to speak of Chris...tian perfection as to seem to make it the entrance into a new order of life one namely of higher consecration under the influence of the Holy Ghost. That this higher life is the secret of entire consecration there can be no doubt. But there is no warrant in Scripture for making it a new dispensation of the Spirit, or a pentecostal visitation superadded to the state of conversion."

On same page: "Entire consecration is the stronger energy of a Spirit already in the regenerate, not a Spirit to be sent down from on high. The kingdom of God is already within, if we would let it come in its perfection."

PASTOR.

By using Hall's Hair Renewer, gray, faded, or discolored hair assumes the natural color of youth, and grows luxuriant and strong, pleasing everybody

FROM THE WORK.

Rev. R. M. Blocker, Jeanerette, La., May 14: "Our revival of two weeks, ending yesterday, was a success. Twelve professed faith in Christ and were received into the church. I was assisted by Revs. H. Armstrong, C. R. Montgomery and Presiding Elder H. O. White. Many thanks to these brethren for help."

Rev. R. H. B. Gladney, Gunnison, Miss., May 18: "Have just closed a splendid meeting at this place. A man in his eighty-eighth year was converted, joined the church and was baptized. Five others united with us; more to follow. Bro. J. W. Honnoll, of Holly Springs, gave us the gospel in power of the Spirit."

Thomas J. Martin: "The Ringgold charge seem to be on the upgrade somewhat. Our pastor, Rev. B. H. Sheppard, reports congregations good and on the increase. Our people are manifesting a deeper interest in most all branches of the church work. Our presiding elder is in favor with the people, and especially with the preachers and officials on this work. Bro. Sheppard is loved and respected all over his large and growing circuit. We are praying and expecting God's saving presence among us."

Rev. J. Engle Denson, Pastor, Bunkie, La., May 27: "We closed on last night an eighteen days' meeting at Melville, La. God was with us from the first. The church was greatly revived and raised by the Holy Ghost to a more consecrated plane of living. Sinners were convicted and converted to God, and thirty-one new names were added to the army of the blessed Christ. We acknowledge with gratitude efficient service rendered by Bros. B. T. Crews, of Mansfield, and L. F. Jackson, of Alexandria."

Rev. B. W. Lewis, Martinsville charge, May 17: "This work is moving on very nicely; congregations are good and people hopeful. Have four Sunday-schools. Held the first Children's Day service at Pleasant Ridge last Sunday (May 12). A large crowd was in attendance—more than the house would contain—showing the need of a more commodious building, which we hope to have soon. The program being somewhat complicated, it was changed. The singing was conducted by Bro. E. W. Barington. God bless the children of the Sunday-school, and prosper the ADVOCATE!"

Rev. E. L. Alford, Harrisonburg, La., May 17: "On last night we closed a meeting at Jonesville, La., leaving the town considerably revived. The church was elevated to a higher Christian experience, and we hope for more and better work along all the lines of church interest. We received seven applicants for membership in the church and baptized four children. Bro. H. M. Banks came Monday night, and preached to us some very instructing and soul-stirring sermons. God bless Bro. Banks, and may he be instrumental in bringing many souls to Christ!"

Rev. J. D. Grymes, Anguilla, Miss., May 21: "Rev. W. W. Hopper spent a week, from May 7-14, with me, at Rolling Fork. The revival was of a primitive character. Christians were filled with the Holy Spirit and spoke of the wonderful things of God. While the victory was not complete, a great work was done. Fourteen professed the blessing of entire sanctification. Bro. Hopper has strong faith in the message he bears, and now delivers it in such a gentle, sweet way that great results always follow. After twelve months' trial, my faith is strong in the doctrine of entire sanctification as a second work of grace received instantaneously by faith."

D. F. Turner, Homer, La., May 16: "I want to tell you about our young men's prayer meeting. It was organized some two years ago, and has gradually grown in interest and numbers ever since. It started with a membership of about fifteen. Now we have a membership of about thirty-five. Sometimes we have a regular revival meeting, and everyone seems to be filled with the Holy Spirit. It meets every Monday night, rain or shine, sleet or snow. The weather never gets too bad for it. Our pastor (Bro. V. D. Skipper) says it is the only prayer meeting he ever knew that couldn't either rain or freeze out. It has already sent two preachers to the Conference, and there is no telling how many more may go in the future."

Rev. J. S. Sanders, Rayne, La., May 23: "Please let me have space in the ADVOCATE to call the attention of our people to 'A Miscellaneous Essay on Entire Sanctification, showing how it was lost from the church, and how it may and must be regained. By the Rev. L. Pierce, of the South Georgia Conference.' It is published and on sale at our Publishing House, Nashville, Tenn. The author of this essay was born in 1785, became an itinerant Methodist preacher in 1804, and remained with us until 1879. He says: 'If there ever was a time when Methodism was Christianity in earnest, I am from that time.' I believe this essay will prove a blessing to every thoughtful reader. Send fifteen cents to Barbee & Smith and get it."

Rev. B. S. Rayner, Gloster, Miss., May 23: "Our Gloster Methodism is decidedly on the up grade. In fact, we have been advancing somewhat nearly all the year. Our congregations have been large, prayer meetings well attended, and most of the backslidden ones reclaimed. We have had twenty-three accessions to this church to date, and expect soon to receive several others. The old and new churches have been harmonized, and all worship together, though services are held at both places. We have fraternal union to an individual. God be praised for this! Our Ladies' Aid Society has been doing good work, adding valuable improvements to our beautiful new church. The Sunday-school is much improved. The Epworth League, with Ed. Hines president, is doing substantial work. Mrs. M. M. Snell recently spent eight days with us, conducting services to the delight and edification of scores. Upon the whole, we are much stronger in the Lord and much encouraged in the work. The great need of the charge is a parsonage."

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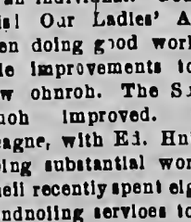
is guaranteed to cure Piles and Constipation or money refunded. 50 cents per box. Send two stamps for circular and Free Sample to MARTIN RUDY, Registered Pharmacist, Lancaster, Pa. NO POSTALS ANSWERED. For sale by all first-class druggists everywhere. I. L. Lyons & Co., Wholesale Agents, New Orleans, La.

Living to Christ in small things, and living for Christ every day, is the secret of large fruitfulness. A peach tree or an orange does not leap into a bounty of fruit by one spasmodic effort; an orchard does not ripen under a single day's sunshine. Every raindrop, every sunbeam, every inch of subsoil does its part. A fruitful Christian is a growth. To finish up a godly character by a mere religion of Sundays and sermons and sacraments and revivals and special seasons is impossible. A man can be converted in an instant, but he must grow by the year.

Scrofula in the Neck

The following is from Mrs. J. W. Tillbrook, wife of the Mayor of McKeesport, Penn.:



Willie Tillbrook.

"My little boy Willie, now 6 years old, two years ago had a bunch under one ear which the doctor said was Scrofula. He finally lanced it and it discharged for some time. We then began giving Willie Hood's Sarsaparilla and he improved very rapidly until the sore healed up. Last winter it broke out again, followed by Erysipelas. We again gave him Hood's Sarsaparilla with excellent results and he has had no more trouble. His cure is due to

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Gold Filling.....from $1 to $4
Amalgam and Zinc Filling.from 75 cents to $1.50
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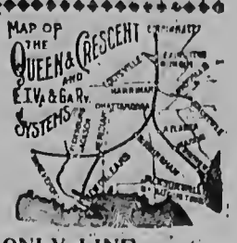

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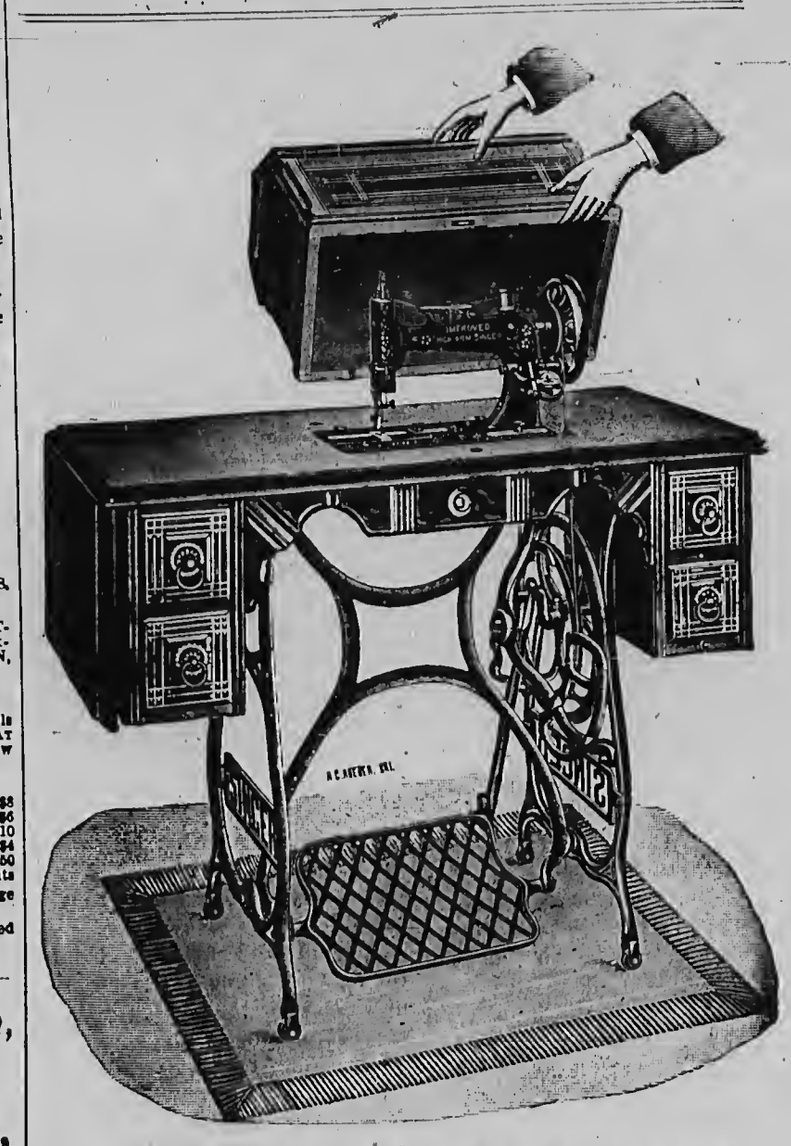

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Rev. W. C. BLACK, D. D., Editor and Publisher.

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Thursday, June 6, 1895.

Experiential Differences.

Nature declares in unmistakable language that the Creator of the universe is not shut up to one mode of operation. In a thousand different ways the student of nature sees the power of God manifested to-day in the wind, to-morrow in the earthquake; here in the lightning, there in the restless tides; now in the germination of the tiny seed, and again in the movements of the stars and planetary systems. Truly does the poet sing:

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

Just as God has countless methods of displaying his powers in the realm of nature, so also he uses numberless modes of revealing himself to the human soul. He who asserts that God always works in the same way upon the heart of man greatly errs, not knowing the Scriptures, neither the infinite power of Jehovah. To Moses, God spake out of the burning bush; to Elijah, at Horeb, there came a still small voice; to Saul, on his way to Damascus, a great light appeared, brighter than the noonday sun, and a voice spoke to him out of heaven. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." (I. Cor. xii, 4-6.)

In spite of the teaching of Scripture upon this point, there are many persons who imagine that all Christians, in being born again, must pass through an identical experience. Conversion, according to their ideas, must take place in a certain way, else it is dubbed spurious. Emotional people, after undergoing deep conviction, on receiving the witness of the Spirit, are more than apt to give vent to their feelings in shouts of joy. For them it would be wrong to repress their emotion. But it is a great mistake to suppose that every man or woman, at the moment of regeneration, or any subsequent work of grace, will be equally joyous or demonstrative. Even in the days of the apostles not all upon whom the Holy Ghost fell spoke with tongues, or prophesied. There may be genuine conviction unaccompanied by sighs and weeping, and true conversion often occurs without the rapture which some experience.

Some preachers have a set process through which they expect all penitents to pass in order to get God's blessing. In some instances persons under conviction, fancying that the cleansing of their hearts will take place exactly as in the case of others, struggle on in the darkness for days, or, perhaps, give up in despair, because they do not feel as they think they ought to feel. Now and then a man or a woman who sees some friend bubbling over with religious joy is led to feign what he does not feel, being told that the rapturous feeling will thus be superinduced; but the result is nearly always harmful. No man can change his temperament, however much he may try. In truth, it is just as foolish to try to feel as do others as would be the attempt to look like others.

In considering the emotional evidence of conversion, Christians are too apt to ignore differences of age, temperament, circumstance, and education—all of which help to determine the nature of the individual religious experience. We might as reasonably look for orange blossoms on an oak tree as to expect a person of stoical nature to act at conversion as would a man of the Hotspur type. The nature of the conversions that occur in any community is, in large measure, determined by the habits, degree of cultnre, and moral status of the people. To insist that a child, on being converted, should display the same transports as a hardened sinner who has just found peace, would be folly indeed. The "moral man," when under conviction, is not, as a rule, as deeply moved, nor does he rejoice as much on finding Christ, as is the case with a prodigal. Yet, in this fact, there is no encouragement to any man to dive deep into sin in order that when reclaimed he may experience the greater joy, for the scars of sin ever remain.

Says Dr. Broadus: "We are prone to forget that Christian experience, like the human countenance, will in no two persons be precisely alike, and often presents many and striking differences, though the great characteristic features are always the same." To one the Spirit comes as gently as a zephyr, bringing sweet peace, yet playing but little on the emotions. To another he comes like a mighty wind, overwhelming by his power, and filling the soul with ecstacy. We should remember, too, that not all conversions are instantaneous. We mean that the consciousness of conversion is not always instantaneous. With some the work is gradual, the exact moment of the passage from darkness to light being unknown. Yet the fact of sonship is as clearly known as in the case of those to whom redeeming grace came as the lightning's flash. However the change may take place, the soul must be able to say, "One thing I know, that, whereas I was blind, now I see." From the very beginning of her history until now Methodism has not ceased to emphasize the necessity of knowing this blessed fact; but we must bear in mind that God works in his own way, and that way may not always be in accord with our notions. In bestowing his grace upon us, our heavenly Father does not transcend or disannul his established laws, but adapts his spiritual blessings to our mental and physical condition and capacity. Feeling without fruit, we may be sure, is not acceptable to God. It is like a warrior's banner without an army behind it. Better an excess of emotion, however, than a dead formalism.

Jackson, La., now has a railroad. She is exceedingly proud of it, and has a right to be. Under the old regime it took from an hour and a half to two hours to reach Jackson from the nearest railroad station. Now the journey is accomplished in ten minutes. Centenary is to be congratulated. All honor to the wide-awake, public-spirited citizens of Jackson who organized this enterprise and pushed it to a speedy completion.

How Others See Us.

[The following appeared in the Nashville Advocate about twelve years ago. Believing that it is no less timely now than then, we give it space in our columns.—EDITOR]

A short time since I heard a conversation which made a deep impression on my mind. The participants in the conversation were a lawyer of considerable ability and several clergymen. The lawyer said he knew of no class of men who criticised each other so generally and so mercilessly as the clergy. Said he: "Lawyers, however fiercely they may antagonize each other in the court-room, almost uniformly observe a large and generous courtesy toward each other elsewhere. As a rule, a lawyer never criticises another's management of a case. He may have been employed to take the place of another lawyer; he may know that his predecessor's conduct of the case has been egregiously faulty; yet he refrains from adverse criticism, even in talking to his client. But ministers criticise each other severely, anywhere and everywhere, concerning almost any kind of ministerial act. They almost invariably find fault with each other's sermons. Even when they have spoken in high praise of a sermon, characterizing it as a 'grand effort,' etc., they are almost sure to nullify this commendation by a terrible 'but,' introducing numerous depreciatory criticisms. And not only pulpit work, but pastoral administration, in all its *minutiæ*, comes in for its share of disparagement. In almost every case a preceding pastor's methods are pronounced wrong, and his administration faulty; and this sort of criticism is not reserved for ministerial circles, but is indulged in with little regard for time or place."

The above is a brief account, in my own words, of the substance of the lawyer's remarks. This lawyer is not an adversary, but a friend of the ministerial fraternity, being a devout Christian and an active member of a Protestant Church. These statements are not, therefore, inspired by prejudice or malignity, but are the results of calm, impartial observation, embracing a wide circle, and extending over a large sweep of time.

I have written out these remarks in order that we, the clergy, may "see ourselves as others see us." If the lawyer is right, then is there not need of a reformation? Ought it to be truly said that the clergy are less courteous to each other than members of the legal or any other profession? Is any other fraternity on earth bound together by ties so strong as those which unite the ministerial brotherhood? Ought not the members of this God-ordained fraternity so to conduct themselves that the golden cord of heaven-born love which unites them may be seen by all the world? Brethren of the ministry, let us be chary of adverse criticism and depreciatory remarks.

W. C. BLACK.

"The World for Christ."

The above is the title of a monthly missionary messenger sent out to the churches and the Sunday-schools by the Board of Missions of the Methodist Episcopal Church, South. The copy before me is number six of volume one. Only six issues have been sent out to the people, and yet nineteen thousand subscribers have their names enrolled in the mail books. Its rapid circulation is not surprising when the neat mechanical execution, the artistic wood cuts of actual scenes in missionary lands, the thrilling facts and figures from the "regions beyond," together with graphic letters from missionaries in the field, are all taken into consideration. Then the paper is furnished at the almost ridiculously low figure of ten cents per annum. No wonder that the increase of circulation should be unprecedented. A Sunday-school superintendent, holding up the paper before his school, pointing out the impressive pictures, reading a selection from the thrilling narratives, would need only to call out, "Who wants to give ten cents to become a subscriber to this spicy, sparkling sheet?" and the names would be called out so rapidly that the secretary could scarcely take them down. A winsome young girl could take a specimen number, make a round of solicitation, and leave scarcely a house without a subscription.

The Board of Missions, at its last meeting, passed a resolution requesting the faculty of Vanderbuilt University to provide a course of lectures on missions for the students. This was a step in the right direction. If, in addition to this, missionary tracts and periodicals, like this little paper, can be circulated among the rising generation, we shall have no more of infidelity masquerading in Christian garb and insinuating its unbelief upon the unthinking by the assertion, "Oh! I don't believe in foreign missions; let us provide for the destitute at home."

This number of the World for Christ is especially interesting to me, because it contains the first published letter from Dr. J. B. Fearn since his sailing for China. It contains a very natural description of the city of Honolulu, in Hawaii. He sends the photo which, printed in a wood cut in the paper, portrays the view as it appears from the summit of the Punch Bowl, an extinct volcano: "The city half hid in the dense foliage, the rice fields in the low part of the country, the sugar plantations off to the right at the foot of the mountains, and the harbor with its ships of many nations, all combine to prove a very beautiful picture." In sharp contrast to this interesting exhibition, showing what Christianity has done for the Island, appears on the fourth page of the paper the picture of a "Native Hut in Hawaii," of which Dr. Fearn writes: "I enclose a photo of a native hut made of grass. The natives are not dressed in their native dress, but you could easily imagine how they would look with a piece of cloth loosely hung from their waists. This picture is more respectable, and shows what civilization has done for them."

Dr. Fearn will be a regular contributor to the "World for Christ." By subscribing for the paper, our friends can keep in touch with him, whom their contributions have sent out to the foreign field. They will also increase the circulation of missionary thought which is bound to stir the heart of the world.

C. G. ANDREWS.

Rev. N. B. Norwood Drowned.

Dr. Sawyer received the sad intelligence through Bro. Geo. W. Lee, of Daisy, La., that Bro. N. B. Norwood, pastor of Lower Coast Mission, Louisiana Conference, fell from his skiff and was drowned in the Mississippi river on June 3. Efforts have been made to recover his body, but by 6 o'clock in the evening of that day it had not been found. Bro. Norwood was a good and able man.

A.

Centenary College Commencement.

The close of the academical year at Centenary exhibits very gratifying results. Professors and students seem to be encouraged with the prospects of this time-honored institution. The moral tone of the student body is excellent, and the work done by them is, in the main, very satisfactory.

Jackson is full of visitors to attend the closing exercises. The Sunday morning audience was large, attentive, and received Dr. Featherstun's commencement sermon with every mark of appreciation. We have heard very favorable comment. His theme was based upon the fourth and fifth verses of the eighth Psalm—"What is man that thou art mindful of him," etc.

At night the Y. M. C. A. held its annual meeting; but, owing to the inclemency of the weather, the audience was small, but gave the speaker a very appreciative hearing. Rev. F. N. Parker addressed the association; his theme, the Temptation of Christ, its significance and bearing upon individual experience.

BOOKS.

TEN NIGHTS IN A BAR ROOM. By T. S. Arthur. Handsomely bound in cloth. 12 mo. 8 illustrations. Price, seventy-five cents. Porter & Coates, Philadelphia.

This famous book, of which a new electrotype edition has just been issued from the press, has already done much for the cause of temperance, and is deserving of a still wider circulation. A more graphic presentation of the evils of the liquor business and of the drink habit we have never read. Friends of the temperance movement, by helping to circulate this thrilling story, will give King Alcohol a mighty blow.

M. M. B.

NOTES.

Bishop Galloway has been selected to deliver the next course of Cole Lectures before the students of Vanderbilt University.

***

The Epworth League Conference of Alabama, in session last week, provided for the support of two additional missionaries in China.

***

Miss Mary Lizzie Godbey, daughter of Dr. J. E. Godbey, editor of the Arkansas Methodist, died May 15. Our sympathy goes out to the bereaved family.

***

Mrs. Juliana Hayes, ex-president of the Woman's Foreign Missionary Society of the M. E. Church, South, died at her home in Baltimore on Sunday, June 2.

***

Bro. L. F. Jackson lost his only child, John Caldwell Jackson, on Wednesday night, May 29. He was a bright, promising little boy of eight months and four days.

***

Mr. W. Duke, who has already given a large sum to Trinity College, N. C., offers to make an additional donation of $50,000 on condition that $75,000 be raised by the Methodists in the State.

***

The press dispatches of May 26 announce that Mr. Samuel Cupples, a member of our St. John's Church, St. Louis, has just given $70,000 to the Southern Methodist Orphanage in that city.

***

Under medical advice, Bishop Fitzgerald is making no new engagements for work at the present time. His nervous prostration has been extreme, and absolute rest for awhile is necessary.—Nashville Advocate.

***

Laredo Seminary has enjoyed another year of marked prosperity. There has been an attendance of over two hundred at the Seminary proper. The Seminary has five large brick buildings that are an honor to the Woman's Board and to Methodism.—Texas Advocate.

***

Some unknown individual who has not the fear of God before his eyes made an attempt, last Sunday night, to burn the residence of Dr. T. S. West, pastor of Capitol Street Church, Jackson, Miss. Fortunately the flames were discovered in time to save the house.

***

A woman's edition of the NEW ORLEANS ADVOCATE will be issued about the first of October. The precise date is not yet determined upon. The net proceeds of the edition will go into the treasury of the Parsonage and Home Mission Society of the New Orleans district.

***

Drs. Lewis, Dupaquier and Tolivar, of this city, have procured a small supply of Dr. Paquin's antituberole serum and begun its use for the purpose of testing its efficacy. Reports from St. Louis in regard to the beneficial results of the remedy are more and more favorable.

***

Rev. Jas. C. Morris, D. D., of the North Alabama Conference, and the Hon. E. B. Perkins, of Greenville, Texas, were selected by the College of Bishops as fraternal messengers to the next General Conference of the Methodist Episcopal Church, and have signified their acceptances.

The Holman Bible outsells anything we have ever struck. Take note of the fact that we are now handling a large type edition.

***

We ask the indulgence of those who have ordered Bibles. We have a good supply on the road, but, as freight trains travel slowly, it may be some days yet before they reach us. Hereafter we hope to be able to keep a supply on hand, though the demand for them is so great that this is not an easy task.

***

Let all our subscribers take note of the change in our sewing machine offer. In order to get the benefit of this offer, one must pay his subscription in January, '97. There has recently been an unavoidable delay in filling orders for sewing machines. We have now made such arrangements that orders will be filled promptly.

***

The kind of paper which people support is an index to their intelligence. If they are content with a mere monthly sheet, which covers only the work of a charge or a district, it would argue the utter lack of connectional spirit. A small paper measures a small church, or makes one.—Bishop Hendrix, in St. Louis Advocate.

***

The Epworth Herald, the organ of the Epworth Leagues of the M. E. Church, came out on the first of June in a special edition of mammoth size. The paper and typography are excellent, and the literary make-up first-class. It is profusely illustrated, having ninety-four wood cuts representing human faces. Many of these are celebrities of the M. E. Church. It has a group of Southern Methodist editors, viz, J. J. Lafferty, J. J. Tigert, E. E. Hoss, W. B. Palmore, and the editor of the NEW ORLEANS ADVOCATE. We extend hearty congratulations to the editor, Dr. Berry, upon his deserved success in this venture.

***

The voluntary increase in wages which many manufacturing establishments have recently made are a credit both to their generosity and their good judgment. No better preventive of strikes can be devised than the conviction of the conviction among workingmen that their employers are disposed to give them as good wages as business will permit. If the feeling that those who employ labor are not remorselessly trying to grind down their employees to as hard terms as they can exact can become general among workingmen, and employers labor consistently to create and maintain this idea, the destructive conflicts between labor and capital will become largely a thing of the past. Justice and fairness on both sides would soon create a mutual confidence that would be a harbinger of better times.—Methodist Recorder.

***

An invitation to deliver the annual address gave us an opportunity to attend the commencement at Millwood Female Institute, Jackson, La., May 29 and 30. At the concert on Wednesday night there was a fine display of musical and elocutionary talent. On Thursday twelve young ladies received their diplomas—the largest graduating class in the history of the institution. The first honor was won by Miss Ruth Singleton, of Jackson, La.; the second by Miss Emma Lipscomb, Clinton, La. Each of the graduates read an essay. The essays were of a high order of literary merit, and were listened to with great interest by the large audience present. A fine programme of music, vocal and instrumental, was also rendered. The accomplished principal, Miss McCalmont, is to be congratulated upon the success which is attending her efforts in behalf of higher education for women. We regretted our inability to remain over to attend the Centenary commencement, which is now in progress.

***

A mammoth mass meeting was held in Washington Artillery Hall, on last Monday night, in the interest of the enforcement of law. The immense hall was filled to overflowing. A number of stirring speeches were made and strong resolutions were passed. It seems that the better class of citizens in this city have at last waked up from their age-long stumber. They are beginning to perceive that if one law is allowed to be trampled upon with impunity, it is almost impossible to secure the enforcement of other laws. Hence they now say with tremendous emphasis: "The laws must be enforced; Sunday law and all." We believe the day of judgment has come for the saloon crowd of New Orleans. A further attempt at the defiance of the Sunday law on their part will result disastrously. We hope this law and order movement will spread throughout South Louisiana. We would like to say that we hope it will stop the liquor-vending operations of the Holy Roman Church on Sunday; but we can not say so truthfully. Whenever Rome wishes to get up a Sunday festival to raise money for the Lord (?), she will do so, law or no law. She can sell whisky on Sunday with impunity.

Bright's Disease.

BUFFALO LITHIA WATER

In PARIS.

Eminent Parisian Physicians order **BUFFALO LITHIA WATER** specially for Uric Acid Diathesis, Bright's Disease, Gout, Rheumatism, etc.

Dr. Thomas H. Buckler, *of Paris (formerly of Baltimore), Suggester of Lithia as a Solvent for Uric Acid, says:*
"Nothing I could say would add to the well known reputation of the **BUFFALO LITHIA WATER**
"I have frequently used it with good results in Uric Acid Diathesis, Rheumatism, and Gout, and with this object I ordered it to Europe, from Baltimore. **Lithia is in no form so valuable as where it exists in the Carbonate, the form in which it is found in the BUFFALO LITHIA WATER**
G. Halstead Boyland, A. M., M. D., *of the Faculty of Paris and University of Leipsic:*
"In cases of **Bright's Disease** in which albumen in the urine reached as high as fifty per cent., I have known it under a course of **BUFFALO LITHIA WATER** gradually diminish and finally disappear; at the same time other alarming symptoms were relieved and the sufferer restored to health."

Dr. Wm. A. Hammond, *Washington, D. C., Surgeon-General U. S. Army (retired).*
"I have for some time made use of the **BUFFALO LITHIA WATER** in cases of affections of the nervous system complicated with **Bright's Disease** of the Kidneys or with Gouty Diathesis. The results have been eminently satisfactory."

Dr. Alfred L. Loomis, *Professor of Pathology and Practical Medicine in the Medical Department of University of New York:*
"For the past four years I have used **BUFFALO LITHIA WATER** in the treatment of **chronic Bright's Disease of the Kidneys occurring in Gouty and Rheumatic subjects with marked benefit.**"

Dr. Wm. B. Towles, *Professor of Anatomy and Materia Medica in the Medical Department of the University of Virginia:*
"I feel no hesitancy whatever in saying that in **Gout, Rheumatic Gout, Rheumatism, Stone in the Bladder, and in all diseases of Uric Acid Diathesis, I know of no remedy at all comparable to BUFFALO LITHIA WATER**
"I have witnessed decided beneficial results from its use in **Bright's Disease of the Kidneys,** and have great confidence in it as a remedy in certain stages of this disease."

Dr. Graeme M. Hammond, *of New York, Professor of Diseases of the Mind and Nervous System, in the New York Post-Graduate Medical School and Hospital:*
"In all cases of **Bright's Disease of the Kidneys,** I have found **BUFFALO LITHIA WATER** of the greatest service in increasing the quantity of urine and in eliminating the albumen."

BUFFALO LITHIA WATER

is for sale by druggists generally, or in cases of one dozen half-gallon bottles $5.00 f.o.b. at the Springs. Descriptive pamphlets sent to any address.

Springs open for guests from June 15th to October 1st.

THOMAS F. GOODE, Proprietor, Buffalo Lithia Springs, Va.

PUBLISHER'S NOTICES.

The Holman Bible for $1.65.

We are now offering the Holman Self-Pronouncing Bible for $1.65 to subscribers who pay a full year in advance, i. e., up to June, '96. This Bible has all the Helps of the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself wherever the name occurs. This makes it by far the best Bible on the market. Everybody, whether educated or uneducated, needs help in the pronunciation of proper names, especially Bible names. Read carefully our offer on the seventh page.

Any subscriber who will pay his subscription for two full years in advance, i. e., up to June, '97, can secure this Bible at $1.35.

There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2 45 instead of $1 65. This is the best bargain ever offered in a bourgeois type Bible.

For twenty cents we will have your name engraved in gilt letters on the outside of the book.

PREMIUMS TO AGENTS.

(1) We will give one of our $40 sewing machines—a High-Arm Singer—as a premium to any person who will send twenty new subscribers at the regular rate.

(2) Any person who is himself a subscriber, and whose subscription is paid one full year in advance, i. e., to June '96, can secure a copy of "Christian Womanhood"—price, $1—free of charge by sending us one new subscription at the regular rate. Of course, all new subscribers will be entitled to our Holman Bible at the premium rate, $1.65.

Notice.

The sixteenth annual meeting of the Woman's Foreign Missionary Society of the Mississippi Conference will be held at Crystal Springs, beginning on Friday, June 14, at 9:30 A. M., and continuing through Monday, June 17.

Let us all go to the meeting praying for the presence and guidance of the Holy Spirit in all our plans and proceedings.

ADDIE V. MARSHALL, Pres.
Miss ANNIE E. LINFIELD, Cor. Sec.

Brethren of Mississippi Conference.

Please don't forget the Week of Prayer and Self-Denial for missions, beginning June 10. Dr. Lambuth will send a few each of best missionary leaflets for reading if written to immediately. A preparatory sermon on June 9 may open the field for seeding and fruitage on the sixteenth.

J. P. DRAKE.

Edwards, Miss.

To Mississippi Epworth Leagues.

I have arranged the detail of an official route to Chattanooga. All parties on or near the lines of Y. and M. V., I. C. and M. and O. railroads can get to Chattanooga by the M. and O., on the "Galloway Express," which will be made up of special coaches and chair cars which start from Vicksburg at 7 A. M.; Jackson, 2:40 P. M., and Meridian about 11 A. M., June 26. These coaches will be taken up by M. and C. at Memphis, Grand Junction and Corinth, and we will get to Chattanooga at 6:50 the morning of the twenty-seventh.

Everything possible will be done for the comfort and enjoyment of Mississippians. Bishop Galloway will be the guest of Mississippi delegation, and will go on this train. I urge you to come by this route, so we can be together. Let all who go other routes have the conductor of the train inform the committee at Chattanooga how many Mississippians on board, so that they may be given homes in Mississippi colony.

Remember: (1) To send me your name; (2) to get a Souvenir Programme; (3) to go by the official route; (4) that Mississippi Headquarters will be at First Presbyterian Church. Let everybody come.

J. A. RANDOLPH.

"Glideroy and the Heresy Coffin."

I am glad to see that Bro. "Glideroy" continues to drive nails in the coffin of several heresies that are stalking about in the church. If the work continues for a little while like it begins, we will soon have a funeral. The articles of "Glideroy" are timely, to the point, and unanswerable. They are in accordance with Scripture, and are the most satisfactory to both mind and heart. I desire to join with Bro. Edgar in a vote of thanks to "Glideroy."

JOHN W. CRISLER.

Lee, Miss.

Local Option.

Under the Local Option Law the people of Coahoma county voted "dry" on the twenty-eighth instant by a majority of ninety. The election passed off very quietly. We thank God for this success. The riddance of the saloon is largely the salvation of this fertile land and generous people. When the whisky question is truly left to the people, the stronger voice in answer will be every time, "No saloon." There is one saloon in the county, at this place. It opened on the tenth; hence more than eleven months to annoy the people and curse the land. But if the law is honestly applied, the dealer in the poison and ruin will vitiate his license in less than six months. The planters and laborers are learning the great benefit of "no saloon" in the country.

J. M. WYATT.

Clarksdale, Miss., May 31, 1895.

Do You Feel Irritable? Take Horsford's Acid Phosphate.

It makes a refreshing, cooling beverage and is an invigorating tonic, soothing to the nerves.

Kindness of Fellow-Feeling.

MR EDITOR: In your valuable paper, of May 30, Rev. W. Winans Drake poses as champion of Rev. D. C. Rawls. In doing so he charges the "pastors of the churches within range of the meeting" with dereliction of duty. He admits that he knows nothing of the result of the (Rawls) meeting, but rushes into print all the same. Being one of the pastors censured, I beg leave to submit:

1. Mr. Rawls was not wanted here. Our presiding elder had urged him to stay away.

2. Mr. Rawls claimed authorization for his course from a certain Louisiana State Holiness Association, an organization unknown to the Methodist Discipline. Our Louisiana Conference is a holiness association, but that Conference had not sent Mr. Rawls.

3. Under the circumstances we deemed Mr. Rawls' course revolutionary. We declined to be *particeps criminis*.

4. We hold that the law confines a local preacher to the bounds of the circuit or station which recommends his licentiation. Thus Mr. Rawls belonged to Tallahatchie circuit.

Quantum sufficit. 'Tis not that we love Cæsar less, but that we love Rome more. Bros. Drake and Rawls are beloved in the Lord; but, permit the confession, we love the church more than either of them.

HENRY H. AHRENS.

North Mississippi Conference Notes.

The District Conference at Okolona last week was attended by all the pastors but one and a few local preachers and laymen. Can not some plan be adopted to enlist the latter more in these meetings? The colporter was on hand and did good work. Children's Day is being observed more extensively than heretofore. We hope no pastoral charge will report blank in this matter, and that the collections will be better than formerly. Send whole amount raised to Rev. G. H. Lipscomb, Como, Miss., or to the Sunday-school agent, who will distribute to the different purposes for which it is designed.

Rev. W. M. McIntosh is assisting Bro. Park in a meeting at Booneville. Great results are reported.

Bro. Lowe is engaged in a meeting at Verona, assisted by Bros. Tumlin and Perkins.

Bro. Shumaker will begin a meeting next week in Okolona. He expects the aid of Bro. McIntosh.

Good meetings have been held recently in Aberdeen and Amory.

Epworth Leagues are being organized in many places. May the good work grow!

G. W. BACHMAN.

After the Grip, diphtheria, pneumonia, scarlet fever, typhoid fever, etc., Hood's Sarsaparilla is of wonderful benefit in imparting the strength and vigor so much desired.

Hood's Pills for the liver and bowels act easily, yet promptly and effectively.

Notice.

The third Annual Convention of the Woman's Parsonage and Home Mission Society will convene, Aug. 21, in Asheville, N. C.

It is expected that every Conference Parsonage and Home Mission Society will send its corresponding secretary, president, treasurer, or some representative woman as delegate. Each Conference should elect its delegate without delay.

The ladies of Asheville have given a most cordial invitation, and request that all expecting to attend send their names promptly to Mrs. Dr. James Atkins, of Asheville, that homes may be provided.

If one hundred delegates and visitors attend, one and one-third railroad rates can be secured. Owing to its altitude, the climate of Asheville is delightful even during August. This especial time was selected with the purpose of accommodating teachers and mothers who would be too busy to leave home after the opening of school.

Let the entire membership of the society remember this approaching meeting in earnest prayer for the presence and blessing of the heavenly Father.

In behalf of the Central Committee.

MRS. NATHAN SCARRITT,
General Secretary.

That Last Glass.

Yes, it was that last glass at the supper which gave me that "ready" feeling, and which PRESTON'S BED-AKE only would remove. It did it quickly, too. Cures late-hour nervousness.

Messrs. Walter Baker & Co., the largest manufacturers of pure, high-grade Cocoas and Chocolates on this continent, have found it necessary to issue a special notice cautioning consumers of their goods against the recent attempts which have been made to substitute other manufactures, bearing labels, and done up in packages, in imitation of theirs. A sure test of genuineness is the name of WALTER BAKER & Co.'s place of manufacture—"DORCHESTER, MASS."

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,
MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

Rick's Mineral Wells,

MANSFIELD, LA.

The Hotel will open June 1, 1895.

WATER SHIPPED TO ALL POINTS.

Arcadia District Conference.

NOTICE TO DELEGATES.

DEAR BRETHREN: Do you expect to bring your wives? Will you come by private conveyance?

In either case it is necessary for me to have notice. Please inform me at once, by postal. By doing so, you will avoid trouble.

J. B. CASSITY.

Minden, La.

Notice.

I will gladly pay a very liberal price for a copy of printed Minutes of the Mississippi Annual Conference, 1867, to complete file for binding. Please mail to my address.

J. A. B. JONES,
Canton, Miss.

Notice.

All who expect to attend the Meridian District Conference, at Landerdale, June 20 23, will please write me at once.

GEO. H. THOMPSON.

Landerdale, Miss.

Millsaps College.

COMMENCEMENT EXERCISES, 1895

SUNDAY, JUNE 9.

11 o'clock A. M.—Sermon by Bishop E. R. Hendrix, D. D., LL.D., Kansas City, Mo.

8 o'clock P. M.—Sermon by Rev. H. W. Featherstun, Yazoo City, Miss.

MONDAY, JUNE 10.

9 o'clock A. M.—Annual meeting of the Board of Trustees.

11 o'clock A. M.—Address by Chancellor J. H. Kirkland, LL.D., Vanderbilt University.

8 o'clock P. M.—Debate between representatives of the Galloway and the Lamar Literary Societies. Subject—Resolved, That United States Senators should be elected by a direct vote of the people.

TUESDAY, JUNE 11.

11 o'clock A. M.—Graduation speeches and baccalaureate address.

W. B. MURRAH, Pres't.

Whitworth College.

COMMENCEMENT EXERCISES.

SUNDAY, JUNE 9.

Sermon, 11 A. M.—Rev. R. W. Ballay.
Sermon, 8 P. M.—Rev. R. M. Evans.

MONDAY, JUNE 10.

9 A. M.—Meeting of Board of Trustees.

10 A. M. to 1 P. M.—Art Levee.

11 A. M.—Contest for Medal in Elocution.

8 P. M.—Anniversary of Literary Society. Address, Mrs. Mary R. Baldwin.

TUESDAY, JUNE 11.

11 A. M.—Alumnæ anniversary.

8 P. M.—Grand concert.

WEDNESDAY, JUNE 12.

11 A. M.—Graduating exercises.

8 P. M.—Alumnæ reception.

P. S.—Preachers are earnestly requested to attend the exercises. Send your name at once to Rev. B. F. Jones, Brookhaven, Miss., and you will be entertained free of cost.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

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Picture Frames made to order.

The above goods will cost you, at least, 25 per cent. more anywhere else in the city.

Cor. Dryades and Thalia.

—{ 1895. }—

SEASHORE CAMP GROUND.

The twenty-fourth Annual Camp Meeting will be opened on Wednesday evening, July 10, next, and continue for eight or ten days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates have been obtained from the various connecting railroads with the L. and N. system, enabling all persons desiring to attend the Camp Meeting to begin their journey on July 1, and remain on the grounds until the end of August. Tickets on sale from July 1 to 27, inclusive. All trains to stop at Camp Ground station from July 8 to 29, inclusive.

The three presiding elders of the three patronizing District Conferences have charge of the religious exercises, and eminent preachers will assist in the services.

The Camp Ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet, and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations, before the rush at the opening of the Camp Meeting, should address communications to Dr. M. F. Tucker, chairman Tent and Lodging Committee, Mobile, Ala. Communications concerning transportation should be addressed to E. P. Mackie, chairman, New Orleans, La.

All preachers will be admitted into the grounds, and provided with lodging accommodations, free of charge. Board will be furnished them at half rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Lodging Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an *individual contribution* toward defraying the *expense* of the *Camp Meeting* and caring for this valuable property with its extensive improvements. No gate fee will be exacted on the Sunday of the Camp Meeting. All the time and attention devoted to the grounds by the trustees in gratuitous, and in the interest of the salvation of souls. A cordial invitation is extended to all who would like to visit the Camp Meeting.

For a copy of the rules, etc., apply to

E. P. MACKIE, President, New Orleans, La.,
J. L. DANTZLER, Vice-Pres., Moss Point, Miss.,
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Acknowledged so by every physician.

If your druggist does not keep it, please write and give name and address to E. FOUGERA & CO. 26-28 North William St. New York.

Tastes good as it goes down, does good when it gets down.

HIRES' Rootbeer

makes the children rosy-cheeked, keeps the parents healthful, helps the old folks carry their years lightly. A 25c. package makes the whole family happy.

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Cure any disease curable, either acute or chronic male or female. Satisfaction guaranteed. Testimonials free. Address JNO. T. PATTERSON, 322 Fifth Ave., Rome, Ga. Salesmen wanted, either sex.

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or LIGHTS AND SHADOWS OF NEW YORK LIFE

By Helen Campbell, and Supt. Byrnes, with introduction

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It overflows with pathos, humor, fact and story, splendidly illustrated with 250 superb engravings from *flash light photographs of real life*. Ministers say "*God speed it.*" Everyone laughs and cries over it, and Agents are selling it *by thousands*. 1000 more Agents wanted—men and women. $100 to $200 a month made. Send for Terms to Agents, and choice specimens of the beautiful engravings. Address HARTFORD PUBLISHING CO., Hartford, Conn.

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Specially recommended by the medical celebrities of the World for Scrofula, (Tumors, King's Evil), and the early stages of Consumption, Constitutional Weakness, Poorness of the Blood and for stimulating and preserving its regular course.

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CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. 25 CTS. 25 CTS.

To Jericho, Jordan, and the Dead Sea.

BY BISHOP CHAS B. GALLOWAY, D. D.

"*Down* to Jericho" and the Jordan valley we went on horseback. The descent of over three thousand feet was made in twenty-eight miles. Sometimes we were threatened with a headlong plunge into echoing depths, and occasionally had to dismount and lead our horses, who were as sure-footed as a mountain goat. Roads there were none much of the way, especially after we turned aside from the Jericho road to go directly to the Dead Sea.

At an early hour everything was astir, the horses were ready, and after a hasty breakfast all were mounted and going down to the sea in which there is no life. The horses, though not full blood Arabian steeds, and by no means handsome, are active and strong-limbed—able to climb dizzy heights and safely go down the steepest hills. Their shoes cover the foot entirely, except a small hole in the center, and are fastened by two nails on a side with large heads. These are so made in order to protect them from the sharp rocks which are the most liberal remains of the time when this sacred land flowed with milk and honey. The "bit and bridle" with which they are "held in" is a curiosity of inhumanity. With that immense and cruel curb the hand of a child could break the horse's jaw.

We road past the Damascus Gate, across the Brook Kedron, by the Garden of Gethsemane, and over the Mount of Olives along the "Hosanna Road." At Bethany we were joined by the Sheik, a swarthy, warlike native, who was to be our guide and guard on the Jericho journey. He was dressed in the garb of a Bedouin, rode a fleet-looking bay horse with many gorgeous trappings, had a pistol in his belt, and a long Damascus blade swinging at his side. He had no occasion to use these weapons of war in our defense, but as there is yet danger of "falling among thieves" in going down to Jericho, we felt more secure in their protection.

Very soon the mountains of Moab were in full view with Nebo, the sturdy monarch of those historic peaks, rising above the range. The Dead Sea flashed like a mirror under the rays of the morning sun, and seemed but a few miles away, but hours of weary travel were necessary to bring us to its desolate shore. The country through which we passed was not cultivated, and had scarcely a habitation. Here and there were the tents of Bedouins, who moved with the seasons in order to find pasturage for their stock. We passed many shepherds tending their flocks on the hills. To-day, as two thousand years ago, that seems to be the only industry of the country.

We stopped for lunch at Neby Musa—the tomb of Moses—which is a large and almost deserted mosque. Here the Mohammedans claim the great lawgiver was buried, and deny the Bible statement that he died in the land of Moab and was mysteriously buried. This mosque was built over three hundred years ago. It is visited annually, in the month of April, by a great crowd of Mohammedan pilgrims.

A ride of two hours or less brought us to the Dead Sea. As we descended the last of the mountain terraces which overlook the sea, the plain looked like the valley of the shadow of death. There was no vegetation—only rugged, stunted bushes, and bunches of tall dry reeds. The latter, with its tufts of dry plumes, easily moved by the breezes, is the "reed shaken by the wind" spoken of in Scripture. We passed what our dragoman claimed as the supposed site of the gardens of Sodom and Gomorrah. A dreary, blasted plain that is without a tint of beauty or the sign of healthful life.

Some time was spent at the Dead Sea, tasting its brine, bathing our faces, and gathering stones along the shore. One of the party tried a plunge into the waves and tested the fact that the human body can not sink in that heavy water. It is said to hold in solution fifteen per cent. more salt than the ocean. From the taste I should insist that the estimate is too low by half. There are no shells on the shore—not even the *remains* of any living thing. But the stones are beautiful—of every size, shape, and color. Having no outlet, its waters are carried off by evaporation.

Across the sea, and some miles eastward, we saw the ruined castle of Machærus, where the iron-hearted John the Baptist was imprisoned, and in which he was beheaded by order of Herod Antipas. It was from the gloom and "maddening solitude" of that fortress that the dauntless Forerunner, "cowed by the physical lassitude and despair of a life left to rot away in the lonely darkness," sent two of his friends to Jesus with this strange, sad question: "Art thou he that should come, or do we look for another?"

We were very near the place where the waters of the Jordan are poured into the lifeless sea, but saw no open mouth and turbid tides. These floods come in by a subterranean channel, except when the great valley is overflowed. Some distance above the river runs underground, as if to accustom itself to the "shadow of death" before it is swallowed up in its remorseless sea.

An hour's ride brought us to the "Fords of the Jordan," the reputed place where Joshua led the Israelites across the river, and probably not far from the spot where our Lord was baptized, and a strange voice was heard from "the excellent glory." In that valley—that "uncultivated and untenanted wilderness"—girdled by wild and robber-haunted mountains, the great Baptist preached to vast multitudes attracted thither from the whole land. Priest and publican, soldier and civilian, scribe and Pharisee, rich and poor, were there—coming on eager "from priestly Hebron, from holy Jerusalem, and from smiling Galilee." How vividly those scenes rose before us as we urged our horses along the dreary, alkali plain, and caught the first view of the river Jordan. To most tourists that first sight is doubtless a shock of disappointment. We involuntarily invest with poetic beauty the scenes where great events have occurred, and especially where spiritual revelations have been made. It is difficult to conceive of the commonplace in scenery being associated with the wonderful and miraculous in experience or achievement. But in truth the Jordan is not a beautiful stream—crooked, muddy, with precipitous banks and a swift, swirling current. Its average width is said to be about ninety feet, and its depth ten feet. We bathed our faces in the historic river, cut several canes from the balsam that grows on its banks, had our dragoman to fill for each of us a bottle with the sacred water, meditated reverently upon the wonderful events which were there enacted, and then remounted our horses for a two hours' ride to Jericho.

Our route was along the very path the ancient Israelites traveled toward Gilgal and Jericho. Every square foot was hallowed by associations and memories that thrilled the soul with unrestrained rapture, while away in front of us, gilded by the declining sun, rose to majestic height Mount Quarantania, the scene of our Lord's temptation. We passed in a few hundred yards of ancient Gilgal, but the deepening twilight warned us that we had not time to stop. There the first tent was stretched after the miraculous crossing of the river, there the first passover feast was eaten in the promised inheritance, there the last manna was gathered, and there the wilderness wanderers ate of the old corn of the land. In Gilgal the Tabernacle was set up and remained until the tribes moved to their several estates.

We reached Jericho about seven o'clock, after fully ten hours in the saddle. In a modest hotel we found comfortable rooms, courteous attention, well-prepared meals, and refreshing sleep. Our one-eyed host was glad to see us, and, after the manner of the East, wanted a certificate of commendation. At an early hour the next morning we were ready for a visit to the site of ancient Jericho, and our return to Jerusalem. Near the modern city we were shown the spot where Herod's palace stood, now a Russian hospital, and probably passed where blind Bartimeus "sat by the wayside begging." The Turkish barracks are supposed to occupy the site of the house of Zaccheus, "the execrated publican," where our Lord was an honored guest, and where he left his blessing and great salvation. Here he gave his disciples the Parable of the Pounds. We plucked some apples of Sodom as we rode along. They are about the size and shape of an ordinary plum, yellow and beautiful without, but empty and useless within. Lemon and orange groves abound, and the trees were laden with golden fruit. The valley which stretched out before us—green and fertile—which once so charmed the eye of Israel, is now the personal property of the Sultan.

A half-hour's ride brought us to ancient Jericho and "Elisha's Fountain." Three great hills—piles of stone and rubbish—are all that remain of the strong-walled city which fell at the blast of Joshua's trumpets. We climbed upon them, traced the line of the old wall, and in imagination saw, as "the people shouted with a great shout, that the wall fell down flat." We heard Joshua as he pronounced a curse upon the man who should rebuild the city, and in the rubbish about us saw its literal fulfillment. Just at that spot I fancied was the house of Rahab, who hid the two spies under stalks of flax, and from whose window of faith floated the scarlet line that secured for herself and family divine protection. As we looked across the Jordan, and toward the distant mountains of Moab, we probably saw the place where, as Elijah and Elisha "still went on and talked" that "there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."

At the base of these mounds is "Elisha's Fountain," which sends out a bold, clear stream, strong enough to turn the big wheel of a grain-mill near by. Here the prophet made the bitter waters sweet, and from that day to this it has been a wholesome fountain of flowing plenty and crystal beauty. Above us, and very near, rose the great wall of the Mount of Temptation. On its steep side there is a large Abyssinian monastery, which seems to cling to the rocks like lichen on a tree, and to which access can only be had by a narrow path on foot or the back of a donkey. We were told that the monks in that monastery are supported by food brought from Jerusalem. What a dreary, indolent life they must live!

Leaving ancient Jericho, we passed through the valley of Achor, where Achan and family were stoned and burned for his covetous disobedience. Before beginning our steep ascent of the mountains of Benjamin we forded the Brook Cherith, by which, farther up the deep gorge, the prophet Elijah was fed by the ravens. Here it is bold and beautiful, making glad and fruitful all the plain where it flows. Farther up it is smaller, but as it falls from one rock-terrace to another, we could distinctly hear from the road the wild music of its waters. At the base of the mountains we noted the ruins of a large aqueduct, built by Herod the Great to carry the waters of Cherith to his famous gardens in Jericho.

When away up the hills of Benjamin, we were shown a Greek convent—convent of St. Elias—built on the side of a deep gorge, down which ran the channel of Cherith. That is supposed to be the identical spot where Elijah secreted himself after delivering his startling message in the ivory palace of King Ahab. There it is supposed that the ravens came by divine commission to minister unto him, and from there, refreshed in spirit and endued with power, he went to win the wonderful faith-victory of Carmel.

We stopped for lunch at a khan, which is said to mark the place where the Good Samaritan wrought a work that will be spoken of throughout the world and to remotest generations. All the physical surrounding may very well support the claim that just there the poor man "fell among thieves." After tarrying for a few moments again in Bethany, we reached our hotel in Jerusalem in safety. One of our party, Rev. Mr. Patterson, of Scotland, came in rather unpleasant contact with the heels of a vicious horse, but otherwise we had neither "let nor hindrance" during the two days' journey.

Athens, Jan. 30, 1895. —Nashville Advocate.

Ill Words Fly Far.

A minister, who lived more than three hundred years ago, was anxious to show a lady in his congregation the evil of slandering others. So he asked her to do a very strange thing—to go to the market, buy a chicken just killed and still covered with feathers, and walk a certain distance, plucking the bird as she went.

The lady did as she was directed, and returned, anxious to know the meaning of the injunction.

"Retrace your steps," said the minister, "and gather up, one by one, all the feathers you have scattered."

"I cast the feathers carelessly away," said the woman, "and the wind caried them in all directions."

"Well, my daughter," the minister replied, "so it is with your words of slander; like the feathers which the wind has scattered, they have been wafted in many directions. Call them back now, if you can. Go, sin no more."—Selected.

Talk to the Children.

Children hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they deem drudgery to study in books; and even if they have the misfortune to be deprived of many educational advantages, they will grow up intelligent if they enjoy in childhood the privilege of daily listening to the conversation of intelligent people. We sometimes see parents who are the life of every company which they enter, dull, silent and uninteresting at home among their children. If they have not mental activity and mental store sufficient for both, let them first use what they have for their own households. A silent home is a dull place for young people, a place from which they will escape if they can. How much useful information, on the other hand, is often given in pleasant conversation, and what unconscious, but excellent, mental training in lively, social argument. Cultivate to the utmost the art of conversation at home.

President Garfield once said that one of the most solemn moments in a young man's life is when he casts his first ballot, because he invariably measures his standard of citizenship thereby. "If," says Garfield, "he follows the tracks of his father without inquiry as to principles and reforms, little dependence can be placed upon him to fight the battles of progress, which every republic must fight to live; if he allows prejudices to warp his judgment, he at once becomes one of a class that under certain circumstances might become dangerous to our country's welfare and perpetuity. On the other hand, if he goes to the ballot-box with independent judgment, careful investigation of political principles and parties, and unswerving devotion to duty, he becomes the highest type of an American citizen. A nation governed by such voters is sure to go forward and upward in all that makes a nation truly great."—Southwick Messenger.

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Awarded Highest Honors, World's Fair.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

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Fort Worth and Cal. Ex.	8:15 A. M.	7:00 P. M.
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6:05 p. m. train has through Pullman Buffet Sleepers to Shreveport and Marshall, and connects with Cannon Ball train for Hot Springs. Also through Sleeper to Little Rock, via Alexandria.

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New Orleans, La.

MARRIAGES.

HARRELL—RAY.—At the residence of Mr. C. C. Cullie, Madison county, Miss., May 29, 1895, by Rev. H. L. Norton, Mr. E. B. Harrell and Miss Sallie C. Ray.

HOOVER—VAN ARSDIL.—At the Presbyterian Church, Pickens, Miss., May 29, 1895, by Rev. W. D. McCullough, Mr. J. R. Hoover and Miss Willie Van Arsdil, both of Pickens, Miss.

BALLARD—WILSON.—At the residence of Mr. Chas. R. Poythress, Meridian, Miss., May 29, 1895, by Rev. D. Scarborough, Mr. James Ballard to Miss Callie Wilson.

LONG—WATSON.—At the residence of the bride's father, Mr. Watson, Meridian, Miss., May 29, 1895, by Rev. D. Scarborough, Mr. John C. Long to Miss Ada Watson.

ADAMS—WILKINS.—At the residence of the bride's father, Mr. R. S. Wilkins, Washington St. Landry parish, La., May 8, 1895, by Rev. M. C. Manly, Mr. T. S. Adams and Miss Helen Wilkins.

OBITUARIES.

We publish obituaries of 500 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear, in order, comply with this rule. Count the words and send one cent for each word over 500. Poetry excluded from this column.

STAFFORD—Mrs. ALLETHA ALICE STAFFORD was born Sept. 5, 1843, and died at Stafford's Springs, Dec. 26, 1894. In early girlhood she was converted and united with the Presbyterian Church at Philadelphia. On Feb. 14, 1865 she was married to E. Stafford, and, as her husband was a member of the Methodist Church, she united with the Methodist Church. God blessed them with six children. The five living are God-fearing members of the church. Her care and devotion for her children were lovely. She laid them all on the altar of Christ; and their piety is the fruit of her devotion. In the lives and hearts of her children she has a monument more enduring than a marble shaft. Her teaching, example and influence over them were in keeping with the lessons of Christ Jesus. Her suffering for several months was at times severe; but in the midst of it all she would invariably greet her visitors with a pleasant smile and cheerful words. Days before her departure she seemed anxious to depart, though regretting to be severed from her husband and children. Before she was confined to her room she attended the sanctification meeting at Meridian, and after her return her face glowed with delight in repeating the public evidences given of a holy life by young ladies, and her daily conversation was witness to the fact that she had entered into a higher and sanctified life in Christ Jesus. Her prayers and admonitions to her children breathed the atmosphere of heaven for days before she entered into her eternal rest.

She was buried in the cemetery at Vossburg.

A FRIEND.

HOPKINS—NANCY NORMAN, daughter of Elijah Norman and Nellie Baird, was born in Wilkes county, Ga., Sept. 16, 1809; joined the Methodist Episcopal Church, South, and was converted December, 1829. On Jan. 20, 1831, she was married to Thos. J. Hopkins, of Wilkes county, who preceded her several years to the better land. Her death occurred at the home of her son, W. T. Hopkins, near Pleasant Hill, Sabine parish, La., March 23; etc.

We miss you, dear "Grandma," from the old rocking chair in the corner, but rejoice that a life of patient toil and suffering has emerged into a life of rest and joy. Her life was an example of the power of Christ to save from sin, to give joy in suffering and peace in storm and tempest, and to inspire hope amid surest disappointment. She bore faithful testimony to God's sustaining grace and full salvation. Her faith and love were an inspiration to us; her blessings were a benediction.

She leaves a number of children, grandchildren and great-grandchildren, most of whom are seeking to walk as she walked.

We are parted now, dear "Grandma." We shall meet again.

W. F. AND L. M. HENDERSON.

FRANKLIN—Died Dec. 27, 1893, SALLIE MAY FRANKLIN, aged three years and twenty-two days; daughter of F. E. and Lula Franklin, residents of Bienville parish, La.

Sallie was a good child, and is now an angel of light. Spoke to her little brother and sister as to the reward of the obedient and the punishment of the disobedient. Spoke to her mother a few days before she was taken sick; told her she was going to die and live with the angels. "Suffer little children to come unto me."

T. J. M.

DANIELS—EDWARD HILTON DANIELS was born in Algiers, La., Oct. 11, 1864, of Franoli A. and Mrs. Mary Daniels; joined the Methodist Episcopal Church, South, in 1880; was converted in 1886; graduated in pharmacy at Tulane University, April 8, 1892; was married to Miss Leah Walls, of Algiers, April 23, 1896; died April 2, 1895.

His was for many years connected with the Sunday-school of Algiers as secretary. Being of pious parents, and reared under the most sacred of influences, this work was natural and pleasant.

It was my good fortune to know him intimately during a pastorate of four years, in which I was drawn to him in bonds of love by his sterling integrity. He was pure gold. There never was the slightest stain upon him. His whole life was one of uprightness. He had no use for anything low or mean. He loved the church, and was always willing to do his part to promote her welfare.

Mr. Wesley said: "Our people die well." It was so in this case. Though surrounded with life's tenderest ties, and just beginning life, yet he was resigned to the will of God. He knew in whom he had believed. A short time before his death he said: "It is so bright over there, and all is beautiful." His eldest brother knelt and prayed at his bedside. A few moments after he said, "They have come for me," and sweetly fell asleep in Jesus. His death was calm, without a struggle. He leaves a father and mother, a wife and three brothers. May God comfort them, and make them faithful to meet him in heaven. We hope to meet him "by and by."

H. S. JOHNS.

GLASS—JAMES RICHARD GLASS, the subject of this sketch, was born in Butler county, Ala., June 29, 1855.

When a small boy his parents moved to Kemper county, Miss., where our deceased brother lived until the seventh ultimo, when he was, without a moment's warning, suddenly stricken down by a stroke of lightning.

He professed religion and joined the Methodist church in his twenty-fourth year, and, I am informed by those who knew him best, lived ever after a consistent life. In his case we have the testimony of his life only upon which to base our hopes of his salvation. He leaves a wife and seven children, besides father, mother, brothers and sisters, to mourn his untimely death.

May God bless and sustain the bereaved ones!

D. G. W. ELLIS.

BALDWIN—Our grand baby boy, WM. HENRY, infant son of E. A. and M. Lillie Baldwin, went to dwell with the angels above, May 15, 1895.

We sorrow not as those who have no hope, for Jesus said, "Of such is the kingdom of heaven." We will go to him.

IRA B. ROBERTSON.

The Old Story.

Hypocrites in the church is an excuse that many are ready to give for not being Christians. A few days ago the writer met one of these. He did not want to associate with Christians, or be numbered with them in any way. In the course of the conversation, however, he acknowledged that there were two men he had known who had lived up to their religion, who were as near perfect as men could be. But both these were church men. When asked to name two others outside the church of whom the same thing could be said, he was compelled to confess that he could not think of them at present.

Without doubt others would have to make a similar confession. Where are the men outside the church who come anywhere near perfection, that we can point to as examples, that we would be willing to entrust with the care of our children? It is impossible to find men in the world whose characters compare with the characters of those in the church. Wherever we find a good, moral, upright man in the world, we may depend upon it we will be able to find a better man in the church.—Rev. J. L. Stillwell.

Practical Results of Higher Criticism.

Opportunity was afforded during the past Summer of talking with a number of persons, whose pastors are higher critics. They were gathered at a pleasant resort from different parts of the country, and it was discovered in every instance that, while still retaining their connection with the church, they were practically infidels. They did not hesitate to say that they had lost their faith, and no longer took any interest in the reading of the Bible. Thus wrecked souls are drifting on to meet the awful doom of their unfaithful teachers, who are responsible for their ruin.

One who carries a lantern on a country road at night sees only one step before him. If he takes that one step, he carries the lantern forward, and thus makes another step plain. At length he reaches his destination in safety, without once going into darkness. The whole has been made light for him, though only a single step of it at a time. This illustrates the usual method of God's guidance. His Word is represented as a lamp unto the feet. It is a lamp—not a blazing sun, not even a lighthouse, but a plain common lamp, or lantern, which one can carry about in the hand. It is a lamp "unto the feet," not throwing its beams afar, not illumining a hemisphere, but shining only on the one little bit of dusty road on which the pilgrim's feet are walking. The duty for the moment is always clear, and that is as far as we need concern ourselves, for when we do the little that is clear, we will carry the light on, and it will shine upon the next moment's step.

"Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me."

—J. R. Miller, D. D.

Referring to higher criticism, Dr. P. S. Henson says: "The devil does not walk abroad as he used to, with horns and hoofs and a forked tail, and a breath that smells of brimstone, but he comes in the guise of a gentleman, with eye-glasses on his nose, encyclopedias under his arms, and the learned lingo of philosophy on his lips. He does not squarely and impudently affirm that there is no God, but shakes his sapient head and shrugs his shoulders, and says he doesn't know, and he rather suspects that nobody knows."

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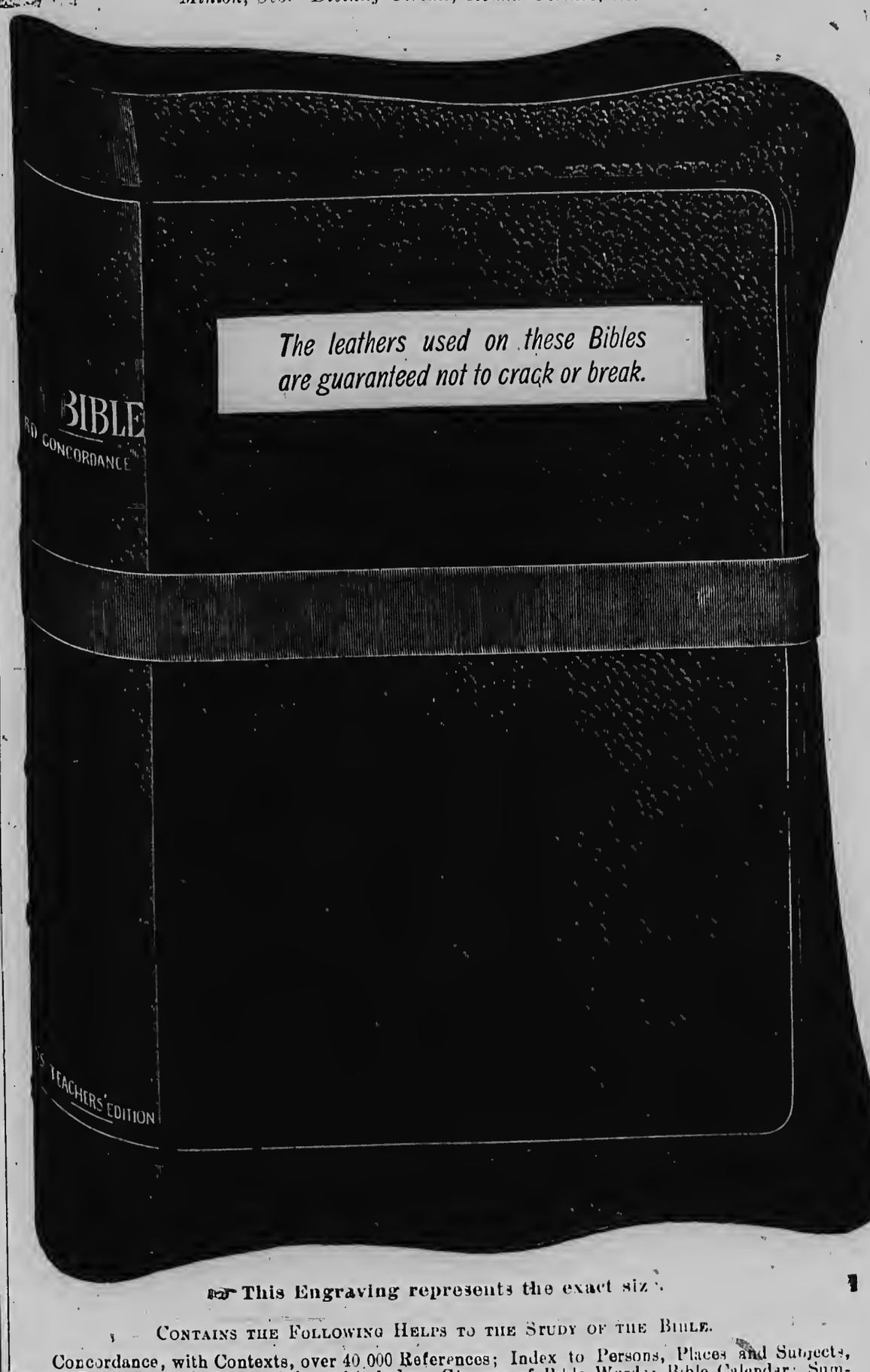

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NEWS OF THE WEEK.

DOMESTIC.

In Chicago, on May 30, a great number of people were overcome by the heat.

Decoration Day—May 30—was fittingly observed throughout the country by the G. A. R. Posts.

The Chinese exclusion act has at last been before the United States Supreme Court, and is affirmed as constitutional.

The police strictly enforced the Sunday law in this city on June 2. Many saloon keepers were arrested for keeping their places open.

Since the death of the late Secretary of State, the dispatches from the national capital have teemed with gossip concerning the probable successor to be appointed.

A terrific fire raged in the northern part of Pennsylvania the first part of this week. Millions of dollars' worth of property was destroyed and some lives were lost.

The municipal administration of Chicago are laboring to discover how many of the names on the city's pay roll represent actual employees, and how many represent straw men.

The limit for the construction of the new bridge across the Hudson at New York is fixed at $25 000,000. It will probably be a cantilever-hinged suspension bridge, supported by twelve cables.

Word comes from Connecticut that the Danbury Temperance Society, composed of young women who have pledged themselves not to marry a man who drinks intoxicants, now numbers 400, and the young women of Bethel, about three miles from Danbury, will join the society.

Representative Meyer says of the payment of the sugar bounty claims: "I think there will not be any unusual delay in the payment of the claims. I think the treasury department will formulate regulations for proving claims in a reasonable manner, and I believe the auditing of claims will be done promptly."

Amid the peaceful shades of Oakwood Cemetery, Chicago, with martial music and stirring eloquence, with civic function and military pomp, there was dedicated on May 30 by men who wore the gray and men who fought for the blue a monument to the fallen champions of the "Lost Cause." Upon the green sward of God's acre met the columns of the North and South.

Alderman Desforges, who was convicted in the Criminal Court of this city of having attempted to intimidate a witness from testifying before the Grand Jury, will have to serve his term in the penitentiary. The Supreme Court has confirmed judgment of the lower court. Also Alderman Dudousat, who was convicted of receiving a bribe, was refused a rehearing.

FOREIGN.

Sir William Vernon Harcourt announces the intention of the British government to stand firmly on the gold basis.

Dr. Louis Pasteur has refused a German decoration tendered him in recognition of his discoveries in the line of curing hydrophobia by inoculation.

There seems apparently to be no improvement in the situation in Cuba. A settlement of the insurrection seems as far distant as ever it was, neither side having succeeded in securing any decisive advantage.

Two hundred houses were destroyed by fire in the native quarter of Port Said, Egypt, on June 1. The commander of the British gunboat "Dryad" landed men and pumps and succeeded in quenching the flames.

A bill to prohibit the employment of Jews in official positions of state missed passing the French Chambers by a narrow majority, and yet the French Constitution declares the equality of all citizens before the law.

The Sultan has undertaken to reply to the proposition of the powers regarding reforms in Armenia before the feast of Bairman, the powers having declined to entertain a proposal to have his answer deferred until after this period.

Notwithstanding the results in recent by-elections and the growing discontent within the Liberal ranks, the government of Lord Rosebery appears determined to hold on to power, no matter how much reduced its majority may become.

The report of the Anglo-Indian opium commission, supposing it to be unbiased by considerations of trade, throws a new light on the use of opium, so far as the tropics are concerned. The commission holds that opium does, on the whole, quite as much good as harm, and declines to recommend any restrictions on the trade.

During last week there occurred two terrible marine catastrophes, in which there was great loss of life, as well as the total destruction of two fine vessels. One event took place off the coast of Galicia, while the other occurred in the Pacific Ocean, in the neighborhood of Manzanillo on the Mexican coast. About 300 persons were lost.

In the presence of a typical gathering of students of all the German universities, on Saturday, the foundation of a monument of Bismarck as a student was laid at Andelsburg, near Kissen. Hans Hopfer, the novelist, and president of the Society of Old Students, delivered the oration. Emperor William contributed 1,000 marks toward the cost of the statue.

"BROWN'S BRONCHIAL TROCHES" are a simple and convenient remedy for Bronchial Affections and Coughs. Carry them in your pocket. Sold only in boxes.

Corinth District Conference.

The Corinth District Conference will be held at Corinth, July 4-7. The opening sermon will be preached Thursday, 11 A. M., by Jno. W. Bell.

The following program will be observed:

I.—SPIRITUAL STATE OF THE CHURCH.

Our Condition and Needs—G. W. Gordon.

II.—MISSIONS.

1. Providential Openings the Church's Opportunity—W. W. Williams.

2. Can Appropriations Be Made by the Board of Missions to Mission Circuits So as to Secure Better Results Than by Present Methods?—T. L. Foster.

3. Christian Womanhood's Obligation to Our Heathen Sisters—Mrs. S. E. Dean.

4. Work of the Parsonage and Home Mission Society—Mrs. Annie B. Thrasher.

III.—SUNDAY-SCHOOLS.

1. What Is the End of Sunday-school Work, and How Nearly Has It Been Accomplished?—G. W. Bynum.

2. Why Not Union Sunday-schools and Literature?—L. A. McKeown.

3 How Should Sunday-schools Be Organized and Conducted in Order to Secure the Largest Uniform Attendance?—H. T. Johnsey, G. P. Hammerly.

4. Has Our Teaching Been Superficial; and If So, How Can We Intensify?—J. B. Sanders, C. M. Thurmond.

5. Why Have Sunday-schools Not Been Made a Success in the Country?—F. E. Ray, S. T. Carpenter.

6 Minute Testimonies to the Benefits of Sunday-schools.

IV.—AMERICAN BIBLE SOCIETY.

What Relation Does the Church Sustain to the Bread of the Scriptures?—W. C. Harris.

V.—FINANCIAL SYSTEMS.

Tithe Paying—Jno. C. Park.

VI.—EPWORTH LEAGUE.

1. Where Lies the Necessity of the Epworth League in Our Church?—W. W. Woollard.

2. Are We Accomplishing the Ends Designed by the Literary Department in Proportion to the Other Departments of the League? W. J. Lamb.

3 The Hand of God in Methodist History—Mrs. Mary Inge Hoskins.

VII.—EDUCATION.

Should Education Be Distinctively Christian, and What Relation Does the Church Sustain to It?—H. A. Doan.

TOPICS FOR GENERAL DISCUSSION.

A CHRISTIAN ADVOCATE in Every Home—Why Not?

Where Lies the Necessity of a Methodist Orphanage in Mississippi?

HESLEP R. TUCKER, P. E.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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Notice.

The following is the programme of Baton Rouge District Conference, June 12-23:

Opening sermon, Thursday, 11 A. M., by J. C. Bennette.

Thursday, 7:30 P. M.—Sermon on Christian Literature, by S. S. Keener.

Friday, 11 A. M.—Sermon on Christian Education, by C. W. Carter.

Friday, 7:30 P. M.—Sermon on Missions, by J. A. Parker.

Saturday, 11 A. M.—Sermon on Christian Holiness, by R. W. Tucker.

Saturday, 7:30 P. M.—Sermon on the Baptism of the Holy Ghost, by J. F. Wynn.

Conference will open Wednesday, 9 A. M., June 19. Sunday-school interest reported on Wednesday.

P. A. JOHNSTON.

Conference Board of Missions, Louisiana Annual Conference.

Received for foreign missions from

Jackson, Rev. H. R. Singleton	$ 25 00
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Parker Chapel, Rev. R. H. Wynn	20 00
DeSoto, Rev. S. S. Holliday	3 00
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Jackson, Rev. H. R. Singleton—"Do-without Week"	4 00
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Hendrix College Commencement, Conway Arkansas.

June 16—Commencement sermon by Rev. J. A. Anderson, Fayetteville, Ark. Y. M. C. A. sermon by Rev. J. E. Godbey, D. D., Little Rock, Ark.

June 17, 18—Essay and oration contests.

June 18, 2:30 P. M.—Alumni address by Prof. J. W. Cline, Lewisville, Ark.

June 19—Graduating exercises. Literary address by Hon. W. S. McCain Little Rock, Ark.

There is more joy and more stir in the secular press over one heterodox minister than over ninety and nine orthodox ministers equally great and far more useful. A runaway horse attracts more attention than ninety-nine teams doing steady work, so a sky-rocket attracts more attention than ninety-nine street lamps; but the street lamps and the steady teams are more useful.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—THIRD ROUND.

Greenville	June 1, 2
Clarksdale	16, 18
Cleveland, at Shipman Chapel	22, 23
Friar's Point	29, 30
Shaw, at New Salem	July 6, 7
Coahoma and Duncan, at Friendship	13, 14
Jonestown and Belen, at Belen	20, 21
Gunnison	27, 28
Lebrton, at McLemore	Aug. 3, 4
Lula, at Walton	10, 11
Hill House, at Australia	17, 18
Tunica circuit, at Dabbs	24, 26
Rosedale, at Phalia	31, Sept. 1
Arcola	7, 8
Hollondale, at Glen Allen	14, 15
Bolivar, at Winterville	21, 22

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—THIRD ROUND.

Grenada station	June 29, 30
Tocopola	July 6, 7
Grenada circuit	13, 14
Elay	20, 21
Paris	27, 28
Oxford	(Wed.) 31
Tatum	Aug. 3, 4
Charleston	(Wed.) 7
Coffeeville	10, 11
Chapel Hill	(Wed.) 14
Pittsboro	17, 18
Atlanta	24, 25
Water Valley circuit	31, Sept. 1
Water Valley station	1, 2
Minter City and Strathmore	7, 8

District Conference at Duck Hill, July 11.

R. A. BURROUGHS, P. E.

WINONA DIST.—THIRD ROUND.

Valden	June 29, 30
Winona station	July 7, 8
Greenwood station	13, 14
Carrollton station	20, 21
Winona circuit	27, 28
West	Aug. 3, 4
Indianola	10, 11
McNutt	17, 18
Carrollton circuit	24, 25
Gidon	31, Sept. 1
Black Hawk	7, 8
Dublia and Brooklyn	14, 17

District Conference will convene at Carrollton, July 19-21. Bishop Galloway will preside.

J. B. CRONK, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Byhalia, at Emory	June 15, 16
Potts' Camp and Myrtle, at Myrtle	22, 23
Holly Springs station	29, 30
Waterford, at Ashury	July 6, 7
Holly Springs circuit, at Marvin	13, 14
Olive Branch, at Miller	20, 21
Red Banks, at Bailey's Camp Ground	Aug. 3, 4
East Holly Springs cir., at Harmony	10, 11
Cornersville, at Union Hill	17, 18
Mt. Pleasant, at Marshall Institute	24, 25
Ashland, at Union Hill	31, Sept. 1
Pontotoc	7, 8
Abbeville	14, 15

J. D. CAMERON, P. E.

CORINTH DIST.—THIRD ROUND.

Booneville circuit, at Liberty	June 1, 2
Corinth circuit, at Gaines' Chapel	8, 9
Corinth station	13, 17
Jonesboro circuit, at Falkner	22, 26
Kossuth circuit, at Pleasant Hill	29, 30
Ripley circuit, at Paine's Chapel	July 13, 14
Iuka circuit, at Harmony	20, 21
Iuka station	21, 22
Gnutown circuit, at Pleasant Valley	27, 28
Marietta cir., at Gilmore's Chapel	Aug. 3, 4
Brown's Creek cir., at Siloam (Tues.)	9
Booneville and Baldwyn, at Booneville	11, 12
Ripley and New Albany, at New A	17, 18
New Albany cir., at Bethlehem (Thurs.)	22
Blue Springs circuit, at Leighton	24, 25
Pleasant Ridge cir., at Patterson's Ch'l	31, Sept. 1

HESLEP R. TUCKER, P. E.

ABERDEEN DIST.—THIRD ROUND.

Aberdeen	June 8, 9
Tupelo	13, 17
Buena Vista	22, 23
Okolona station	24
Verona and Nettleton	28
Okolona circuit	29, 30
Shannon	July 6, 7
Houston and Wesley	13, 14
Sparta	20, 21
Prairie	27, 28
Saltillo	Aug. 3, 4
Nettleton circuit	7, 8
Tremont circuit	10, 11
Fulton circuit	17, 18
Quincy circuit	23
Amory	24, 26
Aberdeen circuit	31, Sept. 1

S. M. THAMES, P. E.

SARDIS DIST.—THIRD ROUND.

Sardis, at Davis Chapel	June 7, 8
Senatobia	15, 16
Coldwater	21, 22
Como, at McGee's	July 6, 7
Morgansville, at Forest Hill	13, 14
Panola, at Love Joy	(Tues.) 15
Courtland, at Chapel Hill	(Thurs.) 18
Batesville, at Wesley Chapel	20, 21
Tyro, at Free Springs	27, 28
Cockrum	Aug. 3, 4
Wall Hill, at Bethel	10, 11
Nesbit	(Tues.) 13
Pleasant Hill, at Lewisburg	17, 18
Arkabutla, at Malmaison	(Tues.) 20
Pleasant Grove, at Harmony	24, 25

The pastors will please present church registers and records of Church Conferences to their third Quarterly Conference for examination.

H. C. MORRISON, P. E.

COLUMBUS DIST.—SECOND ROUND.

Hebron	June 1, 2
Tibbee	8, 9
West Point	13, 15
Mashulaville	22, 23

T. C. WISE, P. E.

KOSCIUSKO DIST.—SECOND ROUND.

Ebenezer circuit, at Bethany	June 1, 2
Chester circuit, at Antioch	7
Ackerman circuit, at Ackerman	8, 9
Louisville circuit, at Mt. Pleasant	14
Rural Hill, at Plaisburg	15, 16

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—THIRD ROUND.

Lake, at Carr's	July 6, 7
Newton and Hickory, at Hickory	13, 14
Decatur, at Union	15
Walnut Grove, at Pine Grove	20, 21
Hillsboro, at Mt Zion	27, 28
Morton and Forest, at Forest	22
Brandon station	Aug. 4, 5
Carthage, at Liberty	10, 11
Shiloh, at Shiloh	17, 18
Westville at Jones' Branch	20
Steen's Creek, at Poplar Springs	31, Sept. 1
Montrose	6
Raleigh	7, 8
Trenton	14, 15
Clarksburg	21-23
Homewood	21, 22

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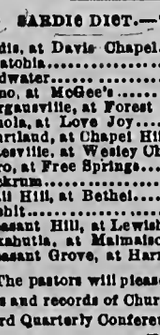

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BROOKHAVEN DIST.—THIRD ROUND.

Martinsville, at Pine Grove	June 29, 30
Caseyville, at Bethesda	July 6, 7
Summit, at Topisaw	13, 14
Adams, at Ebenezer	20, 21
Brookhaven	(8 P. M.) 24
Crystal Springs	(8 P. M.) 28
Gallman, at Old C. S	27, 28
North Wesson, at Beauregard	Aug. 10, 11
McComb City	(8 P. M.) 18
Whitestown, at Muddy Springs	17, 18
Wesson	24
Hazlehurst	(8 P. M.) 26
China Grove, at Waterholes	31, Sept. 1
Providence, at Monticello	7, 8
Pleasant Grove	14, 15
Magnolia, at Magnolia	21, 22

District Conference will be held at Wesson, Aug. 21-26. Committees of Examination will meet all candidates at two o'clock P. M., Aug. 21.

R. D. NORSWORTHY, P. E.

ENTERPRISE DIST.—SECOND ROUND.

Waynesboro circuit, at Buckatunna	June 1, 2
Williamsburg	8, 9
Mount Carmel	15, 16
Eastabuchie	22, 23
District Conference, at Enterprise	27-30
Leakesville	July 6, 7

L. CARLEY, P. E.

NATCHEZ DIST.—SECOND ROUND.

Amite, at Salem	June 1, 2
Wilkinson, at Grange Hall	8, 9
Percy Creek station	16, 16
Meadville	22, 23
Homochitto, at Sharon	29, 30
Washington	July 6, 7

The District Conference will convene at Gloster, at 3 P. M., on Wednesday before the fifth Sabbath in June.

L. S. JONES, P. E.

VICKSBURG DIST.—SECOND ROUND.

Rocky Springs, at Shiloh	June 1, 2
Utica, at Learned	8, 9
South Warren	15, 16
Warren, at Bradley's Chapel	22, 23
Mt. Olivet, at Salartia	July 6, 7

District Conference to be held in Bolton, June 27-30.

J. M. WEEMS, P. E.

Vicksburg, Miss.

JACKSON DIST.—SECOND ROUND.

Madison circuit, at Pocahontas	June 1, 2
Fannin circuit, at Union	(Wed.) 3
Jackson circuit, at Flag Chapel	8, 9
Yazoo City	16, 18
Lake City and Lodi, at Lodi	22, 23
Tranquil circuit, at Tranquil	(Wed.) 26
Silver Creek and B. Lake, at Hillsdale	29, 30

District Conference will convene in Yazoo City, June 13-16, beginning Thursday, at 2 A. M.

E. H. MOUNGER, P. E.

SEASHORE DIST.—SECOND ROUND.

Ocean Springs and Scranton, at S	June 1, 2
Whitlington, at Poplar Head	8, 9
Bay St. Louis, at Long Beach	16, 16
Augusta	22, 23
Black Creek	(Wed.) 26

C. A. POWELL, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—THIRD ROUND.

Opelousas	June 22, 23
Lafayette	29, 30
Prudhomme, at Prairie Hayes	July 4, 5
Plaquemine Brulee, at Robert's Cove	6, 7
West Lake	13, 14
Lake Charles, at Jackson St	15, 16
Crowley	20, 21
Sulphur Mine, at Calcasieu	27, 28
Patterson	Aug. 3, 4
Morgan City	6
Berwick	6
Franklin	10, 11
New Iberia	16
Jeanerette	17, 18
Washington	20
Indian Bayou	24, 25
Grand Chenière	28
Lake Arthur	31, Sept 1
Abbeville	7, 8

H. O. WHITE, P. E.

SHREVEPORT DIST.—THIRD ROUND.

South Bossier	June 4
Mansfield	10,
Shreveport Mission	15, 16, 17
Mooringsport, at Mt. Zion	22, 23
Caddo, at Loganusport	July 2
Wesley, at Holly Springs	6, 7
Coushatta at Campo Bello	13, 14
Grand Cane, at Bethel	20, 21
Pleasant Hill, at Pleasant Hill	27, 28
Natchitoches, at Provencal	29
DeSoto, at Bethel	Aug. 3, 4
Fort Jessup	10, 11
Anacoco	13
Many	17, 18
North Bossier, at Benton	24, 25

The District Conference will be held at Keatchie, beginning June 26, at 8:30 A. M. The first day will be devoted to the Sunday-school interests.

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Evergreen, at B. Clair	July 3, 7
Spring Creek, at Hemphill	8, 7
Glenmora, at G	13, 14
Atlanta, at ——	13, 14
Alexandria	20, 21
Dry Creek, at ——	20, 21
Melville, at M	27, 28
Columbia, at Olla	Aug. 3, 4
Nugent, at ——	3, 4
Centerville, at ——	3, 4
Lecompte	10, 11
Chicot, at Prairie M	10, 11
Simsport, at Mariue	13, 13
Pineville, at Bethel	13, 12
Colfax, at C	24, 26
Montgomery, at ——	24, 25

S. J. DAVIES, P. E.

BATON ROUGE DIST.—SECOND ROUND.

St. Helena, at Darlington	June 8, 9
East Feliciana, at Clear Creek	15, 16
Ponchatoula, at Ponchatoula	22, 23

District Conference at Ponchatoula, June 16-23. Let the recording stewards bring or send their Quarterly Conference Records. Brethren let us come together in the Spirit of our Lord. Let us determine to make our visit to Ponchatoula a great blessing.

P. A. JOHNSTON, P. E.

ARCADIA DIST.—SECOND ROUND.

Summerfield, at Alabama	June 1, 2
Gansville, at Siloam	8, 9
Vernon, at Livingston	13, 16
Ruston, at Ruston	17, 18
Vienna, at Salem	22, 23
Homer	July 5, 6
Arcadia	13, 14

The District Conference will be held in Minden, beginning on July 3. The Sunday-school Conference will be held the first day.

J. D. HARPER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Algiers (11 A. M.)	June 2
Louisiana Avenue (7:35 P. M.)	2
Rayne Memorial (11 A. M.)	3
Felicity Street (7:30 P. M.)	2
Talisheek, at Hickory Grove	15, 16
Plaquemine and Donaldsonville, at D.	22, 23

JOHN T. SAWYER, P. E.

DELHI DIST.—SECOND ROUND.

Harrisonburg, at ——	25, 26
Oak Ridge, at Oak Ridge	June 1, 2

District Conference at Oak Ridge, beginning May 29, and including June 3.

B. F. WHITE, P. E.

CAMP MEETING.

The seventh annual meeting at the Rapides Camp Ground will begin on Saturday, Aug. 3, and close on Sunday night, Aug. 11, 1895.

This camp ground is beautifully located in the pine hills, eight miles south of Boyce. Abundant supply of fine water. Ample hotel accommodations for the public at reasonable rates.

Hacks will meet all trains arriving over the T. and P. R. R., at Boyce, carrying visitors to camp ground from Boyce.

Quite a number of ministers from a distance will be present and assisting.

For further particulars, address W. F. Texada, secretary, Boyce, La.

J. L. HOFFAUER, for Committee.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE WAYS OF GOD JUSTIFIED.

(Job xxxiv, 14-30.

Said melancholy Cowper: "God moves in a mysterious way." Whether elated or depressed, it is true that God can write straightly on crooked lines.

1. Elihu, who sets forth the sentiment of our lesson, obviously a young man, prefaces his justification of God's ways by saying: "Days should speak and multitude of years should teach wisdom."

(1) Modesty, respectful silence in the presence of seniors, is becoming to the young. Youthful impudence, arrogance, presumption, is doubly censurable.

(2) The aged should teach wisdom. Puerility in an old man is an abomination. Dignity, manliness, wisdom, mellowness, should characterize all he says and does.

2. In justifying the ways of God, Elihu declares that God is not a respecter of persons. Prince and beggar, opulent and indigent, constitute relations which he regards not.

(1) High station is held in high esteem only by the ignorant. The oak on the mountain's summit suffers most from the Winter's blast. Uneasy rests the head which wears a crown.

(2) Opulence? The toothache of the millionaire hurts as much as that of the pauper. Appetite, sleep and health can not be purchased with money.

(3) Life on earth, to be correctly estimated, must be viewed from standpoints different from those in vogue among men. This life is simply preparatory to the life beyond the smiling and the weeping.

3. Elihu assures that God heareth the cry of the afflicted. He hears and answers prayer.

(1) The afflicted. Their number is large. Writer and reader included. Ailment, disappointment, suffering, distress.

(2) When afflicted, we are apt to cry to God. Afflictions are also on that account benedictions. Suffering seeks relief. In the valley of sorrow we look to the mountains, from whence cometh our help.

(3) God heareth. "Ask, and ye shall receive." Have proof ourselves that God answers prayer.

4. Elihu declares that man's weal or woe, fortune or misfortune, are according to God's arrangement.

(1) When God giveth quietness, none can trouble. It pleases him to strew flowers of prosperity and happiness on the pathway of many. In such case ill-will of devil and man are of no avail.

(2) When God hideth his face, darkness is inevitable. His frowns entail failure and disaster.

Prove yourself worthy of God's friendship.

A Chance to Make Money.

I have been selling Dish Washers three weeks, and have cleared $315 Can any of your readers, without previous experience, beat this? In this business a woman can make as much as a man. Every family wants a Dish Washer when they can be got so cheap, and they will have one, no matter who it is that is selling it. I am convinced anyone can make from $5 to $10 a day in this business anywhere, city or country. They all want Dish Washers. You can get particulars by addressing the Iron City Dish Washer Co., E. E Pittsburg, Pa., and by beginning at once, you can have enough money by Spring to start in most any kind of business. I am going to stick right to this Dish Washer business till I make $10 000. MATILDA B.

LOUISIANA EPWORTH LEAGUE STATE CONFERENCE.

As suggested by the New Orleans Epworth League Union, a committee, composed of the several officers of said Union, was selected to formulate plans for the holding of an Epworth League State Conference.

Accordingly, on Friday evening, May 31, '95, said committee met and discussed the advisability of such a step. After some deliberation, it was decided to submit the following report to the New Orleans Union at its next meeting:

Resolved, That the Epworth Leagues of the State of Louisiana meet in convention, Sept. 6, 7, 8, 1895 (rather than in October, as previously voted on by Union), at the Louisiana Avenue M. E. Church, South, New Orleans, La.

Resolved, That the following Committees be appointed: Program, Reception, Correspondence, Homes, Printing, Press, Transportation, Music.

Respectfully submitted.

J. T. CREBBIN, Pres.,
M. B. DEPAES, 1st V. Pres.,
H. B. RUEE 2nd V. Pres.,
THOS L. MCKNIGHT, 3rd V. Pres.,
BARBARA LUTZ, Treas.,
ADDIE S MCKNIGHT, Sec.,
REV. H. H. AHRENS, Editor,
Conference Committee.

Per A. S. MCKNIGHT,
Secretary.

New Orleans, La.

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BASKET-STRETCHERS.

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You could not get better things no matter what you paid.

As a test, try some of these:

Finest Creamery Butter, 22½ cents a pound.
Huyler's Breakfast Cocoa, 20 cents a can.
1 pound Cans Corn Beef, 10 cents a can.
Standard Sweet Corn, 2-lb. Cans, 5 cents a can.
Standard Tomatoes, 2-lb. Cans, 5 cents a can.
Finest Patent Flour, 24 lb. Sacks, 65 cents each.
Choice Extra Fancy Flour, 24 lb. Sacks, 55 cents each.
Finest Parched Cardova Coffee, 27½ cents a pound.
Lancer Brand Parlor Matches, 40 cents a gross.
Dove Brand Hams and Bacon, 13 cents a pound.

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Christian Advocate.

VOL. 42.—NO. 24. NEW ORLEANS, THURSDAY, JUNE 13, 1895. WHOLE NO. 2025

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

MOCKERY.

Why do we grudge our sweets so to the living,
Who, God knows, find at best too much of gall,
And then with generous, open hands kneel, giving
Unto the dead our all?

Why do we pierce the warm hearts, sin or sorrow,
With idle jests, or scorn, or cruel sneers,
And when it can not know, on some to-morrow,
Speak of its woe through tears?

What do the dead care for the tender token—
The love, the praise, the floral offerings?
Not palpitating, living hearts are broken
For want of just these things.

Communications.

Luther the Great.

BY SCOTT F. HERSHEY, PH.D.

IV.

When the great Protestant Reformation came, like the breath of the morning, over Europe, Papal vices and tyrannies had well-nigh suspended the best operations of civilization. Political reformers had tried to weaken the power of Rome, and clear her political atmosphere at least. The Austrian house had tried it and failed. The house of Hohenstaufen, imperial family of Germany, and heroes everyone of them, sought to deliver the empire from the Papal bondage. Henry IV. had thrown all his courage, power and patriotism into the struggle, to humiliate Rome, and save Germany the humiliation of a vassalage to the profligate Popes. He bent every energy, used every resource, exhausted every means, and at last was compelled to suffer the most shameful humiliation to which ruler was ever driven by the papacy. In the trenches of the Italian castle of Canossa, in midwinter, barefoot, with loose garment about him, upon his knees, he spent three days and nights imploring the forgiveness of the Pope.

Political reform would not reach the case. It had to be a religious reformation. No one man contributed so much to the working forces of the new era as Martin Luther, the honest monk. The sixteenth century was fairly begun when from the ranks of the common people came this leader, who was to usher in the mightiest moral and political reformation the world had known. While he was to become one of the most monumental men of all the centuries. Carlyle's estimate of Luther is less true to history than it is matchless in elegance: "I will call Luther a great man—great in intellect, in courage, in affection and integrity; one of our most lovable and precious men. Hero and prophet, a true son of fire and fact, for whom these centuries and many that are yet to come, may be thankful to Heaven." I must find no time for the highly interesting incidents of his boyhood home and education. He one day found a Bible, read it, began to think, to see, to feel; and the thunderbolt, which Europe needed, was being forged. Then came the journey to Rome. Some difficulty had arisen in one of the monastic orders, and he was deputized to Rome to settle it. On his way to the Papal capital he lodges in a convent in Lombardy. He is amazed at the magnificence of the apartments, the richness of the dresses, and the delicacy of the cuisine. Marble, silk and luxury all about him, and his heart sinks.

At Rome he is startled at the profane and heartless way in which the sacraments are celebrated, and at the jokes and buffoonery of the prelates, while he is profoundly shocked at the evil, hypocrisy displayed at the mass. Accustomed to abominations, profanities and blasphemies he had never supposed possible with any class. He said, "It is incredible what sins and outrages are committed in Rome." The excessive corruption of the Papal clergy must have been so general and shameful as to convince him of the fundamental evil of the Papacy. "If there be a hell," he writes, "Rome is built above it. It is an abyss, from whence all sins proceed."

One day, while in Rome, he ascends Pilate's stairway on his knees, as was his custom. But his thoughts were on the light he had received out of the Bible. Suddenly a voice seemed to say to him, "The just shall live by faith." He sprang to his feet, and fled from the place of such folly.

Luther's heart was right when he came to Rome; now his conscience was awed. The great truth of justification by faith, which flooded his soul with marvelous light, awoke his whole moral being, and is one of the mighty foundation-stones of living Christianity.

Then the Pope opened in Germany the great market for the sale of indulgences. This merchandise was simply a traffic in sins. The people believed that as soon as their money was given they were certain of forgiveness, and by the same means they could deliver the souls of their dead friends from the fires of purgatory.

When Luther first heard of the work of the auctioneer of these indulgences in Germany, he exclaimed, "God willing, I will make a hole in his drum." He did. One day a number of persons came to him to confess their sins. They confessed to the grossest vices and the most enormous crimes. He rebuked and instructed them. His astonishment increased when they declared that they did not intend to abandon any of their sins, and boldly produced their certificates of pardon, which they had received for money paid. Luther at once went into the pulpit and delivered a powerful sermon. It was circulated throughout the empire. It brought on a storm. It was while that storm was brewing that Luther determined upon a bold thing. He determined to cast himself into the conflict, and stand between the people and the shameful impositions practiced upon them under the sanction of the Pope. He threw the gauge of battle down when on the memorable evening of Oct. 31, 1517, he went to the cathedral door at Wittemberg and nailed to the panel thirty-five arguments against the corruptions and errors of Rome. It was practically an impeachment of the Papal authority.

The most stupendous moral struggle the world ever felt was on. Luther became the great teacher of national independence. The Pope excommunicated Luther. The people burned the bull. Luther addressed an affectionate letter to the Pope, promising such obedience as was right in scriptural things. But he was the keeper of his own conscience. The whole power of the Papacy was called into play to crush him. The work of the Papal envoy, and the story of Augsberg and Worms, are familiar to all.

From the whole line of Rome's fortifications persecution poured its galling fire. But persecution failed, as did all the arguments of Romish doctors and nuncios. Luther successfully controverted the right of Rome to rule above the conscience in the church, and the state in public affairs. He led the church into the light of a spiritual faith and scriptural doctrine. Martin Luther is the crowning glory of the Reformation.

Boston, Mass.

"Why I Became a Catholic."

Recently there has been put into my hands a pamphlet bearing the title at the head of this article, and having for its author "Frank Johnston, Jackson, Miss." Unless I am mistaken in the identity of the author, Mr. Johnston has long been a member of the Jackson bar, is the present Attorney-General of the State of Mississippi by appointment of Governor Stone, and is a candidate before the people for election to that high office now held by him. He is a clever, cultured, genial gentleman, related by consanguinity and affinity to some of the most distinguished families in Mississippi. Whatever he publishes is entitled to respectful consideration.

How extensively this pamphlet has been circulated I do not know. The copy before me appears to have been presented by a Catholic priest to a "dear friend" whose relatives are all Protestants and mostly Methodists. The pamphlet has been read by me (and others through whose hands it came to me) with curious interest, because of personal acquaintance with the author, whom I esteem as an honest and honorable man; and because of the facts, as stated on the first page of the pamphlet, he was "born and educated in an atmosphere of Protestantism," and he "had been trained as a lawyer to analytical and logical methods of thought and investigation," and he "proposed to use these methods in this [examining the subject of religion] as I would in the examination of any other subject, rejecting all prejudices and preconceived impressions, and resolved to follow with all possible fidelity the logic" of his inquiry.

Yet at the very outset it is very apparent that Mr. Johnston had not many "prejudices and preconceived impressions" to reject, since he says on the very first page: "While I was not imbued with any bitter prejudices, yet all my impressions went strongly against the Catholic Church, for I had accepted without examination the common Protestant objections to its dogmas and politics, though the beauty and dignity of its ritual excited my admiration." And on the same page he says: "I believed in the existence of a God in a general way, but the evidences of his existence were not clear or distinct to my mind." "Paley's Evidences of Christianity" and "Natural Theology" were disappointing to him, and, instead of proving the case to his mind, "threw a shadow of uncertainty about it." And then on same first page and in the same connection delivers himself of these remarkable words: "The theory of design in nature [Paley's great argument] proved clearly enough that there is some all-pervading intelligence presiding over and governing matter, but it did not prove to my mind that there is a personal God with moral attributes." And yet on page 4 Mr. Johnston, now Attorney of the State of Mississippi by appointment, and desiring to be elected to the same office by vote of the people, says: "The impossibility of imagining a moral law without a moral law-maker . . . forces the mind logically to the acceptance of one or the other of two alternatives. We must reject absolutely the idea that there is such a thing as a moral law possessing positive and fixed qualities, or we must believe that there is a supernatural law-maker, or, in a word, that there is a personal God."

Mr. Johnston fails to see how illogical and contradictory are the positions thus assumed by him. The "evidence of design in nature" proves "the existence of an all-pervading intelligence," and yet is not sufficient to prove the existence of personality! As though intelligence could exist or subsist without personality! And then, assuming that there is a moral law—which I am willing to admit—he says it is impossible to imagine a moral law without a moral law-maker, who must be a personal God! Nevertheless, Infinite Wisdom may be without a personal God! Does he really think his argument stronger than Paley's? Is it not an unintentional re-statement of Paley's argument made weaker by a change of terms?

But the existence of a moral law is not the only unsupported assumption made by Mr. Johnston. He does not stop to define what a church may be, or is, but assumes that there is, or ought to be, an infallible church composed of somebody or something—just what or which he leaves us to guess; and assumes that an infallible church must be divinely inspired; and further assumes that the Roman Catholic Church is infallible and can not err! Evidently he has forgotten, or never read, the history of the Protestant Reformation, which he lightly dismisses with a brief reference, which classes that mighty movement, God-inspired and blessed, with the Arian heresy! Assuming that the Roman Catholic Church was divinely established, and referring to the claims of Protestants, Mr. Johnston says: "But I could not conceive how errors could find their way into the teachings of a divinely established church!" Hence one infers there was no need of the Protestant Reformation, and Protestant Churches have no right to exist. Surely he has never read "The Lives of the Popes." He confesses that he has never studied the history of the Jews, and disproves of them as he does the Mohammedans and other pagans. Had he studied the history of the Jewish Church, he would have seen how a "divinely established church" could so far err that Sadducees, denying the immortality of the human soul, the existence of angels or spirits, could occupy the office of high priest (even as the infidel Leo X. became Pope) and at length demand the crucifixion of the Son of God! Not to have studied the history of the Jewish Church is not to have studied the Bible—and in that Mr. Johnston is a good Catholic. Certainly he has never read the history or teachings of the Jesuits—or else has read only to learn to follow their teachings. Has he never read of the horrors of the so-called Holy Inquisition? of the sale of indulgences by Tetzel and others? of the scale of prices for indulgences (not only on account of sins committed, but also sins to be committed) in and by authority of the Vatican Court of Chancery? from sins of omission to the grossest incest and the most diabolical murders? Has he never read how one Council would set at naught the decrees of another Council or of many other Councils? or how one infallible Pope has cursed another infallible Pope, and sometimes how these infallible Popes would be scientifically cursing each other at long range?

On page 6 Mr. Johnston says: "But no Protestant Church claims infallibility. And all together they can not possess a power which no single one of them possesses." Is that sentence according to the "analytical and logical methods" in which Mr. Johnston was trained? If he be correct, then it is also true that since one-fifth does not equal the whole, therefore five-fifths can not equal the whole! However, it is true that no Protestant Church claims infallibility—although the Protestant Episcopal Church (in which Mr. Johnston, I believed, was reared), the Baptist and the Campbellite Churches each claim to be "the only original and true church," to the exclusion of all the other sects and religious societies—neither do any of them concede to the Church of Rome its monstrous, absurd, and preposterous claims to be infallible, nor admit the blasphemous claims of Leo XIII to be God's vicegerent on earth.

Mr. Johnston is correct when he says that, "according to Protestant principles, there is no reason why every individual should not have his own peculiar creed." Why not? God's Word is for every creature. Liberty of conscience, freedom of thought, are among God's priceless gifts to the children of men. Papal Rome wrested it from men, and held human souls for centuries in a thralldom as iniquitous as the oppression of Pagan Rome. Imprisonment, the stake, fire, sword, and every torture which satanic inspiration could suggest were used to enslave manhood, debauch womanhood by the most cruel hierarchy the world has ever seen. God raised up Luther, Melancthon, Zwingli, Calvin, Knox, to strike the shackles from individuals and from nations, that his "people might go out free." Later on, when there was need, God raised up Wesley to revive a languid, if not dying, Protestantism. Just as to-day he is raising up a host of men to awaken all Protestantism to a knowledge of the encroachments of the Church of Rome, especially in these United States, where so many are ready to do the bidding of the Pope or of his ablegate, Mgr. Satolli, and to sacrifice citizenship to an allegiance claimed by a foreign power. He who fails to see the Spirit of God in the mighty Protestant Reformation, or in the Wesleyan Revival, would not be convinced though one rose from the dead.

On page 5 Mr. Johnston uses a sentence, which may be purely metaphysical, but which appears to me to be only "muddy-physical," as my friend, Sam Jones, would say: "To my mind the proposition is undeniable, or self-evident, that the divine truth is one and indivisible, and can make no compromise with error." But what is divine truth, Mr. Johnston fails to say or define. Divine truth is divine truth, I presume. A fact so self-evident needs no definition. But it reminds me of a preacher whom I once heard define, "conscience to be that faculty of the human soul which we term conscience." There is nothing like being clear in such matters. Nevertheless, our Lord and Savior Jesus Christ on one occasion said, "I am the Way, the Truth, and the Life," which I steadfastly believe. Then if by divine truth Mr. Johnston means our precious Redeemer, then I quite agree with him that divine truth is one and indivisible, and go beyond him in rejecting the dogma which he accepts in his pamphlet (when he recognizes a "striking analogy between the doctrine of the Real Presence in the Holy Eucharist and the divinity of our Lord"), and absolutely refusing to believe that each wafer put by the priest on the tongue of the communicant is transformed by the prayer of the priest (who has often been a drunkard, a libertine, and sometimes a murderer) into the body and soul, humanity and divinity of our Lord and Savior Jesus Christ! There is a wide difference between credulity and faith.

From my careful perusal of the pamphlet, I am led to the conclusion that, notwithstanding Mr. Johnston's culture and literary taste, he was never well informed in church history or in the Bible. He had only "believed in God in a general way," and had no fixed religious opinions or convictions. He had always "admired the beauty and dignity of the ritual" of the Roman Church. Family or other influences were brought to bear upon him. Following his own unconscious inclinations, he only read one side of the argument, and quite forgot the old law maxim, *Audi alteram partem*, and also the facts of history, and reached a conclusion that all along he wished to reach. But he must excuse others from following him into the grasp of the ecclesiastical octopus. The argument of his pamphlet is not equal to those in many of his briefs before the Supreme Court. It is neither clear, logical, nor convincing. It is specious and fallacious; yet it indicates the thorough earnestness of the man and his complete devotion to the Church of Rome. His loyalty to that great organization can not be doubted. He is wholly on that side. Hence I can not but wonder what sort of an argument he would make before the Supreme Court of Mississippi should there ever come up for review the action of the Board of Trustees of the Meridian, Jackson, or McComb City public schools in refusing to permit the Bible to be read in the school-rooms, notwithstanding the provision of our State Constitution (which, I believe, they are sworn to support) that "The Holy Bible shall not be excluded from the public schools of this State." In Meridian they claim that, inasmuch as they never have had the Bible in the schools, therefore, it has not been excluded! In other words, you must get in before you can be shut out!

T. L. MELLEN.

Wesson, Miss., May 25, 1895.

In the Living Present.

Mr. Balfour, M. P., recently said to a newspaper-man that Ministers of State and Parliament could not successfully carry on the government without the stimulant and wholesome criticism of the press. The newspaper had been of great benefit to him. In our country the newspaper is the uncrowned king.

France is carrying on a war of conquest in Madagascar. Though that island has a good and Protestant government, the restless Frank is bent on subjugation. The course assigned for the recourse to arms are supposed grievances of French merchants. Queen Ranavanola, of Madagascar, in the London Daily Telegraph, requests the prayers and sympathy of all Christian people in this time of deep trouble.

In view of the fact that George Gould is spoken of as possible successor to Senator Hill, of New York, an extract from Plutarch's Life of Pompey is apropos: "Two persons received from the people the name of Maximus, i. e., The Greatest: Valerius for reconciling the Senate and the people, and Fabius Rullus, because he put out of the Senate certain sons of freed slaves who had been admitted into it because of their wealth." Our Senate had been denominated Club of Millionaires.

Count Tolstoi, the Russian writer and dreamer, has published "The Four Gospels in One." In the preface he assures that he has harmonized the four gospels; but, in keeping with his vagaries, he has inserted much not found in the four books. He makes Christ say and do what suits his fancy, regardless of the original. The work is fantastic and sacrilegious.

Humanitarianism is not Christianity; but Christianity without humanitarianism is a misnomer. Piety and philanthropy should go hand in hand. As Dr. John Matthews used to say: "Visiting the unconverted masses, we should come with a loaf of bread in one hand and the Bible in the other."

W. T. Harris, U. S. Commissioner of Education, assures, that as employees those who enjoyed a common school education receive fifty per cent. higher wages than analphabetes; graduates of a high-school or college even hundred per cent. In other words: If an analphabete as wage-worker earns one dollar, the graduate of a common school earns a dollar and a half. If college-bred, two dollars. Eloquently expressive, indeed.

The Ottoman empire, Turkey, the national nuisance, would have disappeared from the map if the jealousy of the European powers did not keep it alive. Russia has the first claim on same, but England will never consent to said transfer. Austria, too, has a longing eye. France and Germany favor the aspirant from whom they expect greatest benefit. Thus the Armenian outrages and the Jeddah massacre remain unpolished.

ICH DIEN.

Selections.

Contentment in Life.

Not settling into sluggishness and inaction, but yet carrying a spirit of contentment to one's work that of itself begets hopefulness—this is one of the secrets of the successful life. Believing in present opportunity for usefulness, and doing the very best possible in present situations, even though obscurely stationed, may be accomplishing the most for the Master after all, and be affording self the most necessary and valuable discipline. And if there is to be a higher station, it were ignoble to fret under present limitations. If there is to be nobler life, it is possible only in loyal and faithful response to present opportunity. With Horace, "carpe diem," seize the day—use the present, and possess your soul in patience. You are, even where you are, a co-laborer with God. Commenting on patience, the United Presbyterian says: "Remember that labor is an ordinance of God, and you will be more patient with your tasks. Every man has his own assigned work to do. If we believe in an overruling Providence, we must believe that there is no accident about our allotments in life. If there is no accident about our allotments in life, we can glorify God in any station. Some stations may be higher than others, and some work may have to do directly with the interests of souls, but all are laborers together with God. The high-priest and the humblest Levite, the king and his armor-bearer, the teacher and the trader, all carry a divine commission. He who does the works of God, no matter what those works may be, is the servant of God."—Zion's Herald.

Satan's Own Devices.

I verily believe the devil has studied church architecture. How else can we explain the erection of costly churches with the windows (wind doors) placed so high that the Summer breeze is go over the heads of the sweltering congregations? Who but the aforesaid planned a church with large, handsome windows of stained glass, so constructed that they can not be opened, with here and there a small window that will let in a little air on a stifling Summer night? Who but he instigated an unwise young preacher, who had charge of a church last year that is still in debt, and that has been making pitiful appeals to the charitable, to further increase that debt by buying window shutters, and putting them up in such a way that they can not be thrown open on a hot night? This Summer I have preached in eight or ten churches with windows arranged or shuttered or curtained, according to the plans of his Satanic Majesty, seemingly with the evident design and intent to keep out God's fresh air. And to make matters worse, I often find an immense coal oil lamp hung low over the pulpit, so that the light can distress the preacher's eyes and the heat stupefy his brain. Who but the old gentleman already referred to is responsible for this state of things?—Rev. C. H. Briggs, D. D.

Americans are in danger of losing sight of the logical in their responsiveness to the ludicrous. The cartoon is made to do duty for the rostrum. The daily paper abounds in pictorial hits. Upon the platform burlesque is resorted to when one is worsted in debate. The funny story is employed to evade the force of strong reasoning. An audience is carried with the witty sally, or the merry retort, and seems to think the man who turns the laugh "on the other fellow" is the smarter one of the two, and has won the point. There is need for better discrimination. Sarcasm and witticism have their place and power, but logic is not to be set aside by a sneer or a laugh. Reason is the superior faculty, and is to be given chief recognition. A nation of thinkers is to be preferred to a nation of wits.—Richmond Advocate.

NOBLE DEEDS AND THOUGHTS.

Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts, in glad surprise,
To higher levels rise.
The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares.
—Longfellow.

Communications.

Bro. Hailey Agsis.

REJOINDER NO. 4.

(Concluded.)

So abhorrent to Bro. H. is the idea of one minister exercising authority over another that he is simple enough to ask, "Where is there anything like that in the New Testament?" And then, recollecting that something exactly like that was exercised by Paul over Timothy, he says: "Paul did send Timothy, but there is no indication that he claimed other authority than that of a teacher and minister by whom he had believed (and he had done so). Paul was an apostle under direct inspiration of the Holy Spirit; and even then he went under the appointment of a local church. Do you claim that your Bishops are under the direct inspiration of the Holy Spirit? . . . Or do you go by authority of a local church?" Again he says: "Where is your authority? You arrogate it to yourself; the people never voted it to you; God never gave it to you; you stole it from John Wesley." All this is based on the assumption that every form of church government, except that of Congregationalism or Independency, is utterly at variance with New Testament teachings. It may be well to examine a little further into this matter.

It has never been claimed by us that an episcopal form of government is prescribed in the New Testament to the exclusion of all others, but we do hold that it is more in harmony with the usage of the early church than Congregationalism. We believe this for two reasons:

1. It is impossible to derive authority from a body that does not exist. It is self-evident that before the New Testament churches were organized, all ecclesiastical authority was necessarily exercised by the ministry.

2. In the Book of Acts, which is mainly a record of the doings of the apostles, and in the Epistles, it is clear that the beginning of church history was in line with this idea. The apostles sent Peter and John to Samaria. (Acts viii, 14.) Philip baptized the eunuch without any authority from a local church. (Acts viii, 26-40.) Barnabas and Paul were sent out from Antioch, not by a local church, but by "certain prophets and teachers." (Acts xiii, 1-3.) When dissension arose at Antioch concerning circumcision, the question was decided, not by a local church, but by the apostles and elders at Jerusalem. (Acts xv, 6.) Paul and Barnabas went on their second missionary tour on their own motion, and not by direction of a local church. (Acts xv, 36.) When Paul was at Athens he sent a "commandment" to Silas and Timothens to come to him. (Acts xvii, 15.) Paul's movements were not directed by any local church. (Acts xix, 21; Acts xx, 16.) He appointed Timothy to Ephesus, and Titus to Crete, as we learn from the epistles bearing their names. He directed Titus "to ordain" (R. V., "appoint") "elders in every church." This was to be done on his own authority. Bro. H., in speaking of Paul's sending Timothy, says, 'Even then he was sent by a local church." The absence of proof is conspicuous.

In answer to all this Bro. H. would ask, "Do you claim that your Bishops are under the direct inspiration of the Holy Spirit?" It is just as pertinent to ask, Are your local churches "under direct inspiration of the Holy Spirit"? The above examples of ministerial authority are given to show that our church government is abundantly sanctioned by the usage of the early church. It was not necessary for the people to vote authority to our ministry; neither was it necessary to steal it from John Wesley. God put it upon us, and we bear it as we do the cross of Christ—for the sake of the kingdom of God.

Bro. H. hates Methodism with all his heart; and if he could banish it from the earth, he would be supremely happy. Our Bishops, elders, and deacons, he thinks, have too much authority; and if he could open our "long-blinded eyes," there would be a stampede for the Jordan, and the liquid grave would hide us from the frowns of the Almighty. According to him, our people are an ignorant set, hardly worth saving. He says: "You herd them about like cattle that belong to you, and they have no recourse but to leave you, and this you know they would do if they only understood what a system they have submitted to. You may preach to them the rankest heresy, or live a most immoral life, and the utmost they can do is to report you; and if the other preachers vote to excuse you, the Bishop may send you back to be their pastor, and they are helpless. Is this not so? Deny it if you will." I could just as correctly and appropriately say that if a Baptist minister chooses to preach heresy and to live an immoral life, and a majority of the church should vote to excuse him, the minority would be helpless. You might say they could withdraw; but suppose the majority were to refuse to grant them letters? All such writing is for buncombe.

There is nothing more effective in the propagation of the truth than truth itself. This lesson Bro. H. seems never to have learned, as the following quotations will testify: "But to the authority over these societies. The preacher in charge is their master. He . . . expels whom he pleases, . . . or marks off as he chooses. These societies . . . can not elect nor reject a single one of their officers. The preacher, or his elder or Bishop, appoints the class leaders, stewards, trustees, and nominates their Sunday-school superintendent and their church clerks, or clerks of the Church Conference. These may be removed by the preacher in charge if they do not suit him. . . . And the stewards, under an order from the Conference, can sell even their house in spite of all their protests." Every statement in the above quotation, except that the preacher in charge appoints the class leaders and nominates the Sunday-school superintendents, is absolutely false. He says our preachers not only choose their members, but "dismiss them at will; choose their officers and dismiss them when they please." How anyone claiming to be truthful can deliberately write and publish such statements, I have not the capacity to understand. But let us hear him still further: 'A man himself, though he feels called of God, can not preach till the Annual Conference says so; or a presiding elder or Bishop, till the Annual Conference meets. Did the Mississippi Conference at Meridian, last month, not refuse to allow six young men to become preachers, and assigned as a reason, No room? In the name of Christianity I ask: With immortal souls dying and going to hell, and six noble young men with their hearts fired with zeal to preach to dying sinners the way of eternal life, and the Annual Conference saying, 'No, you can not preach,' and yet you say you do not submit to unscriptural authority? What is this, then, I beg to know?" If you really wish to know, I will tell you. It is either deliberate falsehood, or an exhibition of nauseating ignorance.

The Annual Conference has no authority to say whether a man shall preach, or not. The Mississippi Conference did not "last month," or at any other time, 'refuse to allow six young men to become preachers." Up to the last General Conference the licensing of preachers was with the Quarterly Conference; now it is with the District Conference. The Annual Conference has no voice in the matter. It admits preachers into the traveling connection, but does not say whether men shall or shall not preach.

Bro. H. innocently asks: "Does not Bro. Carley know that when one joins the Conference he must complete a prescribed course of study of Methodist theology before he can be admitted into full connection?" Yes, he knows this very well. "They refused one for that reason at Meridian." It is done quite often. "Does he not know that they will never ordain him either deacon or elder until he has promised to obey his superiors?" Yes, he knows it. "And if he refuses to go where he is appointed, they expel him." No, they don't. "They did that at Meridian." No, they didn't. Such a one may be located, but not expelled.

Bro. H. says: "I have simply chosen at random from the material I have at hand. I have twice as much more." Of course; and what is not already at hand can be easily manufactured. He says he has been "severely criticised," and "boldly accused of falsehood." Well, I wonder if he expected all his misstatements to pass unnoticed. If a man wilfully or ignorantly perverts the truth, he must suffer the consequences of his own folly. L. CARLEY.

Official Correlation in Methodism.

Recent publications by both the secular and religious press has brought to the surface very important questions which will have to be settled sooner or later, or Zion will suffer. As usual, disputants have gone into extremes on both sides of the question.

The government of the M. E. Church, South, is a complicated form of government, having a variety of official grades. Among these officers there must be a well-adjusted relation, else there will be clashing and no end of confusion. Correlation seems to have been a prominent idea in the very genesis of the church.

EPISCOPAL AUTHORITY.

The Discipline of 1844 thus defined the 'duties" of a Bishop: "To travel throughout the connection at large; *to oversee* the temporal and spiritual business of our church." (Italics are my own.)

In 1858 the word "business" was superseded by the word "affairs." This change, whatever may have been the object of it, could have had but one effect, and that to enlarge the scope of episcopal prerogative. There are many "affairs" arising in our pastoral charges relating to the church, such as could never come up in the "business" of our recognized jurisprudence. In this form the law has continued up to the present. (See ¶ 107, 1894.) Thus the authority of the Bishop throughout the whole church—in all its districts and charges—over all its officers and members, in all its "affairs," is unmistakable.

THE POWER OF THE PRESIDING ELDERS.

The law of 1844 authorized the presiding elders "to take charge of all the elders and deacons in his district" in the absence of the Bishop.

No change has ever been made in this law, which in the least degree changes its meaning or its force. (¶ 110, 1894.)

So far the correlation of authority as between the Bishops and the presiding elders is clearly defined, but there is no definition of the authority of the preacher in charge, and hereby hangs the tale to which we have recently been listening.

Just here a little history will help us to appreciate the situation. From 1844 to 1894 the law conferring authority on the preacher in charge was very brief, and confined to receiving, trying, and expelling members "as the Discipline directs." At the time of the convening of the General Conference of 1894, the entire church was occupied with the question, What are we to do with the evangelists? There was a flood of remedies offered for each and every offensive aspect of that great question. Among other remedies offered was this, "Let the pastors take charge of them." To this it was objected that the pastors had no authority to take charge of an evangelist while holding a meeting in his charge. Moving from this point, it was proposed to so change the law of 1890 as to put the entire question of evangelists in the hands of the pastors. Paragraph 118, of 1890, became the base of operation, and the Committee on Revisal reported to the General Conference a change of the law by the addition of the words, "and to control the appointment of all services to be held in the churches of his charge." This, it was thought, would overcome the evils likely to grow out of an unauthorized, self-constituted evangelist transporting his tent, or securing court-houses, school-houses, halls, etc., in which to conduct his meetings without regard to the wishes of the pastor. However, when this simple change of the law was reported to the General Conference, some one thought he saw in it the occasion for serious conflict among our officials. I am not certain (as to the individual member), but I think Dr. Yates, of North Carolina, opposed the change on the ground that some preacher in charge might conceive the idea of taking charge of the presiding elder, or a Bishop, under such a law; that these officers held rank, each in the stead of the other—i. e., when the Bishop was present he had charge, and in his absence the presiding elder had charge, while in the absence of both the preacher in charge has charge.

These points were urged as a reason for an amendment to the proposed change by inserting after the word "and" the words, "in the absence of the presiding elder or Bishop."

To this amendment there were many objections, but the preponderance of argument was in favor of the amendment. Quarterly Conferences, District and Annual Conferences are held in pastoral charges, and it would surely be unwise to enact a law which would place these "services" at the whim of a pastor. Beside, the system of correlation would be incomplete without it—(1) The Bishop, (2) the presiding elder, (3) the preacher in charge. How this new law got into a new paragraph I can not tell; but that the object of it was to give pastors authority which they did not have, thereby enabling them to control the evangelistic movement, I do know. That this law—as other laws—is liable to be misused and abused is certainly true, but I fail to see how any presiding elder or Bishop can depend upon it for authority not before existing. From 1844 up to date each of these officers, according to his order, is supreme when present, and the words, "in the absence," etc., certainly imply a time when neither of these officials is present. Presence and "absence" are not technical terms. A Bishop is always present when not absent. When absent, he can not be present. His presence is corporeal. The man and the Bishop are all one with us. If he is in the bounds of A.'s charge, he can not be present in B.'s charge; and when he is not present, if the presiding elder be present, all the authority which the Bishop would have had he has. But his presence or absence is a matter of personal location. It may not be a quarterly meeting occasion, but if he is merely passing through a charge, he is present. If he has crossed the boundary going away, he is "absent." As soon as he is absent, all the authority which rested with him rests with the preacher in charge, and he may "control the appointment of all services to be held in his charge." All officers must have discretion, and if in the exercise of that discretion they go wrong, then let the proper tribunals determine the matter. Other laws do it, but ¶ 120 (1894) was never intended to give Bishops and presiding elders permanent control of "the services to be held" in a pastoral charge.

Referring back to the law of 1858, relating to the authority of the Bishops, and to the law of 1844, relating to the authority of presiding elders, it will be difficult to see or think of any "affairs" which a Bishop could not "oversee" when present, or anything among the preachers of which the presiding elders could not "take charge" when the Bishop was "absent." But before the enactment of ¶ 120, of 1894, the preacher in charge had no authority over any services held in "the churches in his charge," except such as he conducted himself. This law was enacted for the specific purpose of giving preachers in charge entire control of all services held in their charges except when a Bishop or presiding elder is actually present. Any other construction of it is outside of the intent of the law makers, as plainly expressed at the time the law was passed.

J. A. PARKER.

Correspondence.

Sardis District Conference.

The twenty-fifth session of the District Conference of the Sardis district, North Mississippi Conference, was held at Pleasant Grove, Miss., May 23-26, 1895.

It was, indeed, an occasion well worthy a page of honor in the history of Southern Methodism in North Mississippi. From the commencement to the close it was a time of refreshing from the presence of the Lord. The Spirit's presence and power was felt and acknowledged by each and everyone who attended its sessions. The preaching was of the purest and highest type, and was blessed of God to the spiritual comfort and uplift of all. It was manifest from deliverances that the preachers had been walking in close communion with God. The same spirit of unction love that consecrated the pulpit and made its utterances divinely imperial was seen and felt in all the deliberations and discussions on the Conference floor. Unanimity and spiritual fraternity characterized the entire session. A good brother of the local work said to the secretary: "If all the preachers in the Methodist Episcopal Church, South, preach and work like you preachers of the Sardis district do, it will not take long to present this world as a trophy of redeeming grace at the feet of Jesus." Each succeeding service was better than the one going before, until Sunday evening during the love-feast an inundating wave of divine blessing filled the sanctuary.

"God came down our souls to greet,
And glory crowned the mercy-seat."

The reports from the charges evidence growth and development in all departments of Christian life and enterprise. Sunday-schools are more largely attended than heretofore. In some places where our old people have not attended the Sunday-school they are now engaging in this cause. We have more family altars, prayer meetings and Epworth Leagues, and they are doing more and better work. The Epworth League movement is receiving special attention just at this juncture. We are impressed that this feature of Methodism is soon to become, under the agency of the Holy Spirit, one of the most potent factors in the redemption of the race, and we are determined, by the blessing of God, that Methodism in the Sardis district shall furnish her part of this divine energy for the spiritual conquest and salvation of the world.

Finances are not as good as we desire, but better than last year.

Educational interests are being wisely provided for. The District Board of Education is fully organized, and in connection with it local Boards have been elected by the Quarterly Conferences in each pastoral charge. By this means we hope soon to have all our educational methods and forces so systematically organized and correlated that each public and private school in Methodist communities may have a Methodist teacher. This we are persuaded is not a sectarian spirit, but true loyalty and devotion to Christ and the church of which we are ministers and members. We are profoundly impressed that if the character and life of future Methodism are to measure up to the lofty standards of Christly purity and nobility taught both in the Word of God and in the theology of our church, and if her ministers and members are to be fully equipped for the great work of saving this world for Christ, our children and young people must be educated and qualified for this God-given mission under the influence and auspices of our own beloved Zion.

We came very near having this Conference all to ourselves. Our ubiquitous connectional brethren came well nigh losing, or breaking, the link that binds their destiny with ours. We had only two visitors. Dr. W. B. Murrah, president of Millsaps, and Rev. T. W. Lewis, pastor at Grenada, spent a few hours with us. Their visit was short, but a benediction to the Conference. Their speeches on Christian education will be long remembered. Dr. W. B. Murrah, with that stately elegance and classic diction of which he is the master, held us spellbound as he spoke in behalf of Millsaps College. He and his faculty are doing a great work for the boys of Mississippi. Bro. Lewis came as the representative of Grenada Collegiate Institute, and his mind and heart were surcharged with good news from her classic halls. Her interest will never suffer when in his hands. We feel more closely drawn to and identified with her by his coming.

D. M. GEDDIE, Sec.

Memphis Advocate will please copy.

Selections.

The True Mark.

To be religious does not mean that we should try to look as though we were inspired by the Holy Ghost, or to give ourselves such airs as to intimate to the world that we are so absorbed with eternal things that whether we are in the body, or out of the body, we can not tell. Every paltry endeavor, whether it be a monk's cowl or a Quaker's hat, to seem dehumanized and denaturalized by religion, is offensive to good taste. As the Bible is printed in common type, which may be used afterward in the publication of a novel or a play-bill, and as the profoundest and most sacred speculations may be inscribed by a pen which has been used in summing up accounts, so we are to illustrate Christian truths in ordinary and every-day affairs, knowing that it is the message borne, and not the material used in its announcement, that is the important and sacred thing.—G. C. Lorimer.

Heaven is Home.

Heaven is home. There is no truer conception of Heaven than as the Father's house—the eternal home. Life away from heaven is at best a pilgrim life, and the end of that pilgrimage is rest at home. Every home-coming is, therefore, or ought to be, a foretaste of heaven. Two of the recent home-comers writing of their joy in being together at home, after an absence beyond the ocean, say, in recognition of this thought: "If home-coming here is so good, what must the great home-coming be when we see the face of Jesus, and know that we are safe with all our dear ones in our Father's home!"—Sunday-School Times.

Hon. Carroll D. Wright, the well-known statistician, recently stated that facts show that "for every dollar the people receive from the saloon, they pay out twenty-one."

It is only when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear.—George Macdonald.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Mrs. S. S. Cope, of Mississippi Conference.
Mrs. F. E. Russ, of Louisiana Conference.

The time is rapidly approaching when the Annual Conference session of the W. P. and H. M. Society will be held; so we feel it incumbent upon us to take "time by the forelock," and place this matter before our readers, and urge all auxiliaries to be "up and doing" in the matter of selecting delegates, providing for their transportation, and all other necessary details. We urge—nay, insist—upon a full attendance. Let us have a larger number of delegates at the session than ever before in the history of the organization. These meetings are seasons of refreshing and encouragement to all who attend. New thoughts and ideas are exchanged; new life and zeal infused into the flagging spirits of delegates from dead or dying auxiliaries—indeed, all are benefited by the attrition of minds coming together amid varied environments and circumstances.

We beseech you, sisters, in the name of Him for whom we are all laboring, to take active interest in all matters pertaining to our society, especially in things that may advance our cause, and get it more prominently before the people. Let us be "instant in well-doing," and "watching unto prayer," that we may continually advance all along the line, and so, in our lives, show forth our love for the lonely Nazarene, whose cause we have espoused. He had not where to lay his head. At least, let us provide resting-places for his disciples, that they may be the better prepared to wage war on sin, and carry the gospel unto all creatures.

Forward, sisters, forward!

We asked an old colored preacher the other day how his church was getting on, and his answer was: "Mighty poor, mighty poor, brudder." We ventured to ask the trouble, and he replied: "De 'Cieties, de 'Cieties. Dey is just drawin' all the fatness and marrow outen the body and bone of the blessed Lord's body. We can't do nuffin without de 'Ciety. Dar is the Lincum 'Ciety, wid Sister Jones an Brudder Brown to run it. Sister Williams mus' march right in front of de Daughters of Rebecca. Den dar is de Dorcases, de Marthas, de Daughters of Ham, and de Liberian Ladies." "Well, you have your brethren to help in church," we suggested. "No, sah. Dar am de Masons, de Odd Fellows, de Sons of Ham, and the Oklahoma Promis' Land Pilgrims. Why, brudder, by de time de brudders an' sisters pay all de dues and tend all de meetings, dere is nuffin left for Mount Pisgah Church but just de cob. De co'n has all been shelled off and frowed to de speckled chickens."—Bible Reader.

The truth of the old colored brother's assertion is patent. Too many societies very often detract from the general welfare of the church. We cite this only to entrench our position formerly taken, that all outside societies should merge into our connectional one, thus enabling all to turn their efforts into one channel, and, at the same time, comply with the disciplinary command to uphold all the ordinances of the church, one of which, and an extremely prominent one, is the Woman's Parsonage and Home Mission Society.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf.—Mrs. G. H. Lipscomb, Como, Miss.
Miss. Conf.—Mrs. E. D. Jones, Carlisle, Miss.
La. Conf.—Mrs. M. H. Morrison, Shreveport.

The Woman's Missionary Society of the Aberdeen district, North Mississippi Conference, held its first annual district meeting at Okolona, Miss., May 23, 1895, the day preceding the district Conference; Mrs. Thames, vice-president, in the chair, assisted by Mrs. Shumaker, district secretary. The Scripture lesson was read by the presiding officer, followed by prayer by Rev. Bachman. Mrs. McDonnell, in behalf of the Okolona Auxiliary, extended a cordial welcome, responded to by Mrs. Parrott in a few well-chosen words. Bro. Thames then gave a short and very interesting talk on Woman's work, which abounded in words of encouragement, and made us feel that ours was a divine call to woman to put on the whole armor of God, and help to save the world for Christ. We then had a memorial service in memory of Mrs. Nannie D. Ward, one of our most honored and useful members. A touching memoir was read from Mrs. Dalton, of Aberdeen, followed by a loving tribute from Mrs. Ellie Elkin, who had known, loved, and worked with her in establishing this woman's missionary work in this district. Then followed talks by Bros. Thames, Bachman, and Sister Thames and Shumaker, which showed that she was a woman of wonderful power. She had the magnetic influence and silver tongue to sway the multitude, and in making a plea for the cause so near her heart she was almost irresistible, but God buries his workmen and carries on his work. Reports were then read from Aberdeen, Okolona, Tupelo, Houston, Verona and Tupelo, Amery. No report from McCool, Prairie, Smithville, and Strong. Papers were then read by Mrs. Elkin, Mrs. Thames, reviewing the great and good work accomplished already; showing that woman had done, was doing, and could do work that man could not, that under her gentle and benign influence the homes of the heathen had been entered, and that God had honored and blessed her work that day for discussing whether she should help to save the world, or not, was passed; and while the cry used to be "Give us men and money to save the heathen," it was now, "Give us women and money to help." We then had a short praise service, conducted by Sister Parrott; the most precious ever witnessed. The hour for the juvenile society had arrived, and they were welcomed by an excellent address by the president of the Mamie Band, Miss Sue Ella Haley, responded to by Miss Mary Lowe, of Verona, Pearl Gatherers. Reports from the different societies in the district showed these young people enthusiastic in the cause, and we expect some good workers developed from their ranks. Excellent papers were read by Miss Lowe, of Verona, and Mrs. Murphy of Okolona, on "How to Interest the Young People in Mission Work;" a nice recitation by a band of little girls from Okolona; a characteristic, common-sense talk on the importance of the work by Dr. Sullivan; an earnest, heart-searching plea for our foreign fields by Sister Shumaker, closed the meeting never to be forgotten by the Woman's Missionary Society of the Aberdeen district.

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Delhi District Conference of the Louisiana Conference.

The Delhi District Conference met in the quiet little town of Oak Ridge, La., on Thursday, May 30, with Presiding Elder B. F. White in the chair. There was a fairly good attendance of the preachers and lay delegates, and they all seemed to take a lively interest in the proceedings of the Conference.

A communication was received from Rev. W. C. Black, of the NEW ORLEANS CHRISTIAN ADVOCATE, which showed the paper to be in a much healthier condition than for some years past. Rev. J. F. Scurlock, colporteur of the Louisiana Conference, was present and represented the paper before the Conference.

Miss Grace Burbank, of the Tchoupitoulas Mission, New Orleans, was present in the interest of Woman's Parsonage and Home Mission Society and made a stirring talk, telling what was being done and what the objects of the society were. Only two societies were reported in the district, and they seem to be doing good work.

Bro. Akin reports that he has no organization of the W. P. and H. M. Society; but that he has a very superior Ladies' Pastoral Aid Society of one member.

A letter was received from Rev. J. A. Parker, secretary of the Louisiana Conference Board of Missions, urging the brethren to more diligent effort in the cause of home missions.

Bros. H. W. Knickerbocker, B. F. White and R. A. Davis made stirring speeches setting forth the needs of South Louisiana as a mission field.

Bros. E. N. Evans, Samuel Whited and J. B. Riley were appointed a committee on Temperance. A whole session was devoted to this subject and some good talks were made by the brethren. Bro. B. F. White spoke on prohibition in his district, and Bro. L. Upton of the Relation of the Public School to the Liquor Traffic. The report of the committee will appear later.)

The brethren reported good Sunday-schools all over the district, and the Children's Day collection largely in excess of last year, and about one-half the charges are yet to have their celebrations. West Monroe leads the district so far with a collection of $22. The spiritual condition of the churches was reported to be fairly good. Some charges have been blessed with gracious revivals.

Bro. E. N. Evans, of Monroe, reported that he expects soon to build a new church to cost $15,000; $10,000 of which he has pledged. He will also build a beautiful two-story parsonage. Bro. I. T. Reames, of Rayville circuit, started to work on a neat $1,000 church near Charlieville, on Boeuf river. Both of these churches, it is hoped, will be completed before Conference. Bro. Knickerbooker expects to make extensive repairs on the Lake Providence parsonage soon. Several of the other brethren are hard at work during the same line.

The following delegates were elected to the Annual Conference: Samuel Whited, Dr. A. S. Helmick, L. L. Upton, and L. G. Johnson. Alternates—E. E. Riggs and J. M. Stafford.

Bro. Eli E. Riggs was licensed to preach, and was also recommended to the Annual Conference for admission on trial.

Delhi was selected as the place where the next session of the Conference will be held.

Resolutions of thanks were passed, expressing to the good people of Oak Ridge our hearty appreciation of their many kindnesses.

WM. G. EVANS, Sec'y.

Children's Day, Vicksburg.

A congregation so large that many were unable to gain admission assembled at the Crawford Street M. E. Church, last Sunday evening, to participate in the services appropriate to Children's Day. The young people of the church were, of course, principally in evidence, but their elders were present in great numbers also, and evidently heartily enjoyed the exercises. The programme was most interesting, the hymns by the fresh young voices only less melodious than the notes of the birds, and the recitations were artlessly and gracefully delivered. The auditorium of the church had been elaborately dressed with flowers and evergreens in honor of the day by Mr. Frank Edwards, assisted by the ladies of the congregation. Beautiful wreaths hung on the walls, tropical foliage lent variety to the picture, and the great chandelier in the centre was festooned with garlands of cedar, entwined with roses. The decorations of the choir, gallery and altar-rail, however, were the crowning glory of the entire design. In these the snowy whiteness of the magnolia contrasted with its dark green leaves, and with the verdure of garlands of ivy, and smilax, starred with pink and yellow roses. The artistic effect is rarely paralleled in church decoration, but it was heightened by a large white cross, reared on high, and by the banners and mottoes that surrounded its pedestal. So greatly was the design admired that it has been photographed, and thus its memory will be perpetuated long after the young celebrants have taken the place of their seniors in gazing with fond, admiring eyes on such another celebration in days to come.—Commercial Herald.

FROM THE WORK.

Rev. R. A. Breland, P. C., Camden, Miss., June 3: "Report from Camden circuit for the month of May: Pastoral visits made, 20; sermons preached, 8; miles traveled, 517; children baptized, 3; adults baptized, 4; 3 renewals to NEW ORLEANS ADVOCATE; 20 new subscribers to Epworth Era; 1 Epworth League organized."

Rev. R. M. Blocker, Jeanerette, La.: "At the close of our recent revival meeting at Jeanerette we received into the church a convert from the Roman Catholic Church, and the Quarterly Conference has recommended him for license to preach. His name is Paul S. Zwicky. He was sent over from Switzerland as a missionary. He can preach in French, German and Italian. He delivered a sermon in our church last week that would have done credit to any pulpit in Louisiana. If he holds out all right, he is the man we need. God bless him."

Rev. E. G. Kilgore, Denton, Texas, May 29: "I have just closed a two weeks' meeting with Rev. Ben H. Bounds at Bridgeport, Texas, where the Lord gave us a great victory. About one hundred conversions and nearly that many additions to the churches. Bridgeport is a mining town, and was very much in need of a work like this. They are many boys there away from home influences and friends, and many of them have been led into all kinds of wickedness. Thank God they now rejoice in hope of eternal life. I am now in a meeting here with prospects of victory ahead. Rev. J. F. Pierce is our pastor here, and is much loved. Pray for us."

Rev. W. B. Van Valkenburgh, P. C., Cameron, La.: "We are again at the front. On Sunday, May 19, the citizens of Leesburg assembled at the court-house (our only place of worship) to see what our children can do. The result can only be appreciated by those who were there. The children did their part well. 'The Methodist Army Corps,' led by the 'standard bearer,' led the juvenile army of the Lord Jesus Christ on to victory. (As this is the first Children's Day service observed by this congregation, we have reasons to feel proud.) The four bright colored banners carried by the army, accompanied by rosettes of three colors, one color for each division, helped to inspire the warriors, and then when the 'collection girls' reported four dollars and fifty-five cents we felt glad."

Rev. H. G. Hawkins, Binnsville, Miss., June 5: "As the roads harden and the fields luxuriate, this prairie region assumes an appearance that is beautiful in contrast with the all-absorbing mud, which seemed to take the country in Winter and Spring. There were six preaching-places on the circuit last year, but two of these are now in another charge, leaving Binnsville, Scooba, Old Scooba, and Wahalak. My stewards have, with diligence, kept us on a cash basis. We owe no man anything. Most, if not all, of the Conference claimants' money reported for Meridian district the first quarter was from Binnsville circuit. The missionary assessment is now being collected. The Binnsville Children's Day exercises were held the first Sabbath of May, exactly according to the program, and they were a great success. The Scooba Sunday-school is just being organized, with a new organ in our new church. Prof. L. L. Vann has been re-elected president of the school here for the fourth time."

Rev. Amos Kendall, P. C.: "On the first day of May we began a meeting in Aberdeen, Miss., which was continued for more than two weeks, resulting in great spiritual benefits to Christians and four valuable additions to the church. We have seldom been in meetings of greater power. From the first morning service to the last the Spirit's presence was manifested. Revs. J. A. Bowen and T. B. Malone, of the North Mississippi Conference, did most of the preaching, and such preaching it was—all that could have been desired, plain, pointed, practical. Revs. D. L. Cogdell, J. M. Barnes, W. D. Wendell and S. M. Thames, P. E., were with us and did efficient work in different ways and were a blessing to the church and the community. The Aberdeen station is in good condition. The Sunday-school is larger than ever before. The assessment in full for foreign missions; $200 has already been sent to the treasurer. Congregations are large. The prayer meetings, of which there are three, are well attended and profitable. And our Epworth League is promising. We thank God and take courage."

Rev. C. McDonald, P. E., Forest, Miss.: "We held the second Quarterly Conference for Homewood circuit at Independence Church, June 1, 2. One joined the church and one infant was baptized. The child baptized was the sixth that I baptized for Rev. C. C. Griffin and wife, having received the parents in the church when they were young and also married them. I preached my first sermon at Independence in October, 1857. Only a few persons are here that were here then. It was pleasant to visit again this church, and realize that there is a deep spirituality abiding. Rev. R. A. Sibley, the preacher in charge, is working as best he can for a man of his age. The work in the district is progressing very well. The preachers report large congregations with increasing interest in church affairs. We are preparing for our District Conference at Steen's Creek, June 28 30, with the Preachers' Institute and Sunday-school Conference on June 26 27. We baptized a number of children at our quarterly meetings. Some of we preachers have been highly honored by children being named for us. I baptized two in the last month named for me, and one named for Bro. Carley. There is one named for Bro. Rayner on the Homewood circuit. It is grateful to us to be thus kindly and affectionately remembered. Please come to our District Conference."

CHILDREN'S DAY.

We had a delightful Children's Day service at Wesley Chapel, Phœnix, Yazoo county, Miss., last Sunday one week. The program was carried out nicely. The children were well trained and did their best; and the people were delighted. We then took a nice collection amounting to $12.90 net, after paying for banners $10, making, with $12 05 net raised at Oak Ridge, $22.05. What work will do better? Then we had a sumptuous dinner of the very best the county affords, and you may be sure we did our duty there also. Then after dinner we had some very fine recitations by Misses Bessie Hamberlin, Gertrude Smith, and Annie Lee. Also very entertaining addresses by Mr. McGuire, editor Yazoo City Herald, and Dr. F. Carruthers, of Midway, Yazoo county, Miss. Many thanks to the brethren and also to Prof. and Mrs. Gildart for valuable services rendered. The music as rendered by the choir was delightful.

A. D. MILLER, P. C.

Oak Ridge, Miss., May 29, 1895.

Mrs. Sutherland.

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Thursday, June 13, 1895.

Hurtful Liberalism.

Like the tides of old ocean, the sea of humanity restlessly swings from one extreme to the other. A few decades ago conservatism in Church and State was the rule. Now innovation after innovation is proposed until it looks as if nothing is safe from the hands of the iconoclasts. In no previous age has mankind enjoyed such large measure of liberty in speech and action. This spirit of freedom so widely diffused is one of the results of our blessed Christianity. No place is there in the teachings of Christ for intolerance and bigotry. "Ye shall know the truth," says the Master, "and the truth shall make you free."

Out of this very freedom, however, arises a danger. It is that of viewing the various forms of Christianity with a complacent air, under the supposition that all are alike good. Under the guise of pious liberalism the heretical notion has obtained credence among many Protestant Christians that one denomination is about as good as another, and that, after all, it makes little difference what a man believes, so his life is right. Such a notion is born of weak convictions and shallow thinking.

As to the connection between life and belief, we maintain that no man's life will rise above the level of his creed. From the religious point of view it might seem that character is the essential thing; the nature of a man's belief a matter of small moment. But, in reality, the latter is of prime importance. Faith is to human action what the rudder is to the ship. If it is wrongly directed, disaster is sure to result. As a man believes, so will his life be. What father would be willing to trust his daughter to the protection of a man who sees no harm in illicit love? What merchant would dare to intrust his goods to the care of a fellow who regards the Eighth Commandment as binding only when he is under surveillance?

There is hardly a saloon keeper in the land but will declare he sees no harm in the liquor business. Men will drink intoxicants, he argues. Why should he not sell them? Why is it that in our large cities we have so many Sabbath-breakers? Why so much talk of socialism? Why is our country so often shamed by exhibitions of mob violence? Is it not because men's consciences are warped, and their convictions unsound? There is no little truth in the saying that "an infidel would be guilty of any crime, if he were inclined to it." It would be absurd to say that men always act in accordance with their convictions or that they all live up to their belief. We may be sure, however, that so long as man's belief is wrong, his life will never be right. Christian character, then, is shaped in accordance with the nature of the creed accepted by each man or woman. The members of the several religious denominations exhibit characteristics that are the result of the particular tenets held and practiced. Judging by the teaching of certain churches, we naturally expect the members of the same to be lacking in spirituality. Nor are we disappointed. People of shallow convictions never originate mighty movements nor display an aggressive spirit.

To hear Protestants, and, above all, Methodists say that "one church is about as good as another" is really painful, not to say disgusting. True it is that there are some good people in all the churches, but this is by no means admitting that all denominations stand alike for a pure form of Christianity. Every church member ought to feel not only that the church to which he belongs stands for something, but that it best represents the teachings of the New Testament. Unless he thus believes he can not be a sincere Christian, neither will his religious life be likely to impress others. To feel thus is not to be a bigot, but, on the contrary, is essential to religious activity. Half-way Methodists are never the ones who labor zealously in God's kingdom. A man is none the less a Christian for being a loyal Methodist. Nay, the more loyal he is the more he will advance the cause of Christ. Nothing is plainer than that the work of evangelizing the world must be done along denominational lines.

When we study the history of Methodism, and consider what she has done and is doing for fallen humanity, when we think of her vast army of itinerants who go wherever sent, of her glorious missionary enterprises, of her numerous colleges and universities, of her hospitals, orphan asylums, and other benevolent institutions, we can not help rejoicing that we belong to a denomination that has caught so much of the spirit of the Master. What more fitting definition of Methodism could have been given than that it is "Christianity in earnest." Little patience have we with so-called Methodists whose attachment to their church is measured by musical attractions, the popularity of the pastor, or by the local social position of her members.

What shall we say of the loyalty of those who will work enthusiastically in outside organizations, as the Y. M. C. A., or the Christian Endeavor Society, attending conventions, holding meetings, etc., but who can't be depended upon for such work in their own church? In some instances Methodist laymen in good standing give one or two nights every week to clubs and secret orders, but can't (?) find time to attend prayer meetings. Some Methodists have no more self-respect or regard for the church than to ape other denominations. Lack of loyalty to Methodism is largely due to weak convictions and ignorance of Methodist history and doctrines. The Epworth League is destined to do a grand work in the way of educating the young people of the church as to what Methodism is, and why we should stand by her interests. Indifference will thus be changed to enthusiastic devotion. If Roman Catholic parents were half as lax as most Protestants are in the religious instruction of their children, Catholicism would soon be on the wane. Let every Methodist be true to his vows.

Asking Amiss.

Complaint is often made by professing Christians that their prayers are not answered; and this complaint is often made in a querulous tone as if God had proved unfaithful to his promises. In many such cases self-examination, in the light of the divine Word, will demonstrate the fact that the fault is not with God, but with the petitioner himself. "Ye ask, and receive not, because ye ask amiss that ye may consume it upon your lusts." This passage strikes the key-note of the situation. Selfishness stands in the way. Men do not receive answers to their prayers because their prayers are vitiated by selfish motives. They pray for universal prosperity, because of the personal enjoyment or aggrandizement that is to come from it. He who thus prays asks "amiss." One who professes to be a disciple of Jesus of Nazareth should desire wealth, not solely, or even chiefly, for purposes of personal gratification, but as an instrument for the glory of God and the betterment of humanity. He who thus prays puts himself in line with the agencies of grace, and thus removes a great obstacle to the answer of his prayers. With reference to temporal blessings, however, it should be borne in mind that prayer must not be used as a substitute for wisely directed effort. The man who prays for his daily bread, and sits with folded hands waiting for his prayers to be answered, will go hungry. It should also be remembered that with reference to temporal blessings God has not promised an unconditional answer. Were that the case, Christians would all be rich; all would be healthful, etc. Here God holds the reins in his own hands. Perfect equality as to temporal condition is not his plan for fallen humanity.

Again. Men may ask amiss, not only for temporal, but also for spiritual blessings. Prayer for spiritual blessings may be grounded in selfishness. Many a man has prayed long and earnestly to be elevated to some Hermon height in spiritual life without any purpose beyond his own personal enjoyment. Transfiguration experiences should not be an end in themselves, but a means to an end. Celestial raptures are to be succeeded by the prosaic work of casting out devils. Reading the Scriptures, communion with God in prayer, and, in short, devotional exercises of every kind should always be regarded, not as an end in themselves, but as a means of fitting us for working more successfully in some department of the Lord's vineyard. He who gets this conception of the religious life, and prays earnestly for light and peace and joy and strength, not for his own sake alone, but in order that he may be better fitted for serving God by serving humanity, will receive the enduement of power which he seeks.

"The Monk and the Prince."

From Bishop Haygood's new book, "The Monk and the Prince," we quote as follows:

Many of the troubles that beset preachers — of a sort that often destroy their usefulness and break down their inner character — come of overmuch anxiety about sustaining themselves. Study, to find the truth in God's great book —the Holy Bible, his works and his providence—does not, when done with reasonable moderation, wear out men's nerves; study to find something to say that will merely content, or please their hearers, and sustain their reputation — this is a microbe that kills . . . Many admirable men are tortured with embarrassment; not always because they are timid, but often because they fear the criticism of the audience. Why should they who have God's truth to speak be afraid of any human being—however exalted or learned—or of ten thousand people? Not a little, we must believe, of the over-anxiety of some truly good men comes of the sort of selfishness that keeps one's mind more on his relation to an occasion than on the truth itself.

Denunciation is easy. With gifts and practice one can be eloquent in denunciation with little need of study or prayer. History, from ancient days, makes this plain. Denouncing men nearly broke the heart of the divine Galilean. Yet, alas! there have been preachers who seemed to have much pleasure in bitter, relentless speech, without giving more evidence of zeal for souls than others who could, in the spirit of Christ, faithfully reprove sin without anger, or the language of mere abuse. . . . When Savonarola was denouncing right and left with the air of one who said, "I, even I only, am left," he was mistaken. He had little capacity for seeing any goodness that was not going his way. Alarmists, sensational alerts and panic-hunters are always in danger at this point.

With the preaching Savonarola did he could not win sinners, nor feed saints; he denounced. Alas for him! he seemed to have acquired fondness for such speaking exercises. The fate that follows all of his temper and method overtook him. At last he could not preach in any other mode.

It is said of a great violinist that he did play a tune on one string of his fiddle; but the string broke, and playing was done. It is conceivable that a musician of gifts might play one tune till he could play no other. It is certainly true of preachers. They may preach on one theme and in one tone till they can preach on no other theme and in no other tone. This is bad enough for them; but what of the hearers? They reach the point where they can not hear even that preaching. Is it not possible that the natural ear, condemned to hear one tone every instant, would at last grow deaf to that? It would be a mercy to the victim of harsh monotony. . . . No sort of speaking demands of the speaker in order that he may be fluent and seemingly vigorous, perhaps very eloquent, so little knowledge, study, prayer, or high character, as simple denunciation. It requires no learning. It requires no habit of careful thinking. Prayer may not only be dispensed with; prayer is not even helpful for such speaking as this. . . . When one begins to think that the universe—to say nothing of its Maker and Ruler—can not get on without him, he is in a bad way, mentally and spiritually. It is lunacy, or egotism, so great that it unbalances the brain as surely as insanity itself. When a ruler concedes that the country depends upon him, he is going to make a blunder; when a preacher deludes himself into the notion that the church depends upon him, he is going to make a fool of himself, and when he concludes that God needs him more than he needs any other honest and religious man, he is going to backslide, or go deranged.

Chaplain McCabe to Colonel Ingersoll.

Chaplain McCabe, passing through Bangor, Maine, recently, seeing announcements that Colonel Ingersoll was to lecture on the Bible, went to the Daily News office and wrote him this message:

DEAR COLONEL: While you have been lecturing against the Bible, the Methodists have built ten thousand new churches in this country. All other denominations have built ten thousand more at least. Meanwhile you have not overthrown the humblest altar upon the furthorest frontiers of this Republic.

In thirty years the Methodist Episcopal Church has increased its membership from nine hundred thousand to twenty-eight hundred thousand, and her church and school property has increased one hundred and twenty-five millions of dollars. Never were we so successful as now. In heathen lands orphanages and hospitals and asylums for children, for the sick, for the aged and the insane, spring up like magic. Thirty-five years ago we had but one convert in all the heathen world. Now we have 135,000 converts in foreign lands, and they give over $300,000 a year to propagate the faith.

Come and join the Methodists, Robert! Stranger things than that have happened. Saul of Tarsus joined the Christians. He built up the faith he sought so vainly to destroy. Come and do the same. We are praying for your conversion. Take your Bible. Read the Sermon on the Mount. Think what a world this would be if its teachings were universally obeyed! Meantime look out for your hammer. The seal of the Huguenots had on it a representation of an anvil, surrounded by broken hammers, and this legend:

"Hammer away, ye hostile hands;
Your hammers break, God's anvil stands."

C. C. MCCABE.

BOOKS.

STORY OF THE CONFEDERATE STATES; or, History of the War for Southern Independence, embracing a Brief but Comprehensive Sketch of the early settlement of the country, trouble with the Indians, the French, Revolutionary and Mexican Wars, and a full, complete and graphic account of the great four years' war between the North and the South, its causes, effects, etc. By Joseph T. Derry, of Georgia, with an Introduction by Gen. Clement A. Evans, of Georgia. Suited to all those who wish an interesting, instructive and true account of the War for Southern Independence, but designed especially for the boys and girls of the South. Beautifully illustrated. Over 130 fine engravings. Richmond, Va.: B. F. Johnson Publishing Co.

The above is a transcript of the title page of a book just from the press. Mechanically, the work is a fine specimen of the book-maker's art. The paper, typography and binding are superb. The engravings also are excellent. The work is an octavo of four hundred and forty-eight pages. The author's style is clear, concise and forcible, admirably adapted to a work of this character. The author is not a novice in literature, having published some years since a school history of the United States which has been extensively used. In the preface the author says, "Great pains have been taken to give the facts accurately." Knowing Prof. Derry as we do, having been his pastor during the year 1893, we can vouch for the truth of this statement. This is in exact keeping with the character of the man. No one who knows Prof. Derry would believe him capable of misrepresentation, or of a lack of proper effort to be accurate in all his statements. This work is written from a Southern standpoint, and does justice to the aims and motives of the boys in grey as well as those in blue—a thing which can not be said of many of the histories that have found their way into the homes and schools of the South. We predict for it an extensive sale. The author has filled a chair in Wesleyan Female College for many years.

NOTES.

Our large-type Holman Bible is the very thing needed by persons over sixty years of age.

***

Rev. J. T. Nolen, a gradnate of Emory and Henry College and of Vanderbilt University, has been elected president of the Florida Conference College.

***

The problem of "hard times" will be solved when the workingmen of America boycott the saloon and stop drinking liquor. About $400,000,000 a year goes into the saloon from the hard-earned wages of workmen. This money, turned into the channels of industry and commerce, would bring comfort and happiness and plenty to millions of households.—National Temperance Advocate.

B. T. Hobbs has retired from the editorship of the Brookhaven Leader, and Rev. J. W. Chambers, president of Whitworth Female College, has assumed editorial control.

***

At the urgent solicitation of Miss Frances E. Willard and Lady Henry Somerset, Miss Belle Kearney, State president of the W. C. T. U. of Mississippi, has gone to Europe to spend several months in the interest of the W. C. T. U.

***

Miss Minnie Cowan, Mistress of the Latin Language and Literature in the North Texas Female College, Sherman, Texas, returned home on the eighth ultimo, and will enjoy the Summer vacation with her many friends in Oxford. She resumes her work September, next, in the same school.

***

Another opportunity for diversified industry in the South is offered in the manufacture of condensed milk. This is a staple article of food throughout the Southern States, and large quantities made in the North are sold, especially in warm weather. It can be manufactured equally as well in this section as elsewhere.

***

One writer says: "When I was a boy, I heard a local preacher in Tennessee declare: 'The church is degenerating. I fear we are backsliding. We are growing colder and colder, the church is dead.' Yes; and I have heard the same thing for fifty years; but the church of to-day is the most active and successfully working corpse I ever saw or read of. Religious people are not perfect, and they have need of improvement, but they are a long way ahead of those I saw in my boyhood."—Florida Advocate.

***

If anyone can show from the voluminous writings of higher criticism the least manifestation of concern for the salvation of souls, or the attempt to convince men of their sin and need, or the setting forth of the blood of Christ as the price paid for redemption, or the necessity of the new birth by the Holy Spirit, or advice to the Christian how to live, or a word of comfort to the bereaved, or of hope to the sorrowing, or assurance of eternal life and a blessed resurrection and glorious immortality to the dying, he is entitled to a good reward.—Truth.

***

Rev. Robert Parvin, of the Louisiana Conference, died at Gibsland, La., on the fourth, after an illness of about three weeks. Bro. Parvin was one of the pioneers of Methodism in the Southwest, having been actively engaged in the itinerant ministry more than forty-five years. He had preached in every parish in Louisiana, and in nearly every county in Southern Arkansas, and had conducted about eighty camp meetings. He was a man of admirable spirit, and was an exceedingly unique and original character. A suitable memoir will doubtless appear in due time.

***

The Huntsville (Ala.) Female College, having been burned several months since, the president, Dr. A. P. Jones, has decided that instead of rebuilding at Huntsville, he will remove the institution to Gadsden. He has purchased the Belleview Hotel, on Lookout Mountain (not the Chattanooga Lookout), and will begin operations there in the Fall. The Alabama Advocate says: "A more eligible and beautiful site for such an enterprise is not to be found, perhaps, within the limits of Alabama. The building is a beautiful one, and, under the practical eye of Dr. Jones, will soon be adapted to all the demands of such an institution."

***

To those who clamor so loudly for the repeal of our Sunday observance laws, which they denounce as an anachronic survival of old Puritan days, the report just issued by the Sabbath League Association of France should serve as a lesson. From the days of Emperor Charlemagne down to [illegible] statutes have figured in the French codes prohibiting, under severe penalties, labor of any kind on Sundays, even the Revolutionary Government of a hundred years ago, which substituted the worship of the Goddess of Reason in the place of Christianity, made it a point of prescribing by law one day of rest in the week. Fifteen years ago the free-thinking element in the National Legislature succeeded in obtaining the repeal of all legislation in connection with the matter, declaring it no longer in keeping with the enlightened and liberal spirit of the present age. Yet to-day these same men figure prominently in the ranks of that Sabbath League, which has been formed with the object of securing the re-enactment of the laws providing for the observance of Sunday. The experience of the last fifteen years has furnished to them, as well as to the many eminent statesmen, politicians and economists of every shade and creed who belong to the association, adequate proof that the removal of these statutes from the Code was a mistake and that a legal day of rest in the week is a necessity to every people, be it infidel or Christian.—New York Tribune.

The Animal Extracts

Cerebrine, extract of the brain of the ox, for Nervous Prostration, Insomnia, etc.

Cardine, extract of the Heart, for functional weakness of the heart.

Meduline, extract of the Spinal Cord, for Locomotor Ataxia.

Testine, for Premature decay.

Ovarine, for diseases of women.

Thyroidine, for Eczema and impurities of the blood.

Dose 5 drops. Price $1.

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Send for Book. WASHINGTON, D. C.

Wholesale Agent, L. N. BRUNSWIG. Retail by P. L. CUSACHS.

Centenary Commencement.

The commencement at Centenary this year was a fine success from start to finish. We had two good sermons to begin with—one by Dr. Featherston, and the other by Bro. Frank Parker. The exercises were of an interesting character, and the audience large and appreciative.

One of the principal features of the occasion was the reunion of the class of 1855, and Judge Ellis was "in the vein" addressing his old class-mates. Quite a number of the alumni were present, and they have taken hold and intend to do something for us. We sent out six bright young fellows to help make the world better.

As I have intimation that another pen will give details, I will just say to Louisiana Methodists that Centenary has bright prospects.

C. W. CARTER, Pres.

Jackson, La., June 6, 1895.

Rev. Jas. D. Parker.

The following are the resolutions of Wayne Memorial Quarterly Conference upon the death of Rev. Jas. D. Parker:

The first Quarterly Conference for the current year, held March 12, ordered a brief memorial upon the death of our late lamented and valuable member.

Whereas, Since the last meeting of this body it has pleased God to call from our midst Rev. Jas. D. Parker, who had been for many years a valuable and devoted official member of this church;

Therefore we look upon the death of Bro. Parker as a great loss to our church and community, and that we, as former co-laborers with him, do express our sense of personal loss in the departure of a brother beloved.

Finally, that we shall endeavor to imitate his godly example and follow him as he followed Christ.

F. N. PARKER,
T. J. FERGUSON,
W. A. RIGGS,
Committee.

Natchez District Conference.

The Natchez District Conference will be held in Gloster, June 27-30. We will gladly welcome a full attendance. We urge you to give immediate attention to the following:

1. Preachers in charge, please let me know who of your delegates you think will attend.

2. Local preachers who expect to attend please notify me.

3. Any others who will be in attendance, and desire to be provided for, please let me know.

4. Any and all please notify us by what conveyance you will come, and, as nearly as possible, time of arrival. Let all come to remain over Sunday.

5. With reference to "second-blessing sanctification" this charge, pro and con, in public and in private, with Bible in hand and by the light of the Holy Spirit, prefers to take care of itself. Let all come in the Spirit of the Master, both to bring a blessing to the community and to carry one away.

B. S. RAYNER, P. C.

Gloster, Miss., June 8, 1895.

Vicksburg District Conference.

Let all the brethren who expect to attend the Vicksburg District Conference send me their names immediately. It is important that we know how many will come via "Little J." R. R. Those in charge of the hack line have agreed to bring you from Raymond to Clinton (your nearest and quickest route) for two-thirds the regular fare. This proposition holds good for return trip.

Brethren, we urge you to give us the desired information immediately and save trouble. We suggest that those who come via "Little J." R. R. be at Raymond, Wednesday evening, June 26, and you will have conveyance to Clinton the same evening.

J. T. LEGGETT.

A Good Appetite

Always accompanies good health, and an absence of appetite is an indication of something wrong. The universal testimony given by those who have used Hood's Sarsaparilla, as to its great merits in restoring and sharpening the appetite, in promoting healthy action of the digestive organs, and as a purifier of the blood, constitutes the strongest recommendation that can be urged for any medicine.

Belhaven College Commencement.

When Belhaven College buildings burned, some months ago, many feared that this youngest of the sisterhood of schools for women in our State would never recover from the disaster. Those who felt thus, however, did not properly estimate two things—the pluck and energy of its president and the fast hold the college had taken upon the favor and confidence of the Jackson public. If any doubt still existed upon the subject, it was set at rest by the closing exercises and their enthusiastic reception by our people.

The annual sermon, preached by Bishop Galloway in the First Methodist Church, was a model of excellence and adaptation. The Bishop has a fine eye for a good text, and made no misteke in selecting for this occasion Philippians iv, 8. For more than an hour he spoke with great force and beauty of the connection between high thought and holy living, the elevating power of habitual meditation upon the best things in nature and grace, and the heights of Christian character attainable by one thoroughly in love with Christ and filled with the enthusiasm of humanity as it was found in him. It was a commencement sermon with a blessing in it.

The commencement exercises proper were held in the Opera House, Monday morning, in the presence of a large and highly appreciative audience. Bro. A. F. Watkins opened with prayer. A delightful program followed in which the pupils taking part made good proof that they had been trained throughout the session, not crammed for a display. Three young ladies graduated, Misses Mabel Fisher and Bettie Russell, of Mississippi, and Miss Helen Cooper, of Louisiana, who read a bright, sensible essay written by herself on The Coming Individual. The feature of the occasion, however, was the annual address by Capt. T. A. McWillie on Shakespeare: His Sovereign and his Heroines. The range of topics discussed at commencement, and especially those of female schools, has been painfully limited, and not a few have longed for the time when the average popular orator, with a lame adaptation of his last campaign speech or his tedious platitudes about woman's sphere should give place to a speaker whose address would be educative as well as entertaining. Mr. McWillie upon this occasion struck the key-note of the new departure. A scholar himself, an enthusiastic student of the great master of the drama, he led his audience in a study especially of the women of Shakespeare, which made it a privilege to hear him. It was, indeed, an address that would bear publication both for its literary merit and for the assurance it gave that the speaker could make another quite as good when called upon. A graceful tribute to the influence of Belhaven College in the recent renaissance of letters in our capital city was received with spirited applause.

Following the address, three medals were presented by Bishop Galloway: one for scholarship to Miss Meddie Robinson, of Rankin county; one for vocal music to Miss Eva Lowther, of Louisiana, and one for instrumental music to Miss Jessie McNair, of Brookhaven.

The baccalaureate address by President Fitzhugh was, as usual, brief, wise, and to the point.

The grand concert, on Monday night, was a success more marked because of the difficulties under which the school has been conducted since the fire. That such results could be secured under the circumstances speaks loudly for the discipline of the school, the confidence of its patrons and the loyalty of both teachers and pupils. The selections in music were universally admired, and the execution such as to win the enthusiastic commendation of a music-loving and highly critical audience. The exercises in elocution and dramatic action reflected the highest credit upon that department of the college work. An adaptation and arrangement of Julius Cæsar made by Miss Townsend, the modest and gifted teacher of elocution and physical culture, was a triumph of successful training.

The enthusiasm of the audience reached its height when President Fitzhugh announced that the foundations of the new Belhaven building were already laid, and that no pains or expense would be spared to make the future of the college fulfill every promise of the past.

The need of a school for the higher instruction of young ladies has been felt for many years in Jackson, and its establishment only a question of time. That the want has been met, and under such happy auspices, is cause of congratulation to the friends of Christian education in Mississippi and Louisiana. X.

Should Women Be Rich?

That question is about as sensible as to ask, Should women breathe? of course, they should be rich, and especially in health. CREOLE FEMALE TONIC will make them rich, too, in curing them of Uterine Troubles and complications, such as weakness, irregularity, suppression, nervousness, anæmia, chlorosis, prolapsus, etc. It is a health-builder!

Prohibition in Jackson.

The following from Bro. Watkins will be hailed with delight throughout the State of Mississippi:

Jackson's last liquor license expired at midnight of June 4, and the morning of June 5 found Mississippi's capital city without a saloon. May it continue so forever! A. F. WATKINS.

Notice.

To the Members of the Shreveport District Conference—

BRETHREN: Please let me know at once if you will attend the District Conference at Keatchie, June 26. How will you come—by private conveyance, or by rail? Do you expect to bring your "better half" with you?

To those coming by rail I will say that reduced rates on the certificate plan have been secured on the Houston, East and West Texas railroad. Rates have been applied for on the Texas and Pacific, and doubtless will be secured on the same plan.

Those coming west on the morning train on the Texas and Pacific will be met at Gloster, if you will notify me.

Preachers in charge will please send me the names of those recommended for license to preach or orders. Representatives of our Colleges and Conference Boards, of the ADVOCATE, of the W. F. M. S. and P. and H. M. S. are cordially invited to attend. We will prepare for a full attendence, and are praying that you will come praying for and expecting a great outpouring of the Holy Spirit.

We are expecting the Conference to be a revival in the highest and best sense of the term. To this end will not those expecting to attend join me in spending the Monday before the Conference in fasting and prayer?

The people of Keatchie will freely and gladly entertain you, but will expect you to do all you can to help us to a higher and better life.

P. M. BROWN, P. C.

P. S.—The preachers will please call the attention of their delegates to this notice.

Notice.

All those who expect to attend the District Conference of the Brandon district, which will convene in Steen's Creek, June 27-30, will get off of the cars at Pearson, on the A. and V. R. R. There will be transportation from Pearson to Steen's Creek.

R. H. RAWLS, P. C.

Notice.

Brethren coming before the Kosciusko District Conference, at Lexington, Miss., for license to preach will be examined by the committee on Thursday evening, July 4.

T. CAMERON,
A. W. LANGLEY,
D. C. FOUST,
Committee.

Notice.

The Enterprise District Conference will convene at Enterprise, Thursday, July 27. The opening sermon will be preached by Rev. D. P. Bradford on Thursday, at 11 o'clock A. M.

L. CARLEY, P. E.

Hall's Hair Renewer contains the natural food and color-matter of the hair, and medicinal herbs for the scalp, curing grayness, baldness, dandruff, scalp sores.

Nothing is more deceptive than a crowd. We nearly always overestimate its size, and if it is our crowd, we are sure to overestimate its significance. We take a large congregation as the measure of the preacher's usefulness, whereas it is only an evidence of his popularity. We demand that our preacher shall be able to "draw," because we imagine that the larger the crowd, the more good he will accomplish. Occasionally the preacher himself falls in with our way of thinking. Starting with the premise that if the people will not come to church, he can not do them any good, he jumps to the conclusion that to do them good he has only to get them to church, and forthwith an ecclesiastical side-show is set up to advertise his services. The side-show deceives nobody but the preacher. The people come with an eye to the show: they have ears, but hear not. A church that advertised an unusual attraction had to call in the police to keep the crowd from rushing out during the sermon. The crowd is not worth the trouble it takes to get it, and what is worse, it costs more and more to keep it. "Attractions" do not save a declining church: like a stimulant, the dose must be continually increased, and the best they can do is to lengthen out the dying hour.—Richmond Advocate.

To Get the Best Teachers

School Boards, Colleges or Families can obtain the names of efficient teachers FREE OF CHARGE by writing THE SCHOOL AGENCY, BIRMINGHAM, ALA., stating the kind of teacher wanted, the position to be filled, salary and other particulars. This Agency is endorsed and patronized by the leading Educators and Institutions of the South and Southwest.

FIRST GRADE successful teachers desiring enrollment should write for circulars.

EPWORTH LEAGUE.

BY REV. HENRY H. AHERN.

Theme for Prayer Meeting.

THE DISCIPLINE OF SUFFERING.
(Job xxxiv, 29-32.)

All things work together for good to them that love God. Inexplicable, though, God's dealings with man may be, the design, the result, are good.

1. In setting forth the object of our lesson, the writer makes the dolorous statement: "I have borne chastisement."

(1) Not all our ills are punitious. Correctives rather. Whom the Lord loveth he chasteneth.

"He only designs
Our dross to consume, and our gold to refine."

(2) Frequently, though, our afflictions are the result of our sin. Significantly, Christ said to the healed impotent man of Bethesda: "Behold, thou art made whole; sin no more, lest a worse thing come unto thee."

2. In affliction, as a rule, the distressed soul, the writer intimates, determines, "I will not offend any more."

(1) Suffering awakens reformatory aspirations. When sickness invades our domicile, when racked with pain, in losses, distress, the determination acquires maturity, hereafter, to lead holy lives.

(2) But frequently the reformatory desires cease when the affliction is removed. In ugly staccato the old saying marches before our mental vision: "When the devil was sick, the devil a saint would be; when the devil was well," etc.

(3) Usually, repentance which leads to renewal of heart is superinduced by God's goodness. "Know ye not that the goodness of God leadeth to repentence?" The reflection, Christ on the cross for me, brings to the knees.

3. The converted man carries out the programme laid down in verse thirty-two: "That which I see not, teach thou me; if I have done iniquity, I will do no more."

(1) Should sit with Mary at the feet of Jesus, assured that our intellectual vision is limited. We see much, but far more is to be seen of ourselves and of God. Christ, our spiritual comfort, our teacher.

(2) The Holy Spirit leads the Christian into all truth. Without his illumination we are benighted. The baptism with fire dispels all darkness.

(3) He determines to sin no more. What, sin? Continue in sin? Sin, when it is borne in mind that sin necessitated Christ's incarnation and crucifixion? No, no. The man of God says, "I will do no more."

For Dyspepsia
Take Horsford's Acid Phosphate.

Dr. LEE W. BATTLE, Durham, N. C., says: "I recommend it very much to dyspeptics, after meals, with good results."

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We are now offering the Holman Self-Pronouncing Bible for $1.65 to subscribers who pay a full year in advance, i. e., up to June, '96. This Bible has all the Helps of the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself wherever the name occurs. This makes it by far the best Bible on the market. Everybody, whether educated or uneducated, needs help in the pronunciation of proper names, especially Bible names. Read carefully our offer on the seventh page.

Any subscriber who will pay his subscription for two full years in advance, i. e., up to June, '97, can get this Bible at $1.35.

There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2 45 instead of $1 65. This is the best bargain ever offered in a bourgeois type Bible.

For twenty cents we will have your name engraved in gilt letters on the outside of the book.

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(1) We will give one of our $40 sewing machines—a High-Arm Singer—as a premium to any person who will send twenty new subscribers at the regular rate.

(2) Any person who is himself a subscriber, and whose subscription is paid one full year in advance, i. e., to June, '96, can secure a copy of "Christian Womanhood"—price, $1—free of charge by sending us one new subscription at the regular rate. Of course, all new subscribers will be entitled to our Holman Bible at the premium rate, $1 65.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual,	Total Dividends 1868 to 1892, 25 Years,	$84,520,680
N. Y. Life,	" " " " "	40,684,163
Equitable,	" " " " "	40,117,610

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—{1895.}—

SEASHORE CAMP GROUND.

The twenty-fourth Annual Camp Meeting will be opened on Wednesday evening, July 10, next, and continue for eight or ten days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates have been obtained from the various connecting railroads with the L. and N. system, enabling all persons desiring to attend the Camp Meeting to begin their journey on July 1, and remain on the grounds until the end of August. Tickets on sale from July 1 to 27, inclusive. All trains to stop at Camp Ground station from July 8 to 29, inclusive.

The three presiding elders of the three patronizing District Conferences have charge of the religious exercises, and eminent preachers will assist in the services.

The Camp Ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet, and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations, before the rush at the opening of the Camp Meeting, should address communications to Dr. M. F. Tucker, chairman Tent and Lodging Committee, Mobile, Ala. Communications concerning transportation should be addressed to E. P. Mackie, chairman, New Orleans, La.

All preachers will be admitted into the grounds, and provided with lodging accommodations, free of charge. Board will be furnished them at half rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Lodging Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an *individual contribution* toward defraying the *expense* of the *Camp Meeting* and caring for this valuable property with its extensive improvements. No gate fee will be exacted on the Sunday of the Camp Meeting. All the time and attention devoted to the grounds by the trustees is gratuitous, and in the interest of the salvation of souls. A cordial invitation is extended to all who would like to visit the Camp Meeting.

For a copy of the rules, etc., apply to

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Spring No. 2—in Bright's Disease of the Kidneys.

Dr. R. D. Baskerville, *Swepson's, Va., Reprint from the "Maryland Medical Journal" of February 23, 1889.*

"I have prescribed **BUFFALO LITHIA WATER** Spring No. 2, with decided beneficial results in both forms of chronic Bright's Disease of the Kidneys. In a case of acute Parenchymatous Nephritis occurring in a lad fourteen years old—'the first stage of Bright's Disease' of some writers, 'the large, smooth Kidney' of English authors—the urine gave a faint acid reaction, specific gravity 1006, and contained about three per cent. of albumen, CEdema of the feet and legs extending to the knees, face pulled almost beyond recognition, and considerable effusion in the great cavities. **BUFFALO LITHIA WATER** Spring No. 2, **was ordered at once, and in twelve days the Dropsy was entirely relieved,** the specific gravity had risen to 1012 and the albumen had disappeared to a mere trace; the Water was continued for a few weeks and the patient was entirely well, and has remained so to this time, a period of more than ten months."

Dr. John W. Williamson, *late of Jackson, Tennessee:*

"A member of my family suffered from chronic Bright's Disease of the Kidneys. There was **dropsical effusion, the urine rich in albumen, an abundant sediment containing casts, and decided manifestations of Uræmic Poisoning,** especially serious impairment of vision—Uræmic Amaurosis. After a signal failure of every remedy suggested by several eminent medical men, and when the condition of the patient was regarded as well-nigh hopeless, trial was made of **BUFFALO LITHIA WATER** Spring No. 2. The result was relief from the threatening symptoms so prompt and decided as to be almost incredible to any but an eye-witness. The continued use of the Water for several months resulted in a complete recovery. Several years have now elapsed and there has been no return of the disease."

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Let there be
No farther strife nor enmity
Between us twain: we both have erred!
Too rash in act, too wroth in word,
From the beginning have we stood
In fierce, defiant attitude,
Each thoughtless of the other's right,
And each reliant on his might.
But now our souls are more subdued;
The hand of God, and not in vain
Has touched us with the fire of pain.
Let us kneel down, and side by side
Pray, till our souls are purified,
And pardon will not be denied!

Religious Reading.

At the last Church Congress of the Episcopal Church, one of the subjects under discussion was "Devotional Reading." Without entering into the phases of that debate, there can be no question as to the importance of the subject itself.

I think it must be apparent to even the casual observer, that Christian people, as a class, do not read as much in this direction as formerly. Years ago almost every intelligent Christian household had its library shelf of religious books, to which additions were frequently made; but the later generation has come up quite ignorant of the new treasures in this department of literature.

If a pernicious book can hurt, a good book ought to help. There are thousands of Christian parents who seek to keep bad books out of the hands of their children, but who seldom place a good one within their reach. As there is no lack of the former, so there is an abundant supply of the latter, which in literary style and treatment are the equal of the others. In no other branch of literature has there been a better development than in modern religious and biblical biography, pulpit discourse, biblical history, practical discussion of spiritual themes, and handbooks of devotion. And yet, notwithstanding the growth of the church, and its increase in intelligence, the publishers of such books declare that there is a lessening rather than an increasing demand for them. I do not seek to discuss the reasons for this, but simply to call attention to the fact.

A recent work of fiction, in which the author assails the very foundations of our faith, has gone into the hands of a hundred thousand Christian readers. Has any antidote followed? What are fathers doing to ward off the baleful effects of the skepticism that environs their sons? What are mothers doing to show their daughters, in the life of some Christian woman, a contrast to the woman of society? All over the land are thousands overburdened by the sorrows or calamities of life, who need a word in season. For such there are many books that would come to them with a message of peace and hope, did they only know of them, did they only look them up. In untold instances there are good men and women in the grip of necessary service, in which "the world is too much for them," who might be mightily strengthened by the words of some one who from such a plane as theirs had risen to spiritual heights.

I have sometimes thought that if all those who do read such books would but speak of them to others, as some do, they might greatly increase their distribution and consequent usefulness. Every apostle of evil is always ready to recommend the book that argues on his side; and the ministry (everything comes on them, I know) might frequently do the people a service by calling attention to a book which they knew would be a silent teacher of godliness.—Evangelist.

A Faithful Son.

A beautiful illustration of filial affection was brought to our notice the other dry. A busy New York physician, who is by no means wealthy, has been in the habit, for the last twenty-four years, of writing to his widowed mother every other day. She lives in a distant State and is dependent upon him for support. In each of these letters he incloses a perfectly fresh bank note—frequently only a dollar in value, but always new. Doubtless these missives are very brief. A life crowded with professional duties would hardly admit of the penning of lengthy letters, but what a wealth of devotion is shown by their frequency through this long period of years! Their regular arrival every other day must be like a sacrament to her lonely soul, sweeter even than the kisses which mothers receive daily from sons who are still with them. No remorse for neglected duty will trouble his conscience in the day when he looks upon her dear face in its last quiet sleep. Multitudes of young and middle-aged men who read this incident may cherish their mothers as fondly as this physician, but how many express their love? How often do they write to her, or give any tangible proof of their affection? Yet a man is never more manly than when imitating the Son of God in tender consideration for her who bore him.—Congregationalist.

Gather Up the Fragments.

Few children can ever be made to realize and appreciate how much they can lose in a lifetime in idle moments, neglected opportunities, careless mistakes, and thoughtless mischief. There are many things more precious than gold, and yet the following information shows what stores of wealth can be wasted in infinitesimal atoms of that shining metal even after the greatest pains are taken to save every particle of it:

"The firm of Robbins & Appleton, manufacturers of gold watch cases at 1, 3, and 5 Bond street, New York, recently went out of business. They took up the three floors of the building, and, together with all the accumulated rubbish, reduced them to ashes. From this they extracted $67,000 worth of pure gold. For the past nineteen years from $1,000 to $3,000 worth of gold has been melted over these floors each day in the course of the business.

"Although every possible care was taken to preserve the fine particles of metal, the $67,000 represents the amount that had escaped the careful sweepings of the firm. They had adopted the strictest methods to save the least particle of the gold. Even the towels the workmen used were washed in water that was saved and examined for specks of gold. Nothing that went into the building ever went out without inspection or reduction."—Northwestern.

"It Ruined Me."

A young man was in prison for forgery. His mother got her minister to go and see the fallen man. On being admitted to the prisoner the minister began by giving mother's kind message, and then relating the interest all the church felt in his welfare. At last the prisoner impatiently replied: "Do you know that yourself caused me all this trouble? I began the business in your Sabbath-school fair, when they first set up raffling? For twenty-five cents I got a whole box of little books. I was pleased with my luck and went in afterwards for chances. Sometimes I gained and sometimes I lost; money I would have for lotteries. Half crazy with excitement, I used the names of other men. Thus committing forgery, here I am; don't let the church come blubbering around me. They may thank themselves. Their raffling was what did it! It ruined me!"

Of all such money-machine religion God says: "It is written, my house should be called a house of prayer, but ye have made it a den of thieves."—Selected.

A Good Church Member.

He believes in his church. He loves it. He gives himself to it. He prays for it, and speaks kindly of it. He does not put a stumbling-block in the way of his brethren, and avoids those things which may grieve them or cause them to offend. He is charitable in his judgment, and promotes peace. He feels it a duty to build up his own congregation. He cheers his brethren and his pastor by regular attendance upon the public service. He helps the pastor, and does not leave him preach to empty pews, with an aching heart, or to carry on the prayer meetings alone. It is no slight excuse that keeps him from the Lord's Supper. The appointments of his church and the memory of his Savior are sacred to him. He does not trifle with either. He does not long continue derelict in duty to church, so as to become liable to discipline. He keeps his covenant solemnly made with his church when he entered its fellowship. God bless our good members, old and young, and constantly increase their number! Let lively stones be laid into the spiritual temple.—Reformed Church Herald.

Don't Fret.

Two gardeners, who were neighbors, had their peas killed by frost. One of them came to condole with the other on this misfortune.

"Ah!" he cried, "how unfortunate we have been, neighbor! Do you know I have done nothing but fret ever since. But you seem to have a fine, healthy crop coming up already; what are these?"

"These," cried the other gardener, "why these are what I sowed immediately after my loss."

"What! coming up already?" cried the fretter.

"Yes, while you were fretting I was working."

"What! don't you fret when you have a loss?"

"Yes, but I always put it off until after I have repaired the mischief."

"Why then you have no need to fret at all."

"True," replied the industrious gardener, "and that's the very reason."

The Future of a Boy.

Neither precocity nor dullness is a certain index of the future of a boy. Only a wise man can tell the difference between the priggishness of conceit and the display of unusual talent, and it takes a superlatively wise man to devise right methods of exciting temperaments that are dull, or, on the other hand, to guide a genius. Abnormal brilliancy and abnormal slowness are usually the result of abnormal physical conditions, and physiologists are only just beginning to show to ordinary parents how these unusual conditions may be discovered and treated. When we see a man we can not tell what sort of a boy he came from, and when we see a boy we can not tell what sort of a man he will make.—President D. C. Gilman, president of Johns Hopkins University.

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HYGIENE.

John Wesley on Exercise.

John Wesley was possessed of so great a fund of common sense, and of such remarkable powers of observation, that he became as noted among the common people for his instructions in relation to health and the treatment of disease as for his theological teachings. He even wrote a medical work which, although it contained many things of which we can not approve, was, nevertheless, in its recognition of rational and natural remedies, more than a century ahead of the times when it was written.

Mr. Wesley recognized fully the value of exercise as a means of preserving health. He was always a man of active habits, and declared that he owed his vigor to the fact that when he went up to London to school, his father charged him, in his parting instructions, that he should run three times around Charter House Square every morning before breakfast. This practice he adhered to during his school life, and thus was kept in excellent health. A man recently measured the distance around Charter House Square, and reports it to us to be 445 yards, or a little more than one-fourth of a mile. Three times around the square would be three-fourths of a mile.

To take this exercise would have required from ten to fifteen minutes according to the rate of speed. If Mr. Wesley ran at a brisk trot he would have so increased his respiration and the action of his heart as to have brought a large amount of air into his lungs and circulated his blood thoroughly to every part of his body. Mr. Wesley's father must have been a man far advanced in his knowledge of the benefits of exercise for students, or he would not have given his son this wise command.—Journal of Hygiene.

The Hygiene of Laughter.

It has been aptly said that there is not the remotest corner of the inlet of the minute blood vessels of the human body that does not feel some wavelet from the convulsions occasioned by good hearty laughter. The life principle of the central man is shaken to its innermost depths, sending new tides of life and strength to the surface, thus materially tending to insure good health to the persons who indulge therein. The blood moves rapidly, and conveys a different impression to all the organs of the body, as it visits them on that particular mystic journey when the man is laughing, from what it does at other times. For this reason every good, hearty laugh in which a person indulges tends to lengthen his life, conveying as it does new and distinct stimulus to the vital forces. —National Stockman and Farmer.

In the pulpit truth made so simple that the unlearned or a child can grasp it is better than the flights of eloquence or poetry. —Cumberland Presbyterian.

THE CUISINE.

CONDUCTED BY L. A. B.

ROLLS.—One and a half pints of new milk, one cupful of yeast, half a teaspoon of salt, and flour enough for a dough. Cover and set to rise in a warm place over night. In the morning add the whites of two eggs, well beaten, half a cupful of butter, and flour enough for kneading. Knead the dough briskly for ten minutes, roll out to the thickness of half an inch, cut in four-inch squares, brush the tops with sweet milk, and fold over cornerwise. Place them close together in buttered pans, and set in a warm place until light, then bake in a quick oven.—American Cultivator.

FRENCH OR EGG TOAST.—One egg, one cup of milk or cream, one saltspoon of salt, one-half cup of sugar, slices of bread. Break the egg on a plate and beat it with a fork for a minute, or until the viscidness is destroyed. Then mix in the milk and salt. In this mixture soak the slices of bread until they are soft, lay them in a buttered omelet pan, and fry them slowly until a golden brown. Then place a bit of butter on the upper side of each slice, turn and brown that side. Sprinkle a little powdered cinnamon and sugar on each slice and arrange them one above another in a covered dish. Serve very hot.—Selected.

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New Orleans, La.

MARRIAGES.

KIRKHAM-HARGROVES.—At the residence of the bride's father, Olenville parish, La., May 30, 1895, by Rev. J. White Davis, Mr. W. L. Kirkham and Miss Nancy Hargroves.

OBITUARIES.

We publish obituaries of 900 words free of charge; for all over this, one cent per word must accompany the notice. If you want the notice to appear in order, comply with this rule. Count the words and send one cent for each word over 900. Poetry excluded from this column.

ALFORD—Drs. J. F. and J. T. ALFORD. [illegible] comes the news of the death of the two brothers. How I remember them with much gratitude in my heart! They lived on the south side of the beautiful Pearl: J. F. on the western shore, and J. T. on the east. My home in my youth was a few rods above, on the back of the same historic stream. Those godly men visited me for two long years once when my young life came near going out with that painful disease we call white swelling. During those long, weary days they spoke many comforting words, and on one occasion Dr. Jim, as he was called, predicted more hopeful future than I could at that time possibly dream.

Some years before I was converted, in company with neighbor boys, I was fishing in my native waters on the Lord's day, when Dr. John passed, going to see a sick man. Seeing me breaking the Sabbath, he said, "Remember the Sabbath day to keep it holy." This was all he said, but it had good effect.

They being of another denomination to myself, I would not have known of their death had not Dr. Black so kindly sent the CHRISTIAN ADVOCATE to our College Reading Room. They have now gone to their reward, and my dear mother, who also was a devout Methodist, and who also waited so faithfully at my bedside in those years of suffering, has, too, gone to the saint's rest.

May God bless the widows and children!

J. H. LANE.

East Fork College, Miss.

NORWOOD—Mrs. ALMIRA L. NORWOOD (nee Irwin) was born Nov. 24, 1837; married to Rev. Noel B. Norwood, Dec. 18, 1878, and died May 11, 1895.

She joined the Methodist Church soon after marriage, being one among the first souls saved for the Master by Bro. Norwood. The Bible was the Book of books with her. For twenty-two years she made it her rule to read it through each year. Her life may truly be said to "have been hid with Christ in God." Having been permitted to associate with her in a meeting at Daisy, I was charmed by her frank and bold, yet modest, testimony to the realized power of Jesus' blood to cleanse her from all sin, and her fervent prayers and joyous testimony were owned of God in the blessing of the congregation. She literally "sat at Jesus' feet and heard his word." The oracles of God were her especial delight during her last illness. When nearing the other shore, in answer to a message from her husband, with a light not of earth upon her countenance, and a joyous smile upon her face, she said: "Of course, I will go; of course, I will go. Don't you see, heaven is shining—heaven is shining." She seemed surprised and amazed at the ignorance displayed by many opposers of entire sanctification.

Five children—two girls and three boys—mourn her departure. Earth is poorer from her loss and heaven rejoices over her admittance. Her friend,

F. D. VAN VALKENBURGH.

MCCOY—JAMES P. McCOY was born June 5, [illegible]; professed religion and joined the Methodist Church in 1863, and in the Fall of the same year was married to Miss Caroline Tillery, and died May 15, 1895, in Bleuville parish, La. He was the son of Gilbert McCoy, an old and useful local preacher in this country, who died a few years ago. He loved the church, and was a faithful Christian. He was for several years a steward. He was a useful, influential citizen. Only about ten days before his death he rode twelve or fifteen miles to attend the quarterly Conference of his circuit, and at that meeting gave a delightful experience.

The church, the community, and especially his family, have sustained a great loss. The widow especially is sad and desolate, as they never had any children. His death was very triumphant. He gave directions to his family about his business matters, described the exact spot where he should be buried, called the young people around him, gave them a good talk, and asked and received a promise from them to meet him in heaven; then told all present good by, and peacefully passed away.

His funeral was preached by this writer, at the late residence, to a very large congregation. It was a time of divine power, and many were the shouts of praise for the triumphs of divine grace. At the close of the service an opportunity was given, and three persons joined the church. God comfort the bereaved!

JNO. A. MILLER.

HOFFPAUIR—Died, May 6, at her home near Rayne, La., after a protracted illness, Sister LUCINDA HOFFPAUIR (nee Spell). She was born in Lefeyette parish on Oct. 10, 1815, and was married to Nathen Hoffpauir in 1833. To this union fifteen children were born, thirteen of whom survive her—of whom are to be found some of the best citizens of this country. She taught her children to serve God, and as a result all had professed religion, though some of them had suffered the tempter to lead them astray. But on account of the persistent prayers and godly admonitions of a dying mother, they professed reclemation and promised to meet her in heaven.

She joined the M. E. Church, South, early in life, and was a consistent member to her death. Some of the most touching scenes of my life I witnessed at her bedside when friends and loved ones would bid her good-by. Often when she was thought to be dying, and some one would start a song, she would join in the singing and shout praises to God. She never murmured, and admonished her loved ones to weep not for her. After a wedded life of sixty-two years she leaves her husband and two hundred and four of her posterity to mourn her loss.

A large concourse of relatives and friends followed her remains to their resting-place in Indian Bayou Cemetery. May God's comforting grace sustain the bereaved!

W. J. PORTER, Pastor.

ELLIS—Mrs. DIXIE ELLIS, wife of Prof. W. L. Ellis, of the Cooper-Middleston College, Doleville, Miss., calmly passed away; after lingering with consumption for several months, on Sunday evening, April 14, 1895. She was the daughter of Henry and Martha Mers, of Neshoba county, Miss., and had been trained religiously, and hence she joined the church when quite young, and lived ever after a consistent life. She was married to W. L. Ellis in the Fall of '82. There were born to them four children. The first-born died four years ago. Three survive to be reared without a mother's guiding hand.

The strongest tie that bound her to this world was her children; but divine grace enabled her to trustfully give them into God's hands several days before she died. She spoke of her departure as coolly and deliberately as one would speak of business. The prospect of a reunion with departed loved ones adds to the attractions of heaven.

D. G. W. ELLIS.

Preachers' Institute and Sunday-School Conference.

The following is the program of the Preachers' Institute and Sunday-school Conference of Brandon district, to be held at Steen's Creek, Miss., June 26, 27, 1895:

JUNE 26.

11 A. M.—Sermon by Rev. W. W. Hurst.

2:30 P. M.—1. Pastoral Visiting: How Shall It Be Done?—R. F. Witt, C. C. Evans, H. B. Vandenberg, and R. A. Sibley

2. The Necessity of Using Correct and Becoming Language in the Pulpit, and the Best Methods of Attaining This Art—P. D. Hardin, C. T. McKee, and W. J. Roberts.

8 P. M.—Sermon by Rev. R. Bradley.

JUNE 27.

8:30 A. M.—1. What Is Good Sermonizing, and How Attained?—J. W. Ellison, R. Bradley, J. T. Nicholson

2. The Preacher as a Financier—W. M. Williams, W. M. Sullivan, and J. F. Robinson.

11 A. M.—Sermon by Rev. H. E. Partridge.

2:30 P. M.—1. The Requisites of a Successful Epworth League—W. P. Jones, W. M. Thornton, H. B. Hines, and H. E. Partridge.

2. What Can We Do to Make Our Sunday-schools More Efficient?—R. H. Narr, W. H. Pevey, and Irvin Miller.

8 P. M.—Sermon by Rev. J. T. Nicholson.

C. MCDONALD, P. E.

Sunday-School Conference.

Program for Sunday-school Conference of Kosciusko district, North Mississippi Conference, to be held in Lexington, Miss., July 4:

1. History of Sunday-schools—T. Cameron, J. D. Newsom, J. G. Hamilton.

2. Mission of the Sunday-school—W. C. Lester, T. G. Freeman, J. H. Rodgers.

3. Is There Any Place for the Union Sunday-school?—W. D. McCullough, R. P. Goar, R. C. Calleway.

4. What Constitutes a Well-Organized and a Well-Conducted School?—M. B. Boswell, D. C. Foust, J. H. Hall.

5. How Shall We Report the Sunday-school to the Annual Conference?—J. A. Leach, A. W. Langley, J. W. Ramsey.

6. How Can Sunday-school Workers Be Better Qualified for the Work?—J. T. Murrah, W. L. Young, Dr. Henry Christmas.

7. Our Literature—G. W. Beckman, W. W. Mitchell, J. A. Poe.

J. H. MITCHELL, P. E.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

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NEWS OF THE WEEK.

DOMESTIC.

A destructive fire occuired in Baltimore on June 9. One hundred poor people were rendered homeless.

Hiram R. Gill, of Louisiana, sent as consul from United States to Nicaragua, died at Managua on June 6.

A campaign in the interest of silver is going on in Mississippi. Meetings were held, on June 8, in Meridian, Columbus, Brandon, Summit and McComb City.

Arrangements have been made to entertain 25 000 G. A. R. men at the Atlanta Exposition on Sept. 20 and it is expected that a much larger number will be present.

A free silver convention was held in this city on June 10. A large audience was present. Congressmen Bryan, of Nebraska, and Money, of Mississippi, made addresses.

Boston expects to have a great time at the coming convention of the Christian Endeavorers in that city, and is preparing two mammoth tents for the occasion, each of which is expected to accommodate 10 000 persons.

The United States cruisers "Columbia" and "New York" have sailed for the Baltic, in order to take part with the "San Francisco" and "Marblehead" in the ceremonies attending the opening of the Baltic Sea Channel.

Some notion of the extent and importance of irrigation in the West is had from the fact that seventeen States and Territories will be represented in the fourth National Irrigation Congress which is to be held in Albuquerque, N. M.

Senator John B. Gordon is out in a card announcing his permanent retirement from politics at the end of his present term of office. He says that this is a determination he reached a year ago. He will devote his time hereafter to lecturing.

Chairmen Carter, of the Republican National Committee, has been losing cattle with many of the papers of his party, and they have been denouncing him in good, round terms. The trouble seems to be that he has declared himself for free silver.

A committee of twelve leading citizens of Atlanta left last week in a private car on the Southern Road for Washington, where they go to invite President Cleveland and his Cabinet to be present at the opening of the Cotton States and International Exposition on Sept 18.

The blast furnace operators of the Mahoning and Shenango valleys, Ohio, have decided to advance the wages of their employees 10 per cent. to take effect June 15 This is the second 10 per cent. advance made in two months, or a restoration of wages paid before Aug. 15, 1893. About 2,000 men will be affected.

President Cleveland on Friday appointed Attorney-General Richard L Olney, Secretary of State, to fill the vacancy caused by the death of the late Secretary Gresham. The vacancy caused by the transfer of Mr. Olney to the State Department was filled by the appointment of Hon. Judson Harmon, of Cincinnati, to be Attorney General.

The case of the State of Louisiana versus John Fitzpatrick, mayor of New Orleans, in an action before the Civil Court to oust him from office for malfeasance, non-feasance and gross misconduct has been finally decided in the highest court in which it could be tried, namely, the Court of Appeals. It has been decided in favor of the mayor.

Over 2,000 residents of South Chicago assembled in an open air mass meeting to denounce "boodle aldermen," and protest against the action of the Chicago City Council in passing an ordinance granting to the Calumet and Blue Island railway a right of way through the residence portion of that part of the town known as the "East Side."

FOREIGN.

The village of Salins, in the canton of Vilais, Switzerland, has been destroyed by fire.

The United States sanitary inspector of Santiago de Cuba reports that he is informed that there are hundreds sick from yellow fever and other diseases among the troops in the interior of Cuba.

The evacuation of Corea by the Japanese will form the subject of negotiations between Russia and Japan as soon as the question of the evacuation of Liao Tung peninsula is definitely settled.

At the meeting of the International Miners' Conference in Paris, on June 6, the German, English, Belgian and French delegates adopted a resolution in favor of eight hours as a legal day's work for miners and surface workers.

The British Parliament resumed its sittings on June 10.

There was a tremendous cloudburst on June 6 over the Wurtenberg portion of the Black Forest district, Germany, causing great destruction of property. The downfall of water caused the River Evach to rise and many houses at Balingen, Frommern, Dierwagen and Lenfen were swept away. Many persons are missing, and it is feared they were drowned in the flood.

The situation of affairs, so far as the settlement of questions in dispute between the Turkish government and the representatives of the powers regarding reform in Armenia is concerned, shows considerable improvement. This improvement is undoubtedly due to the firm attitude of the powers in positively refusing to accept any modification of the programme which has been mapped out for the improvement of the condition of Armenia.

A special dispatch from Shanghai says that it is almost certain that a massacre of all of the persons connected with the French, English and American missions at Chengtu has occurred. Neither men, women nor children have been spared, according to the report. It is admitted that telegrams have been intercepted by the government, the object being to conceal the news of the massacre. A French gunboat is en route to Wuen Chang to investigate.

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Spend yourself—spending will enrich you. Pour out your life—the emptying will fill it higher.—C. C. Hall.

I have lived to thank God that all my prayers have not been answered.—Jean Ingelow.

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Daily Use of the Bible.

Many weary and heavy-laden with care live from day to day forgetful of the help and comfort so much needed by all. If we all knew the value of the Bible, and the importance of reading it daily, it would not be left on the table unopened for a week. Let busy, anxious women defer some other morning duty and take time to look at the way-bill given us to guide our erring feet through life. To attend to this matter at night, after the combat is over, is too late. We need strength and courage for the hour of duty and trial. It is by daily study of God's word that we receive benefit therefrom and learn the hidden meanings of that Word as applicable to ourselves. Often we are surprised and comforted in reading some familiar passage, the meaning of which we never saw before. Thus God often speaks through his word, and comforts our troubled hearts.

Thy Word can give a sweet relief
For every pain I feel.
—Hooker.

Don't make two bites at a cherry. What's the use of taking one thing for coarse, and another for fine, washing. Pearline will do it all. For washing wood-work, tinware, silver, marble, glass, dishes, carpets, or anything you can think of, Pearline is the best. It saves not only work, but wear. Let it help you in all these ways. You musn't think that the easy washing of clothes is all that Pearline is made for.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—THIRD ROUND.

Clarksdale	June 18, 19
Cleveland, at Shipman Chapel	22, 23
Friar's Point	29, 30
Shaw, at New Salem	July 6, 7
Coahoma and Duncan, at Friendship	13, 14
Jonestown and Beien, at Belau	20, 21
Gunnison	27, 28
Lehrton, at McLemore	Aug. 3, 4
Lula, at Walton	10, 11
Hill House, at Australia	17, 18
Tunica circuit, at Dabbs	24, 25
Rosedale, at Phalia	31, Sept. 1
Arcola	2, 3
Hollandale, at Glen Allen	14, 15
Bolivar, at Winterville	21, 22

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—THIRD ROUND.

Grenada station	June 29, 30
Toccopola	July 3, 7
Grenada circuit	13, 14
Elsy	20, 21
Paris	27, 28
Oxford (Wed.)	31
Tatum	Aug. 3, 4
Charleston (Wed.)	7
Coffeeville	10, 11
Chapel Hill (Wed.)	14
Pittsboro	17, 18
Atlanta	24, 25
Water Valley circuit	31, Sept 1
Water Valley station	1, 2
Minter City and Strathmore	7, 8

District Conference at Duck Hill, July 11.

R. A. BORROUGHS, P. E.

WINONA DIST.—THIRD ROUND.

Vaiden	June 29, 30
Winona station	July 7, 8
Greenwood station	13, 14
Carrollton station	20, 21
Winona circuit	27, 28
West	Aug. 3, 4
Indianola	10, 11
McNutt	17, 18
Carrollton circuit	24, 25
Sidon	31, Sept. 1
Black Hawk	2, 3
Dublin and Brooklyn	14, 17

District Conference will convene at Carrollton, July 19-21. Bishop Galloway will preside.

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Byhalia, at Emory	June 18, 16
Potts' Camp and Myrtle, at Myrtle	22, 23
Holly Springs station	29, 30
Waterford, at Asbury	July 6, 7
Holly Springs circuit at Marvin	13, 14
Olive Branch, at Miller	20, 21
Red Banks, at Bailey's Camp Ground	Aug. 3, 4
East Holly Springs cir., at Harmony	10, 11
Cornersville, at Union Hill	17, 18
Mt Pleasant at Marshall Institute	24, 25
Ashland, at Union Hill	31, Sept. 1
Pontotoc	7, 8
Abbeville	14, 15

J. D. CAMERON, P. E.

CORINTH DIST.—THIRD ROUND.

Corinth station	June 16, 17
Jonesboro circuit, at Falkner	22, 23
Kossuth circuit at Pleasant Hill	29, 30
Ripley circuit, at Paine's Chapel	July 13, 14
Iuka circuit, at Harmony	20, 21
Iuka station	21, 22
Guntown circuit, at Pleasant Valley	27, 28
Marietta cir., at Gilmore's Chapel	Aug. 3, 4
Brown's Creek cir., at Siloam (Tues.)	6
Booneville and Baldwyn at Booneville	11, 12
Ripley and New Albany, at New A	17, 18
New Albany cir., at Bethlehem (Thurs.)	21
Blue Springs circuit, at Leighton	24, 25
Pleasant Ridge cir., at Patterson's Ch't	31, Sept. 1

HESLEP R. TUCKER, P. E.

ABERDEEN DIST.—THIRD ROUND.

Tupelo	June 16, 17
Buena Vista	22, 23
Okolona station	24
Verona and Nettleton	28
Okolona circuit	29, 30
Shannon	July 3, 7
Houston and Wesley	13, 14
Sparta	20, 21
Prairie	27, 28
Saltillo	Aug. 2, 4
Nettleton circuit	7, 8
Tremont circuit	10, 11
Fulton circuit	17, 18
Quincy circuit	23
Amory	24, 25
Aberdeen circuit	31, Sept. 1

S. M. THAMES, P. E.

SARDIS DIST.—THIRD ROUND.

Senatobia	June 15, 16
Coldwater	21, 21
Como, at McGee's	July 6, 7
Morgansville, at Forest Hill	13, 14
Panola, at Love Joy (Tues.)	16
Courtland, at Chapel Hill (Thurs.)	18
Batesville, at Wesley Chapel	20, 21
Tyro, at Free Springs	27, 28
Cockrum	Aug. 3, 4
Wall Hill, at Bethel	10, 11
Nesbit (Tues.)	13
Pleasant Hill, at Lewisburg	13, 18
Arkabutla, at Malmsison (Tues.)	20
Pleasant Grove, at Harmony	24, 25

The pastors will please present church registers and records of Church Conferences to their third Quarterly Conference for examination.

H. C. MORRHEAD, P. E.

MISSISSIPPI CONFERENCE.

ENTERPRISE DIST.—THIRD ROUND.

Enterprise and Stonewall, at S	July 6
Vossburg, at New Hope	13, 14
Shubuta, at Quitman	20, 21
Waynesboro and State Line, at W	22, 28
Pachuta, at Central	Aug. 3, 4
Ellisville and Laurel, at Laurel	6
Mathersville and mission, at State L	8, 10, 11
Waynesboro cir., at Pleasant Grove	17, 19
Leaksville	20
Heidelburg, at Philadelphia	24, 25
Williamsburg	31, Sept. 1
Mount Carmel	3
Eastabuchie	7, 8

L. CARLEY, P. E.

BRANDON DIST.—THIRD ROUND.

Lake, at Carr's	July 6, 7
Newton and Hickory, at Hickory	13, 14
Decatur, at Union	13
Walnut Grove, at Pine Grove	20, 21
Hillsboro, at Mt Zion	27, 28
Morton and Forest, at Forest	28
Brandon station	Aug. 4, 5
Carthage, at Liberty	10, 11
Shiloh, at Shiloh	17, 18
Westville at Jones' Branch	20
Steen's Creek, at Poplar Springs	31, Sept. 1
Montrose	3
Raleigh	4, 5
Trenton	14, 15
Clarksburg	21-28
Homewood	28, 29

C. MCDONALD, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Martinsville, at Pine Grove	June 28, 30
Caseyville, at Bethesda	July 6, 7
Summit, at Topisaw	13, 14
Adams, at Ebenezer	20, 21
Brookhaven (3 P. M.)	24
Crystal Springs (3 P. M.)	26
Gallman, at Old C. S	27, 28
North Wesson, at Beauregard	Aug. 10, 11
McComb City (3 P. M.)	16
Whitestown, at Muddy Springs	17, 18
Wesson	24
Hazlehurst (3 P. M.)	28
China Grove, at Waterholes	31, Sept. 1
Providence, at Mouticello	7, 8
Pleasant Grove	14, 15
Magnolia, at Magnolia	21, 22

District Conference will be held at Wesson, Aug. 21-23. Committees of Examination will meet all candidates at two o'clock P. M., Aug. 21.

R. D. NORSWORTHY, P. E.

NATCHEZ DIST.—SECOND ROUND.

Percy Creek station	June 15, 16
Meadville	22, 23
Homochitto, at Sharon	29, 30
Washington	July 6, 7

The District Conference will convene at Gloster, at 8 P. M., on Wednesday before the fifth Sabbath in June.

L. S. JONES, P. E.

VICKSBURG DIST.—SECOND ROUND.

South Warren	June 15, 16
Warren, at Bradley's Chapel	22, 23
Mt. Olivet, at Satartia	July 6, 7

District Conference to be held in Bolton, June 27-30.

J. M. WEEMS, P. E.

Vicksburg, Miss.

JACKSON DIST.—SECOND ROUND.

Yazoo City	June 15, 16
Lake City and Lodi, at Lodi	22, 23
Tranquil circuit, at Tranquil (Wed.)	26
Silver Creek and B. Lake, at Hillsdale	29, 30

District Conference will convene in Yazoo City, June 13-16, beginning Thursday, at 2 A. M.

E. H. MOUNGER, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—THIRD ROUND.

Opelousas	June 22, 23
Lafayette	29, 30
Prudhomme, at Prairie Hayes	July 4, 5
Plaquemine Brulee, at Robert's Cove	6, 7
West Lake	13, 14
Lake Charles, at Jackson St	15, 16
Crowley	20, 21
Sulphur Mine, at Calcasieu	27, 28
Patterson	Aug. 3, 4
Morgan City	5
Berwick	6
Franklin	10, 11
New Iberia	16
Jeanerette	17, 18
Washington	20
Indian Bayou	24, 25
Grand Cheniere	28
Lake Arthur	31, Sept 1
Abbeville	7, 8

H. O. WHITE, P. E.

SHREVEPORT DIST.—THIRD ROUND

Shreveport Mission	June 15, 16, 17
Mooringsport, at Mt. Zion	22, 23
Caddo, at Loxansport	July 2
Wesley, at Holly Springs	6, 7
Coushatta at Campo Bello	13, 14
Grand Cane, at Bethel	20, 21
Pleasant Hill, at Pleasant Hill	27, 28
Natchitoches, at Provencal	29
DeSoto, at Bethel	Aug. 3, 4
Fort Jesup	10, 11
Anacoco	18
Many	17, 18
North Bossier, at Benton	24, 25

The District Conference will be held at Keatchie, beginning June 26, at 9:30 A. M. The first day will be devoted to the Sunday-school interests.

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Glenmora, at G	July 6, 7
Spring Creek, at Hemphill	6, 7
Evergreen, at B. Clair	13, 14
Atlanta, at ——	13, 14
Alexandria	20, 21
Dry Creek, at ——	20, 21
Melville, at M	27, 28
Columbia, at Olla	Aug. 3, 4
Nugent, at ——	3, 4
Centerville, at ——	3, 4
Lecompte	10, 11
Chicot, at Prairie M	10, 11
Simsport, at Marine	18, 19
Pineville, at Bethel	18, 19
Colfax, at C	24, 25
Montgomery, at ——	24, 25

S. J. DAVIES, P. E.

BATON ROUGE DIST.—THIRD ROUND.

In Part.

Wilson, at Manassas	June 29, 30
Clinton, at Clinton	30, July 1
Baynu Sara, at Concord	6, 7
Jackson, at Jackson	7, 8
Baton Rouge, at Baton Rouge	13, 14
Grosstete, at Rosedale	20, 21
East Baton Rouge, at Pipkin	27, 28
Zachrie, at Zachrie	28, 29

P. A. JOHNSTON, P. E.

ARCADIA DIST.—SECOND ROUND.

Vernon, at Livingston	June 15, 16
Ruston, at Ruston	17, 18
Vienna, at Salem	22, 23
Homer	July 5, 6
Arcadia	13, 14

The District Conference will be held in Minden, beginning on July 3. The Sunday-school Conference will be held the first day.

J. D. HARPER, P. E.

NEW ORLEANS DIST.—SECOND ROUND.

Talisheek, at Hickory Grove	June 15, 16
Plaquemine and Donaldsonville, at D.	22, 23

JOHN T. SAWYER, P. E.

CAMP MEETINGS.

The twenty-fourth annual camp meeting of Hennington Camp Meeting Association will commence Thursday, the first day of August, 1895.

Rev. W. M. McIntosh, the distinguished evangelist, is expected to be with us the entire meeting.

Ministers of the gospel are earnestly invited to attend, and will be provided for during the meeting.

A great gathering of the people is expected, and ample arrangements will be made for the accommodation of all who may come. The restaurant will furnish board at very moderate rates.

To meet the expenses of the meeting, the usual entrance fee of twenty-five cents will be required, to be paid only once during the meeting. J. W. MCNEIL, Secretary.

Our camp meeting at Bethel Camp Ground, Wilkinson county, Miss., will begin on the fifteenth day of August, 1895. We have no gate fees, but we have good order, large congregation, and good accommodations. We invite our brethren in the ministry to come particularly, and to come prepared to preach and work. There will be a hack running daily from Whitaker station, on the Y., M. and V. R. R., out to Bethel Camp Ground; distance, about six miles. Come one, come all; and Mr. Editor, too. P. H. HOWZE, P. C.

The seventh annual meeting at the Rapides Camp Ground will begin on Saturday, Aug. 3, and close on Sunday night, Aug. 11, 1895.

This camp ground is beautifully located in the pine hills, eight miles south of Boyce. Abundant supply of fine water. Ample hotel accommodations for the public at reasonable rates.

Hacks will meet all trains arriving over the T. and P. R. R., at Boyce, carrying visitors to camp ground from Boyce.

Quite a number of ministers from a distance will be present and assisting.

For further particulars, address W. F. Texada, secretary, Boyce, La.

J. L. HOFFPAUIR, for Committee.

Half Fare to Chattanooga.

The Queen and Crescent Route will sell round-trip tickets from all points on its line, June 25 to 27, 1895, to Chattanooga and return, at half rates, with liberal limits and conditions.

Ask ticket agents for particulars, or address

I. HARDY, A. G. P. A.,
Vicksburg, Miss.

R. H. GARRATT, A. G. P. A.,
New Orleans, La.

A. J. LYTLE, D. P. A.,
Chattanooga, Tenn.

J. R. MCGREGOR, T. P. A.,
Birmingham, Ala.

W. C. RINEARSON, G. P. A.,
Cincinnati, O.

Tokyo, Japan's capital city, thrives prodigiously. In 1874 her population was over twice that of Boston; now it is nearly 2,000,000. It is larger than Vienna. Only London, Paris, and New York surpass it; and at present rates it will soon catch up with our metropolitan city. Its journalistic productiveness is almost incredible. The first daily was established in 1872; now 400 daily newspapers are published, besides 300 other periodicals, including illustrated papers, magazines, reviews, trade organs, and the like. The Occident must look to its laurels, or the East will snatch them.—Zion's Herald.

The shipment of frozen milk from Norway to English cities has become an important industry. The process, as described, consists of solidling fresh milk, then freezing it by chemical process.

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Centenary is the only School for boys owned by the Methodist Church in Louisiana. It has done a good work for the church. All it asks in return is the liberal support of the Methodist people. It is easy of access by rail. The grounds and buildings are ample and beautiful. The course of study is thorough. The grade of scholarship is high. The moral influences are unexcelled. The community is noted for its refinement and culture. It is just the place for boys desirous of a complete education. For details, see Catalogues, which will be sent on application. Address,

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One Hundred Wanted.

The well-known and able Preacher and Lecturer, Scott F. Hershey, Ph.D., of Boston, is at work on a book, which is to deal with the Roman Papacy as everywhere and always opposed to civil and religious liberty. Terrible in fact and popular in style, this book will have an immense influence on the Patriotic movement of the day, and will have the largest sale of any book of this generation.

100 Experienced Agents Wanted,

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3 Million, 134 Thousand, 9 Hundred and Thirty-four Packages sold in 1894, which made 15 Million, 674 Thousand, 7 Hundred and Thirty-five Gallons of

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or 313 Million, 494 Thousand, 7 Hundred glasses, sufficient to give every man, woman and child in the United States, five glasses each—Did you get yours? Be sure and get some this year? The whole family will enjoy it. A 25 cent package makes 5 gallons. Sold everywhere. Made only by

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We want you to come here because it pays you to do so, and because it pays us to have you.

LOOK AT THESE PRICES.

Fancy Creamery Butter, Fox River Brand, 27½c a pound.
Fancy Parched Cordova Coffee 27½c a pound.
Ginger Snaps and Cream Crackers, 5c a pound.
Imported Tomato Sardines, 7½c a case.
Family Brand Evaporated Cream, 7½c a case.
Huyler's Breakfast Cocoa, ½lb cans 20c a case.
Rex Brand Corn Beef, 1lb cans, 10c a case.
Halbrook & Co. English Chow Chow, 25c a bottle.
Halbrook & Co. English Worcestershire Sauce, 20c a bottle.
Assorted Fruit Syrups, 25c a bottle.

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Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

SOLITUDE.

BY ELLA WHEELER.

Laugh, and the world laughs with you;
Weep, and you weep alone,
For the sad old earth must borrow its mirth,
But has trouble enough of its own.
Sing, and the hills will answer;
Sigh, it is lost on the air;
The echoes bound to a joyful sound,
But shrink from voicing care.

Rejoice, and men will seek you;
Grieve, and they turn and go.
They want full measure of all your pleasure,
But they do not need your woe.
Be glad, and your friends are many;
Be sad, and you lose them all.
There are none to decline your nectar'd wine,
But alone you must drink life's gall.

Feast, and your halls are crowded;
Fast, and the world goes by.
Succeed and give, and it helps you live,
But no man can help you die.
There is room in the halls of pleasure
For a large and lordly train,
But one by one we must file on
Through the narrow aisles of pain.

Selections.

From Jerusalem to Shechem.

BY BISHOP CHAS. B. GALLOWAY, D. D.

Returning from Jericho, we spent nearly two days in Jerusalem, walking about Zion, making some deferred observations, and completing arrangements for our long horseback ride through Judea, Galilee, and Samaria. A barker had to be consulted and the bazaars visited in order to secure a few curios and souvenirs for friends from the city of the great King. But the most important preparation for that interior journey was an additional passport. Although I had one from the State Department at Washington, D. C., properly viseed by a Turkish consul, I was compelled to get another, called a "Teskarie," written in Arabic, for which the hungry official asked the sum of seven dollars. This serves two purposes—filches from the infidel tourist and pays tribute to the ignorance of interior officials who are unable to read any foreign language. The average Turkish officer, whether in the customs, police, or other department, is without conscience and corrupt to the last degree. His one aim in life is to get backsheesh. Though there may not be a dutiable article in your baggage—and certified to by another officer—he will go through it slowly and endanger your getting aboard the ship, in order to compel the payment of tribute. But a little cash in advance will pass any tourist anywhere without "Teskarie," or any dutiable article through the customs without examination. They are robbers in uniform, whose efficiency is measured by their capacity, and where promotion is conditioned on dishonest earnings. For unblushing venality and cold-blooded brutality, the representatives of the Turkish government have no equals in modern history. The poor natives, Mohammedans in faith, who have become convinced of the truth of Christianity, dare not publicly profess it. In a few days or weeks the new convert would be "missing," and not an official could ever be able to find a trace of the lost. An earnest Christian woman in Nazareth, who has a large class of girls under her instruction, told us that some were true disciples of Jesus in heart, but dared not, on penalty of death, make public announcement of the fact. These and other considerations forced the conclusion that all Palestine—the "land of promise," so rich in places and associations dear to the disciples of the Son of God—should be under the joint protectorate of the several great Christian nations.

To the American consul at Jerusalem, an accomplished and most agreeable young Presbyterian minister, we are much indebted for official and personal courtesies. Through him our passports were secured from the Turkish office.

On Friday afternoon, Jan. 11, we bade Jerusalem good-by, and our cavalcade started northward in Galilee. Our route was along the ancient Roman road toward Damascus—the way made sacred by the feet of the Holy Family returning to Nazareth, and memorable by the persecuting expedition of Saul of Tarsus, "breathing out threatenings and slaughter against the disciples of the Lord." A little north of the Damascus gate we passed what is known as "The Hill of Ashes," a heap formed by the ashes of the burnt-offerings, and claimed by some as the actual site of our Lord's crucifixion. How expressive were those remains of the sacrificial fires! Multiplied thousands of the best and most costly offerings—lambs "without blemish"—expression of Israel's eager expectation of the coming of the great King, were there joyously turned to ashes. What marvelous history, and waiting faith, and longing hope, and anxious solicitude, were recalled by that pile of rubbish!

A few minutes' ride brought us to the "Tombs of the Kings"—vast subterranean chambers out in the solid rock, and in which royalty is supposed to have slept through the centuries. Although we had crawled into many dark passages where historic bones were long kept, we dismounted and examined these, the most elaborate and costly of all the catacombs in Palestine. Their history, like themselves, is shadowy, but they are the best-preserved remains of the old style of Jewish sepulture. One gets here the most satisfactory idea of how the heavy stone is rolled against the door of the sepulcher and securely sealed.

On the top of Mt. Scopus we lingered for a last near view of Jerusalem. From that summit victorious Titus watched the destruction of the sacred city, and saw the stately Temple crumble to ashes. But our hearts were sad, and when we thought of those blessed shrines being in Moslem hands, we felt somewhat of our Lord's pity when on neighboring Olivet "he beheld the city, and wept over it."

Passing on over the roughest, rockiest, so-called road that was ever trodden by the hoof of an Arabian horse, and scarcely relieved by the shade of a single tree, we were soon in sight of ancient Nob, where the ark of the covenant was removed after remaining twenty years in the house of Abinadab. It was there David recovered the sword of Goliath—the memorial of his first and most brilliant achievement—and there he ate the shewbread and was the innocent cause of eighty-five priests being slain by the command of King Saul. The next place of interest, and but a short distance beyond, was Gibeah of Saul, the stronghold of Benjamin, and associated with some of the most tragic passages in the history of Israel. It was on that height the wrathful fury of King Saul sought the extermination of the Gibeonites, and in after years it witnessed the revenge of history—the hanging of seven men of the sons of Saul, only Mephibosheth, the son of Jonathan, being spared, and that "because of the Lord's oath" between David and Jonathan. From that elevation we had a magnificent view—Jerusalem was behind us; off to the right were the distant mountains of Moab, the Dead Sea mirroring the afternoon sun, and the sinuous river hurrying to the depths in which nothing can live, and from which no roaming current ever returns. To the right, only two miles distant, was Mizpeh, where Saul was chosen king, and clinging to the hillside on the north was Gibeon, where the young King Solomon began his reign by bringing a thousand burnt-offerings unto the Lord. His first act as king was a religious act. It was on that very spot God came down and spoke into the young king's dreaming ear, and there heard the prayer which tested the fiber of his faith and determined the character of his early reign. In a little less than an hour we passed the village of Ramah, the scene of as beautiful a story as is found in all the romance of the centuries. Here Samuel was born in answer to prayer, and forth from this village the devout mother made her annual pilgrimages to the Tabernacle at Shiloh to see the child she had "lent to the Lord," carrying the little new coat her busy fingers and praying heart had made. And here at last, after an honored and honorable life, this noble son of his mother, "the last of the judges, the first of the order of prophets, and the founder of the Hebrew monarchy," was laid to rest.

We were shown a large caravansary in the village built by the Saracens, and the ruins of a church erected by the Crusaders on the spot where the Holy Family is supposed to have rested. On account of the bitter hostility between Christians and Mohammedans in this place, neither church nor mosque has been built on those sacred ruins. In numbers they are about equally divided, and are in relentless antagonism. So fierce is this spirit that they have separate waterspouts at the village fountain, and separate troughs for their donkeys and other animals to drink. Alas! that others than Moslems have thus discounted the gentle, patient brotherliness of the Son of man. What a travesty that men should contend to the hilt for the traditional spot where the mother of the Prince of Peace rested for a night!

From Beeroth we turned aside to the village of Ramallah, and spent the night in a Greek monastery. The red-headed monk was very courteous, and extended genuine hospitality, albeit we had little conversation, not speaking the same tongue. The night was quite cool, and most comfortable were the hours around his modest stove. The inhabitants of the village are Christians, nearly all being members of the Greek Church. There are a few Roman Catholics, an English Church, and a congregation of Quakers. The Quakers have a boarding-school, a hospital, and an English surgeon.

In the early morning we resumed our journey, and in an hour were at the village of Bethel—"but the name of that city was called Luz at the first." We "lighted upon a certain place" where it is supposed Jacob tarried all night, and in his dreams had the vision of the "ladder set up on the earth," the top of it reaching to heaven, and crowded with ascending and descending angels. In that little valley near where the stone pillow was set up for a pillar, we stood and meditated; and as that gorgeous scene unrolled before our imagination, we felt like exclaiming with the great patriarch, as he awoke out of sleep: "How dreadful is this place! This is none other but the house of God, and this is the gate of heaven."

We were also shown the supposed site, on the hill between Bethel and Ai, where Abraham set up his altar. And that spot is also memorable as marking the place where Abraham and Lot separated, the latter turning toward the green Jordan valley which looked so inviting in the distance. It was at Bethel that Jerobeam built one of his altars which was rent in twain, and thus sought to divorce the heart of the ten tribes from their attachment to the temple worship at Jerusalem. He had the shrewdness to discern the intimate connection between the political and religious faiths of a people. He knew that the revolt could only succeed by stopping their annual pilgrimage to the great city. And very near that hill we were shown the place where tradition says Elisha commanded the bears to destroy the mocking children. It was difficult to imagine that those barren hills and rocks were ever the hiding-places of wild beasts. But if all the impertinent and irreverent youngsters of the country were again liable to a like fate, the she bears would have to sharpen their teeth and get ready for a big engagement.

Journeying northward, we noticed in the distance the village of Ophrah, supposed to be the Ephraim to which our Lord quietly retired with his disciples for awhile, when he "walked no more openly among the Jews." There the brave Gideon was born and lived, and had his faith and courage strengthened by the vision of the fleece. In a little while we entered the "Valley of Figs"—a narrow table-land filled with small fig orchards—and, dismounting, led our horses down the most dreadful road in the world, into the "glen of robbers," and halted for awhile at Robbers' Fountain. Doubtless many a pious pilgrim in ancient times fell by this wayside.

We lunched that day at Shiloh, or rather on the site of that historic city, and that very spot where the Tabernacle stood. The ruins of an old church mark the place, and from its failing walls a tree has grown, beneath the shade of which we ate our paschal feast. There Eli ministered at God's altar and sat in the gate of judgment; there Samuel heard the voice of his Lord, received the grateful visits of his devout and beautiful mother; there the Tabernacle stood, and the ark of the covenant rested for years, and from it was carried into battle and captured by the Philistines. Now there is nothing but desolation—Jeremiah's prophecy has been literally fulfilled—"Go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for wickedness of my people Israel."

Passing through the valley of Shiloh, and near ancient Lebonah, we soon rejoined the beaten highway, and had Mounts Gerizim and Ebal in full view before us, while in the distance snowy Hermon leaned his head against the evening sky. In a hill to the right we saw the tomb of Eleazer "in Mount Ephraim," but had not time to stop and lay a flower upon the resting place of the son of Aaron. Descending from this range of hills we entered the plain of Moreh, now called Mukhna. Growing crops made the valley like a well-cultivated garden, and here it was our Lord said to his disciples: "Lift up your eyes and see, for the fields are white unto harvest." Before reaching Nablous—ancient Shechem—we stopped for awhile at Jacob's well, one of the few sites about which there can be no doubt. By the side of that very well the Lord sat and taught the Samaritan woman who came to draw water. It is situated down in the valley, and at the entrance of the narrow gateway between the lofty mountains of Gerizim and Ebal. Once a large church was built near and over it, but is now a heap of ruins. We had pieces of burning paper dropped into it, and ascertained its immense size and great depth. It is seven feet in diameter, and about seventy-five feet deep. In 1838 Robinson found its depth to be one hundred and five feet.

But a short distance from Jacob's well is Joseph's tomb. The patriarch, when dying in Egypt, "gave commandment concerning his bones," and when Israel came out under the guardianship of a pillar of cloud and fire, the embalmed body of Joseph was carried by tender hands and finally laid to rest in the parcel of ground given by his father Jacob.

From these patriarchal relics and scenes so beautifully connected with the ministry of our Lord, we rode into old Shechem, now called Nablous. It was late Saturday afternoon, and the shadows of the high mountains had already wrapped the little city in darkness. We supposed that arrangements had been made for us in the home of a Baptist missionary, but his house was full, and we had to go elsewhere. A Samaritan gentleman—the good Samaritan to us—opened wide his doors and bade us welcome. Under his roof we abided for a little while, being served with coffee by the thoughtful housewife; but our dragoman at length had us removed to a Roman Catholic monastery. With many a gracious bow we bade the good Samaritan good-by, and found a pleasant home with two Latin fathers for two nights and a holy Sabbath.

Athens, Jan. 29, 1895.

—Nashville Advocate.

A Danger in Fiction.

Is there not a growing danger in the character of fiction supplied by some of our periodicals specially intended for the young? It seems to us that a very unreal world has been created and peopled by writers for our boys and girls. Of course, there are exceptional cases; but we can not help feeling that much of the literature referred to has an unhealthy flavor. Indeed, some of the most popular writers for the young are those who are mainly responsible for the unreal world to which we have called attention. Under the influence of these writers, our boys and girls are brought up with tastes so abnormal that when they enter the real world they are wholly unfitted for the task of fighting the battle of life. We could easily give examples of what we mean, but we think our readers will be able to find these without our help. We may, however, have to give a picture of this new, unreal world, in order to warn the parents against its insidious influence upon their children. —Christian Commonwealth.

The Scientific American criticises the lack of wisdom which the State shows in enlarging its prisons and reformateries and asylums for the insane, instead of enforcing truant laws preventing the opening of dens of iniquity, and forbidding the housing of human beings where disease festers and spreads with the very breeze which keeps the tenants from stifling. Among the many signs that changes for the better have begun, it mentions that "That work of the Woman's Christian Temperance Union in inducing the State Legislatures to introduce into the public school instruction on the effect of alcoholic and other stimulants upon the system is probably the most telling work that organization has done—telling because preventive."

Correspondence.

Whitworth College Commencement.

The commencement exercises just closed at Whitworth College were of the highest order of excellence, from first to last.

On Sunday morning, June 9, notwithstanding the inclement weather, a large and appreciative audience assembled in the college chapel to give devout attention to the baccalaureate sermon by Rev. R. W. Bailey, A. M., of the Mississippi Conference. The preacher discussed "The Human Side of the Kingship of Christ" in a most charming and impressive manner. He held his audience with a firm grasp, from the opening sentence of the introduction to the last word of the peroration. His thoughts, fresh and vigorous, were clothed with the purest diction. His style was unostentatious; his spirituality, deep and fervent; while, ever and anon, with impassioned eloquence, his burning words easily reached the heart and conscience, and awakened a hearty response. The sermon well merited the meed of praise it received.

Sunday night Rev. R. M. Evans, of the North Mississippi Conference, preached the annual sermon for the college Epworth League. His theme was, "A Chain of Incentives to Noble Womanhood." His sermon was unique, deeply spiritual, and captured the girls completely, as was evidenced by the hearty handshaking at its conclusion.

The exercises of Monday, Tuesday and Wednesday were of a superior quality, and gave eminent satisfaction and pleasure to the friends of the college.

The attraction, Monday morning, was a medal contest in the department of elocution. After the music of those silver tongues had died away, it was shown by the appointed judges that Miss Ethel Smith, of Jackson, Miss., had won the closely contested prize. At eight o'clock P. M. the Literary Society was addressed by Mrs. Mary R. Baldwin, of Sioux City. Her address on "The New Woman" was admirably prepared, and graciously received by a multitude of eager listeners.

The annual meeting of the Alumnæ Association was held Tuesday morning. There was seated on the rostrum quite a large number of the members, representing various classes. This splendid array of cultured ladies added a deeper intensity to the pardonable pride already felt by the friends of this time-honored institution. After a short and well-arranged programme, in the execution of which the highest type of musical and elocutionary talent was displayed, the Hon. T. Dabney Marshall, of Vicksburg, addressed the Association on "The Trend of Modern Literature." The speaker was at his best, and his address showed a familiar acquaintance with the leading literary writers of the world.

The enthusiasm which had been increasing from the very first exercise reached its highest degree of intensity Tuesday evening, during the execution of the programme arranged for the grand annual concert. To say that the concert was a success would but tamely express the enthusiastic verdict of that cultured audience. Miss Bibbins, the musical directress, was highly commended for the skillful arrangement of this most excellent programme. The young ladies acquitted themselves in the most charming manner, and received multiplied tokens of delight, and liberal expressions of appreciation from their appreciative listeners.

Wednesday morning the spacious chapel was well filled with people from afar and near to witness the graduating exercises. Nine young ladies received the degree of M. E. L.; Miss Janie Watkins taking the first honor, and Miss Sallie Cooper the second. The baccalaureate address of President Chambers was short, eloquent, pathetic, wise, and was listened to with rapt attention. The class will long remember his wise words of earnest counsel and encouragement.

The annual meeting of the Board of Trustees was harmonious. The affairs of the college were carefully looked into, and the president highly commended for the success he has achieved and his untiring efforts to promote the interest of the college. The following gentlemen were elected to membership on the Board of Trustees, viz.: Judge R. H. Thompson, B. F. Morris, Dr. J. T. Butler, W. A. Gunning, and B. F. Jones.

At the conclusion of the exercises President Chambers made some very encouraging and gratifying statements. The future is full of encouraging promise; the mists are clearing away, and the dawn of a brighter era is already shedding its light upon this center of Christian education. Surrounded by a competent faculty, and backed by friends, President Chambers is rapidly verifying the wisdom of the trustees in placing upon him the leadership of Whitworth College.

It is confidently expected that there will be an unusually large attendance next session, which begins on Sept. 11.

B. F. JONES.

A Beautiful Church.

If the former pastors could visit West End and see our beautiful new church, with everything in perfect taste, they would exclaim, "What hath God wrought!"

We now have a church with an elegant Sunday-school room, which, together with the auditorium, will seat about 550. There is not a more beautiful building, in many respects, in Mississippi. Put this down as a great victory. Great credit is due Bro. D. S. Harmon, and the Building Committee: D. S. Harmon, H. J. Gregge, S. Baxter, M. E. Gilbert, C. W. Westbrook, B. J. Nelson, W. J. Hendrix, and B. F. Miller. The ladies come in for their share of the honor.

On the fifth Sabbath in this month Bro. R. J. Jones will preach our opening sermon, and later we will have our dedicatory services, to which we will invite all former pastors whose work has made it possible to honor the Lord with such a beautiful and commodious church. Let the good work go on.

I. W. COOPER.

Meridian, Miss.

Communications.

In the Living Present.

In the land of the Northmen there is trouble. The Norwegians desire severance from Sweden. King Oscar has been endeavoring to conciliate the opposing faction; but the revolutionary spirit is still extant. The sons of the old Vikings want a republic.

Idolatrous love of our opinions is the prolific source of most contention. Such love is the height of conceit. In these opinions the sun rises and sets. Soon these opinions are denominated principles and become the guide of life. Disputing their correctness is looked upon as the unpardonable sin.

Ecclesiastical boycott is the latest. The Presbyterian Assembly has concluded to boycott Union Seminary because of its devotion to Prof. Briggs, the reputed heretic. Graduates from that institution are to be debarred from Presbyterian pulpits. Dr. Parkhurst, a leading trustee of said seminary, declares that the boycott will do little harm.

Robert Grant, in Scribner's, asseverates that in discussing church union profit and loss should not be considered. Insistance on prevention of wastage of vital force and of money beneath our dignity. Don't want church monopoly. Trusts in church more harmful than in business. We do not expect dividends from church enterprise.

The Bible is not our idol to be worshiped—not a charm, a talisman, to be securely hid away. It must be read, studied, understood. Its precepts must be heeded, practiced.

Elizabeth Cady Stanton, chief editress of "The Woman's Bible," sneeringly states: "The Jewish Lord, taught in the Old Testament, sanctioning the petty immoralities of the people, but inflicting severe punishment for personal neglects, is not worthy of our admiration and love." Thus it appears that the old lady is making rapid strides toward atheism.

The Cuban revolution will probably terminate as its predecessors. Failure inevitable. The London Times charges that the people of the United States are aiding and abetting the malcontents. In due time Spain would insist on payment of indemnity. Now, tardily, though, President Cleveland by proclamation warns our people against overt sympathy with the revolutionists. A man of war has been dispatched to prevent filibustering expeditions sailing from our country.

ICH DIEN.

IF.

If you can not cross the ocean
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door.
If you can not speak like angels,
If you can not preach like Paul,
You can tell the love of Jesus
You can say he died for all.

Communications.

"Gilderoy" Reviewed.

In the first article "Gilderoy" proceeds upon the hypothesis that perfection of knowledge is a thing of the past. What we must do in the discussion of this subject is to exercise our senses, and not trust in some one's else sense expressed at a time when there was less light on the subject than now.

Some one has wisely said: "The 'standards' of yesterday are thrust aside to-day; those of to-day shall be as ephemeral." Or, as our good Bishop Keener, at the last session of the North Mississippi Conference, expressed it: "The Salvation Army have something you Methodists have not got. I do not know what it is, but you will do well to find out."

It is not best to color our ideas too much with "books" that make no claim to inspiration. "Gilderoy" cites some good "books," but has unwisely omitted "the Book" to which all others must bend. In the article under review there is not so much as a single allusion to the Scriptures in all he offers as a solution of this all-absorbing theme, and yet some are satisfied with his solution of it.

We desire to notice some of his positions. He says, speaking of infants dying in infancy, regeneration is not predicable of them—meaning, I suppose, that it expresses too much, or not enough; and that sanctification can not properly be affirmed of persons so young. Then infants are neither regenerated or sanctified. How, then, are they saved. I have always preached that "adults" (Matt. xviii, 3) must be "converted" in order to "become" as "little children," *i. e.*, without actual sins—that is, justified, which is coetaneous with regeneration and adoption; that "a man," not a child (John iii, 3) "must be born from above" to enter heaven. Neither "little children" or "regenerated adults" have sins, acts of transgression, as no state of grace will admit of the commission of sin. Both, however, have "sin"—depravity—moral defilement, and, as there is an eternal antagonism between sin and holiness, or between the "flesh"—carnal mind—and the Holy Spirit (Rom. viii, 7), both must be made absolutely holy to enter heaven. So far then as regeneration not being predicable of them, my Bible bears me out in believing that they are both regenerated and sanctified when dying in infancy—not unconditionally, but because they are "in the condition" of justification, etc., which is the earnest (surity, pledge) of sanctification. "Except ye," adults, "become [get into the state of] little children, ye can not enter heaven," is the divine standard (John. iii, 3, and Matt. xviii, 3).

One other point "Gilderoy" says he gets from his books, "that the present state of man is a gracious state"—that a man may be sanctified wholly throughout, soul, body and spirit, and that the "sin" that was regenerated in him will remain; that there is no state or condition or operation of grace that will ever take it [sin] out of him while the world stands.

An incident that came within our observation best illustrates this position. A learned Baptist divine, with open Bible, was trying to convince an unlettered Methodist that there was no such thing as a "second work" of grace. The Methodist waited patiently until the preacher had exhausted his arguments, and then put the following questions to him:

"Did I understand you to say that you did not get rid of the carnal mind in regeneration?"

"Yes," replied the preacher; "regeneration does not rid us of the carnal mind."

"And you say death won't take it out of you?" inquired the Methodist.

"Of course not," replied the Baptist; "death is no part of the Savior."

"You don't expect to carry it to heaven, do you?" continued the Methodist.

"Certainly not," replied the preacher; "that would create eternal confusion."

"Then," said the Methodist; "will you tell me what becomes of the 'carnal mind.'"

The preacher hated to say that it was buried with him in the grave, and would not admit a "second work;" so he said, "I don't know what becomes of it."

Is not this the trilemma "Gilderoy" has inadvertently run into. He says, "There is no state or condition or operation of grace that will ever take the 'sin,' *i. e.*, carnal mind that remains in a regenerated man out of him while the world stands."

Now it follows, if we can't get rid of it—remaining sin—in this world, we do so in some other world—may be, purgatory—and as no "state," "condition," or operation of grace will ever take it out, grace does not save us.

All this grows out of a lack of faith in a God that can create out of nothing, bring a clean thing out of an unclean thing, save a sinner when there is nothing left but sin, regardless of environment, etc. Is it possible, after all, that "man whom God has set his heart upon," the chief object of Christ's redemption, has a "something" in him that exhausts all the resources of grace, and that His grace is not sufficient? Not a very gracious state after all to think that we must go through eternity with a kind of "evil-favoredness" (Deut. xvii, 1), or else something outside of grace must come to the rescue.

It is a well-known fact that two things can not occupy the same space at the same time; that as long as there is a cork on the inside of a jug that jug can not be said to be full of water—it is full except the space displaced by the cork. How a man can be sanctified, wholly throughout, soul, body and spirit, "filled with the spirit," all the fulness of God, and have "sin" remain in him, is about as abstruse and difficult of elucidation as that a jug can be literally full of water while a "cork," however small, is occupying some of the space. The man is full except the space that is displaced by the "sin" that "so easily besets him." J. M. DEAVENPORT.

Saltillo, Miss.

Preaching the Word.

The greatest calling ever given mortals is that conferred upon those whom God calls to preach. There is no calling so holy or so profound as preaching. There is nothing so far-reaching as the constant preaching of the Word. God has chosen preaching as the method of converting the world. "Go ye into all the world, and preach the gospel," said Christ. It is the preaching of the gospel that brings conviction and conversion of sinners.

We do not need sensationalism in the pulpit, nor pepper and vinegar, but the bread of life broken to the famishing multitudes. Oh, brethren, let us preach the word, persuasively and convincingly!

In John Bunyan's "Holy War," where Diabolus has Mansoul tied hard and fast, with no desire for King Shaddia, Emmanuel storms the city with his nine captains and ninety-thousand warriors; Ear-gate is stormed and battered down by the brave Captain Boanerges, whose escutcheon was three thunderbolts. Mansoul is taken and Diabolus is expelled. So let us be veritable sons of thunder, as our fathers were, preaching the Word. Ear-gate may be barricaded, but the battering rams of Captain Boanerges break it open! PREACHER.

"Some Points of Methodist Doctrine."

"My old books teach me that original sin, or natural depravity, is in no way affected or changed by regeneration. I am sure this will surprise some of the younger brethren; but this is true. I saw this in my books when a beardless boy."

This is the hold way Bro. "Gilderoy" leads off in his last article under the above caption. Bro. G. adds new light pertaining to his researches in the old books by his careless declaration, "I saw this in my books when a beardless boy." The gist of his articles are then, perhaps, the interpretations of a tender mind, and not the mature conclusions of his riper age; for it is quite evident from the above excerpt that he has not reviewed, at least, a few of his old books. How does he make the above doctrine harmonize with the following plain comment from Wesley's Notes on Romans vi, 6: "Our old man—coeval with our being, and as old as the fall, our evil nature; a strong and beautiful expression for that entire depravity and corruption which by nature spreads itself over the whole man, leaving no part uninfected. This in a believer is crucified with Christ, mortified, gradually killed, by virtue of our union with him; that the body of sin—all evil tempers, words, and actions, which are the members of the old man, might be destroyed." Now, this is the teaching of the Bible and Wesley's Notes on this mooted question, two old books which Bro. G. admits as Standards, and it seems to me to conflict with—yea, to be in direct contradiction to his strange and novel theology. Our standards teach the removal of the old man or original sin through Christ; only Bro. G. interprets language a little different from most people.

Again, a very ingenious stroke is discovered in his confounding original sin with the idea of one's privilege or possibility or aptness to sin. Adam in his purity was not without this prerogative or possibility, yet he was without even original sin. Thus a man, even though perfected in love, is by no means beyond the possibility of sin, yet through the precious blood of Jesus he may be saved from original sin, which Mr. Wesley explains as natural depravity, corrupt nature, which comprehends as a never-failing consequence an idolatrous inclination, inordinate love of the world, self-will, pride, envy, covetousness, to which St. John refers in this passage, "The lust of the flesh, the lust of the eyes and the pride of life;" and this he teaches is to be eradicated from a believer's heart at sanctification. Consult Wesley's Sermons on "Original Sin," "Of Sin in Believers," "Repentance of Believers" (especially III., ¶ 2), "Christian Perfection," on text, "Not as though I had already attained, either were already perfect;" and "Christian Perfection," on text, "Let patience have her perfect work," etc. Also read his "Plain Scriptural Account."

I could give other references to the old books; but it is not for me to controvert the theories of Bro. G. or any one opposing the second-blessing movement since "I have not (myself) already attained, either were already perfect." I have indeed been surprised that none have risen to champion the second-blessing brethren against Bro. G. when he leaves the bars down behind him and browses here and there in their precious garden lot without any protest or disturbance from them. Bro. G.'s fallacy is discovered in the remote, far-fetched and "vanishing," incomprehensible something, or might be which his fancy creates and musters on parade as the much-discussed inbred or original sin, which creation is a veritable ghost. Let us hear from some of our brethren from among the second-blessingists; there are many eager readers interested in this subject and are craving light.

L. W. J.

Something to Read.

Barbee & Smith, agents Methodist Publishing House, Nashville, Tenn. have just issued a pamphlet (price, fifteen cents) called, "Entire Sanctification, by Lovick Pierce, D. D., father of the late Bishop Pierce, of the M. E. Church, South." It was called for by the General Conference of Atlanta in the form of a sermon, and to preserve it, it was placed in its present form. As he has been dead several years, it can be read by that class of preachers and laymen that will not listen to any present advocate of this Methodist doctrine. You can note the advanced views, if any, now prevailing. It may convince some that, perhaps, after all, this "sanctification craze," as some term it, is not of the devil, but has for its object the glory of God and the happiness of believers. Get it, and lend to your neighbors. It has helped me. Oh, for a revival in the Methodist Church, South, of pure and undefiled religion!

ROBT. B. DOWNER.

The "Second-Blessing" Theory.

There is real philosophy, genuine common sense, in the doctrines of the Bible. It really ignores mere theories. Translators have, in some instances, confused the reader by using such terms as holiness, perfection and sanctification as synonyms. Writers of this day, especially on the doctrine of sanctification, are confounding these words to a degree that is astonishing. Christ says of himself, "I sanctify myself"—that is, I set myself apart for this purpose. He did not become holier in so doing, for he was infinitely holy in himself. This expression of Christ should be the guide in the use of the word "sanctify." It, as a doctrine, should mean nothing else at any time. I, as a sinner, chose Satan as my master. I set myself apart for his service. Under conviction for sin by the Holy Spirit, I set myself apart for Christ's service. On choosing Christ, he accepted me, pardoning all my sins, and regenerating my soul. I was a "new creature in Christ Jesus," "a babe in Christ." I then began a holy life, in so far as I obeyed the laws of spiritual life. I lived a holy life as a moral agent; sometimes more, sometimes less holy, as I more or less thoroughly used the means and obeyed the laws of spiritual life. The more thoroughly I used these means of grace, the more rapidly I grew in grace; the more rapidly I grew in grace, the more rapidly I went on to perfection, or approximated the moral likeness of God. When I asked God to save me, he did save me, or else he deceived me, for he says, "Ask, and ye shall receive;" "Believe, and you shall be saved." If I am saved, I am entirely cleansed from sin; not only pardoned of past sins, but purified from inbred sin—a whole child of God, a "new creature in Christ Jesus." Now I see the theory of the "second blessing" makes God a liar. I am conscious that I asked God to save me, and did, at that moment, "believe in him with all my heart;" and to say he did not fully save me is to make God a liar. There is blasphemy in the "second-blessing" theory, awful blasphemy; and it is simply wrong to allow our pulpits and churches to be used for this purpose. If God can not save me at one effort of his power, authority and grace to save, then he is not omnipotent, or omniscient, or infinite in grace. It requires no more effort upon God's part to pardon one sin than to pardon a million, or to cleanse all the soul than a part of it. It requires the same faith, as a condition, in the pardon of one sin as in thousands, and for the cleansing of a part of the soul as for the cleansing of the whole. Strange God these "second-blessing" theorists make our God! Pardons all the transgressions, but only cleanses a part of the moral nature, leaving the subject neither fit for heaven or hell. God can't send him to hell, for he is not under condemnation; he is pardoned. He can't take him to heaven, for he is not wholly pure. The system of salvation is simple. I am a moral agent; therefore, have a moral nature. I am told "to ask, and I shall receive; to believe, and I shall be saved;" that "now is the accepted time." I now ask, now believe, now am saved, and God's veracity guarantees it. The "second-blessing" theorists are doing much harm in that they are making an omnipotent God unable to do what he says he will. Their subjects are either unconverted men or backsliders; nothing else.

B. F. WHITE.

Delhi, La.

Correspondence.

Bro. Needham's Call for Help for the West.

MR. EDITOR: In your paper, of May 30, Rev. George Needham, of the Denver Conference, presents what seems to him the claims of our work "in the West," to the patronage of our General Board of Missions.

At the late meeting of the Board, about which Bro. Needham writes, Dr. Hoss very seriously doubted the propriety of keeping up our appropriations to that section of the country. There are four Conferences in that far-away Northwest, viz: Columbia Conference, with 20 pastoral charges, 1,177 members, and reports a "net loss" of 86 members. Denver Conference, with 14 charges, 928 members; "net loss," 205 members. East Columbia Conference: Charges, 22; members, 1,473; "net gain," 174. Montana Conference: Charges, 13; members, 768; "net gain," 101. Total: 4 Conferences, 69 charges, 4,346 members; net loss, 16. The appropriation to the four Conferences is $14,285. Of this amount, the Denver (Bro. Needham's) Conference gets $4,940—a fraction over $353.80 to each pastoral charge in the Conference. Exclusive of the "stations," the appropriation to the four Conferences averages more than $255 to each of the "charges" in the Conferences. What return has the $15,000 put into those Conferences last year given us? A clear loss of 16 members!

About one-fourteenth of all our collections for foreign missions goes into these four Conferences among Christian people—and largely Methodist people—giving us a return of 16 below zero.

Now that we begin to inquire into the cause of the failure there, we are calmly informed that "one cause of failure is the opposition in the home church."

The Denver Conference has absorbed about $100,000 of our missionary funds, and reports 14 pastoral charges, with 928 members!

If you figure on it a little, you will see that it costs us about as much to sustain our church up there among the civilized people of that region as it does to plant and train it among heathens.

The M. E. Church is there, and firmly established. It costs too much to keep our people from that church.

Give this money to heathens.

FIDO.

Selections.

Butterfly Sins.

Sin as a caterpillar is bad enough; but sin as a butterfly is a thousand times worse. The butterfly, for all its gorgeous coloring, is only a caterpillar with wings. The swallow recognizes it as a worm, and makes his dinner off it in spite of the wings. So sin is the same disgusting thing at bottom, however much concealed under some pleasant, attractive name.

In the interests both of truth and of virtue the circumlocutions and euphemisms at present so much in vogue ought to be sternly discarded. Not many comprehend the power of words. To change the name of a thing is equivalent with most persons to changing its character. The true name of a sin is the best exposure of it, strips off its seductiveness, and sets it forth in the glaring light of its own grossness. The effort to do away with these plain, homely words and gild over wickedness must be resisted.

He who loosely alludes to the devil as "the old Nick," or "his satanic majesty," has done something to put out the fires of righteous indignation against the Evil One. The smooth, fair phrases under which crimes are so frequently alluded to in the public prints do much to debauch public sentiment. Adultery is an unfashionable word; so is lying and theft; but if these terms were faithfully applied to what are pleasantly called "marital infidelities," "commercial inveracities," "financial irregularities," it would be much better for the moral health of the community. Conversation is educational. Let us keep to the strong Anglo-Saxon words wherein yea is yea and nay is nay, lest we fall into condemnation.

Little Things of Life.

Why is it that we so easily forget that the little things in life are what make it easy or hard? A few pleasant words, a warm hand-clasp, a cordial letter, are simple things, but they are mighty in their influence on the lives of those about us, adding a ray of hope to many disconsolate hearts, giving a bit of courage to disappointed, weary ones, and helping to make our own lives sweeter at the same time. Few people realize how much the little attentions of every-day life mean to their associates in the home, the church, the business place. It is generally a lack of consideration which makes one forget the tiny pleasantries, but lack of consideration is really one form of selfishness, and selfishness is not considered a desirable quality. Remember that the little things in life, either good or bad, count for more with those we love than we ever know, and we should be watchful of our actions and our words.—Selected.

The Secret of Peace.

Accustom yourself gradually to carry prayer into all your daily occupations. Speak, act, work in peace, as if you were in prayer, as indeed you ought to be.

Do everything without eagerness, in the spirit of grace. As soon as you perceive your natural impetuosity gliding in, retire quietly within, where is the kingdom of God. Listen only to the leadings of grace; then say and do nothing but what the Holy Spirit shall put in your heart. You will find that you will become more tranquil, that your words will be fewer and more effectual, and that, with less effort, you will accomplish more good.—Fenelon.

When Pilate washed his hands in the presence of the Jews he really thought that he was throwing off all responsibility for the crime he was about to commit. How many people to-day fall into the same awful mistake! Get a man to the point that he feels he must do wrong for the sake of his party or his business, and he enters a formal protest against the act and then goes and does it as if he had purchased the right to do it. Get a hundred men into a fever for making money fast, and they will organize a corporation in which they can break the commandments at pleasure because the basin and water are always at hand to wash off the blood.

Most words grow old with years, but they change so little in appearance that we are easily deceived with regard to their strength. As when we comfort ourselves with the thought that we are bearing our "cross" like Jesus—when we are in the habit of calling every trifling annoyance, or burden, or thorn-scratch, or simple duty, a cross.—Richmond Advocate.

The angels must witness with wonder the ingenuity for uselessness which some mortals display throughout their whole lives. To do nothing aggressively seems the right of some men's ambition.—The Observer.

The same spirit of enterprise put into the work of the church which Americans generally put into their business would work out a wonderful harvest for the Lord.—Religious Telescope.

If only for an hour, man gets at least a glimpse of the larger, nobler life, the grind is taken away from life, and visions of peace stir the energies of hope.—Berry.

I know not how many more Sabbaths God may give me, and it would be a poor preparation for my first Sabbath in heaven to have slighted my last Sabbath on earth.

Life can be a failure by thinking it so. Moreover, your failure will cause failure in others, by suggestion. Don't set loose the vibrations of failure.

Do little things now; so shall big things come to thee by and by asking to be done.—Persian Proverb.

There is only one thing finer than the finest talk, and that is fine performance.—Mary E. Bartlett.

W. F. M. S.

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EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb, Como, Miss.
Miss. Conf.... Mrs. E. D. Jones.... Carlisle, Miss.
La. Conf..... Mrs. M. H. Morrison... Shreveport.

The Woman's Foreign Missionary Society of the Winona district will be held at Carrollton, July 17. Delegates and visitors will please send their names to Mr. J. F. Evans.

MRS. BEN L. JONES, Dist. Sec.
Sunny Side, Miss.

A most interesting and encouraging work is being done by our Mississippi Dr. Anne Walter in the hospital at Suchow. She said: . . . "If all the missionary auxiliaries and Epworth Leagues, and even the Board of the Home Work, could see the myriads of little children in need of hospital care, I am sure they would help me with a children's ward. We need it, oh, so much! . . . The medical work, . . . a key to unlock the doors of homes otherwise closed against the gospel. . . . In the hospital untiring effort has been made to teach the patients of the great Physician. Under Mrs. Campbell's direction services are held regularly in the chapel, while the Bible women and nurses do constant and beautiful work in the wards. It is our great desire to be able to follow each patient to her home and keep them always under our influence. . . . I am going to have a children's ward, if it is possible, and I believe it is. Even more than this, I want and urgently need another physician. This work has always been imperfectly managed, and the opportunity is surely ours for trebling the work done this year."

If it be true that "by placing children for the first ten years of life under infidel teachers" makes a nation of infidels, what a powerful incentive is given to stress this beautiful, promising work!

Dr. Walter made $1,000 outside of her appointed labors, and gave it to the Board. She was not in the regular employ of the Board, and they justly returned it to her.

We gather from Review of Missions some interesting and instructive items.

"David Livingstone's prayer: 'God had an only Son, and he was a missionary and a physician. A poor imitation of him I am, or hope to be. But in this service I mean to live, and in it I wish to die.'"

Striking facts: . . . "Medicine and religion go together in the thought of the non-Christian man. He is ready to receive them together from the Christian missionary. 'The recovery from disease is the kindliest exhibition of divine power, and the Christian medical missionary occupies a lofty vantage-ground in his work.' Of the twenty stations in the regions of the English Presbyterian Hospital at Swatow, China, seven or eight are said to owe their origin to hospital patients. In the hospital of the London Missionary Society at Amoy it is said twelve or fourteen thousand towns are yearly represented. . . . All these instillinions illustrate the power of medical missions to lessen the anti-foreign feeling, to diminish the power of superstition, and to exhibit the unselfish character of the Christian religion. Medical missions have opened the way into many countries where prejudice otherwise shut out all Christianity. It was so in Jeypore, India, and in Korea. The story is the same in every land whither the medical missionary goes as to the effects in winning the people."—Medical Missionary Record.

Bishop Thoburn tells us that Dr. Clara Swain was the first female physician who ventured to offer her services to the women of India. "She arrived in India as late as 1870, and still remains engaged in her noble work. About the same time Dr. J. L. Humphrey made the first attempt to give Indian women a training in medicine. In this work he was ably seconded by Dr. Swain, and in due time it was fully demonstrated that the women of India could not only be persuaded to receive treatment from physicians of their own sex, but that they themselves could be trained for the medical profession, and thus a lucrative employment be found for them, and at the same time a service of unspeakable value rendered to the secluded women of India, who previously had been shut off from all medical aid. Other women physicians soon followed Miss Swain. . . . It thus happened that the way was prepared for what is now known as the 'Dufferin movement.' A returned woman missionary was honored with an audience by Queen Victoria, and ventured to speak to Her Majesty of the need of medical help for the women of India; and when Lord Dufferin was appointed Viceroy, the Queen warmly commanded the subject to Lady Dufferin, who chanced to be admirably fitted in every way for taking the lead in such a work. . . . It ought not to be forgotten, however, that but for the missionary women the 'Dufferin movement' would most certainly never have been inaugurated."

"A medical missionary has been termed 'a missionary and a half.' May I not say that a trained nurse, well developed in Christian character, versed in the Scriptures, and consecrating herself and her opportunities to Christ, is a double missionary?"—Life and Light.

Is it not the will of our heavenly Father that some of our consecrated Christian women prepare to become medical missionaries?

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FROM THE WORK.

Rev. J. C. Park, Booneville, Miss.: "The greatest meeting Booneville ever had just closed. It embraced from May 17 to 31; was conducted by Rev. W. M. McIntosh under his gospel tent, and resulted in the salvation of nearly all the town. Bro. McIntosh preached a plain gospel—repentance, faith, obedience, consolous change of heart—and, as a result, the conversions were clear, bright, distinct. Two hundred claim regeneration; one hundred and twelve go to the different churches of the town; others will join in the country and adjoining towns. Men were converted who had not been to service in fifteen years—converted in their places of business all alone (guess this was excitement). Many gray-haired men, who had spent threescore and ten in sin were brought to Christ and now revel as new-born babes. Nine old Confederate veterans—brave soldiers—enlisted (volunteers) under the banner of our Captain and have become terrors to the enemies of our Lord. Sheriff, mayor, postmaster—men of age and influence—were saved; leading business and professional men have changed their lives; twenty-four fathers have claimed the fatherhood of God; five mothers have turned with their precious ointment to Jesus. Seventy-five family altars have been erected; all the older of the town ponred into the streets; dancing discarded, and Booneville is a new town. Many preachers of the district came and worked with us. We give all instruments due credit, but when we get to heaven we will tell the angels, 'Jesus did it all.' Corinth district is taking fire. Corinth, Iuka, Booneville have had great revivals; the brethren of the other charges are planning, trusting and expecting, and, under the leadership of our own presiding elder, Rev. H. R. Tucker, Corinth district will make her best report this Fall."

TO MY DEAR BRETHREN.

(In the Ministry Especially.)

My health has been very poor ever since about the middle of September. The latter part of last year my trouble was of a malarial nature, which toward the close of the year was attended with sciatica. I arrived here Jan. 19 (late owing to family and personal affliction); started the next day to an appointment and made one round. Have not attempted to preach since the second Sunday in March, having been confined to bed more than two months, scarcely able to stand or even sit. During these long days and weeks and months when I was not too much under the influence of pain or morphine (for quite the greater portion of the time that I was not in the custody of the one I was in that of the other), I read some and thought more. My reading was somewhat promiscuous; but, next to my Bible and "Rays of Light in the Valley of Sorrow," I delighted to get the ADVOCATE. While one in my condition could scarcely be expected to enjoy all of the contents of the ADVOCATE—for example, one brother will diddle his presiding elder, and others (not the editor) try to riddle their fellows—yet, in the main, it is good. While I am virtually ineffective—can only hobble a little with crutch, and am not able to attend to the work of the Master—I very much like to hear good reports from the brethren. I would be glad indeed to hear from any of the brethren of this or of my old Conference by private letter. I have had very limited social intercourse during my sickness. There is one local preacher near me who has called upon me once, also a Baptist preacher, who has called twice. My physician has visited me from one to three times in each twenty-four hours, and still comes. If my spiritual interest has been looked after as well as my physical, I would doubtless be on a higher spiritual plane.

May the Lord specially bless our dear editor and all the faithful representatives of our beloved church!

Fraternally, J. H. BROWN.

Gonzville, La.

BRO. N. B. NORWOOD.

As the many readers of the ADVOCATE have heard of the sudden death of Bro. Norwood by drowning, on June 3, between the hours of one and two o'clock P. M., I think it my duty to give them the full particulars as to how it happened.

Bro. Norwood was a great lover of sailing; so much so, that soon after coming to this charge he bought him a skiff and sail, and most always when he visited his parishioners he went in his skiff, especially when the wind was favorable. So it happened the day of his death. He had gone down about a mile below the parsonage on foot, intending to return in his skiff, which he had loaned to a brother the day before to take his family home from church. After going out in the bayou with a brother to get some oysters, and visiting some of his people, he got in his skiff to return to the parsonage. The wind blew very hard that day, and the river was very rough. Bro. Wash Harris fixed his sail for him by taking out the sprit, making it perfectly safe from upsetting; but after he had gotten up the river about one-fourth of a mile he was seen to get up and go forward apparently to fix something about the sail. By this time the skiff had gotten out about 300 yards from shore, where the swells were running high, making the skiff toss very rapidly; so much so that when he turned around, going back to the stern, he was thrown out into the river. The skiff immediately sailed out of his reach, leaving him nothing to catch hold of until help could reach him. He cried for help, but, before he could be reached by two men who were in another skiff some distance off, who immediately went to his rescue, he sank in about 100 feet of water, never to rise again, only as a lifeless corpse. Friends immediately went to dragging the bottom to recover the body, but to no avail. There was a vigilant watch kept day and night, but, notwithstanding all this, the body was only found the following Saturday eighteen miles below where he was drowned, where it had drifted ashore. A party of friends immediately went after it, and brought it up to the parsonage. After the inquest was held, and verdict given as accidental drowning, it was given a decent burial, in Wesley Churchyard, Sunday morning, at 8:30 o'clock.

Only one little mound alone
Marks the spot where his body lies;
But, thanks to God! his spirit is gone
To dwell with Jesus beyond the skies!

GEO. W. LEE.

Daisy, La., June 10, 1895.

MRS. MOLLIE M'GEHEE SNELL IN GLOSTER, MISS.

On May 11 Sister Snell commenced a series of meetings in the Methodist Church at this place, and we had hoped ere this to have seen her work here reported by a more able pen than ours; but, inasmuch as no such report has come to our notice, and with a desire to contribute something in the way of gratitude for the wonderful good she has effected in this town, we have undertaken, though with much reluctance, to report the meeting as best we can.

On her arrival here she found the religious status of the people sadly in need of a revival, and, besides this, there was a manifest division in public sentiment as to the propriety of women appearing in a ministerial capacity. Nevertheless her gentle and unostentatious manners, her entire freedom from bigotry or vanity, and her unmistakable earnestness and devotion to the Master's cause, very soon swept away all traces of opposition and curiosity, and prejudice vanished from the hearts of the people like mist before the rising sun.

God has owned and blessed her labor here, for in the short space of eight days she stirred this community as it has never been moved before. She did much in bringing about a reunion of our Methodist forces in Gloster. Entire unity and fellowship now abound in our church, and a new glad song seems to be in every heart. We can not view her in any other light than as the chosen medium of God in the accomplishment of this wonderful work. We consider it one of our highest privileges to have been permitted to attend this meeting. Each service was attended with a power that was beautiful and wonderfully grand. We will not attempt to tell the amount of good that she has been instrumental in doing, for eternity alone can do this. Her visit to our town will long be remembered with delight, not only by Methodists, but by all denominations. Her labor as a Christian, and the unflinching zeal with which she grasped the situation here, and the high and noble courage which she exhibited in the performance of her work, has won for her a warm place in the hearts of the people of Gloster, not only as a philanthropist, but as one who stands out as one of the purest messengers that ever carried the glad news of a full salvation to a dying world. May God speed her in her mission of love, and send her back to us at Gloster just as soon as possible, is the sincere wish not only of your humble subscriber, but hundreds of others who are hungering for the bread she is ever dispensing.

W. JAS. MCLEAN.

Gloster, Miss.

ABERDEEN DISTRICT CONFERENCE.

The twenty-sixth annual session of the Aberdeen District Conference convened in Okolona, Miss., May 24, 1895; Rev. S. M. Thames, P. E., in the chair.

The representation was good; all the pastors except two were present, and a fair representation of delegates. Among the visiting brethren were Revs. J. A. Bowen, of Macon, Miss.; J. W. Malone, of Grenada Collegiate Institute; G. W. Gordon, G. W. Bachman, our Sunday-school agent and colporteur, and others.

Bro. Thames, to the manner born, presided and very closely questioned each pastor about his work on important lines. The reports as made by the pastors indicate a good work as being done. Some of the pastors have held revival meetings in which souls were born unto God and the church strengthened. The finances of the district are better than at the same time last year. The connectional claims are being taken earlier this year than usual, and are being pushed with faith and earnestness by the presiding elder and preachers. A resolution was passed by the Conference that nothing less than one hundred cents on the dollar is expected on all the collections ordered by the Annual Conference. So mote it be.

Prominence was given to divine worship. The preaching was all good and full of the Holy Ghost. Sunday was a day long to be remembered by many. Dr. W. T. J. Sullivan preached the eleven o'clock sermon from John 1, 1: "And the word was God." The power of Christ as brought out of the text thrilled all hearts and many souls were made happy. The Doctor is a master workman.

The next District Conference goes to Aberdeen. We discussed the propriety of leaving out Sunday in our next District Conference, so that all the preachers can attend the Conference to its close instead of leaving the Conference on Saturday to fill their pulpits on Sunday.

The good people of Okolona entertained the Conference royally. May the blessings of the good Lord be theirs!

J. M. BARNES, Sec.

The assistant secretary, Thos. H. Dorsey, sends us a report of this District Conference which contains the following items not embraced in the above:

Rev. J. W. Raper was recommended to the Annual Conference for admision on trial in the traveling connection.

Rev. W. D. Wendall was recommended for deacon's orders. Bros. Geo. J. Leftwich, F. J. McDonald, E. L. Sherwood and J. A. Mayfield were elected delegates to the Annual Conference. Bros. S. T. Harkey and F. M. Street were elected alternates.

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7 months; and since that time, 2 years, I have worn no bandages whatever and my legs and arms are sound and well." S. G. DERRY, 45 Bradford St., Providence, R. I.

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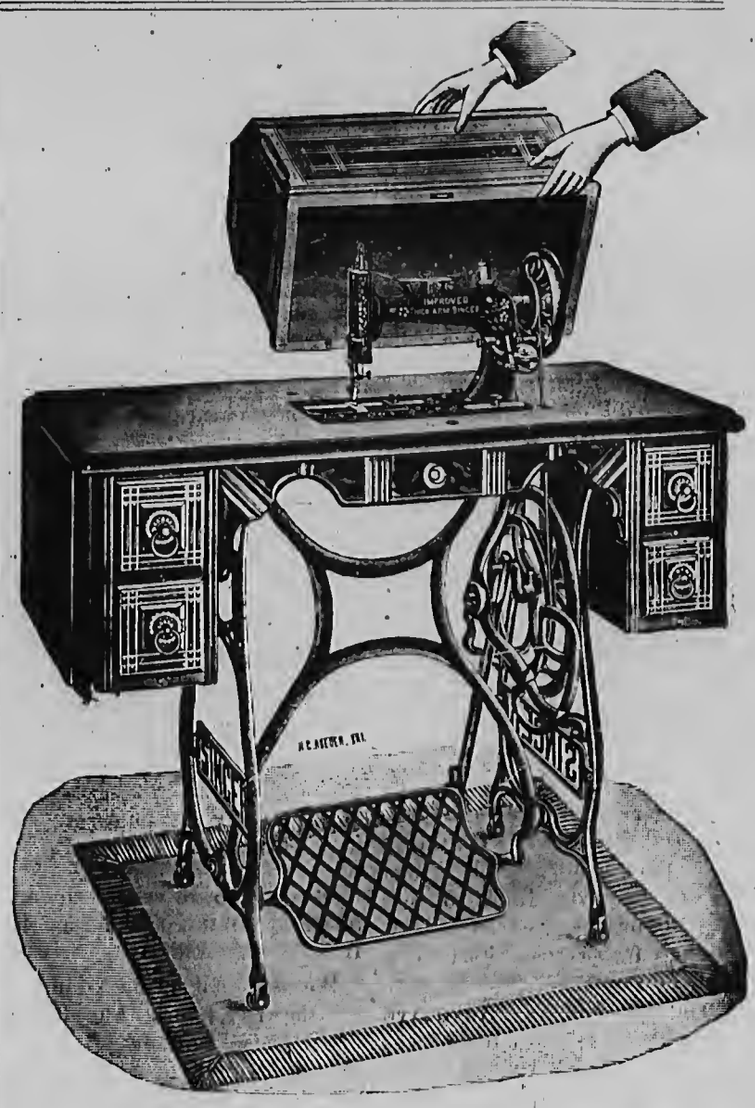

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Thursday, June 20, 1895.

Commencement at Millsaps College.

The third annual commencement at Millsaps College was inaugurated on Friday morning, June 7, at eleven o'clock, by the "Oscar Kearney Andrews Declamation Medal" contest, in which six young gentlemen, all members of the Freshman class, took part. The contest was spirited and close, the declamation of the participants unusually good, and the selections of such character as to command unabated interest throughout the entire program.

Mr. J. M. Alford; Mr. C. G. Andrews, Jr., of Vicksburg; Mr. A. H. Cauthen; Mr. W. H. Hargrove, of Sardis; Mr. J. P. T. Stevens, and Mr. W. C. Wells, Jr., of Jackson, were the contestants. The medal was awarded to C. G. Andrews, Jr.

The weather on Saturday afternoon and Sunday morning compelled a change in the place of the delivery of the commencement sermon, and at eleven o'clock, on Sunday morning, in spite of the rain a large congregation assembled in the auditorium of the First Methodist Church to hear Bishop Hendrix. The great preacher was at his best, and for nearly an hour commanded the undivided and delighted attention of his cultured audience.

His text was Hebrews xiii, 8: "Jesus Christ the same yesterday, to-day and forever." His theme was the greatest that human minds have ever studied or that angelic intelligences ever pondered. It was a masterly discourse.

The editor of the ADVOCATE had been invited to preach the evening sermon, and many of his old parishioners and friends were disappointed that he could not be with us. A very acceptable substitute, however, was found in Dr. H. Walter Featherstun, of Yazoo City, who preached a very fine sermon from Psalms viii, 3-6, and his subject, "The Dignity of Man." Dr. Featherstun by this sermon has added to his reputation as a scholarly and forcible preacher.

At nine o'clock, on Monday morning, the Board of Trustees were called to order in the college library by the president, Bishop C. B. Galloway. Almost the whole Board was present. The report of the college was read and referred to a committee. The report shows a most gratifying state of things. The grade of scholarship has been improved; morals of the students have been generally satisfactory, and the religious sentiment of a large part of the student body is pronounced. The matriculation during the session has reached 205, of whom 60 have been preachers and preachers' sons. The treasurer's report then read shows the gratifying fact that not a dollar of indebtedness of any kind exists against the institution.

At eleven o'clock the spacious college chapel was filled by a sympathetic and expectant audience assembled to hear the annual address of Dr. J. H. Kirkland, the chancellor of the Vanderbilt University. This distinguished young educator, of whom our church is justly proud, delivered a scholarly and instructive address on the "Status of American Institutions and the Duties of American Citizens." It was discriminating and clear, and calculated to inspire the young men to whom he spoke with a conviction of the importance of enlightened, high-minded and unselfish patriotism.

At 4 P. M., while the Board of Trustees were in session in the lecture-room of the First Methodist Church, a fair audience was assembled in the college chapel to witness the contest of a number of young preachers for the "W. A. Gunning Prize Medal" for Scripture reading. This medal was awarded to R. A. Clarke, of Kosciusko.

Realizing the importance of good reading and "proper pulpit deportment," Mr. W. A. Gunning has offered a medal for the reading of the Scriptures, a hymn and the making of announcements. The contestants for this medal assembled at the hall in the afternoon at four o'clock. There were five of these young preachers seeking for better equipment for service in the vineyard of their Lord. Mr. J. M. Combs read Romans xii, and Hymn No. 578. Mr. R. A. Clarke read Psalm xxvii, and Hymn No. 522. Mr. H. B. Hines read Romans v, and Hymn No. —. H. P. Lewis read Luke xv from the fifteenth through the thirty-second verse, and Hymn 345. G. D. Purcell read Psalm ciii, and Hymn 43. This contest is one of the most interesting of the college exercises, and so well did these young men acquit themselves that more than one person was heard to congratulate himself that he was not on the committee to award the medal, as he would not know how to bestow it.

The young men have good voices, had beautiful selections in both Scripture and hymn reading, and made their announcements concisely and gracefully. They will go from Millsaps College into the pulpit as trained men—"workmen that needeth not to be ashamed." Truly such young men are the hope of the church.

For the above report we are indebted to the facile pen of Bro. A. F. Watkins.

We reached Jackson, Monday, a little after noon. The Board of Trustees held an afternoon session. Leave of absence for one year was granted to Prof. Swearingen, of the chair of Latin and Greek. He will spend the time in Germany and Italy studying his specialty. His place will be filled during his absence by Prof. Hanna, who has filled the chair of Natural Science during the session just closed. The occupant of this chair, Prof. Muckenfuss, has been absent during the year, spending a considerable portion of his time in university work in Germany, where he has taken the degree of Ph.D. The lofty aspirations of these young men will appear in a clearer light when it is remembered that each of them has already two diplomas — one from a college and one from a university.

Prof. Weber, of the chair of English, also a university graduate, will spend the Summer in Chicago, pursuing studies connected with his specialty The Board heartily approves the course of these young men. The public will not be slow to appreciate the merits of an institution whose faculty manifest such devotion to their profession, and such a determination to keep themselves abreast of the age.

On Monday night the Lamar and Galloway Literary Societies held their annual debate. The representatives of the Lamar Society were T. S. Scott and Walter White. The Galloway was represented by J. M. Stevens and W. B. Jones. The medal was awarded to Mr. Walter White. The speeches were highly creditable, showing elaborate preparation and considerable oratorical ability.

Tuesday was commencement day. There were three graduates — H. M. Austin, of Hinds county; J. G. Lilly, of Pontotoc, and H. S. Stevens, of Perry. Their subjects were of a practical character and were treated with great good sense. So thorough a mastery of the subject is rarely displayed on such occasions. Their diction was choice. What is usually known as "sophomoric" or "school-boy" rhetoric was conspicuous by its absence. Their thoughts were expressed with clearness, force and elegance, without any meretricious ornamentation. Their oratory also was above the average of such occasions. This is especially true of Mr. H. S. Stevens, who won the medal for oratory. His address both in its matter and in its delivery was highly creditable. Millsaps has cause to congratulate herself upon the character of her first graduating class. We predict that they will reflect honor upon their *alma mater*.

The baccalaureate address of Dr. Murrah was excellent. The remarks of Mr. C. H. Alexander who presented the medals were very appropriate and were received with great applause.

We were domiciled during our brief stay in Jackson in the hospitable home of Bishop Galloway. The Bishop seems none the worse physically for his wanderings in many lands. A number of preachers were in attendance upon the commencement from Mississippi and North Mississippi. Millsaps grows upon us. We had a high appreciation of the importance of this enterprise from its incipiency, and each successive year has only intensified our faith in it as one of the mightiest agencies for the upbuilding of the church of God in our midst.

To the Methodists of Mississippi.

At the request of the Board of Trustees of Millsaps College, we state a few facts which, it is hoped, may prove an effectual appeal. The term just closed has been the most successful in the history of our college. There was a gratifying increase in the number of students, and the character of the student body is worthy of high praise. The college owes not a dollar, the faculty has been fully and promptly paid, and all the current expenses met. Provision has been made for increasing our equipment in the science department.

But one fund is in arrears—a most sacred fund—and for that we make appeal. This is the fund to be raised by the Conferences for the education of young ministers and the sons of ministers. We had sixty of such students the past term, to provide for whom requires the expenditure of $1,800. To meet this the Conferences raised last year $1,064,—$478.50 from the North Mississippi Conference, and $585.50 from the Mississippi Conference. We urge our pastors and presiding elders to see to it that the full assessment be raised and forwarded to the treasurer. It is our desire to provide the church with a thoroughly trained ministry, and to give timely aid to meritorious young men of limited means; but in this purpose we will be stayed unless the church makes more liberal response to a cause so worthy. We plead for every dollar of the assessment and more. It is impossible to overestimate the importance of this fund. In a few years the church in Mississippi will begin to reap a large and rich harvest from this outlay. We send out our first class of graduates this year —splendid young men of whom the college will have occasion to be proud. The numbers will increase until these boys will soon be prominent in the pulpit and all other public and private walks of life. We have a great opportunity. May the enlightening spirit give us a clear vision to discern it, and the courage, even to sacrifice, to meet it!

CHAS. B. GALLOWAY,
W. B. MURRAH,
R. W. MILLSAPS.

Jackson, Miss, June 11, 1895.

Commencement at Silliman.

On Sunday, the ninth, we had the pleasure of preaching the commencement sermon at Silliman Institute, Clinton, La. The exercises were held in the new college chapel just completed—an admirable auditorium. It is of good size, and seated with handsome opera chairs. The acoustics are unusually good. A large audience greeted us in spite of a continuous rain. The college choir furnished choice music. On account of having to attend a meeting of the Board of Trustees of Millsaps College, we could not remain to take in the commencement exercises, which ended on Wednesday. Five young ladies received their diplomas. The school is in a very prosperous condition, and is doing excellent work. It is located on a lot of fifteen acres. It has, therefore, plenty of room. It is surrounded on three sides by a beautiful grove of oak, beech, and other native forest trees. The buildings are of sufficient dimensions to accommodate, perhaps, a hundred boarders, and are in fine condition, a considerable sum having been spent recently in putting them in order. Our Presbyterian brethren are to be congratulated on having at the head of the institution such a wide-awake, progressive man as Prof. Ramsey. The institution has steadily increased in patronage since he took charge of it. During our stay in Clinton we were delightfully domiciled at the Institute.

Good Seed in Fertile Soil.

The most auspicious day in the annals of Southern Methodism was the day when it began the publication of juvenile missionary periodicals. Hitherto the cause of missions has hardly touched the great heart of the church. Our contributions to the missionary cause come from the few, not the many. Hundreds of thousands of our members give nothing at all for the spread of the gospel. Moreover, we fear that only a small percentage of those who do give to this cause do so from the proper motive. Many give from a feeling of church pride, or because they are assessed, or from some other similar motive. A few only, we are constrained to believe, give from a sense of gratitude to God, or out of pure, disinterested love to their fellowmen. This will be changed in a large measure when a new generation comes upon the stage that has been fed from infancy upon such pabulum as is furnished in the periodical literature now sent out from Nashville. "Early impressions are the most lasting." "Just as the twig is bent, the tree's inclined."

Such seed-sowing as we are now doing in a virgin soil can not fail to produce a bountiful harvest. The extent of the harvest depends upon the extent of the sowing. Every pastor and every mission worker should aid in the sowing. Every single family in the church should be supplied with one or more of these periodicals. This is no Utopian dream. The prices of these periodicals are so low that their universal dissemination is possible. We are rejoiced to know that many of our pastors are bestirring themselves in this matter. Let their example prove contagious. Laymen also can do much. We know of no way in which a small amount of money can be spent more advantageously than in sending this literature into the homes of those who are unable to pay for it.

BOOKS.

GROWTH IN GRACE. A Sermon by Atticus G. Haygood, Sr., preached before the District Conference of the Oxford District, North Georgia Conference, M. E. Church, South, held at Covington, Ga., July 18, 1885, and published by formal request of the Conference. Price: Single copy, ten cents; per dozen, seventy-five cents; by the hundred, six dollars. Atlanta, Ga.: The Foote & Davies Co. 1895.

The above pamphlet by Bishop Haygood was published about ten years ago, and several thousand copies were sold. The present edition is just from the press in response to a popular demand. The work is written in the author's best vein. The text is II. Peter iii, 18—"Grow in grace," etc. In its elucidation large use is made of the Holy Scriptures. It is full of soul food. A careful, prayerful perusal of it can not fail to be strengthening to every true child of God. It merits, and no doubt will have, an extensive circulation. Pastors will do themselves and the church a service by placing it in the homes of our people. The price is such as to place it within reach of all. Those desiring it should write to Mrs. A. G. Haygood, Oxford, Ga.

NOTES.

Mrs. J. W. Lambuth left San Francisco for Japan, July 3.

The postoffice of Rev. J. L. P. Sheppard, P. E., of the Louisiana Conference, has been changed from Mansfield to Pelican.

Miss Willard has published a denial of the statement that she is a participant in the work of making a new translation of the Bible.

Rev. T. B. Pierce, editor of the Texas Advocate, and Rev. James Campbell, ex-editor of the same paper, have had their divinity doctored by the Southwestern University, Georgetown, Texas.

Under the auspices of the New Orleans Church Extension Society the preachers of the city are now holding open-air meetings in McCarthy Square. The outlook is thought to be encouraging.

Cable dispatches announce that a large number of the pulpits of London, including City Temple, were occupied last Sunday by W. C. T. U. women. Lady Henry Somerset, Miss Willard and Miss Belle Kearney were among the chief speakers.

We are holding every doctrine of the Christian faith more firmly than in any century preceding; and there is not a doctrine that men will not hold more firmly in the next century, if they become possessed of the enthusiasm of humanity.—Phillips Brooks.

We will wait until after the next Presidential election before we join Dr. Hoss in singing the long-meter doxology over the grave of "the bloody shirt." The hateful thing may break the screws with which the amiable Doctor has fastened its coffin lid.

For the last two or three weeks the police of this city, under instructions from the police commissioners, have been making a vigorous effort to enforce the Sunday law. A halt has been called, however, by judicial authority. An organization known as the New Orleans City Protective Association, desiring to replenish its treasury by one of those mammoth Sunday festivals with which our readers are familiar, applied to a court for an injunction restraining the police from interfering with the sale of liquor at the said festival. The injunction was granted. It seems to us that if a court can enjoin the police from enforcing the Sunday law in this case, it can do so in all cases. We verily believe that the enforcement of the Sunday law in this city is a thing of the distant future. Public sentiment has been too much debauched by the Holy Roman Church. Rome must be dethroned before any permanent reform can be accomplished.

The removal of the time limit to the pastorate is one of the live questions in Northern Methodism. The New York Advocate thinks that those who favor the present system need to bestir themselves between now and the next General Conference.

Our prediction in regard to the South Carolina registration injunction has been fulfilled. The Court of Appeals has dissolved Judge Goff's injunction, and the election for delegates to the Constitutional Convention will be held at the appointed time. Not only South Carolina, but the entire nation is to be congratulated. A different decision would have produced sooner or later such internal troubles as this nation has never known.

At the session of the Woman's Foreign Missionary Society of the Mississippi Conference, held last week at Crystal Springs, the election for officers resulted as follows: President, Miss Addie V. Marshall; vice-president, Mrs. R. R. Parker; corresponding secretary, Mrs. J. B. Chatfield; recording secretary, Mrs. A. F. Watkins; treasurer, Miss Mary Andrews; auditor, Mrs. Anna Demoss; editor, Mrs. E. D. Jones. The next meeting will be held in Natchez.

Zion's Herald, in its issue of June 12, has an excellent likeness of the editor of the Nashville Advocate. It also publishes in full his baccalaureate sermon delivered at Lasell Seminary, Concerning the Doctor's visit to Boston, the Herald says:

Dr. Hoss received a most hearty and sincere welcome to Boston. He made a very happy impression as a man of marked ability and of the frankest and most fraternal spirit. Our ministers and laymen vied with each other in expressing their appreciation of his visit.

Sunday night more than half the churches in town were closed, and, with two or three exceptions, the congregations that assembled could have been packed in the ames corners. Reason given: Too hot to leave home. Monday afternoon, with the thermometer at 103 in the shade, several thousand sinners took a fifty-cent sweat bath under a circus tent, while a multitude of sinners and saints paid for the privilege of sweltering two hours on pine boards at the baseball grounds. Reason given: Too hot to stay at home.—Baltimore Advocate.

First Church, Shreveport, Dr. W. H. LaPrade, pastor, has decided to support a missionary in China, or Corea, in addition to the assessment for the year. The money for the purpose, $750, is in hand; and Bishop Hendrix has accepted the offer. The choice of the missionary is, of course, with the General Board. First Church will pay more than one thousand dollars for foreign missions this year, in addition to what may be raised by the Woman's Missionary Society and the children. Jordan Street Church, Bro. Lutz, pastor, will pay assessment in full, and, in addition, undertake something special for China. The visits and influence of Bishop Galloway and Miss Haygood have added much to missionary zeal at Shreveport. This is an example worthy of universal imitation. May it prove contagious!

Christ's way of treating the erring demands our most careful study. It is observable that he so treated such ones as, if possible, to bring them gently out of their error by leading them to apprehend the truth. He sought to make the truth so luminous, so attractive, so sweet, that the most ignorant, the most vicious, would desire it and accept it. He had hot words of reproach for all hypocrites, but never did he scold any other sinners, it mattered not how wicked they had been. This is why he drew publicans and sinners to him and into the truth. He never told such ones how bad they were, but he kept telling them how good wisdom was, how lovely truth was, how beautiful virtue was, how blessed eternal life was. His was a happily winning way, and it should be ours.—Zion's Herald.

The fourth annual session of the Louisiana Chautauqua will be held at Ruston, commencing July 1, and continuing five weeks. All the schools that belong to an up-to-date Chautauqua will be in operation under the management of thoroughly equipped specialists. Half rates will be given by the various railroads. Ruston is in the hill country of Louisiana, in a most salubrious region. The Chautauqua grounds comprise fifteen acres. Springs of clear, cool water abound; and there are mineral springs noted for their health-giving qualities. Ruston is free from the great pest of Southern Louisiana, the mosquito. Excellent boarding accommodations have been provided. A fine programme has been arranged. Among those who are to occupy the platform we notice the following: Rev. T. D. Talmage, Rev. S. P. Jones, Rev. Homer Wilson, Rev. J. F. Foster, Dr. W. S. Penick, Hon. W. J. Bryan, Minor Wallace, J. M. Levin. The attendance during the present session promises to be in excess of any previous session.

Rev. Robert Parvin.

DEAD.

Our dear brother went home from his residence in Gibbs, La., June 4, at 11.15 A. M., after an illness of about five weeks. His disease was phlebitis, commencing in the big toe of the left foot. At times the paroxysms of pain were excruciating, but he would praise God and sing: "How firm a foundation," or some other of soul-lifting melody, until he was shouting happy and would say: "The spiritual has triumphed over the physical." Often he was heard to say he was "nearing home." Until his death was sudden and unexpected. He had ate his breakfast, and, adjusting himself on the bed, with two or three gasps

"His spirit, at a bound,
Left its encumb'ring clay."

We mourn him as a beloved brother and co-laborer, but rejoice at his coronation. He is with his Lord, whom he loved so ardently, served so long and faithfully. "He rests from his labors, and his works do follow him."

Who would we miss more at our Annual Conference sessions? Perhaps thousands of souls through his instrumentality have been led to Christ. He had a tact in this. Was unique. True as the needle, and as steel, in his itinerant career of more than forty years. Most of that time on the hardest circuits; short pay, long rides—an industrious and most successful worker. Many will be the stars in his crown. We (I) thank God for Bro. Parvin. We often took sweet counsel together. I have heard him say often, "I was a shouting Methodist ever 40 years, but I have gone away up on the mountain where the spring of full salvation flows," etc. Our brethren know just how he could say a thing, especially such as pertains to personal experience.) Nearly four years ago at Scottsville Camp Meeting, about 3 o'clock in the morning, he, by consecrating all on the altar, and faith, claimed Christ as his sanctifier. I tell you it was known among the denizens of that consecrated encampment. I was present, and shall never forget the clearly obtained experience as told by himself. He was a "witness to these things" at all times and under all circumstances, not only by his words and spirit, but by a consistent, sanctified life to the end. He was cautious and slow in his movements as to this doctrine and experience that was "turning the world upside down." We met together much in prayer, and spoke with the utmost confidence, until he became convicted and obtained the great and inestimable blessing of entire sanctification. He was ardent and earnest in his espousal; he never flinched or retrogaded, although the severest ordeal tests were passed through. Hallelujah! he stood the test. His charity and love for his brethren, who differed with him, was unlimited. He was always on the right side in every question, never faltered in the hottest fight where temperance and Christian principle was involved. His town and community will miss him. Generous, hospitable, almost to a fault. It has always seemed marvelous to me how a man with such meager resources could dispense such large liberality. He was sixty-six years old. Of him it may be said: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."

"O may I triumph so
When all my warfare's past;
And, dying, find my latest foe
Under my feet at last."—Chas. Wesley.

I beg to submit this humble tribute to the memory of our co-laborer and beloved brother in the Lord.

THOS. B. WHITE.

Clinton, La.

Preachers of the Louisiana Conference.

Centenary College confidently expects every one of you to do his best during this Summer in her interests. Actions talk is not only cheap, but moves things mightily. Send us the names of any persons in your town who have sons to educate that we may communicate with them. We want each preacher will send for catalogues for distribution.

C. W. CARTER, Pres.

Jackson, La.

How Mrs. Wm. Henry Makes Money.

I have been so successful in the past few months that I feel it my duty to others by giving them my experience. I have not made less than $18 a day for the last five months, and have not canvassed any. I put a notice in the papers that I am selling the Iron City Dish Washer, and people send for them by the dozen. They give good satisfaction that every family has one. Dishes washed and dried in two minutes. I think any person can easily clear $10 a day, and double that after they get started good. I don't see why anyone should be destitute, when they may just as well be making lots of money if they try. Address the Iron City Dish Washer Co., 145 S. Highland Ave., Station A. Pittsburg, Pa., and they will give you all instructions and testimonials necessary to succeed.

Martha Washington College.

COMMENCEMENT.

The Abingdon Virginian, of June 7, reporting the commencement of Martha Washington College, says:

"The annual missionary sermon was preached by Rev. R. G. Porter, 'Gilderoy,' of the North Mississippi Conference. The audience expected an able sermon from this noted divine, and they were not disappointed. He took for his text St. Luke xxiv, 45-48. The sermon was a clear and strong exposition of the divine injunction to preach the gospel to all men, and of the methods to be employed as the instruments of God in the world's redemption. The large congregations, as well as the young ladies of the college, gave earnest attention throughout this earnest and eloquent sermon."

* * * * * *

"The address before the graduating class was made by Rev. R. G. Porter, of Mississippi. The speaker considered the elements of true Christian womanhood, and was directed almost entirely to the graduating class. While it contained many humorous veins, it abounded with much timely advice and wholesome truths, and was delivered with force and fervency. He urged upon the young ladies, standing, as it were, upon the threshold of life, the importance of preserving their health, of reading sound literature, good judgment and a strong, but not stubborn will; that the way of promotion was that of self-sacrifice and personal heart purity."

Pastoral and Theological Institute.

The Preachers' Meeting of the Kosciusko district was held in the town of Ackerman, Miss., June 5 and 6, 1895. The Institute was held in the Methodist Church, presided over and conducted according to a well-arranged programme by our beloved presiding elder, Bro. John H. Mitchell. The writer was made secretary.

The town of Ackerman, situated on the Aberdeen branch of the I. C. railroad, about thirty-one miles from Kosciusko, is noted for its hospitality. Bro. W. C. Lester, P. C., is doing a good work, pleasantly situated in a parsonage belonging to the work, and he has the esteem and confidence of his people and the town generally.

There were twelve preachers present belonging in the district; one local preacher, Bro. J. H. Barentine, and one supernumerary, Bro. A. T. Buck, from the Columbus district.

The subjects on programme were all pleasantly and profitably discussed; so much so that the brethren resolved to hold one Institute a year, and selected Kosciusko as its place of next (fourth) meeting.

The subject of Epworth League Mission was made a special theme for Wednesday night, and presented in a very acceptable manner to the audience, by Bros. T. G. Freeman and G. W. Bachman.

Sermon, at 11 o'clock, on Wednesday by Bro. J. A. Poe. Text: I. Cor. ix, 12; and on Thursday, at 11 A. M., by Bro. Thos. Cameron. Text: Phil. i, 14 and 15. The presiding elder having been declared president of the Institute, the following additional officers were elected for the ensuing year: T. G. Freeman, vice-president; J. T. Murrah, secretary; G. W. Bachman, treasurer. The treasurer made a brief, but a very satisfactory report, showing some money on hand.

M. T. BOSWELL,
Sec. *pro tem.*

Kosciusko, Miss., June 10, 1895.

Winona District Conference.

The Winona District Conference, North Mississippi Annual Conference, will be held at Carrollton, Miss., July 19 21. Bishop Galloway will preside.

The Southern railway has granted reduced rates between Winona and Indianola of one and a third fare on the certificate plan. Tickets will be sold July 16-20, good to return till July 22. When buying your ticket ask railroad agent for certificate showing you have paid full fare to Carrollton, and you can buy return ticket for one-third fare. Trains going west arrive at Carrollton, 8 A. M.; going east, 7:24 P. M.

Let all who will attend the District Conference, and also the Missionary and Parsonage Societies, send in their names at once. J. R. BINGHAM.

Carrollton, Miss.

They All Know It.

If in doubt, just ask your neighbors
What, for nerve-tire, you should take;
Quick as wink they'll surely tell you,
You must use PRESTON'S RED-AKE.

"The Little Worker."

The handsomest young folks' paper in Southern Methodism. Published by Woman's Board of Missions.

Miss Annie Maria Barnes, editor.

Terms: 25 cents a year in advance. Splendidly illustrated, and contains all the latest points from our mission fields.

Subscribe and make your young folks happy.

Send subscriptions to Miss Lena Freeman, Publishing House M. E. Church, South, Nashville, Tenn.; also to same address for specimen copies.

To the Epworth Leagues of Mississippi.

There will likely be much confusion and exciting rumors as to cutting of rates, etc., just before we get off for Chattanooga. Rest perfectly assured that Mississippians who go by the official route, over Y. and M. V., I. C., or M. and O., and M. and C., will have the benefit of the lowest rates named by any line and the very best accommodations every way. One fare for the round trip is the maximum rate. The probability is that it will be much lower. Have your grips packed ready to go, for I think you will be able to go cheaper than you can stay at home.

J. A. RANDOLPH.

Notice.

Will the brethren who expect to bring their wives or daughters with them to the District Conference, which will convene in Duck Hill, July 11, please inform me at once, so that we can provide homes for them. We welcome the wives and daughters who wish to come.

Brethren, bring your best revival sermons with you; not sky scrapers, but soul savers. We expect grand results from this meeting.

Mr. Editor, you have a cordial invitation to attend our Conference. Address me at Grenada, Miss.

W. J. O'BRYANT.

Notice.

The Committee of Examination on license to preach and recommendation to Annual Conference of the Corinth district will meet applicants at the pastor's study, in the rear of the Methodist Church, Corinth, July 2.

W. W. WOOLLARD, Ch'm.

Iuka, Miss., June 12, 1895.

Everywhere we go we find some one who has been cured by Hood's Sarsaparilla. It is the greatest curative agent. It is the one great blood purifier and nerve tonic.

Hood's Pills for the liver and bowels, act easily, yet promptly and effectively.

Notice.

Those in Corinth district who desire a recommendation to the Annual Conference for deacon's orders will please meet the committee in Corinth, Wednesday afternoon, of July 3, at 2 o'clock.

G. W. GORDON,
W. W. WILLIAMS,
IRA SMITH.

Substitutes for Horsford's Acid Phosphate are Dangerous.

Because they cost less, many substitutes are offered, some of which are dangerous, and none of which will produce the same effect as the genuine. Insist upon having "HORSFORD'S" whether buying a bottle of Acid Phosphate, or "phosphate" in a glass of soda.

To Get the Best Teachers

School Boards, Colleges or Families can obtain the names of efficient teachers FREE OF CHARGE by writing THE SCHOOL AGENCY, BIRMINGHAM, ALA., stating the kind of teacher wanted, the position to be filled, salary and other particulars. This Agency is endorsed and patronized by the leading Educators and Institutions of the South and Southwest.

FIRST GRADE successful teachers desiring enrollment should write for circulars.

Notice.

Opelousas District Conference will be held at New Iberia, June 25 to 28, inclusive. Let all concerned take due notice and govern themselves accordingly. H. O. WHITE, P. E.

Opelousas, June 10, 1895.

As the name indicates, Hall's Vegetable Sicilian Hair Renewer is a renewer of the hair, including its growth, health, youthful color, and beauty. It will please you.

Notice.

To the Ministers of the Mississippi Conference:

You will please send your Children's Day money to me at Natchez, Miss. It is very important you should remit at once. JOHN A. GUICE, Treas.

RUDY'S PILE SUPPOSITORY

Is guaranteed to cure Piles and Constipation or money refunded. 50 cents per box. Send two stamps for circular and Free Sample to MARTIN RUDY, Registered Pharmacist, Lancaster, Pa. NO POSTALS ANSWERED. For sale by all first-class druggists everywhere. I. L. Lyons & Co., Wholesale Agents, New Orleans, La.

For Sale at a Bargain.

A Calligraph Type writer, No. 4, latest pattern, with all modern improvements. Address

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * * Yours, most respectfully,

MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

THE WESLEYAN FEMALE INSTITUTE
STAUNTON, VIRGINIA.
(Established 1843.)

Baltimore Conference school for girls and young women. Full corps of experienced teachers. Staunton, in the far-famed valley of Virginia, in the mountains, too, and nearly 1,500 feet above sea level, is specially adapted to improve the health of students born and brought up in more Southern latitudes.

For catalogue and particulars apply to REV. HENRY P. HAMILL, President.

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under reasonable conditions. Do not say it can not be done till you send for 120-page catalogue of DRAUGHON'S PRACTICAL BUSINESS COLLEGE, Nashville, Tenn. This college is strongly endorsed by bankers and merchants all over the United States, as well as Foreign Countries. FOUR weeks by Draughon's method of teaching book-keeping is equal to TWELVE weeks by the old plan. Special advantages in Shorthand, Penmanship and Telegraphy.

N. B.—This college has prepared books for "Home Study," book-keeping, penmanship and shorthand.

PUBLISHER'S NOTICES.

The following extract from a private letter is a sample of many that we have received. Take notice that we have made a reduction in the price of our machine. Having gotten better rates, we give our subscribers the benefit thereof.

Rev. W. C. Black—

KIND SIR: I received the machine on the first day of June, and I am delighted with it. Yours respectfully,

MRS. E. W. THORNTON.

Sardis, Miss., June 15, 1895.

The Holman Bible for $1.65.

We are now offering the Holman Self-Pronouncing Bible for $1.65 to subscribers who pay a full year in advance, *i. e.*, up to June, '96. This Bible has all the Helps of the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself wherever the name occurs. This makes it by far the best Bible on the market. Everybody, whether educated or uneducated, needs help in the pronunciation of proper names, especially Bible names. Read carefully our offer on the seventh page.

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There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2.45 instead of $1.65. This is the best bargain ever offered in a bourgeois type Bible.

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(2) Any person who is himself a subscriber, and whose subscription is paid one full year in advance, *i. e.*, to June, '96, can secure a copy of "Christian Womanhood"—price, $1—free of charge by sending us one new subscription at the regular rate. Of course, all new subscribers will be entitled to our Holman Bible at the premium rate, $1.65.

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The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

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Equitable,	"	"	"	"	"	40,117,610

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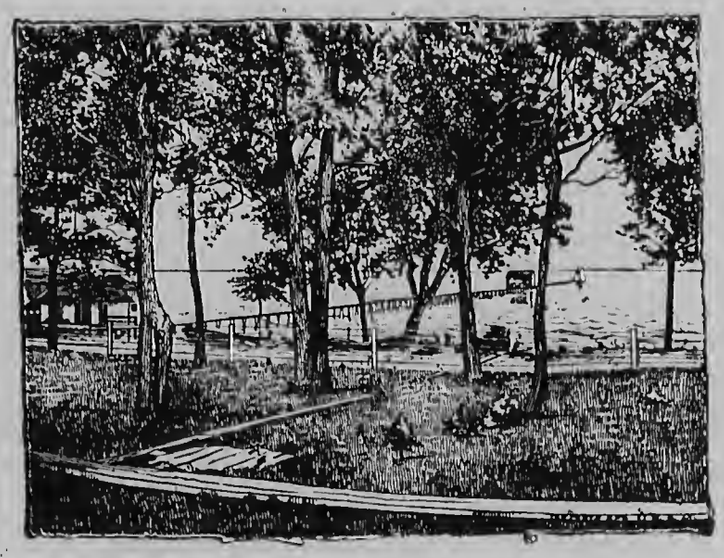

—{1895.}—

SEASHORE CAMP GROUND.

The twenty-fourth Annual Camp Meeting will be opened on Wednesday evening, July 10, next, and continue for eight or ten days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates have been obtained from the various connecting railroads with the L. and N. system, enabling all persons desiring to attend the Camp Meeting to begin their journey on July 1, and remain on the grounds until the end of August. Tickets on sale from July 1 to 27, inclusive. All trains to stop at Camp Ground station from July 8 to 29, inclusive.

The three presiding elders of the three patronizing District Conferences have charge of the religious exercises, and eminent preachers will assist in the services.

The Camp Ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet, and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations, before the rush at the opening of the Camp Meeting, should address communications to Dr. M. F. Tucker, chairman Tent and Lodging Committee, Mobile, Ala. Communications concerning transportation should be addressed to E. P. Mackie, chairman, New Orleans, La.

All preachers will be admitted into the grounds, and provided with lodging accommodations, free of charge. Board will be furnished them at half rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Lodging Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an *individual contribution* toward defraying the *expense* of the *Camp Meeting* and caring for this valuable property with its extensive improvements. No gate fee will be exacted on the Sunday of the Camp Meeting. All the time and attention devoted to the grounds by the trustees is gratuitous, and in the interest of the salvation of souls. A cordial invitation is extended to all who would like to visit the Camp Meeting.

For a copy of the rules, etc., apply to

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And then we call them 'dead.'
And when he sees a smile too bright,
Or heart too pure for taint and vice,
He bears it to that world of light
To dwell in paradise."

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HOME CIRCLE.

REST.

[An anonymous poem found under the pillow of an American soldier who died in a hospital.]

I lay me down to sleep
With little thought or care,
Whether my waking find
Me here or there.

A bowing, burdened head
That only asks to rest
Unquestioningly upon
The loving breast.

My good right hand forgets
Its cunning now;
To march the weary march
I know not now.

I am not eager, bold,
Nor strong—all that is past;
I am ready not to do
At last, at last.

My half day's work is done,
And this is all my part;
I give my patient God
A patient heart.

And grasp his banner still,
Tho' all its blue be dim;
These stripes, no less than stars,
Lead after him.

—The Presbyterian.

A Step Higher.

The principles of business that can be taught are not many; those that can be learned are almost without end. A clerk very soon reaches the place where he has been told all that is actually necessary that he should be told about the details of the business; he falls into the ruts of the house, understands the run of trade, the variations in people and prices, and how to get in and send out goods to the best advantage. But all these details, while they are necessary to be learned, only fit the young man for that particular place, and if he is ambitious he is always looking to something better. Others have been teaching him; it is necessary that he should now teach himself.

A clerk who remains in one position all his life advertises himself lacking in one of two things—ability or ambition. There undoubtedly are instances where a clerk is kept so constantly and continually employed at one task that he has no opportunity to learn anything but his present work, but such instances are very rare. As a general rule, every clerk has some time at his disposal, either at intervals during the day or in the evening. These are hours that he can not afford to throw away. Not that it follows that he must deprive himself of every pleasure, or must desert every form of entertainment. All work and no play makes Jack a dull boy, and dullness does not lead to success. But let him have his entertainment as recreation, and not seek it as business, and then he will still have many valuable hours for self-improvement.

One of the prosperous merchants of this city began life as an errand boy in an office. Most boys, and most men, too, for that matter, would say that his position offered but little hope of advancement. The men in the office were busily employed, and saw or spoke to the boy only when they had an errand or order for him. He had no accounts to keep, no writing to do. But the desire being there, the opportunities came. He carried the mail to and from the post-office; watching the letters that passed through his hands, when he found an envelope unusually well addressed he saved it from the waste-basket, and with this before him he began to try to imitate it.

It was his duty to copy the letters in the copying-press, and he read and remembered the phraseology and the style until he could have sat down and, with the topic given him, have dressed it up in the same form.

He was so ready and willing to do any and everything asked of him that the men sent him on many private errands of their own, and in return they could not but answer his questions when he asked about the books or the business. A chance offered where he might do a little writing, and he did the work before anyone there knew that he could. There was some surprise at the good hand he wrote, still more at the good form of his matter, and then he told them how he had learned. He was given a place at the desk, while another boy ran the errands, and before he had ever thought of studying to be a bookkeeper he was one, and a good one.—On the Road to Riches.

Early Impressions.

Let your child always go to sleep with a glad thought in its heart and a smile on its face. The next morning, as it springs from its bed, the glad thought will burst out in songs, and the smiles in shouts of laughter. If a wrong has to be reproved, let the child be assured of forgiveness and let the mother be assured that forgiveness is accepted before the eyes shall close. Let the child fall asleep loving all and assured of the love of all. Then, after the little prayer has been said, the child, at peace with all on earth and with the smile of heaven's love on its face, will drop away into peaceful slumber with its soul all unruffled and unsoiled, as white and smooth as a freshly washed and ironed piece of snow-white linen.

It is always a solemn thing to fall asleep. We can never know where the waking may find us. Any night the rosy child or the healthful mother may sleep into the sleep of death. Then always let the good-night kiss be accompanied with a word of peace, a word of love, and sweet tranquillity. It is a piece of downright cruelty, one of the crimes which law can not reach, for a thoughtless and fretful mother to scold her children away from her presence at night and to drive them to bed with sharp and angry words. Of all the sad sounds ever heard in this sorrowful world of ours, the saddest is the suppressed sob of a little child, the smothered cry of a wounded heart, coming from beneath the bed-clothes, as it weeps itself to sleep because of a mother's unkindness.

The mother may be worn and weary, and the children may be tired and cross, but let no mother ever so far forget herself as to lead her children to forget that she is their mother. Let her remember that not only her words, but the tones in which they were spoken, will, at that most solemn moment, make the deepest and most lasting impression on their tender souls, and that they may determine their weal or woe for eternity.—From "At a Mother's Knee," by J. M. P. Otis, D. D.

Don't Hurry, Young Man.

Many young men are very anxious to get into business. They think they know about all there is to be known. They want higher wages than anyone is able to pay them, and so set up in business for themselves, put in their little savings, run in debt for more, fail to meet their obligations, and soon have the sheriff's flag run out of their window, and find themselves bankrupt in purse, dishonored in the walks of business, and glad to go back and take hold of such service as they had despised and too hastily abandoned.

Many a man has gone into business, failed and gone back again to his old place, if he could get back, long before he was old enough to be trusted with the charge and care of the business which he undertook.

If he had kept out of business, been content with moderate wages and bided his time, he might have had a good reputation of steadiness, prudence and sobriety, which would have stood him in good stead when he was ready to enter business for himself. All these advantages he has flung away for the privilege of seeing his name in gilt letters on a sign, and finding himself posted in the list of bankrupts.

Young man, make haste slowly. The world was not made in a day. Reputation is worth something, and a man who is "a little too previous" in his undertakings may in after years find that he has lost in time and in reputation much more than he has gained by making haste.—Selected.

The Home Life of Children.

It behooves parents to give the public school teachers full authority over the children during school hours.

Our public school teachers, as a class, are humane, considerate and well qualified for their supreme task. Standing as they do, in *loco parentis*, they can not suffer undue interference from the parents whose place they take. Order, discipline, progress in study and habits of obedience in school depend largely upon the pupil's conviction of the absoluteness of the authority in the class-room.

The home life of the child should emphasize the right lessons it learns abroad, and correct the wrong ones. Nowhere so easily and naturally can a child be taught correct habits, neatness, politeness, respect for age, modesty and gentleness as at home. Here, above everywhere else, a child learns to speak properly; to know the meaning of words, the use of the voice, the grammar and possibilities of the English tongue.

The voice of a child is almost a sure indication of its home training, and parents and all the elders of the home circle can not too anxiously strive to set examples of "living wells of English undefiled." Every well-trained child is sent to a Sunday-school, and here again is danger suggested. The time has passed when religious habits were so undeviating and loveless and rigid as to make their observance a terror and an exasperation to the wandering minds and restless limbs of the children of the household.

But unless a healthy, wholesome piety prevails, and devotional customs are maintained, the child grows to believe that religion is for Sunday only, and the absence of it fitting for the other days of the week. Parents who have grown careless or indifferent in observance with age or multiplying cares are apt to forget the lasting influence of early impressions on children. Until they are fit to walk alone, it is the right of children to be guided. Example is the best guide.—New York Press.

The Mother's Spirit.

When the mother's spirit is impatient, petulant, and fiery, can she expect her children to be gentle? When she governs by shouting, scolding, and threatening, can she expect them to speak gently one to another, or even to herself? Will she not see in the carriage and demeanor of her children a reflection of her own spirit and life? If a mother is worldly-minded and fond of ornamental dress and show, can she expect her family to grow up in humility?

If a mother is in the habit, in her common conversation, of coloring facts, of exaggerating what she hears and relates, can she expect her children to grow up with a love and reverence for the truth?

The tempers and dispositions of parents, whether good or bad, whether lovely or hateful, make such impressions on the souls of their children that they are like seeds implanted within them, which shall take root, and grow, and form part of their future character. Many an angry, fretful, passionate mother is propagating these evils in her children; she does not wish to do so; she does not intend to do so, and she is frequently trying to check these unhappy tempers when she sees them springing up in her children; but so long as she herself manifests these tempers she is transmitting them to her offspring by a natural law. She is breathing into them her own unchristian spirit. They are living in an atmosphere infected with moral depravity. They are taught to be impatient and passionate by example. And sometimes the mother will try to beat out of them with the rod what she is daily infusing into them with her own spirit.—Selected.

The greatest fault I should say, is to be conscious of none but other people's.—Carlyle.

People seldom improve when they have no model but themselves to copy after.—Goldsmith.

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

HYGIENE.

A Much Neglected Article of Diet.

There is one article of food altogether too much neglected in these modern days. It is atmospheric air. While a majority of us eat too much we at the same time take in too little of that wonderful combination of gases. We think we get strength from our food, but it is from the air also. Food without air gives no vigor. When the elements of food and air combine, energy is set loose and we call it strength. I remember in my boyhood a good illustration. There were twenty head of steers on the farm; ten were put in the barn and fed well on corn and hay and grew fat and, as farmers say, handsome. Ten were sent to an open field where the hay was in stacks, and here, out of doors, they lived all the long, cold Winter. In the Spring all were turned into the same pasture to feed. When they first met they had a fight to see which was to be master. Those which had been out in the cold breathing fresh air, though not so heavy in weight, had little trouble in vanquishing the others. Don't forget it, air is a food, and if your life is indoors take systematic out-door exercise daily, such as will bring plenty of air into the lungs and blood. Without it, no matter how well you are fed on the foods of your table, you will not grow strong.—Journal of Hygiene.

Pure Air In Fevers.

"In the year 1837 the ship 'Phœbe,' which had arrived with 400 immigrants packed in close quarters, where their breath had poisoned the air, was drawn ashore at Perth Amboy, New Jersey, with eighty-two persons sick with ship fever. There were more than could be sheltered in the hospital. The best that could be done was to set up cots on the lawn and put the patients in them covered by an awning. What a shout went up from the newspapers! Inhumanity unparalleled! But it turned out differently. The patients that were under the friendly shelter of the hospital died; those who lay out in the free air recovered." This simple experience taught the doctors a lesson, but they have not quite mastered it, the lesson that pure air and cold water are absolutely necessary in fever. They are what nature demands, craves and ought to have.—Journal of Hygiene.

Pure Air in Pneumonia.

A friend relates to us this incident. His wife was very ill with pneumonia. It was in the Winter season. The doctor ordered quilts to be hung over the windows to keep out the fresh air and all drafts. She grew worse and worse and finally they thought her dying. Her husband noticed the air of the room seemed close, and tore off the protection over the windows and opened one of them wide. The fresh air swept in freely, and the patient revived and got well and still lives. She was dying for want of oxygen. How many others have died under like circumstances?—Journal of Hygiene.

THE CUISINE.

CONDUCTED BY L. A. B.

POTATO SALAD.—For a nice potato salad, boil four good-sized potatoes until they are just done, no longer. Drain off the water, sprinkle them with salt, and stand them over the stove until dry and mealy. While the potatoes are boiling prepare the dressing. Put a teaspoonful of salt and a half teaspoonful of pepper in a bowl. Add gradually three tablespoonfuls of oil. Stir until the salt is dissolved, then add three more tablespoonfuls of oil, and then beat into this two tablespoonfuls of vinegar. Cut into this one good-sized onion. The onion must be sliced as thin as possible. Now, as soon as the potatoes are dry take them in a napkin and slice them while hot in with the onion and dressing. Mix lightly with a fork and turn out on the serving dish. Garnish with cold boiled beets and parsley. Serve cold.—Exchange.

God always furnishes revelations of duty in installments, according to the necessities of the hour and the measure of our faith.—Taylor.

He who forgets to pray is like the man who tries to get the cashier to pay him money on a check which he has left at home.

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New Orleans, La.

Starkville, Miss.

District Conference was to have been at ...w this year, but the house of worship ...t place was unfinished; so we gladly ...med the body to our town. The Confer... convened on Tuesday, June 4, at 2:30 ... presided over by Dr. T. C. Wier. In ...trict we have fifteen charges. Only ... two of these respective pastors were ... The reports were good along all ...ept in Sunday-school work, Epworth ...e work, and, consequently, in general ...ality, there was evident a decided up... ...rovement. The meetings were gener... ...gaged, with song services, led in the ...y Bro. T. B. Malone, which were high. ...ervals. In the discussions of the many ...ortant and important subjects there pre... ...the spirit of love and the desire to en... ...the privileges accessible to us as a dis... ...ed Christians. This was a *religious* ...t Conference, and the presence of the ...Spirit was manifest. In the prayer ...g, specially invoking the presence of ...rd member of the triune Godhead, the ...n came, not as a "rushing, mighty ..." or as "cloven tongues of fire," but ...t to kindle flames of sacred love, and ...arts burned within us as we talked and ...and prayed.

...ides the members of the Conference, ...lay and clerical, we had with us some ...n who added much to the interest of ...eting. Among these we will briefly ...n Bro. and Sister Waters, of Japan, ...ch featured upon the work in that ...so far in distance, but brought so near ...hearts by our work and prayers in be... ...its people.

Thames, presiding elder of the Aber... ...district, gave us one of his good sermons ...Tuesday night, after which an host par... ...of the Lord's Supper.

...r McElroy, of Columbus, who is our ...t corresponding secretary, presented ...rainings of the Woman's Missionary So... ...a strong talk, while the Parsonage ...d Home Mission work was given in a ...icture sent by Sister D. L. Cogdell.

Bachman, our Conference colporteur ...Sunday-school agent, looked in on the ...ence a short time. In addition to other ...tant work done by Bro. Bachman, the ... of the NEW ORLEANS ADVOCATE were ...ted, and he especially called attention ...improvements in our organ. You can ...s regarding the interest of your paper ...this good brother has your cause in ...

L. W. Malone, president of the Gren... ...Collegiate Institute, was here. He, with ...nference, in one voice feels like urging ...ple to patronize our schools. This ...at Grenada, the exclusive property of ...rth Mississippi Conference, and Mill... ...College at Jackson, the joint property of ...o Mississippi Conferences, should be ...to overflowing with our boys and girls. ...rs to support the institutions of our ..., and we are remiss in one very impor... ...particular if we fill other schools and al... ...our own to suffer.

...e were present many others, of whom ...uld like to make personal mention but ...r dread of the waste-basket.

...we must speak of Bros. Cline and ... of Columbus, and Bro. McGee, of this ...who feel called of God to preach, and ...happy faces and readiness to respond ...calls made upon them bespeak for them ...success in this glorious work.

...riday, at 10:30 A. M., the Conference ...ned to meet in Mayhew next year. We ...at this District Conference has been a ...ation to our town, to our homes, and to ...individuals. We are glad that these ...en came, were sorry when they went ...and will follow them with our prayers.

HELEN D. P. WOODWARD.

Answers to Prayer.

...rtly, at my request, the following ...ent from me was published in the ...ville and Memphis Christian Advocates: ...ving been for several years in the regu... ...rk of the itinerant ministry of the M. ...rch, South, I have, to some extent, ...the need in our homes of a suitable ...prayer, and answers to prayer—help... ...r private and family devotions, for ...meetings, and revival work. I wish ...ere, as nearly as I can, a book to meet ...demands, hoping that it may be of ad... ...re to many without our communion, as ...our own people. I wish to ask readers ...Advocate—those who have had experi... ...or know of such—to write to me clear, ...e, yet minute statements; beneficial re... ...d prayers, prayers for rain in time of ...h, or other material blessings; personal ...of body, mind, or soul; answers to pray... ...r members of one's family; for the safe... ...life of one's self or others; for conver... ...of individual sinners; for revivals, etc.; ...ayer to be by one or more. Also to ...of successful prayer meetings, and the ...ethods of managing them.

...refer, in each case, to have mentioned ...ime, place and names of persons con... ...with the event, as fully as the writer ...think it proper to reveal, and the ad... ...of the authority; and to know in every ...if the writer is willing for his or her ar... ...to appear with the story in the book. ...have been many most interesting and ...tive experiences we should have given ...manent form, for the benefit and pleas... ...ourselves and our children and friends."

In answer to this, quite a number of most valuable experiences from different parts of the South have been sent to me. It has been a benefit and privilege to myself and family to read them, for which I am grateful.

Many have inquired when the book should be published. I would reply, that it is my purpose to have it ready for print as soon as possible, consistent with my duties as presiding elder of a large district. I prefer to take all the time necessary to make the book a useful one. I would appreciate the kind co-operation of friends in this enterprise in sending me statements of their own rich experience, and in forwarding this request to others who might grant me a like favor. Together, we may hope to benefit many.

G. W. WILSON.

Paris, Tenn.

A Voice from "Gilderoy's" "Heresy Coffin."

Hebrews xi, 14: "He being dead, yet speaketh."

I am so glad, as "Gilderoy" drives the nails in the "heresy coffin"—preparatory for a funeral—to hear him singing the song we love so well. Though dead, let us arise in the "strength which God supplies," and join him in the triumphant song taught us in the blessed Word of God, and quoted by him from his old books.

"Sanctification is perfectly distinct from regeneration, and has its own peculiar office in the work of grace. It is in no way like regeneration. It is a free gift, and is given, or imparted, to us by the Spirit just as soon as we are ready for it. It comes instantaneously. No matter how long we are in getting ready for it, it is given by the Spirit at once."

We rejoice with exceeding joy that his "old books" have led our brother in one step of this blessing, "which he has more or less earnestly, and more or less steadily, sought since the fifteenth day of February, 1847." We regret that in over forty-eight years he has not gotten ready to receive it. He affirms, "It is given by the Spirit at once as soon as we are ready for it." Further adds, "God does not tarry, does not delay."

Bro. John W. Crisler says, "His articles are timely, to the point, and unanswerable."

Yes, Bro. Gilderoy, we who have tested the great and precious promises will add, "The Lord is not slack concerning his promise."

Brother, turn from the old books to the Book of books. James i, 5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and it shall be given him."

James i, 6: "But let him ask in faith, nothing wavering." "More or less steadily, more or less earnestly," is like a wave of the sea, driven with the wind and tossed. "Let not that man think that he shall receive anything of the Lord."

"Blind unbelief is sure to err,
And scan his work in vain:
God is his own interpreter,
And he will make it plain."

I. John v, 14, 15: "This is the confidence that we have in him, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petition that we desired of him."

That our sanctification is "according to his will," read John xvii, 19, 20: "For their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone; but for them also which shall believe on me through their word."

Now, brother, if you "are honest in the spirit of holiness"—and we doubt it not—let self be crucified. Your old books have taught you sanctification means the death of self. Let your "profound, sound philosophy, with all your preconceived ideas and prejudice," be thrown down at the foot of the cross. Take your eye from "Gilderoy," and fix it steadfastly on Christ. Stand on the promises of God, and claim the "gift" at his hands. Matthew xxiv, 35, "Heaven and earth shall pass away, but my word shall not pass away."

"If our faith were but more simple,
We should take God at his word,
And our lives would be all sunshine
In the glory of our Lord."

Praise the Lord! He "is a rewarder of them that diligently seek him."

Luke xi, 13: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

If I were a poor sinner seeking pardon, nothing would be more discouraging than your experience. To believe that you had sought in vain for forty-eight years at the hands of our God, who promises no good thing to withhold from them that walk uprightly, would, I'm sure, cause me to lose faith in *your* God.

Brother, be careful; cause not one of these little ones to stumble. As to professing it, or giving God the glory when he does reward us with the "gift unspeakable," let us go to the same old Book.

Luke xvii, 12-17: "And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. Jesus answering, said, Were there not ten cleansed? but where are the nine?"

Let us give God the glory for all he does for us. If Christ called it sanctification let not the crucified self arise to suggest "aspiration" as a better word and more in accordance with our views.

Read I. Thess. v, 23, 24: "The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

"ONE OF THE TEN" WHO DELIGHTS TO GIVE GOD THE GLORY.

OBITUARIES.

HAMLETT—Mrs. E. A. HAMLETT, daughter of Jeremiah and Matilda Elder, was born near Macon, Fayette county, Tenn., Feb. 10, 1837; died at the residence of her son, J. E. Hamlett, Love Station, Miss., May 13, 1895. She was happily married to S. B. Hamlett, May 22, 1856; this union being blessed with five children, three of them preceding her to the glory land.

Being reared by deeply pious parents, who spared neither time nor effort to impress upon the mind of their daughter the importance of early consecration to God, and, as a consequence, at a very early age she gave all to Christ, joined the Methodist Church at Palestine, near the place of her birth, and remained a devout and consistent member of the church militant till that bright May morning when God sent his angel and took mother up to the church triumphant.

Oh! it is so sad to give up mother, who has been the dearest friend on earth and the greatest treasure under heaven. The first thing we can remember was the little evening prayer learned at our mother's knee. She also taught us to shun evil companions, honor her and father, love and obey our Savior. We tenderly laid her to rest in the cemetery at Coldwater. We are parted now, dear mother; but it is only by a narrow stream—"the narrow stream of death." We confidently expect to meet in the land of unclouded day.

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NEWS OF THE WEEK.

DOMESTIC.

By an explosion of a boiler in Fall River, Mass., last week four persons were killed.

Hon. Felix P. Poche, the distinguished judge, lawyer, citizen and soldier, died on June 16.

The new Maxim gun, it is said, will furnish an output of ten bullets a second, warranted to kill at a mile distance.

A fund is being raised in Pittsburg to build a monument to Stephen Foster, the author of "Way Down Upon the Swanee River."

John D. Rockefeller's wealth increases, it is said, at the rate of $15,000,000 a year. He will soon have the $500 000,000 which it is his ambition to possess.

The Navy Department is now about prepared to let the contracts for the construction of the three torpedo boats provided for by the last session of Congress. As much as $175 000 was allowed for the construction of each vessel.

A fatal boiler explosion took place at the Union Cotton Press, of this city, on June 17. The intending purchaser from Mississippi came down to inspect the machinery, and during the trial the boilers exploded and demolished the building. A number of workmen and spectators were injured, and one man was killed.

Dr. B. M. Palmer, of the First Presbyterian Church, preached the commencement sermon, at the Home Institute for Young Ladies, in this city, on June 16. His address was to the "new woman." He thinks her noblest mission is to build Christian character in the homes of the world, and to be the guardian of the Christian religion.

According to advices from Washington, the government has determined to remove the old iron monitors which, for more than twenty years, have been laid up in the James river, below Richmond, to the League Island Naval Station, at Philadelphia. The purpose of the removal is to concentrate all the unused vessels of the navy at one point, so that they can be better cared for, and such of them as are fit for further service maintained in condition to be made available for service at short notice.

FOREIGN.

Fourteen mourners were killed by the collapse of a building in Ausirle.

Spain is reported to have paid $18,000 for Marti's assassination. He was one of the leaders of the revolution in Cuba.

During the past twenty years the consumption of alcoholic liquor has fallen off one-half in England, and has doubled in France.

The United States cruiser "Marblehead" is the great attraction in the Hamburg harbor, and is visited and admired by thousands.

Chili is to coin 10,000 000 silver dollars per annum and issue gold in $10 and $20 pieces. Silver is not to be a legal tender in amounts above $50, but the mint will exchange gold for silver.

In England there are 30 000 barmaids! Lady Henry Somerset is organizing a league of women for their rescue; but it has been discovered that they do not want to be rescued at the expense of their means of living.

The proposal of the English government to erect a statute of Oliver Cromwell, was adopted, on June 13, in the House of Commons by a vote of 152 to 137. The passage of the motion was only secured by the support of the Orangemen.

All the accounts received from Germany indicate that the beet sugar interests in that country are experiencing a period of severe depression, and the problem of maintaining the industry on a paying basis is seriously agitating the government.

To-day is the anniversary of Queen Victoria's accession to the throne of the United Kingdom. She has reigned fifty-eight years, which is longer than any other occupant of the British throne, except George III., who reigned something over fifty-nine years.

According to the latest advices from Europe, the Sultan of Turkey has not receded from his refusal to agree to the reforms demanded in Armenia, and the powers backing up the demand upon the Porte are anxiously considering the next move that must be made.

The Salvation Army now numbers among its officers the smallest man in the world. Gerrit Keyzer, the celebrated Dutch dwarf and the legitimate successor of General Tom Thumb, may now be seen in Amsterdam and The Hague parading the streets in uniform and leading the army meetings, in which he is said to have been singularly successful.

There can be no doubt but that France confidently counts on the support of Russia in any complication which may in the future arise with her European neighbors. Although there exists at present a reasonably cordial entente with Germany, the desire to recover the lost provinces of Alsace and Lorraine will, sooner or later, lead to trouble with that country, and Russia's aid is counted on in that emergency when it arrives.

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EPWORTH LEAGUE.

By Rev. Henry H. Ahrens.

Theme for Prayer Meeting.

THE WAYS OF THE WICKED, AND THEIR END.

(Job xxiv, 1-25.)

Job was a poet. Like St. Paul and Dr. Martin Luther in later years, though capable of profound at thought, he was eminently gifted in clothing stale matter of fact in charming phraseology; commonplace in bewitching narrative.

1. In his own inimitable way he gives a long, dark catalogue of prevailing iniquities.

(1) The wicked enrich themselves at the expense of others. Remove landmarks, etc. Our age is not much given to honesty.

(2) Minors and widows were defrauded with impunity. In our age it requires stringent legislation to protect specially the former. In most States, specially in Louisiana, the laws in this respect, are excellent.

(3) They are cruel to the needy. Heed not their cry. When Christ says that we have the poor always with us, he means to indicate that it is our duty to provide for them.

(4) The wicked are very Shylocks. Insist on their pound of flesh. Take away the sheaf from the hungry.

(5) He charges the wicked with murder and adultery. In pursuing their vices, they disguise their face. The same as robbers, thieves, whitecaps, etc., in our day.

2. Seemingly, Job holds God is unconcerned about the course of the wicked. Says in verse twelve, "God lays no folly to them." Gives no indication of his displeasure.

(1) True, God curtails not the opportunity of the wicked to repent and be converted.

"While life's lamp shall burn,
The vilest sinner may return."

(2) Yes, God permits the wicked to enjoy this world without molestation. Says Abraham, in the parable to Dives, "Remember, my son, that thou hast received thy good things on earth," etc.

(3) The Judge of the quick and dead defers final settlement of human affairs to the last day. Then it shall be meted out to man according to his works here below.

3. As an inducement to speedy repentance, Job sets forth the uncertainty of life. That the course of the wicked may suddenly terminate.

(1) Says the patriarch: "They are exalted but a little while. Soon they shall be precipitated from honor to dishonor, from opulence to indigence, from happiness to misery.

(2) They shall be brought low. Death, like the woodman, spares no tree. He fells them all. "How are the mighty fallen!" Lo! to the bottomless pit.

(3) As the parched earth absorbs the liquid, so the grave all men. The wicked can not escape. All living men shall soon be spoken of in the past tense.

(4) As if to ridicule the godless, who regards not the hereafter, Job says, "The worm shall feed sweetly on him."

League Dots.

The monthly meeting of the New Orleans Epworth League Union, on June 13, was well attended. Louisiana Avenue Church, where the meeting took place, was beautifully decorated by the young people. Dr. Sawyer spoke wisely and well on the duties of the Committee on Help and Charity.

Nearly all the Leagues in Louisiana and Mississippi have elected delegates for the Epworth League Convention, which will convene in Chattanooga on the twenty-seventh of this month.

It has been decided that the Louisiana State Epworth League Convention will convene in New Orleans during the month of October. We promise ourselves good attendance and gracious results.

It is supposed that not less than 14,000 Leaguers will attend the Chattanooga Convention. Board will range from $1 to $3. The choir is expected to number 1,000 voices.

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Coahoma and Duncan, at Friendship	13, 14
Jonestown and Belen, at Belen	20 21
Gunnison	27, 28
Lehrton, at McLemore	Aug. 3, 4
Lula, at Walton	10, 11
Hill House, at Australia	17, 18
Tunica circuit, at Dabbs	24, 21
Rosedale, at Phalia	31, Sept. 1
Arcola	7, 8
Holloudale, at Glen Allen	14, 15
Bolivar, at Wintervile	21, 22

I. A. Randolph, P. E.

GRENADA DISTRICT—THIRD ROUND.

Grenada station	June 29, 30
Toccopola	July 6, 7
Grenada circuit	13, 14
Slay	20, 21
Paris	27, 28
Oxford	(Wed.) 31
Tatum	Aug. 3, 4
Charleston	(Wed.) 7
Coffeeville	10, 11
Chapel Hill	(Wed.) 14
Pittsboro	17, 18
Atlanta	24, 25
Water Valley circuit	31, Sept. 1
Water Valley station	1, 2
Minter City and Strathmore	7, 8

District Conference at Duck Hill, July 11.

R. A. Burroughs, P. E.

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Winona station	July 7, 8
Greenwood station	13, 14
Carrollton circuit	20, 21
Winona circuit	27, 28
West	Aug. 3, 4
Tudianola	10, 11
McNutt	17, 18
Carrollton circuit	24, 25
Sidon	31, Sept. 1
Black Hawk	7, 8
Dahlia and Brooklyn	14, 17

District Conference will convene at Carrollton, July 19-21. Bishop Galloway will preside.

J. B. Stone, P. E.

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Potts' Camp and Myrtle, at Myrtle	June 21, 23
Holly Springs station	29, 30
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Holly Springs circuit, at Marvin	13, 14
Olive Branch, at Miller	20, 21
Red Banks, at Bailey's Camp Ground	Aug. 3, 4
East Holly Springs cir., at Harmony	10, 11
Coruersville, at Union Hill	17, 18
Mt Pleasant, at Marshall Institute	24, 25
Ashland, at Union Hill	31, Sept. 1
Pontotoc	7, 8
Abbeville	14, 15

J. D. Cameron, P. E.

CORINTH DIST.—THIRD ROUND.

Jonesboro circuit, at Falkner	June 22, 23
Kossuth circuit, at Pleasant Hill	29, 30
Ripley circuit, at Palue's Chapel	July 13, 14
Iuka circuit, at Harmony	20, 21
Iuka station	21, 22
Gnutown circuit, at Pleasant Valley	27, 28
Marietta cir., at Gilmore's Chapel	Aug. 3, 4
Brown's Creek cir., at Slicam (Tues.)	6
Booneville and Baldwyn at Booneville	11, 12
Ripley and New Albany, at New A	17, 18
New Albany cir., at Bethlehem (Thurs.)	23
Blue Springs circuit, at Leighton	24, 25
Pleasant Ridge cir., at Patterson's Ch'l	31, Sept. 1

Haslap R. Tucker, P. E.

ABERDEEN DIST.—THIRD ROUND.

Buena Vista	June 23, 23
Okolona station	24
Verona and Nettleton	28
Okolona circuit	29, 30
Shannon	July 6, 7
Houston and Wesley	13, 14
Sparta	20, 21
Prairie	27, 28
Saltillo	Aug. 3, 4
Nettleton circuit	7, 8
Tremont circuit	10, 11
Fulton circuit	17, 18
Quincy circuit	23
Amory	24, 25
Aberdeen circuit	31, Sept. 1

S. M. Thames, P. E.

SARDIS DIST.—THIRD ROUND.

Coldwater	June 22, 23
Como, at McGee's	July 6, 7
Morgansville, at Forest Hill	13, 14
Panola, at Love Joy	(Tues.) 16
Courtland, at Chapel Hill	(Thurs.) 18
Batesville, at Wesley Chapel	20, 21
Tyro, at Free Springs	27, 28
Cockrum	Aug. 3, 4
Wall Hill, at Bethel	10, 11
Nesbit	(Tues.) 13
Pleasant Hill, at Lewisburg	17, 18
Arkabutla, at Malmaison	(Tues.) 20
Pleasant Grove, at Harmony	24, 25

The pastors will please present church registers and records of Church Conferences to their third Quarterly Conference for examination.

H. C. Morehead, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Meridian, at South Side	June 22
Lauderdale at Lauderdale	23, 23
Meridian—West End	30
Chunkey, at Concord	July 6, 7
Binnsville, at Old Scooba	13, 14
Meridian, at Central	21, 21
Marion, at Why Not	27, 28
Meridian—East End	Aug. 4, 5
Portersville, at Mt. Hebron	10, 11
DeKalb, at New Hope	17, 18
North Kemper, at Union Ridge	24, 25
Rose Hill, at Missionary	31, Sept. 1
Daleville and S. Ch., at Soule Chapel	7, 8
Linwood, at Linwood	14, 15
Indian Mission, at Tallehnlok	19
Neshoba, at Philadelphia	21, 22

R. J. Jones, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Martinsville, at Pine Grove	June 23, 30
Caseyville, at Bethesda	July 5, 7
Summit, at Topisaw	13, 14
Adams, at Ebenezer	20, 21
Brookhaven	(8 P. M.) 24
Crystal Springs	(8 P. M.) 28
Gallman, at Old C. S	27, 28
North Wesson, at Beauregard	Aug. 10, 11
McComb City	(8 P. M.) 16
Whitestown, at Muddy Springs	17, 18
Wesson	24
Hazlehurst	(8 P. M.) 28
China Grove, at Waterholes	31, Sept. 1
Providence, at Monticello	7, 8
Pleasant Grove	14, 15
Magnolia, at Magnolia	21, 22

District Conference will be held at Wesson, Aug. 21-25. Committees of Examination will meet all candidates at two o'clock P. M., Aug. 21.

R. D. Norsworthy, P. E.

BRANDON DIST.—THIRD ROUND.

Lake, at Carr's	July 6, 7
Newton and Hickory, at Hickory	13, 14
Decatur, at Union	19
Walnut Grove, at Pine Grove	20, 21
Hillsboro, at Mt Zion	27, 28
Morton and Forest, at Forest	29
Brandon station	Aug. 4, 5
Carthage, at Liberty	10, 11
Shiloh, at Shiloh	17, 18
Westville at Jones' Branch	20
Steen's Creek, at Poplar Springs	31, Sept. 1
Montrose	6
Raleigh	7, 8
Trenton	14, 15
Clarksburg	21-23
Homewood	28, 29

C. McDonald, P. E.

ENTERPRISE DIST.—THIRD ROUND.

Enterprise and Stonewall, at S	July 5
Vossburg, at New Hope	13, 14
Shubuta, at Quitman	20, 21
Waynesboro and State Line, at W	27, 28
Pachuta, at Central	Aug. 3, 4
Ellisville and Laurel, at Laurel	6
Mathersville and mission, at State L	8, 10, 11
Waynesboro cir., at Pleasant Grove	17, 18
Leaksville	23
Heidelburg, at Philadelphia	24, 25
Williamsburg	31, Sept. 1
Mount Carmel	6
Eastabuchie	7, 8

L. Carley, P. E.

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LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—THIRD ROUND.

Dryades Street	June 20
Parker Chapel	July 7
Seashore Camp Oronud	10 20
Craps Street and Gretna	(11 A. M.) 21
Moreau Street	(7:30 P. M.) 21
Covington circuit, at Mandeville	27, 28
Carrollton Avenue	(11 A. M.) Aug. 4
Caroudelet Street	(7:30 P. M.) 4
Algiers	11
Louisiana Avenue	18
Lower Coast, at Wesley	24, 25
Rayne Memorial	Sept. 1
Talisheek	7, 8
Plaquemine and Donaldsonville	14, 15
Felicity	22

John T. Sawyer, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Opelousas	June 22, 23
Lafayette	29, 30
Prudhomme, at Prairie Hayes	July 4, 5
Plaquemine Brulee, at Robert's Cove	6, 7
West Lake	13, 14
Lake Charles, at Jackson St	18, 18
Crowley	20, 21
Sulphur Mine, at Calcasieu	27, 28
Patterson	Aug. 3, 4
Morgan City	5
Berwick	6
Franklin	10, 11
New Iberia	16
Jeanerette	17, 18
Washington	20
Indian Bayou	24, 25
Grand Cheniere	28
Lake Arthur	31, Sept. 1
Abbeville	7, 8

H. O. White, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Shreveport Mission	June 15, 16, 17
Mooringsport, at Mt. Zion	22, 24
Caddo, at Logansport	July 2
Wesley, at Holly Springs	6, 7
Coushatta at Campo Bello	13, 14
Grand Cane, at Bethel	20, 21
Pleasant Hill, at Pleasant Hill	27, 28
Natchitoches, at Provencal	29
DeSoto, at Bethel	Aug. 3, 4
Fort Jessup	10, 11
Anacoco	13
Many	17, 18
North Bossier, at Benton	24, 25

The District Conference will be held at Keatchie, beginning June 26, at 9:30 A. M. The first day will be devoted to the Sunday-school interests.

J. L. P. Shepard, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Glenmora, at G	July 6, 7
Spring Creek, at Hemphill	8, 7
Evergreen, at B. Clair	13, 14
Atlanta, at ——	13, 14
Alexandria	20, 21
Dry Creek, at ——	20, 21
Mellville, at M	27, 28
Columbia, at Olla	Aug. 3, 4
Nugent, at ——	3, 4
Centerville, at ——	3, 4
Lecompte	10, 11
Chicot, at Prairie M	10, 11
Simsport, at Marine	18, 18
Pineville, at Bethel	18, 19
Colfax, at C	24, 25
Montgomery, at ——	24, 25

S. J. Davies, P. E.

BATON ROUGE DIST.—THIRD ROUND.

In Part.

Wilson, at Manassas	June 29, 30
Clinton, at Clinton	30, July 1
Bayou Sara, at Concord	6, 7
Jackson, at Jackson	7, 8
Baton Rouge, at Baton Rouge	13, 14
Grosstete, at Rosedale	20, 21
East Baton Rouge, at Pipkin	27, 28
Zachrie, at Zachrie	28, 28

P. A. Johnston, P. E.

CAMP MEETINGS.

The Topisaw Camp Meeting, located nine miles east of McComb City, will begin on Aug. 8, 1895, and run eight days.

Preachers generally are invited, and will be provided for. Hacks will run daily from McComb City to Camp Ground.

H. P. Lewis, P. C.

The twenty-fourth annual camp meeting of Hennington Camp Meeting Association will commence Thursday, the first day of August, 1895.

Rev. W. M. McIntosh, the distinguished evangelist, is expected to be with us the entire meeting.

Ministers of the gospel are earnestly invited to attend, and will be provided for during the meeting.

A great gathering of the people is expected, and ample arrangements will be made for the accommodation of all who may come. The restaurant will furnish board at very moderate rates.

To meet the expenses of the meeting, the usual entrance fee of twenty-five cents will be required, to be paid only once during the meeting. J. W. McNeil, Secretary.

Our camp meeting at Bethel Camp Ground, Wilkinson county, Miss., will begin on the fifteenth day of August, 1895. We have no gate fees, but we have good order, large congregation, and good accommodations. We invite our brethren in the ministry to come particularly, and to come prepared to preach and work. There will be a hack running daily from Whitaker station, on the Y., M. and V. R. R., out to Bethel Camp Ground; distance, about six miles. Come one, come all; and Mr. Editor, too. P. H. Howes, P. C.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & CO., Toledo, O.

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The hardest lesson for unbridled zeal to learn is that a command to fight for the right is a command to fight in the right way.

Sunday-School Conference.

The Sunday-school Conference for Winona district, North Mississippi Conference, will convene at Carrollton, Miss., July 18, 1895.

PROGRAM.

1. The Origin, History, and Benefits of Sunday-schools—R. G. Porter, Harry Estes.
2. How Can We Organize Them So as to Be Permanent and Keep Out of Winter Quarters?—K. A. Jones, J. R. D. King, W. Witty.
3. What Obstacles Are in the Way, and How Can They Be Overcome?—John Ritchey, Charles Spraggins, Wm. Holmes.
4. What Are the Qualifications of a Teacher and Worker?—L. M. Lipscomb, J. B. Streater, D. L. Sweatman.
5. How Can We Reach the Child's Heart?—Eugene Johnson, R. I. Allen.
6. Is There Not a Lack of Bible Study in Preparing the Lesson, Depending Too Much on the Lesson Helps?—R. M. Davis, J. R. Bingham, J. T. Howell.
7. How Can We Enlist Our Sunday-schools in the Subject of Missions?—W. S. Shipman, J. F. Evans.

The superintendents of Sunday-schools are expected to be present.

The District Conference for Winona district will convene at Carrollton, Miss., July 19, 1895.

PROGRAM.

1. How to Increase the Attendance at the Social Meetings and Make Them More Profitable—K. A. Jones.
2. How May Stewards Best Succeed in Raising the Preacher's Salary?—J. R. Bingham.
3. What of the Epworth League: Can It Be Made a Power in All Our Churches?—John Ritchey.
4. Why Do We Give So Meagerly to Missions? Who Is to Blame?—R. M. Davis.
5. The Importance of Loyalty to Our Own Church Schools and Christian Education—R. G. Porter.
6. Revivals: How to Promote Them and to Conserve the Good Results—J. F. Evans.

The following committees are appointed:

For License to Preach—R. G. Porter, L. M. Lipscomb, J. R. D. King.

For Admission on Trial into the Traveling Connection—John Ritchey, J. T. Howell, R. M. Davis.

For Deacon's and Elder's Orders—K. A. Jones, J. F. Evans, Eugene Johnson.

J. B. Stone, P. E.

A Big Drop in Sugar.

Sears, Roebuck & Co., better known as the Cheapest Supply House on Earth, at 171, 173 and 175 W. Adams St., Chicago, Ill., are selling 40 lbs. of the very best granulated sugar for $1, and other groceries at proportionately low prices; they ship their goods to anyone anywhere; they will supply you if anywhere within one thousand miles of Chicago, selling granulated sugar 40 lbs. for $1, and everything accordingly. Send no money, but cut this notice out and send to Sears, Roebuck & Co., for full particulars.

July 4th.

The Queen and Crescent Route will sell round-trip tickets from all stations to any point on the system, and to principal Southern points in general, at a fare and a third for the round trip.

Tickets on sale July 2 and 3, and for trains arriving at destination morning of July 4th. Good till 7th to return.

Ask agents for particulars or see small bills

ON SALE

SUMMER EXCURSION TICKETS.

The Texas & Pacific Railway Company have now on sale Summer Excursion tickets to all Summer Resorts in the North, East and Southeast at greatly reduced rates, limited for return to Oct. 31, 1895.

For tickets and further information, call on or address your nearest ticket agent or

Gaston Meslier,
Gen'l Pass. and Ticket Agent,
Dallas, Texas.

A WARM BATH WITH CUTICURA SOAP

And a single application of CUTICURA, the great skin cure, will afford instant relief, permit rest and sleep, and point to speedy, economical, and permanent cure of the most distressing of itching, burning, bleeding, scaly, and crusted skin and scalp diseases, after physicians, hospitals and all else fail.

Sold throughout the world. British depot: Newbury, 1, King Edward-st., London. Potter Drug & Chem. Corp., Sole Props., Boston, U. S. A.

ILLINOIS CENTRAL R. R.

4TH JULY.

Offers its patrons for the 4th of July Low Rates of Fare between all stations on its line south of Cairo.

Tickets on sale July 3d and 4th, good to return until July 5th, inclusive. For Special Rates, Tickets, etc., call on your local I. C. R. R. ticket agent.

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Offers its patrons for the 4th of July Low Rates of Fare between all stations on its lines.

Tickets on sale July 3d and 4th, good to return until July 5th, inclusive. For Special Rates, Tickets, etc., call on your local Y. & M. V. R. R. ticket agent.

AXES, HATCHETS, KNIVES,

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Cheese Safes, Lamps, Clocks, Mirrors, Pumps, Soap, Well Buckets, Alarm Tills, Fruit Jars, Cages, Tacks, Tops, Marbles, Scales, Tinware, Stoneware, Cedarware, Handles, Baskets, Galvanized Ware, Enamelline, Bluing, Wire, Locks, Coffee Mills, Furnaces, Ladders, Axle Grease, Rope, Twine, Paper, Kegs, Stationary, Oil Stoves, Tanks, etc.

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We want you to come here because it pays you to do so, and because it pays us to have you.

LOOK AT THESE PRICES.

Fancy Creamery Butter, Fox River Brand, 22½c a pound.
Fancy Parched Cordova Coffee 27½c a pound.
Ginger Snaps and Cream Crackers, 5c a pound.
Imported Tomato Sardines, 7½c a can.
Family Brand Evaporated Cream, 7½c a can.
Huyler's Breakfast Cocoa, ½lb cans, 20c a can.
Rex Brand Corn Beef, 1lb cans, 10c a can.
Holbrook & Co. English Chow Chow, 25c a bottle.
Holbrook & Co. English Worcestershire Sauce, 20c a bottle.
Assorted Fruit Syrups, 25c a bottle.

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Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

EARNESTNESS.

The hurry of the times affects us so
In this swift, rushing hour, we crowd and press,
And thrust each other backward as we go,
And do not pause to lay sufficient stress
Upon that good, strong, true word, Earnestness.

In our impetuous haste, could we but know
Its full, deep meaning, its vast import, oh,
Then might we grasp the secret of success!
In that receding age, when men were great,
The bone and sinew of their purpose lay
In this one word. God likes an earnest soul—
Too earnest to be eager.
Soon or late
It leaves the spent horde breathless by the way,
And stands serene triumphant, at the goal.

Communications.

A Bride's Account of St. Bartholomew.

BY SCOTT F. HERSHEY, PH.D.

V.

I have met with an exceedingly interesting report of the horrible night of St. Bartholomew. It is from the pen of Margaret, the bride of Navarre. Accounts of personal incidents, given by Roman Catholic writers, aid in framing opinions of the unexpected-ness and severity of the massacre. Margaret of Valois was the bride of a few days. She it was who had married the Prince of Navarre, and whose wedding was the opportunity for getting the Huguenots to Paris. She gives a most interesting experience connected with the slaying of her fellow-countrymen. "The Huguenots," she says, suspected me because I was a Catholic; the Catholics because I had married the King of Navarre; so that I heard nothing of what was going on till the evening when, as I was sitting on a chest in my mother's room by the side of my sister, the Duchess of Lorraine, whom I saw to be very sad, the Queen Mother noticed me, and told me to go to bed. As I was courtesying to *my* sister laid hold of my arm, and burst into tears, saying, 'For God's sake, sister, don't go.' I was greatly frightened, and seeing this, the Queen, my mother, spoke very sharply to my sister, and forbade her to say anything to me, adding that please God no harm should happen to me, but that come what might, go I must, lest something should be suspected. I did not hear what was said, but again, and very roughly, my mother told me to go.

"As soon as I was in my room I threw myself on my knees and prayed God to protect me, though I knew not from what or against whom.

"Meanwhile the King, my husband, had gone to bed, surrounded by thirty or forty Huguenots, whom I did not then know, for I had only been married a few days. All night long they remained talking of what had happened at the Admiral, and determining, as soon as day broke, to ask for redress against M. De Guise; and if it were not granted, then to seek it for themselves. As for me, the tears of my sister weighed on my mind, and I could not sleep for fear of some unknown evil. At dawn the King, my husband, said he would go and play tennis till King Charles was awake, having made up his mind to ask him at once to do justice. He then left my room, and his gentlemen with him. Seeing that it was light, and thinking that the danger of which my sister had spoken was past, and being heavy with drowsiness, I told my nurse to lock the door, so that I might sleep undisturbed. An hour later, when I was fast asleep, some one came beating with hands and feet against the door, and shouting, 'Marguerre, Navarre!' My nurse, thinking it was my husband, ran to open the door. It was a gentleman wounded by a sword in the elbow, and his arm was cut by a halberd, who rushed into my room, pursued by four archers, seeking to slay. He threw himself on to my bed. Feeling this man clutching me, I threw myself into the space between the bed and the wall, where, he still clinging me, we rolled over, both screaming, and both equally frightened.

"Fortunately, the captain of my guards, M. de Nancay, came by, who found me in such a plight, that, sorry as he was, he could not help laughing, then drove the archers out of the room, and gave me the life of the poor gentleman, who was still clinging to me, for whom I caused to be tended and cured in my dressing-room till he was cured. While I changed my night-dress—for he had covered me with blood—M. de Nancay told me what had happened, but assured me that my husband was in the King's room, and in no danger. Making me throw on a dressing-gown, he then led me to the room of my sister, Madame de Lorraine, which I reached more dead than alive. Just as I was going into the ante-room a gentleman trying to escape from the archers, who were pursuing him, fell stabbed three paces from me. I, too, fell, half fainting, into the arms of M. de Nancay, and felt as if the same blow had pierced us both."

Boston, Mass.

In the Living Present.

We commend the wisdom of Gov. Greenhalge, of Massachusetts, in vetoing the bill which exempted veterans of the late war from the operation of the civil service law. If said veterans are needy, aid them; but offices of trust should be filled only by competent men.

One versed in sociology remarked that usually the "new woman" is not very new. Well, we dislike the term; despise what the term indicates. It is on a par with "New South." The two are dependent on each other. Let the "new woman" have her way, and the chivalry and gallantry of the old South will soon disappear.

Woful extravagance must prevail in our governmental circles. It seems incredible, but it is true, that the United States government pays for army, navy and bounty to veterans just as much as France and Germany combined for the same purpose. But the armies of the latter number more than a million of men, while the number of our soldiers is only 27,959.

Norway is the only civilized country devoid of monasteries and nunneries. In our country they increase to an alarming extent. The edifices are not only numerous, but costly. The wealth of the Romish Church in Louisiana is disastrously large.

It is well known in Mexico that the Roman Catholic Church favored Emperor Maximilian's venture. Hence, when it failed, the Republican leaders turned away from that church and favored Protestantism. Church property not occupied for purposes of divine worship was confiscated—the same as in Italy under Victor Emanuel. But said leaders, alas! did not embrace Protestantism, but atheism. The same as in France.

"Swans sing before they die." Well, the constantly diminishing factions of Quakers, the orthodox and Hicksites, have reunited. The Hicksites, at the time of separation in 1827, denied the divinity of Christ. The Quakers seem to share the fate of the American buffalo and the Swiss antelope.

Hide your face in shame, you boasted intelligence of the nineteenth century! It is officially announced that during the month of July the famous relics deposited in the noted cathedral of Aix-la-Chapelle will be on inspection for the faithful. Among these relics are hose and other garments of Christ, several thorns of his crown. Also undergarments of Mary, the mother of Jesus. Said relics are reputed to have been presented to Charlemagne by a patriarch of Jerusalem. Believing inspection is said to have wrought miracles. ICH DIEN.

Wayside Musings.

Now that the commencements are past, the school-men are abroad in the land—college presidents and employed agents "drumming" for their respective institutions. The tired and worn president, almost exhausted from a ten months of incessant toil and anxiety, has no time for rest or relaxation. He must, despite his longing for a few days or weeks of quiet and recuperation to prepare him for another year in the school-room, gird himself to redoubled efforts. Conventions, assemblies, Conferences, gatherings of all kinds, must be visited. Still hunts must be made, advertising and speech-making must be done, or the school will suffer.

This is not the case with the public school teachers of our country. When they close the school-rooms on the first of June, they may lay aside all care and give themselves to those recreations which rest and recuperate the body, and may seek those assemblies and literary gatherings which impart new ideas, beget new zeal, and invigorate the mind and spirits for more successful work.

Why this sharp contrast? Are our people lacking in confidence in their church institutions, and in those who have been placed at their heads? Can they not risk the trustees of these institutions to see that they are manned and officered by reliable, competent, trustworthy men and women? Must they be reminded from year to year of the existence of those right arms of strength to the church to which they belong? Certainly no one should be lacking at this point. Can it be that our people are seeking cheaper rates? Certainly not. Sometimes I fear that the rates have already been so reduced as to create a just suspicion in the minds of the thoughtful that our means are not sufficient to secure those teachers and give those advantages which we profess. And yet it can not be disputed that these faculties are composed of superior teachers, and the work well done. What shall we conclude then? That our people are lacking in loyalty to their own institutions? This I hesitate to believe, and yet there is a cause somewhere for this constant requirement on the part of college presidents and agents throughout the land.

If the Methodists of our State would only rally to their colleges, there would be no ground for this cry for endowment and cheaper rates. There is no better endowment than loyalty, and the rates could be reduced as the patronage increased. Why should not Mississippi Methodists maintain within their own State as high-grade schools as may be found elsewhere? Why need they send abroad? Can they not afford as comfortable buildings? Are first-class instructors averse to coming within her bounds? Can not all departments do as thorough, good work as is done elsewhere?

All these I suppose no one will deny. Then why this necessity for the repeated Summer campaign? I insist upon it, that to secure the best results, the college men should, instead of a Summer of incessant toil, be so freed from the thought and anxiety of the succeeding session that he might lay aside all toil and rest for a season. The weary body and tired brain need such recuperation to prepare for the work to be done. It is doubtful economy, to say the least of it.

Assured that he will not suffer loss, the teacher should be released from all duties and encouraged to give his time to those associations and studies that will aid in the better work for parent and pupil. Why may it not be thus?

T. B. HOLLOMAN.

June 15 1895.

Correspondence.

The Commencement at Port Gibson Female College.

On the evening of June 11 Port Gibson Female College closed its fifty-first session, at which time seven bright young ladies received diplomas of graduation. The commencement sermon was preached by Dr. C. F. Evans, of Memphis, his text being the eleventh verse of the sixteenth Psalm: "In thy presence is fulness of joy; at thy right hand there are pleasures forevermore." It was a fitting text, and from all accounts was handled in a masterful way, everyone who heard the sermon being enthusiastic in its praise.

Monday evening the annual concert and calisthenic exhibition took place. The programme presented was thoroughly interesting, and of a high order. The young ladies who took part showed that they had received the very best of training. The art exhibit, which was visited by eager crowds on Monday and Tuesday, would have done credit, we think, to the salons of any art school in the land. Miss Sallie McGill, the mistress of this department, has done wonders in the way of developing and bringing to light latent talent in some of her pupils.

On Tuesday evening occurred the graduation exercises. The salutatory was delivered by Miss Laura Drake, who spoke of "The Woman of the World." Miss Annie Perry, the valedictorian, read a bright and thoughtful essay upon "The Christian Woman." These two young ladies were elected by their class to perform the offices mentioned; and the way in which they acquitted themselves showed that no mistake had been made. The pleasure and honor of delivering the literary address on this occasion fell to the lot of this writer, who wishes to express his appreciation of the kind forbearance and attention shown him by the large audience present. The task of delivering the diplomas was imposed upon Rev. H. M. Ellis, who, before distributing the long-coveted sheepskins, made a few happy remarks. Following is a list of the graduates: Misses Maggie Pearl Barber, Laura S. Drake, Ettie E. Jones, Mary Lou Jones, Annie L. Perry, Roberta M. Person, and Sarah F. Taliaferro. A prize was awarded to Miss Taliaferro for the best impromptu essay written an hour after the announcement of the subject.

During the coming session the school will be presided over by two accomplished ladies. Mrs. Meek, the queenly woman who was in charge during the session just closed, will have Miss W. L. Park, mistress of elocution and mathematics, associated with her as co-principal. Miss McGill will remain as art teacher. A full corps of teachers will be secured, and no pains will be spared to keep Port Gibson Female College in the front rank among like institutions of learning. Although the attendance the past year has not been large, the work done has been of the very best quality, and the outlook for another year is truly encouraging. Having a beautiful, healthful, and accessible location, good buildings, and well-equipped teachers, this school has, we think, a bright future before it. A more cultured and hospitable people than those of Port Gibson we feel sure can not be found in the State. We were the recipient during our stay in this delightful town of many favors and courtesies at the hands of the faculty of the college, and the family at the parsonage.

MCKENDREE M. BLACK.

Millsaps College Commencement.

As the representative of the North Mississippi Conference appointed by Bishop Keener, I attended the commencement exercises at Millsaps College. From the beginning to the close everything was of the very highest order. As an eminent lawyer expressed it: "Millsaps has set the standard so high that it will be difficult in the future to keep it up." Bishop Hendrix was at his best Sunday morning, and from the text, "Jesus Christ the same yesterday, and to-day, and forever," he preached a sermon that thrilled the great congregation. One man said: "I was glad I was in the amen corner today. I could wipe the tears from my eyes without attracting attention."

Sunday night Dr. H. W. Featherstun sustained his reputation as a great preacher in a masterly sermon from the eighth Psalm.

Chancellor J. H. Kirkland, of Vanderbilt University, delivered the literary address, Monday morning, to a large and cultured audience. His subject was, "Some Needs of Our American Civilization." Everybody expected great things of the Chancellor, and nobody was disappointed. The audience manifested its appreciation by frequent and prolonged applause.

Monday afternoon five young preachers contested for the Gunning medal. This medal is given each year by Mr. W. A. Gunning to the young preacher who best reads a Scripture lesson, a hymn, and makes his announcements. Coming from a layman, it is suggestive to the thoughtful preacher. R. A. Clark, of Kosciusko, was awarded the medal this year.

Monday night four young statesmen discussed the question, "Should United States Senators Be Elected by the People?" Unfortunately, they had only four judges. These were equally divided in their opinion, and the great question is yet unsettled.

Tuesday Millsaps College conferred degrees on her first graduating class. Three promising young men—F. M. Austin, of Utica; J. G. Lilly, of Chesterville, and H. S. Stevens, of Augusta—now claim her as their *alma mater*. If we can judge from the looks of the young men and the reports we heard on every hand, they will make worthy representatives of this great institution.

The Board of Trustees was in session on Monday. They granted Prof. Swearingen leave of absence for a year. He will spend the time studying in Italy and Germany. Prof. Muckenfuss, who has been absent a year studying at Johns Hopkins, will take his place at the opening of the next session. The Board provided for putting an agent in the field just as soon as the man can be found. The report of the treasurer of the Board, Major R. W. Millsaps, showed that the expenses of the institution had been kept within its income.

We were glad to see that, notwithstanding the hard times, the work of improvement goes steadily on. The gymnasium is just ready for the boys to enjoy themselves. When completed, it will be one of the best equipped in the State. The cottage recently destroyed by fire will be replaced at once. One of the trustees, Mr. Peter James, gave one hundred dollars for the science department. Dr. Murrah, referring to the gift, said: "And the beauty of it is, that means two hundred for the college. Major Millsaps duplicates every donation." What an opportunity to make an investment that will do good when we are gone! We were delighted to find that the library had grown to such proportions. The speeches we heard from the students showed how well it had been used. We took particular pains to ascertain from sources in no way connected with the college facts in regard to the deportment of the student-body. Without exception, the parties to whom we applied spoke in the highest terms of praise of the students; and from every quarter came words of commendation for Dr. Murrah in his management of the institution. We were proud to claim him as a North Mississippian.

The large attendance of preachers and laymen from both Conferences shows the hold the college is getting upon the affections of the people of the State.

May Millsaps College have many such occasions, and may we be there to see!

J. A. RANDOLPH,
Visitor from North Miss. Conf.

Grenada Collegiate Institute Commencement.

It was my good fortune, as one of the Visiting Committee from the North Mississippi Conference, to be present at the recent commencement exercises of the Grenada Collegiate Institute. Rev. J. W. Malone, with his corps of distinguished assistants, have proven their fitness for their several places. Miss Eva Sadler is a graduate of the Texas State University, and was lady principal; Miss Boothe, a graduate of the University of Mississippi; Miss Lulu Williams, a graduate of the Institute; and Mrs. Kate Payne, a lady of rare culture, and for twelve years in charge of the primary department, with the worthy president, compose the faculty of the literary department.

The exercises began on Friday evening, May 31, with an entertainment, composed of dialogues and recitations, by the primary department. The little folks met the highest expectations of their friends, and added fresh laurels to those already won by their worthy teacher.

The commencement sermon by Rev. J. A. Bowen, on Sunday morning, from Philippians ii, 5, was a genuine gospel sermon. He was at his best, and delivered a message that honored God and edified the soul.

Mrs. T. B. Hargrove, in her usual happy vein, talked inspiringly to the Young Ladies' Missionary Society at the College Chapel in the afternoon, comparing their condition in our century of high Christian civilization with the women of Oriental Paganism.

On Monday morning, at ten o'clock, was the anniversary occasion of the Thalian Society. A varied program delighted the audience, a distinguished feature of which was the reading of the commencement edition of the college paper. The exercises closed with a superb address by Rev. T. W. Dye on "An Idea and Its Development." He talked skillfully and eloquently of the advance of civilization to its culmination in the glorious womanhood of the nineteenth century, and the prophetic indications of yet more glorious possibilities.

The grand concert on Monday night was, in this writer's estimation, an ideal school concert. The music was choice, admirably rendered, and within the comprehension of the audience. It certainly displayed the judicious exercise of rare taste and most careful training. Great credit is due Misses Cone and Nesbett, who have charge of this department. They have evidently done thorough work, and have thereby proved their eminent fitness for their positions. One of the most delightful features of this department was in the use of stringed instruments. Miss Ada Nesbett, the instructor, handles the violin, guitar and mandolin with perfect ease, and in a few months has trained an orchestra of young ladies, who can play with credit before any audience. President Malone may well congratulate himself on having such able instructors in the "art divine."

The graduating exercises on Tuesday morning was the occasion of greatest interest. Five young ladies received the degree of Mistress of English Literature, and two the degree of Mistress of Arts. A fairer, brighter vision of beautiful young womanhood one rarely ever sees. As pure and spotless as the garments of white which they wore (for they were all true Christians), they captured the great audience by sheer force of loveliness. The essays were much above the average, evincing careful preparation, and read so distinctly that they could be heard by the whole house.

Your correspondent left on Tuesday evening before Rev. J. S. Oakley delivered the address to the Alumni Association; but competent critics say it was up to his highest mark, which is a guarantee that it was a literary treat.

The art department is under the direction of Miss Dorman. More than two hundred pictures were on exhibition, in great variety of subject and class of work. There were pictures in oil, pastelle, water colors, and crayon. It is not extravagant to say that the exhibit was magnificent, and displayed rare genius on part of teacher and pupils.

The facilities offered here are equal to the best in any of our Southern colleges.

The accomplished wife of the president deserves special mention, for to her is due, in a large measure, the success of the college. Evidences of her wisdom and deftness are seen on every side. She not only presides over the college household, but gives instruction in music.

Rev. W. M. McIntosh, the financial secretary, has done a fine work in soliciting patronage and raising money to help worthy girls through the course. We are pleased to note that he will remain another year in the field.

Dr. Malone has demonstrated his fitness for the responsible place he fills by the decided success of the year just closed. He is an affable gentleman, a wise manager, thorough business man, and a consecrated Christian. May greater success crown his efforts in the future, for he is worthy!

T. Y. RAMSEY,
For the Visiting Committee.

Kosciusko District.

We have just finished our second round on the Kosciusko district, North Mississippi Conference. We feel encouraged. There is marked improvement along the line. Some good houses of worship are being built, and others are being repaired. There is much to be done in this way yet. Bro. J. A. Leeon is planning to build a new parsonage at Eupora.

Sunday-schools are emerging from their Winter-quarters, and are now at work. Some of them are doing good work. But the time they work is so short. Four months' Sunday-school in twelve is better than no school at all, but a poor substitute for the whole year. Many of the pastors have observed Children's Day, and others will yet observe it. It has been my privilege to attend just one of these services, the one at Ackerman—W. C. Lester, pastor. This service was highly gratifying to those who had it in hand, and entertaining and instructing to all who attended. They used the program gotten up by our Sunday-school Committee, which is fine indeed. It is educating as well as entertaining. I hope our preachers have used it everywhere. What a blessing to have such a program carried out in all our schools! One brother remarked to me after hearing this program gone through with, "I knew the Methodist Church was a mammoth concern, but I had no idea it was as large as it is;" and then it is so simple that any school can use it if they will try. Our church acted wisely in inaugurating Children's Day. It is destined to be a great power among us.

There is improvement in the finances of the district. All we need is to have system, and this question is solved. The amount of money our people are asked to raise annually is a mere pittance, if all could be educated to cast in their mite.

The pastors are planning for revivals throughout the district. I trust that the results may exceed those of last year, which were about a thousand additions to the church in the bounds of the district. Our pastors are a faithful band, and are doing their best. Pray for us.

J. H. MITCHELL.

SHARED.

BY LUCY LARCOM

I say it in the meadow path,
I say it on the mountain stairs—
The best things any mortal hath
Are those which every mortal shares.

The air we breathe, the sky, the breeze,
The light without us and within,
Life with its unlocked treasuries,
God's riches, are for all to win.

The grass is softer to my tread
For rest it yields unnumbered feet,
Sweeter to me the wild rose red,
Because she makes the whole world sweet.

Into your heavenly loneliness
Ye welcome me, O solemn peaks!
And me in every guest you bless,
Who reverently your mystery seeks.

And up the radiant peopled way
That opens into worlds unknown,
It will be life's delight to say,
"Heaven is not heaven for me alone,"

Rich through my brethren's poverty—
Such wealth were hideous! I am blest
Only in what they share with me
In what I share with all the rest.

—Exchange

Communications.

The Distinctive Doctrines Which Differentiate Methodism from Other Creeds.

The theological doctrines of Wesleyan Methodism are with, perhaps two or three modifications, the same as those which, by common consent, are at present deemed evangelical. The Articles of Religion drawn up by Wesley for his immediate followers, and substantially adopted by all Methodist bodies since, are but slightly modified from those of the Established Church of England. They were originally prepared for the churches in the States, which we can see by referring to the Twenty-five Articles of Faith. The sermons of John Wesley, and his Notes on the New Testament, are recognized by his followers in Great Britain and America as the standard of Methodism, and as a basis of their theological creed. The unity of the Godhead, and the co-equal divinity of the Father, the Son, and the Holy Ghost; the death, resurrection, ascension and intercession of Jesus Christ; salvation by faith, the sufficiency and divine inspiration of the Holy Scriptures; a final day of judgment, and the eternity of future rewards and punishments, are doctrines held in common with other evangelical branches of the church of Christ.

Maintaining man's total depravity through the fall of Adam, and his utter inability, unless aided by divine grace, to take one step towards his recovery, Methodists hold that this grace is free, extending itself equally, by virtue of the atonement, to all the children of men. Hence they deny the doctrine of special election, with its counterpart, reprobation. They believe that Jesus Christ, "by his oblation of himself once offered, made full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." They recognize two sacraments as ordained by Christ—baptism and the Lord's Supper. Infant children and believing adults have a right to the former; and penitent seekers of salvation, as well as professing Christians, are invited to partake of the latter, both being regarded not only as badges, or tokens, of Christian men's profession, but as certain signs of grace, and God's good-will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him. As to the mode of baptism, so that the ceremony be performed by an authorized minister in the name of the Father, and the Son, and the Holy Ghost, it is optional whether the water be applied by sprinkling or pouring, or by the immersion of the candidate; and although kneeling is the usual mode of receiving the elements at the Lord's table, those who prefer may partake of them in a standing or sitting position.

We deny the doctrine usually styled the "perseverance of the saints," believing that a true child of God may fall from grace and finally perish; but we hold the doctrine of assurance, in the sense that it is the privilege of the justified sinner now to know his sins forgiven. The Holy Spirit, we teach, bears witness of the fact of present pardon and acceptance; but this is deemed to be the privilege of believers, not the indispensable evidence of regeneration. "It does not follow," says Wesley, "that all who do not know their sins forgiven are children of the devil." Methodism teaches also that it is the privilege of believers in this life to reach that maturity of grace and that conformity to the divine nature which cleanseth the heart from sin, and fills it with love to God and man; the being filled, as Paul phrases it, with all the fulness of God. This we call "Christian perfection"—a state which we declare to be attainable through faith in Christ. Wesley says on this subject—and none of his authorized followers have gone beyond him—"Christian perfection implies the being so crucified with Christ as to be able to testify, 'I live not, but Christ liveth in me.'" It does not imply an exemption from ignorance or mistake, infirmities or temptations. "I believe," he adds, "there is no such perfection in this life as excludes these involuntary transgressions, which I apprehend to be naturally consequent on the ignorance and mistakes inseparable from mortality. Therefore, 'sinless perfection' is a phrase I never use, lest I should seem to contradict myself.'" "I believe that a person filled with the love of God is still liable to these involuntary transgressions." "Such transgressions you may call sins, if you please; I do not, for the reasons above mentioned."

This doctrine Wesley calls the grand depositum of which God has given to the people called Methodists, and gives it as his opinion that God raised them up chiefly to preach, exemplify, and propagate it.

Whatever else may be believed by the Presbyterian, Baptist, Lutheran, Congregationalist, Episcopalian, every one of these believes all that is in the Twenty-five Articles; or even if there should be anything here which he can not heartily endorse, he can unite with his Methodist brethren upon the simple terms upon which the Methodist himself becomes a member—"desire to flee from the wrath to come, and be saved from sin." The Baptist brother may believe in his immersion and close communion, the Presbyterian and Congregationalist in the election and decrees of Calvin; the Episcopalian in his prayer-book and forms; Methodism is so broad and stands upon such strong foundation that these all may be admitted without either the widening of our doors or requiring them to leave behind any belief they would bring along with them.

Hear Mr. Wesley: "One circumstance is quite peculiar to the people called Methodists—that is, the terms upon which any person may be admitted into their society. They do not impose, in order to their admission, any opinions whatever."

But most of the other churches admit members now without inquiry as to their doctrinal peculiarities. Methodism has not been in the world in vain. For a century and a half she has spread her principles abroad, and every day she is assimilating to her own broad charity the beliefs of the people of God throughout the length and breadth of Christendom. The great heart of the world beats in harmony with those glorious, vitalizing truths which make up Methodist faith; and while the fact may not willingly be confessed by many, the fact is none the less real, that; with the exception of those whose special function is to proclaim the peculiar doctrines of the churches, if expressing themselves freely, would not substantially affirm the faith that makes up Methodism. Undesignedly, almost unconsciously, the churches are coming together, and the coming is all toward the Methodist Church. If the positions taken in this article have been sustained, we may believe that Methodism is so thoroughly grounded upon the essential, saving truths of the gospel that she need fear no danger from oppositions or indifferences, either within or without the church, unless such oppositions or indifferences succeed in subverting the cause of Christ itself. So long as the New Testament stands as the accredited Word of God, and the foundation of the church of Christ, so long may we expect Methodism to hold her place in the world. Other creeds or confessions may need revision, or may be abandoned with the worthless rubbish of mediæval theology, but this will be only to substitute in their place the principles upon which Methodism has heretofore wrought her way in the world. We can not conceive it possible for Methodist doctrine ever to disappear from the world of religions thought unless Christianity herself should be obliterated. Macaulay's "New Zealander" may stand on London Bridge and view the mighty changes that time may work; but those great ideas which Wesley taught of life and salvation, and of the love of God and Christ, are living forces which the heart of man can not be imagined willing to modify or surrender, so long as man is rational and worships God. Other churches may live on through the ages if they open their creeds to the expanding, advancing thought of the world; Methodism must live if she retains intact the creed she now has. Ours is the only church that can stand still and see the salvation of the Lord.

O. L. SAVAGE.

Bro. Hailey Again.

REJOINDER NO. 5.

Bro. H. still contends that we require no change of moral character as a condition of membership in our church. Here are some of his effusions: "The whole process of receiving members into the Methodist societies is repugnant to the Word of God." In speaking of the paragraph containing directions for receiving members, he says: "The vilest sinner in the world can comply with every requirement in it; and Bro. Carley knows that good and well." This is refreshingly fraternal. Of course, he means the "vilest sinner" without any change of moral character.

To support his assertions, he quotes, first, from the General Rules of the early Methodist societies as found in our Discipline. "There is only one condition previously required of those who desire admission into these societies—a 'desire to flee from the wrath to come, and to be saved from their sins.'" Then he quotes Mr. Wesley as follows: "One circumstance more is quite peculiar to the people called Methodists—that is, the terms on which anyone may be admitted to membership into their society. They do not impose, in order to membership, any opinions whatever. Let them hold particular or general redemption, absolute or general decrees. Let them be Churchmen, Dissenters, Presbyterians, or Independents—it is no obstacle. Let them choose one mode of baptism or another. It is no bar to their admission. One condition, and only one, is required: A real desire to save their souls. Where this is, it is enough. They (the Methodists) desire no more."

Now, what has all this to do with the conditions of admission to membership in the Methodist Church? Just nothing at all. These General Rules were drawn up and signed by John and Charles Wesley, as an epitome of Scripture truth, for the use of the Methodist societies before a Methodist Church was ever thought of; and they are in our Discipline to-day simply because of their history and the wholesome truths they contain. To regard them as conditions of admission into the Methodist Church is to ignore historical sequences, and to mistake the whole matter. I know Bro. H. is sustained by some Methodist authorities, but he is wrong nevertheless. The definition of these societies is very different from our definition of a church. Let us put the two side by side.

"Such a society is no other than a 'company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.'" Such a society is a "company of men having the form and seeking the power of godliness." Bro. H. himself says: "The Methodist society"—societies—"was formed for sinners, and never was intended to be regarded as a church." Now notice the definition of a church as found in our Thirteenth Article of Religion: "The visible church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same." There is a very manifest difference between the two institutions. The one is "a company of men having the form and seeking the power of godliness;" the other is "a congregation of faithful men." Now, when we remember that these General Rules were not put into the Discipline for five years after the organization of the societies into the Methodist Church, it is as clear as light that the condition of admission into one was not adopted as the condition of admission into the other.

But suppose we admit that Bro. H. is right in regarding "a desire to flee from the wrath to come and to be saved from their sins" as the only condition of admission into the church, is his statement that "the vilest sinner" can be received without any change of moral character a legitimate conclusion? By no means. Dr. Hudson, in "The Methodist Armor," says: "This condition implies a willingness to be saved. This willingness to be saved implies also a readiness to be all and to do all that the gospel requires of those who become partakers of salvation—a willingness to accept of salvation 'from sin.' To be willing to accept of salvation, therefore, implies a desire to be delivered from the dominion of sin. It implies such repentance as hates sin and desires purity of heart and a fixedness of purpose to use the means of grace prescribed by the church in order to attain actual salvation."

Surely, where all this exists there is some change of moral character. These experiences are not found in "the vilest sinner." Such a man is not utterly lacking in faith. He goes far beyond many whom Baptists pronounce converted to God, because they have a "spark of hope."

L. CARLEY.

(To be continued.)

Correspondence.

Bro. Deavenport's Anguish.

MR. EDITOR: Allow me just a few sentences for Bro. Deavenport's relief. As he draws his doctrinal supplies from "Wesley, Watson, Clark, Fletcher and others," I need refer him only to them. Nothing is more common among these old writers—as every student knows—than the distinction between salvation from sin and salvation in heaven—"initial" and "final." If it be wrong to speak of the salvation which a regenerate man enjoys in life as initial salvation (from which he may lapse), and that salvation which the saints enjoy in heaven as final, or "ultimate," salvation (from which there can be no lapse), the wrong results from my following Bro. Deavenport's "Standards;" and he is estopped from complaining, or even dissenting. He says: "This idea"—of ultimate salvation—"is entrenched, . . . especially" (among) "those opposed to salvation from all sin in this life."

Why Bro. Deavenport says the above, I am unable to guess. I know I have never written or spoken one word which means what he would thrust into my mouth by the above-quoted words. On the contrary, I have everywhere preached and written that in regeneration we "are cleansed (saved) from all sin" (I. John iii, 9); and when we cross the celestial threshold, we pass beyond the contingencies of time, and raise the shout of a salvation ultimated.

Yours through the blood of the Lamb,

J. A. PARKER.

"An Interrogation Point Interrogated."

In the ADVOCATE, of June 6, Bros. Henry and Ahrens explain their personal position in reference to the Rawls' meeting. With that I have nothing to do. I maintained, and still maintain, not as a "champion," but in simple justice, that when—as Bro. Ahrens declares—Bro. Rawls "was not wanted" there, and the pastors took no personal interest in the meeting or its converts, it is unfair to judge of the results by the fact that there were no accessions to the churches.

I will step aside to say that refusing to have anything to do with a meeting simply because the man who conducts it is "unauthorized," sounds a little like an incident recorded in Luke ix, 49, 50. Fraternally,

W. WINANS DRAKE.

Selections.

Character, Not Bulk of Service.

Rank in the kingdom of heaven is based upon character, and not upon the bulk of the service performed. So that a man might come to God, and say, "See all that I have done and all that I have given up for thee," and yet find that, measured by God's standard, he had done almost nothing. No, you can not measure up Christian service in any such way as that. Those who are first here may be last there when the great account is made up. Perhaps there is some Christian here in this congregation looking me right in the face, of whom everybody is saying: "Oh, what a worker he is! How much he is giving up, and how much he is doing for Christ!" And yet there may be in his conduct that subtle spirit of self-consciousness and selfishness which will spoil it all, and he may find himself away back among the last in heaven. And others who have, perhaps, very little to show in the way of outward bulk of work done, so little that they will look at it in sorrow, and say, 'Oh, I have done nothing for Jesus!" And yet there may be such humility and disinterestedness pervading it all, that in the eye of God that little will be of great price. Some obscure sufferer in a tenement-house, some servant who sweeps a room as to God's laws, some widow who unobserved drops her last mite into the treasury, though last here shall be first there.—Edward Judson.

Intrusiveness.

One may be gentlemanly and yet be a Christian worker. It can not be necessary to bore people or intrude offensively on their privacy in order to be faithful to their souls. There is an element of honor and delicacy in dealing with these private subjects that a well-bred person will appreciate. We are not at liberty to invade roughly another's personality. He has certain reserved rights which we are bound to respect. To get a man into a corner and thrust an unwelcome subject upon him is a good way to make him hate you and keep carefully out of your neighborhood. It will not impress him with your good taste or good sense. To show a proper interest in another's spiritual welfare, to open the way for him to speak if so inclined, to make it impossible for him to say that nobody cared for his soul, is well, extremely well; but all this can be done without violating the laws of politeness. He that would win souls has great need of wisdom.

The out-and-out Christian is a joyful Christian. The half-and-half Christian is the kind of Christian that a great many of you are—little acquainted with the joy of the Lord. Why should we live half-way up the hill and swathed in mists when we might have an unclouded sky and a visible sun over our heads if we would only climb higher, and walk in the light of his face?—Doctor Maclaren.

If you have just won a great victory over Satan, don't imagine that he will never return to trouble you again. He has only gone off for reinforcements. Even when he left Jesus in the wilderness, it is said that he departed only "for a season."

Life is a building. It rises slowly, day by day, through the years. Every new lesson we learn lays a block on the edifice which is rising silently within us. Every experience, every touch of another life on ours, every influence that impresses us, every book we read, every conversation we have, every act of our commonest days, adds something to the invisible building.—J. R. Miller.

If you are cold, you will realize it; but if you are freezing, you will feel comfortable enough to go to sleep. It is so in the Christian life. When we begin to get cold we are painfully conscious of it; but when we get so far from the Son of Righteousness that our hearts are nearly frozen, we are conscious only of a comfortable drowsiness.

The priest and the Levite did nothing but "pass by on the other side." Dives did nothing to harm the beggar at his gate—just let him starve. The man with the one talent did nothing, only just digged in the earth and hid his talent. Lots of people spend life in digging and burying themselves.

The grand difficulty is to feel the reality of both worlds, so as to give each its due place in our thoughts and feelings, to keep our mind's eye and our heart's eye ever fixed on the land of promise, without looking away from the road we are to travel toward it.—Augustus Hare.

One evidence of grace in the heart is a teachable disposition. There is meaning in the word "disciple." Jesus Christ was the great Teacher. Those who follow him will be learners. To know more of him and of his doctrines will be their constant aim.—Christian Inquirer.

Fidelity in trifles and an earnest seeking to please God in little matters is a test of real devotion and love. Let your aim be to please our dear Lord perfectly in little things, and to attain a spirit of child-like simplicity and dependence.—Jean Nicolans Gron.

Let us beware of losing our enthusiasms. Let us ever glory in something and strive to retain our admiration for something that would ennoble and interest us in all that would enrich and beautify our lives.—Phillips Brooks.

It would be as difficult to take an inventory of the benefits the world receives from the sunshine as to enumerate the blessings we derive from the Christian Sabbath. — H. D. Gause.

If you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay you, and what people think of you.—Charles Kingsley.

It is one thing to meet death intrepidly, and it is altogether another to meet it peacefully and trustfully.—F. W. Robertson.

A true witness for Christ is as good a witness outside the witness-stand as he is in it.

W. F. M. S.

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A Call.

To the Women of the Louisiana Conference Woman's Foreign Missionary Society—

At the recent meeting of the Woman's Board of Missions, held in Meridian, Miss., seven missionary candidates were accepted, five of whom were from the Bible and Scarritt Training-school. Miss Willie Bowman, St. Louis Conference Society; Miss Eliza Perkinson, Missouri Conference, and Miss Umberger, Houston Conference, were all recommended for appointment to work in Brazil; Miss Hattie G. Carson, South Georgia Conference, to Durango, Mexico. Miss Ida M. Worth, St. Louis Conference; Miss Viola Blackburn, North Mississippi Conference, and Miss Lizzie Martin, to be sent at some future time to Mexico and China.

The inability of the Board to furnish funds for sending out the last three of these young ladies was a source of profound regret and solicitude. They are fully ready; have fine testimonials on all requisite points, and only await the money necessary for their equipment and expenses, being eager to answer the call they believe they have received.

The missionaries in the field are pleading for help. They declare themselves scarcely able to hold the ground already occupied, as several of their number are laid aside from failing health and overwork. Open doors are on every hand, and the nations call. Only the church lags behind, and fails to meet the measure of her responsibility. The church, my sister, means you. A little self-denial, a little interest on the part of those to whom are entrusted infinite possibilities of good, and these dear girls could go without delay to teach and win for Christ hundreds of China's weary-hearted and despairing ones.

When the matter was presented to the Board, and the want of means made known, the president, with trembling voice and filling eyes, arose before the immense audience which crowded the auditorium of Central Methodist Church, and said: "My heart is almost broken, dear sisters, when I hear Miss Haygood's appeal for help for China, and when I see these dear girls begging us to send them, and we can not. We must send them!" And with this, in burning words, she called upon the Conference secretaries to pledge their help in making up the required amount. Assured that you would do far more than she promised, your secretary pledged you for only $300 on this fund. It is suggested that the Louisiana Conference W. M. S. raise $750, or sufficient to send out a missionary of her own. The call is made, through this paper, upon every auxiliary in the State to do what she can towards the fund for out-going missionaries. We want every man, woman and child in the Conference to have a part in this, that each may have a sense of personal interest in the messenger we send.

The money must be in hand Sept. 1. Let each auxiliary communicate with the Conference secretary, giving amounts collected for this special fund; sending all money to the Conference treasurer, Mrs. S. B. McCutchen, labelled "Fund for out-going missionaries."

Let us do this work speedily, joyfully and with a bountiful hand.

(MRS.) E. B. FOOTE,
Conf. Cor. Sec.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Mrs. S. S. Cope, of Mississippi Conference.
Mrs. F. E. Ross, of Louisiana Conference.

North Mississippi Conference Society.

Encouraging news comes to us from many parts of our Conference. Several secretaries have held their district meetings, and report most satisfactory progress. Other districts are planning to hold their meetings in the near future. Our corresponding secretary is constantly receiving reports of new auxiliaries, and we trust that at our annual meeting, in October next, our treasury may show a marked increase in funds over last year.

Only two out of our nine districts fail to show advancement in this Parsonage and Home Mission work. In one of these the difficulty seems to be in finding a district secretary, though we feel sure we will yet discover some woman willing to devote a part of her time and talents to this important cause, especially as we have had from this very district several applications for parsonage aid. In the other case—a district with a prosperous, intelligent population, and a splendid woman for district secretary—we can only account for the lack of growth by the supposition that because every charge in its bounds has a parsonage, its women can not realize the needs in other poorer districts, and have not yet opened their hearts to take in our Western work and home mission needs.

While I thank God for what he has already enabled us to do, I long for the day when our literature shall be more generally read; when our Cuban Mission in Florida and our mountain schools shall take a stronger hold upon the consciences of our women; when the families of our frontier preachers shall receive due consideration at the hands of the home churches, and when every charge in our land shall have a comfortable parsonage.

Occasionally some of our preachers think we are slow in giving them the help they ask; and sometimes it is hard not to feel disheartened ourselves when the demands upon us go so far beyond our ability to grant; but when we recall our small beginnings [illegible] years ago, it seems wonderful that we have accomplished so much, and we realize that our heavenly Father has greatly blessed our efforts to serve him. Ten parsonages assisted in our own Conference, besides the fifty per cent. of dues sent to the general treasurer, is not a bad record. In addition to this, our society has contributed liberally to the Cuban Mission and mountain schools, and several valuable barrels and boxes have been sent to the frontier. Our auxiliaries in many places are increasing in interest and zeal, and the outlook is most promising.

One of the most hopeful signs, to my mind, is the harmony and Christian fellowship with which the W. F. M. S. and the P. and H. M. S. work together, each society stimulating the other to better service.

In Macon, where there is one of the strongest P. and H. M. auxiliaries in the Conference, the W. F. M. auxiliary has recently made rapid advance, and the two societies work hand in hand.

May we everywhere do what we can to strengthen this bond, and may both of these great church organizations increase daily in love and good works!

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FROM THE WORK.

INDIAN MISSION.

MR. EDITOR: Will you please publish the enclosed letter received from Bro. Cammack with regard to the Indian Mission in Mississippi? I want the people generally to see it, and especially the Methodists of Mississippi; and surely they will then come to the rescue, and, as we have waited so long, will not wait and let the work suffer for lack of means any longer. Will not some liberal man or woman give $50 to purchase the material to build that church that is so much needed? Bro. Cammack thinks $50 will buy the material, and he says they will do the work. Surely the Methodists will not allow them to worship in the woods any longer. God forbid it. If no one will give the $50, who will give $25, $15, $10 or $5 to help build that church? And surely the Methodist people will not allow Bro. Cammack to pay an assistant out of his meagre salary.

Brethren, sisters, please help now. Send as before by registered letter to Oak Ridge, Warren county, Miss., or money-office order on Vicksburg, Warren county, or Phœnix, Yazoo county, Miss., or check or draft on Vicksburg or Jackson. Always state where it is to go, or leave it to me, and I will do my best, with the advice of Bro. Cammack, with the means on hand.

Please everybody send something as soon as you read this, and be assured we will very highly appreciate any help given.

I have received the following amounts since the last report:

Mrs. R. A. Harris	$ 1 00
Mrs. Martha Broomfield	2 00
Mr. C. C. Stedman	10 00
Mr. Matthew Howes	1 00
Mr. R. J. Cammack	50
Miss Lizzie Howes	1 00
Miss Anna Howes	1 00
Rev. B. F. Lewis	5 00
Rev. J. H. Foreman	2 50
Rev. F. B. Ormond	1 00
And Rev. A. S. Lutz, of the Louisiana Conference, for his Sabbath-school	3 50

Many thanks to all the brethren and sisters, and now please let it come at a lively rate on salary, land or church building. Your brother in Christ,

A. D. MILLER.

Oak Ridge, Miss.

Teles, Miss.

Rev. A. D. Miller—

DEAR BROTHER: Our second Quarterly Conference was held yesterday (June 7). Bro. Jones, our presiding Elder, was present, and the Indians are delighted with him. My interpreter said to me, "Bro. Jones is a mighty good preacher." Bros. Foreman and Ormond were with us and rendered good service. We had a good meeting in every respect. We had one accession, a young man about twenty-one years old. He is a promising young man. This makes two received this year.

This is my fourth year among these Indians, and I have studied them closely and tried to find out all I could about them in order to be the better prepared to serve them acceptably and profitably. There are about 2,500 Choctaws in Mississippi. The Baptists and Catholics both have a mission established for them; the former have about 350 members, and the latter have about the same number of communicants. They also have schools where the youth receive instruction. We were late in commencing work among them; but not too late to do good. Beginning in January, 1892, with many difficulties in the way, with the odds all against us, we have slowly, but gradually planted the seeds of the Gospel of Christ from a Methodist standpoint, which is springing up and bringing forth fruit to the honor and glory of God and to the salvation of precious souls; and we are here to-day, provided we faithfully and promptly fulfill our promises and meet our obligations. To do this we must have money, and have it soon, or else the cause will suffer and precious souls will be lost.

1. We have bargained for a tract of land at Tallahulok, where I have a nice little church built and a prosperous school in operation. We are due about $200 on this land.

2. We are anxious to build a church at Cushtusa, about fourteen miles west of this place; but for the lack of means we have about decided to put up a log hut. I have six members at this latter place and about twelve others who are earnest seekers; but I have no shelter for them. We hold our services in the woods.

3. By some oversight the Missionary Board failed to make an appropriation for an assistant this year, and this has greatly crippled our preaching force and is working a great hardship on myself, for I am trying to get along as much as possible without an interpreter, and I am paying my assistant for half of his time out of my own salary.

Now, in conclusion, I would say for your encouragement and for the encouragement of all to whom you may present the cause of the Indian Mission, that since we begun this work we have baptized and received forty-eight adults and ten infants. We have established two public schools and enrolled twenty-six pupils. We have one Sunday-school with eighteen scholars, and have another place where the Sunday-school literature is distributed and studied, but have no one to conduct the school.

W. W. CAMMACK.

ROUND AND ABOUT.

This, so far, has been a good year for us, both in our college and also in our revival work. It seems to me that I have never seen the time when God seemed so willing to save the people. Our meetings in Coahoma county, Indianola, Booneville, and Jackson, Tenn., were especially fine. The meeting at Booneville was simply wonderful. I don't know that I have ever seen greater displays of God's power. So many old Confederate soldiers were converted in that revival. It was a very pathetic scene to see those grey-haired men rejoicing in each other's arms. They once fought for a "Lost Cause," but now, enlisted under the blood-stained banner of the cross, they have commenced their triumphant march which shall end at last in heaven.

The Rev. J. C. Parks, who is one of our most promising young preachers, had made great preparations for the meeting. I find that we need not expect big results in any department of church work unless we make big investments. God pays us for what we do.

We are now at Okolona, Miss., in the midst of one of the grandest meetings ever held in the town—so the oldest citizens say. Will tell you more about the results later. Rev. J. H. Shumaker is the preacher in charge, and he is a fine helper in a meeting.

The only thing I dislike about this college agency work, it keeps me away from home so much. It was very pleasant to be at home with my family during the interesting commencement exercises of the Grenada Collegiate Institute. It was delightful to have in our home such men as Thames, Harrison, Bowen, Ramsay, Dye, and Evans. Bowen preached a great sermon on Sunday, at eleven o'clock, and Ramsay a most eloquent discourse at night. I never saw Bowen appear awkward but once, and that was when he was standing on Sunday morning at the first of the service (just after the singing of the long-meter doxology by the choir) offering the invocation prayer. Bowen is evidently not accustomed to it, for we all know that, ordinarily, he is very gifted in prayer. I would suggest that he practice just a little along this line, as this seems to be the new order of worship in some of our fashionable churches.

However, I am told that Bowen succeeded better than Dr. Murrah did during the State Epworth League Conference. The people say that he failed completely, and that they sat down without hearing the invocation prayer.

Brethren, had we not better follow our own form of worship as laid down in the Discipline?

I pray the blessings of God upon the ADVOCATE and its readers.

W. M. MCINTOSH.

Okolona, Miss.

Rev. Eugene Johnson, P. C., Indianola charge, North Mississippi Conference: "Our church at Indianola has recently been blessed with a gracious revival of religion. A month ago Bro. W. M. McIntosh was with us, and preached eight days. His sermons were earnest, clear and powerful. Great spiritual awakening was the result of his efforts. His principal themes were entire repentance of all sin, and faith in the Lord Jesus Christ that manifests itself by doing his will. These he stressed with much earnestness. The end of his preaching was to show what man must do to be saved, and well did he accomplish this end. Drunkards, gamblers and licentiates were pungently convicted and converted by the gospel of Christ as he presented it. He has faith in the efficacy of the blood of Christ to save from all sin, and he inspires faith in others. There will be thirty or forty accessions to the various churches through the influence of the meeting. I have received eighteen into the church on the charge since Conference. The ladies of Indianola have succeeded in putting pews and a new pulpit in our church here, and carpeted the aisles and rostrum. They will soon add other needed furniture. I know my predecessors will be glad to hear this. Our Children's Day exercises were quite enjoyable."

Rev. W. D. Bass, Tahlequah, I. T.: "I wish to tell the brethren that we are having a great religious awakening in Tahlequah, the capital of the Cherokee Nation. Bro. S. Q. Bass and myself have been preaching here for the last ten days, assisting Bro. J. S. Lamar, the pastor. Eternity alone will reveal the good accomplished. Brother will continue the work till Sunday night next. Many of the Cherokees are fine people indeed. Chief Harris is a very intelligent gentleman, and, best of all, he pledged himself last night to take up his cross and become a follower of the meek and lowly Jesus. I think he is the very man to stand at the head of his nation, and he adds grace and dignity to his responsibilities by accepting Christ as his leader. Glory to God! the kingdoms of this world are becoming the kingdom of our Christ. I leave to-day to spend a few weeks in the Chickasaw Nation. Any of my correspondents can always reach me by addressing me at Corinth, Miss. God bless all the brethren and the dear old ADVOCATE!"

A Visitor, Wesley Chapel, Phœnix, Miss.: "The Children's Day exercises were held at Phœnix, May 19. A large crowd was in attendance. The program was fine and carried out to the letter. Dr. A. K. Barrier, superintendent, reported a flourishing school with some sixty names enrolled; Mr. T. A. Holloman, Bible teacher. Services began at half-past ten o'clock. The marching of the armies was grand; Mrs. E. T. Gildart leading the first division; Mrs. L. J. Abel, the second, and Prof. R. Gildart, the third. Each was presented with an appropriate banner. Mr. Holloman carried the standard of this army. Mrs. T. A. Holloman presided at the organ. The music was as good as I ever heard from a city choir. We then had speeches from the little ones. They did well. Then the collection, which amounted to $20 or $30. The benediction was pronounced by Bro. Alexander, and then a grand dinner in the beautiful grove. We then had several speeches from visitors and a solo by Mr. T. A. Holloman. Benediction by Bro. A. D. Miller."

Rev. W. J. Burt, Kossuth, Miss., June 12: "Last Sunday was Children's Day with us at Kossuth. It was a splendid day. Children, parents, pastor and all enjoyed it. Mrs. W. C. Babb had trained the children. They were well prepared, and all did well. We liked the programme because it contained so many figures and so much information that our people ought to know. Our collection amounted to $4 83. Next Sunday we will have children's service at Rienzi. Pray for us, that the Lord may graciously visit us and many may be added to the church!"

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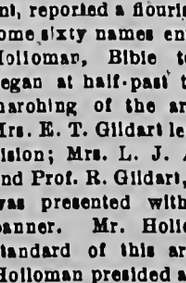

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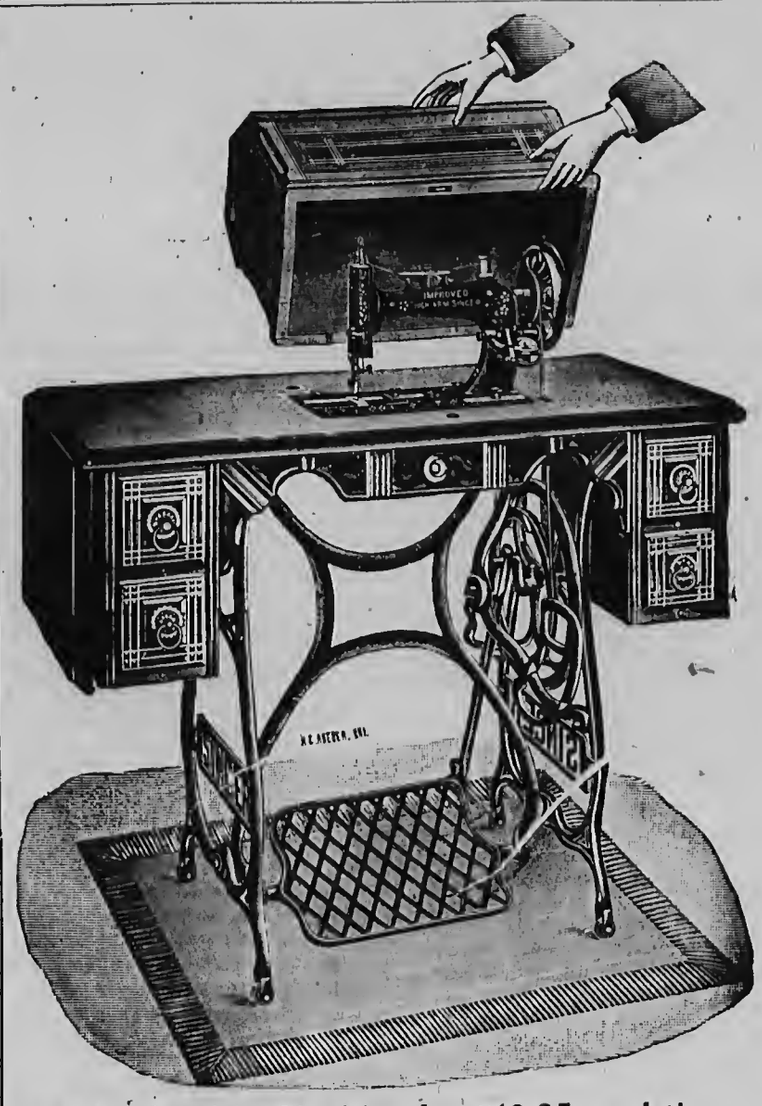

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Thursday, June 27, 1895.

The Outlook.

Viewed from the standpoint of prohibitory legislation, the outlook for the temperance cause is decidedly cheering. A larger area is covered by prohibitory laws than ever before. Moreover, the laws for the suppression of the liquor traffic are more stringent and better adapted to the end in view than at any former period. It is also an undeniable fact that public sentiment in favor of prohibitory legislation is far stronger than ever before and is constantly increasing in volume. Notwithstanding all this, we shall deceive ourselves if we take an optimistic view of the situation. Powerful as prohibitory legislation is, it is only one of many weapons that must be used for the extirpation of the gigantic evil of intemperance.

One of the most prolific sources of intemperance the law-making power does not touch. We refer to the convivial customs of society. The wine cup must have the post of honor at every public banquet. So decrees Dame Fashion; and who will have the temerity to bid defiance to her authority? A city can not honor a distinguished guest without inviting him to quaff "the dark beverage of hell." (We may owe the devils an apology for this last expression. If so, we are ready to make it.) The college boy, with diploma in hand, must share the same experience. And no marriage feast, or other private banquet, would be in good form without the cup that inebriates. So the ultra-fashionable tell us. Who is so blind as not to see the result of all this? Does the worm of the still lose his venom by changing his habitat? Is alcohol one whit less poisonous when served by the jewelled hand of beauty? Does that jewelled hand take away from the vile poison its strange power to beget a thirst which naught but another poisonious draught can quench? He is blind who says that the saloon is the only drunkard factory in our midst. Fearful as are the ravages of the American saloon, it has a formidable rival in the American home. The wine-glass on the table is making drunkards by the wholesale. Who has not witnessed this diabolical process from its seemingly innocent beginning to its awful consummation? This evil, however, is not confined to "society" circles. Thousands of homes that care little for Fashion's behests are pursuing the same suicidal policy. If the wine-glass is not on the table, the decanter is in the cupboard; and the contents of the decanter are thought to be a sovereign panacea for almost every disease that human flesh is heir to. Is some member of the family indisposed—suffering from indigestion, headache, toothache, or toe-ache? If so, then there is a sovereign remedy in the decanter. Not only so; but the notion prevails that alcohol is a preventive as well as a cure for disease. Hence an occasional sip from the decanter is thought to be good for the health even when there is no ache or pain, no symptom of disease whatever. The occasional sips after a while become regular; and the regular sips increase in frequency with each revolving year until the persistent health-seeker becomes a helpless infant in the hands of a giant. How strange that such ignorance concerning the physiological effects of alcohol should prevail in this enlightened age!

Not legislation, but education is the need (enlightenment); and the chief sources through which this must come are the pulpit, the press and the school-room.

Off for Mexico.

At the recent commencement of Edward McGehee Female College, Woodville, Miss., a diploma was given to Miss Julia Filigonia Roldan, of Mexico. Miss Roldan became a pupil of Edward McGehee four years ago. Dr. H. Walter Featherstun, who was at that time president of Edward McGehee, had offered to educate free of charge a Mexican girl who would devote herself to mission work. This young lady having heard of Dr. Featherstun's generous offer, through Dr. J. M. Weems and his wife, who were then doing mission service in Mexico, joyfully accepted it. She applied herself diligently to her studies and made rapid progress. She took the first honor in her class. She now speaks English with admirable fluency and correctness. She is remarkably handsome and attractive. After a sojourn of a few days in this city she will enter upon her work as a missionary in her native land. She esteems it a great honor to be permitted to serve God in this way. We predict large results from her labor of love. Dr. Weems and his devoted wife never did a better service for the church than when they induced this gifted young woman to consecrate herself to this noble work in behalf of her countrymen.

Miss Roldan is, we believe, the first Mexican girl ever educated in the United States for the purpose of fitting herself for service in the mission field. She certainly displayed genuine heroism in leaving her native land and coming among strangers speaking a different tongue.

The Education Fund.

In last week's issue we published a communication signed by Bishop Galloway, Dr. Murrah and Maj Millsaps in behalf of the educational fund of the Mississippi and the North Mississippi Conferences. That appeal should bear much fruit. That fund is used partly for the education of young preachers and partly for the education of other worthy young men of limited means. Surely no urging should be needed to induce our people to give to this cause. It is a claim which the church can not afford to ignore. The assessment should be the minimum, not the maximum. What we have said applies to the Louisiana Conference no less than to the Conferences in Mississippi. Centenary needs and should have every dollar of the educational assessment.

C. H. Manship died at his home in Jackson, Miss., on the twenty-first, in his eighty-fifth year. He had been a citizen of Jackson for more than sixty years and had filled many official positions. He was a man of the strictest integrity, and was universally esteemed. He had been a loyal Methodist for many years.

The Heart Considered as Engineer of Power.

[The following article by Dr. C. H. Parkhurst, taken from the New York Independent, though written for Presbyterian readers, is none the less wholesome for Methodists. In our judgment, nothing superior to it has appeared recently in the periodical press. We are sure that many of our readers will be grateful to us for the privilege of perusing it.—EDITOR.]

We never do well anything that we do not love to do. Good work is with the grain, not against it. The first great question that a person has to settle with himself in determining his vocation is, What shall I most enjoy doing? The Bible says, "Whatsoever ye do, do it heartily." And what we can not do heartily we can not do; that is, if it is anything of a kind that a machine could not do just as well as a man can. Success comes from self-expenditure, and we are not going to burn ourselves up for anything to which we have not given our heart. Success is the child of passion. No man ever did a great thing without getting into more or less of a fever over it; and it was not the doing of the great thing that produced the fever, but the fever that rendered possible the doing of the great thing. Along every line of large achievement enthusiasm is the road breaker. Ever man that succeeds is a hobby rider. In this is no disposition to slur over the element of intelligence involved in all these varieties of activity. Art, however fiery, must be bitted with discretion. Scholarship, however zealous and impetuous, requires to be held under restraints and to be bound down to certain well-determined lines of endeavor. But at the same time it is not because men have a head for these pursuits simply, that their achievements are so large, but because they have a heart and a passion for them. Head is apparatus for directing business passion; but when it is motive power that is being considered, that is inside the heart, not the skull. It is precisely as it is in the locomotive; the valves, cut-offs, and all that kind of thing make out the brain of the engine. But there is no work in a valve; there is no pull in a cut-off. The work is in the steam and in the fire that makes it.

All of this we can take over directly into the domain of Christian activity. Christianity is here to do something. Christianity is not an idea, it is not a picture, it is not a philosophy; it is a device for the accomplishment of palpable effects. It is not thought, it is not argumentation, it is not brain, although like all passion, properly amenable to the checks and restraints of brain. But it begins before brain. It is an impulse that brain does not produce, however much it may properly have to do in the way of regulating it. Christianity was first of all the divine passion of him who so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. In its very inception it was not a matter of divine omniscience nor of divine omnipotence. It was not an affair of God's brain nor of God's muscle; it was a matter of passion; it was love, not thought; it was heat, not light. It is the passion of love that is the energy which is driving all the gospel machinery the world over. Calculation does not do it. Ratiocination does not come within a hundred thousand miles of it. There is room for brain here, just as there is in our business; but Christian brain will not drive Christian enterprise any more than mercantile brain will drive mercantile enterprise. Brain can not drive; there is no drive in it. And the only passion that will fill the requirements of the case is the same passion that Christ had; the passion for God and for souls. The entire Christian matter Christ has himself focused in the single passion of love; not love as an idea, but love as a personal possession. Such impassioned devotement as Christ evinced may be at a discount, but sooner or later the church will have to come back to it. Calculation and argumentation do not touch it. Brain is the accessory and not any part of the true originary. We are not arguing for mania, nor putting in a plea for insanity, but men succeed in business because they are hot in their devotement to business. It is the impassioned men that have made history always, religious and secular both. They are torch to the heaped-up combustibles; they are pulse to the general body that is listless and waiting. No man has moved the world like Jesus Christ, because no man besides him has embodied so wide, so profound and so divine an enthusiasm. People are passionate in everything but their passion for men; and that is the one Christian passion; it is the one passion that makes a man Christian in heart, Christian in purpose, and Christian in his effects. If there were no more heat in business than there is in the church, half of the institutions of this town would be in the hands of a receiver inside of a week. Brain has been tremendously overworked as a means of evangelization. People have got to be loved into the kingdom of heaven, not thought into it. It is the heart that requires to be touched; heart is the only thing that can touch heart. An affection costs more than an idea. Our loves we coin from our own hearts; our ideas we make up as as we go along. Hence it comes from this and other causes, that Christianity easily degenerates from a condition of fervid love to men into a condition of highly intellectual interest in problems of Christian truth. It has always been so. So long as feelings remain feelings there is no disposition to analyze them or to classify them, or to mold them into a system. Molten shot are not gathered into canisters till they have cooled. It would have been as impossible to make a creed on the Day of Pentecost as it would have been for Peter to take a photograph of Moses and Elias on the Mount of Transfiguration. There was too much in the air. It has come about that a great deal of the part that Passion used to play in Christianity has now come to be played, or attempted to be played, by sheer, though cool, bloodless ratiocination. Let there be no words spoken in disparagement of brain. Brain is almost the best thing God ever made. And yet, at the same time, there is nothing that a man is more liable to trip over than his own head. We can not make thinking about doctrinal truth, no matter how philosophically and logically it is done, take the place of loving men's souls, and loving them with the same sort of intense fervor as that with which Christ loved them, and as that which cost almost every one of the original Twelve his comfort and his life. If we could have a real old-fashioned Wesleyan revival of Christian religion, and a shedding abroad of impassioned Christly love like that which came in the wake of the Pentecostal downpour at Jerusalem, all of our doctrinal problems would pass out of sight like raindrops falling into the sea, and melt into disregard and invisibility like darkness under a shaft of lightning, like frost-crystals before a breath of south wind. The disciples quarreled, but not when the Lord was by. There were no sects in the little upper room. Nobody was a heretic when the tongues of fire were in the air. "Minds differ, hearts agree." There may be a great deal of moisture in the air, but a breath of cold wind has got to strike it before it will condense the moisture into mist and shut out the stars.

Millsaps College.

It will be gratifying to the friends of Millsaps College to know that arrangements have been made for Dr. I. W. Cooper to canvass in the interests of the college during the Summer. He will visit as many sections of the State as possible, and I bespeak for him the hearty co-operation of all our pastors. We want at least three hundred students next session. I hope the Boards of Education being now formed throughout the bounds of our two Conferences will aid us in every way possible. Send to me list of names of persons to whom catalogues ought to be sent and help Bro. Cooper in his work when he visits your community.

W. B. MURRAH, Pres.

NOTES.

The second-blessing controversy will come to a close in these columns in about two weeks. No more communications on this subject are needed.

***

Rev. W. A. Clarke, of the Louisiana Conference, is making a brief sojourn in the empire of Texas. On his return he expects to bring with him an accomplished Texas girl to take charge of the Tallsheek parsonage.

***

When the crowd that has gathered in the saloon dispersed at 11 o'clock P. M., after exchanging opinions on the silver question, it was found that while they all had a job lot of confused opinions the bar-keeper had what little silver had been in their pockets at 8 o'clock.—Baltimore Advocate.

***

The Epworth League Conference at Chattanooga, this week, will be by far the largest ecclesiastical convocation of the year. An account of the proceedings will be given in our next issue. Those who desire extra copies of this issue should write us at once. Price, five cents per copy. Six copies, twenty-five cents.

***

The tent in which the Epworth League Conference is to be held was dedicated last Sunday. The sermon was preached by Rev. Mr. Spencer, a missionary from India. The clergy of the city of all denominations occupied seats on the platform. The choir consisted of eight hundred voices. The audience numbered more than twelve thousand.

***

The Rev. H. T. Cunningham has been transferred from the West Texas to the North Mississippi Conference, and will assume charge of Tyro circuit, Sept. 1, in place of Rev. C. W. Perkins, who has been transferred to the West Texas Conference, and appointed to Sherman Street Church, San Antonio, Bro. Cunningham's late charge. For the next two months Bro. Cunningham's address will be Verona, Miss.

***

Rev. Thomas B. Clifford, Courtland, Miss., June 21, writes: "We organized a fine Epworth League at Pope's station, last Friday, and to-night a well-arranged program will be carried out under the direction of the Literary Department. Last week we traveled this section in interest of International Conference, to be held at Chattanooga, and ascertained that this (Sardis) district will be well represented. Three or four will go from this pastoral charge. Of course, we shall expect to see the cheery face of the editor of the ADVOCATE in Tennessee's historic city. What a gathering that will be! While many are unfortunately engaged in a war of words about terms, Methododism, like the flow of a majestic river, moves onward, lifting the nations up into the light of millennial glory. 'All aboard for Chattanooga.' Amen!"

***

The Texas Advocate, of last week, has a column and a half editorial anent the Boston banquet in honor of Dr. E. E. Hoss. The following sentence is quoted from Zion's Herald:

"He (Dr. Hoss) expressed the hope that the movement towards federation would be a success, and frankly declared that his kind of federation would be some form of organic union."

This is commented on in the following fashion:

If Dr. Hoss intended to say either directly or indirectly that the M. E. Church, South, would ever consent to any kind of federation or union which would in the least affect its autonomy, its absolute independence of any legislative interference from any source whatever, he spoke without authority and does not represent his church. He will find himself unable to deliver the goods. He ought to know that our people never will consent to any arrangement which imperils, even to an infinitesimal degree, our sovereignty, institutions, and our traditional policy.

The congregation at Grape Street Church was favored, last Sabbath, with a strong, spiritual sermon from our senior Bishop.

***

Dr. E. E. Hoss has long been known to the public as an editor and an educator. The last issue of the Nashville Advocate, however, shows that he has been something else, viz., a pastor. That first-page editorial, "A Leading Steward," could not have been evolved from the inner consciousness of a student in his library. It was evidently born of experience in the pastorate.

***

The experimental use of Dr. Paquin's anti-tubercle serum by physicians of this city has proved highly satisfactory. Dr. H. S. Lewis, a leading practitioner, has published a report from which we glean as follows: One patient, in the second stage of consumption, has gained three and a half pounds of flesh in seven days. Another has gained four and a quarter pounds in nineteen days. In both these cases there has been a corresponding improvement in all respects. Several other cases are reported with similar results. The serum is now used in the Eye, Ear and Throat Hospital and in the Charity Hospital. It is also used by the following physicians of the city: Drs. Butterworth, White, Landried and Dupaquier. Should the new remedy prove as efficacious in the hands of these physicians as in the cases reported by Dr. Lewis, it is safe to say that consumption will be robbed of half its terrors.

***

The trustees of Millsaps College have elected I. W. Cooper, of Meridian, to canvass sixty days for the college. Rev. R. J. Jones, presiding elder of Meridian district, has appointed Rev. W. T. Browning assistant preacher at West End Station, Meridian, for sixty days. The canvass to be made for the college will be for students. Three hundred boys are wanted next session at Millsaps. Let every pastor send to I. W. Cooper, Meridian, Miss., the names of any boys who are contemplating attending school next Fall. Let pastors and other friends all over the State give Bro. Cooper invitations to attend meetings where the interests of the college may be advanced. We congratulate the Board of Trustees upon this arrangement. During his former agency Dr. Cooper made many friends for himself and the college.

***

Our next-door neighbor, the Dominion of Canada, has a novel sort of rebellion to deal with. About five years ago the Province of Manitoba inaugurated an educational reform movement which culminated in the establishment of a public school system somewhat like that of the United States, i. e., a secular system. Appropriations of public funds were no longer made to sectarian schools. This, of course, excited the ire of Rome, who appealed to the Dominion government for a restoration of the old *regime*. The Dominion government referred the matter to the Imperial Privy Council. That body granted the request of the petitioners and issued a peremptory order to the Manitobian Provincial Government to re-establish the old system. Final action has not been taken by the Provincial government, but the debate in the Legislature shows what the result will be. Manitoba proposes to coo her educational machine to suit herself. It remains to be seen what the Dominion and Her Majesty's government will do about it.

***

On April 15 a case of typhoid fever occurred in Stamford, Conn. This was followed by other cases in rapid succession. By the first of May there were 120 cases. Up to the present time the number of cases is 475. The number of deaths is thirty, and several other cases will no doubt terminate fatally. The local Board of Health instituted an investigation as to the cause of the epidemic. It was very soon ascertained that all the earlier cases were patrons of a certain dairyman of the name of Blackman. Following this clue, the health authorities subjected the milk of this dairy to a chemical analysis and found in it such a percentage of typhoid bacilli as no one would expect to find outside of a sewer. An inspection of the dairyman's premises revealed the fact that the water in which he washed his milk vessels came from a well in his stable within six feet of the stall occupied by his horse and within twenty feet of other outhouses. Here then was the cause of the epidemic. Blackman is now in the clutches of the law and will have to answer to the courts on a charge of criminal negligence. This case is a pointer. Not only in the crowded cities, but in the most salubrious rural districts, typhoid fever sometimes rages with fearful violence. We have long been convinced that in most such cases the source of the disease is impure water. In the country as well as in the city it is often the case that a well is so located as to be the receptacle of a vast amount of filth which drains into it underground. Better dig a new well in a different locality or build a cistern than to have an epidemic of typhoid fever.

The Animal Extracts

Cerebrine, extract of the brain of the ox, for Nervous Prostration, Insomnia, etc.

Cardine, extract of the Heart, for functional weakness of the heart.

Medulline, extract of the Spinal Cord, for Locomotor Ataxia.

Testine, for Premature decay.

Ovarine, for diseases of women.

Thyroidine, for Eczema and impurities of the blood.

Dose 5 drops. Price $1.

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New Orleans City Mission and Church Extension Society.

COMMITTEES APPOINTED.

The Board of Managers of the New Orleans City Mission and Church Extension Society directed me to appoint and to publish in your paper the Committees called for by the Constitution of our organization. They are as below. I trust that every chairman will call his committee to meet at an early date. The work is urgent and demands immediate attention. The open-air meetings have been started, and there is promise of large success.

JOHN T. SAWYER, Pres.

COMMITTEE ON MISSION STATIONS.

Rev. T. K. Fannt LeRoy, chairman; W. W. Carre, Mrs. S. A. Doncon, Thomas J. Ferguson, Dr. J. W. Adams, J. F. Muller, A. Sidnaiels, Mrs. Isabella Coffee, John A. Harris, Mrs Anna Evans, Mrs. Christian Keener.

COMMITTEE ON SUNDAY-SCHOOLS.

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COMMITTEE ON SPECIAL SERVICES.

James R. Westfield, chairman; Mrs. James J. Bothick, David Zable, Miss Susie L. Armstrong Donaldson, Miss Barbara Nutt, Jos. W. Daniels, Rev C. M. Lyons, Harris A. Magee, James Reid, Harry B. Rnss.

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COMMITTEE ON VISITING.

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COMMITTEE ON RELIEF.

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A Chance for Women to Make Money!

I saw one of your subscribers tell in your columns a few weeks ago how she made money selling Dish Washers. I wrote to the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and obtained one of their Dish Washers and tried it myself first. It is just lovely; you can wash and dry the dishes for a family in two minutes, without touching your hands to a dish or putting them in hot water. I made the first day, $5 and everybody wanted a Dish Washer just as soon as they saw me wash their dishes. Since then I have made as high as $18 a day, and I believe that I can get enough money to keep my brother at school next Winter and have money in the bank too. Any lady or gentleman can do as well as I am doing, I am sure, as I had no experience. When everybody wants to buy, it is not hard to sell. Anyone can get information by writing the above firm, and I am glad to add my experience, because I think it is my duty to others to help them over the hard times.

MARTHA FRANCIS.

East Mississippi Female College.

A very interesting session of East Mississippi Female College has just closed. The commencement exercises were highly profitable, and were well attended by the citizens of Meridian and friends from a distance. Dr. Murrah preached the sermon; Dr. Jones, of the Presbyterian Church, and Dr. Hunnicutt delivered addresses. There were seven graduates. Their essays reflected credit on their institution. Everything passed off to the honor of the president, faculty and students.

I know of no more important location than Meridian, and no college which should demand the patronage of the Methodists east of the Pearl more than East Mississippi Female College. The faculty is first-class. The buildings are commodious and comfortable. The surroundings are very home-like. The charges are in keeping with the times. The president is a graduate of the famous Emory and Henry College, Virginia. He has been an itinerant in the Mississippi Conference for a number of years, and in every position he has proven himself worthy of the confidence and love of the church. He is a brother of such gentleness, sunshine and refinement that one who knows him well is compelled to see the fitness of things in his presidency of a female college. The college is doing thorough work in every department.

Mrs. Holloman (whose name in Hazlehurst, where she taught for several years, before she presided over the destinies of Dr. Holloman, is a synonym of kindness and thoroughness) is an important factor in this college. If the Methodists east of the Pearl are seeking a school where the health, the spiritual and mental life of their daughters will be sacredly guarded and developed, let them send to the East Mississippi Female College.

This college—mark my prediction—is on the eve of a greater prosperity than ever.

This letter is written *con amore*.

I. W. COOPER.

General Debility from Overwork

Use Horsford's Acid Phosphate.

Dr. L A. SORUGGS, Raleigh, N. C., says: "It has been well tested in nervous prostration, atonic dyspepsia and general debility from overwork."

Jackson District Conference.

The Jackson District Conference met in the lovely little town of Yazoo City on the morning of June 13, with Rev. E. H. Monnger, D. D., that sweet-spirited presiding elder, in the chair. The attendance of the preachers and lay delegates was unusually good. Rev. J. G. Cammack, P. C., of Fannin circuit, preached the opening sermon to the delight and edification of all present. The first day was devoted to the interest of Sunday-schools.

The first night of the Conference was given to the cause of education. W. B. Murrah, D. D., president of Millsaps College, addressed the audience. The Conference was glad to welcome T. B. Holloman, J. W. Chambers and J. W. McLaurin, each representing his field of labor.

This indeed was a very interesting District Conference, and we report much improvement along all lines of church work in the Jackson district.

T. B. Cottrell was unanimously recommended to the Annual Conference for admission on trial. C. C. Campbell, W. H. Cassell, Dr. F. Carruthers and R. L. Bennett were elected delegates to the Annual Conference. Yazoo City station and the Camden circuit are leading the district, with H. W. Featherston and R. A. Breland at the throttle.

Our Annual Conference has made a wise selection in Yazoo City for the place of her next session.

Brethren, we will be royally entertained. W. J. FERGUSON, Sec.

If you want a reliable dye that will color an even brown or black, and will please and satisfy you every time, use Buckingham's Dye for the Whiskers.

East Mississippi Female College.

We have just closed a most delightful, successful session at East Mississippi Female College. Dr. Murrah was at his best on Sunday morning, and doubtless our young ladies will carry with them through life profitable recollections of his earnest words.

All of our exercises from first to last gave great satisfaction, and our people think the college is on a boom. "So mote it be." Already we are getting calls for catalogues and soon we enter the Summer campaign.

Please permit me to say that if any of your readers desire to employ teachers for another session, I am ready to give them names and addresses of young ladies who, I think, are capable of filling positions in the school-room or in the family. T. B. HOLLOMAN.

Notice.

If any of the brethren desire my service in their protracted meeting, they can drop me a card where and when to come. W. F. SANDERS.

Pollock, La., June 22, 1895.

Mansfield Female College.

The Mansfield Female College has made another year of history and finished another year of usefulness.

The last scholastic year, though not one of financial success to the institution, has been one of earnest and successful work on the part of the faculty. With a smaller number of pupils than usual, the number of teachers has been equal to that of former years; and all who are familiar with the work of the college speak in highest praise of the character of that work, the standard of scholarship being higher than for years past.

The recent commencement exercises began with the commencement sermon by Dr. La Prade. I did not hear it, but heard of it as an effort of high order, and appropriate to the occasion. The specimens of "art work" which were on exhibition in the chapel evinced first-class teaching ability, together with patient and painstaking work on the part of the pupils. The concerts gave evidence of equal ability and care in the department of music. On Wednesday the president, after an appropriate address, delivered diplomas conferring the degree of M. E. L. to four young ladies. These were Misses Ruth Patterson, Anna M. Henderson, Josie Thompson and May Walker—two of them preachers' daughters.

The school will be reopened at the usual time in September with the same faculty as last year. The buildings are sadly in need of repairs. According to a provision in the deed, no debt can be incurred, and, therefore, cash must be forthcoming for needed repairs. Who will give it? J. M. BROWN,

For Visiting Committee.

Many, La.

Two Danger Periods.

At the beginning and close of the great function of womanhood, especial care should be observed. Health or disease is in the issue. CREOLE FEMALE TONIC will wonderfully aid nature by its reparative, alterative and energizing power.

Notice.

The Woman's Parsonage and Home Mission Society of the Columbus district, North Mississippi Conference, will be held in Macon, July 7, 8. Every auxiliary in the district is urged to send a delegate, and Methodist Churches, where there is no auxiliary, are requested to have a representative.

All visitors interested in the P. and H. M. work will be welcome.

Send names to Mrs. Sarah Ames, that homes may be provided.

Sister, this note is for you.

(MRS.) CARRIE E. COGDELL,
Sec. Columbus Dist.

Brooksville, Miss., June 23, 1895.

RUDY'S PILE SUPPOSITORY

is guaranteed to cure Piles and Constipation or money refunded. 50 cents per box. Send two stamps for circular and Free Sample to MARTIN RUDY, Registered Pharmacist, Lancaster, Pa. NO POSTALS ANSWERED. For sale by all first-class druggists everywhere. I. L. Lyons & Co., Wholesale Agents, New Orleans, La.

Children's Day Collection.

Send it to John A. Gnice, Natchez, Miss. He is treasurer of the Sunday-school Board of the Mississippi Conference. Up to this time but few charges have reported to him; and some have sent to me, with request to forward, not knowing to whom they should send their collections.

W. B. LEWIS.

Natchez, Miss.

Actions, looks, words — steps from the alphabet by which you spell character.—Lavater.

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(Mention this paper.)

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TESTIMONIAL.

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PUBLISHER'S NOTICES.

The Holman Bible for $1.65.

We are now offering the Holman Self-Pronouncing Bible for $1.65 to subscribers who pay a full year in advance, i. e., up to June, '96. This Bible has all the Helps of the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself wherever the name occurs. This makes it by far the best Bible on the market. Everybody, whether educated or uneducated, needs help in the pronunciation of proper names, especially Bible names. Read carefully our offer on the seventh page.

Any subscriber who will pay his subscription for two full years in advance, i. e., up to June, '97, can get this Bible at $1.35.

There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2 45 instead of $1 65. This is the best bargain ever offered in a bourgeois type Bible.

We sell our large-type Holman Bible to persons who are not subscribers for $5—publisher's price. Our subscribers get it on conditions specified in our offer for $2 45. The ADVOCATE and the Bible both cost only $4.45, while the Bible alone costs $5. See the point?

We are now prepared to fill orders for Bibles (both kinds) promptly.

For twenty cents we will have your name engraved in gilt letters on the outside of the book.

N. B.—Be sure to notice the sweeping reduction in the price of our sewing machine. If we can serve you in that line, call on us without delay, as we may not be able to maintain this price longer than until the first of September.

PREMIUMS TO AGENTS.

(1) We will give one of our $50 sewing machines—a High-Arm Singer—as a premium to any person who will send twenty new subscribers at the regular rate.

(2) Any person who is himself a subscriber, and whose subscription is paid one full year in advance, i. e., to June, '96, can secure a copy of "Christian Womanhood"—price, $1—free of charge by sending us one new subscription at the regular rate. Of course, all new subscribers will be entitled to our Holman Bible at the premium rate, $1.65.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,					-	$84,520,690
N. Y. Life,	"	"	"	"	-	40,684,168
Equitable,	"	"	"	"	-	40,117,610

The Mutual Recently Paid *$9,215* on a *$3,000* Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above

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Picture Frames made to order.

The above goods will cost you, at least, 25 per cent. more anywhere else in the city.

Cor. Dryades and Thalia.

—{1895.}—

SEASHORE CAMP GROUND.

The twenty-fourth Annual Camp Meeting will be opened on Wednesday evening, July 10, next, and continue for eight or ten days.

Arrangements have begun for accommodating the multitudes that annually visit these delightful grounds. Reduced rates have been obtained from the various connecting railroads with the L. and N. system, enabling all persons desiring to attend the Camp Meeting to begin their journey on July 1, and remain on the grounds until the end of August. Tickets on sale from July 1 to 27, inclusive. All trains to stop at Camp Ground station from July 8 to 29, inclusive.

The three presiding elders of the three patronizing District Conferences have charge of the religious exercises, and eminent preachers will assist in the services.

The Camp Ground is located on the Mississippi Sound, having a frontage of nearly 1,400 feet, and a depth of nearly two miles. The Louisville and Nashville railroad trains pass through the grounds, and the station is about 100 yards from the enclosure. A fine artesian well furnishes the grounds with a bountiful supply of excellent water. The sea bathing in front of the grounds is unsurpassed by any other resort on the coast. An abundance of beautiful shade trees afford shelter from the Summer's sun, while pure, refreshing zephyrs from the Gulf of Mexico exhilarate and renew the panting and jaded visitor from our smoke enveloped and dust-stifling cities and towns.

Persons wishing to secure accommodations, before the rush at the opening of the Camp Meeting, should address communications to Dr. M F. Tucker, chairman Tent and Lodging Committee, Mobile, Ala. Communications concerning transportation should be addressed to E P. Mackie, chairman, New Orleans, La.

All preachers will be admitted into the grounds, and provided with lodging accommodations, free of charge. Board will be furnished them at half rate, as heretofore.

As the property of the Southern M. E. Church, only its members can own cottages on the grounds. Members of other evangelical churches may rent accommodations, under the rules of the Board of Trustees, and are heartily welcome.

Private boarding tents also furnish accommodations to visitors. Their addresses may be obtained by communicating with the chairman of the Tent and Lodging Committee.

The entrance fee exacted from each person, from ten years old and upward, is in the nature of an *individual contribution* toward defraying the *expense* of the *Camp Meeting* and caring for this valuable property with its extensive improvements. No gate fee will be exacted on the Sunday of the Camp Meeting. All the time and attention devoted to the grounds by the trustees in gratuitous, and in the interest of the salvation of souls. A cordial invitation is extended to all who would like to visit the Camp Meeting.

For a copy of the rules, etc., apply to

E. P. MACKIE, President, New Orleans, La.,
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The International Convention meets June 27, at Chattanooga, Tenn. The greatest meeting of this kind ever attempted. Don't fail to attend. The Queen & Crescent Route makes a half-rate fare for the occasion, with long limits for return. The trip over this scenic and historic route is an added inducement to attend.

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TO THE EDITOR—Please inform your readers that I have a positive remedy for this disease. By its timely use thousands of hopeless cases have been permanently cured. So certain am I of its power that I feel it my religious duty to send two bottles free to any having lung troubles or consumption if they will send me their express and P. O. address. T. A. Slocum, M. C., 183 Pearl St., New York.

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HOME CIRCLE.

"GONE HOME."

BY ARABELLE RICHARDS.

I had a little darling once,
A precious, blue-eyed boy,
He was the pride of my heart,
Of my life the light and joy.

He was perfect in form and feature
As ever a babe could be.
A "jewel of richest value," but God
Only lent him to me.

I loved my bright-eyed darling
As only a mother could love,
But he was too pure for this world
And God has called him above.

I was vain and sinful to think he
Belonged to me, and me alone,
For he belonged to the blessed Savior
And now he has taken him home—

Home to that beautiful land above
The "city where cometh no night,"
Where all is joy, love and peace,
And "God's own face is the light."

But I bless the Lord who gave
And the Lord that taketh away,
For lending me the little lamb
Tho' he only a short while did stay.

I feel that I have been made richer
By the precious little life;
For now I have treasure in heaven
In the land that's free from strife.

And I know, if I am faithful
To the charge that God has given,
I shall see my little one again
And live with him in heaven.

Advice to Young Men.

EIGHT EXCELLENT SUGGESTIONS BY THE LATE PROF. J. STUART BLACKIE.

1. Never indulge in the notion that you have any absolute right to choose the sphere or the circumstances in which you are to put forth your powers of social action, but let your daily wisdom of life be in making a good use of the opportunities given you.

2. We live in a real and a solid and truthful world. In such a world only truth, in the long run, can hope to prosper. Therefore avoid lies, mere show and sham and hollow superficiality of all kinds, which is at best a painted lie. Let whatever you are, and whatever you do, grow out of a firm root of truth and a strong soil of reality.

3. The nobility of life is work. We live in a working world. The idle and lazy man does not count in the plan of campaign. "My father worketh hitherto, and I work." Let that text be enough.

4. Never forget Paul's sentence: "Love is the fulfilling of the law." That is the steam of the social machine.

5. But the steam requires regulation. It is regulated by intelligence and moderation. Healthy action is always a balance of forces, and all extremes are dangerous, the excess of a good thing being often more dangerous in its social consequences than the excess of what is radically bad.

6. Do one thing well; "be a whole man," as Chancellor Thurlow said, "do one thing at a time." Make clean work and leave no tags. Allow no delays when you are at a thing, do it and be done with it.

7. Avoid miscellaneous reading. Read nothing that you do not care to remember, and remember nothing you do not mean to use.

8. Never desire to appear clever and make a show of your talents before men. Be honest, loving, kindly and sympathetic in all you say and do. Cleverness will flow from you naturally, if you have it; and applause will come to you unsought from those who know what to applaud, but the applause of fools is to be shunned.

Religion in the Home.

We are not angels; we are only men and women, and we share the imperfection of manhood. We are not perfect apples; we are speckled apples—all of us. I do not care how deep and sweet and tender and accordant love may render the home life, it can not but happen that in the close contact, in the every-day openness and disclosure of the home, our bad points will come out. No family is made up of perfectly straight sticks, but crooked ones. And when they are piled together in the closeness of home life the crookedness will appear. The man and woman married the most utterly, married along the whole line of their natures, must yet find some point where there is not complete contact. There is dissimilarity of temper, there has been dissimilarity of education. Before musicians can pour forth a perfect harmony, they must bring their instruments into tune.

Before two hearts can perfectly strike together; they must be keyed to the same note, and that can not be altogether done before marriage. The exact real self does not appear in courtship. It is the best self, the self dressed in the best wardrobe of manners and sentiment and sacrifice, that appears then. After marriage the self puts on its common habits for what it is. Then each real self must adjust itself to each real self; then must each bear and forbear. Then must any incompatibility be met and mastered by a mutual charity which suffereth long and is kind, which never faileth. Now it is just here in the closeness and disclosure of the home that religion is most needed. One must enter into the Christian method of finding life by losing it; the soul must possess itself with the sweetness of a Christian love, must put its foot upon the neck of any miserable pride of self-assertion and keep it there. A Christian confession of wrong must be as quick and spontaneous as the breath. Christ in calmness, in tenderness, in self-sacrifice, must dwell in the heart of each. Then shall that home be Christian.—Christian Work.

Facts for the Boys.

The chief official in a railway office, in one of our largest seaboard cities, recently advertised for a copying clerk at a salary of thirty dollars a month. He received over five hundred answers to his application, the large majority of which were from married men, the graduates of colleges, sons, in many cases, of working men, but young men also whose dress, habits and tastes were those of the wealthy and leisurely class.

At the same time, in the same city, "boss" builders were advertising in vain for carpenters, masons and painters to finish the work for which they had contracted. These workmen, when found, were paid from three to four dollars a day. Even the skilled cooks, *chefs*, in the hotels and wealthy private families of the same town, were paid one hundred dollars a month.

These are significant facts. What do they prove?

Not that the work of a man with an educated brain is less valuable and more poorly paid in this country than that of one with skilled fingers, but that the market is overstocked with the first class of laborers and not supplied with the last.

The chief reason for this is, as we all know, the action of the trades unions in barring out apprentices from their shops. The great industrial schools which have been, or are about to be, established in most of our large cities, will soon, it is hoped, remove this difficulty.

But the second difficulty will not be so easily disposed of. It is the silly prejudice among boys against labor with their hands as being "ungenteel." The clerk who copies letters for a dollar a day, with no possibility of ever rising to higher work, is nearer *their* ideas of "a gentleman" than the mechanic who designs and originates work, who controls other men, and for whom a wide path to usefulness and success is always open; or than the farmer or ranchman whose work demands all the forces of his mind and body, and brings him into contact with nature and his fellow-men. Is it not a silly prejudice?—Exchange.

A Thought for Mothers.

Talking the other day with one of the most sensible women I know, one, too, whose large family is so well ordered that there never seems to be a particle of friction in its management, I was pleased with something she said about children, and I determined to repeat it to a wider audience than the one my friend had at that moment.

"I never fret about the little faults of manner, nor even about transient irritability, in my children," said the lady. "Children as they are growing up, go through many temporary conditions, which, if apparently unnoticed, pass away. In fact, there are little moral disturbances to be expected, like whooping cough and measles in the physical life, and, if the general home atmosphere be wholesome and the trend right, I do not think it worth while to be too much distressed over occasional naughtiness."

Is there not comfort here for you, dear friend, who can not understand why John, carefully trained as he is, sometimes, in the eager heat of play, bursts into the room like a tornado, or forgets to put cap on nail and books on shelf, as an orderly boy ought? And if Sarah is not so patient as she should be with the younger ones, sometimes has mysterious fits of depression, or is hysterically gay with no cause that you can see, summon your own gentle self-possession to the front; remember that the period between childhood and youth, like all transition periods, is very trying, and while you pray a good deal about your darling, do not worry about her or talk to her too much. Above all, do not suffer yourself to be always censuring a sensitive boy or girl, to whom judicious praise now and then will be a tonic.

Line upon line, precept upon precept, we must have at home. But we must also have serenity, peace, and the absence of petty fault-finding, if home is to be a nursery fit for heaven-growing plants.—Illustrated Christian Weekly.

What Is In Your House?

When the long-buried city of Pompeii began to be uncovered, men were introduced into the very scenes of its home and business life in the days of its glory. The houses were opened to view, and the pictures and utensils and statuary and architecture and hundreds of things disclosed the character and habits of the life of the people, and the stranger now visiting the unburied city, and walking the streets, and going into the houses and shops and forums and temples and theatres that were crowded with a busy, active, pleasure-seeking population, can see for himself just how they lived and what was the nature of their pursuits.

It is a deeply impressive lesson to meditate upon—how, after lying for eighteen centuries in the grave, these things have been disclosed to us, and especially how, among the freshest of the things preserved, are numerous evidences of the sensual and vicious pleasures in which the people indulged. The very works of art which ministered to their vices now rise from the grave to testify against them. What was done in their houses is now brought to the light of day.

Suppose, now, that our home life could be put into some permanent form, and then our houses should be buried by a similar catastrophe, and at the end of eighteen centuries be brought to light. What would they disclose to the curious investigators of that day? If at the great judgment, when the world has risen from the grave, there shall be a revelation of all secrets and an exact picture of our homes as they are at present, what shall they see as they gaze upon it? What does God see there now?—Rev. J. Fewsmith.

"We have heard of a member of the church who is greatly troubled because members of his family do not seem to be interested in the church or its work," says the United Presbyterian; "and yet this man does not take into his home a single church paper. He has himself to blame for the careless condition of his family. One who does not patronize a grocery store must expect to go hungry." There are many such "greatly troubled" church members now-a-days, and their only solace seems to be sought in the very edifying 36-page Sunday morning blanket sheet. Was it Spurgeon or Moody who said that "the angel Gabriel couldn't preach to a man who had just been reading the Sunday paper"?

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

HYGIENE.

Mental and Moral Results of Strong Drink.

This loss of self-respect, the lowering of ambition and the fading out of hope, are signs of the progress of this disease in the character. It is a mournful spectacle—that of the brave, ingenuous, high-spirited man sinking steadily down into the degradation of inebriety; but how many such spectacles are visible all over the land! And it is not in the character of those alone who are notorious drunkards that such tendencies appear. They are often distinctly seen in the lives of men who are never drunk. Sir Henry Thompson's testimony is emphatic to the effect that "the habitual use of fermented liquors, to an extent far short of what is necessary to produce intoxication, injures the body and diminishes the mental power." If, as he testifies, a large proportion of the most painful and dangerous maladies of the body are due to "the use of fermented liquors, taken in the quantity which is conventionally deemed moderate," then it is certain that such use of them must result also in serious injuries to the mental and moral nature. Who does not know reputable gentlemen, physicians, artists, clergymen even, who were never drunk in their lives, and never will be, but who reveal in conversation and in conduct certain melancholy effects of the drinking habit? The brain is so often inflamed with alcohol that the functions are imperfectly performed, and there is a perceptible loss of mental power and of moral tone. The drinker is not conscious of this loss, but those who know him best are painfully aware that his preceptions are less keen, his judgments less sound, his temper less serene, his spiritual vision less clear, because he tarries every day a little too long at the wine.—Century Magazine.

Take Care of Your Eyes.

Rest is one of the important factors in treating diseased or strained eyes—rest of eyes, rest of body and mind. Avoid also wind, dust and smoke. Personal habits enter into the question of causation of eye disease, and their regulation becomes therefore a part of the hygienic treatment. Diet is important, chiefly through its effects upon indigestion and general health, which frequently have much to do with the condition of the eye. The first offense against the eyes is reading with a poor light. This requires the ciliary muscle to do extra work to sharpen sight. It applies to dim lights, twilight, sitting too far from the light. The second offense is one of posture—stooping or lying down congests the eye, besides requiring unnatural work of the eye muscles. Reading in trains is our third offense, the motion causing such frequent changes of focus and position as to tax the muscles of accommodation as well as the muscles of fixation. Reading without needed glasses or with badly-fitted ones is the last. Eye strain is certainly a factor in producing disease of every part of the eye. Old age is the time of retribution for those who have sinned against their eyes. Young folks, take splendid care of your eyes, and when you are old you will reap a rich reward.—Journal of Hygiene.

THE CUISINE.

CONDUCTED BY L. A. B.

STRAWBERRY SOUFFLE.—Put a quart of berries over the fire with four ounces of sugar and a half pint of water; when the fruit is soft, take from the fire and press through a sieve; rub four ounces of flour smoothly with half a pint of cream, having previously rubbed butter, the size of an egg, well into the flour; put this with the fruit, return all to the fire, and when it begins to boil, add first the beaten yolks of six eggs, and next the whites whipped to a stiff froth. Fill the souffle mold at once and bake in a moderate oven.—Exchange.

CHOCOLATE ICE CREAM.—One quart cream, one pint milk, two cups of sugar, two eggs beaten light, five tablespoons grated chocolate rubbed smooth in a little milk. Heat milk to nearly boiling, pour in slowly beaten eggs and sugar, then chocolate; cook until it thickens, stirring constantly. Cool, beat in the cream, and freeze.—Selected.

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New Orleans, La.

Memoir of Rev. Robert Parvin.

Rev. Robert Parvin died at his home in Gibbsland, Bienville Parish, La., on Tuesday, June 4, 1895.

At the last session of the Louisiana Conference, in New Orleans, he was appointed to the Valley circuit. He entered immediately upon his new field of labor; was kindly received by the people. He was making his arrangements for a vigorous and aggressive campaign against the powers of darkness when he was suddenly stricken down. He was from home, on his work, when attacked, but succeeded in getting home, and took his bed. He was down eight or ten weeks before the end came. His disease was obscure. The physicians were never able to diagnose the case. He suffered greatly, first with pains in his body. It finally settled in his left leg and foot. For some time he could not lie down in bed, but sat in his chair, with his foot in another chair. At times the pain was most excruciating, and would cause him to scream almost at the top of his voice. When the first paroxysm had passed, he would commence singing some favorite song, and would end it in a shout of praise. During his illness he was frequently visited by Bros. May and Harper. They always found him cheerful and happy—ready to live and battle on for the Master, or to die and go to his reward in heaven.

On the morning of his death he ate his breakfast as usual, served at his bed. After breakfast Dr. Cortney, an old friend, called to see him. Bro. Parvin seemed cheerful and even lively. The Doctor had been gone but a short while; there was no one in the sick-room except a young man who was nursing him. He heard Bro. Parvin give a slight struggle. Turning, he saw him gasping for breath, and before the family could get in the room the spirit of our noble brother and veteran in the ministry had passed to its eternal rest and reward.

Bro. Parvin was one of our oldest and most useful preachers. He was a chosen vessel of God. The church and the times needed him. He came at the call, and met his responsibility as a hero goes to the field of battle. He was sent to the outpost, where hardships were greatest and dangers thickest; but he flinched not. With sword in hand, "of heavenly temper keen," he met the enemy and conquered, planting the red cross colors far in advance.

He came to this Conference in the vigor of his young manhood. In the Fall of 1855, in company with the writer of this notice and quite a number of other preachers, he transferred to this from the Memphis Conference. Bro. Parvin's death leaves but two of that class of transfers as members of this Conference—Rev. [illegible] Scurlock and myself. Bro. [illegible] White is still living, but is [illegible] the local ranks.

Bro. Parvin laid the foundation of Methodism in the Calcasieu country. He preached the first Methodist sermon ever preached in Lake Charles. He was a man of considerable force of character. He always impressed people, and in the rural districts he drew large congregations, and was wonderfully successful in winning souls for Christ. He had power with God and with men. The seals to his ministry will be as great, if not greater, than any other preacher in this Conference in his day. His footprints are found all over this State and portions of Arkansas. His name was a household word in all the works he ever traveled. For forty years he preached the gospel of Christ amid the swamps and hills of Louisiana, and thousands of souls will rise up in the last day and call him blessed.

Bro. Parvin was a camp meeting preacher. He knew just how to get up a camp meeting, and how to run it successfully. He established and conducted more camp meetings than any dozen preachers in the Conference. He was liberal and hospitable to a fault. He gave more money to the Conference collections, according to his ability, than any other preacher in it. I have known him to run a whole camp meeting, feed and sleep all visitors, and sometimes do a great deal of the cooking; then preach in his turn, and manipulate all the altar exercises. He always won the hearts of the children where he preached, and thereby brought them to Christ. He was not a great preacher. His early advantages for an education were limited. He often told his congregations that he "graduated at Brush College." But he won a renown that many should emulate. He was a winner of souls. He was always found on the right side of all moral questions. He was a man of strong convictions, and he had the courage of his convictions.

The announcement of his death will carry a pang of sorrow to thousands of hearts throughout the State. His body was buried in the cemetery at Gibbsland to await the resurrection morn. The funeral services were conducted by the following ministerial brethren: Revs. J. D. Harper, Thos. J. Upton, T. B. White, H. W. May, J. White Davis, and this writer. A large concourse of mourning friends attended his funeral.

His afflicted widow needs the prayers and sympathy of the whole church. God bless the widow and two children!

JNO. A. MILLER.

Ruston, La., June 10, 1895.

MARRIAGES.

DEAN—JACKSON.—In the Methodist Church, Boyce, La., June 16, at 8 p. m., by Rev. J. I. Hoffpauir, Mr. B. C. Dean to Miss Florence Jackson.

WALL—LOGAN.—In the Methodist Church, Hickory, Miss., May 20, 1895, by Rev. J. T. Nicholson, Mr. T. L. Wall to Miss Nava O. Logan.

RUSH-LEDYARD.—In the Methodist Church, Shubuta, Miss., June 19, 1895, by Rev. D. P Bradford, Mr. L. V. Rush, agent of M. and O. R. R. Co., of Yellow Pine, Ala., to Miss Mary H. Ledyard, of Shubuta, Miss.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

DOUGLASS.—ELIZABETH DOUGLASS, wife of Mr. W. J. Douglass, was born March 12, 1825; died April 1, 1895. Sister Douglass was born near Lebanon, Tenn.; came to Mississippi at the age of nine years. She was married to W. J. Douglass, Feb. 22, 1844, and was the mother of several children, whom she left to mourn her death. A severe and prolonged illness was probably the cause of her failing health. Her trouble was a partial paralysis, which by steps deprived her of speech and the use of her limbs. While her suffering may not have been severe, yet it was constant and hard to be borne. With a Christian's faith and hope, she was never heard to murmur. A happy heart lets love's light shine out from a pleasant countenance all the while.

The funeral service, conducted by Bro. J. E. Thomas, was attended by many friends, who laid, with tender and loving hands, the weary body to rest in Mt. Zion Graveyard. May God bless the afflicted family, and unite all in the home beyond the skies.

BEN. P. JACO, P. C.

Abbeville, Miss.

GRAHAM.—CORNELIUS P. GRAHAM was born March 4, 1854, at Abbeville, Miss., and died at his home in that place, May 24, 1895. Declining health for a year or so brought him very low, when it was discovered that he had cancer of the stomach.

He was married to Miss Willie K. Malone, Dec 5, 1877, which union was blessed with two children. Mr. Graham was converted at the age of about eleven years. He never attached himself to any church. This mistake opened the way to temptations and the world, in which his life was mostly spent. He had great faith in the prayers of Christian people. He stated repeatedly that he was not afraid to die. He said he put himself in the hands of God.

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9. Itinerary of the Journeyings of the Israelites to their Settlement in Canaan.
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11. Parables of the Old Testament.
12. Special Prayers in the Old Testament.
13. Brief Historical Summary of the Interval between the Old and New Testaments.
14. Genuineness and Integrity of the New Testament.
15. Summary of the Books of the New Testament.
16. Harmony of the Gospels.
17. Our Lord's Miracles.
18. Our Lord's Parables.
19. Names, Titles and Offices of Christ.
20. Prophecies Relating to Christ.
21. Recorded Appearances of Christ after His Resurrection.
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23. Chronology of the Acts and Epistles.
24. Paul's Missionary Journeys.
25. Paul's Voyage to Rome.
26. Special Prayers in the New Testament.
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NEWS OF THE WEEK.

DOMESTIC.

The biggest cotton mill in America will be built at Adams, Mass. It will cost $1,000 000.

The disbursements to pensioners next month on account of the quarterly payment will aggregate $13 380 000

Police Inspector McLaughlin, of New York, has been convicted of extortion in office, and was sent up for two years and six months.

Wilberforce University, a negro institution of Washington, offered to make Mr. Cleveland a LL D. the other day, but he respectfully declined the honor.

During a race between two excursion steamers on Lake Michigan, on June 23, an explosion occurred on one of them, in which two men were killed and thirteen wounded.

The preparation of the exhibit of the Bureau of Education at the Atlanta Exposition is being actively pushed. The exhibit will be more complete than that made in any former exposition and will form a general display of educational methods in the country.

It is said that Cardinal Gibbons, who is now in Rome, carried a protest from the American bishops against the presence of Archbishop Satolli in this country. Archbishop Satolli will be made a cardinal as a recognition of the Pope's approval of his actions in this country, and, owing to this, it is thought the memorial will not be presented.

Eastern capitalists, it is said, are going West and buying up whole towns. Everything in the town of Morse, Wis., except the school-house, which no trust wants, has been purchased by a syndicate of Boston capitalists. The price paid is supposed to be in the neighborhood of $2 000,000. The syndicate will establish the largest tannery in Wisconsin, giving employment to nearly 1 000 men.

Mr. E. C. Johnson, chief of the old sugar bounty division of the Internal Revenue Bureau, and latterly engaged in the income tax work until the abolition of the tax, left for New Orleans on June 20. Mr. Johnson will have immediate charge of the execution of the regulations for paying the sugar bounty, and he comes to Louisiana to familiarize himself with the facts connected with the production of the last sugar crop.

The amalgamation of the International Pressmen's Union and the Typographical Union has fallen through, principally because the former union was opposed to such a step. After amalgamation had been knocked in the head, the representatives who met in Philadelphia, last week, drew up a report of a sort of co-operative system, which later in the meeting was adopted. The report is to the effect that whenever the typos want to inaugurate a strike they can call the book-binders and pressmen out, providing the local unions give their consent. But the expenses of the strike must be borne by the union inaugurating it. The same rule applies to all three unions.

FOREIGN.

A movement is on foot to move large numbers of the Christians of Armenia into the Caucasus, where they will be out of reach of the Turk.

The events of the past few weeks connected with the progress of the revolutionary movement in Cuba have unquestionably been favorable to the advocates of Cuban independence.

It was announced in the Houses of the British Parliament on June 24, that the ministry had tendered their resignations to the Queen, and that they had been accepted. It was also announced from London that Lord Salisbury, who had been summoned to Windsor on Sunday, to confer with the Queen as to the formation of a new ministry, had consented to accept office and would at once proceed to organize a ministry.

With much pomp and ceremony, and with, it would also seem, the great powers of the world through the guns of their warships painting him, Emperor William on June 20 formally opened the Baltic and North Sea Canal. He entered the western opening of the new waterway at Brunshuttel, not far from Hamburg, shortly after daylight, on board the Imperial yacht, and arrived at the eastern opening of the canal at Holtenau shortly after noon. Over fifty war vessels, representing all nations, were on the scene.

EPWORTH LEAGUE.

By Rev. Henry H. Ahrens.

Theme for Prayer Meeting.

THE RESULT OF THE DIVINE REMONSTRANCE.

(Job xiii, 1-17.)

To Elijah the Lord did not appear in a storm, but in the still, small voice; but to Job he speaks out of the whirlwind.

1. God deigns to reveal himself to mortal man. He spoke to Job; he speaks to all men. Specifying:

(1) The Decalogue is addressed to all men. The personal pronoun "thou" means the writer and the reader.

(2) When the Master was transfigured on Tabor, the Lord said, in regard to Christ, that we should hear him. We learn of him who is meek and lowly of heart.

(3) He who spoke with authority, and not like the scribes, assured, during the nocturnal conference with Nicodemus, that, in order to inherit the kingdom of God, we must be born again.

2. The Lord's address deeply moved the patriarch. He says in verse six: "I abhor myself, and repent in dust and ashes."

(1) Self-righteousness is the barrier which prevents the arrows of God's truth to find lodgment in the heart. Happy the man when that barrier is removed, and the reluctant confession ensues, "I abhor myself." Discard Pharisaism, and you are not far from the kingdom of God.

(2) Repentance an inevitable prerequisite to restoration to God's favor. Only the penitent soul is able to lay hold on the promises. Saving faith can not possibly be acquired without it. When the prayer, "God, be merciful to me, a sinner!" emanates from the perturbed soul, mercy is secured.

3. God forgave Job his temporary spiritual vacillation, which had led him at times even to doubt God's providential guidance of the affairs of man.

(1) That his restoration to divine favor was complete may be inferred from the fact that God admitted him as intercessor for his three refractory and caviling friends.

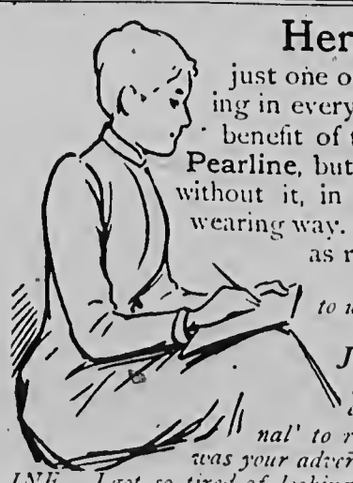
(2) Because Job's afflictions had been permitted by Providence in order to test his integrity—the viciousness of Satan's sinister insinuation being fully demonstrated—God deemed well to restore to the patriarch his former temporal prosperity; yea, to give him twice as much as he formerly possessed.

The moral taught in the Book of Job is simply that Satan is a vicious liar. Satan's malicious intimation to the contrary notwithstanding, the severest afflictions had not demonstrated that Job's piety was devoid of honesty. Oh! for honest piety!

"I have been a sufferer for years with my throat. I began taking Hood's Sarsaparilla and it has been improved. I have gained ten pounds since I began using it."—Mrs. J. F. Greenwood, Rhoda, La.

Hood's Pills cure biliousness.

A report has gone out from Constantinople saying that a state plot directed against the Sultan of Turkey has been discovered in the Pacioaidi Military College. Thirty students were arrested last week, and the arrest of others is imminent. The students declared themselves to be opposed to the present regime, which they maintain is transforming a peaceful population into a horde of savages.



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just one out of hundreds that are coming in every day. We publish it for the benefit of the women who read about Pearline, but who still keep on washing without it, in that needlessly hard and wearing way. We omit name and address, as requested:

"Now I will tell you how I came to use your PEARLINE. We have taken the 'Ladies' Home Journal' for several years. Three and a half years ago, every time I picked up my 'Journal' to read, the first thing I would see was your advertisement and picture of PEARLINE. I got so tired of looking at it, that I said I would get a package and try it. The result was, when the package was gone I bought another package, and so I have done ever since. I never think of going to wash clothes since, without my PEARLINE. I have recommended it to quite a number of people, who are now using it, just from my recommendation. I have just written this to you to let you know how highly I prize it. I don't want my name and address to go before the public." 424

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COLUMBUS DIST.—THIRD ROUND.

Starkville station	June 23
Starkville circuit	July 6, 7
Columbus station	11
Columbus	10, 11
Crawford	20, 21
Macon	27, 28
Shuqualak	Aug. 3, 4
Brooksville	10, 11
Sturges	14
Tibbee	17, 18
Hebron	21
Cedar Bluff	24, 26
West Point	26, 26
Mashulaville	31, Sept. 1

T. C. Wier, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Durant	June 22, 23
Kosciusko and Salem, at Kosciusko	24, 30
Lexington and Tchula, at Lexington	July 9, 7
Ashton, at Jordan's Chapel	12
Pickens, at Hitchland	13, 14
Poplar Creek, at Bethel	20, 21
Stewart, at Tom Nolen	26
Eupora, at Longbranch	27, 28
Sallis, at Clearbranch	Aug. 2
New Port, at Spring Grove	3, 4
Bellona, at Four Mile Lake	10, 11
Bethel, at Liberty Chapel	16
Ackerman, at Salem	17, 18
Chester, at South Union	24, 25
Ebenezer, at Salem	31, Sept. 1
Rural Hill, at Macedonia	5
Louisville, at Noxapater	7, 8

J. H. Mitchell, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Hattiesburg	June 29, 30
Purvis, at Poplarville	July 6, 7
Pearlington, at P—	(Tues.) 9
Nicholson, at Orr's ville	20, 21
Columbia, at Thompson's Chapel	27, 29
Biloxi, at Biloxi	Aug. 3, 4
Escatawpa, at Big Point	(Wed.) 7
Americus, at Pleasant Hill	10, 11
Moss Point	17, 18
Vancleave, at Ezel	21, 25
Ocean Springs, at O. S.	(Wed.) 28
Whittington, at ——	31, Sept. 1
Bay St. Louis	(Tues.) 10
Augusta	14, 15
Black Creek	(Tues.) 17

C. A. Powell, P. E.

JACKSON DIST.—THIRD ROUND.

Jackson—Capitol Street	July 6, 7
Terry, at Forest Hill	13, 14
Jackson—First Church	20, 21
Benton at Midway	27, 28
Yazoo circuit, at Anding	(Tues.) 30
Sharon, at Forest Grove	Aug. 3, 4
Canton	10, 11
Tranquil, at Zieglerville	17, 18
Flora, at Brownsville	24, 25
Camden, at Thomastown	31, Sept 1
Fannin, at Drake Chapel	7, 8
Jackson cir., at Flag Chapel	(Wed.) 11
Madison, at Pearl River	14, 15
Lake City and Lodi	(Sat.) 21
Yazoo City	22, 23
Silver Creek and D. Lake	28, 29

E. H. Mounger, P. E.

NATCHEZ DIST.—THIRD ROUND.

Jefferson street	July 13, 14
W. C.	15, 14
Woodville	20, 21
Fayette, at Ebenezer	27, 28
Gloster and Cent, at Sam Jones C. G.	Aug. 3, 4
North Wilkinson, at Sam Jones C. G.	6
Homochitto mission, at Sam Jones C. G.	6
Roxie, at Roxie	10, 11
Wilkinson, at Bethel	17, 18
Percy Creek	24, 25
Woodville mission, at Donegalot	28-29
Barlow at Rehoboth	31, Sept. 1
Meadville	7, 8
Amite, at Farmer's Chapel	14, 15
Washington	21, 22

On this round I will remain three or four days at each appointment. Let us labor for scores of conversions, and a general onward, upward movement.

L. S. Jones, P. E.

MERIDIAN DIST.—THIRD ROUND.

Meridian—West End	June 30
Chunkey, at Concord	July 6, 7
Blumsville, at Old Scooba	13, 14
Meridian, at Central	21, 21
Marion, at Why Not	27, 28
Meridian—East End	Aug. 4, 6
Portersville at Mt. Hebron	10, 11
DeKalb, at New Hope	17, 18
North Kemper, at Union Ridge	24, 25
Rose Hill, at Missionary	31, Sept. 1
Daleville and S. Ch., at Soule Chapel	7, 8
Linwood, at Linwood	14, 15
Indian Mission, at Tallchuiok	15
Neshoba, at Philadelphia	21, 22

R. J. Jones, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Martinsville, at Pine Grove	June 29, 30
Caseyville, at Bethesda	July 6, 7
Summit, at Topisaw	13, 14
Adams, at Ebenezer	20, 21
Brookhaven	(3 P. M.) 24
Crystal Springs	(3 P. M.) 26
Gallman, at Old C. S.	27, 28
North Wesson, at Beauregard	Aug. 10, 11
McComb City	(3 P. M.) 16
Whitestown, at Middy Springs	17, 18
Wesson	24
Hazlehurst	(3 P. M.) 23
China Grove, at Waterholes	31, Sept. 1
Providence, at Monticello	7, 8
Pleasant Grove	14, 15
Magnolia, at Magnolia	21, 22

District Conference will be held at Wesson, Aug. 21-23. Committees of Examination will meet all candidates at two o'clock P. M., Aug. 21.

R. D. Nordworthy, P. E.

BRANDON DIST.—THIRD ROUND.

Lake, at Carr's	July 6, 7
Newton and Hickory, at Hickory	13, 14
Decatur, at Union	15
Walnut Grove, at Pine Grove	20, 21
Hillsboro, at Mt Zion	27, 28
Morton and Forest, at Forest	28
Brandon station	Aug. 4, 6
Carthage, at Liberty	10, 11
Shiloh, at Shiloh	17, 18
Westville at Jones' Branch	20
Steen's Creek, at Poplar Springs	31, Sept. 1
Montrose	6
Raleigh	7, 8
Trenton	14, 15
Clarksburg	21-22
Homewood	28, 29

C. McDonald, P. E.

ENTERPRISE DIST.—THIRD ROUND.

Enterprise and Stonewall, at S.	July 5
Vossburg, at New Hope	13, 14
Shubuta, at Quitman	20, 21
Waynesboro and State Line, at W.	27, 28
Pachuta, at Central	Aug. 3, 4
Ellisville and Laurel, at Laurel	5
Mathersville and mission, at State L.	9, 10, 11
Waynesboro cir., at Pleasant Grove	17, 19
Leaksville	20
Heidelburg, at Philadelphia	24, 25
Williamsburg	31, Sept. 1
Mount Carmel	6
Eastabuchie	7, 8

L. Carley, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND

Caddo, at Logansport	July 3
Wesley, at Holly Springs	6, 7
Coushatta at Campo Bello	13, 14
Grand Cane, at Bethel	20, 21
Pleasant Hill, at Pleasant Hill	27, 28
Natchitoches, at Provencal	28
DeSoto, at Bethel	Aug. 3, 4
Fort Jessup	10, 11
Anacoco	16
Many	17, 18
North Bossier, at Benton	24, 25

J. L. P. Sheppard, P. E.

BATON ROUGE DIST.—THIRD ROUND.

In Part.

Wilson, at Manassas	June 29, 30
Clinton, at Clinton	30, July 1
Bayou Sara, at Concord	6, 7
Jackson, at Jackson	7, 8
Baton Rouge, at Baton Rouge	13, 14
Grosstete, at Rosedale	20, 21
East Baton Rouge, at Pipkin	27, 28
Zachrie, at Zachria	28, 29

P. A. Johnston, P. E.

DELHI DIST.—THIRD ROUND.

Floyd, at Midway	June 29, 30
Monroe, at Monroe	July 6, 7
Bastrop at Island Disaird	13, 14
Calhoun, at Dadeville	20, 21
Delhi, at Tallulah	Aug. 3, 4
Lake Providence at Goodrich	10, 11
West Monroe, at Colony	Sept. 7, 9
Lind Grove, at Bon Idee	14, 15
Oak Ridge, at Collinston	21, 22
Rayville, at Little Creek	28, 29
Winnsboro, at Magnolia	Oct. 5, 6
Oakley, at Oakley	12, 13
Harrisonburg, at Pine Hill	19, 20
Waterproof, at Wesley	26, 27

B. F. White, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Dryades Street	June 30
Parker Chapel	July 7
Seasbore Camp Ground	10-20
Craps Street and Gretna	(11 A. M.). 21
Moreau Street	(7:30 P. M.). 21
Covington circuit, at Mandeville	27, 28
Carrollton Avenue	(11 A. M.). Aug. 4
Carondelet Street	(7:30 P. M.). 4
Algiers	11
Louisiana Avenue	13
Lower Coast, at Wesley	24, 25
Rayne Memorial	Sept. 1
Felicity	8
Plaquemine and Donaldsonville	14, 15
Talisheek, at C. G.	21, 21

John T. Sawyer, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Lafayette	June 29, 30
Prudhomme, at Prairie Hayes	July 4, 5
Plaquemine Brule, at Robert's Cove	6, 7
West Lake	13, 14
Lake Charles, at Jackson St.	16, 16
Crowley	20, 21
Sulphur Mine, at Calcasieu	27, 28
Patterson	Aug. 3, 4
Morgan City	6
Berwick	6
Franklin	10, 11
New Iberia	16
Jeanerette	17, 18
Washington	20
Indian Bayou	24, 25
Grand Chenieres	28
Lake Arthur	31, Sept 1
Abbeville	7, 8

H. O. White, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Glenmora, at G	July 6, 7
Spring Creek, at Hemphill	6, 7
Evergreen, at B. Clair	13, 14
Atlanta, at ——	13, 14
Alexandria	20, 21
Dry Creek, at ——	20, 21
Melville, at M	27, 23
Columbia, at Olla	Aug. 3, 4
Nugent, at ——	3, 4
Centerville, at ——	3, 4
Lecompte	10, 11
Chicot, at Prairie M	10, 11
Simsport, at Marine	13, 19
Pineville, at Bethel	13, 19
Collax, at C.	24, 25
Montgomery, at ——	24, 26

S. J. Davies, P. E.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Negotiations have recently been opened through agents in China of American interests with a view to having China secure from American capitalists the amount of silver requisite to pay the Chinese war indemnity of 200,000 000 taels to Japan.

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FIRST GRADE successful teachers desiring enrollment should write for circulars.

It is reported from Batavia, N. Y., that John H. Yates, local editor of the Progressive Batavian, has resigned that position in order to devote all his time to writing hymns for the evangelist Sankey.

THE VIRGINIA COLLEGE,

Roanoke, Virginia.

The Virginia College for Young Ladies under the presidency of Dr. W. A. Harris, located in the beautiful city of Roanoke, Virginia, is one of the foremost schools in the South. Its magnificent new buildings with all modern improvements, on a campus of ten acres, amid gorgeous mountain scenery in the Valley of Virginia, famed for health; its ample course of study, European and American teachers, make the Virginia College for Young Ladies one of the most attractive and beautiful college homes in the Union. It is attended by one hundred and ninety-six, representing twenty States. For descriptive catalogue address

W. A. HARRIS, D. D.,
Roanoke, Virginia.

T. J. Morray, retail dealer in wood, coal and coke, at Rampart and St. Andrew streets, cuts cord-wood with an electric machine, which he claims to be one of the neatest and most efficient pieces of mechanism in New Orleans. T. J. Murray has faith in honest men and honest measures, and will serve his patrons accordingly. Read his advertisement in another column. His prices are as low as any dealer, his stock is first class. He respectfully solicits your patronage.

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The Texas & Pacific Railway Company have now on sale Summer Excursion tickets to all Summer Resorts in the North, East and Southeast at greatly reduced rates, limited for return to Oct. 31, 1895.

For tickets and further information, call on or address your nearest ticket agent or

GASTON MESLIER,
Gen'l Pass. and Ticket Agent,
Dallas, Texas.

Notice.

The Grenada District Conference will meet at Duck Hill, Miss., July 11, 1895. Examining Committees as follows:

For License to Preach—Rev. J. W. Malone, Rev. J. M. Huggins, Rev. W. D. Burroughs.

For Recommendation to Annual Conference for Admission and for Deacon's and Elder's Orders—Rev. J. W. Price, Rev. T. W. Lewis, Rev. J. E. Thomas.

R. A. Burroughs, P. E.

CAMP MEETINGS.

The Topisaw Camp Meeting located nine miles east of McComb City, will begin on Aug. 8, 1895, and run eight days.

Preachers generally are invited, and will be provided for. Hacks will run daily from McComb City to Camp Ground.

H. P. Lewis, P. C.

Our camp meeting at Bethel Camp Ground, Wilkinson county, Miss., will begin on the fifteenth day of August, 1895. We have no gate fees, but we have good order, large congregation, and good accommodations. We invite our brethren in the ministry to come particularly, and to come prepared to preach and work. There will be a hack running daily from Whitaker station, on the N., M. and V. R. R., out to Bethel Camp Ground; distance, about six miles. Come one, come all; and Mr. Editor, too.

P. H. Howze, P. C.

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T. J. MURRAY, Retail Dealer, Rampart and St. Andrew Streets. Sawed and Split Ash-oak—load, with kindling, $4.25; Oak-Pine, $3; Pine, $1.75; Pine Blocks, $1.50. Put in premises. Coal and coke and unsawed wood at same prices as wholesale dealers.

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Fancy Creamery Butter, Fox River Brand, 25c a pound.
Fancy Parched Cordova Coffee 25c a pound.
Ginger Snaps and Cream Crackers, 5c a pound.
Imported Tomato Sardines, 7½c a can.
Family Brand Evaporated Cream, 7½c a can.
Snyder's Breakfast Cocoa, ½lb cans, 20c a can.
Rex Brand Corn Beef, 1lb cans, 10c a can.
Holbrook & Co. English Chow Chow, 25c a bottle.
Holbrook & Co. English Worcestershire Sauce, 20c a bottle.
Assorted Fruit Syrups, 25c a bottle.

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Christian Advocate.

VOL. 42.—NO. 27. NEW ORLEANS, THURSDAY, JULY 4, 1895. WHOLE NO. 2028

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

BEYOND.

BY ELLA WHEELER.

It seemeth such a little way to me
Across to that strange country—the Beyond;
And yet not strange, for it has grown to be
The home of those of whom I am so fond;
They make it seem familiar and most dear,
As journeying friends bring distant regions near.

So close it lies, that when my sight is clear
I think I almost see the gleaming strand.
I know I feel those who have gone from here
Come near enough sometimes to touch my hand.
I often think, but for our veiled eyes,
We should find heaven right round about us lies.

I can not make it seem a day to dread
When from this dear earth I shall journey out
To that still dearer country of the dead,
And join the lost ones, so long dreamed about.
I love this world, yet shall I love to go
And meet the friends who wait for me, I know.

I never stand above a bier and see
The seal of death set on some well-loved face
But what I think: "One more to welcome me
When I shall cross the intervening space
Between this land and that one 'over there;'
One more to make the strange Beyond seem fair."

And so for me there is no sting to death,
And so the grave has lost its victory.
It is but crossing—with a bated breath
And white, set face—a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious, than before.

Communications.

Some Points of Methodist Doctrine.

These articles are written to provoke thought and to stimulate study, and not for controversy. In matters of epithets and repartee I am competent to hold my hand with most men. I am not engaged in that game now. If I can, in some sort, stir the young preachers and others to a close, careful study of theology, I will have accomplished my purpose. The critical and controversial spirit and habit is not the best for the discovery of truth.

If Rev. J. M. Davenport, or anyone else, thinks he can prove the "second-blessing" theory of sanctification by the Word of God, let him do so. I will thank anyone for the proof. My contention is, that this theory, or view, of sanctification is not taught in the Bible, and that it is contrary to the standards of Methodist doctrine. I think every point of Methodist doctrine can be sustained by the Word of God. Anyway, I am bold enough to attempt the proof. Any doctrine that can not be proved by the Word of God is not to be required of any man as an article of faith. This is the reason why I reject and repudiate the "second-blessing" view of sanctification as now held and taught. For this reason I deny the theory of the removal of natural depravity in regeneration or in sanctification. That which is natural is not sin, is not sinful. Men are misled by the term "original sin." Methodists, and Arminians generally, use this term in a sense wholly different to Calvinistic Churches. Some men are misled by the terms "natural corruption," "inbred sin," "the carnal mind," "indwelling sin," and "roots of bitterness." As Methodists use these terms and explain them, they are inoffensive. Used in the Calvinistic sense, it looks as if we were liable to be damned for what we are, for being natural human beings, for having natural depravity—a thing that comes to us in precisely the same way that we get our hands, heads, feet and eyes. Grace was never meant to upset and subvert the order of nature. We are born as we are, and with unsaved natures such as we have, by virtue of the relation of Jesus Christ to the race. It is a matter of the grace of God that we are born as we are instead of being incarnate devils. The state of nature is a state of grace—"prevenient grace." This is a point of Methodist doctrine. (See Romans v, 18.) Perhaps a few quotations from my old books will make this stronger. (See Articles of Religion—VIII.) James Arminius says: "Original sin will condemn no man." Mr. Fletcher says: "Christ brings upon all infants a general justification and a universal seed of life." "Now, if the Redeemer died for our first parent, he undoubtedly expiated the original sin, the first transgression of Adam. If Adam's original sin was atoned for and forgiven to him, does it not follow that although all infants are by nature the children of wrath, yet through the redemption of Christ they are in a state of favor or justification?" Dr. Miner Raymond says: "The fact, as we see it, is that the race came into existence under grace. But for redemption the race had become extinct in the first pair, and the posterity of Adam would never have had a personal, individual existence. Not only is existence secured to the posterity of Adam by the second Adam, but also justification." This is the uniform testimony of Methodist Arminian writers from James Arminius down to Dr. J. J. Tigert. Dr. Tigert says: "Mr. Wesley held, and intended the Confession of American Methodists to express, that Christ made a universal and unconditional atonement for original sin." So when I am asked to repent and to seek forgiveness for a sin that was unconditionally forgiven more than six thousand years ago, I beg to be excused. I have not so learned the Word of God. The proposition is contrary to Methodist doctrine. I have been freely and unconditionally forgiven for original sin, and I am not guilty of it, and there is no need why I should repent for it. If I held to the Calvinistic view of original sin, I should be in favor of the "second blessing" view of sanctification. As it is, I am an Arminian Methodist on the one, and consequently a Methodist on the other. I may accept my natural depravity, and thus, by a voluntary choice, make it my sin, and in this way it becomes actual sin. When I repent, I repent for my sin, not for Adam's sin; and when God forgives me for Christ's sake. I am free from the guilt and condemnation of all and every sin for which I am guilty. To ask me to repent for my nature—the nature that came to me through the redemption in Christ Jesus—is folly. I'd just as soon think of repenting for my eyes, my head, my hands, my feet. I got the nature that came into the world with me through Jesus Christ, my Lord. He most graciously provided for me to be generated with just such a nature as I had. To my natural depravity I added moral depravity. Nature got worse by sin. It was my fault, my sin. I repented for this deeply, and God graciously forgave me. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

GILDEROY.

June 21, 1895.

Paragraph 120 and Paragraph 169.

At the last General Conference I was a member of the Committee on Itinerancy, and I am familiar with the reasons given for the adoption of ¶ 120. There was much trouble in various localities throughout the church in regard to unauthorized meetings being held in our church-buildings and charges by evangelists, and the Bishops, in their Address, requested that some legislation be had touching the vexing matter. They said: "It may be well in the section of the Discipline on 'Preachers in charge' to add an express enactment against such interference, whether by local or itinerant preachers." Thus ¶ 120 recognizes the pastor's right to control all the meetings in his churches in the absence of the Bishop and presiding elder. In the case that has caused so much discussion of late the Bishop was absent, but the presiding elder was present, and he simply acted in the premises in that way which he believed was for the good of the church. The pastor, in the absence of the Bishop and presiding elder, has always had the right to control his church services; but ¶ 120 is "an express enactment" declaring that fact. It empowers a right possessed and exercised throughout the history of the church. When a presiding elder is anywhere within his district he is present for the purposes of his office throughout the whole district, and this is in accordance with the law and practice of the church. To say that his actual bodily presence alone constitutes the presence that gives him authority is to make his district, notwithstanding the fact that the Bishop appointed him to the whole of it, no more than for the time his eyes can see, his hands touch and his feet cover, so that his district will be kaleidoscopic and change with every turn of his body. To say that he can only be present officially and when holding a Quarterly Conference is to exclude him from every work in his district all the year round, except the few days given to each work on quarterly occasions. The fact is, that each Bishop has given him certain Conferences, and they constitute his charge; that each presiding elder has given him certain works, and they constitute his charge; and that these districts of Bishops and presiding elders are as clearly defined, and within as fixed limits, as are the stations, circuits or missions of the preachers in charge. Is a preacher in charge absent from his work, and without oversight and control over his flock, except when at church preaching, or actually in the house of a member making a pastoral visit? In our Southern Methodist Church, Bishops, presiding elders, pastors and people are all under authority. The Bishops said at Memphis: "Methodists have ever sought to combine order with progress and responsibility with power. Our form of Discipline defines the mode of appointment, duties and amenability of all our officers. Local preachers are required to aid the preacher in charge of the circuit, station or mission to which they belong, in supplying the people with the ministry of the Word." Our chief pastors in this (and their statement was endorsed by the General Conference) do only declare what is the law as found in ¶ 169, which paragraph, however (and to the injury of the church), seems to be steadily ignored and disobeyed. If this were not so, itinerant preachers would not locate expressly to be foot-loose to roam every whither as evangelists; and local preachers would have to work just where the Discipline points out in this paragraph. It is to be hoped that cases may come before the Bishops in which they will have to render decisions as to what is the rightful interpretation of ¶ 120 and ¶ 169. Our ministers and laymen can be better employed, and do amazingly more for the glory of God and the spread of true "scriptural holiness over these lands," by preaching and living in the power of a free and full gospel, than by such articles as have appeared in the columns of church papers touching the "New Orleans incident." If the law is bad, and the interpretation wrong, let a case or cases go up for decision to a Bishop presiding in an Annual Conference, and so reach in due time the college of Bishops, where said decision, or decisions, can be passed upon by all the Bishops. In the meantime let us preach and live "the holy gospel we profess," seeking to bring all up to God's standard for us—"a pure heart and a pure life." The multitudes are perishing for soul-food, and stones should not be given them instead of the Bread of Life.

JOHN T. SAWYER.

New Orleans, La., June 27, 1895.

Campaign Opened.

Not a campaign for political spoils, not a counting of the favors of the "dear people" for their votes, but to present the interests of East Mississippi Female College, and to secure the daughters of our Methodist people for her halls.

The meeting of the Jackson District Conference in Yazoo City, on the thirteenth instant, called me in that direction. On my arrival I was conducted to the delightful home of my quondam friends and parishioners, Bro. and Sister Kennard, where I enjoyed a time of pleasant and refreshing associations. The Conference was well under way; and Dr. Monnger at the head, with Bro. Ferguson a most efficient secretary, the business progressed satisfactorily. All the details of a District Conference were looked into, and without any hurry. We were pleased to meet so many old friends, and to receive words of congratulation and cheer from them. Since my pastorate in that charming little city, ten years ago, the changes have been marked indeed. From a population scarcely numbering three thousand souls there has been an increase to nearly five thousand. Both the business and residence portions of the city have extended their borders. The cotton trade has necessitated the erection of several large warehouses. Other interests of all kinds have greatly increased until the rattle of machinery and sound of whistles remind one very forcibly that he is in a lively, hustling community. In one particular Yazoo City is like Atlanta: her people never speak disparagingly of her. Everything is all right and the very best. They are already anticipating the pleasures they shall get out of the coming Annual Conference. Despite the cry that prohibition would prove the utter and eternal ruin of the place, she has gone steadily and satisfactorily foward—a living demonstration of the fallacy of all such arguments.

While this is the happy condition with Yazoo City, I can not say so much of a neighboring town which once surpassed her in population, but has held on to the open saloon and its attendant evils, while her population has grown less and her business gradually decreased. When will men learn the utter fallacy of all such reasoning?

The attendance upon the Conference was good, especially of pastors. This scribe was honored with an appointment to preach, which is always a pleasure.

Owing to the meeting of the Mississippi Conference Woman's Foreign Missionary Society at Crystal Springs, I was compelled to leave on Saturday to meet appointments at that place. Here we found forty or fifty most excellent women hard at work in the great interest of missions. These good sisters have their own peculiar way of transacting business; nevertheless, they succeed. One thing was very apparent: they were of no disposition to hurry at the expense of doing their work thoroughly and satisfactorily. The brethren may well learn lessons of wisdom from them at this point. These godly women are greatly in earnest in their labors, which was manifested by their plans for increased work on all lines. The only point at which the perplexing money question of the day seemed to interest them was how they might secure enough of either or both to carry out their plans.

Misses Barnes and Bruce were both present, and delighted the audiences with several talks.

A full account of all the proceedings will, doubtless, be furnished you by the efficient secretary of that body.

The words of cheer which we received on this double trip have been very encouraging, and enspirit us with zeal to go forward in the work for Christian education. Home again for a day, and off again for other points of interest to the college presidents.

T. B. HOLLOMAN.

June 20, 1895.

Is the Living Present.

Prof. Drummond has been charged with heresy. His Presbytery has ordered an investigation. No doubt the Professor believes in and teaches Darwin's theory of evolution. In his recent work, "The Ascent of Man," he sets forth said development from fish to mammal, from mammal to man. This, of course, does away with the scriptural narrative of the creation of Adam and his fall. "Let him that thinketh he standeth, take heed lest he fall."

Arthur Orton, the notorious Tichborne claimant, publishes in The People the story of his attempted deception. Many good and wise people believed him the lost lord, and supported him socially and pecuniarily. We fear that the American sympathy for Mrs. Maybrick, the murderess of her aged husband, has similar foundation. Opinions and smoke are frequently identical.

A French scientist holds that the tubercle germ is frequently transmitted to the human system by rich milk, cream, and fresh butter. When the latter is rancid, the germ is destroyed. Now, sir, take back all ugly utterances of boarding-house keepers. They meant well.

Many yearn for a financial upheaval. For a depreciated currency, inflated or fictitious prices of merchandise, the golden—on a silver basis—the golden age of speculation. But the definition of speculation is: Acquisition of gain at the expense of others. 'Tis hence a species of gambling.

A Roman Catholic catechism used in Chili contains the following: "What is Protestantism? Opposition to revealed religion. What is a Protestant? One who doubts the divinity of Christ." Substituting religion for freedom in Madam Roland's famous saying: "O religion, what crimes are committed in thy name!"

We suppose it is well known that Talmage's sermons, published in about a hundred dailies every Monday morning, have not been telegraphed to said papers, as would appear to the inexperienced, but were prepared by the author days and weeks before their delivery, and transmitted by mail by a news syndicate. It frequently happened that the sermons published were not preached on the day stated.

Happy day, the Fourth of July!

"Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King!"

Would not a sermon on Christian citizenship be apropos on next Sunday? No, do not preach politics; but scriptural instruction as to our obligations to our country is right and proper.

During the recent Vassar commencement the young ladies read treatises on "The Canals of Mars," "The Bacteriology in Disease," "The Degeneration of Our Race," and kindred themes. The New York World doubts that said ladies were intimately acquainted with the subjects treated, but had largely drawn from encyclopedias.

ICH DIEN.

Correspondence.

Commencement of the Mansfield Female College, June 12, 1895.

This occasion was one of unusual interest, and sustained the high reputation of the college. The sermon was preached by Rev. W. H. LaPrade, D. D., of Shreveport, taking as his subject, "The Costly Alabaster Box of Precious Ointment." It was a discourse worthy of the occasion, abounding in strong, practical, rich thoughts, to stir and elevate the heart of the listener, and make life worth living. It was a masterly effort of edifying effect.

The little folks, on Monday night, with their cheerful faces and well-trained minds, entertained a large and appreciative audience, with credit to themselves and teachers. The primary exhibition is very popular here, and on this occasion the drills, the recitations, the singing and the instrumental music displayed a thoroughness surpassing previous occasions of the kind.

The Alumnæ had a meeting, but were disappointed in a speaker.

An intelligent and expectant audience filled the spacious college hall at an early hour on Tuesday night. It was the occasion of the annual concert. The strains of sweet music, dispensed by the beautiful and cultured young ladies, displayed accomplishments that would be creditable to any conservatory of music of great pretensions. All praise to Miss Bessie McVoy (of conservatory training) is due for her painstaking and untiring effort in training the youthful fingers that produced the sweetest music of the most intricate pieces that musical science has been able to offer. The Misses McVoy, Walker, Hungerford and Sumarall showed great proficiency, while the Misses May, Magee, Huson, Nabors and Rives, though younger, showed great progress in music.

The music department of Mansfield Female College has made a reputation of which our people are proud, and a better showing in this department would be hard to find anywhere in the South.

Wednesday was graduating day—a day on which great expectation and earnest solicitude were centered. The stage was tastefully arranged and beautifully decorated. The opening prayer was made by Rev. J. M. Brown, of Sabine parish. The piano evoked echoes under the magic and skillful touches of Miss Fanny Parsons. The graduates appeared in the following order: Miss Anna Henderson, of Caddo parish—subject, "More Beyond;" Miss Ruth Patterson, of Montgomery, La.—subject, "The Bicycle Age;" Miss Josie B. Thompson, of Arkansas—subject, "Now Is the High Tide of Life;" Miss May Walker, of Mansfield, La.—subject, "The Ships That Pass in the Day." These compositions were well written and gracefully read, attesting how thoroughly these young ladies had been trained for their respective careers.

The baccalaureate was delivered by the president, Dr. A. D. McVoy, in his usually happy style, and the diplomas presented, with an appropriate proverb, to each graduate.

Rev. J. L. P. Sheppard (the president of the Board of Managers) announced that the president and entire faculty had been re-elected for another year, after which he made a very sensible and practicable speech in the interest of the college, and his pointed remarks failed not to arouse an enthusiasm that will, doubtless, result in a forward march and upbuilding of our grand old college.

The art exhibition attracted great admiration, and many eulogies were passed by lovers and judges of art.

All of the exercises at this commencement evinced thoroughness of training, and proficiency on part of the pupils, and method and efficiency on part of the faculty; and we bespeak for this college a great degree of usefulness and prosperity.

The president of the Board of Managers has, with commendable zeal, begun a canvass in behalf of this college, looking to a complete renovation of the entire property, and further improvements or additions. His efforts so far have been crowned with success, having already in sight a handsome contribution.

A. F. JACKSON, Sec.

Mansfield, La., June 22, 1895.

Baton Rouge District Conference.

The Baton Rouge District Conference met in Ponchatoula, June 19, with our energetic and popular presiding elder, Rev. P. A. Johnston, in the chair. The opening sermon was preached by Rev. J. O. Bennett. While the attendance at Conference was not as large as expected, the sessions were very much enjoyed. A revival spirit permeated every session. The reports, generally, were good. The spiritual interest of the district was specially inquired into, and the reports all showed that the pastors were actively at work in the cause of the Master. The finances are not up to date; yet we do not feel discouraged, for most of our people are farmers, and have but little money until the close of the year.

Miss Mary Werlein attended to the interest of the Woman's Parsonage and Home Mission Society. She organized a Ladies' Auxiliary, and expected, before leaving, to organize a Juvenile Society.

Rev. H. H. Ahrens was also present.

Conference adopted resolutions of confidence in the Christian integrity of Rev. J. J. Smylie, who was so outrageously assaulted in Tangipahoa a short while ago. The evidence given at the trial of the parties who made the assault on him proved conclusively his innocence of any improper conduct.

We are indebted to the people of Ponchatoula for the hospitality shown by them during the Conference. Their kindness was unbounded, and we all certainly feel grateful to them.

Delegates were elected to the Annual Conference. They are: H. C. Newsom, J. R. Ables, G. W. Nesom, and L. Z. Gowers. Alternates: J. W. Nicholson, W. B. Round, Robt. Babinton, and S. C. Schwing.

Our next Conference will be held in Greensburg.

SECRETARY.

Scholarships at Vanderbilt for Young Preachers.

There are several free scholarships at Vanderbilt University of the value of about one hundred dollars each, which are open to college graduates who desire to pursue a theological course of study in the Biblical Department. These scholarships cover the cost of board in Wesley Hall. They were held last year by graduates of eighteen Southern colleges and universities. Young preachers who desire to enter Vanderbilt next session would do well to write at once to the dean of the theological faculty, Dr. W. F. Tillett, Nashville, Tenn. The scholarships for next session will be awarded not later than July 15.

The New Secretary and Treasurer of the Training School.

While Miss Belle H. Bennett and Mrs. M. D. Wightman have been requested by the Board of Managers to continue to act as agents of the Training-school, all moneys hereafter will be sent to Miss Elizabeth Billingsley, secretary and treasurer, Kansas City, Mo. Miss Billingsley now has charge of all the books of the valuable agent, Miss Bennett, and is able to credit all subscriptions and to send the proper receipts, thus saving the expense of a special bookkeeper.

Let much diligence be used to complete the unfinished lectureships and scholarships as well as the Belle H. Bennett chair, and also to create new funds for this worthy institution, which has before it a great future of usefulness.

E. R. HENDRIX,

Pres. Board of Managers Scarritt Bible and Training-School.

Kansas City, Mo., June 21, 1895.

FRIENDSHIP

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?

If you see the hot tears falling
From a brother's weeping eyes,
Share them; and by kindly sharing
Own your kinship with the skies.
Why should a cynic be glad
When a brother's heart is sad?

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly
Ere the darkness veil the land;
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go—
Leave them. Trust the Harvest Giver,
He will make each seed to grow.
So, until its happy end,
Your life shall never lack a friend.

—Religious Herald (Hartford).

Communications.

Bro. Hailey Again.

REJOINDER NO 5.

(Concluded.)

After all, our condition of admission into the Methodist Church is not found in the General Rules. When persons offer themselves for church membership, it is the duty of the preacher in charge to "inquire into their spiritual condition, and receive them into the church when they have given satisfactory assurances of their desire to flee from the wrath to come, and to be saved from their sins; and also of the genuineness of their faith, and of their willingness to keep the rules of the church." (Discipline, page 94.)

Bro. H. quotes the above, and then says: "There it is. Look at it, and see wherein I have misrepresented them." Yes; there it is. And it is easy to see wherein he has "misrepresented them." He asks, "What is the main point here?" and answers, "A desire to flee from the wrath to come, and to be saved from their sins." Why does he say this is the "main point" here? If he were seeking to find points of similarity between our conditions of admission to the church and those of Baptists, would he not say the "main point" here is the genuineness of their faith, and their willingness to keep the rules of the church? A man often finds what he looks for when larger objects remain unseen. Sometimes it is convenient to put troublesome facts into the background.

Bro. H.'s explanation of the faith required as a condition of admission into the church is so evidently original, as well as profound, that it must not pass unnoticed. He asks, "What is here sought?" and then proceeds to enlighten his readers by answering interrogatively as follows: "Has the man faith in conformity to the Methodist Church, or a faith in the Methodist Church as a means of safety? And is he, therefore, willing to keep its rules, that he may thereby be saved from his sins and escape the wrath?" Then he says, "I submit that this is a fair construction of this paragraph." Well, I submit that it is utterly false, and without a particle of reason for its support. Bro. H. says: "But in all this elaboration, and in the more succinct statement of the General Rules, there is no word about faith in God. . . . And as the whole matter is about the Methodist Church, it seems fair to conclude that the faith here spoken of is faith in the Methodist Church, or else the man's system of belief." He must have read somewhere that "all things are fair in love and war." And as he is desperately in love with Methodism, he thinks he ought to war against all its imaginary imperfections. In doing this, anything is "fair." It may be exceedingly false and foolish in itself; but if it will aid in banishing from the earth the monstrosities of Methodism, it is "fair to conclude" that it ought to be done. Here, again, he is in doubt, and is not quite sure whether the faith spoken of is faith in the Methodist Church as a means of safety, or the man's system of belief. It is one or the other; but as both are anti-Methodistic, either one will do.

When a man so learned and logical as Bro. H. is in doubt as to the meaning of the Discipline, it is fair to conclude that a diversity of practice must exist among our pastors. When one thinks the faith referred to is "the man's system of belief," I suppose he inquires as to whether the applicant for membership is an Arminian or a Calvinist, an immersionist or an effusionist, a pre-to-Baptist or an anti-pedo Baptist. He must ascertain whether the applicant believes in the possibility or the impossibility of apostasy. The "main point" is the genuineness of his faith. It matters not whether his faith is scriptural, so it is genuine; and it must be the genuineness of the man's system of belief, not that of the church. I hereby suggest to the trustees of Vanderbilt University that they establish a chair for the instruction of our young preachers in the art of interpreting the Discipline; and that, if possible, they secure Bro. H. for the place. Though he is a Baptist, we can ill afford to lose the scintillations of his matchless genius and scholarly attainments in the illumination of all that is misty in our ecclesiastical law book. However, with all due respect for his superior capacity, I would whisper to him that in this particular case, as nothing is said in the Discipline about faith in the Methodist Church, or the man's system of belief, it is possible that the faith referred to is faith in the Lord Jesus Christ. To prevent the possibility of such a slipshod construction as that of Bro. H. in 1866, the word "genuineness" was substituted in the Discipline for the word "correctness."

Bro. H. says: "Now, tell me, with Mr. Wesley and the latest Discipline on my side, have I misrepresented Methodism? I submit that I have not." So do I. Instead of misrepresenting Methodism, with Mr. Wesley and the latest Discipline on your side, you have done so with both these authorities against you. Bro. H. seems to think that, having construed Mr. Wesley and the Discipline as teaching his whimsicalities, and having followed with his own *ipse dixit*, I ought to be a little more modest. He says: "Both of these say what I said, and yet you—you, just a circuit rider, with no more authority than a school-boy—tell me I have told a falsehood. Bah! Go and learn your lesson." Doubtless it is somewhat presumptuous in "just a circuit rider" to pit himself against one who embodies in his own personality all the elements of a Baptist Master of Arts and Doctor of Divinity; but, all the same, the lion, bearded in his den, has not ceased to roar as though some strange thing had happened unto him. Even Goliath was slain by David.

L. CARLEY.

Man's Devices.

"Not by might, nor power, but by my Spirit, saith the Lord." "Bodily exercise profiteth little." "The gospel is the power of God unto salvation." "The excellence of the power is of God." These statements set forth and declare that the power in the Christian religion is a divine, a superhuman power; that it is not of man, nor by any of his devices or super-additions. But, notwithstanding these definite and positive statements, men have almost, from apostolic times, undertaken to help God by some invention, or intervention, to save a soul from sin, and by such means to build up men in that holiness without which no man shall see the Lord. We need not mention the penances and austerities of heathens and Mohammedans, and their attempts thus to pay their spiritual debts and satisfy the claims of a violated law by voluntary sufferings. All this folly is not so surprising when we remember that these people have had no knowledge of the all-atoning and all-satisfying sacrifice of Christ. But it does seem remarkable that the Romish priests, with the Bible before them, should have prescribed such a catalogue of penances as they have. They seem to have forgotten the merit of Christ-shed blood to atone for sin, and the mighty power of the Holy Spirit to regenerate, re-create and raise the soul to newness of life.

We have noticed among ourselves the introduction and use of a number of things that rather seem to ignore the merit and all-sufficient efficacy of the gospel, the unsupplemented gospel, to save men from sin, and save forever; seeming to forget that though Paul may plant and Apollos may water, the increase must come, must always come, from God. It seems to be thought in some communities that a revival can not be had, sinners can not be awakened and brought to Christ, unless the services of some certain man can be secured; and these special men seem to feel that unless they resort to a good deal of human machinery to supplement the supposed inefficiency of the gospel, they can not bring sinners to God, and so resort to slang, to questionable illustrations and anecdotes, and antic postures and gestures, in the sacred desk. These evangelists—and others as well—resort to a number of manipulations and drills in certain species, as it were, of "manual of arms." "Propositions" of various sorts are great favorites with some as a means of bringing sinners to God. For example: They say, "All that will promise to do something that the preacher suggests, hold up your right hands, or give me your hand, or kneel where you are." Sometimes they mention several different reasons for coming forward to unite in prayer. Some to come for one purpose, and others come for some other object. It is not always the case that all the congregation understand exactly. They get a little mixed, and inadvertently fail to represent the right sentiment. So some go up with clear views, some because others are going, and some out of respect for the preacher. Now, there are always some sensitive and timid people who shrink from publicities of all kinds, and some who do not like to be drilled and manipulated. Such often remain quietly in their pews—not at all that they are opposed to Christ, or ashamed of his holy religion. We have known preachers publicly to assert these people had "chosen to live in sin, and were on the road to hell." Now, such statements we must think are hasty, violent, and improper. We are not the judges of men's hearts. God is their judge. Such expressions are, we fear, too often greater displays of temper than of the zeal that is according to knowledge.

Just here we digress a paragraph to discriminate between natural embarrassment and bearing a cross for Christ's sake. Some mistake natural embarrassment for a Christian cross. It's nothing of the sort; it has nothing to do with Christ or his holy religion. A timid woman shrinks from standing up to speak in class, or a brother from standing up to speak in love-feast; not that they are ashamed of Christ, but simply because they feel like a youth at an examination, who has a paper to read, or a speech to deliver—a painful embarrassment. As a young preacher, I suffered agonies from this natural embarrassment.

Some of these propositions and manipulations barely escape being indecorous. Such, however, I hope, are rare. Some fifty-five years ago, and more, in Middle Tennessee, a Bro. B., a good man and an average preacher, was conducting the service one night at camp meeting. There were many people from the surrounding neighborhood. Their horses were hitched to the trees and undergrowth not far from the preaching-stand. The preacher, anxious to, and determined to have an audible demonstration, proposed to the audience that at a given signal all church members present were to "clap their hands three times, and three times, at the top of their voices, say, 'Glory!'" Now, the horses and the dogs, of whom there were many present, had not been educated to hear such demonstrations from their masters, and were startled out of all propriety. There was a simultaneous and fierce outbreak from the dogs. The horses snorted, neighed, plunged, and tore loose, rending bridles, girts, and all the trappings, and rushing away in wild alarm. It was of its kind a first-class scene—stormy, uproarious, and weird. The brother, whose novel and extraordinary device this noisy confusion was, no doubt meant well, but it was clearly a mistake. Our holy religion does not consist in such demonstrations, but in "the faith that works, and works by love."

It is wonderful how the gospel, as represented by Methodism, prospered all the days of Wesley with so little machinery and manipulation. There was even no such thing as what we call an "altar," and calling people forward for prayer for seventy years, from 1739 to 1810. Faithful, heart-searching sermons were preached, and the awakened were invited into inquiry and class meetings for instruction and prayer. Conversions were much more frequent under the Word, and while it was being preached, than now; mainly, I suppose, because we taught the people to expect conversion in the prayer meeting after the sermon. God has graciously owned and honored the altar, prayer and praise service. We should see to it that we do not make an idol of the altar, and substitute it for sincere penitence and faith in Christ. It does not matter where the burdened soul is lightened of its load.

In following the history and preaching-tours of Christ, we find no trace of machinery and manipulations; and none in Peter, Stephen, or Paul. None in Luther, Whitefield, or Wesley. They believed, and preached as though they believed, the gospel, the unsupplemented gospel, was the power of God unto salvation. All this human mechanism, mixed with and used in gospel work, looks like a distrust of Christ's merits, and the Spirit's power to quicken and renew. The gospel needs none of our weak supplements to save to the uttermost.

J. B. WALKER.

"Gilderoy's" "Points of Methodist Doctrine."

I have waited for some one older than I to call attention to "Gilderoy's" errors. Allow me to call attention to the following:

"I get from my old books the idea that the present state of man is a gracious state. Original sin, total depravity, generated corruption . . . is just what it is by virtue of the death of Jesus Christ." ("Gilderoy.")

"And in Adam all die; . . . the natural consequence of this is that everyone descended from him comes into the world spiritually dead, dead to God, wholly dead in sin; . . . bears the image of the devil; . . . the image of the beast." (Wesley's Ser., 45, first div., fourth par.)

One says our native state is a gracious one; the other a hellish one, with the image of the devil. One ascribes to Adamic pollution; the other to the "virtue of the death of Jesus Christ."

"Gilderoy" says he is dealing with "original sin" in the "Methodist sense of the term." Mr. Wesley says: "Original sin is the corruption of the nature of every man whereby man is in his own nature inclined to evil." (Ser. 13, par. 3.) Mr. Wesley ascribes this corruption to the fall; Bro. "Gilderoy" says it is by "virtue of the death of Jesus Christ."

Mr. Fletcher expresses his belief on this subject by quoting from the Ninth Article of the Church of England creed, viz.: "Original, or birth, sin is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam: . . . in every person born into the world it deserveth God's wrath and damnation."

A question: Can man have anything in him deserving "wrath and damnation" that is there by virtue of the death of Jesus Christ?

Again: "I get from my old books that a regenerated man may go on and perfect holiness in the fear of God, so that he is sanctified wholly throughout; . . . and still the sin, the kind of sin that was generated in him, remains. It was never meant to free the human race from original sin, in this sense of the term." ("Gilderoy.")

"Most sure we can not (get rid of inward and outward sin), until it please the Lord to speak to our hearts the second time. Be clean, then; only the evil root, the carnal mind, is destroyed, and inbred sin subsists no more." (Wesley's Ser., 14, par. 20.)

"And when we go on 'from faith to faith,' when we have faith to be cleansed from indwelling sin, to be saved from all our uncleanness, we are likewise saved from that guilt, that desert of punishment we felt before." (Ser. 14, par. 4, second div.)

Mr. Watson says, in the twenty-ninth chapter of his Institutes, that "the deliverance from sin here spoken of"—referring to several passages of Scripture quoted—"can only be meant our complete deliverance from all spiritual pollution, all inward depravity." (Read a few paragraphs of above chapter.)

Again: "The sin of original sin is forgiven in regeneration." ("Gilderoy," first paper.) "And the man is not to blame for what was begotten in him by his father according to the flesh." ("Gilderoy," May 30.)

Our brother has the chance to straighten out that muddle. It is rather hard to believe that Wesley, Watson, Fletcher, and others whom he has read, would take so ridiculous a position as ascribing to God either the punishing or forgiving man what he is not responsible for. It bears absurdity on the very face of it; and if any of these old authors so teach, let us have it in their own words.

Again, he has learned that Adam "was pardoned and accepted of God," and also that men are in danger of awaking in the same hell with him.

Now, it would be interesting to know in which one of the old books this record of the "ups and downs" of our foreparent is found; and which one of them made the discovery is entitled to—a brass button. And as a kindness to many who would like to know, let him tell us where to find it.

It seems to me that "Gilderoy's" letters are an attempt to save the old authors from teaching the "second-blessing theory." Why not own up like a man, and then assert our right to opinions of our own. Mr. Wesley and his followers were only men, and to my mind it is littleness personified to accept a thing as true simply because some other man has thought or said so. We had as well be ruled by a living Pope as a dead Wesley, especially when for the sake of being as strong as possible on each subject as it came to hand. He affirmed theories for which he admitted he had no clear scriptural authority.

K. S. ENOCHS.

A Presiding Elder's Plan.

I have been trying a new plan on my district. When a presiding elder before, I found some very grave difficulties in the usual plan of proceeding with the work. I found it a great evil to be unable to organize my work more quickly in the beginning of the Conference year. I found it very unsatisfactory to only spend Saturday and Sabbath at a quarterly meeting, and a very serious matter in closing a large portion of my work from two to three months before the coming Annual Conference. I think I have remedied all these evils and have been enabled to be more in contact with the people, and personally assist in protracting services in the various charges.

Here is my plan: I make my first and last rounds simply business rounds. Preaching at every quarterly meeting (weather permitting), but holding these meetings every other day, or as rapidly as I can, according to distance apart and convenience of travel. If acquainted with the country, I can hold my first round of fourteen appointments in about twenty-one or twenty-two days. I thus see all my preachers, arrange for all the assessments, and learn the outlook and condition of things in less than a month after the adjournment of Conference. I thus get all the machinery at work right at the beginning of the Conference year. I arrange to assist in a protracted meeting at every other appointment on the second round. I am thus brought in sympathetic touch with all the people; visit the families with the pastor, and pray at their family altars. During the third round I hold protracted meetings on the charges omitted in the second; thus am in a protracted meeting on every charge in the district during the year. As presiding elder I am not in the cold middle, without sympathy or fellowship with the people, but am in close contact both with pastor and people, and enabled to join in revival services through the entire district. During this second and third round I can assist in the taking of the general collections, etc. My fourth round can be made beginning, say, twenty days before the meeting of Conference. All the reports can be ready in all the charges, and we will not suffer from imperfect reports, as is the case as usually managed. Reports to a Quarterly Conference three months before the convening of the Annual Conference are necessarily imperfect in every department of the work. Revivals may increase the membership, the number of baptisms, and the amounts collected for our various causes, as missions etc.

We have had a very pleasant and moderately prosperous year thus far. Not being at all acquainted with the locality of the various charges, and their various appointments, I could not manage my first round as I wished. The desperate weather of February greatly hindered the opening of the work; but an early District Conference has enabled the pastors to combine forces for a grand battle for souls during the third round, which will begin at the close of June. We have revival influences in many of the charges, and there have been conversions and accessions at a goodly number of places. Our finances are generally better than was anticipated at the beginning of the year. I brought the interests of the ADVOCATE before the District Conference. May the God of all peace give us peace and harmony in all our borders!

B. F. WHITE, P. E.,
Delhi Dist., La. Conf.

About Sanctification.

Justification frees us from the penalty of our past sins. Regeneration is defined as a change of our nature. But what part of our nature? Evidently, it produces no change whatever in the outer man. It is the inner man, the soul, that is changed. All this, however, does not destroy the carnal mind. The conflict with the world, the flesh and the devil still goes on. Let it be remembered, however, that the carnal mind is not sin. Nevertheless, is it not in accordance with the teachings of Scripture that there is a state of grace attainable in this life in which the carnal mind is gotten rid of? If such a state of grace is attainable, it will be obtained whenever the conditions are met. The condition is entire consecration of all we have and are to God—dying to the world, the flesh and the devil. This condition may be complied with in a moment as well as after years of effort. Whenever it is complied with, sanctification takes place. Men may call it what they please—a second, a third, or a fourth blessing. Let a man try it, and God will pour into his soul an overwhelming flood of peace and joy.

J. W. RAPER.

Selections.

Bread Cast upon the Waters.

Two gentlemen met on a steamer during a Scotch excursion, and talked with interest of many things; among others, of the Sunday-schools.

"To tell the truth," said one, "I am not very enthusiastic about that kind of work. I was a teacher for many years, and after all, I seemed to have done no good."

"Well, I do believe in Sunday-school work," said the other. "As a lad I received lifelong influences for good in my old class at school;" and he named the school with which he had once been connected.

"Were you taught there?" cried the other; "that was where I taught. Were you there in my time? My name is ——."

"And I was your scholar. I remember you now."

The younger man gave his name, and memories succeeded each other concerning that old school, unforgotten by both. There, side by side, stood the teacher, who believed he had done nothing, and the man he had influenced for life.—Christian Globe.

The older I grow, and now I stand on the brink of eternity, the more comes back to me the sentence in the catechism which I learned when a child, and the fuller and deeper its meaning becomes: "What is the chief end of man?" "To glorify God and enjoy him forever." And surely this is the beginning and end, the Alpha and Omega, of that strange indefinable thing which we call life.—Carlyle.

The more people do, the more they can do. He that does nothing renders himself incapable of doing anything. Whilst we are executing one work, we are preparing ourselves to undertake another.—Hazlitt.

Let us seek so to live that our bygone years may, to use Cowper's beautiful expression, leave "no stain upon the wing of time."

Inventiveness.

Paul bids Timothy, and through him all Christian workers, to "be instant out of season" as well as "in season." We take it the meaning is much the same as where we are told to "sow beside all waters." Some seeds which are chance-sown spring up and bear the strongest plants. They were not put in the regular places at the usual times. It was out of season, uncommonly late or early, when they were let fall, but God prospered them as it pleased him. So, too, he often prospers the words we drop in ways and times that seem to the ordinary observer inopportune. If we insist on doing nothing except when there is an ideal opportunity, we shall miss many golden sheaves that might have blessed both us and the world. "Nothing venture, nothing have." He who is determined to make no mistakes will probably make the one greatest mistake of fruitlessness. Better fail in half the efforts made than to fail to do anything.—Z on's Herald.

Keeping at It.

Persistent training tends to efficiency. The one who would possess real strength of character must remember to act at all times and in all matters as he would were he already in possession of his longed-for perfection. A struggle toward the goal for a day, followed by a day of deliberate relaxation and freedom from alert watchfulness, will never result in perfected spiritual strength. There is no item of duty, however small, the doing or neglect of which "will make no difference." And every moment has its own duty. Be sure what that duty is, then do it, and you will make constant progress in the line of strengthened character. Anything less than this, is, at the best, neglected opportunity.—Sunday-School Times.

Test of Character.

The test of character and destiny is in the affections. What men love they will seek. The man who loves money will be ardent in seeking to obtain wealth. He who loves knowledge will be a devotee of books. He who loves any form of sin will seek to gratify his passion. So we find in our Bible much said as to the heart. There is the precept, "Set your heart on things above, not on things on the earth." A man whose heart is on heavenly things will have the evidence that he is born from above, will be emancipated from the bondage of sin, and will walk as becomes children of the light.—Christian Inquirer.

Do you know the Scriptures better than you did a year ago? You ought to. Have you more places in the Bible to which you go as the bird goes to her retreat? You ought to. Are there more precious spots in the Bible than there were once? There ought to be. Suppose some one had intrusted me with a great matter, and had given me written instructions as to how to conduct it; and suppose that when I felt like it I went and read a sentence, and then after a week half a dozen sentences. I should have only the most fragmentary knowledge of the instructions. But how many Christians treat the Bible thus!—Hoyt.

The Christian above all others should be cheerful and happy. He has an abiding hope. The sweetest joys are still before him. All life's shadows will pass like meteors away. The world gives the best first, but at last it stingeth like an adder and biteth like a serpent. Its joys are transitory and fleeting. Jesus always gives the best last. The further we travel with him the greater our joys and the richer our hopes.

"The best is yet to be,
The last of life, for which the first is planned."

Any man can see faults and flaws in another, but it takes ability and worth to recognize worth or ability in others. A man gives the measure of himself when he has only harsh or contemptuous words in comment on his fellowman. If he can not see anything worth commending, the trouble is with his mental eyesight.—Sunday-School Times.

How can a man learn to know himself? By reflection never; only by action. In the measure in which thou seekest to do thy duty shalt thou know what is in thee. But what is thy duty? The demand of the present hour.—Goethe.

If the fault-finder should spend the time he usually takes in criticising others in faithful study of himself, he would doubtless find himself too busy to resume his old occupation.

No heavenward progress can be made by those who are not in downright earnest. "The kingdom of heaven suffereth violence, and the violent take it by force."

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FROM THE WORK.

PEARL RIVER, LA.

Our little town was much edified last week by the visit of Rev. Dr. Sawyer with our pastor, Bro. Clarke. Dr. Sawyer gave the young folks a short and interesting talk on the great Epworth movement, and succeeded in impressing upon their minds the uplifting tendency of the work. He helped them organize an Epworth League, to be known as "The Pearl Epworth League," of Pearl River, La. The writer was elected president; Miss Lizzie Willis, first vice-president; Miss Della Crawford, second vice-president; Miss Ida Sadler, third vice-president; Miss Alice Porter, secretary, and Miss Jennie Crawford, treasurer.

The League held its first business meeting Friday evening. We received three new members (which makes 16 in all).

Dr. Sawyer preached for us at night, and captured all hearts by his genial ways and persuasive, earnest words that he spoke in Jesus' name. We hope he will come again. He seemed almost as well pleased with the town as the town was with him.

L. CRARY SADLER.

VAIDEN, MISS.

Sunday night, June 9, our "Children's Day" exercises were celebrated in an interesting and attractive manner. The church was beautifully decorated with ivy and fragrant flowers, and a large audience assembled to listen to the sweet songs of Zion and hear about the "Methodist Army Corps." Indeed, the school presented the appearance of an enthusiastic army as the children marched in with their banners, while their young voices rang out in joyous song. As the different divisions told what they were doing in this great army, we realized in some degree what a grand church ours is, and felt proud that we were Methodists. In addition to the regular program, there were songs and speeches by the infant class and a piece by twelve little girls, each of whom brought some offering in her hand about which she recited a verse. One brought the white ribbon, emblem of peace; another, the Word of God, better than all gifts; while the others had floral offerings, and recited appropriate verses of Scripture. These were all interspersed with songs. A nice collection was the last, but by no means least, feature of the evening.

N. D. L.

WHY THEY JOINED THE BAPTISTS.

There recently appeared, in the Baptist Chronicle, a note from Rev. B. H. Mitchell, of Ville Platte, La., who has charge of the Baptist Churches in the same communities in which lies the Bayou Chicot circuit, of which I am the preacher in charge. In his note Bro. Mitchell stated that he had baptized a local Methodist preacher, and also boastingly proclaims that this is the third Methodist preacher the Baptists have captured in these parts in the last five years.

Here are the facts concerning this local preacher: Last Fall charges were brought against him, and his Quarterly Conference summoned him to trial (as he was absent), instead of renewing his license. He never came to trial. He fled to the outstretched arms of pleasing Baptists. The same thing is true of another one of the fortunate three who made their escape from the church of stern presiding elders and frowning Bishops—the church of a man-made Discipline—that requires men to walk upright before God and keep themselves unspotted from the world.

This is the material they have been gathering in from the Methodists, and over which they are boasting. Our cause is stronger without them than it was with them.

We are holding our own. Shall hold some protracted meetings soon, and are expecting some good times in the name of him who is able to save.

JNO. B. KENT.

Bayou Chicot, La.

Rev. Ben P. Jaco, P. C., Abbeville circuit: "Our second Quarterly Conference has just passed, and, although the rain both sprinkled and poured upon the earnest presiding elder, he was also immersed with interest in the work and made the occasion profitable, doing some of his best preaching. We had a fine attendance, unusually large. Reports indicate advancement. We held a missionary meeting at Abbeville a few Sabbaths past, one result of which was the organization of a Woman's Foreign Missionary Society with a charter membership of twenty. Miss Sallie Hinton was present, giving weight to the occasion and contributing largely to the interest and success. She is doing a good work well, and may the Lord bless every effort."

Rev. J. H. Foreman, Coffadeliah, Miss.: "This is our third year on this work, and the time has been very pleasant with us. We have many good and kind people here. Our prayer meetings are very well attended, and much interest manifested along the line of spiritual growth. We have observed Children's Day at four appointments, and they have been a success in many respects. Our collections on these days are far ahead of last year. We are praying for and expecting a glorious revival all over Neshoba charge this Summer. Our second Quarterly Conference was held last Saturday and Sunday, June 8 and 9, with Hester's Chapel Church. Our much-beloved presiding elder, R. J. Jones, was with us in the Spirit of Christ, looking after the interest of the church, and preached us a most delightful sermon on Sunday at 11 A. M., which was very much appreciated by all that heard him. Rev. F. B. Ormond, of the Linwood circuit, was with us Saturday, and preached us a gospel sermon at 11 A. M. We think our circuit is in a better condition, spiritually, than it has been for several years. We are somewhat behind financially; but we think by Conference we will be able to make a good report. Pray for us. Success to the ADVOCATE."

Rev. W. T. Currie, Covington, La.: "We have just closed a meeting at this place. Rev. J. J. Jones was with us. He preached with power; the people heard him gladly. When he left everyone wanted him to come back again and help in the next meeting we have. Bro. Jones knows how to draw men to church. The evening he preached to men only, 130 men said they were going to live better lives. There has been great improvement on this work, especially towards the presiding elder. Last year this work only paid the presiding elder nine per cent.; this year we have to pay twenty. Next year we are expecting to pay thirty. So you see we are moving up on that line. We have received 15 into the church, baptized 20 infants, had 26 conversions, 21 sanctifications. We have built one church; have 4,000 feet of lumber promised on another. For all this we are accused of creating strife on this work. We will have the other church finished by Conference. We are preparing to repair the church at Covington. By Conference our collections will all be in full—that is, Conference collections. Up to date the preacher has received $70; presiding elder, $17.50, making in all $87.50. God is with us. We are always happy—never get blue. We sorrow for those about us that are unsaved. We ask the prayers of all, that we may have a great number converted and sanctified yet this year."

Rev. W. J. Burt, Pastor, Kossuth circuit, Miss.: "Will you allow me room in the ADVOCATE to correct a false report which has been made in some parts of our Conference. In the Spring of 1883 Bro. J. H. Taylor, of the Baptist Church, challenged Bro. M. H. Honnoll, of the North Mississippi Conference, to discuss the subject of baptism. Bro. Honnoll accepted the challenge and met him at the appointed time. The debate was held at Wesley Chapel, of which I am pastor. Three or four propositions were discussed. It was generally admitted by friends and foes that Bro. Honnoll had a picnic. All agreed that Bro. Honnoll sustained himself well and come out of the debate victoriously. I was present at the debate. Bro. Taylor squirmed and wriggled, and complained of the rules of the debate which he had signed. He had agreed to confine himself to the King James' translation. His friends attributed his defeat to this agreement. At the close of the debate Bro. Honnoll baptized seven children. Now, the report which I wish to correct is this: Far away from the place of debate it is reported that the Methodist Church lost seven members as a result of the debate. I deny it. I am pastor of the church where the debate was held. I know that it and no other church within our Conference lost a single member as a result of that debate. With love for the church, in justice to Bro. Honnoll and the cause of truth, I feel bound to inform those brethren, who claim that my church lost members, and that the 'cause of truth did not suffer' at the hands of Rev. J. H. Taylor, that the report is false."

Rev. J. E. Buck: "On May 14 we began a meeting at Amory, which continued till the twenty-second, with three services a day. The preaching at 11 A. M. and 8 o'clock P. M. was done by Rev. T. W. Lewis, of Grenada, and that at 3 o'clock P. M. was done by Rev. Thos. H. Dorsey, of Fulton. These brethren captivated our people as well as edified and strengthened them spiritually. The meeting was a blessing to the town, and a means of strengthening to our Methodism here. Since Conference we have received by letter twenty valuable members. We have baptized five infants. Children's Day was observed the third Sunday in May. The occasion was one of delight and profit. The collection was five dollars. We have organized a Woman's Foreign Missionary Society, with twenty members, which promises to do good service for the Master. Epworth League work has been resumed with new zeal and earnestness. Our Sunday-school at this place, as well as at the three other appointments on the work, is alive, and growing in numbers and interest constantly. Our Parsonage Aid Society is doing a very fair work, and has made some valuable acquisitions to the parsonage this year. We have paid about a hundred dollars' indebtedness on the parsonage since Conference. Preacher's salary well up to date. Conference collections kept constantly before the people, and fair progress made in the work of raising them. Three prayer meetings on the work fully alive and accomplishing inestimable good. We enter soon upon the work of protracted meetings. The outlook for a great revival over the charge is good. May God help us to win many souls for him during the conflict!"

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Wise commendation is better than severe criticism. He who gets the reputation for a scold wanes in power. Reproof is often necessary, but praise ought to dominate the pulpit. A pastor should give prominence, if possible, to the encouraging aspects of church life, and keep back the discouraging if avoidable. Human nature takes to criticising rather than to commending. Things may not be all that one desires or seeks to reach, but he will find that he will accomplish more by "talking up" what is really done, than by "running down" what is attempted, because not done in his way, or as satisfactorily as he would like. It is a grand thing to keep up the courage of the workers; to inspire them to greater efforts; to urge them onward. Under a cheerful and hopeful leader they strive to do better, and will have more heart to sacrifice and toil in the Master's service. It is inspiring, discreet and tactful ministers who get the most out of their congregations.—Presbyterian.

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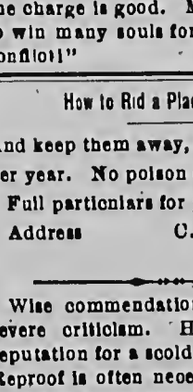

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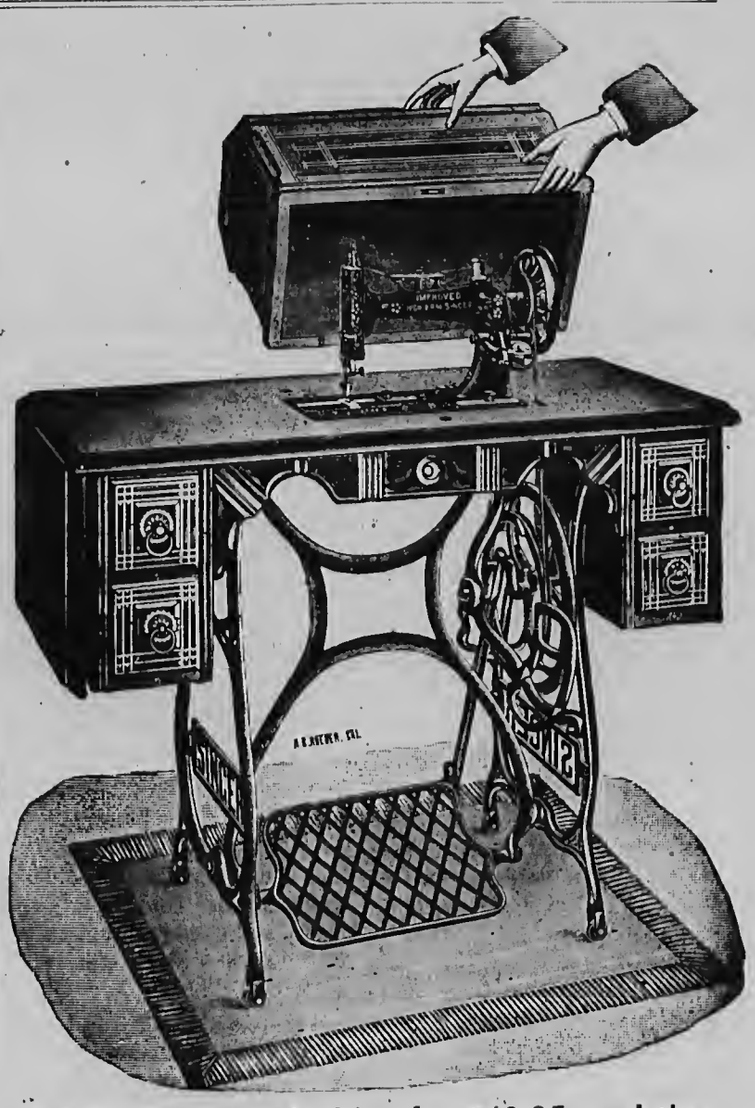

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Thursday, July 4, 1895.

The International Epworth League Conference.

The ADVOCATE correspondent left the Crescent City for Chattanooga, Wednesday afternoon, by the beautiful Queen and Crescent route, the one so eminently popular with travelers going north and east. A smooth roadbed, quick schedules, scenic charms, and polite officials all contribute to make travel over this road a constant delight. On boarding the train we found a Pullman sleeper filled with Texas leaguers, brimming over with fun and enthusiasm. On reaching Meridian our party received large reinforcements, and from there on our train continued to pick up delegates at almost every station. When several miles out from Chattanooga a member of the local Reception Committee passed through the train, badged the League delegates, and arranged for homes for those not provided for. At the depot other members of the committee welcomed us, and showed us the way to headquarters.

As we passed through the streets of the "Mountain City," we found the stores, shops, residences and public buildings all festooned with the Epworth League colors—red, white, and gold. The whole city had decorated herself in honor of the coming of the leaguers. A remarkable fact in connection with the decorations, however, is that the saloons are conspicuous in having no part whatever in this welcoming display, for well do the liquor men know that a Methodist gathering like this bodes no success to their infamous business. Had it been a political convention that was to assemble here, how gladly would they have hailed its coming!

The tent used by the Conference is the one used last year by the Christian Endeavor Convention at Cleveland, Ohio. Its seating capacity is about 13,000.

THURSDAY AFTERNOON.

The exercises of the Conference were formally opened at 2:30 o'clock on Thursday afternoon, June 27, the hymn, "Blest be the tie that binds," being sung with hearty vigor, after which the congregation was led in prayer by Rev. K. C. Atkins. Hon. Geo. W. Ochs, mayor of Chattanooga, was then introduced, and in behalf of 40,000 citizens delivered an address of welcome characterized by warmth, elegance, and appropriateness.

Referring to Chattanooga as a battle-ground of the late Civil War, the mayor said: "A new army now meets in this self-same spot, but an army of peace, an army of love, an army of pious, righteous men and women whose bugle notes sound sweet pæans of fraternity."

Rev. J. P. McFerrin, D. D., next came forward and welcomed the leaguers in behalf of Chattanooga Methodism, which, he said, has nearly a score of church-buildings and a great university. In every one of these charges there is a flourishing League. He extended to the delegates an old-fashioned Southern welcome, which he interpreted thus: "Walk in, hang up your hats, lay aside your bonnets (or whatever passes for them), and make yourselves at home." "You will find," he remarked, "that we do not dwell in Sleepy Hollow." The Doctor's speech was humorous and eloquent, and elicited frequent applause.

The first response was made by Bishop E. R. Hendrix, representing Southern Methodism. Reverence for the past and comradeship for the future were the two points emphasized in his speech, which made a fine impression. Referring to the recent dedication of a monument to Mary, the mother of Washington, he affirmed that this American hero could never have been the savior of his country without such a mother to inspire him, and yet the memory of the mother is remembered less for what she was than for what he was. In like manner, it is what we are, it is what we do, that will make our fathers more worthy of being remembered. It is in society, the Bishop said, that man reaches his perfection. Comradeship means fuller knowledge, increase of power and usefulness, which the Epworth League secures for its members.

It had been arranged for Sir McKenzie Bowell, Premier of Canada, to deliver the response for Canadian Methodism. Greatly to his regret, and also to the regret of the Conference, Sir McKenzie found it impossible at the last moment to come, and so Dr. John Potts, of Toronto, was sent in his place. The Doctor proved to be an able representative, and completely captured the Conference, so charming was his wit and eloquence. He is a man of commanding presence, portly bearing and scholarly attainments. Roars of laughter greeted the remark: "We Canadian Methodists can stand a great deal of good treatment." In speaking of the two sister Methodisms of the United States, he said: "If you were not so near of kin, I would like to publish the bans of matrimony, and perform the ceremony, and I would do it without a fee." One of the most striking sentences the Doctor uttered was this: "Let this Chattanooga Convention be a transfiguration scene, which by reason of the contemplation of Christ and communion with him shall prepare us for the valley work to be done."

Bishop S. M. Merrill, LL.D., who made the response for the Northern Methodist Church, got in late, and so did not get to hear the speeches of the other representatives, which fact, as he said, placed him in the difficult position of having to respond to speeches he never heard. He arose to the dignity and importance of the occasion, however, and made a capital address. In the beginning of his remarks he read a letter of greeting from Bishop James N. Fitzgerald, who at present is in Berne, Switzerland. The Bishop sent fraternal greetings from the Leagues of Peru, Chili, Argentina, Paraguay, Uraguay, and Brazil, in South America, and from those of Germany, Switzerland, Italy, Bulgaria, Denmark, Norway, Sweden, and Finland, in Europe.

One of the most delightful features of the afternoon exercises was the singing of two songs by the famous North Ohio Conference quartette, all of them being preachers. They were enthusiastically applauded.

Just before the formal opening of the Conference delegates here and there through the tent started up songs which were caught up by the crowd and sung heartily.

A part of the tent has been reserved for the use of the colored people. The announcement of this fact evoked ringing applause.

Fully 8,000 people were present at the opening exercises.

THURSDAY NIGHT'S EXERCISES.

Commencing at 7 P. M., an old-fashioned Methodist love-feast was held, conducted by Bishop O. P. Fitzgerald. Volunteer songs, soul-stirring testimonies, and hearty "amens" followed each other in quick succession. A lady from Florida testified to saving grace, and when she sat down a brother from far-off Canada rose to speak. During the meeting Miss Laura Haygood, of the China mission, thus testified: "I thank God that the blood of Jesus Christ saves in China as well as in America." The profound impression this produced is indescribable. The most touching incident of the meeting occurred when little Joe Ramsey, a blind boy, rose and said: "Bishop, I want to say that I am a little blind boy, but this is to me like the New Jerusalem, and when I get there I shall see it."

Next on the programme was a sermon by Bishop Galloway, who is always equal to the occasion. His text was I. Cor. i, 9: "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." Fellowship with Christ, with all that that means of power, friendship, grace, knowledge, and peace, was the line of thought followed. It was a characteristic sermon, impressively delivered, and we may truthfully say one that thrilled the vast audience present.

At the conclusion of the sermon, the sacrament of the Lord's Supper was administered by the Bishops present to, perhaps, as many as 3,000 persons.

Thus closed the first day of the Conference.

FRIDAY MORNING'S PROCEEDINGS.

This morning the exercises at the big tent were presided over by Judge Estes, of Memphis, whose earnestness and happy wit have an electric effect upon an audience.

The topic of the day was: "Methodism: Its Life and Mode of Expression." As there were sixteen speakers on the programme, a mere synopsis of all the addresses would take up too much of the ADVOCATE'S space, and would also be very unsatisfactory to the public. We shall content ourselves, therefore, with a brief mention of the different speakers, giving, however, more extended notice of those who produced the most favorable impression. As all the speeches were first-class, our task is, therefore, the more difficult.

Rev. J. E. Wray, a talented young minister from Macon, Ga., discussed the subject, "What to Read." He emphasized the fact that culture is next in importance to character, and concluded with the words: "Blessed—forever blessed—the man who makes his mind the treasury of golden language and of glorious thought."

Next followed an address on the same subject by Rev. W. E. McLennan, A. M., of Berwyn, Ill., secretary of the Northern Epworth Extension Bureau, who gave us a speech crammed full of beautiful and helpful thoughts. Perhaps the most striking thing he said was: "Better I should say, not to read at all than to read books that do not make for character." At this point loud "amens" came from all parts of the tent.

"Educational Opportunities" was forcefully discussed by Rev. S. O. Royal, of Cincinnati, Ohio, who brought out the fact that 94 out of every 100 of the 15,000,000 young people of our country are in purely elementary schools; five per cent. are in high and preparatory schools; only one per cent. in the colleges and universities, and, sad to tell, only one-fifth of this one per cent. is a young woman. He showed that we must not look to the newspaper, nor to the novel, nor to the politician for safe guidance and instruction. "Our masses," he said, "must not be left to such false, one-idead, Philistine leadership. A headlight which shows only one spot in the darkness is good enough where the road-bed is plain and the track straight and solid steel. But in the wilderness which we can tread only once, we must have headlights, hindlights, sidelights and skylights."

A storm of applause greeted the appearance of Rev. J. W. E. Bowen, D. D., a coal-black negro from Atlanta, Ga., a professor in Gammon Theological Seminary. His address on the same subject as Mr. Royal's was witty, oratorical, and scholarly.

Next came an able address by Rev. R. J. Cooke, D. D., vice-chancellor of Grant University, whose theme also was "Educational Opportunities."

The first woman speaker on the programme, Miss Clara Grant, of Winona, Minn., now came forward and made such a capital talk on "Social Duties" that the entire audience as soon as she had concluded voted to have it published. "What to Have" and "What Not to Have" in church entertainments were the two heads of her discourse. Among the many good things she said were these: "Let us raise our standard above all that is even questionable. If we are really to lift up, we must first be on high ground." "Let the spirit of prayer and the desire to make others happy be back of all your work." "We need not always be serious in order to provide what is pure and lovely, just and true."

Mr. H. V. Hott, a young leaguer of Evanston, Ill., who followed Miss Grant with a splendid discourse on the same subject, said in substance that the church should not go into the entertainment business as a business, but still young people desire and need entertainment. The devil and the world are not entitled to the best in music, literature and art. The best things are for the Christian.

When the announcement was made that Rev. John R. Nelson, of Georgetown, Texas, who was to have been one of the speakers this morning, had remained at home in order to fight the saloon, there was loud and prolonged applause, which was the more so because of a telegram to the effect that prohibition had won.

Other speakers of the morning session were J. R. Pepper, of Memphis, Tenn., perhaps the best-known Sunday-school superintendent in the South; Rev. W. L. Nelms, of Georgetown, Texas; Rev. E. M. Taylor, Boston; J. K. Elwell, Boone, Iowa; H. E Jackson, of Mexia, Texas, the brilliant, wide-awake president of the Texas State League; Rev. Frank Siler, of St. Joseph, Mo.; and W. H. W. Rees, D. D., of Cincinnati. After listening for several hours to speeches by the best talent in our land, we feel more than ever the truth of the old saying: "So many things are made striking that nothing strikes."

On Friday afternoon the general topic of discussion was Philanthropies, the special subjects discussed under this head being: Secular Help; Brotherhood; Spiritual Ministry; Municipal Government—all with reference to the lost in our cities. The most striking speech of the evening was made by Dr. Carlos Martyn, editor of The Christian Citizen, and leader of the great reform movement of Chicago. His subject was Christian Citizenship. The speaker paid a deserved compliment to the mayor of Chattanooga, whom he characterized as "clean, honest and progressive."

THE MEETING FRIDAY NIGHT.

At every meeting the interest seems to be greater than at the preceding one. This (Friday night's) meeting was the grandest, most inspiring religious gathering it has ever been our privilege to attend. Think of 12,000 people blending their voices together in song. It was pre-eminently a missionary meeting—the largest, as Dr. Steele remarked, that many of us would ever attend; yea, the largest, as Chaplain McCabe said, ever held on this earth.

Miss Stella Rule, the well-known church worker from Knoxville, Tenn., made the first speech of the evening. "The Gospel in Rural Neighborhoods," was her subject, which she handled in such an earnest, practical, masterly way as to completely captivate her audience. The lady speakers have shown themselves to be not a whit behind their brothers upon the platform. The same subject was discussed also by Revs. W. P. Lovejoy and F. I. Loveland.

"Discipling the Nations" was the next subject on the programme, addresses upon it being delivered in turn by Rev. Edmund M. Mills, D. D., of Elmira, N. Y.; Rev. D. C. Kelley; Rev. Geo. Bond, of Halifax, N. S.; Rev. H. C. Stuntz, of India; Dr. W. R. Lambuth, and last, but not least, Chaplain McCabe, who was introduced as "the best-loved man in Methodism."

The speaker from Halifax made quite a favorable impression. He began his discourse by saying: "I come from the East. That is where the wise men in ancient times came from; I was wise to come here, and I expect to go back the wiser."

Rev. Mr. Stuntz spoke in place of Bishop Thoburn, who was kept from coming to the Conference by pressing missionary business elsewhere. He said that he had come 11,000 miles to attend this Conference, and to represent the 20,000 Leaguers of India and Burmah.

Chaplain McCabe carried things by storm. Bright witticisms, striking illustrations, burning enthusiasm — all these and more characterized his address. Great laughter greeted the Chaplain's opening remark, which was: "I am used to large audiences, but I am not used to talking to people by the acre." This gathering, he said, means that the young people are going to reconstruct the world. He gave the leaguers two mottoes: (1) Win souls. A million members should save at least a million souls every year. (2) Get money, and put it into the Lord's treasury.

The service was concluded by singing the hymn, "I'll Be There." Just before it was sung a proposition was made that all who were determined by God's grace to reach the heavenly land, should hold up their right hands during the singing of the first verse of the hymn. Every hand in that vast throng, so far as we could see, was held up. Then it was proposed that all who would pledge themselves to try to win at least one soul to Christ this year should raise their hands, and thousands responded. The meeting now became almost a pentecostal scene. Shouts and glad hallelujahs were heard here and there over the tent, and while other hymns were being enthusiastically sung a general hand-shaking took place. Never before have we witnessed such a scene of joy.

SATURDAY'S EXERCISES.

The exercises, Saturday morning, were presided over by Dr. Wm. B. Murrah, president of Millsaps College. The topic of the day was "The Doctrine and Spirit of Methodism." The most striking addresses of the morning were those delivered by Rev. A. C. Crews on "Catholicity;" by Dr. James C. Morris, of Birmingham, on the "Membership of Children in the Church," and by Mrs. J. R. Woodcock, of Weeping Water, Neb., on "The Junior Epworth League." Mrs. Woodcock's address was frequently applauded. A storm of applause burst forth when Secretary Crews, of Canada, quoted as expressing his own feelings with regard to fraternity those words of John Wesley: "If thy heart is right, give me thine hand."

The other speakers of the day were Rev. Chas. M. Stuart, of Chicago; Rev. S. B. Turrentine, of Winston, N. C., who both discussed Methodist Hymnology; Rev. Chas. A. Littlefield, of Watertown, Mass., subject: "Methodist Fervor;" Dr. Jesse Bowman Young, subject: "Biographical Embodiment;" Rev. Paul C. Curnick, of Springfield, Ohio, subject: "The Epworth Guards," and F. M. Barbour, of Evansville, Ind., subject: "Bible Study for Children."

It was a most interesting programme, in no respect inferior to the one of the day before. In spite of the heat the vast tent was filled to overflowing. Neither hot weather nor rain nor long sessions lessened the ardor of the leaguers.

On Saturday afternoon two very practical topics were discussed, viz.: "The Life of God in the Soul," and "How to Win Men." Dr. W. W. Pinson's address on the "Witness of the Spirit" received high praise, as did also the addresses of Rev. J. Marion Carnish, of Matteawan, N. Y., on Self-Surrender to Christ, and Rev. R. N. Burns, of Toronto, on The Fruits of Godliness.

4:30 to 5:30 P. M. was the "Children's Hour," the work of the Junior League being at this time considered. A thousand children now took their places upon the platform, and some interesting drills were gone through. The ladies had full charge of this meeting, and capital were the speeches they made. "Christians and Scissors" was the uniquo subject which Miss Daisy Olds, of Denver, Col., enlarged upon. A more meritorious address was not heard from the Conference platform.

CLOSING SERVICE.

On Sunday the Protestant Churches of the city, with a few exceptions, were occupied by leaguers. The preachers who drew the largest audiences were Bishop Galloway; Chaplain McCabe, of the M. E. Church, and Rev. Dr. Potts, of Canada. Dr. Murrah, of Millsaps College, was on the programme at eleven o'clock. Afternoon services were held at most of the churches. The closing service was held at the tabernacle at night. Excellent addresses were delivered by Dr. Courtice, of Canada, and Dr. E. E. Hoss. The closing sermon was preached by Bishop I. W. Joyce, of the M. E. Church. It was a deeply spiritual discourse and produced a profound impression. It was followed by a testimony meeting which was a season of refreshing. No words at our command will suffice to describe this marvelous manifestation of spiritual power. It was a veritable Pentecost.

This was followed by speeches from the three League Secretaries present, each of whom gave his impressions of the Conference. Dr. Steele, the last to speak, took occasion to thank all who contributed in any way to the success of the Conference. The hymn, "God be with you till we meet again," was then feelingly sung, after which the benediction was pronounced by Bishop Joyce. Thus closed the most wonderful religious gathering over held on Southern soil.

League Conference Dots.

The Conference passed ringing resolutions in favor of prohibition.

Abont 100 press representatives were on hand to report the proceedings.

Toronto, Canada, has been selected as the place for holding the next Conference.

The speakers from Canada undoubtedly carried off the palm. They were universal favorites.

To hear 12,000 voices uniting in songs of praise to God is an experience never to be forgotten.

A better-tempered, better-behaved crowd was never seen anywhere. The attendance reached the 10,000 mark.

The street cars of Chattanooga were poorly patronized on Sunday, which fact speaks volumes for the Leaguers.

Right royally did Chattanooga entertain the delegates, who will carry home the most pleasant recollections of their visit.

State Secretary Clifford, of Mississippi, is our authority for saying that the States having the largest delegations are: first, Illinois, more than 1000 strong; next, Ohio, and third, Mississippi, with over 200.

It was amusing to watch the startled look upon the faces of the speakers who were called down by the electric bell when their allotted time was up. Ten and fifteen-minute speeches was the order of the day.

One glorious result of the Conference will be the bringing of the Northern and Southern churches closer together. Every mention of the snbject of nnion and federation elicited hearty responses and loud amens.

It was worth going hundreds of miles to hear the sacred concert given on Saturday night, in which the best musical talent of the country participated. In the grand chornses over 800 voices joined. It was an occasion long to be remembered.

During the session, Saturday morning, the following resolution was unanimously passed and telegraphed to Bishop James N. Fitzgerald, Berne, Switzerland: "Love and greeting from the Epworth League Convention assembled at Chattanooga."

Be it said to the credit of those who planned and conducted the Conference that during its entire session no collection was taken. The total expenses connected therewith, which amounted to $7,500, was covered by the proceeds of the sale of the souvenir programmes and the receipts from the concert, Saturday night.

One of the most interesting features of the Conference was the sunrise prayer meetings on Lookout Mountain. A goodly number of delegates were domiciled on the mountain. These could attend without performing any extraordinary feat in the way of early rising. With those who were quartered in the city it was quite different. In order to be on hand in good time many of these found it necessary to rise at two o'clock. On both trips the cars were crowded from two to five. The attendance is estimated at about two thousand. The exercises were varied and exceedingly interesting. The prayers were brief, and unctnons. Many short talks were made by delegates from all points of the compass. The singing was delightful.

Rev. L. E. Wiehl.

If the above-named brother, who was a student last year at Centenary, will communicate with me, I have something of interest for him. I have not his address.

JOHN T. SAWYER,
P. E. New Orleans District.

Lives of Great Men

All remind us that they are very much like us. They suffer with the same reliable types of headache, and take the same reliable remedies, such as the never-failing PRESTON'S HED-AKE. Guaranteed to cure, or no pay.

NOTES.

We invite attention to the notice of Dr. Sawyer, giving programme of the Epworth League during the Seashore Camp Meeting.

***

Let the Methodists of Louisiana take notice of the announcement concerning the State Epworth League Conference, to be held in this city in October.

***

The sale of drink is the sale of disease—the sale of poverty—the sale of insanity—the sale of crime—the sale of death.—Sir Benjamin Ward Richardson, M. D.

***

Hon. Carroll D. Wright, the well-known statistician, recently stated that facts show that "for every dollar the people receive from the saloon they pay out twenty-one."

***

Rev. E. L. Singletary, of the Louisiana Conference, died at Port Vincent on June 20. He was buried at Felder Cemetery on the twenty-eighth. A good man has gone to his reward.

***

We invite the attention of our city readers to the notice of Dr. Sawyer concerning the meeting of the New Orleans City Mission and Church Extension Society, to be held at Carondelet on Friday night.

***

We regret that want of space requires us to abridge some parts of our correspondent's report of the League Conference, deep interest in which is felt among our people everywhere. We are sure that this great Conference will stimulate League work throughout Southern Methodism.

***

"Wesley Hall" is the official name of the new "prophets' chamber" which has been erected at the Seashore Camp Ground. It is a neat, substantial two-story structure, having broad galleries facing the beach, upstairs and down. It has fifteen bed-rooms and a cosy reception-room, all comfortably furnished. The Woman's Aid Association footed the bills for furnishing. The attendance this year promises to be in excess of any year for several years past.

***

We informed our readers some time since of the appointment of a diphtheria anti-toxine commission by the physicians of this city. The said commission has published its first report, covering the period from November, '94, to March, '95. The report makes a pamphlet of seven-two pages. Owing to causes which need not here be specified, the conditions were not as favorable to the new remedy as they will doubtless be hereafter. Nevertheless, the death rate has been reduced nearly two-thirds. This is certainly glad tidings.

***

A few weeks since several New England manufacturing establishments voluntarily increased the wages of their operatives. This example was speedily followed by other manufacturers in different sections and in various lines of business. This movement has reached the South. Within the last week the wages of iron workers in the South were increased more than ten per cent. The aggregate increase in the whole country foots up an immense sum. The calamity howler must get in his work rapidly, as the day is near at hand when his occupation will be gone.

***

The State of Mississippi set a new fashion for the world a few years since in the establishment of an industrial college for girls. Her example has been followed by a number of States, including Louisiana, Georgia and Alabama. This step was taken by the Alabama Legislature at its last session. The committee charged with the duty of locating the school has selected Montevallo as the site. Miss Julia Tutwiler has been elected president. Having a personal acquaintance with Miss Tutwiler, and knowing something of the estimation in which she is held in the State, we are of the opinion that a better selection could not have been made.

***

The electric car has taken the place of the horse car, and has reduced the price of horse flesh below the cost of production, thereby forcing many stockmen out of the business. Now it seems that the electric car is about to be superseded by the bicycle. In a recent issue of the Electrical Engineer it is stated that ten thousand bicycles are now in use in the city of Denver, four thousand of them having been bought within the last twelve months. The extent of the damage to the electric cars is shown by comparing their receipts in good and bad weather. When the weather is too rainy for the bicycle to be out, the daily receipts of the electric cars are almost doubled. Each bicycle reduces the receipts of the electric car companies to the amount of at least ten cents. This means a loss of one thousand dollars a day — three hundred and sixty-five thousand dollars a year. Who would have thought that the innocent looking "bike" was possessed of such marvelous significance within the realm of finance.

We give notice recently of an injunction granted by one of the courts of this city restraining the police from interfering with the sale of liquor at a festival given by one of the so-called benevolent associations of the city. Last week the city attorney promulgated a decision that the Sunday law does not apply to West End and similar resorts. Now, if each of the hundreds of benevolent organizations domiciled here can sell intoxicants *ad libitum* on Sunday, and if every suburb that chooses to call itself a "health resort," or "pleasure resort," can do likewise, what progress has been made towards suppressing the traffic on Sunday? Of what avail is it to close Paul's shop if Peter's is to be left open? The courts and the city attorney may have given a proper interpretation of the law; but if so, the law is sadly in need of emendation.

Commencement Edward McGehee College for Girls.

WOODVILLE, MISS.,

Opened Sunday, June 9, the baccalaureate sermon being preached by Rev. B. F. Lewis, of the M. E. Church here, as Dr. Carter, of Louisiana, who was to have preached it, was unable to be present. Mr. Lewis arose from his bed to officiate and, though barely able to stand, preached a brief, but most excellent sermon.

Monday morning exercises were opened by prayer by Rev. Mr. Bishop, and consisted of essays from the class representatives, interspersed by charming music. These essays was well written, well read, and well received.

Monday night the children's concert went off in a most charming manner, pleasing and delighting all.

Tuesday's program opened with prayer by Rev. T. W. Brown in a fervent, eloquent manner. Then, after music of highest order, essays by the graduating class were read. "Faces and Fancies of Life," by Miss Ethel Lewis, of Woodville, was admirably read and warmly received. "Beyond the Alps Lies Italy," by Miss Ruth Featherstun, of Yazoo City, was nicely read and delightfully received. "Even the Darkest Night Has Its Star," by Miss Julia Roldan, of City of Mexico, was sweetly read and well received. "Forensic Effort," by Miss Carolean Collens, of Mississippi, was eloquently read and finely received. Hon. L. W. Magruder, of Vicksburg, failing to appear on account of illness in his family, Col. J. H. Jones, our worthy candidate for lieut.-governor, responded in a brief, but most excellent address that charmed, fascinated and captivated the large audience. He had but two or three days' time to prepare, and yet his address was superb.

The diplomas were delivered by Hon. W. P. S. Ventress in a most forceful and graphic style. Misses Featherstun and Lewis received the degree of B. S., and Misses Collens and Roldan that of A. B. Capt. G. T. McGehee, in a very appropriate manner, delivered the medals for greatest proficiency in music to Misses Ruth Lewis and Mamie Semple. The valedictory was then read by Miss Carolean Collens. Much beautiful music was rendered during this morning.

At night came off the grand concert. Marches, fan-drills and forensic efforts, etc., by the elocution class added to the grand music, and all went merry as a marriage bell. The elegant Weber and Emerson pianos, so kindly furnished by Junius Hart, of New Orleans, added greatly to the entertainment.

Thus closed a most successful commencement. The prospects for the future of this college are very flattering. The president is enrolling many new local pupils, and he will make a vigorous canvass in the interest of his college.

Notice.

The Alexandria District Conference meets at Melville, La., July 24-28. Local preachers who expect to continue in the work will consult ¶ 75, new Discipline. Let them appear in person, if possible; otherwise be sure to forward their license to secretary District Conference, with name of charge to which they now belong. Please have the Quarterly Conference records on hand.

Committee for recommendation to Annual Conference for admission on trial: J. M. Johnston, J. E. Denson, J. F. Patterson.

The home mission work will be given special attention.

S. J. DAVIES, P. E.

New Orleans City Mission and Church Extension Society.

The first quarterly meeting of the New Orleans City Mission and Church Extension Society will be held on Friday, July 5, 1895, at 7:30 P. M., at Carondelet Street Church. All Methodists and friends of city evangelization are invited to be present.

JOHN T. SAWYER, Pres.

If you feel "All Played Out" Take Horsford's Acid Phosphate.

It repairs broken nerve force, clears the brain and strengthens the stomach.

Do You Know?

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TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *
Yours, most respectfully,
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The Fearn Mission.

I report the following amounts as paid in and forwarded to sustain Rev. J. B. Fearn, M. D., as a medical missionary for one year in China, viz.: $788.25 reported previously; Dr. William W. Smith, $10; Mrs. S. G. Weems, $5; Rev. Dr. W. L. C. Hunnicutt, $5; Dr. T. F. Turner, $10; Mrs. Elvira Robinson, $5; Young People's Missionary Society at Shuhuta, through Rev. D. P. Bradford, $10; Woman's Missionary Society at Meridian (additional) $5; total amount to date, $833.25; still due, $161.75.

Dr. Fearn is at work in the hospital at Suchow, and is writing interesting letters to his friends and to "The World for Christ." He is more in love with his work since he has arrived upon the field, and feels profoundly grateful to the kind people who have contributed the means to enable him to prosecute his loved employ. I hope that the unpaid subscriptions will be sent promptly to me. More money will be needed, even after all the subscriptions are paid. I hereby make an additional appeal to the faithful stewards of the Master. Surely there could scarcely be a better opportunity for honoring the Lord with one's substance and with the first fruits of all his increase.

C. G. ANDREWS.

Vicksburg, Miss.

Notice.

To facilitate matters, and assist me in entertaining the District Conference, to be held at Melville, July 24-28, will the brethren of the Alexandria district comply with the following by sending to me at Bunkie, La., at once the information sought.

1. Preachers of the district who contemplate bringing their wives will please notify me at once.

2. Let the lay delegates inform me by letter, or through their pastors, if they will attend.

3. Let pastors send names of all local preachers and those who will come up for license to preach.

4. Will representatives of our colleges and papers, also those of the Woman's F. M. and P. and H. M. Societies, who expect to attend the session, let it be known at once.

5. All delegates and representatives will please come on day train, as "Cannon Ball" reaches Melville about 3:25 A. M.

J. ENGLE DENSON, Conf. Host.
Bunkie, La.

To retain an abundant head of hair of a natural color to a good old age, the hygiene of the scalp must be observed. Apply Hall's Hair Renewer.

ON SALE

SUMMER EXCURSION TICKETS.

The Texas & Pacific Railway Company have now on sale Summer Excursion tickets to all Summer Resorts in the North, East and Southeast at greatly reduced rates, limited for return to Oct. 31, 1895.

For tickets and further information, call on or address your nearest ticket agent or

GASTON MESLIER,
Gen'l Pass. and Ticket Agent,
Dallas, Texas.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,						$84,520,680
N. Y. Life,	"	"	"	"	"	40,684,165
Equitable,	"	"	"	"	"	40,117,616

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above

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EDWARDS.

Fine Parlor Easels, white and gold, 65 cents. The same with frame to match, 16x20, five inches wide, $1.85

A large assortment of engravings in white enamel, 30 cents.

Chromos, 75 cents; Oil Paintings, 75 cents; Wall Paper, 5 cents per roll.

Picture Frames made to order.

The above goods will cost you, at least, 25 per cent. more anywhere else in the city.

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TERM WILL OPEN AUGUST 27.

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BREAST THE TIDE.

BY W. H. BARBER.

When the storms of life o'ertake you,
Let not courage o'er forsake you;
Yield not to the tempest fame'y,
Battle with it firmly, gamely—
Breast the tide.

What a spectacle ignoble
Is the man who, when in trouble,
Folds his hands with looks despairing,
When he should with high-souled daring
Breast the tide.

Tho' the winds should fierce'y bluster,
Clouds of inky blackness muster;
Winds ere long will be declining,
Clouds display a silv'ry lining.
Breast the tide.

Folly 'tis to let dissolve
Energy and pluck o'ermaster;
Fortune will show less of rigor,
If you ply the oar with vigor.
Breast the tide.

Courage only can avail you
When the winds and waves assail you.
Onward! onward! or be driven
On the rocks, your boat all riven!
Breast the tide.

The Critic in the Home.

There are some people who seem possessed by the idea that it is a mark of superior culture and refinement to regard with captious criticising and deprecating observation the things that surround them in every-day life. Circumstances, people and material surroundings are all the objects of their frequent or habitual animadversion. To hear them speak in praise of anything or anybody is unusual; while to hear them complain and object and denounce is the unfortunate necessity imposed upon their companions and associates. There can scarcely be a more disagreeable, tiresome and devitalizing companion than the person who sees something to object to in everything and everybody; who can pick out flaws and discover defects with an ingenuity and alacrity that grows and becomes skillful by practice. Usually such a disposition is accompanied by the habit of impersonal scolding about circumstances and things in general, which creates a disagreeable personal atmosphere, calculated to make one shun and avoid such people as they would eating green persimmons or staying in a room with a smoky chimney.

On the other hand, it is a real comfort in this work-day world to meet with or to have for a companion one who can see and appreciate whatever is good, especially in common things. The truth is, that the best things of life are the commonthings. In the domain of intellect and morals we know that the great truths of life are simple truths. In the material things of life the common possessions are the best and most beautiful. Water, air, sunlight, the natural, unspoiled appetite, bread, fruit, sleep, health, the universal grass, the ubiquitous birds and the infinite sky—why, the tongue of man can not sufficiently express their riches and beauty! Then the natural relations of human beings—the most precious are the most common. The millionaire going home to his wife and children, if he loves them, is no richer in his affections than the grimy laborer who is also greeted on his return by his good and faithful, though perchance toil-worn and faded wife, and the joyful faces and eager welcomings of his little ones. If he have the discernment to appreciate and prize these at their true value, he stands on the same plane with the richest and noblest of earth; his happiness is of the same fine and precious quality as theirs. Here truly the rich and the poor meet together. Appreciation and recognition of the essential good is the main thing. To depreciate and belittle and complain at trivial and incidental surroundings and circumstances is the mark of inferiority and of a weak and incompetent nature.

It is a truth which should be more frequently presented by teachers and moralists, that a cheerful and appreciative disposition toward life and people and circumstances can be and ought to be cultivated. The fact ought to be brought to the attention, especially of the young, that cheerfulness and kindliness of feeling is helpful, not only to others, but to ourselves. Nothing is more depressing and enfeebling than to cherish a complaining spirit, or to dislike people and things; while to hate anything or anybody is positively exhausting. Love of people, love of life, love of work, love of common things, is the best, the only true inspiration of a happy and satisfying life.—Interior.

Take Time for Preparation.

President Thompson, of the Miami University, Ohio, in a recent address at an alumni dinner said some wise things in regard to the undue haste which many young men evince in their eagerness to enter upon the activities of life, regardless of the value of thorough equipment. He urged, sagaciously and earnestly, the duty of preparing thoroughly and leisurely for the duties of one's vocation or profession, and emphasized the shortsightedness and folly of those who rush from school only meagerly equipped for their life-tasks. Listen to some of his counsels addressed to college students, and other young men:

"It is a mistaken notion that the world won't wait for you. A young man should not be graduated from college before he is twenty. It is better that he spend the five years between twenty and twenty-five in careful preparation for the troubles to come than to plunge forth into the excitement and bustle of the busy world. The world can wait for you better than you think it can. There is no hurry save on your part. The young man who rushes into his life's vocation before he is twenty-five too often becomes worn out and broken down in health before he is forty; while on the other hand the young man who seeks more thorough preparation and enters upon his chosen work between twenty-five and thirty, reaches his prime at an age when the other man has practically run life's course, and becomes a useful citizen and lives to a good old age."

Multitudes of witnesses might be secured to supplement these utterances of an observant and experienced teacher. We heard a minister, now in his fifties, a leader among his brethren, once say:

"I shall never cease to regret that I was crowded by unwise counsels into the ministry when I was twenty-one, and before I had completed my college course. I could have done more work, and of a nobler sort, had I taken five or six years more for a thorough course in college and in a theological seminary. I have always been a diligent student, and have compassed alone many of the studies I would have pursued in school; but my work has been done at a disadvantage, and I can never be what I would have been with a thorough preliminary equipment. I now urge young men everywhere to take plenty of time to prepare for their life work."

This testimony enforces the fact that the margin of competition in all avocations is growing exceedingly narrow, and that the largest success is to be achieved only through the most careful preparation and training. The Apostle Paul was about thirty-five when he began his work; John Wesley was about the same age; the forerunner of our Lord waited till he was thirty before he began to preach; and our Lord himself lived in obscurity and privacy in Nazareth until he was thirty years old. These examples ought at least to be studied, in order that the philosophy which underlies them may be made evident—the philosophy which expects, plans for, and achieves great things only upon the basis of leisurely, thorough, and elaborate preparatory equipment, the philosophy which says, "Take time for preparation!"

The Art of Forgetting.

A lady, whose life in a certain well-known educational institution has not been without its trials and vexations, was talking about her experience to her friends at home.

"Are all the people at the institute so perfectly lovely?" asked a listener.

With a bright smile, she answered, "Somehow I remember the pleasant things, and forget the others."

No doubt this was in part an acquired grace. Is it not one well worth cultivating, if only for our own peace of mind?

A child begged for the story of Daniel one night at bed-time.

"I am afraid," said the mother, "you will dream about lions."

"Oh, no," returned the little one, "I will dream about Daniel and leave out the lions."

How much more cheerful and serene our lives might be if we, too, could leave out the lions. It is true that in much of our life the sweet and the sad are so interwoven we can not separate them without destroying the entire fabric. We would not forget the grief which opened to us the heart of a friend, nor the parting which was not all pain, nor the dying glory which we saw through tears. Over such experiences we pray, "Lord, keep my memory green;" but the cutting remark, the cold neglect, the unkind act, Lord, help us to forget.

It is not worth while to cherish the memory of our mistakes and failures. Let them serve their purpose of prevention for the future, and be forgotten. They should be stepping stones, by means of which we may attain a higher level, and not a wall to impede our progress.

"Oh, Emeline, let us forget the past and begin anew." This exhortation was found on a fragment of a letter written by some unknown person, and was often repeated to me half jocosely by the finder. It might be well for us to take the words as a motto. "Forget the past and begin anew;" not the kindness and friendship and joy of the past, but its bitterness, its vexations, its mistakes.—Emily Tolman.

Good Manners.

Don't forget to say, "Good-morning!" and say it cheerfully, and with a smile; it will do you good, and do your friends good. There's a kind of inspiration in every "Good-morning" heartily spoken that helps to make hope fresher and work lighter. It seems really to make the morning good, and to be a prophecy of a good day to come after it. And if this be true of the "Good-morning," it is so also of kind, heartsome greetings; they cheer the discouraged, rest the tired one, somehow make the wheels of life run more smoothly. Be liberal with them, then, and let no morning pass, however dark and gloomy it may be, that you do not help at least to brighten by your smiles and cheerful words.—Selected.

A Methodist preacher is reported to have called at a house as the shadows of night were falling and asked for lodging. The lady who came to the door said she could not take him in. "Be careful to entertain strangers," said the preacher, "for thereby some have entertained angels unawares." The lady saw that the stranger had a quid in his mouth. "I'll take the risk this time," she said; "angels don't chew tobacco."—Arkansas Methodist.

Losing the temper takes all the sweet, pure feeling out of life. You may get up in the morning with a clean heart, full of song, and start out as happy as a bird, and the moment you are crossed and you give way to your temper, the clean feeling vanishes, and a load as heavy as lead is rolled upon the heart, and you go through the rest of the day feeling like a culprit. And anyone who has experienced this feeling knows that it can not be shaken off, but must be prayed off.

Once upon a time a hog drank from a trough into which a barrel of beer had been emptied. He became very much intoxicated. When he came to himself, he was very much ashamed of his conduct. He was truly penitent, and said to his friends: "I have always been a beast until this unlucky slip, and I promise you I'll never make a man of myself again."

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HYGIENE.

Take Care of Your Health.

Why will a man wait until health fails him before he will begin to take care of it? One never misses his health until he feels sick, nor does he value his strength until weakness overtakes him. Take the "home bell drill" every morning and night, and practice deep breathing the first thing on getting out of bed in the morning and just before going to bed at night.

As one breathes so he lives. The simplest and best breathing exercise is a dozen deep breaths taken a dozen times a day. Wear clothing loose. Don't worry. Don't hurry. Sleep all you can, but go to bed early. Eat plain food and not over-much of it, and chew that well. Don't let a day pass over your head without taking enough exercise to produce free perspiration. Drink a glass of cool water as soon as you get out of bed, and keep your bed-room windows open a little at the top and bottom the year round, more in Summer and less in Winter. The smooth, evenly developed body is the most enduring, and is produced by a moderate amount of varied, hygienic, body-building work taken daily.—Robert J. Roberts, in Young Men's Era.

Beer.

If we were beginning a course of life with reference to longevity, and had to choose between beer and whisky, we would take whisky, though that is a pronounced life-shortener. Every ten glasses of beer contains as much alcohol as one glass of whisky of the same size. The poor wretches who drink beer believe that their fat is a sign of health, and receive the congratulations of their friends as hogs might on their increase of weight, not knowing any more than the hogs that all such increase is the precursor of death.

It is to be feared that the custom of administering beer to delicate women as a semi-medicine is increasing. The best medical authorities almost all agree in stating that such persons do not recover easily from wounds, that they are peculiarly liable to sink under operations, that their fat disappears under the sickness of a single week, and that the strength for work is much less than that of the abstinent, all other conditions being equal.—New York Advocate.

Hot Water.

A prominent physician of New York recently declared that hot water is woman's best friend. It will cure dyspepsia, if taken before breakfast, and will ward off chills, when she comes in from the cold. It will stop a cold if taken early in the stage. It will relieve a nervous headache, and give instant relief to tired and inflamed eyes. It is most efficacious for sprains and bruises, and will frequently stop the flow of blood from a wound. It is a sovereign remedy for sleeplessness, and, in conclusion, the doctor asserts, "wrinkles flee from it, and blackheads vanish before its constant use."

Medical men are becoming more and more alive to the important fact that many men are now dying of drink who were never drunkards, and possibly never once drunk. The moderate use of alcoholics produces undue stimulation and irritation of the brain, the stomach and other organs, and thus brings about disease and death.—Medical Missionary Herald.

THE CUISINE.

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STRAWBERRY SHERBERT.—One quart of berries mashed; sprinkle over these one pint of sugar, add the juice of one lemon and a half pint of water, in which has been dissolved a tablespoonful of gelatin. Freeze as you would ice cream.—New York Ledger.

CHICKEN SALAD.—Boil the chicken till very tender, take out all bones and chop fine; chop cabbage and cucumber pickle fine, grate the hard-boiled eggs, mix all well together; make a dressing of butter, vinegar, black pepper, and mustard; stir through well.—Selected.

RECIPE FOR POTATO SALAD.—Boil the potatoes in salted water, letting them stand till almost cool, cutting them into dice, adding a generous portion of butter, half an onion shredded fine, three tablespoonsfuls of vinegar, all mixed well together and served cold.

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In no part of our broad field is the Methodist Episcopal Church, South, growing more rapidly than within the bounds of the Indian Mission Conference. During the last Conference year the increase was twenty-nine per cent., while the increase for the whole church was but four per cent. The gain in membership was not only relatively, but absolutely greater than that in any other Conference except, perhaps, the Virginia and Holston. This phenomenal increase is not to be attributed entirely to large accessions from without, but rather to the immense rapidity with which the Territory of Oklahoma is filling up since it was opened to white settlement.

These settlers are enterprising, energetic, determined to succeed. Their great and pressing need is houses of worship. At their Annual Conference in 1894 there were reported 408 organized congregations, with but 190 houses of worship. In a single District Conference, recently held, there were represented fifty-seven congregations without houses of worship. There is on file in this office a list of more than thirty places where the people stand pledged and willing—anxious—to build houses worth from $350 to $1,000 if the Board will but furnish them one hundred dollars in cash at each place with which to buy nails, hinges, sash, glass and such other things as can not be produced at home.

Let the older and the stronger Conferences help in this emergency. It can not be said that we are intruders in this territory. Our missionaries have been there for fifty years. We had there nearly five thousand Indian members before the white men came. The country is rapidly filling up, and what we do we must do quickly. They who build the first folds will house the flocks, and in a few years will be in possession of one of the richest and most populous States in the West.

The Board of Church Extension is without the means to meet this demand, and has authorized the undersigned to make a special appeal to the church.

How many will give one hundred dollars each to secure the erection of these churches? If you can not give that much, give something, and give it at once. This business requireth haste.

R. K. HARGROVE,
DAVID MORTON.

Send your contributions to David Morton, corresponding secretary, 705 West Chestnut street, Louisville, Ky.

MARRIAGES.

SIMPLOT—DAY.—At the parsonage in Wesson, Miss., Sunday, June 23, 1895, by Rev. T. L. Mellen, Mr. Charles L. Simplot, of Dubuque, Iowa, and Miss Mary Jane Day, of Wesson, Miss.

HARRIS—ARTHUR.—At the parsonage in Franklin, La., June 16, 1895, by Rev. H. Armstrong, Mr. DeWitt Harris and Miss Kate Arthur, all of Franklin.

COOK-CHUNN.—At the residence of the bride's father, June 19, 1895, by Rev. G. A. Guice, Mr. W. A. Cook, of Hazlehurst, to Miss Ada E. Chunn, of Hermanville.

POLK—ODUM.—At the home of the bride's father, Mt. Carmel, Miss., June 25, 1895, by Rev. M. L. Waite, Mr. J. H. Polk and Miss Cora Odum.

OBITUARIES.

FUGLER—VIRGIL LEE FUGLER was born in Wilkinson county, May 7, 1874; died at his home, near Woodville, Miss., April 2, 1895, aged twenty years eleven months and two days. He was a member of the M. E. Church, South.

He had been a very great sufferer for a long time. He bore his afflictions patiently. He said he was not afraid to die; that Christ was with him. He called the family to his bedside, told them good-by; then requested them "to pray to meet Jesus."

Virgil leaves parents, four brothers, two sisters, many relatives and friends to mourn his loss. Dear parents, weep no more. He has gone to rest with the "blessed Savior." Lord, bless all his family, relatives and friends, that they may live and die in the love and fear of the Lord! May God console and comfort the bereaved parents in their trouble!

God has taken Virgil home,
To dwell with him above;
Oh, no never more to roam,
Prepare to meet your love.
He has joined the angel band
Around God's throne in heaven;
He is in a better land
Than all this world has given.

Loved ones, grieve no more
For Virgil, now at rest;
He will live with God forever
In the mansions of the blest.
Strive to be forever true,
And meet him up in glory;
He is watching now for you—
Tell to your friends his story.

M. E. C.

MCDONALD—Sister DORA MCDONALD, daughter of Sister M. E. McDonald, of Jackson parish, La., was born in Jackson parish, La., Feb. 28, 1870. She was married to Mr. C. C. Chambliss, February, 1886, with whom she lived two years. Circumstances justified her separating from him. One child, a son, was the issue of this marriage, to which she was very devoted.

Sister Dora was converted in her twelfth year, but did not join the church until May 11, 1890, some eight years after, from which time until her death she was a consistent member of the M. E. Church, South.

She died in March, 1895, at Ilco, after a sickness of several weeks, which most of the time was not thought to be dangerous, but toward the end suddenly increased in violence and quickly ended her life. At her death she expressed perfect submission to the Father's will, saying that her heart was right with God, and that her only regret was that she had done so little for the Master.

She was devoted to her mother and the family, and was a favorite of them all. Sister Wilcox, her sister, said in a letter to me: "Oh, Bro. Randle, if you had known her—what a pure, unselfish, sweet girl she was—you would not have wondered that she was a favorite of us all!"

God bless and comfort the son and bereaved family! ROBERT RANDLE, Pastor.

Shiloh, La.

CROUCH—PETER S. CROUCH was born July 14, 1839; joined the church in 1884; married Miss Margie F. Jones, Feb. 25, 1885, and died of consumption after a long time of suffering, May 23, 1895, being at the time of his death thirty-five years ten months and nine days old.

Truly a good man has fallen. We shall miss him, but we trust our loss is his eternal gain. He was a kind and loving husband, a good father, a good member of the church, and we trust before his death a true and consecrated Christian. He was not fully satisfied about his spiritual condition until just before his death; but we think he fully trusted Jesus, and was saved by his grace, and had the testimony before he died.

To know Bro. Crouch was to love him. He had a turn to make both old and young love him; therefore, he had many friends, and they showed their love and esteem for him while he was sick, and then the day of his burial by the large crowd present. He provided for his family well while he lived, and left them well provided for when he died.

Rest sweetly and gently, dear brother, until the resurrection day, and then we will meet you over on the other shore.

May God graciously bless Sister Crouch and the dear little children and all his loved ones, that the good Lord may lead them until they finally meet where parting will be no more! is the prayer of their pastor,

A. D. MILLER.

Oak Ridge, Miss.

MCGOLDRIC—Died at his home in Coahatta, May 5, 1895, J. RINGOLD MCGOLDRIC, aged forty-eight years.

Another home wrapped in sorrow; another family bereft. While his death was not unexpected, it was with sorrow-stricken hearts we received the intelligence.

Mr. McGoldric had been suffering from heart failure. He struggled against the disease, but at last was forced to surrender. The weary wheels stood still and the freed spirit took its flight. His finest qualities were known only to his most intimate friends. He was taken when it seemed most needful that he be spared. How the home and hearts made desolate by his death will miss him none but his own household will ever know. God's ways are right, however inscrutable they may be to us. He says, "What I do thou knowest not now, but thou shalt know hereafter."

A FRIEND.

RAGAN—Mrs. REBECCA RAGAN was born in 1820; professed religion and joined the Methodist Church in 1835; was married to Mr. S. Y. Ragan in 1837, and died at her home near Jonesboro, Miss., May 17, 1895.

Sister Ragan was a lady of sterling character. Her long life was spent in the Master's service. She was a true Christian and a staunch Methodist. She was of Methodist stock, her father being a local preacher. She was for sixty years a member of the church.

Her departure was peaceful and triumphant. She seemed to be completely resigned to the inevitable change. When the call came she gently "fell on sleep," and her ransomed soul went home to God.

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1. The Title of the Bible.
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6. Summary of the Books of the Apocrypha.
7. Chronology of the Old Testament.
8. Genealogy from Adam to Jacob.
9. Itinerary of the Journeyings of the Israelites to their Settlement in Canaan.
10. Miracles of the Old Testament.
11. Parables of the Old Testament.
12. Special Prayers in the Old Testament.
13. Brief Historical Summary of the Interval between the Old and New Testaments.
14. Genuineness and Integrity of the New Testament.
15. Summary of the Books of the New Testament.
16. Harmony of the Gospels.
17. Our Lord's Miracles.
18. Our Lord's Parables.
19. Names, Titles and Offices of Christ.
20. Prophecies Relating to Christ.
21. Recorded Appearances of Christ after His Resurrection.
22. Family of the Herods.
23. Chronology of the Acts and Epistles.
24. Paul's Missionary Journeys.
25. Paul's Voyage to Rome.
26. Special Prayers in the New Testament.
27. Passages from the Old Testament Quoted in the New Testament.
28. References to the Old Testament Not Being Exact Quotations.
29. References in the New Testament to Incidents Recorded in the Old Testament.

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30. Ethnology of the Jews and Their Neighbors.
31. Jewish Sects and Parties.
32. The Jewish Year.
33. Geography and Topography of the Holy Land.
34. Mountains of the Bible.
35. Rivers, Lakes, etc., of the Bible.
36. Animals of the Bible.
37. Birds Found in Palestine.
38. Reptiles of the Bible.
39. Aquatic Animals of the Bible.
40. Insects of the Bible.
41. Trees, Plants, Flowers, etc., of the Bible.
42. Geology of the Bible.
43. Precious Stones of the Bible.
44. Music and Musical Instruments of the Bible.
45. Weights and Measures.
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NEWS OF THE WEEK.

DOMESTIC.

The new Roman Catholic Cathedral, to be erected in St. Louis, will cost $1,000 000.

A destructive wind storm struck Alexandria, La., on July 1, and did considerable damage. The Methodist Church was blown down and is a complete wreck.

The people living on Bayon Grosse Tete, in the parishes of Pointe Coupee and Iberville, have prepared for presentation to Congress a petition asking for the improvement of that water course.

The American Educational and Art Institute has been incorporated in New York, with the object of establishing and maintaining in France an institution for the promotion of art among American women.

If the statement of a Cabinet officer, who is a close friend and political adviser of President Cleveland, is to be accepted as authority, Mr. Cleveland has not the slightest intention of becoming a candidate for a third term as President.

Gen. H. N. Friable, a pension attorney of this city, who has been before the United States courts several times on charges of fraud, was sentenced to three months' imprisonment in the Kings county penitentiary, Brooklyn, N. Y.

Something like one million dollars' worth of property was destroyed by fire in the lower part of San Francisco on June 27. Almost three entire blocks, covered with dwellings, lumber yards and manufacturing plants went up in smoke.

Governor Altgeld, of Illinois, has vetoed a bill for a survey for a ship canal from Chicago to the Mississippi river. He says that the project involves the dredging of a channel through 500 miles of the Mississippi, and is impracticable and unconstitutional.

A Mr. Turft, of Boston, has bought 5 000 acres of land in the North Carolina hills, and is about to erect 500 cottages on it for the use of persons afflicted with consumption. He proposes to provide some easy occupation for the class of people whom he sends there.

Amite Peabody Summer Normal School closed its four weeks' session Friday. This is the first Summer Normal held in the Florida parishes, and has been an eminent success from start to finish. There were 105 teachers from Tangipahoa, St. Tammany, Washington, Livingston and St. Helena parishes enrolled during the session.

The final incorporation papers of the Interocean Electric Railway Company, of Chicago, have been granted by the Secretary of State. The capital stock of the company is $200,000 000. The chief object is to build an elevated electric railway between New York and San Francisco. It is proposed to construct the line first from New York to Buffalo, and then to extend it west as far as possible in intermittent stages.

The treasury deficit for the fiscal year just closed will be found to be approximately $43 250 000. This, added to the last year's deficit of nearly $70,000,000, make the excess of expenditures over receipts since June 30, 1893, about $113,250,000. The total receipts of the department this fiscal year, exclusive of postal revenues, amount to nearly $313,000 000, and the expenditures $356 250,000, of which pensions took $141,391,623.

FOREIGN.

The Marquis of Salisbury has completed the work of forming a new Cabinet.

Prof. Huxley, of England, died on June 29. He was born in Middlesex England, in 1825.

Unknown to the outside world, Russia has massed 80,000 men at Vladivostock, and it is believed in Siberia that preparations are being made for an advance on Japan.

The Russian Jews hoped great things of the present Czar when he came to the throne; but so far from being realized, he has oppressed them worse than his father.

According to a dispatch received from Rome, King Humbert has bestowed the title of prince upon Premier Crispi as a protest against the repeated attacks made upon him by socialists and others.

It is said that the Pope has asked Cardinal Gibbons to surrender his diocese, that of Baltimore, Md., and to reside in Rome and take part in the politics of the Vatican. It is added that Cardinal Gibbons refused the offer of his holiness.

During a religious procession at San Mateo, near Ferrol, a seaport and one of the principal arsenals of Spain, a dispute arose as to who should carry the picture of the patron saint. The crowd fought with knives, sticks and revolvers, and the conflict resulted in forty being injured, including the parish priest.

President Bonilla, of Honduras, has announced that he will issue in July a proclamation of amnesty to all political offenders. He also says he will proceed rigorously against all ex officials, of whatever rank, accused of frauds or peculations from the government. It is said that two well-known Americans in Honduras who are said to have been enriched through the influenced of ex Presidents Bogran and Vasquez, at government expense, are to be sued.

"The grip left me tired and weak, but Hood's Sarsaparilla restored my health. It has also cured my husband of boils."—Mrs. Barton, 215 Howard street, New Orleans, La.

Hood's Pills cure indigestion.

EPWORTH LEAGUE.

By Rev. Henry H. Ahrens.

Theme for Prayer Meeting.

THE TEN COMMANDMENTS.

(Exodus xx, 1-17.)

The transmission of the two tables containing the Decalogue thrillingly interesting. God issued a second edition after the fracture of the first.

1. The first table contains our obligations to God. We should love and honor God.

(1) As the only true God. Polytheism absurd. Pantheism a philosophical phantasm. God the First Cause.

(2) In the proper way. Images of Deity to be abhorred. Iconoclasticism has much in its favor.

(3) In regard to his name. Profanity the index of shallow mind. Question the scriptural right of the Quakers to refuse to take oath in court.

(4) With reference to his day. The second clause of this commandment not sufficiently emphasized: "Six days shalt thou labor," etc.

(5) In regard to parents. God honors parents as his substitutes. Obedience to parents as necessary as obedience to God. This commandment introduces

2. The second table. It contains our obligations to our fellow-men. The five commendments relate to

(1) Bodily life. Homicide and suicide sadly numerous. Only a coward carries habitually fire-arms. 'Tis puerile sentimentalism which refuses the death penalty to a murderer.

(2) Marriage. Early marriage has seldom been regretted. Divorce on any other than scriptural ground not permissible. The English law, forbidding in widowerhood the marriage of a sister-in-law, an enomaly.

(3) Material possession. Possession is not robbery, as socialists teach. Scripture permits it. God forbids dishonest practices.

(4) The good name. False witness, slander, steals more than highwaymen. Says Shakespeare.

"Who steals my purse, steals trash;....
But he that filches from me my good name
Robs me of that which not enriches him,
And makes me poor indeed."

(5) The Tenth Commendment inveighs against lusting for what is our neighbor's. God looks to the heart. He not only forbids overt transgression, but also impure, dishonest states of the heart.

In Matthew xxii, 37 40, Christ gives the Decalogue in epitome. Loving God supremely and our neighbor as ourselves.

A Chance to Make Money.

In the past week I have made $125 and attended to my household duties. I think I will do better next week. It seems the more Dish Washers I sell, the more demand I have for them. I think any lady or gentleman, anywhere, can make money in this business. It is something every family wants, and when they can be bought so cheap they buy them, and the person who has enterprise enough to take an agency is bound to make money. I wish any of your readers that wish to make from $5 to $12 a day, would try this business and report their success. Anyone can get full particulars by addressing the Iron City Dish Washer Co., E. E. Pittsburg, Pa. Such a chance is rare—at least, I have never struck one. MARTHA F. B.

Ex-President Peixoto, of Brazil, is dead.

To Get the Best Teachers

School Boards, Colleges or Families can obtain the names of efficient teachers FREE OF CHARGE by writing THE SCHOOL AGENCY, BIRMINGHAM, ALA., stating the kind of teacher wanted, the position to be filled, salary and other particulars. This Agency is endorsed and patronized by the leading Educators and Institutions of the South and Southwest.

FIRST GRADE successful teachers desiring enrollment should write for circulars.

CAMP MEETINGS.

Providence Camp Meeting, fifteen miles east of Hazlehurst, Miss., will begin on the evening of Aug 15. The preachers are cordially invited, and will be entertained free. Hacks will be run from Hazlehurst by Mr. W. M. Ainsworth. Mrs. Mary McGee Snell has promised to be with us to assist in the meeting.

W. W. HOPPER, Pastor,
Tryne, Miss.

The Topisaw Camp Meeting, located nine miles east of McComb City, will begin on Aug. 8, 1895, and run eight days.

Preachers generally are invited, and will be provided for. Hacks will run daily from McComb City to Camp Ground.

H. P. LAWIS, P. C.

Our camp meeting at Bethel Camp Ground, Wilkinson county, Miss., will begin on the fifteenth day of August, 1895. We have no gate fees, but we have good order, large congregation, and good accommodations. We invite our brethren in the ministry to come particularly, and to come prepared to preach and work. There will be a hack running daily from Whitaker station, on the Y., M. and V. R. R., out to Bethel Camp Ground; distance, about six miles. Come one, come all; and Mr. Editor, too. P. H. HOWAR, P. C.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—THIRD ROUND.

Shaw, at New Salem	July 6, 7
Coahoma and Duncan, at Friendship	13, 14
Jonestown and Belen, at Belen	20 21
Gunnison	27, 28
Lehrton, at McLemore	Aug. 3, 4
Lula, at Walton	10, 11
Hill House, at Australia	17, 18
Tunica circuit, at Dahbs	24, 25
Rosedale, at Phalia	31, Sept. 1
Arcola	7, 8
Hollondale, at Glen Allen	14, 15
Bolivar, at Wintervills	21, 22

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—THIRD ROUND.

Toccopola	July 6, 7
Grenada circuit	13, 14
Elzy	20, 21
Paris	27, 28
Oxford	(Wed.). 31
Tatum	Aug. 3, 4
Charleston	(Wed.). 7
Coffeeville	10, 11
Chapel Hill	(Wed.). 14
Pittsboro	17, 18
Atlanta	24, 25
Water Valley circuit	31, Sept. 1
Water Valley station	1, 2
Minter City and Strathmore	7, 8

District Conference at Duck Hill, July 11.

R. A. BURROUGHS, P. E.

WINONA DIST.—THIRD ROUND.

Winona station	July 7, 8
Greenwood station	13, 14
Carrollton station	20, 21
Winona circuit	27, 28
West	Aug. 3, 4
Indianola	10, 11
McNutt	17, 18
Carrollton circuit	24, 25
Sidon	31, Sept. 1
Black Hawk	7, 8
Dublin and Brooklyn	14, 17

District Conference will convene at Carrollton, July 19-21. Bishop Galloway will preside.

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Waterford, at Ashury	July 6, 7
Holly Springs circuit at Marvin	13, 14
Olive Branch, at Miller	20, 21
Red Banks, at Bailey's Camp Ground	Aug. 3, 4
East Holly Springs cir., at Harmony	10, 11
Cornersville, at Union Hill	17, 18
Mt Pleasant at Marshall Institute	24, 25
Ashland, at Union Hill	31, Sept. 1
Pontotoc	7, 8
Abbeville	14, 15

J. D. CAMERON, P. E.

CORINTH DIST.—THIRD ROUND.

Ripley circuit, at Paine's Chapel	July 13, 14
Iuka circuit, at Harmony	20, 21
Iuka station	21, 22
Guntown circuit, at Pleasant Valley	27, 28
Marietta cir., at Gilmore's Chapel	Aug. 3, 4
Brown's Creek cir., at Siloam (Tues.)	6
Booneville and Baldwyn at Booneville	11, 12
Ripley and New Albany, at New A	17, 18
New Albany cir., at Berbleism Thurs.	23
Blue Springs circuit at Leighton	24, 25
Pleasant Ridge cir., at Patterson's Ch'l	31, Sept. 1

HESLEP R. TUCKER, P. E.

ABERDEEN DIST.—THIRD ROUND.

Shannon	July 6, 7
Hooston and Wesley	13, 14
Sparta	20, 21
Prairie	27, 28
Saltillo	Aug. 3, 4
Nettleton circuit	7, 8
Tremont circuit	10, 11
Fulton circuit	17, 18
Quincy circuit	23
Amory	24, 25
Aberdeen circuit	31, Sept. 1

S. M. THAMES, P. E.

SARDIS DIST.—THIRD ROUND.

Como, at McGee's	July 6, 7
Morgansville, at Forest Hill	13, 14
Panola, at Love Joy	(Tues.). 18
Courtland, at Chapel Hill	(Thurs.). 18
Batesville, at Wesley Chapel	20, 21
Tyro, at Free Springs	27, 28
Cockrum	Aug. 3, 4
Wall Hill, at Bethel	10, 11
Nesbit	(Tues.). 18
Pleasant Hill, at Lewisburg	17, 18
Arkabutla, at Malmaison	(Tues.). 20
Pleasant Grove, at Harmony	24, 25

The pastors will please present church registers and records of Church Conferences in their third Quarterly Conference for examination.

H. O. MORRHEAD, P. E.

COLUMBUS DIST.—THIRD ROUND.

Starkville circuit	July 6, 7
Columbus station	11
Columbus	13, 14
Crawford	20, 21
Macon	27, 28
Shuqualak	Aug. 3, 4
Brooksville	10, 11
Sturges	14
Tibbee	17, 18
Hebron	21
Cedar Bluff	24, 25
West Point	25, 26
Mashulaville	31, Sept. 1

T. C. WIER, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Lexington and Tchula, at Lexington	July 6, 7
Ashton, at Jordan's Chapel	13
Pickens, at Richland	13, 14
Poplar Creek, at Bethel	20, 21
Stewart, at Tom Nolen	23
Empora, at Loughranch	27, 28
Salem, at Clearbranch	Aug. 2
New Port, at Spring Grove	3, 4
Belzona, at Four Mile Lake	10, 11
Ethel, at Liberty Chapel	16
Ackerman, at Salem	17, 18
Chester, at South Union	24, 25
Ebenezer, at Salem	31, Sept. 1
Rural Hill, at Macedonia	6
Louisville, at Noxapater	7, 8

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—THIRD ROUND.

Purvis, at Poplarville	July 6, 7
Pearlington, at P	(Tues.). 8
Nicholson, at Gainesville	20, 21
Columbia, at Thompson's Chapel	27, 28
Biloxi, at Biloxi	Aug. 3, 4
Escatawpa, at Big Point	(Wed.). 7
Americus, at Pleasant Hill	10, 11
Moss Point	17, 18
Vancleave, at Enel	24, 25
Ocean Springs, at O. S	(Wed.). 28
Whittington, at ——	31, Sept. 1
Bay St. Louis	(Tues.). 10
Augusta	14, 15
Black Creek	(Tues.). 17

C. A. POWELL, P. E.

JACKSON DIST.—THIRD ROUND.

Jackson—Capitol Street	July 6, 7
Terry, at Forest Hill	13, 14
Jackson—First Church	20, 21
Benton, at Midway	27, 28
Yazoo circuit, at Anding	(Tues.). 30
Sharon, at Forest Grove	Aug. 3, 4
Canton	10, 11
Tranquil, at Zieglerville	17, 18
Flora, at Brownsville	24, 25
Camden, at Thomastown	31, Sept 1
Fannin, at Drake Chapel	7, 8
Jackson cir., at Flag Chapel	(Wed.). 11
Madison, at Pearl River	14, 15
Lake City and Lodi	(Sat.). 21
Yazoo City	22, 23
Silver Creek and B. Lake	28, 29

E. H. MOUNGER, P. E.

ENTERPRISE DIST.—THIRD ROUND.

Enterprise and Stonewall, at S	July 6
Vossburg, at New Hope	13, 14
Shubuta, at Quitman	20 21
Waynesboro and State Line, at W	27, 28
Pachuta, at Central	Aug. 3, 4
Ellisville and Laurel, at Laurel	5
Mathersville and mission, at State L	8, 10, 11
Waynesboro cir., at Pleasant Grove	17, 18
Leaksville	20
Heidelburg, at Philadelphia	24, 25
Kazanbuchie, at Hopewell	31, Sept. 1
Williamsburg, at Good Hope	6
Mount Carmel, at Santee	7, 8

L. CARLEY, P. E.

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MERIDIAN DIST.—THIRD ROUND.

Chunkey, at Concord	July 6, 7
Binnsville, at Old Scooba	13, 14
Meridian, at Central	21, 22
Marion, at Why Not	27, 28
Meridian—East End	Aug. 4, 5
Portersville at Mt. Hebron	10, 11
DeKalb, at New Hope	17, 18
North Kemper, at Union Ridge	24, 25
Rose Hill, at Missionary	31, Sept. 1
Daleville and S. Ch., at Soule Chapel	7, 8
Linwood, at Linwood	14, 15
Indian Mission, at Tallchuiok	19
Neshoba, at Philadelphia	21, 22

R. J. JONES, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Caseyville, at Bethesda	July 6, 7
Summit, at Topisaw	13, 14
Adams, at Ebenezer	20, 21
Brookhaven	(8 P. M.)..
Crystal Springs	(8 P. M.).. 26
Gallman, at Old C. S	27, 28
North Wesson, at Beauregard	Aug. 10, 11
McComb City	(8 P. M.).. 18
Whitestown, at Muddy Springs	17, 18
Wesson	24
Hazlehurst	(8 P. M.).. 28
China Grove, at Waterholes	31, Sept. 1
Providence, at Monticello	7, 8
Pleasant Grove	14, 15
Magnolia, at Magnolia	21, 22

District Conference will be held at Wesson, Aug. 21-25. Committees of Examination will meet all candidates at two o'clock P. M., Aug. 21

R. D. NORSWORTHY, P. E.

BRANDON DIST.—THIRD ROUND.

Lake, at Carr's	July 6, 7
Newton and Hickory, at Hickory	13, 14
Decatur, at Union	19
Walnut Grove, at Pine Grove	20, 21
Hillsboro, at Mt Zion	27, 28
Morton and Forest, at Forest	29
Brandon station	Aug. 4, 5
Carthage, at Liberty	10, 11
Shiloh, at Shiloh	17, 18
Westville at Jones' Branch	30
Steen's Creek at Poplar Springs	31, Sept. 1
Homewood, at Zion Grove	7, 8
Trenton at New Prospect	14, 15
Montrose, at Cedar Grove	20
Raleigh, at Bay Springs	21, 22
Clarksburg, at Liberty	28, 29

O. MCDONALD, P. E.

NATCHEZ DIST.—THIRD ROUND.

Jefferson street	July 13 14
W. C	13, 14
Woodville	20, 21
Fayette, at Ebenezer	27, 28
Gloster and Cent, at Sam Jones C. G.	Aug. 3, 4
North Wilkinson, at Sam Jones C. G.	5
Homochitto mission, at Sam Jones C. G.	8
Roxie, at Roxie	10, 11
Wilkinson, at Bethel	17, 18
Percy Creek	24, 25
Woodville mission, at Donegalot	26-29
Barlow at Rehoboth	31, Sept. 1
Meadville	7, 8
Amite, at Tarmer's Chapel	14, 15
Washington	21, 22

On this round I will remain three or four days at each appointment. Let us labor for scores of conversions, and a general onward, upward movement.

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SHREVEPORT DIST.—THIRD ROUND

Wesley, at Holly Springs	July 6, 7
Coushatta at Campo Bello	13, 14
Grand Cane, at Bethel	20, 21
Pleasant Hill, at Pleasant Hill	27, 28
Natchitoches, at Provencal	29
DeSoto, at Bethel	Aug. 3, 4
Fort Jessup	10, 11
Anacoco	18
Many	17, 18
North Bossier, at Benton	24, 25

J. L. P. CHEPPARD, P. E.

BATON ROUGE DIST.—THIRD ROUND.
In Part.

Bayou Sara, at Concord	July 6, 7
Jackson, at Jackson	7, 8
Baton Rouge, at Baton Rouge	13, 14
Grosstete, at Rosedale	20, 21
East Baton Rouge, at Pipkin	27, 28
Zachrie, at Zachrie	28, 28

P. A. JOHNSTON, P. E.

DELHI DIST.—THIRD ROUND.

Monroe, at Monroe	July 6, 7
Bastrop at Island Dissard	13, 14
Oalboun, at Cadeville	20, 21
Delhi, at Talinah	Aug. 3, 4
Lake Providence, at Goodrich	10, 11
West Monroe, at Colony	Sept. 7, 8
Lind Grove, at Bon Idee	14, 15
Oak Ridge, at Collinston	21, 22
Bayville, at Little Creek	28, 29
Winnsboro, at Magnolia	Oct. 5, 6
Oakley, at Oakley	12, 13
Harrisonburg, at Pine Hill	19, 20
Waterproof, at Wesley	26, 27

B. F. WHITE, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Parker Chapel	July 7
Seashore Camp Ground	10-20
Craps Street and Gretna	(11 A. M.). 21
Moreau Street	(7:30 P. M.).. 21
Covington circuit, at Mandeville	27, 28
Carrollton Avenue	(11 A. M.).. Aug. 4
Carondelet Street	(7:30 P. M.).. 4
Algiers	11
Louisiana Avenue	18
Lower Coast, at Wesley	24, 25
Rayne Memorial	Sept. 1
Felicity	8
Plaquemine and Donaldsonville	14, 15
Talisheek, at C. G	21, 22

JOHN T. SAWYER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Prudhomme, at Prairie Hayes	July 4, 5
Plaquemine Ernlee, at Robert's Cove	6, 7
West Lake	13, 14
Lake Charles, at Jackson St	18, 18
Crowley	20, 21
Sulphur Mine, at Calcasieu	27, 28
Patterson	Aug. 3, 4
Morgan City	5
Berwick	8
Franklin	10, 11
New Iberia	18
Jeanerette	17, 18
Washington	20
Indian Bayou	24, 25
Grand Chenieres	28
Lake Arthur	31, Sept. 1
Abbeville	7, 8

H. O. WHITE, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Glenmora, at G	July 6, 7
Spring Creek, at Hemphill	6, 7
Evergreen, at B. Clair	13, 14
Atlanta, at ——	13, 14
Alexandria	20, 21
Dry Creek, at ——	20, 21
Meilville, at M	27, 28
Columbia, at Clia	Aug. 3, 4
Nugent, at ——	3, 4
Centerville, at ——	3, 4
Lecompte	10, 11
Chicot, at Prairie M	10, 11
Simsport, at Marine	18, 19
Pineville, at Bethel	18, 18
Colfax, at C	24, 25
Montgomery, at ——	24, 25

S. J. DAVIES, P. E.

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Program for Epworth League Days at Seashore Camp Ground.

FIRST DAY, THURSDAY, JULY 18, 1895.

1. Sunrise Prayer Meeting—Consecration service. Led by Rev. Thomas Carter, of Louisiana.

2. 8 A. M. Love-feast. "Come unto me." Song Service, with Hymn Reading and Bible Reading on the subject. Testimonies, invitations, prayers, etc. Led by Rev. F. N. Parker, of Louisiana.

3. 11 A. M. The Young People and Missions—Bishop John C. Keener.

4. 3 P. M. Devotional. "Blessed are they which do hunger and thirst." Song Service and Bible Reading on the subject. Led by Rev. H. D. Howell, of Mississippi.

Topic: "The Devotional Meeting."

1 How to make it spiritual—Rev. N. B Harmon, of Mississippi.

2 The Bible in the meeting—Rev. Robt H Wynn, of Louisiana.

3. Music in the meeting—Rev. J. W. Shoaff, D. D., of Alabama.

4. Testimony in the meeting—Rev. W. G Forsyth, of Mississippi.

5 Jesus in the meeting—Rev. Henry Trawick, of Alabama.

5. 8 P. M. Young People as a Factor in the Development of Methodism—Rev. J. L. Pierce, of Louisiana.

SECOND DAY, FRIDAY, JULY 19, 1895.

1. 6:30 A. M. Morning Prayers—Rev. J. R. McGlann, of Alabama.

2. 8 A. M. Devotional. "Whatsoever ye do, do all to the glory of God." Song Service and Bible Reading on the subject. Led by Rev. Fitzgerald Salo Parker, of Louisiana.

Topic: "Spiritual Work"

1. The League as a Factor in the Revival Work of the Church—Rev. Robt. Selby, of Mississippi.

2. Leaguers as Domestic Mission Workers—Rev. J. B Tate, of Alabama.

3 Leaguers as Recruiting Officers of the Sunday-school—Rev. C. M. Lyons, of Louisiana

3. 11 A. M Pioneers of Methodism in (Alabama, Mississippi, Louisiana) the Southwest—A Lesson of Self-sacrifice—Rev. C. G. Andrews, D. D., of Mississippi.

4. 3 P. M. Devotional. "The entrance of thy Word giveth light." Song Service and Bible Reading—Rev. J. W. McLaurin, of Mississippi.

Topic: "The Literary Department."

1. Literary Work of the League—Rev. A. J. Lamar, of Alabama.

2 How to Make It Interesting and Profitable—Rev. H. H. Ahrens, of Louisiana.

3. Class work, lectures, individual reading—Rev. W. L. C. Hunnicutt, D. D., of Mississippi.

4. The Social Feature in Connection with the Literary—Rev. O. C. McGahee, of Alabama

5. Social Work of the League: How and What?—Rev T. W. Adams, of Mississippi; Rev. S. A Steele, D. D., of Nashville, Tenn.

5. 8 P. M. Closing Exercises Led by Rev. James M. Henry, of Louisiana.

J. S. FRAZER, P. E., Mobile District,
S. A. POWELL, P. E., Seashore District,
J. T. SAWYER, P. E., New Orleans District.

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Epworth League Conference.

The following are the committees appointed for the Louisiana Epworth League Conference, to be held in New Orleans, at the Louisiana Avenue M. E. Church, South, Oct. 4, 5 and 6 1895.

Let the committees get to work immediately; let the presiding elders awaken an interest in the League and Conference; let the pastors, if they have no League, organize one, and let each charge be represented at the League Conference.

Come with the determination of winning "all for Christ." JNO. T. CHISHOLM, Pres.

CORRESPONDENCE.

Rev. John T. Sawyer, chairman; Harry W Spear, Miss A. Sacoitie, Jno. M. Ehlert, Miss Addie S. McKnight, Harry B. Ross, Maurice B. DeBass, Miss Barbara Lutz, P. A. C. Voss.

PROGRAM.

W. R. Thomson, chairman; A. A. Parker, Miss Anna H. Stein, F. W. Kalenburgh, Miss B. Childs, Ront. W. Irvine, Miss Nannie Muggah, Miss E. Doll.

PRESS.

Rev. H. H. Ahrens, chairman; Miss Tillie Mitchell, Miss H Hoover, Miss H O'Pry, Mrs B Edgell, R. Martin Miller, Miss May Knickerbocker.

PRINTING.

Henry Beach Carre, chairman; Miss Fannie Rayne, Mrs. H. H. Ahrens, E. H Prescott, Jno. Sullivan, W. Norris, P. A. McGee, St. Clair Duke.

TRANSPORTATION.

Rev. J. M. Henry, chairman; Henry W. Spear, J. Fred. Barringer, Thed. Childs, Sr; Ed. Hummel, Herbert Norman, Thos. L. McKnight, P. D. Davis.

RECEPTION.

Rev. C. M. Lyons, chairman; Col. David Zable, Miss Ella Crebbin, Rev F. N. Parker, W. W. Carre, F. G. Van Valkenburgh, Miss E. C. Keller, Armstrong Donaldson.

HOMES.

Rev. Robt. H. Wynn, chairman; D. B Carre, Miss Gussie Fannt Lelloy, Warren Black, William Williaman, Miss Grace Thomson, Miss Sallie Ellis.

MUSIC.

Rev. Fitzgerald S. Parker, chairman; Miss Elise Ahrens, Miss Myrn Holmes, Miss E. Jones, Miss Susie Lyons, Miss Lizzie Davis, Mrs. J. W Hothick, Miss Alice Morse.

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Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

MY HERITAGE.

BY ELLA WHEELER.

Into life so full of love was sent,
That all the shadows which fall on the way
Of every human being could not stay,
But fled before the light my spirit lent

I saw the world through gold and crimson dyes
Men sighed, and said: "Those rosy hues will fade!"
As you pass on into the glare and shade!"
Will beautiful the way seems to mine eyes.

They said: "You are too jubilant and glad;
The world is full of sorrow and of wrong.
Ere long your lips shall breathe forth sighs —not songs!"
The day wears on, and yet I am not sad.

They said: "You love too largely, and you must
Through wound on wound grow bitter to your kind."
They were false prophets; day by day I find
More cause for love, and less cause for distrust.

They said: "Too free you give your soul's rare wine;
The world will quaff, but it will not repay."
Into the emptied flagons, day by day,
More hearts pour back a nectar as divine.

Dyspeptics! Is it not love's estate?
Look to it then, and keep its cell well filled.
Hold that my best wishes are fulfilled,
Since I love so much, and can not hate.

Communications.

Methodist Doctrine and Spirit.

We differ about sanctification because they differ about sin, both original and actual. They look at the same subject through different glasses. They are equally honest and equally pious. Some of them are unequally learned. They have abundant zeal without any large share of knowledge. As a general rule, the heat of one's zeal is in proportion to the smallness of his knowledge. One may be perfectly honest in his views, and very fervent in the advocacy of them, and yet be may be in error. This often happens. This fact ought to make us very generous towards other people; towards those who differ from us. After all, they may be right, and we may be wrong, or both may be wrong. I think I have read one hundred, or more, volumes on the subject of sanctification. I have had a great fondness for this kind of reading from childhood. I have never yet read an author who opposed holiness, and never have read any two authors who agreed upon it in every particular. All the writers, without a single exception, declare that the saved must be perfectly holy somewhere, somehow, and at some time, before entering heaven, before going into the presence of God. This strikes me as a very important fact. All mean the same thing and seek the same thing. For this reason I am inclined to be very liberal and generous towards those who do not, possibly can not, see the subject through the same glasses.

One thing I know of myself: Calvinism has been the trouble and worry of my life, and I have a keen scent for everything that smells of that doctrine. Whenever that snake shows his head, I catch him sure. I can not help it. I am bound to hit it, or to hit at it.

I firmly believe I have the correct view of sanctification, both scripturally and theologically; but I meet some good people who think I am dangerously in error on this subject. They talk to me, reason with me, urge me, pray for me, cry over me, and bewail my dangerous and lost condition. They love me. There is no doubt of it. It would do them good all over if I would knock under and agree that they are right, and come out and profess sanctification as they understand it. I love them. They are so good and zealous I could not keep from loving them. I admire their zeal, but pity them because they do not understand the Scriptures, nor the theology of this subject. Their hearts are right, but their heads are wrong. So I think of them, and some of them think me wrong in both head and heart. When I corner one of them in an argument on the scriptural and theological aspects of this question, he claims to have divine illumination, or inspiration as to the correct interpretation of God's Holy Word. I do not believe a word of this, and specially so when the interpretation given contradicts, as often happens, the plain face of the text. I do not look for another divine-inspired revelation from God, nor for a divinely inspired interpreter of the Bible we have—one who can give the authoritative interpretation of the

It is somewhat remarkable, and worthy of careful study, that the pivotal point of this present controversy has been two adverbs—"subsequently" and "instantaneously"—two expletives, or modifying words. "Words are the signs of ideas," so my books tell me; and I have sometimes thought they were the blinds of ideas—specially adjectives and adverbs. I sometimes agree with those who differ from me just to see if they will agree to agree; but they will not. I say: "Well, yes, of course, sanctification comes after regeneration." "No, no," says my zealous friend, "it is subsequent to regeneration." Now, for a thing to be "subsequent," and to "come after," is precisely the same thing. No one that I ever heard of, or read after, ever believed that sanctification came before regeneration. "Oh, yes," I say, "certainly sanctification comes at once." My friend replies, "No, it is instantaneously," as if "at once" and "instantaneously" were not the same thing. In this way we fall into wars of words—not so much about things as terms. I have never read any author who did not believe sanctification was "instantaneous." It did not matter what theory of it he held—gradual, progressive, in death, by imputation, by purgatory, or by "second blessing"—when it was done, it was done at once, "instantaneously." Our faith should not stand in adverbs and adjectives.

Lastly: There is much unholiness manifested in our controversies on holiness; much of real, downright depravity shown by those who claim to have had the least and last particle of depravity taken out of them; much pride of opinion, much selfishness shown by all of us. At best we are poor, weak, ignorant worms of the earth, needing day by day the mercy and grace of God. If we only loved God with all our hearts, and loved our neighbors as we ought, we would very soon agree to disagree in love, and go right along, each in his own way, perfecting holiness in the fear of God. Unity of spirit ought to be maintained even when we do not think alike on subjects about which good men have always differed; perhaps always will differ.

A Methodist people are baptized and received into the church on the faith expressed in the formula known as the "Apostles' Creed," and there is not a member of any Christian denomination in this country that does not believe every item of that. We are broad enough and liberal enough to agree with all God's people on the cardinal and fundamental truths of the gospel, and to differ from them on all other theological, logical, metaphysical, and controverted questions.

This is the spirit and genius of the religion of Christ and of Methodism the world over. We agree as to the fact of sanctification, and differ only as to the time and mode of it.

GILDEROY.

Social Enjoyment.

No fact connected with human life is more apparent than that man is a social creature, delighting in fellowship. Men like Daniel Boone, who loved to live in the wilds of the forest, remote from human habitation, are exceeding scarce. One of the chief causes of the rapid growth of cities is to be found in man's longing for human society. The pleasures of social intercourse, how inestimable they are!

Though Christians in other ages of the world have thought otherwise, the desire for social enjoyment is of divine origin. The monks and hermits of the "Dark Ages" imagined they were more pious than other men because they denied themselves social pleasures, and repressed the desire for amusement. Nor is the world yet entirely rid of the old Puritanical notion that Christians must never be seen to laugh or engage in fun-making and recreation. The spirit of asceticism dies hard. There are church members to-day who oppose every form of amusement because of the supposition that all amusement is sinful. What sarcasm there is in Lord Macaulay's remark about the Puritans, that "they opposed bear-baiting, not because it hurt the bear, but because it gave the people pleasure."

The church is constantly lifting her voice in denunciation of questionable amusements; nor do we favor in the least degree a lowering of the standard hitherto maintained. Something else should be done, however, besides the uttering of prohibitory commands. Warnings are well enough, if the right course be pointed out; but the failure to provide wholesome amusement in place of that which is harmful, is the reason for the estrangement of many young people from the church. The take-care-of-yourself policy is ruinous.

What we call "society" is really an organized force which is ever busy providing entertainment for its members. Social enjoyment of some kind the young people must have. The desire for it is as natural, and in itself as innocent, as the appetite for food. Worldly people are constantly offering the people enjoyment in the shape of balls, card parties, champagne suppers, etc., where the young people meet each other and have what is called "a good time." If no other social entertainments are provided, many young people can not easily resist the temptation to attend such places. As a rule, Christian people are not as thoughtful as they should be of the social wants of the young.

The Epworth League, we think, furnishes a happy solution of the difficulty. In its meetings the young people are brought together frequently, and in a way that conduces to intellectual and spiritual elevation. From time to time social meetings are held, at which music, recitations, and other innocent attractions are provided. Thus the fact is demonstrated to the world that pleasure and merriment are not the exclusive property of worldlings. God speed the day when young people everywhere—and older persons, too—shall recognize that Christianity is not the handmaid of sourness and gloom, but that she is the evangel of brightness and joy. Henry Ward Beecher once said: "This world would be a great groaning machine if God had not sent humor to make its wheels run smooth, and sparkling wit by which to light the torch that should guide a thousand heavy feet in right ways." "The Son of man came eating and drinking." He sat at the wedding feast and at the social table, and by his presence sanctified these social relations and pleasures. To provide social enjoyment is not, and never should be, the chief business of Christians; but what a transformation in society could be wrought if there were more unselfishness and less exclusiveness; if more attention were paid to cultivating, after a Christly manner, the social side of life. The young people, however, are usually left to amuse themselves in their own way, and strangers are, in many cases, sadly neglected.

"A merry heart doeth good like a medicine," says the writer of Proverbs. Who is so merry of heart as he whose life is consecrated to the service of Christ? M. M. BLACK.

Paragraph 120.

The discussion of the paragraph in question has, so far as the consensus of the church is concerned, settled at least one question, viz.: that ¶ 120, of 1894, was not intended to increase the authority of our Bishops or presiding elders, but was enacted in order to enable our pastors to control the services held in their churches by evangelists and other migratory preachers. Still there are various and sundry other questions growing out of this one, which remain to be settled. In at least one of these issues, those who contend for the authority of the pastors, as expressed in ¶ 120, have gone as far over the line of custom and consistency as those who would so interpret the paragraph as to destroy whatever authority the pastor might have. To argue that a presiding elder is never present in a pastoral charge except when there officially—*i. e.*, to hold a quarterly meeting—lays over on the other extreme, that he is present at every pastoral charge when within the bounds of his district. As I understand it, the views embraced in the foregoing sentence carry with them the gist of the whole question.

It seems to me, as I have often stated, the object of the last clause of 120 was official correlation. "In the absence of a Bishop" means when a Bishop is not present. If he be present within the pastoral charge, in touch with the pastor, not only courtesy, but the law as well, places him in command. But if he is away in some other pastoral charge, he has nothing to do with "the services held in the churches" of that charge from which he is absent. All this is true of the presiding elder as I look at it. Whatever constitutes the presence of a presiding elder constitutes the presence of a Bishop. The presiding elder is created by the Bishop for a specified field of labor, meted and bounded by the Bishop. A Bishop is created by the whole church, and has his labor wherever he and his colleagues may decide. But there is no law creating episcopal districts. A Bishop is not a Bishop for the first or tenth district, but is a Bishop for the whole church, and is first among equals wherever he may go. If this be so—and I think it is—whatever constitutes the presence of a presiding elder in his district constitutes also the presence of a Bishop in his district—the church. By some, however, it is contended that the presiding elder, when out of his district, has no authority in it; but when within its bounds, he is present in every pastoral charge. And so with a Bishop and his episcopal district.

If this be so, the patronizing Conferences of the ADVOCATE are entirely without episcopal authority, although two Bishops reside within that territory. Neither of the Conferences in Mississippi nor Louisiana are in the episcopal district of either Bishop Keener or Galloway, while Bishop Hendrix—within whose district one of these Conferences lies—is not present in the district, having his residence at Kansas City, within the territory of still another episcopal district.

The possibility of any part of our great church being without episcopal authority—or that, officially speaking, any part of it without a Bishop—seems to me the very height of inconsistency. His official duties extend as far as the church, and he must perform these wherever present. Where the real difference lies as between the Bishop and the presiding elder is just here: the Bishop is a connectional officer; the presiding elder is a sectional officer. One is for the church, while the other is for a small piece of territory within the church; and while they each have authority everywhere, at all times, in their respective districts, they are not, and can not be, present at but one place at the time.

That this is a correct interpretation of the relation of these officers seems clear from the fact that in strictly official matters nothing is said about the "absence" of anyone.

Thus—¶ 104—the Bishop must "hear and decide appeals," and so on to ¶ 107. So the presiding elder—¶ 109—must "travel through his appointed district," etc. (Why "travel" if he is always present in every pastoral charge?) Paragraphs 112 and 113, and so on to the end of the section. Paragraphs 121 to 139 define the official duties of a pastor. These are things which a superior officer could not prevent him doing. They are official duties not correlated to those of any other officer. Paragraph 51 provides for "the absence of a Bishop," just as 110 and 111 do, and just as 120 and 125 provide for the "absence of the presiding elder."

Can some one tell why the law has made such elaborate provisions for "the absence" of men who are always present? It seems the object of the law makers, as expressed in the statutes of the church, was to so correlate the various duties of the several grades of officers that in the "absence" of him upon whom these duties devolved they should be performed by whatever officer might be present at the time and place.

I can not see, after comparing all the uses of the term employed in our Discipline, any reason for attaching any technical meaning to the word "absence." It does not seem to be technically employed. "In the absence of the Bishop the Conference shall elect the president by ballot." That is clear. "In the absence of the Bishop, to take charge of all the traveling and local preachers," etc. This is clear. "To hold Quarterly Conference in the absence of the presiding elder." In all these statutes no one has ever found a scarecrow. "To preach the gospel, and, in the absence of the presiding elder or Bishop, to control the appointment of all services to be held in the churches of his charge."

There seems to be no difference in any two of these paragraphs of the meaning of "absence." It simply means when not present, and that seems to be all there is in it. It must be bodily presence. There is no other sort of human presence. The absurdity of any other construction lies just here. If the presiding elder is present at all the charges in his district at the same time, and has "control," the Bishop is also present at the same time in all the districts of the church with "control" (or if not of the whole church, at least in his episcopal district); and all the provisions about "absence" are so many supreme forces, because the Bishop is always present, and has "control of all services."

All this bluster about "a bad law," "necessity for further legislation," "jealousy of the episcopacy," and so forth, amount to nothing. Paragraph 120 is a good law, enacted under the advice of ten Bishops, not objected to by any one of them, and endorsed by the General Conference of a great church. Some one must "control the appointment of all services to be held in the churches" of every pastoral charge. Who but the pastor should do this? To this end ¶ 120 was enacted, and this fact is almost universally conceded. What is "bad" about the law? Our Quarterly, District and Annual Conferences are all held in some "charge." Take out the second sentence of this paragraph, and some disgruntled pastor might mock at your "Committee on Public Worship," and take "control" of "all the appointments for services" to be held during such Conference—love-feasts, anniversaries, and all.

The law is a good one. The smoke will blow away, the scare will pass off, and the law will stand. Good men err, but never do wrong with their eyes open. J. A. PARKER

In the Living Present.

Rev. Hugh P. Hughes, the celebrated Wesleyan preacher of London, is reported to have climbed to all prominent summits of the Alps in Switzerland. Much daring! But it will require greater daring to descend into the notorious sinns of Darkest England.

Absinthism, Dr. Lancereaux declares, creates sad havoc in France. Nervous systems shattered, generation decreasing, insane asylums crowded. At an average every adult Frenchman partakes annually more than two gallons of that liquid poison, absinthe. Rochefort recently declared in the Lanterne, that another German invasion had captured France. That in Paris more Bavarian beer is drunk than in Munich.

We see it stated, that within the last four years forty new mission churches, at an expense of $500,000, have been erected in Chicago. Thus Methodism is pioneering in cities as well as in the wild-woods. That is the only way to reach the masses: Go where they are.

Rev. Thomas Dixon, Jr., the independent Baptist preacher in New York, recently declared in a discourse at the Academy of Music, of that place, that for the last two decades Protestantism in that metropolis had not only been a failure, but had proved a positive hindrance to the progress of Christianity. The church-property, worth about $16,000,000, should be sold, and the proceeds be distributed among the needy. Well, gaping for breath, we will only state that when at the close of the discourse he called for communicants to partake of the Lord's Supper, of the three thousand attendants only twenty-five consented to come.

Rev. Dr. Manchester, in England, holds that our efforts to draw the masses are frequently the outcome of vainglory. Certainly it gave him pleasure to see his church crowded, but the conversion of a soul was of greater importance than large audiences. He laments the introduction of sensationalism as bait to reluctant attendants.

The origin of the word "sincerity" is interesting. Builders in ancient Rome using defective marble in the erection of edifices would cover said defects with wax, a species of putty. When new the defects would not show. Later, however, the putty would fall out and show the blemish. Hence, subsequently, the clause was inserted in building contracts: *Sine cera*—without wax. ICH DIEN.

Correspondence.

Y. M. C. A. Southern Students' Conference.

The second Southern Students' Summer Conference, held under the auspices of the Young Men's Christian Association (Intercollegiate), at Knoxville, Tenn., has just closed a most successful and significant session.

There are three such conferences held each Summer for the purpose of deepening the spiritual life of the college men of the United States: one at Northfield, Mass.; one at Lake Geneva, Wis., and this one at Knoxville, Tenn. Thus the students in the North, West, East and South are touched by this mighty movement.

The sessions of the conference began on June 14, continuing ten days on the beautiful grounds and ample buildings of the University of Tennessee, which were so hospitably tendered to the Association for the purpose. Each State in the Southland except Florida, representing forty-seven colleges and twelve thousand students, was represented by the one hundred and forty-four delegates gathered there. Ohio and California sent delegations also.

The conference, which was presided over by that godly and consecrated man so long identified with the College Y. M. C. A., Dr. Robt. J. McBryde, of Lexington, Va., was opened by an informal, yet earnest, address of welcome by Dr. Dabney, president of the University of Tennessee, in which he said "that they could not get along without the Y. M. C. A. at the university, and, further, that it is essential to the success of any college." Dr. McBryde responded in a few appropriate words for the delegates. The classes were then organized, and courses of Bible study outlined.

The next day work was begun in earnest. The first hour, from eight to nine, was spent in what was known as the Presidential Conference and Missionary Institute—the former being for the instruction of Association presidents, and led by Mr. F. S. Brockman, of New York, the Southern college secretary, while the latter was for those students who intend to spend their lives in foreign fields. This was conducted by Mr. H. W. Luce and H. B. Sharman, of Chicago, Missionary Secretaries, and Dr. Walter R. Lambuth, of Nashville, Tenn. The second hour, from nine to ten, was spent in the normal Bible classes, which were divided into Workers' Bible Training-class, and Devotional Bible Study. The former was taught by Mr. A. T. Jamison, of the Southern Baptist Theological Seminary; the latter by Mr. W. H. Sallmon, the Bible teacher at Yale. Both of these men are thorough Bible students and efficient teachers, which made this department one of the most instructive and interesting of the conference. From ten to eleven an Association Conference was held, which dealt with problems peculiar to the College Associations. This was a most practical hour's work. From eleven to half-past twelve a platform meeting was held. Addresses were made by Dr. McBryde; Mr. Frank Anderson, of Oxford University, England; Mr. W. P. Williamson, of University of Edinburgh, Scotland; Mr. F. Burgess, of Wales; Jno. R. Mott, of New York; F. S. Brockman, Dr. W. R. Lambuth; Mr. L. Wilbur Messer, of Chicago; Miss Haygood, of China; Mr. R. E. Speer, New York, and others. Thus the forenoons were spent. The afternoons were devoted to athletics, such as boating, swimming, basket-ball, hand-ball, lawn tennis, base-ball, bicycling, and all forms of sports, under the direction of Prof. Wegner, physical director of the University of Tennessee.

On Wednesday afternoon the delegates took an excursion up the Tennessee river on a steamboat to the beautiful "Island Home" of Col. Dickinson, where the delegation and faculty were elegantly entertained.

At sunset each evening a life-work meeting was held out on the hillside of the picturesque campus. These meetings were peculiar on account of the power of the Spirit manifested in the lives of the students. They were intensely inspiring, and far-reaching in results.

At eight there was another platform meeting, treating some special feature of the work. Thus the ten days of privilege and inspiration were passed, and the testimonies given at the farewell service indicated that the conference had marked an epoch in the lives of many, and that all would go down to their colleges in the Fall determined to study their Bibles more diligently, to live more Christ-like, and to lead their fellows to Christ. STUDENT.

The Bible is the best guide to good manners in existence. And yet there are people who think that when they have made a reputation for piety, they can afford to be bears.

MY LITTLE WORK

BY FRANCES RIDLEY HAVERGAL.

Master, to do great work for thee, my hand
Is far too weak! Thou givest what may suit—
Some little chips to cut with care minute,
Or tint, or grave, or polish. Others stand
Before their quarried marble fair and grand,
And make a life work of the great design
Which thou hast traced: or many skilled combine
To build vast temples, gloriously planned.
Yet take the tiny stones which I have wrought,
Just one by one, as they were given by thee,
Not knowing what came next in thy wise thought;
Set each stone by thy master-hand of grace;
Form the mosaic as thou will for me,
And in thy temple-pavement give it place.
—Exchange.

Communications.

Christian Living.

"Wherefore come out from among them, and be ye separate, saith the Lord; and touch not the unclean thing, and I will receive you." Is it not plain from this and the following verse that God promises to be their God only on the ground of their being separated from the works and workers of iniquity? Those who will have the promises of God fulfilled to them must come under the conditions of these promises. If they touch the unclean thing, God will not be their God. He promises in the eighteenth verse to be a father unto them. Earthly fathers, however loving and affectionate, may fail to provide for their children, because everything is not at their disposal; but the Lord can never lack will, power, nor means. The promise is sure to the children, and the children are those who take the Almighty for their God. Those who do what God forbids can never stand in the endearing relation of children to God Almighty. To the Jews the promises were originally made. They would not have God for their God, but would work iniquity. What was the consequence? God cast them off, and the Gentiles were taken in their place. "Let us cleanse ourselves." Let us apply to him for the requisite grace of purification, and avoid everything in spirit and practice which has a tendency to pollute the soul. "Filthiness of the flesh." The apostle undoubtedly means drunkenness, fornication, adultery, and all such sins as are done immediately against the body; and by "filthiness of the spirit," all impure desires, unholy thoughts, and polluting imaginations. If we avoid and abhor evil inclinations, and turn away our eyes from beholding vanity, there will be the less danger of our falling into outward sin; and if we avoid all outward occasions of sinning, evil propensities will certainly be lessened. But still, withholding the eye, the ear, the hand, and the body in general, from sights, reports, and acts of evil, will not purify a fallen spirit. It is the Holy Spirit alone that can purify the heart. But if we do not withhold the food by which the man of sin is nourished and supported, we can not expect God to purify our hearts. How can those expect God to purify their hearts who are continually indulging their eyes, ears and hands in what is forbidden, and in what tends to increase and bring into action all the evil propensities of the soul? We see, therefore, that there is a strong and orthodox sense in which we may cleanse ourselves from all filthiness of the flesh and of the spirit, and thus perfect holiness in the fear of God. This, in our judgment, is Christian living.

B. P. FULLILOVE.

"Beginning of Sunday-Schools in the Southwest."

Under the above heading appears in the NEW ORLEANS CHRISTIAN ADVOCATE, of May 23, an interesting sketch of the second Sunday-school in point of date, so claimed by writer. It is probable that the above school might have been the first or second to have been organized in the vicinity of Natchez, Miss. I think it can easily be shown that the school organized and run some time by Sister Little, of Natchez, is not the first school organized by the Methodist Church. We find that this Sunday-school question received considerable attention by the saintly Asbury. In the Conferences over which he presided, in the eighteenth century, he organized a school in Virginia in 1783. So says our Quarterly Review of 1890. We also find in the same periodical that Rev. John Wesley, when a missionary to Georgia, "he established a school of forty children, which he placed under the care of Mr. Delamotte. He also made it a part of his Sunday work to meet with the children in the afternoon, and endeavor to impress the truth they heard from the pulpit. We find, in connection with the above statement, that many schools sprang into existence from the Annual Conference held in the city of Charleston in 1790, at which Conference the subject was thoroughly discussed, and a resolution was unanimously passed authorizing the establishment of Sunday-schools in every church and at all preaching-places. In obedience to his resolution, many schools were organized. Some were very crude. One of these was held near Little Pee Dee river. It met at nine o'clock on Sunday, gave recess at twelve, met again at one, and then adjourned at four in the afternoon. The teachers and scholars brought their dinners. For bad behavior and failure to listen to the instruction of the teachers, the scholars were given thirty-nine lashes."

In December, 1790, a meeting in the interest of Sunday-schools was held in Philadelphia. The next year several were organized in the city. The first school in New York was started in 1792 by a negro woman named Katy Ferguson. In 1794 one was organized in Paterson, N. J. Three years later, through the efforts of Samuel Slater, one was started in Rhode Island. Then they began to spring into existence everywhere.

I think it very reasonable to presume the meeting held in Philadelphia in 1790 was none other than the modern Sunday-school convention.

As stated in the outset, the school under review very likely was the first to be organized in the Mississippi Territory.

What I have written on the subject were facts gathered from some of our leading publications. If I am wrong, I would thank some one to set me right.

W. T. WOODWARD.

Simmsport, La.

Holiness, Sanctification, Perfection.

A good brother, in a very recent issue of the ADVOCATE, arraigns translators of the Scriptures for treating and rendering the words "holiness" and "sanctification" and "perfection" as synonomous. I don't know where the brother studied Greek, but one would hardly suppose he has more thoroughly mastered this language than some of the grand old scholars who have given us our beautiful versions of the blessed Scriptures. His article is misleading to all who would give him more credit for proficiency in New Testament Greek than to the gifted translators of the Bible. It may be assumed that wherever we find the terms "holiness" and "sanctification" employed as synonyms in the Scriptures, they are very correctly employed. The word in Greek which we translate "holy" is "hagios," and, with but four exceptions, viz.—Luke i, 75; Eph. iv, 24; Acts iii, 12, and Titus ii, 3—every term for holiness is from the same root as this word. "Hagiosune," "hagiasmos" and "hagiates," it will be observed, have the same root. The word translated "sanctification" we find is "hagiosmos," and it is also prudently translated "holiness" in every reasonable version, and I am surprised that anybody would suggest or demand any other rendering. Let us be persuaded that our dear brother wrote unadvisedly and on the spur of the moment. The verb which is usually rendered "to sanctify" is also a kindred word, and means not the merely setting apart for any purpose, but the dedicating to a most sacred and holy purpose, the consecrating to God, the being cleansed, purified, made holy unto the Lord; so when Christ says, "I sanctify myself," he says in substance, "I set myself apart unto this holy sacrifice; I am consecrated, dedicated to this holy ministry." The being sanctified implies that the Holy Ghost has purged us and made us holy.

Perfection, while not exactly a synonym, is kindred in meaning, and in many instances is correctly and wisely used in the sense of sanctification and holiness. The word in the original means to complete, finish, consummate a thing begun even to the uttermost; and in a remote sense it implies a death.

Our dear, good brother and his zealous colleagues seem to be greatly alarmed at the prospect of things; and wherefore? Surely the ministry of these second-blessingists, with some exceptions, is set on fire of the Holy Ghost, and the church is not sustaining any injury, but is gathering unto herself strength by the preaching of sanctification.

I have been engaged watching this movement, and every day I am convinced more and more that God is in it. I have never yet seen a Christian sanctified under their preaching but what he became a better, holier, happier man; and if a minister, the Word seemed to become more powerful in his mouth to "the pulling down of strongholds." The greatest revivals in our church to-day are by these so-called heretics.

If we honestly believe them in error, then let us strive to regain them, as Christ has directed us. Let us pray earnestly for them, for in this way alone we may please God and gain our brother, if perchance he be lost.

L. W. J.

Correspondence.

The Shreveport District Conference.

The twenty-ninth session convened in the pleasant hamlet of Keachie, La. These genial people opened their hearts, flung wide their doors, and bade us enter into full possession in Immanuel's name.

Rev. J. L. P. Sheppard, P. E., was stricken with disabling illness, and Rev. W. F. Henderson presided in his place over the boys; but our elder is recovering rapidly under watchful, tender care.

Several visitors were among us: Rev. J. D. Harper, Mrs. Morrison, Mrs. LaPrade, Mrs. Riley, Mrs. Armstrong, Mrs. Fullilove, and others.

One victim for application for "license to preach" came before the committee, and stood an examination under the new law. W. H. LaPrade, Jr., of Emory and Henry College, has donned the cowl of the local preacher. We welcome him as a close student, fervent spirited and gentle-hearted boy, and trust that he may be clothed in the Spirit for the great work before him.

Bro. Lowry, of Mansfield, formerly of Vanderbilt, came up for deacon's orders. We wish him the enlarging blessing of the Spirit in all his labors.

The addresses of Dr. LaPrade, Rev. J. D. Harper, Brown, S. B. McCutchen, Mrs. Morrison and others, were commendable for the picked thoughts, packed words and persuasive spirit that permeated them.

Reports from the work show an impetus imparted to the missionary sentiment. The missionary anniversary was an eye-opener to the hearers.

S. B. McCutchen, A. F. Jackson, W. G. Wadley, and D. A. Simpson were made delegates to the Annual Conference.

Robeline was selected as the point for the next District Conference.

The following resolutions were adopted by a rising, unanimous vote:

Resolved, That whilst we are in full sympathy with the educational purpose of the Louisiana Chautauqua at Ruston, La., we condemn as a desecration of the Christian Sabbath, and an improper and commercial use of the Christian pulpit, the proposed collection of an entrance fee to the Sunday sermon, July 7.

Resolved, That in view of such desecration, we advise our people to withdraw all encouragement from the Louisiana Chautauqua as an institution of harmful tendency.

Resolved, That S. B. McCutchen be requested to publish his paper on "Church Finance" in leaflet form for general distribution in the district.

Many words of cheer, praise and helpfulness were said in favor of the NEW ORLEANS ADVOCATE, and we are glad to report to this noble paper that the Conference ended in a John Wesley class meeting, and great grace fell upon us.

A forward movement has been set in motion along the whole column of aggressive forces, for which we thank God and take courage.

H. W. RICKEY, Sec.

The Opelousas District Conference.

The twenty-seventh session of the Opelousas District Conference met in New Iberia, June 25-28, 1895, with about forty-five delegates, or half the accredited membership, in attendance. It is matter of comment and regret that Opelousas, Prudhomme and West Lake had no representative present, while Franklin, Sulphur Mine, Grand Chenière, and the Broad Street congregation of Lake Charles, had no lay representation at the session. Another subject of regret was the fact that only half the charges had their Quarterly Conference records present for examination. The presiding elder was unfortunately absent from the first session on account of illness, and Dr. Jas. A. Parker was elected to preside during his absence. The business of the Conference, and the inquiries into the works, was conducted by committees, of one on each subject called for by the Discipline, and may be best summarized by extracts from their reports. The Committee on the Spiritual State of the Church reported among other things: "In some other parts of our beloved Zion the information received would not, perhaps, be considered encouraging; but, owing to our peculiar and antagonistic environments, we believe that, compared with former years, the spiritual state of the district has improved. With about three exceptions, all of the pastors reported encouragingly."

The following resolutions from the Committee on Missions were heartily and unanimously adopted after a free discussion:

Resolved, That the Louisiana Annual Conference be and is hereby prayed to petition the Board of Missions of the M. E. Church, South, for an appropriation for the full support of two French-speaking missionaries for work as directed by the presiding elder of the Opelousas district.

Resolved, That we again call upon the Board of Church Extension to carefully investigate the importance of building chapels in the Protestant-inclined portions of our territory.

The finances of the district seem somewhat behind, and the committee discovered that deficits occurred with good systems as well as with poor ones. The other interests were as carefully looked after and investigated. Rev. C. S. Zwicky, a native of Switzerland, and educated for the Catholic priesthood, who desires to work as a missionary among the French, was licensed to preach. Rev. W. H. Hatfield was recommended to the Annual Conference for admission on trial, and Rev. Chas. R. Montgomery for re-admission.

W. H. Dailey, A. M. Mayo, R. H. Dooland and Capt. J. N. Pharr were elected lay delegates to the Annual Conference, with Sattie Hoffpauir and E. L. Harmon as alternates.

The claims of Centenary College were presented by Dr. J. M. Beard.

The preaching during the Conference was earnest and spiritual.

One remarkable feature of the Conference was the holding of street meetings, conducted by Revs. R. P. Howell and Chas. R. Montgomery, an hour before night service. These meetings were attended by several hundred people, and, at least, had an appreciable effect on the night congregations.

W. WINANE DRAKE, Sec.

Selections.

Above the Shadow.

The secret of the perpetual happiness of some people is the fact that they dwell upon spiritual mountaintops, "above the shadow" of storm or cloud or any earthly ill. Too many lives are like the surface of an April meadow, the playground of alternate light and gloom, now radiant with a burst of sunshine, now darkened by flying cloud-shadows.

Little vexations—so trifling that they can hardly be traced in memory, except by their lingering annoyance; little disappointments, perplexities, slights, mistakes, affronts—these are the things which make up the greater part of the misery of the average human life. And yet how trivial they are, when we come to think upon them! How unnecessary it is that life should be clouded by such things—life, which is capable of being spent upon a plane perpetually above them? We can dwell above the shadow, if we will. We can attain such a height of spiritual blessedness that all the little vexations of life will float beneath us, as clouds float beneath the feet of the mountain-climber.

"How can you always be so cheerful and happy, when you have so many cares?" asked a lady of an overworked wife and mother.

"Cares?" was the smiling rejoinder. "I don't know what they are. These things, which you call cares, are privileges to me."

Here spoke a soul that lived above the shadow! Not only did the clouds of life float beneath her feet, but the perpetual sunshine in which she dwelt bathed them all with glory!

There is only one way to get above the shadow. It is to take the love and hope of Christ into the soul. A mere sunny disposition will not keep one always happy. But a supreme faith in God is like wings: it will lift one into the sun-bright sky, whether the shadow be that of a flitting April cloud, or the lingering darkness of equinoctial storm. Happiness that rises into blessedness, that is supreme always and all-wise, can be nothing less than Christian happiness. It must have its source in Christ. With such resource, life with all its ups and downs can no more sadden and oppress a human soul than rain can drench the glistening forehead of the Jungfrau, or storm-wind ruffle the plumage of the eagle that soars in the sun.

No good deed, no genuine sacrifice, is ever wasted. If there be good in it, God will use it for his own holy purposes; and whatever of ignorance, or weakness, or mistake was mingled with it will drop away, as the withered sepals drop away when the full flower has bloom.—Frederic W. Farrar.

The truths of the Bible are like gold in the soil. Whole generations walk over it and know not what treasures are hidden beneath. So centuries of men pass over the Scriptures and know not what truths lie under the feet of their interpretation.—Beecher.

Among the little work-a-day virtues commend us to that bright and cheery temper which finds out the good side of everything and knows how to say the pleasant word which sets faces smiling.—Edward Garrett.

Heaven is the world of love, not of admiration. Admiration is the spectator that turns away when its eyes are feasted. Love is the communicant at the table of a perpetual sacrament.—British Weekly.

Our safety is in having lofty ideals, and in constant labor to secure their realization. Let the getting of money be a man's ideal, and he will of necessity grow toward the dust.—Joseph Parker.

The one certain cure for worrying is to bring the soul into such relation to Christ that it will be willing to accept anything from his hands. Given perfect faith, and there will be no fretful Christians.

The weakest living creature, by concentrating his powers on a single object, can accomplish something. The strongest, by dispersing his over many, may fail to accomplish anything.—Carlyle.

W. F. M. S.

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How to Make Our Monthly Meetings More Effective.

BY MRS. CLARA B. DRAKE.

(Read before W. F. M. Society, Mississippi Conference, June 11, 1895, and sent to be published by order of said Conference.)

The president should carefully arrange the programme of each meeting, if possible, a month in advance. For instance, let her at the meeting in March select some member to write a paper for the April meeting, giving her a subject, or assisting her in the choice of one; and let her also see that the superintendent of leaflets distributes the readings for the ensuing month. Of course, the written programmes published in leaflet form, and also furnished in the Woman's Missionary Advocate, are merely suggestive. If the president chooses to vary it, she may do so; but she should always go to her meeting with a carefully prepared and written programme. Thus doing, important matters are not overlooked, and the meeting proceeds in an orderly manner.

The report of the treasurer and corresponding secretary should be briefly expressed in writing, and handed to the recording secretary to be embodied in the minutes.

The agent of the Woman's Missionary Advocate should always be given a hearing, and the importance of her work duly stressed. Much of the indifference of our women to missions in general, and our work in particular, is due to ignorance. Let on the light! The agent should not confine her efforts for subscribers to the members of the missionary society. She should go to all the women of the church. I can not see how any really Christian woman could read the Woman's Christian Advocate or the World for Christ for any length of time, and refuse to work in the Woman's Foreign Missionary Society. We have lately resolved in our auxiliary to hang up a "catch-all" in the vestibule of our church for receiving missionary leaflets, Advocates, etc., to which all are made welcome. In this way we hope to scatter the good seed of the kingdom.

Every woman should work to increase the membership of her auxiliary; but since the old adage usually holds good, that what is "everybody's business is nobody's business," it would be wisdom on the part of the president to appoint two members each month to take this work specially in hand, and report the result of their efforts.

It will, doubtless, bring the missionary work and workers closer to the hearts of our women if the corresponding secretary will regularly correspond with one of our missionaries. Of course, the auxiliary should furnish stamps to enable the missionary to answer letters, for the time necessary for doing this is all that we can reasonably ask, and for this we should be very grateful.

In addition to our regular work, some specific work of our own doubtless adds to the interest of our meetings. Our own Conference has undertaken to educate Miss McNemar. Our interest in her and in her future work will be doubly great for the efforts we are putting forth in her behalf.

Time was when some of our pastors feared that the woman's missionary movement would diminish the regular missionary collections of the church. The contrary result has followed. The more one gives, the more one wishes to give, and, as a rule, is able to give. Giving in specific directions awakens greater interest, enlists more workers, keeps the original stream of our benefactions full, while making new channels for added benevolence.

A "Missionary Tea," or entertainment of some sort, given about once in three months at the home of some member, would awaken much interest in our work. The pastor could make a brief talk on "Woman's Work in Missions," papers, music, etc., could be provided by different members of the auxiliary—in fact, a very entertaining programme be provided without painful effort, for the members of our society are usually cultivated women. The object of these gatherings should not be to make money, but to let on the light, and enlist interest. I am more than ever opposed to all indirect methods of raising money in any department of church work. Straight from the heart to the hand is the only way to give worthy of a Christian, and I believe the only method that has our Master's approval. It speaks well for the growing spirituality of our great organization that we are beginning to study method in giving as well as in working.

I rejoice that the subject of tithing our increases was brought before our last Annual Conference. I hope our auxiliaries will discuss this question freely in our monthly meetings. When all the tithes are brought into the Master's storehouse, and we add our free-will offerings of love to him who gave himself for us, the Lord's treasury will overflow, and the world's redemption be speedily accomplished.

No more excuse, then, for the lack of direct and questionable ways of raising means to carry on the Lord's work. Oh, let there be no selfishness in our love; no giving grudgingly, but freely and joyfully! There never was a time in the history of missions that called for a more heroic self-denial than the present.

As much as possible of the devotional element should be infused into our monthly meetings. Let song and prayer and testimony enliven and enrich it, and let us carry its blessed influence wherever we go. Thus the society, in its reflex benefit, will help home as well as foreign missions. Oh, that God would lay the burden of a perishing world more fully on our hearts!

MRS. E. D. JONES.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Mrs. S. S. Cope, of Mississippi Conference.
Mrs. F. E. Enss, of Louisiana Conference.

Woman's Work.

MR. EDITOR: We have been requested to send you an account of the Baton Rouge District Conference, held in Ponchatoula; and, as we have on hand a few lines written to the editor of Our Homes, Miss Lucida B. Hall, we will send you a copy of the same.

We returned from Ponchatoula yesterday, after having attended the Baton Rouge District Conference. It was a most delightful occasion, the spiritual feature being quite marked; in fact, it was equal to a camp meeting all the way through, and we praise God for the privilege of being there. Of course, we went to represent the work of the Woman's Parsonage and Home Mission Society. Never has anything lay nearer our heart than this cause, and we feel we shall never be quite satisfied until the whole of the State of Louisiana, at least, shall be canvassed, and an auxiliary planted in every church where it is practicable. Oh, how we do hope that every charge should have its own parsonage, and our brethren not be somewhat comfortable! They have a hard-enough time at best, and it is little as the women of our beloved church can do to be determined that by the help of God, it should be done. When we reach that point, the glory is already in sight. There is not a task that woman can not accomplish when she goes at it with a heart full of faith and energy, baptized by the Holy Ghost.

Bro. G. P. White kindly urged that we remain over and organize auxiliaries at his different appointments. To it is due to his hearty co-operation that we had such fine success.

We had the pleasure of visiting Wesley Chapel on last Sabbath, and after listening to an earnest sermon delivered by one of our promising gifted Centenary students, presented our work, and succeeded in organizing an auxiliary.

At Springfield an adult, and a Juvenile Society, were formed; also two at our church in Ponchatoula, one of these being an interesting society of juveniles, twenty-three in number. Sum total, as the outcome of a pleasant five days spent in Ponchatoula, being five societies. We are so impressed with the great needs of these people. We must expect our own people to throw open their doors at such times as these to some of different faith—namely, Roman Catholic — took us in as members of the same family. May God bless them! We secured 60 subscribers to Our Homes, and four shares of our Cuban stock; and see we returned home richer in every way than when we left, having obtained a good investment upon a little outlay. God be praised!

We were much impressed with P. A. Johnston's quiet, magnetic way of presiding over the Conference. Everything moved on smoothly and harmoniously. The tender, filial relation existing between him and the "boys"—as I understand he calls his brethren—was very touching. We felt our heart strengthened and refreshed by the contact. If we are too lavish in our praises of our beloved minister, pardon it, for we have always had a weak spot, and a very big one at that, in our heart for the Methodist ministers; and if there are any flaws in the characters of any of them, the outside world shall never have the knowledge of such imperfections if I have for us to give the information.

Well, we shall not prolong this letter further; but will only say that we regret it was not your privilege to be present at this Conference session, and trust that you may have the opportunity of attending one of the sessions some future day.

Yours for Christ,

MARY WERLEIN.

New Orleans, June 26, 1895.

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FROM THE WORK.

WONDERFUL MEETING AT SCRANTON, MISS.

Everyone familiar with this coast country comprehends the difficult problem confronting every conscientious, consecrated minister of the gospel in getting a hearing from the masses. Roman Catholicism has taught her followers that it would be sinful to enter a Protestant Church to attend a religious service. Through lust, whisky, gaming and Sabbath desecration Satan hinders a vast multitude. Scranton, county seat of Jackson county, has a mixed population, mostly of foreign element. Many are seafaring men. How to get the masses to hear the gospel I found to be the question.

After witnessing the results of Mrs. Snell's meeting, held at Moss Point in April, 1, with many other lovers of the Lord, decided that through her great good could be accomplished. But lacking a suitable place to hold the meeting and a bank account to defray expense of the same, despaired of being able to make the experiment. This juncture several of the liberal-hearted members of Moss Point Church volunteered to secure the opera house, and be responsible for the expenses, if I would only consent to give Mrs. Snell a chance to save souls at Scranton. I readily consented, and the meeting was published.

June 16, Sister Snell began an eight-days' siege on the devil's kingdom. For four days rain prevailed. No matter; the people bought umbrellas, so hungry were they for the words of life. Knowing the motley crowd that would gather at the opera house, I spoke to Sheriff Miner to detail an officer to preserve order. He replied, "No need of it." His opinion proved correct. There was no occasion during the entire meeting to request order. Even the dogs that followed their owners preserved a dumb silence. Every soul entering that worldly temple felt that for the time being God was in it, and it demanded profound respect of them. Language fails to depict the hallowed scenes of that meeting. Hardened sinners, weeping and pleading for mercy; then rejoicing that they had found Jesus. Sister Snell will most probably never be ordained of man, but she has the anointing of the Holy Spirit, that convinces the most skeptical that she is working solely for Jesus and the salvation of souls. Editor P. K. Mayers, of the Democrat-Banner, devoted a half-column editorial to the meeting. Among many statements he said: "Many citizens of Scranton, who have not attended a religious service in twenty years, are regular attendants upon the meetings, and in various ways expressing the wish that the convicting power of God would open their eyes to their true condition. The fact can not be denied that this consecrated woman preacher has worked a marvelous reformation for good in Scranton."

All denominations, white and black, attended the meetings, and on last Sunday night fully five hundred souls heard the concluding message. There were possibly over one hundred conversions. Twenty-two accessions to the Methodist, and two to the Presbyterian Church.

Rev. Frank Keen, of Ellisville, did royal service in conducting the song services. Many thanks for service rendered. Revs. N. B. Harmon, P. Howard and T. A. Adams were present enjoying the meeting. I am glad to be able to report that the people paid the expenses of the meeting. Many thanks to the Moss Point friends, who made it possible for Scranton to receive such a religious and moral uplift.

R. B. DOWNER.

June 27, 1895.

NORTH MISSISSIPPI CONFERENCE BEE NOTES.

Sr. Miss Eliza C. Hunter passed to her God, June 20, from the home of her brother, Dr. Spikes, in Water Valley. She was the widow of Rev. John Hunter, a member of the Memphis Conference, who died nearly thirty years ago. She had reached the age of eighty-six, and had been a member of the Methodist Church about seventy years. This writer can truly say of her, as Paul did of Phœbe, she was "our sister," "a servant of the church," "a succorer of many and of myself also." Her life was a benediction to all who come in contact with it, and especially was she a Priscilla to young preachers. I shall never forget her motherly counsels in my boyhood and young ministry, and that last hour of sweet communion and prayer together just two months before her departure. We expect reunion in the "Christian's home in glory."

It was my privilege to attend the meeting of the Woman's Foreign Missionary Society at Columbus, June 22 25. This is an aggressive force in our church work, and deserves all commendation and encouragement. There are within this Conference 141 societies—28 new ones having been organized this year—which have raised in the past year $3,017 79. Surely we preachers and laymen of the church should esteem it a Christian duty to help in every possible way those noble women who labor with us in the gospel.

Some of our preachers and lay people have gone to the International Epworth League Conference, but the greater part of us are forced by financial circumstances to forego the pleasure of that great occasion. How tantalizing has it been to read and hear so often, "You must go," "You can't afford to miss it," etc.; and yet no ways and means, especially the latter, provided for the going. But we hope that the law of equalization which was adopted in Israel (see I. Sam. xxx, 21-25) will be applied, so that we who remain shall share the benefits of the Conference with those who go. This will be the case if they return to us so charged with the spirit and knowledge of Epworth League work that the light thereof shall shine forth on the churches and people with power.

A few District Conferences and many protracted meetings to be held within the next three months. In connection with these let there be Sunday-school and Epworth League mass meetings for enlisting the young people for Christ. In all of which I am your servant for Christ's sake.

G. W. BACHMAN.

Kosciusko, Miss.

C. B. H., Silver City, June 28: "I am glad to report to the columns of the ADVOCATE the success of Children's Day exercises at Silver City, June 23. This is the first time in the history of the charge that we had such a service. But this year, with the assistance of our able superintendent, Dr. W. B. Thomason, Sisters Ree Austin, Missie B. Holmes, Bertha Partee, Josie Edwards, and several others zealous members of the Sunday-school, we succeeded in making the occasion interesting and edifying. The church was beautifully and appropriately decorated. The programme from the Publishing House was used, with some little variation. The children did their part well. The service of song was excellent, and the address of seventeen minutes by the pastor, on 'The Relation of the Children to the Church,' was pertinent and timely. The amount of collection was $10.40, which will be forwarded by the secretary, C. T. Partee, to the treasurer at Natchez. All believe the cause of Christ was strengthened by the occasion."

Mrs. M. A. Bruce, Arcadia, La.: "Mrs. Tomlinson arrived in our town Monday evening, May 13. Held public meeting same evening at Cumberland Presbyterian Church. Large and attentive audience; many signers of the pledge. Tuesday we had a mother's meeting; was held at same place. Quite a number of mothers were present, but not nearly so many as should have been; for indeed all mothers need just such help in the rearing of children as can be obtained in an interchange of ideas in such meetings; and to the observant the line of work certainly demands a change. The following officers were elected—W. C. T. U.: President, Mrs. M. A. Burch; recording-secretary, Mrs. Lula Webb; corresponding-secretary, Mrs. B. E. Glover; Mrs. Garrett, treasurer. Superintendents of juvenile work were: Julia Conger and Mina Pipes. Superintendent of mothers' meeting, Mrs. Manning. Wednesday morning gospel meeting held with prisoners in jail, and they requested that we pray for them, pronouncing it the first visit since imprisonment. Wednesday evening another public meeting was held in which the origin, aim and object of the W. C. T. U. was clearly set forth, to the applause of all present. We hope that the suffrage question is forever removed from this work. I have before me a letter written by our beloved State president, Mrs. Caroline Merrick, in affirming that this work has no more to do with woman's suffrage, than with the foreign missionary. May God hasten the day when all shall heed this call for 'God and home and every land.'"

Rev. Jno. B. Keut, P. C., Bayou Chicot, La., July 1: "We have just closed a very good meeting at this place. The best work was done in the church, it being considerably revived and strengthened. There were some conversions and four accessions. The preaching was done by Revs. C. T. Munholland and A. W. Turner, though the former was suddenly called home early in the meeting, which threw the work on the latter. Sunday morning was a gracious time. Bro. Turner was at his best, and the Spirit's presence and power was felt by many."

Rev. C. McDonald, Sleen's Creek, Miss.: "We have just closed a very pleasant session of the Brandon District Conference. The attendance was good. We had sixteen out of eighteen itinerants present. The influence of the Holy Ghost was clearly manifest. The preaching was indeed good. A powerful impulse will go out from here on the district. Besides preachers from the district, we had visits from J. W. Chambers, J. W. McLaurin, T. B. Holloman, M. H. Moore, and Dr. I. W. Cooper, whose presence and labors we enjoyed."

Rev. R. I. Allen, P. C., Dublin, Miss.: "Our second quarterly meeting for Dublin and Brooklyn charge was held June 22 and 23, at Brooklyn Church, near Webb. Rev. J. B. Stone, our presiding elder, had not been with us before, but he was no stranger when he left. His sermons and work, though he was nearly sick, made a good impression on our people. We were not able to report much advancement in the work. Children's Day was profitably observed at Dublin, and we have a small, but hopeful Epworth League."

Rev. F. N. Sweeney, P. C.: "I began a meeting at Hopewell on Saturday night before the fourth Sunday in June; had no help until Friday, when Bro. Pilly came. Results: 5 accessions, baptized 2 children, 3 family altars erected and church greatly revived. Will begin at Spring Hill this week. Pray for us."

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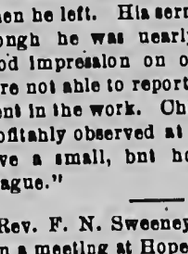
MRS. W. H.

Do not hurt the feelings of others by saying sharp, sarcastic things. It is better to dispense with that questionable reputation of being smart than to merit one of cruelty.—Phillips Brooks.

A Veteran's Story



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Thursday, July 11, 1895.

The Christian Religion Exterminated.

The Times-Democrat, of June 30, has a lengthy editorial on Prof. Huxley, whose death occurred on the twenty-ninth. A large part of the said editorial we heartily endorse. Huxley's greatness within the domain of science, properly so called, is universally conceded. He also occupied a position of proud pre-eminence in the realm of literature. In ability to make a skillful use of the rich resources of the English tongue he had few equals and, perhaps, no superior. But because a man is great in one direction, it does not necessarily follow that he is equally great in all directions. A man may be a first-class lawyer and a very poor physician, or an excellent physician and a very ordinary statesman. Hence, Huxley's pre eminence as a scientist and a man of letters is no proof of his greatness within the domain of theology. The Times-Democrat, however, seems to think that he was even greater as a theologian than as a scientist. We quote as follows:

Give him a Duke of Argyll or a Gladstone to grapple with over the question *of a divine government of the world or of the authenticity of the miracles or other extraordinary stories in Holy Writ*, and he was in his element. He would take on antagonists in that line by the half-a-dozen and *lay them all out in a twinkling*. The wealth of profound scientific thought, the rapier like cut and thrust of his logic, the illustrations from all the winds of heaven, the wit, the raillery and the delightful language he would summon to his aid in such encounters (that were the delight of his life), are indescribable to those who have not followed him through some of his polemical discussions. *Argyll* and *Gladstone*, learned men as they are, trained and brilliant debaters as they are, *hardly furnished child's play to Huxley in such discussions;* his Damascus blade was through them before they knew that they had been hit. (Italics ours.)

This quotation contains some of the most surprising statements we have seen in a respectable journal in a long while. Argyll and Gladstone "hardly furnished child's play to Huxley" in the discussion of "the divine government of the world or of the authenticity of the miracles or other extraordinary stories in Holy Writ." Oh, no! He could "take on antagonists in that line by the half dozen and lay them all out in a twinkling." Without meaning to be in the least disrespectful to our distinguished contemporary, we pronounce this a piece of unmitigated bosh worthy of the reckless pen of R. G. Ingersoll. We call for proof of these assertions. When and where did these David-Goliath encounters occur? Reading people know that Huxley wrote some magazine articles a few years ago which were first class in literary execution and which displayed considerable dialectical skill, but that he disproved the existence of a "divine government of the world" or "the authenticity of the miracles of Holy Writ" has never been believed except by those with whom "the wish is father to the thought." Those masterpieces of the Duke of Argyll, "The Reign of Law," and "The Unity of Nature," have never been answered by Huxley or anybody else. The Times-Democrat will confer a great favor upon a multitude of its readers if it will reproduce some of those marvelous arguments by means of which its great apostle of infidelity "laid out" such men as Argyll and Gladstone "by the half dozen in a twinkling."

We do not claim to know the facts in this case; but it has been our observation for years that men who write in this strain are totally ignorant of even the standard works on the evidences of Christianity. Were they at all familiar with these great masterpieces of Christian theology, they would never suppose for one moment that the doctrine of the divine government of the world or that of the inspiration of the Scriptures has ever been endangered in the slightest degree by the brilliant rhetoric and caustic wit of Huxley, Ingersoll & Co. Let the Times-Democrat give its readers just one of those arguments of its great chieftain by means of which Argyll and Gladstone were laid out in a twinkling, and the divine government of the world and the authenticity of the miracles of the Bible were forever relegated to the domain of myth and fable. We do not ask for two; give us just one.

Dr Donald on Christian Unity.

Rev. Dr. E. W. Donald, who succeeded Phillips Brooks as rector of Trinity Church, Boston, bids fair to equal his illustrious predecessor as an exponent of Broad Churchism. His attitude in matters of this kind was illustrated in a sermon which he preached recently on the subject of Christian unity. Dr. Donald asserted that it was little less than absurd for Episcopalians to refuse to fellowship with Congregationalists, Baptists, and Methodists, while they recognized such communions as the Greek Church and the Old Catholics of Switzerland. He also declared that the necessity of ordination by a bishop to clerical standing or of the orderly administration of the sacraments is not the authoritative doctrine of the Episcopal Church. Christlikeness, he said, was more important than forms and ceremonies. The following is a paragraph from this remarkable sermon, as reported in The Church Standard:

"Who and what are the Old Catholics, that we should grant to them the recognition and sympathy we withhold from the Methodists who found a new church every day of every year, in which are proclaimed pardon and salvation through Jesus Christ our Lord? What has Pere Hyacinthe done—what does he give promise of doing—in France, that he should be received into our open arms, while we have no relations with the millions of Baptists, North and South, who are doing more than any man can tell for the religious and moral education of America? The Greek Church never gave us a single priest; the Presbyterian, Congregational, and Methodist Churches have given us, out of their ranks, bishops and clergy by the hundreds. The Old Catholics have never been anything to us; we never come into contact with them; we know almost nothing of them; they know quite nothing of us; yet with Greek Church and Old Catholics we are united in fraternal bonds. But Presbyterianism and Congregationalism are not simply names: there is not an intelligent man in this city who does not know that the religious, moral, and intellectual life of this country is immensely the richer for their presence and work among us. For America—nay, for Christendom—the union of the Episcopal Church with the Presbyterian would mean incalculably more in the direction of real religion than the completest union with the Church in Russia or with the few old Catholics of Switzerland. A language and an ocean are between us and these foreign communions. Nothing lies between us and the Presbyterians save an unwillingness to concede a liberty consistent with a determination to retain what we regard as invaluable."

Referring to this same sermon The Congregationalist says:

"Such sentiments must have sent a cold chill down the spines of many Episcopalians outside of Trinity Church at any rate. Some already have hastened into print to condemn and attempt to disprove his statements. But the wiser policy of calling no attention to his words unnecessarily probably will prevail. Dr. Donald will be looked upon by many of his own denomination as rather worse than a heretic. But he is right and can afford to bide his time and see others come over to his ground."

On the Right Track.

The Opelousas District Conference, at its recent session at New Iberia, did exactly the right thing in putting itself on record as regards the importance of vigorous mission work in South Louisiana through the agency of French-speaking missionaries. The people of South Louisiana need the gospel no less than do the Mexicans and Brazilians. Their moral and religious status is virtually the same. What their nominal Christianity amounts to from the standpoint of Christian ethics is partially known to those who have carefully read the ADVOCATE for the last few months. The half, however, has not been told. Only those who have lived in this Rome-ridden region can have anything like an adequate conception of the extent to which Rome stands in the way of true Christianity and of all moral reform. And the same method employed in Mexico and Brazil must be used here, *i. e.*, the people must be taught in their own vernacular. In a large part of South Louisiana English-speaking missionaries have about the same chance of reaching the masses as they would have in Mexico or South America. We hope other District Conferences in Louisiana will speak out on this subject. Then let the Louisiana Annual Conference utter its voice. Peradventure, these oft-repeated petitions will after awhile reach the ear of the Mission Board. For our part we can see not one solitary reason for sending missionaries to Mexico and Brazil that does not apply in favor of sending them to South Louisiana.

One of the worst signs of the times is found in the widespread toleration of indecent literature. Many books that the past generation would have regarded with unutterable loathing and disgust are now read by the so-called "best people," and discussed without reserve in mixed companies of men and women. We sometimes hear even young girls, the daughters of Christian parents, giving open expression of their admiration for works whose distinguishing feature is found in their cool and deliberate disregard of all moral restraints. What are we coming to? Is this thing to grow? If it does, the day of doom is before us. It might as well be said once for all that the people who revel in impure literature are not themselves pure. A bad book in the hands of inexperienced boys and girls is more dangerous than a viper in their bosoms.—The Christian Advocate, Nashville.

To the Methodists of North Mississippi Conference.

As chairman of the Board of Education, I wish to call attention to the appeal of Bishop Galloway, Dr. Murrah and Major Millsaps in the NEW ORLEANS ADVOCATE, of June 20, in behalf of the fund for the education of young ministers in Millsaps College.

Last year the assessment made by our Annual Conference for this cause was $1,000; of this we paid only $478 50; the Mississippi Conference, with an equal assessment, raised $585.50. It is putting the case very *mildly* when I say that is not creditable to us. I know that the Conference has been very careful in making this assessment; the members have freely discussed the subject; they have recognized the obligation to raise this money, and the Conference has fixed the sum. Every dollar of every carefully made assessments (and there should be no other kind), ought to be paid in full; not 50 cents on the dollar; not 75 cents on the dollar; but 100 cents on the dollar. This should be the purpose and rule and practice in regard to all our assessments; this is the only way in which we can inculcate true ideas of honesty and fidelity in our members in respect to the payment of just claims. The actual outlay of the college for the education of young ministers and the sons of ministers last session was $1,800, which is nearly eight hundred dollars more than the two patronizing Conferences paid. Who is to settle this deficit? Let the Methodists of North Mississippi see to it that our assessment of $1,000 is paid in full this Fall. R. W. JONES.

University of Mississippi, July 7, 1895.

Dr. Smith's Resignation.

The letter of Dr. W. W. Smith, on our eighth page, explains his reasons for resigning the office of Secretary of Education, to which he was elected by the last General Conference. Dr. Smith will reside at Lynchburg, and give his personal attention this year to the development of the Woman's College there, for which he raised some $220,000 in 1891, and which he has conducted with great success for two years. This endowed college for women is an advance in which all Methodism rejoices, and its development alone is worthy of Dr. Smith's energies, to say nothing of the other Randolph-Macon institutions under his care.

BOOKS

THE SOUTHERN STATES OF THE AMERICAN UNION, Considered in Their Relations to the Constitution of the United States and to the Resulting Union. By J. L. M. Curry. Richmond, Virginia: B. F. Johnson Publishing Co.

The author begins his book by saying that it is not controversial, yet he treats of one of the most thoroughly discussed subjects we know of. Upon no subject is there a wider difference of opinion, and while the Northern people will always look upon the South as a country of "secession and rebellion," the old soldiers who so nobly fought for what they conceived to be their duty will not like that their grandchildren be educated to think of them as traitors, or worse. The book is an excellent one for the general reader. It clearly shows the constitutional points involved, and ought to convince the most skeptical that the South had the right to leave the Union. We think the book one of the best of its kind. Its tone is such as to increase our loyalty to the old South and to the grand old Union.

The history of the resulting Union is very entertaining, as is the description of the horrors of reconstruction. In the conclusion of the fifteenth chapter he quotes the eloquent words of the lamented Lamar, showing the animus of the plan. Nothing would have been so fatal to the Southern negroes as the success of that policy, and the millions of dollars squandered by the carpet-bag Legislatures is cited in proof of the assertion. The book is well worth the money, and will do much towards clearing up those disputed points which so often perplex the average reader. J. C. B.

NOTES.

We have been an ardent friend of Millsaps College from the beginning. We have been from the first a member of the Board of Trustees, and have filled the place to the best of our ability. Since our connection with the ADVOCATE we have, as all our readers know, used its columns freely and persistently in emphasizing its claims. Every single communication in behalf of Millsaps that has been sent in has been published; and, when at all practicable, communications of this class have been published in the very first issue after their reception. In many cases we have left out editorial matter in order to make room for communications anent Millsaps College. In short, Millsaps College has had the right of way in our columns. An inspection of the files of the ADVOCATE since our connection with it will show that it has contained three or four times as many articles concerning Millsaps College as concerning anything else. In view of these undeniable facts, it seems to us that about the silliest thing a man can do is to make the statement that the NEW ORLEANS ADVOCATE has been remiss in its duty towards Millsaps. Such is human life. What next? Perhaps some one will accuse us of not sufficiently emphasizing the claims of temperance. There is as much ground for the one charge as the other.

***

Rev. C. H. Ellis, evangelist, is holding open-air meetings on Customhouse street, in this city.

***

Our readers are indebted to Rev. M. M. Black, of the Mississippi Conference, for the report of the Epworth League Conference in our last issue.

***

With our next issue the second-blessing controversy will come to an end, so far as the ADVOCATE is concerned. This is the decision of the Supreme Court.

***

The first Legislature under the Republic of Hawaii has been convened. The President in his message favors annexation to the United States and the construction of a cable.

***

It is stated that in Toronto, Canada, not an electric car wheel turns, not a cab is to be seen on the street, not a saloon or a store open, nor is a paper printed or sold on the Sabbath day.

***

Friday, June 21, Bishop R. K. Hargrove was married to Mrs. Nathan Scarritt, of Kansas City, Missouri. The ceremony was performed by Bishop Hendrix, son-in-law of Mrs. Scarritt.

***

The most stringent anti-gambling bill of the season has been passed by the Legislature of Pennsylvania. It has been approved by the governor, and, if executed, will prove the death-blow to all horse-racing for money throughout the State.

***

For men to claim the right to neglect their duties to the State on the ground of their piety, while they insist on the State protecting their homes, protecting their property and protecting from disturbance even their religious meetings, in which the exquisitely delicate and valetudinarian spirituality is developed, is gross unrighteousness.

***

The publisher of the Alabama Advocate has failed; cause, trying to publish a two-dollar paper at one dollar. The paper is suspended at present, but will appear again under the same editorial management in a short time. Several other papers that have been trying to run on a one-dollar schedule have confessed their mistake and resumed their former rate.

***

We are pleased to learn that Whitworth College has a prospect for a fine opening next Fall. It has a good curriculum and an excellent faculty. Its elegant buildings, its well-furnished dormitories and its healthful location conspire to render it an ideal institution of its class. What it needs is increased patronage. This we are glad to know it is likely to have.

***

During the first five months of the present year, according to figures published in the Chicago Tribune, gifts and bequests aggregating $10,434,150 were made to various public institutions and objects in this country. Add to this the innumerable and unmarked rills of private charity, and we can see why Socialism, of the European sort, has no *raison d'etre* among us.—Zion's Herald.

***

A prominent secular journal remarks that "'advanced thought' is an attractive phrase, but scholars versed in ancient literature have discovered that what passes for new is often very old." Concerning many things which are palmed off on the public in the guise of "advanced thought," it may be said that what is new in them is not true, and what is true is not new. Excessive conceit is the fault of our age.—Mid-Continent.

The Randolph-Macon Academy which is advertised in another column was established by our Methodist brethren of Virginia in 1890, and is the largest and best equipped academy in that State. We rejoice in the success of the Randolph-Macon system.

***

The Michigan Advocate says: "Joseph Cook is not far out of the way when he affirms that nine-tenths of the contributions to missions come from one-tenth of the members of our churches." And we have heard boldly claimed by those who ought to know that, in our own church at least, the other tenth of the benevolent money is given by the ministry. We believe it to be true that no other class of persons in the church give as large a share of their means as the preachers."

***

The State of Michigan has for some time been trying the humane experiment of dealing with murderers without a death penalty. The experiment appears to have been a failure. The Smalley bill, restoring capital punishment in the State, has become a law, and henceforth the would-be murderer must perform his awful crime under the far-reaching shadow of the gallows. Often and often have human governments tried to improve on the divine plan in the matter of punishing crime, but just as often have they made a failure of it.—North Carolina Advocate.

***

Preaching the truth in love is one of the prime essentials to success in the pulpit. If the people do not feel that the preacher is in sympathy with them and loves their souls, the sermon, however able, is not likely to do them the needed good. The homely adage, "More lasses draws more flies than vinegar," is as true in preaching as in everything else. Severity of tone and manner repels. People can not be scolded into religion. The Spirit gently draws men to Christ. This fact is suggestive of the temper the minister should evince and the methods he should employ. As a preacher as well as a man he should be careful not to grieve the Holy Spirit by his harshness of temper.—Mid-Continent.

***

Recent successful experiments in transportation by electricity have been made by the New York and New Haven road on its Nantasket Beach Branch. A motor car took a train of eleven heavily-loaded freight cars and moved off without difficulty. Five other cars were afterwards added and the whole were hauled without the least trouble. The train of sixteen cars seemed to test the capacity of the motor little more than a single car. The maximum of power seems not to have been approximated. The party of excursionists who witnessed these experiments were quite ready to declare that a great revolution in railroading is just at the door. Electricity is to supersede steam, the world over, as a force for propelling railway trains.

***

Surely the whole church will sympathize with Rev. J. E. Godbey, D. D., editor of the Arkansas Methodist, in the severe affliction which has recently befallen him. In an editorial note he says: "The loss of property, the affliction of my son, the death of my daughter were all but harbingers of a deeper affliction—broken clouds which forerun the cyclone—the pathetic and heart-breaking affliction of my darling wife." And after the burial of his precious wife, he adds this pathetic note: "I am free now. But 'my heart is smitten and withered like grass.' I have no home, no one to take care of—nothing but this work for the church for which I shall seek to lose myself. As reverently as I would kneel at the sacrament shall I handle every interest of the church."

***

Speaking of Dr. Lyman Abbott's baccalaureate address at the recent commencement of Northwestern University, Zion's Herald says:

"It was a new thing to have a pronounced Liberalist on a Methodist platform, at the commencement of a Methodist University, holding Methodist doctrines up to ridicule, and treating the most sacred beliefs of all Methodist people as absurd and obsolete superstitions. Whether he was expected to do it, is a very serious question. The Rock River Conference will probably make some inquiry on the subject.

"The report is that many of the students present appeared pleased, and applauded the speaker when his keenest thrusts were made at the orthodox faith. This might indicate the necessity of looking into the instructions of the recitation-rooms. The church will stand reasonable discussions of all disputed points, so long as her vital doctrines are not assailed; but there are a few things which she regards as settled. The degeneracy of human nature through sin, necessitating regeneration by the Holy Spirit, is not an open question. Neither is redemption through the sacrifice of Jesus Christ. The sufficiency of the Scripture one safe and infallible guide in life and duty, is something not to be subject to ridicule."

The Natchez District Conference.

The Natchez District Conference met at Gloster, Miss., June 27, 1895. There being no Bishop present, Rev. L. S. Jones, P. E., presided. He, though a new man to the office of presiding elder, wears his robe of office with becoming dignity. His whole being seemed to be aglow with fire and zeal for the cause. The one desire of his heart seemed to be to make our coming together a blessing to all. He seemed to realize the necessity of making the District Conference a source of revival power both to preachers and people like it was intended by the founders of Methodism.

All of the preachers were present except two—M. M. Black and B. F. Lewis. As a general thing, all seemed full of hope and entered zealously into the worship.

Considering all of the circumstances, there was a fine representation of lay delegates—all of whom came praying for power. They came and stayed through the whole Conference. Local brethren had their reports ready and fell into the new order of things as readily as anyone could desire. There were two—G. M. Hull and J. A. Bishop—recommended to Annual Conference for admission.

The delegates elected to the Annual Conference were J. M. Sessions, J. F. Cassels, H. B. McGehee, and B. F. Gray.

The following were elected as District Board of Education. They will please take notice, and govern themselves accordingly: W. L. Cato, J. F. Cassels, M. C. Ford, H. B. McGehee, Harry Pedon, E. A. Enochs, B. F. Gozy, J. M. Sessions, H. W. McCram, Horace Butler, J. D. Ireland, T. J. Roberts, G. H. Peets.

The reports of the preachers were good. There seemed to be a knowledge of the fact that they were not wholly up to the Bible standard, but generally all are on the upward tendency. There is united prayer for a Holy Ghost revival all over the district.

The committees all made reports, which were very practical and voiced the sentiment of the Conference.

The inimical Jno. W. Chambers was with us almost all of the session. He seemed at his best. He made a very favorable impression upon the public for his school—Whitworth College—by his private work and public talks.

Mrs. Meek, co-principal of Port Gibson Female College, was with us part of the time and made us to feel that we had an interest in the school which she is with, and that the school is worthy our support.

Prof. Monroe was here to present the claims of the Edward McGehee College, our church school in this district. His report shows our girls to be in good hand there. Bro. Jones told us of what he knew of it as presiding elder.

We would like to have had our editor with us to speak of his welfare on the tripod of the ADVOCATE.

Gloster people of all churches appreciated getting the Conference, and tendered them all the kindness possible. The Conference was a blessing, and we would like for it to come back soon. G. M. HULL, Sec.

Gloster, Miss.

For Brain Fag

Use Horsford's Acid Phosphate.

Dr. W. R. LOWMAN, Orangeburgh, S. C., says: "I have used and prescribed it with beneficial results in brain fag and nerve exhaustion."

Memphis Conference Female Institute.

This old and well-known school has taken marvelous strides in the last two years and has forged to the front, leading all Southern schools. Last year, Dr. Key's first as president of this institution, 332 pupils matriculated. This year 50 more names were added and 382 answered to roll-call. Considering the financial pressure, this seems almost incredible. Nothing but indomitable energy and unremitting effort could have accomplished this. Dr. Key assures us that this is but the beginning, and he expects to go far beyond this. It is thoroughly equipped in every particular, and is especially noted for its fine discipline, thorough work, high grade and superb faculty who have been trained in the best schools of Europe and America. The religious influence is the best, every teacher being an earnest worker in the Master's vineyard.

The healthfulness is phenomenal, many delicate girls becoming pictures of health after a few months' stay there. Let us urge your careful study of the advertisement of this "Vassar of the South," which appears elsewhere in our columns.

The "Detroit idea" of letting the poor cultivate unimproved lots has been adopted in New York, Toledo, St. Louis, Buffalo, Pittsburg, Duluth, Omaha and elsewhere, and been commended by the press from Maine to California.

Columbus District Conference.

Columbus District Conference, North Mississippi Conference, was held in the quiet and hospitable town of Starkville: Dr. T. C. Wier, P. E., in the chair, W. V. Connell elected secretary.

Dr. Wier presided with the dignity of a Bishop, the gentleness of a woman, and the firmness of a Jackson.

The program gotten up by the presiding elder was adopted, and the discussion on the various subjects were interesting and lively.

Bros. Broyles and Phillips were the only pastors absent. The laymen were very well represented. Rev. W. B. Waters and wife, of Japan, were present, and made two instructive addresses on Japan and the foreign mission work.

Our district secretary of Woman's Foreign Mission, Sister McElroy, made a good address on missions. Mrs. Cogdell, district secretary of P. and H. M. Society, could not be present, and her well-prepared paper was read in good style by Mrs. Dero. Sanders.

Rev. J. W. Malone, president of Grenada Collegiate Institute, gave a very gratifying report from his school. Rev. G. W. Bachman was present in his usual genial manner, ready to wait on the brethren.

Bro. S. M. Thames, P. E., of Aberdeen district, was present for a day, and preached a good sermon.

Bros. Bowen, Malone, Thames, Duncan did the preaching. Bro. T. B. Malone held the song service before each service. He can sing as well as preach.

Columbus district is "holding her own," and is on the advance in some respects.

Bro. J. W. McGee was licensed to preach; four unordained local preachers were granted a renewal of license. Bros. Cline and Brown were recommended to the Annual Conference for admission on trial.

There was no friction in the new law. It works well.

The Conference recommended a new mission field, to be called Singleton mission.

Bro. J. A. Bowen was appointed District Epworth League agent to stimulate the Epworth League movement throughout the district.

T. C. Billups, W. V. Connell, C. B. Ames and H. J. Harland were elected delegates to the next Annual Conference. Alternates: Geo. G. Sanders, T. A. Crila.

Bro. Connell did not stay through the session, and your humble servant was appointed secretary in his stead. We expected Bro. Connell to write up the Conference. So far he has failed; thus a few dots from this scribe.

Bro. J. W. Dorman looked well after the entertainment of the Conference. The people were so kind. Some of the brethren wanted the next Conference to go back to Starkville.

Mahen was selected as the place for holding the next Conference.

We were very much pleased and gratified with your report, Doctor. May the ADVOCATE ever move onward and upward!

E. P. CRADDOCK, Sec.

Clarence Barrett Knickerbocker.

The many friends of Bro. and Sister Knickerbocker will read the following note with pain. We bespeak for them the tender sympathy and the prayers of the brethren.

Our second boy, Clarence Barrett, aged nine months and twenty-one days, died to-day, after nineteen days of suffering. Our hearts are torn and bleeding, but God's will be done. Heaven is more real now. We have an angel baby, but there is a grave in our hearts. We have entered the great brotherhood of sorrow through the gateway of this grief. It is well.

H. W. KNICKERBOCKER.

Lake Providence, La., June 28.

Peculiar, but True.

Standing is not comfortable or healthy for ladies, and yet many are compelled to stand for hours at a time. It brings on Uterine Ailment. CREOLE FEMALE TONIC is a splendid remedy for that large class of diseases peculiar to ladies.

For Every Mississippian.

A SOUVENIR OF THE GREAT INTERNATIONAL CONFERENCE OF EPWORTH LEAGUES HELD IN CHATTANOOGA, JUNE 27-30.

FOR TEN CENTS.

Send me five two-cent postage stamps, and I will send you a badge similar to those worn by each Mississippian in attendance upon the great International Conference. Those who were at Chattanooga and wore it paid this price, and thus assisted us not only in paying for the badge, but also to defraying the expense of fitting up our headquarters. I have about eighty on hand, and would like to dispose of every one. Send on the five two-cent stamps.

Yours for Christ and the Epworth League,

THOMAS B. CLIFFORD, Sec.

Courtland, Miss.

The Other Side.

Returning from a round of District Conferences and other meetings, I find on my desk a collection of letters of various character. Among them are expressions which cheer us greatly and encourage us to redoubled diligence.

To us they are the literal "*Multum in parvo*." One reads thus: "Daughter arrived on time, is looking very well, and we are pleased." Another: "The girls came through safe; am much gratified at their progress, and am grateful to you and Mrs. Holloman for the same, and for your kindness to them." Yet another: "May God bless the college. You have advanced my daughter rapidly in her studies, which is marked evidence to me of the superiority of your faculty."

Here I find one which comes from one of the next senior class, saying: "I begin teaching next Monday for the Summer. I am confident now that I will return next session, and think I will bring others with me." Another says: "The religious influence upon my daughter has been worth the session." From a far-off State comes a request for catalogue, saying: 'I am rejoiced to learn of the prosperity of my *alma mater*."

Truly these are words which do the heart good. Our burden becomes lighter, our work is done with greater cheerfulness, and we take courage and go forward with brightened hopes and humble confidence.

These are specimens of letters on our desk; but what of work in the field—most cheering, and yet not unalloyed. Often we are made to wish for means to help our faithful brethren. A prayer goes up that some heart may be touched and some purse opened to aid the worthy girls of our country who are hungering for a college education. We would not detract one whit from the zeal which is inspiring our people for the higher education of our boys. All success to Millsaps College and to Dr. Cooper, its faithful and efficient agent; but why give all to the boys?

We hear of noble efforts made by the young men who are seeking higher education, and we might write of equally worthy deeds done by our girls in evidence of their ambitious spirits, and yet no response comes to their cry. The highest monument yet to be erected on Mississippi soil is for him who shall endow for our girls as Major Millsaps has done for our boys. This I steadfastly believe.

T. B. HOLLOMAN.

Notes by the Way.

We have attended in the interest of Millsaps College the Meridian, Enterprise, Brandon, and Kosciusko District Conferences, and find these districts alive to our educational interests. If I do not misread the signs of the times, these districts will give our college a large patronage next session. For the college's sake we have met with much kindness. The preachers and laymen are rallying as never before to our institutions of learning. Loyalty is a fine endowment. Every Methodist can be loyal.

We spent a short time with Rev. Mr. McCullough on the Pickens charge, and if every pastor would help us as did this live and excellent preacher, we would open in September with four hundred boys.

While at Pickens and Goodman we were the guest of Bros. Willburn and Waugh. Bro. Waugh is a relative of Bishop Bovery Waugh. At Durant Bro. and Sister J. H. Mitchell took charge of us, and no preacher ever fared better. Bro. Mitchell and Bro. J. T. Murrah were friends in other days at Vanderbilt, and it was a real pleasure to talk of other days filled with sweet memories. Bro. Murrah is doing well, and we rejoice in the success of our dear friends, Murrah and Mitchell.

Bro. W. W. Mitchell is host of the District Conference at Lexington. He is in one of the most important charges in the North Mississippi Conference, and he is filling the appointment to the satisfaction of everyone. Let everyone encourage Bro. Mitchell in his efforts to build a new church at Lexington.

Sunday morning we worshiped at Lexington, and at night we visited the Ebenezer charge, and are under many obligations to the pastor, Bro. Langley, for many courtesies.

I am in search of three or four hundred boys for Millsaps. Let pastors, Sunday-school superintendents and Ladies' Missionary Societies lend us a helping hand just now in putting us in communication with young men. Kind words are cheap, but they can do a great deal of good just now.

Listen! Presiding elders, pastors, laymen, elect ladies, send on the names to Dr. Murrah, Jackson, Miss.

I. W. COOPER.

Suffered with Neuralgia.

New Orleans, La., June 20, 1895.—I suffered untold agony with neuralgia, but after taking two bottles of Hood's Sarsaparilla I was entirely cured.—James J. Meade, 1813 Melpomene St.

Hood's Pills cure biliousness, indigestion.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. • • •

Yours, most respectfully,

MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

To Get the Best Teachers

School Boards, Colleges or Families can obtain the names of efficient teachers FREE OF CHARGE by writing THE SCHOOL AGENCY, BIRMINGHAM, ALA., stating the kind of teacher wanted, the position to be filled, salary and other particulars. This Agency is endorsed and patronized by the leading Educators and Institutions of the South and Southwest.

FIRST GRADE successful teachers desiring enrollment should write for circulars.

The Queen and Crescent Route to Chickamauga.

Veterans and their friends will all want to attend the great National Park dedication at Chickamauga this Fall. It will be a notable event.

Do you want to know how to make the trip and what you'll see when you reach the journey's end? Write to W. C. Rinearson, G. P. A. of the Queen and Crescent Route, Cincinnati. Illustrated and descriptive matter upon application.

The Queen and Crescent Route to Chattanooga is the best line, and has the reputation of unequaled service of handsome trains of palace day coaches and through sleepers from New Orleans, Meridian, Shreveport, Vicksburg and Birmingham to Chattanooga. Quick schedules and interesting scenery *en route* help to make the Queen and Crescent the Southern route par excellence.

PUBLISHER'S NOTICES.

The Holman Bible for $1.65.

We are now offering the Holman Self-Pronouncing Bible for $1.65 to subscribers who pay a full year in advance, i. e., up to June, '96. This Bible has all the Helps of the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself wherever the name occurs. This makes it by far the best Bible on the market. Everybody, whether educated or uneducated, needs help in the pronunciation of proper names, especially Bible names. Read carefully our offer on the seventh page.

Any subscriber who will pay his subscription for two full years in advance, i. e., up to June, '97, can get this Bible at $1.35.

There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2.45 instead of $1.65. This is the best bargain ever offered in a bourgeois type Bible.

We sell our large-type Holman Bible to persons who are not subscribers for $5—publisher's price. Our subscribers get it on conditions specified in our offer for $2.45. The ADVOCATE and the Bible both cost only $4.45, while the Bible alone costs $5. See the point?

We are now prepared to fill orders for Bibles (both kinds) promptly.

For twenty cents we will have your name engraved in gilt letters on the outside of the book.

N. B.—Be sure to notice the sweeping reduction in the price of our sewing machine. If we can serve you in that line, call on us without delay, as we may not be able to maintain this price longer than until the first of September.

PREMIUMS TO AGENTS.

(1) We will give one of our $50 sewing machines—a High-Arm Singer—as a premium to any person who will send twenty new subscribers at the regular rate.

(2) Any person who is himself a subscriber, and whose subscription is paid one full year in advance, i. e., to June, '96, can secure a copy of "Christian Womanhood"—price, $1—free of charge by sending us one new subscription at the regular rate. Of course, all new subscribers will be entitled to our Holman Bible at the premium rate, $1.65.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,						$84,520,680
N. Y. Life,	"	"	"	"	"	40,684,168
Equitable,	"	"	"	"	"	40,117,610

The Mutual Recently Paid *$9,215* on a *$3,000* Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above

It Does Make a Difference Where You Insure.

POST & BOWLES,

General Agents The Mutual Life Insurance Company of New York,

120 Common Street, - - - - New Orleans, La.

N. B.—Bring this "11" with you. It will pay your car fare on sales of $1 or more.

EDWARDS.

Fine Parlor Easels, white and gold, 65 cents. The same with frame to match, 16x20, five inches wide, $1.85.

A large assortment of engravings in white enamel, 30 cents.

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HOME CIRCLE.

OMITTED MINISTRIES.

BY NORA PERRY.

What silences we keep year after year
With those who are most near to us and dear!
We live beside each other day by day,
And speak of myriad things, but seldom say
The frail, sweet word that lies just in our reach,
Beneath the commonplace of common speech.

Then out of sight and out of reach they go—
Those close, familiar friends who loved us so;
And sitting in the shadow they have left,
Alone with loneliness, and sore bereft,
We think with vain regret of some fond word
That once we might have said, and they have heard.

For weak and poor the love that we expressed
Now seems beside the sad, sweet unexpressed,
And slight the deeds we did to those undone,
And small the service spent to treasure won,
And undeserved the praise for word or deed,
That should have overflowed the simple need.

This is the cruel fault of life—to be
Full visioned only when the ministry
Of death has been fulfilled, and in the place
Of some dear presence is but empty space.
What recollected services can then
Give consolation for the "might have been?"

Home Influence.

Whose hand is tracing the outline that is to give character to the memory picture of your own little one, father or mother who may read these words? By-and-by, when your hands are folded in their final rest, these lines that you have traced upon the heart and brain of the children now growing up around you will stand out in wonderful distinctness. The impressions you are making by example and teaching will be remembered then, though they may seem to pass somewhat unheeded now. A father said not long ago: "The happiest time in all my life was when my children were safe under my own roof, and I knew they were under my guidance and control."

We wish we might stir the hearts of parents with this thought, while yet the golden hours are within their grasp, before the rush of time, so swift and silent, sweeps the little children beyond their reach into the whirl of busy life. Every day is precious for its wealth of influence in the household, but of all the days God's blessed Sabbath is the one most to be treasured and cherished amid the potent surroundings of the family circle. If other days are filled with business care, so that the little ones can scarcely see the father's face or hear his voice through all the week, somehow the Sunday should be a blessed exception. If on other days the mother's hands are so full that she can not take an hour to sing sweet hymns and read the dear old Bible stories to the eager listeners, somehow this day should be made to them the best of the week, because mother has leisure in these things.

A young man, one of a family of six boys, whose father carries on large business interests, which demand incessant attention, said recently: "My father's influence over his boys is largely due to two things: the daily family altar, where his prayers made an impression upon us, and the Sunday afternoon talks and readings which we were accustomed to have with him."

Oh, what a blessing to lay up heavenly treasure like that! It is worth more than all the father gathers of worldly store during the week, though that is not to be despised. Here is treasure which "thieves will not break through nor steal," in the Christian integrity of his boys and the good influences multiplying in all directions from each one of their lives.

Is it not, then, dear friend (Christian or not, as you may be), a question well worth considering, "How shall I make the best use of my Sundays for the good of my children?"

It is well worth while to plan for it carefully. Arrange the household work so that there shall be time to give to the children. Put the house in order so that there shall be a bright Sunday look about everything. Search out through the week some good books for the older ones to read, and picture books for the little ones. Above all, sing the familiar hymns. Oh, the memories of the household hymns! Sweeter they are, as they float from the distant years, than even the sweetest carols of the Summer birds. Read or tell the Bible stories that will never lose their charm for simple and reverent minds, no matter how old or wise the world may grow.

Take the children to public worship and to Sunday-school. The teachings given there are of more value than can be estimated, and yet the impressions that longest abide are those received amid the sacred associations of home. We rob ourselves of a parent's highest privilege when we commit entirely, or even partially, the religious training of our children either to the pastor or Sunday-school teacher. Nor can Christian parents excuse themselves from the duty of making Sunday in the home a day of benign and holy influence, by the plea that work for others demands their entire time and thought. No amount of good done to any other soul can atone for the sad and serious loss of a parent's personal influence over son or daughter.

And so we plead for thoughtful, prayerful consideration of the question, "How shall I make the best use of Sunday in my own home circle?" A wise answer, carried out in practice, will bring results affecting the well-being of our children in secular as well as in spiritual things. The memory of some tender Sabbath evening talk or hymn or prayer may be like the restraining touch of the "angel over the right shoulder" in some hour of temptation to your boy; and the remembrance of those blessed days in her early home will give strength to the daughter's heart when she comes to meet the deeply freighted years of the future. The tides of godless sentiment bear down strongly upon us, and they will be harder still for our children to resist. By all that we hold dear we owe it to them to build within their impressive minds a bulwark against these enroaching tides, by good example, by wise teaching, and by happy remembrances of sacred Sabbath time, woven like golden threads through all the cherished memories of home.—Exchange.

The Training of Boys and Girls.

We recently read the testimony, given below, of a Christian gentleman respecting his early training. He had been carelessly guarded, and during his early years had heard many vile and vulgar tales. He said: "You can not know what a source of pain and grief is this fact to me now. Children should never hear the sound of impure words. To-day, at any moment, these hateful, horrid words may rush into mind, at times destroying some beautiful picture, some fancy sketch drawn by what I see or hear; and all the pleasure of the moment is taken away, and I am distressed by the presence of memories I can not banish." This is not overdrawn. Few men there are who feel not the vicious influence of some incident of early life they should never have experienced. The truth is that our boys and girls have not the guardianship which is due them. They are turned in many instances, like domestic animals, upon the commons of life, and left there to learn what they may. We provide them with schools and churches, and then we divorce their mental and moral conditions entirely from our responsibilities, and devote our only thought for them to their physical needs, hardly inquiring into their leisure hours, their pastimes, and their playmates. They learn a thousand things they should not, many of which might be excluded from their knowledge by proper care. It may be said: "They *will* learn the evil." Yes, that may be true; but let the knowledge of evil be put off until the character, the tastes, the habits, and the associations of the children have been formed. Then the impression will not be lasting, influential, fixed.

Parents may, in child-training, fix the impress of a spiritual atmosphere and a right purpose. Children without such an atmosphere may have social, literary and natural advantages, and die poverty-stricken in soul. In common departments of child-training we use authority. If a child does not want to go to school, we say: "Go." If it does not like the food set before it, we say: "You must eat it." If it does not wish to wear the clothes provided, we say: "You must wear them." If it does not wish to take the medicine prescribed by the physician, we say: "You must take this." But in soul-culture it is often left to its own "likes," and the enemy of the child's soul sees to it that his likes are reproduced.

We do not care enough for the souls of our children. Our attention too frequently all runs in the secular. If we were handling clay, and it were ruined, it would prove to be a small thing; but children have immortal souls, and will grow up monuments of our care or carelessness. It is difficult to straighten a crooked tree or change the form of a hardened brick. Let us fill the minds and souls of our children with God given principles, so that Satan can find no room in their hearts for vice. Luther said: "The whole power of the church lies in the young." His words may be studied alongside of that divine word which says: "Train up a child in the way it should go."—Rev. Price A. Crow, in Sunday-School Magazine.

What One Boy Did.

We can not refrain from telling the boys and the girls what a gentleman in this city told us not long since about his boy. This account is such an apt illustration that we will give it to them.

At the age of ten years this boy began keeping poultry. His father built him a fowl-house for which nothing was ever paid by the son, but this was the only expense which was not borne by the young fancier himself. He kept White Leghorns, and his spare time out of school hours was devoted to caring for and enjoying his flock. He worked at the business, and it was good for him. It taught him, says the Poultry World, regularity, and involved responsibilities in seeing that his pets did not suffer.

When he reached the age of twenty he went into his father's office. His bank book at that time showed a balance in his favor of $1,000, cleared from his poultry while he attended school. Those who think it "not worth the trouble" may ponder this result with edification to themselves.

That one thousand dollars was worth more than one hundred thousand cents to the lad. It represented more than money. It was the material evidence of much that could not be expressed in dimes and dollars. To begin with, it associated health and vigor with the owner. Business habits also were necessarily formed in the course of that decade which would be useful in future. Independence was incalculated; a sense of being of some importance and the means of doing for himself were accompanying features. All these are worth much, and many a worried father and distracted mother, who wish that the boys had something to do "that they like to do and amounted to something," would do well to follow the course adopted by this father.—Exchange.

Small Courtesies.

I want to tell you a secret. The way to make yourself pleasant to others is to show them attention. The whole world is like the miller at Mansfield, who cared for nobody—no, not he, because nobody cared for him. And the whole world would serve you so if you gave them the same cause. Let everyone, therefore, see that you do care for them, by showing them small courtesies, in which there is no parade, whose voice is still to please, and which manifest themselves by tender and affectionate looks and little acts of attention, giving others the preference in every little enjoyment at the table, in the field, walking, sitting, or standing.—The Animal's Friend.

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HYGIENE.

The Hereditary Propensity to Liquor Drinking.

Gall relates the case of a Russian family where the father and grandfather had both died prematurely from the effects of intoxication, and the grandson manifested from the age of five years a decided taste for strong liquors. M. Morel gives the history of four generations of a family. First generation: The father an habitual drunkard, killed in a public-house brawl. Second generation: Son inherited the father's habits, which gave rise to attacks of mania, terminating in paralysis and death. Third generation: Grandson strictly sober, but full of hypochondriacal and imaginary fears of persecution, and had homicidal tendencies. Fourth generation: Great-grandson, very limited intelligence, an attack of madness when sixteen years old, terminating in stupidity nearly amounting to idiocy. With him the race became extinct.

Poisonous Beverages.

More than two thousand years ago the results of alcohol on the body were compared to the bite of a serpent and the sting of an adder; and alcohol has not changed its nature since. At the present time alcoholic beverages are certainly the most injurious, deceptive and dangerous elements of death and destruction that exist, and the annals of criminal courts prove that it is an aggravated public nuisance generally.

Yet the beverages are so fascinating, and the poison in them so insidious, that the whole human race has been deluded, and cheated for thousands of years, and more injury has resulted from their use than has been occasioned by all the woe of war, famine and pestilence combined; and now that science, experience, and enlightened reason have so largely dissipated such delusive cobwebs of appetite, prejudice, and passion, these poisonous alcoholic beverages should be banished from society with all the intelligent energy that an injured and outraged people can command.—Demorest's Family Magazine.

"Doctor," said the patient, "I believe there's something wrong with my stomach." "Not a bit of it," replied the doctor promptly. "God made your stomach, and he knows how to make them. There's something wrong with the stuff you put in it, may be, and something wrong in the way you stuff it in and stamp it down, but your stomach is all right." And immediately the patient discharged him.

THE CUISINE.

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WHITE CAKE.—Beat one-half cup of butter to a cream; add one cup of granulated sugar, and stir until light and creamy; add one-half cup of milk or water, and one-half pound flour. Beat until light and smooth; add the juice of one lemon, and, when mixed, the whites of four eggs beaten to a stiff, dry froth. Stir in gently with one tablespoonful of baking powder, turn into greased tins, and bake thirty minutes. If used for a layer cake, bake fifteen minutes.—Table Talk.

POACHED EGGS.—To poach eggs in the form of a ball instead of the usual flat form is a knack known to many clever cooks. The water is heated to boiling and then stirred rotarily until a whirlpool is produced, into the hollow heart of which the egg is skillfully dropped. The motion of the water coagulates the albumen or white instantly into a circular covering for the unbroken yolk.

SNOW PUDDING.—Dissolve one-half box of gelatine in one cupful of cold water. When soft, add two cupfuls of boiling water, one cupful of sugar, the juice and grated rind of one lemon. Strain; when it is cool, before it begins to jell, add the beaten whites of two eggs, and then beat the whole until white as snow. Sauce—The whites of two beaten eggs, one spoonful of sugar, one cupful of cream. Beat all together. Flavor with vanilla.—Good Housekeeping.

CHOCOLATE PUFFS.—Take half a pound of granulated sugar and one ounce of grated chocolate and mix them well together. Beat up the white of one egg to a stiff froth, then add the chocolate and sugar; beat again until they are a stiff paste. Sprinkle sugar on writing paper and drop the mixture on it in drops about the size of a silver quarter dollar. Bake them in a modern oven.—Good Housekeeping.

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MARRIAGES.

GALLOWAY—DAVIS.—At the residence of the bride's father, June 26, 1895, by Rev. P. Howard, Mr. Peter G. Galloway and Miss Ida I. Davis, both of Jackson county, Miss.

MILLS—ALLEN.—In Kosciusko, Miss., June 26, 1895, by Rev. Thos. Cameron, Mr. W. P. Mills to Miss Etta Allen, both of Kosciusko, Miss.

PIPER—ROSE.—At the college, Handsboro, Miss., July 2, 1895, by Rev. J. M. Pugh, Mr Charles A. Piper and Miss Belle M. Rose, of the Grander Age Colony.

OBITUARIES.

We publish obituaries of 300 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 300. Poetry excluded from this column.

DUGGER—At seven o'clock in the morning, Saturday, May 18, 1895, God called to himself the spirit of Mrs. S. E. DUGGER. She had rounded out the full measure of a long, active, and useful Christian life, and at its peaceful close she had no regrets, no sense of duty undone, or doubt of the future; and as the flickering lamp of life went out, the Savior walked with her through the valley of the shadow of death, and the angels bore her spirit back to God who gave it.

Mrs. S. E. Dugger was born in Greenville county, Va., and was formerly Miss S. E. Foster; married W. M. Dugger, and moved to Mississippi.

Her health was very delicate for a number of years before her death.

She joined the Methodist Church when quite young, and was a consistent member until her death. T.

NEWSOM—*Whereas*, In the providence of our heavenly Father our lovely friend, PAUCY NEWSOM, was removed from our midst and transplanted to the beautiful mansions above; therefore, be it

Resolved, That in the death of little Percy our Willing Worker Junior League has lost a bri[ght] shining light, whose life is worthy of imi[tation]

R[esolved] That we extend to his bereaved par[ents] sympathy and love.

R[esolved] That a copy of these resolutions be [spread] the Minutes of our League, for[warded] parents, and published in the NEW CHRISTIAN ADVOCATE and Signal.

KENNETH FOUST, for Com.

[illegible] Miss.

PETTY—In the Abbeville Cemetery there is a new-made grave, where rests all that is earthy of SYLVANUS PETTY. "VAN," as he was generally called, was the eldest child of Jas. A. and Hattie Petty. He was born in Assumption parish, La., Nov. 7, 1881, and was drowned in Vermilion river, at Abbeville, while bathing with some friends.

Van was as noble-hearted a boy as we ever knew; a regular attendant at the services of the church, specially at Sunday-school, having good lessons, and reciting a verse of Scripture when his name was called. He was also the faithful and efficient secretary of the Juvenile Society of the church. He was always cheerful, and everybody loved him. The home that had been made so happy by his presence is now sad and lonely. Hearts that had so often rejoiced in his presence are now broken.

May the Lord give the bereaved ones "the oil of joy for mourning; the garment of praise for the spirit of heaviness."

J. J. KELLY, P. C.

Abbeville, La.

PETTY—*Whereas*, It has pleased God, in his divine wisdom, to remove from our midst our much loved little friend and member of our Sabbath-school, VAN, son of J. A. and Hattie Petty; therefore, be it

Resolved, That he will be sadly missed, not only in the home circle, but the Sabbath-school has lost one of its brightest and most promising members. His teacher, too, with whom he was a great favorite, will miss his genial smile and many acts of kindness which he was always ready to cheerfully extend.

Resolved, That though his place can not be filled, and his untimely death has cast a shadow of deep gloom to rest over the school and entire community, yet "God moves in a mysterious way his wonders to perform." We know not why these fond parents have been called upon to "pass under the rod." God knows. He is too wise to err, and too good to be unkind.

Resolved, That we bow in meek submission to the will of our heavenly Father, and remember "whom he loveth he chasteneth." The loved one is not dead, but has only taken his everlasting flight into the realms of eternal happiness.

Resolved, That we tender our sincere sympathies to the sorrowing parents, brothers and sisters. May God pour the oil of consolation into their troubled hearts, and help them to say, "Thy will be done!"

Abbeville, La.

ANDING—Mrs. FRANCES E. ANDING was born in Franklin county, Miss., Nov. 6, 1841, and died at her home in Lincoln county, Miss., March 6, 1895.

She joined the Methodist Church when quite young, and from all we can learn lived a consistent, faithful member until her death. Living and dying in the community in which she was born, fulsome eulogies would add nothing to her character or to the high esteem in which she was held by all who knew her. As a faithful Christian, wife, mother and friend, she was universally esteemed.

She was twice married: first to James A. Smith, and then to D. W. Anding. She leaves a husband and twelve children to mourn her loss. Dying, as she had lived, in perfect faith in God, brings the comforting assurance to husband, children, church and friends that they, who live the life she lived will die the death she died, and when they, too, shall have crossed the river, will have another meeting more glorious than earth ever had, and as eternal as God himself. Her life was beautiful, her death was triumphant. "Blessed are the dead who die in the Lord!"

W. G. BACKUS, Pastor.

PHILLIPS—Little EDWIN L. PHILLIPS, Jr., son of Dr. E. L. and Kate Phillips, was born in Booneville, Miss., March 7, 1894, and died in New Port, Ark., June 19, 1895.

How our hearts are pained! how we are bereaved! Little Eddie was so bright and had so many winning ways. The only child in the family! Oh! how lonely father and mother feel now! But, thank God, they are not all alone, and they realize it to the joy and comfort of their troubled hearts. They are "leaning on Jesus," and we know he not only invites us thus to trust him; but he who has said, "Suffer the little children, and forbid them not, to come unto me," will not leave an aching void in the heart of one who is endeavoring to be submissive to his will.

May the Blessed Spirit dwell in the hearts of the precious children, and lead them finally to join their darling boy safe in the kingdom of eternal rest! GRANDPA.

GOOCHE—Miss IDA GOOCHE, daughter of W. D. and N. E. Gooche, was born in Indian Territory, July 9, 1822, and died near Abbeville, Vermilion parish, La., June 10, 1895.

Ida had been a great sufferer for some weeks. Having a strong constitution, her many friends expected that she would survive; but, worn out by intense suffering, her spirit took its flight on Sabbath evening to that country where Sabbaths have no end. She was conscious till the end. During her protracted illness she would often ask to hear some song of Zion. While the writer was singing, "Oh, how I love Jesus!" she sang with him till too weak to utter a word. Ida's self-denying spirit was manifest to all, and won for her many friends and associates. Her life on earth was short, but not unimportant. She spoke of the end, and requested to be buried by her brother. We pray for the bereaved ones. Her race was short, gentle, loving and bright; the end peace. So God took her.

J. J. KELLY, P. C.

Abbeville, La.

CHILDRESS—Entered into rest on the morning of June 5, 1895, Mrs. LULA KIRBY CHILDRESS, at her home in Satartia, Yazoo county, Miss., after a short, but severe, attack of illness, which she bore with Christian patience and fortitude, and "was so happy to die." She passed through the valley of death, with Christ as her shepherd. She had no fear or doubt, but her life ebbed out with a gentle sigh, as an infant falling asleep on its mother's breast. "Blessed are the dead that die in the Lord." "She is not lost, but gone before." HER FOND SISTER.

DOOLITTLE—In memory of CARRIE DOOLITTLE, who died June 8, 1895:

Whereas, It has pleased our heavenly Father, in his infinite wisdom and power, to take from our midst our young friend, Currie Doolittle; therefore, be it

Resolved, That we, her teacher and Sabbath-school mates, do hereby tender our heartfelt sympathies to the bereaved parents.

Resolved, That while we deplore and feel her loss, we know 'tis her eternal gain to live up where the weary rest from pain.

MRS. DR. WATTS,
LIZZIE RANSIN,
FANNY CLARK,
SALLIE CLAYTON.

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from simple Pimples to obstinate Eczema and Tetter can be quickly and permanently cured by the simple application of

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may read. No woman, if she can read, can fail to know about Pearline. Then, if you're worn out with hard work or find your clothes going to pieces, you've only yourself to blame.

You'll have to choose your own way of washing. You can use soap and the washboard, and tire yourself out, and rub your clothes to tatters.

You can use so-called washing-powders, imitations of Pearline, and have easier work, though they're eating up the clothes. Or you can use Pearline, wash in the easiest way, and be absolutely certain that there isn't the slightest harm.

Send it Back

Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back*. 425 JAMES PYLE, N. Y.

ON SALE

SUMMER EXCURSION TICKETS.

The Texas & Pacific Railway Company have now on sale Summer Excursion tickets to all Summer Resorts in the North, East and Southeast at greatly reduced rates, limited for return to Oct. 31, 1895.

For tickets and further information, call on or address your nearest ticket agent or

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(Mention this paper.)

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REV. ALVAH HOVEY, D. D., President of, and Professor in, the Baptist Theological Seminary, Newton Centre, Mass.: "It pleases me very greatly. I regard the help which it affords to a correct pronunciation of Scripture proper names as doubling the value of the edition. I trust the book will be received as it deserves to be."

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N. B.—Any subscriber who will pay his subscription for two years in advance can get this Bible for $1.35; and this, too, regardless of whether they have had the benefit of other premium offers.

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NEWS OF THE WEEK.

DOMESTIC.

The Christian Endeavorers propose to turn out in Boston this week 50,000 strong.

A steamboat, "Lady Lee," sunk near Memphis, Tenn., on July 5. Six lives were lost.

Rev. T. DeWitt Talmage preached at the Louisiana Chautauqua, in Ruston, on July 7. He lectured there on the eighth.

The Watts' Steel and Iron Syndicate, Middleboro, Ky., has voluntarily increased the wages of its employees ten per cent.

Five lives were lost in a cyclone at Baxter Springs, Kan., on July 5. A dozen others were injured and many buildings were destroyed.

Winona, Mo., was wiped out by a cloudburst on July 6. Houses were shattered, and in the water hundreds of women and children were dashed about like corks. Eleven persons lost their lives and many were injured.

Reports of storms come over a large territory and show the entire eastern watersheds of the Rocky Mountains, from the Nebraska and Iowa lines to Texas, were swept by a storm. Friday night the severest blow came. The reports of loss of life and destruction of property are great.

The Cleveland-Cincinnati Forge Company has announced a 10 per cent. advance in the wages of employees, to take effect at once. The increase was made voluntarily on account of the better condition of trade. About three hundred men are benefited.

In 1890 there were nearly 4,000,000 women and girls among the class called wage-earners in the United States. Their number has increased in ten years over 1,200,000, or more than 40 per cent. In the various branches of trade the increase in female employees was 263 per cent.

The Methodist ministers of Chicago have been memorializing the Pope, asking him to interfere in behalf of the religious liberty of Protestants in Peru, Ecuador and Bolivia. The Papal Secretary of State has replied, through Cardinal Gibbons, that the disabilities of Protestants in those countries is a matter of civil law, but that the subject will be inquired into.

Assistant Postmaster-General Neilson has telegraphed to Postmaster Daniels, of New Orleans, stating that the department was ready to locate sub-stations required for the new plan of distributing mail matter in the city, and was prepared to proceed with the installation of the system and the distribution of the mail to the stations by wagon service in lieu of the trolley lines, with which arrangements have not been perfected.

Mr. Bloomfield, one of the Police Commissioners, has resigned his position, on account of the non-enforcement of the Sunday law by the Board. The adoption by the Police Board of the city attorney's opinion as authority for setting aside and annulling the statute as to West End and other localities was the first break in the enforcement of the law, and it is not difficult to see that its prohibitions must finally be wholly withdrawn.

FOREIGN.

More outrages in Armenia are reported.

Advices from Havana state that the chances for Cuban success grow brighter every day.

Arrangements to issue the £16,000,000 loan to China, under Russian guarantee, have been concluded.

Henry M. Stanley thinks that the world needs a railroad through Africa, from the Mediterranean to the Cape.

India and Ceylon exported 212,038,000 pounds of tea during the year ending May last. Of this about 2,000,000 pounds was taken by the United States.

The missionaries in China are greatly praised for the hospital work they freely did during the late war. In Tien Tsin they opened and conducted a hospital at their own expense and saved many lives.

Costa Rica has given the Panama Canal management a dig by advertising for common laborers at $1 75 a day. This will compel the canal company to either stop work or pay more than $1 a day for labor.

A severe engagement has taken place in Cuba between the Spanish troops, under the command of Col. Aznar, and Gen. Antonio Maceo, the insurgent commander, at the head of a large force. Two hundred and eighty of the latter were killed.

It is said the Pope has promulgated a decree absolving poor people and working people from the observance of all days of abstinence in the year except Fridays, even during Lent. A rumor that such a decree was in existence has been in circulation for some time.

The Japs have been figuring up their losses during the war, and find that it has not been a very fatal war to them. There were but 623 killed in battle, and 172 died of wounds received. The wounded altogether numbered 2 981; cholera killed 2,489, and other diseases took 2 981.

Notwithstanding the immense sums of money squandered on the Panama Canal, the French promoters of the enterprise have not abandoned the effort to carry the work to a successful conclusion, and operations are being pushed with more or less vigor. In fact, it is pretty certain that, sooner or later, the Panama Canal will be completed if the work is at all feasible, and it is believed to be.

To make the hair grow a natural color, prevent baldness, and keep the scalp healthy, Hall's Hair Renewer was invented, and has proved itself successful.

Randolph-Macon Woman's College.

MR. EDITOR: Please let me say to your readers that I have resigned the office of Secretary of Education, because the Board of Trustees of Randolph-Macon System of Colleges and Academies deems it important that I shall continue to supervise the new institutions established, and proposed to be established, by them, and because it seems to me also best for the cause of Christian education that we should press to completion our Virginia system of correlated Conference schools as a concrete example of what is in the mind of the Board of Education. The work of organizing and systematizing Methodist education in our other Conferences can be done as well by another, while I have been so closely connected with the work here since its inception as necessarily to have special advantages as the agent of the Randolph-Macon Board.

I shall for the coming year continue to reside at the new Randolph-Macon Woman's College at Lynchburg, Va., to the development of which my personal attention as president will be given, and I shall be glad to gather here the daughters of our people who have the preparation and the ambition to take a college course equal to that given in our best Virginia colleges for men. We ought to have a Vassar in the South where the highest literary culture and scholarship may be had under environments in harmony with Southern ideals of womanhood. I shall do all I can to create such an institution here, and in so doing feel that I am serving our entire church. We have begun well; have secured $102,000 endowment and more than $100,000 in buildings free from debt; all this from one small city. This is but the beginning. Have we not enough rich women in our church, not to speak of our chivalrous men, to make the endowment of this college for their sex a round million?

I pause for a subscription.

Yours for Christian education,

W. W. SMITH.

Lynchburg, Va., July 5, 1895.

Just What's Needed

Exclaims thousands of people who have taken Hood's Sarsaparilla at this season of the year, and who have noted the success of the medicine in giving them relief from that tired feeling, waning appetite and state of extreme exhaustion after the close confinement of a long Winter season, the busy time attendant upon a large and pressing business during the Spring months and with vacation time yet some weeks distant. It is then that the building-up powers of Hood's Sarsaparilla are fully appreciated. It seems perfectly adapted to overcome that prostration caused by change of season, climate or life, and while it tones and sustains the system, it purifies and vitalizes the blood.

The commencement sermon at Washington and Lee University, Lexington, Va., was preached on Sunday morning, June 16, by the Rev. John Mathews, D. D., pastor of the Centenary Methodist Church, St. Louis. Reports say that the Doctor's auditors were highly delighted with his sermon, which was full of good points. Sunday evening, Rev. R. H. McKim, D. D., rector of the Church of the Epiphany, Washington, D. C., delivered a masterly address to the Y. M. C. A. on the "Literary Uniqueness of the Bible." The 113th year of this institution witnessed an increase in the number of students, representing 21 States and the Capital District.

CAMP MEETINGS.

The Sam Jones Camp Meeting will open on the second day of August, 1895. The camp ground is located on the L., N. O. and T. R. R., two miles north of Gloster. Trains will stop at the camp ground to take on and put off passengers.

The meeting will continue ten days. Gate fee, 25 cents *per capita* for season tickets, except on Sundays, when the gates will be thrown open to all free of charge. Board and lodging can be had for $1 per day, or 35 cents for single meals.

Ministers of the gospel are cordially invited to attend.

L. S. JONES,
P. E. Natchez district.

Jackson, Miss.

Providence Camp Meeting, fifteen miles east of Hazlehurst, Miss., will begin on the evening of Aug 15. The preachers are cordially invited, and will be entertained free. Hacks will be run from Hazlehurst by Mr. W. M. Ainsworth. Mrs. Mary McGee Snell has promised to be with us to assist in the meeting.

W. W. HOPPER, Pastor,
Tryne, Miss.

The Topisaw Camp Meeting, located nine miles east of McComb City, will begin on Aug. 8, 1895, and run eight days.

Preachers generally are invited, and will be provided for. Hacks will run daily from McComb City to Camp Ground.

H. P. LEWIS, P. C.

Our camp meeting at Bethel Camp Ground, Wilkinson county, Miss., will begin on the fifteenth day of August, 1895. We have no gate fees, but we have good order, large congregation, and good accommodations. We invite our brethren in the ministry to come particularly, and to come prepared to preach and work. There will be a hack running daily from Whitaker station, on the Y., M. and V. R. R., out to Bethel Camp Ground; distance, about six miles. Come one, come all; and Mr. Editor, too.

P. H. HOWZE, P. C.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—THIRD ROUND.

Coahoma and Duncan, at Friendship	July 13, 14
Jonestown and Belen, at Belen	20, 21
Gunnison	27, 28
Lehrton, at McLemore	Aug. 3, 4
Lula, at Walton	10, 11
Hill House, at Australia	17, 18
Tunica circuit, at Dabbs	24, 25
Rosedale, at Thalia	31, Sept. 1
Arcola	7, 8
Hollandale, at Glen Allen	14, 15
Bolivar, at Winterville	21, 22

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—THIRD ROUND.

Grenada circuit	July 13, 14
Kirkwood	20, 21
Paris	27, 28
Oxford	(Wed.) 31
Tatum	Aug. 3, 4
Charleston	(Wed.) 7
Coffeeville	10, 11
Chapel Hill	(Wed.) 14
Pittsboro	17, 18
Atlanta	24, 25
Water Valley circuit	31, Sept. 1
Water Valley station	1, 2
Minter City and Strathmore	7, 8

District Conference at Duck Hill, July 11.

R. A. BURROUGHS, P. E.

WINONA DIST.—THIRD ROUND.

Greenwood station	July 13, 14
Carrollton station	20, 21
Winona circuit	27, 28
West	Aug. 3, 4
Indianola	10, 11
McNutt	17, 18
Carrollton circuit	24, 25
Sidon	31, Sept. 1
Black Hawk	7, 8
Dahlia and Brooklyn	14, 17

District Conference will convene at Carrollton, July 19-21. Bishop Galloway will preside.

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Holly Springs circuit, at Marvin	July 13, 14
Olive Branch, at Miller	20, 21
Red Banks, at Bailey's Camp Ground	Aug. 3, 4
East Holly Springs cir., at Harmony	10, 11
Cornersville, at Union Hill	17, 18
Mt Pleasant, at Marshall Institute	24, 25
Ashland, at Union Hill	31, Sept. 1
Pontotoc	7, 8
Abbeville	14, 15

J. D. CAMERON, P. E.

CORINTH DIST.—THIRD ROUND.

Ripley circuit, at Palue's Chapel	July 13, 14
Iuka circuit, at Harmony	20, 21
Iuka station	21, 22
Guntown circuit, at Pleasant Valley	27, 28
Marietta cir., at Gilmore's Chapel	Aug. 3, 4
Brown's Creek cir., at Siloam (Tues.)	6
Booneville and Baldwyn at Booneville	11, 12
Ripley and New Albany, at New A	17, 18
New Albany cir., at Bethlehem (Thurs.)	22
Blue Springs circuit at Leighton	24, 25
Pleasant Ridge cir., at Patterson's Ch'l	31, Sept. 1

HESLEP R. TUCKER, P. E.

ABERDEEN DIST.—THIRD ROUND.

Houston and Wesley	July 13, 14
Sparta	20, 21
Prairie	27, 28
Saltillo	Aug. 3, 4
Nettleton circuit	7, 8
Tremont circuit	10, 11
Fulton circuit	17, 18
Quincy circuit	28
Amory	24, 25
Aberdeen circuit	31, Sept. 1

S. M. THAMES, P. E.

SARDIS DIST.—THIRD ROUND.

Morgansville, at Forest Hill	July 13, 14
Panola, at Love Joy	(Tues.) 18
Courtland, at Chapel Hill	(Thurs.) 18
Batesville, at Wesley Chapel	20, 21
Tyro, at Free Springs	27, 28
Cockrum	Aug. 3, 4
Wall Hill, at Bethel	10, 11
Nesbit	(Tues.) 18
Pleasant Hill, at Lewisburg	17, 18
Arkabutla, at Malmaison	(Tues.) 20
Pleasant Grove, at Harmony	24, 25

The pastors will please present church registers and records of Church Conferences to their third Quarterly Conference for examination.

H. C. MONKHEAD, P. E.

COLUMBUS DIST.—THIRD ROUND.

Columbus station	July 11
Columbus	13, 14
Crawford	20, 21
Macon	27, 28
Shuqualak	Aug. 3, 4
Brooksville	10, 11
Sturges	14
Tibbee	17, 18
Hebron	21
Cedar Bluff	24, 25
West Point	25, 28
Mashulaville	31, Sept. 1

T. O. WIER, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Ashton, at Jordan's Chapel	July 12
Pickens, at Richland	13, 14
Poplar Creek, at Bethel	20, 21
Stewart, at Tom Nolen	26
Eupora, at Longbranch	27, 28
Sallis, at Clearbranch	Aug. 2
New Port, at Spring Grove	3, 4
Belzona, at Four Mile Lake	10, 11
Ethel, at Liberty Chapel	13
Ackerman, at Salem	17, 18
Chester, at South Union	24, 25
Ebenezer, at Salem	31, Sept. 1
Enral Hill, at Macedonia	5
Louisville, at Noxapater	7, 8

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—THIRD ROUND.

Bolton, at Clinton	July 13, 14
Crawford Street—Vicksburg	20, 21
South Vicksburg	21, 26
Port Gibson	27, 28
Edwards, at Reaves' Chapel	Aug. 3, 4
Utica, at Bear's Creek	10 11
Rocky Springs, at Cayuga	17, 18
Hermanville, at Sarepta	20
Harriston, at Cane Ridge	24, 25
Mayersville, at Benlah	31, Sept. 1
Rolling Fork and Cary, at Bethel	7, 8
Warren at Wesley Chapel	14 15
Mt. Olivet, at ——	21 22
South Warren, at Red Bone	28, 29

Preachers will please take notice, and be prepared to answer Question 18.

J. M. WEEMS, P. E.

Vicksburg, Miss.

JACKSON DIST.—THIRD ROUND.

Terry, at Forest Hill	July 13, 14
Jackson—First Church	20, 21
Benton, at Midway	27, 28
Yazoo circuit, at Anding	(Tues.) 30
Sharon, at Forest Grove	Aug. 3, 4
Canton	10, 11
Tranquil, at Zieglerville	17, 18
Flora, at Brownsville	24, 25
Camden, at Thomastown	31, Sept 1
Fannin, at Drake Chapel	7, 8
Jackson cir., at Flag Chapel	(Wed.) 11
Madison, at Pearl River	14, 15
Lake City and Lodi	(Sat.) 21
Yazoo City	22, 23
Silver Creek and B. Lake	28, 29

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Summit, at Topisaw	July 13, 14
Adams, at Ebenezer	20, 21
Brookhaven	(8 P. M.) 24
Crystal Springs	(8 P. M.) 28
Gallman, at Old C. S.	27, 28
North Wesson, at Beauregard	Aug. 10, 11
McComb City	(8 P. M.) 13
Whitestown, at Muddy Springs	17, 18
Wesson	24
Hazlehurst	(8 P. M.) 28
China Grove, at Waterholes	31, Sept. 1
Providence, at Monticello	7, 8
Pleasant Grove	14, 15
Magnolia, at Magnolia	21, 22

District Conference will be held at Wesson, Aug. 21-23. Committees of Examination will meet all candidates at two o'clock P. M., Aug. 21.

R. D. NORSWORTHY, P. E.

SEASHORE DIST.—THIRD ROUND.

Nicholson, at Gainesville	July 20, 21
Columbia, at Thompson's Chapel	27, 28
Biloxi, at Biloxi	Aug. 3, 4
Escatawpa, at Big Point	(Wed.) 7
Americus, at Pleasant Hill	10, 11
Moss Point	17, 18
Vancleave, at Ezel	24, 25
Ocean Springs, at O. S.	(Wed.) 26
Whittington, at ——	31, Sept. 1
Bay St. Louis	(Tues.) 10
Augusta	14, 15
Black Creek	(Tues.) 17

C. A. POWELL, P. E.

MERIDIAN DIST.—THIRD ROUND.

Binnsville, at Old Scooba	July 13, 14
Meridian, at Central	21, 22
Marion, at Why Not	27, 28
Meridian—East End	Aug. 4, 5
Porterville, at Mt. Hebron	10, 11
DeKalb, at New Hope	17, 18
North Kemper, at Union Ridge	24, 25
Rose Hill, at Missionary	31, Sept. 1
Hale ville and S. Ch., at Soule Chapel	7, 8
Linwood, at Linwood	14, 15
Indian Mission, at Tallehnlok	19
Neshoba, at Philadelphia	21, 22

R. J. JONES, P. E.

ENTERPRISE DIST.—THIRD ROUND.

Vossburg, at New Hope	July 13, 14
Shubuta, at Quitman	20, 21
Waynesboro and State Line, at W	27, 28
Pachuta, at Central	Aug. 3, 4
Ellisville and Laurel, at Laurel	8
Mathersville and mission, at State L	9, 10, 11
Waynesboro cir., at Pleasant Grove	17, 18
Leaksville	20
Heidelburg, at Philadelphia	24, 25
Eastabuchie, at Hopewell	31, Sept. 1
Williamsburg, at Good Hope	3
Mount Carmel, at Sautee	7, 8

L. CARLEY, P. E.

BRANDON DIST.—THIRD ROUND.

Newton and Hickory, at Hickory	July 13, 14
Decatur, at Union	19
Walnut Grove, at Pine Grove	20, 21
Hillsboro, at Mt. Zion	27, 28
Morton and Forest, at Forest	29
Brandon station	Aug. 4, 5
Carthage, at Liberty	10, 11
Shiloh, at Shiloh	17, 18
Westville at Jones' Branch	80
Steen's Creek, at Poplar Springs	31, Sept. 1
Homewood, at Zion Grove	7, 8
Trenton, at New Prospect	14, 15
Montrose, at Cedar Grove	20
Raleigh, at Bay Springs	21, 22
Clarksburg, at Liberty	28, 29

C. MCDONALD, P. E.

NATCHEZ DIST.—THIRD ROUND.

Jefferson street	July 13-14
W. C.	18, 14
Woodville	20, 21
Fayette, at Ebenezer	27, 28
Gloster and Cent., at Sam Jones C. G.	Aug. 3, 4
North Wilkinson, at Sam Jones C. G.	5
Homochitto mission, at Sam Jones C. G.	8
Roxie, at Rox c	10, 11
Wilkinson, at Bethel	17, 18
Percy Creek	24, 25
Woodville mission, at Donegalot	26-29
Barlow, at Itchoboth	31, Sept. 1
Meadville	7, 8
Amite, at Farmer's Chapel	14, 15
Washington	21, 22

On this round I will remain three or four days at each appointment. Let us labor for scores of conversions, and a general onward, upward movement.

L. S. JONES, P. E.

LOUISIANA CONFERENCE.

BATON ROUGE DIST.—THIRD ROUND.

Wilson	June 29, 30
Clinton	30, July 1
Bayou Sara, at Concord	6, 7
Jackson	7, 8
Hatch Rouge	13, 14
Gross Tete, at Rosedale	20, 21
East Baton Rouge, at Pipkin	27, 28
Zachrie	28, 29
Slaughter, at Salem	Aug. 2
Live Oak, at Bethel	3, 4
Ascension, at Manolta	5
Port Vincent, at Maurepas	10, 11
Ponchatoula, at Springfield	18
Amite City, at Hammond Chapel	17, 18
Franklinton, at Mt. Hermon	24, 25
Pine Grove, at Camp Ground	31, Sept 1
St. Helena, at Camp Ground	1, 1
East Feliciana, at Camp Ground	1, 1

P. A. JOHNSTON, P. E.

SHREVEPORT DIST.—THIRD ROUND

Coushatta, at Campo Bello	July 13, 14
Grand Cane, at Bethel	20, 21
Pleasant Hill, at Pleasant Hill	27, 28
Natchitoches, at Provencal	29
DeSoto, at Bethel	Aug. 3, 4
Fort Jessup	10, 11
Anacoco	13
Many	17, 18
North Bossier, at Benton	24, 25

J. L. P. SHEPPARD, P. E.

DELHI DIST.—THIRD ROUND.

Bastrop at Island Disaird	July 13, 14
Calhoun, at Cadeville	20, 21
Delhi, at Talliulab	Aug. 3, 4
Lake Providence, at Goodrich	10, 11
West Monroe, at Colony	Sept. 7, 8
Lind Grove, at Bon Idee	14, 15
Oak Ridge, at Collinston	21, 22
Rayville, at Little Creek	28, 29
Winnsboro, at Magnolia	Oct. 5, 6
Oakley, at Oakley	12, 13
Harrisonburg, at Pine Hill	19, 20
Waterproof, at Wesley	26, 27

B. F. WHITE, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Seashore Camp Ground	July 10 20
Craps Street and Gretna	(11 A. M.) 21
Moreau Street	(7:30 P. M.) 21
Covington circuit, at Mandeville	27, 28
Carrollton Avenue	(11 A. M.) Aug. 4
Carondelet Street	(7:30 P. M.) 4
Algiers	11
Louisiana Avenue	18
Lower Coast, at Wesley	24, 25
Rayne Memorial	Sept. 1
Felicity	8
Plaquemine and Donaldsonville	14, 15
Tallabeck, at C. G.	21, 22

JOHN T. SAWYER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

West Lake	July 13, 14
Lake Charles, at Jackson St	15, 16
Crowley	20, 21
Sulphur Mine, at Calcasieu	27, 28
Patterson	Aug. 3, 4
Morgan City	5
Berwick	8
Franklin	10, 11
New Iberia	18
Jeanerette	17, 18
Washington	20
Indian Bayou	24, 25
Grand Chenlere	28
Lake Arthur	31, Sept 1
Abbeville	7, 8

H. O. WHITE, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Evergreen, at B. Clair	July 13, 14
Atlanta, at ——	13, 14
Alexandria	20, 21
Dry Creek, at ——	20, 21
Melville, at M	27, 28
Columbia, at Olla	Aug. 3, 4
Nugent, at ——	3, 4
Centerville, at ——	3, 4
Lecompte	10, 11
Chicot, at Prairie M	10, 11
Simsport, at Marine	18, 19
Pineville, at Bethel	18, 19
Colfax, at C.	24, 25
Montgomery, at ——	24, 25

S. J. DAVIES, P. E.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, it requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials. Address,

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EPWORTH LEAGUE.

BY REV. HENRY H. AHERN.

Theme for Prayer Meeting.

THE MIRACULOUS DRAUGHT OF FISHES.

(Luke v, 1-11.)

Accommodating ourselves to the ever-changing circumstances is part of wisdom. Discovering a fishing-smack convenient for a pulpit, Christ entered it at once. When the pulpit of the parish church was refused to John Wesley, he spoke to the spiritually famishing while standing on the tombstone of his sainted father.

1. Simon Peter's statement, "We have toiled all night and caught nothing," furnishes much food for thought.

(1) In vain men fish for satisfaction in the night of worldliness. God breathed into the nostrils of Adam the breath of life, and thus he became a living soul. Material can not satisfy the spiritual. Wealth, honor and pleasures can not fill the soul's aching void.

(2) In vain men fish for happiness in the night of mere morality. Men should be moral; but morality makes us not children of God. Many moral people in hell.

(3) In vain men fish for repose of mind in the night of orthodoxy. Yes, we must be orthodox; but orthodoxy alone will not secure for us eternal life. Said once a preacher of fossil orthodoxy, but who had the unfortunate habit of re-echoing the last syllable in each paragraph—said he: "We, dear brethren, we only are true Christians, genuinely orthodox—ox." Some said, "Amen."

(4) In vain men fish for peace of soul in the night of unbelief. Natural religion does not satisfy. The religious systems of paganism are the outcome of imagination. Rightly says Schiller: "As the ivy requires stone wall or tree for satisfactory development, so the soul clings to the unseen and unheard."

2. Complying with the Master's command, Simon caught a multitude of fishes.

(1) Christ assures that he has not come to abrogate, but to fulfill the law. "If you know these things, happy are you if you do them."

(2) Christ teaches that love to him without implicit obedience is founded in hallucination. "If you love me, keep my commandments."

(3) If we carry out his behests, repenting of our sins and seeking conversion, we will not fail in finding the pearl of great price. "Him that cometh to me I will in no wise cast out."

"For if I die with mercy sought,
When I the King have tried,
That were a death, delightful thought,
As sinner never died."

3. The manifest miracle of comprehending so many fishes led Simon Peter and associates to leave their nets and follow Christ.

(1) Conversion of human souls is a perpetual miracle.

(2) This perpetual miracle perpetuates the Christian Church.

(3) Have you been converted? Are you assisting in bringing others to Christ for conversion?

A Chance to Make Money!

I have made $1 640 clear money in 87 days and attended to my household duties besides, and I think this is doing splendid for a woman inexperienced in business. Anyone can sell what everyone wants to buy, and every family wants a Dish Washer. I don't canvass at all; people come or send for the Washers, and every Washer that goes out sells two or three more, as they do the work to perfection. You can wash and dry the dishes in two minutes. I am going to devote my whole time to this business now, and I am sure I can clear $5 000 this year. My sister and brother have started in the business, and are doing splendid. You can get complete instructions and hundreds of testimonials by addressing the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and if you don't make lots of money, it's your own fault.

MRS. W. H.

There was nothing of the stoic about Jesus. He did not take things indifferently. He was not ashamed to weep. He was touched with the feeling of our infirmities. When men were hungry he could not lose sight of it. When the funeral procession from Nain came his way he could not pass by on the other side. And yet there are followers of Christ to-day who tell us that much exhibition of compassion is a sign of weakness.

RUDY'S PILE SUPPOSITORY

is guaranteed to cure Piles and Constipation or money refunded. 50 cents per box. Send two stamps for circular and Free Sample to MARTIN RUDY, Registered Pharmacist, Lancaster, Pa. NO POSTALS ANSWERED. For sale by all first-class druggists everywhere. I. B. Lyons & Co., Wholesale Agents, New Orleans, La.

Christ went about doing good. He did not sit in a comfortable place and talk about it.

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Secretary
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Meridian, Miss.

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Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

LET ME LEAN HARD.

BY ELLA WHEELER.

Let me lean hard upon the eternal breast!
In all earth's devious ways I sought for rest,
And found it not. I will be strong, said I,
And lean upon myself. I will not cry,
And importune all heaven with my complaint;
But now my strength fails, and I fail, I faint;
Let me lean hard.

Let me lean hard upon the unfailing arm!
I said I will walk on, I fear no harm;
The spark divine within my soul will show
The upward pathway where my feet shall go.
But now the heights in which I must aspire
Are lost in clouds; I stumble and I tire.
Let me lean hard.

Let me lean harder yet. That swerveless force
Which speeds the solar systems on their course
Can take, unfelt, the burden of my woe,
Which bears me in the dust and hurts me so.
I thought my strength enough for any fate,
But, lo! I sink beneath my sorrow's weight;
Let me lean hard.

Correspondence.

Letter from England.

There have never been such immense and enthusiastic meetings held in the interest of the temperance reform in Great Britain as those which have taken place in London during the past week. Sabbath afternoon, June 16, a large audience greeted Miss Willard and Lady Henry Somerset in the City Temple, better known as the church of Dr. Joseph Parker. The British Woman's Temperance Association was in session the two following days. It was a representative gathering of over 600 delegates from England, Scotland, and Wales. The most striking episode that occurred was the encounter between Miss Florence Balgarnie, a young English woman who has espoused the cause of the negro, and Lady Henry Somerset and Miss Willard. Miss Balgarnie is a close friend of Ida B. Wells, who has represented Miss Willard and Lady Henry throughout England as being in favor of lynching. Speeches on all sides were made, declaring their positions; the greatest fairness and coolness was manifested on the part of the two leaders of the W. C. T. U. hosts; statements of Ida Wells were proven to be utterly false; Miss Balgarnie was vanquished, and the attitude of friendliness to the negro race established on the part of Miss Willard and Lady Henry Somerset. There was no room for the Southern delegates to attempt an explanation of the situation in the South, as the question involved was not the negro, the South, and lynching, but whether Miss Willard and Lady Henry *favored* lynching. The English mind is in full sympathy with the negro. No applause is so tumultuous as that given to colored women when they appear upon the platform. Amanda Smith, well known in America, has been splendidly feted in her travels through Great Britain.

On Wednesday, Miss Willard opened the World's Convention of the W. C. T. U. in Queen's Hall, with 234 delegates present, representing 24 nations, and numbers of fraternal delegates from kindred societies. That night addresses were delivered by leading speakers to thousands of sympathetic listeners. A short morning conference the following day closed the business proceedings of the third biennial convention of the best organized and largest body of women on earth. The demonstration at Royal Albert is described by The Echo, a great London daily, as follows:

Ten thousand people crowded into the great hall, filling even the topmost galleries, and the secretaries stated they had refused tickets of admission to tens of thousands more. The audience was world-wide in fact as well as name, while amongst the newspaper representatives were a smart American girl reporter from Chicago and a special correspondent of a Finnish paper. All around the hall, fastened to the front of the balconies and galleries, were the long, linen-backed strips of the Polyglot Petition, representing seven million persons, including the members of societies that voted for it en masse, and weighing 1 730 pounds. A choir of 800 voices, the ladies clad in blue bodices, and a large band of instrumentalists provided the music; and 100 stewards showed people to their places. The Albert Hall is too big for any orator to make himself heard all over it for more than a few minutes, and a speech had to be assisted by a display, and all the programme and songs were cast by a limelight stern on a great white screen above the platform.

The meeting opened with a procession of delegates from various temperance societies who had come to welcome the W. W. C. T. U. Among the bodies represented were those of postmen, soldiers, sailors, police, and railway men, and, as all came in uniform, the effect was picturesque. Then followed a second procession of some hundreds of young women dressed in character to resemble the people of every land in which the world's women have planted their flag. Thirty countries were represented, and for a little time the central aisle bore more resemblance to one of Mr. Kiralfy's shows at Olympia than to a semi-religious function. The designers of the dresses had gone in for light colors, and perhaps they studied artistic effect a little more than exact accuracy in the details of the costumes. The Finnish journalist muttered good-humoredly that he had never seen in his land such attire as was there made to represent it. Later in the evening a third and quite different spectacle was shown. The front of the platform was cleared, and a number of slum children brought on by the sisters of the Wesleyan West-end Mission. The poor little things, with tow-like hair, ragged, sombre, greasy clothes, long, sad, pallid faces, could not quite understand their part in the performance. They stared at the light and color with their big, pathetic eyes, the little ragged babies whom the girls were nursing cuddled closer to their grown-up sisters, and one or two of the laddies seemed ready to cry or run away through sheer stage fright. They sang a melancholy little ditty showing the horrors of intemperance on the children. Then the central doors were thrown back, and a procession of white-ribbon children, clad in clean, white dresses, with beaming, smiling faces, many with flowers in their breasts, and all helping to bear aloft long strips of white ribbon, marched down the hall singing a lively song on the benefits of teetotalism. They marched up to the platform, surrounded the slum children with their bands of white ribbon, and proclaimed the future triumph of their cause over poverty. It was undoubtedly effective, and produced a deep impression on the audience, but it seemed rather hard on the slum children that they should be made to exhibit their misery to make a West-end holiday. One could only hope that they got a good meal and sixpence each to compensate them for it.

There was a long list of prominent speakers, all of whom had of necessity to be very brief. Lady Henry Somerset welcomed the delegates, and Miss Willard, in a cheery address, thanked England for the reception it had given them.

It surpassed anything that our American eyes ever rested upon, and they are accustomed to huge affairs in the young republic. The Lord Mayor and Lady Mayoress graciously received the foreign delegates at the Mansion House during our busy days in the great metropolis, and Lady Henry Somerset arranged a delightful excursion to one of her country residences—the Priory, at Reigate. Two carloads of women from every clime on earth was rapidly carried from the heat and dust of London through the sweet fields of wheat and crimson poppies, past neat little towns, to the historic old building that "her ladyship" has just had refitted most elegantly for the series of entertainments soon to be given in honor of the coming of age of her only son. The afternoon was spent in wandering over the beautiful grounds listening to music of a band furnished for the occasion, and enjoying the study of the antique furnishings of the old building, in which we found rare paintings and tapestry, coats of mail, and innumerable other relics.

A farewell meeting at Exeter Hall, Sunday afternoon, was the last public gathering. Miss Willard presided in her gracious fashion. Speeches were made as usual. Lady Henry spoke warm words of love and hope, and many hearts were cheered and strengthened for the work that lies in the future.

We have had the pleasure of listening to greetings from Canon Wilberforce, Sir Wilfred Lawson, Mr. McLaren, and Mr. Wilson, M. P.'s, the great champions of the temperance and woman's cause in Parliament; Sir Benj. Ward Richardson, and other men who have grown famous for their knowledge and nobility.

Sunday night, after the meeting in Exeter Hall, there was a service held in Westminster Abbey especially for the world's delegates, when Canon Wilberforce gave a splendid address.

While in London, I was the guest of Hannah Whitall Smith; with Mrs. Margaret Bottome, president of the International Order of King's Daughters; Frau Kamer and Frau Guzyski, two elegant ladies from Germany; Miss Alli Trigg, of Finland, and Madame Selms, of Denmark.

The home of the great Quakeress is the headquarters of intellectual freedom in London. Everything is beautifully attuned in the household, and moves in perfect harmony. Even the meals are announced by an exquisite chime of bells hidden away in some mysterious nook.

Monday morning our party leaves for Switzerland, where we shall remain several days attending the European Chautauqua at Grindelwald. I will write you from there.

BELLE KEARNEY.

London, England.

Sunday-School Literature and Bibles Given Away.

"This free literature, these cheap and sometimes free Bibles, are certainly not known, or, if known, are not appreciated." So writes Rev. J. Wilson Brown, president of our Mississippi Conference Sunday-school Board.

City Pastor: Could you organize a new and useful Sunday-school in a needy district, if you had the literature? Then write to Rev. J. W. Brown, Woodville, Miss., and explain your case.

Superintendent: Is your school suffering for lack of Bible and other literature? If you are not able to get them by yourself, the Sunday-school Board will come to your rescue. Get your pastor to sign your petition and send it to Bro. Brown.

Circuit Rider: Have you not observed that in you benighted neighborhood near which you pass there is an earnest, Christian young man, who would run a Sunday-school there, if you would put the lesson literature into his hands? The Children's Day fund is under control of the Sunday-school Board mainly to encourage just such work as that. Make your application to Rev. J. Wilson Brown, Woodville, Miss.

And Brother Preacher: If the Children's Day collection is still in your hands, send it at once to Mr. Jno. A. Guice, Natchez, Miss. He is the treasurer of the Board, and the bills for these needy schools are sent to him by Bro. Brown for payment. If not turned over to you yet, get it from the superintendent. And it is not too late yet for Children's Day to be held, if thus far neglected.

HENRY G. HAWKINS,
Sec. of Miss. Conf. Sunday-school Board.
By order of the Executive Committee.

Dr. Sawyer's Interpretation of Paragraph 120.

The reason assigned by Dr. Sawyer for the enactment of paragraph 120 by the late General Conference, as stated by him, is, no doubt, correct. It was intended to give to pastors the right to control their pulpits. In the exercise of this right they may close their churches against traveling evangelists, or anyone else, even though the trustees and membership be willing and anxious to admit them. But if this paragraph confers on pastors the right to close their churches against evangelists, the right to open them is also manifestly contained in the statute, which right they may exercise at all times when the presiding elder or Bishop is not present. If, as Dr. Sawyer contends, the presiding elder is always present at all the churches in his district, and that, being present, he may control them by opening and closing them at will without consulting the pastors, when are they to exercise the rights supposed to be contained in paragraph 120? Not at all, unless the presiding elder happens to stray out of his diocese.

D. G. W. ELLIS.

"The Wheel."

MR. EDITOR: Rev. J. H. Nichols is a tractarian in a literal sense. He writes tracts which are useful, and so writes them as to make them popular—the people read them. We are in a paragraphic age. People are too busy to read big books or long newspaper communications—unless in the form of love stories. Nichols does not write love stories, but he writes strong, wholesome paragraphs, which are "good to edifying."

While he has written eight or ten very useful tracts, none are more to the point than "The Wheel." He puts our Methodist polity on it, and rolls it right out from the "apostolic college."

If any of your people are unsettled on our form of government, put "The Wheel" into their hands, and they will soon roll around on the Methodist track and declare they have found "the way the holy prophets went." Read "The Wheel." Respectfully,

J. A. PARKER.

Corinth District Conference.

Our District Conference met in Corinth, Miss., July 4, at nine o'clock. Rev. H. R. Tucker, P. E., presided. The Conference was interesting and eminently spiritual. Our presiding elder pulled out of the ruts, prepared an excellent programme, adhered to the disciplinary plan as to the duties of a District Conference, insisted that the preachers and laymen should prepare themselves with good speeches upon subjects assigned them, held a perfect rein over the body, and gave "prominence to religious service." Preachers were on fire and happy in their work. The Conference was pronounced the best ever held in the Corinth district. The reports showed real advancement and development in a hard field.

Connectional men were scarce. Dr. W. B. Murrah and Rev. J. W. Malone were with us a short while pleading for our boys and girls.

Randolph A. Tucker, son of Rev. H. R. Tucker, was licensed to preach. J. N. Butler was recommended to the Annual Conference for admission on trial. W. R. Ramsey, L. A. McKeown, G. W. Bynum and T. S. Green were chosen delegates to the Annual Conference; Jno. B. Sanders and H. A. Dean, alternates.

The following resolutions were adopted:

Resolved, That the foreign missionary collection should be distinctive, and stand on its own merit.

Whereas, The use of tobacco is a needless self-indulgence, many parents object to their children forming the habit of using it, and preachers are examples to the people; therefore, be it

Resolved, That it is the sense of this body that our preachers, traveling and local, should abstain from the use of tobacco in all of its forms.

A memorial will go from the District Conference to the Annual Conference asking for the restoration of Sunday-school superintendents to membership in District Conference.

Corinth gave us an extravagant hospitality. We go to Ripley next year.

J. C. PARK, Sec.

Booneville, July 9, 1895.

Notice.

To the Delegates and Visitors Attending the Convention of the Parsonage and Home Mission Society in Asheville, N. C., Aug. 21 to 28:

In order to secure one and one-third fare for the round trip, you must request each ticket agent from whom a ticket is purchased, to fill out and furnish you a "receipt certificate," stating that you have paid one full fare between points named. These receipt certificates must be presented to the general secretary at the Convention for signature; and when properly signed, entitle you to purchase return tickets at one-third the usual rate.

The following roads have entered into the above agreement: All the roads in the Southern Passenger Association, "The Cotton Belt Route," the Kansas City, Fort Scott and Memphis R. R.

MRS. R. K. HARGROVE,
Gen'l Sec'y P. and H. M. Society.

Communications.

Some Points of Methodist Doctrine.

I get the idea from my old books that there are three departments of the human mind, or soul—the intellect, the sensibilities, and the will. Mr. Wesley calls these "the understanding, the affections or passions, and the will." He says, "The will must be free;" that "without these, specially without free choice, man would be as incapable of virtue or vice as a piece of earth or marble." The sublime truths of the gospel are presented to the intellect in the Word of God and by the Holy Ghost. The mind, the understanding, lays hold of these truths and comprehends them. They are perceived to be great and important truths. The sensibilities are affected by them. Oftentimes, and in many individuals, a clear perception of these truths produces admiration, joy, even great joy, that swells to shouting and praise. Those who are thus affected, who have this experience, profess religion, say they are converted, and their friends believe they are converted, and speak of it as "a bright conversion." They have had an experience—an experience that looks like religion, sounds like religion; one that would be taken for religion in almost any assembly of Christians. It is a sound and a good experience as far as it goes, but it does not go far enough. It is not religion. Thus far it is intellectual and emotional. It is preliminary and preparatory to religion. Many persons—thousands—mistake this for a religious experience, and stop right here. They spend the remainder of their days striving for a revival, for this excitation of the intellectual and emotional nature. If they can be stirred in this way annually, or oftener, they count themselves in grace and growing in grace. They must be stirred to the shouting-point to know that they still have the religion they got a year, or ten years, ago. All such persons are still in "the gall of bitterness and in the bonds of iniquity." They have not been born again; have not believed with "the heart unto righteousness." All such stand in need of a "second blessing," and they ought to seek it—the blessing of a religion that goes deeper than the intellect and the sensibilities, and reaches the will, changing the whole current of the life, and fixing the heart on God. Mark it: a religion that does not reach and change and control the human will falls short of the religion of Christ. The other kind is intellectual and emotional, but it is not moral and spiritual. It is a religion of the head and of the feelings, but it does not reach the heart and control the life.

As religion becomes popular and fashionable, the number of intellectual and emotional Christians will be apt to increase; and the proportion of those who have a name to live, and yet are dead in sin, will grow larger. It is a sad mistake to call these intellectual and emotional members of the church "regenerated," or, by way of sneer, "old regenerates," for they are not regenerates at all. They have never reached that stage of a religious experience, have not been born again, are not sons of God, and know nothing of vital godliness. My observation has been that thousands of persons in this state—servants, and not sons—are waked up, and are led to seek religion, real religion; and when regenerated, born again—when they get real religion—they profess sanctification. They mistake the new birth for a "second blessing"—the first blessing for the "second." I want to say again, and I would like to say it with the emphasis of thunder, that any religion that does not include self-surrender and loving obedience to the will of God is short of the Bible standard.

"By their fruits ye shall know them." "He that loveth me keepeth my commandments." "He that is born of God doth not commit sin." All who are regenerated into Jesus Christ—the only way under heaven to get into him—are dead and buried to sin, and should not live any longer therein. All this belongs to the regenerate state. It is the natural and necessary result of the new-born life of God in the soul.

As I read my old books and the Word of God, it is a mistake and blunder to hold and teach, or to intimate, that the gift of the Spirit is the special privilege of those who have been sanctified wholly. The Holy Ghost is the administrator of the economy of redemption from the beginning to the end. He comes as a prevenient gift to the human race. He convicts of sin, works godly sorrow in the heart, enables us to believe, regenerates, testifies to sonship, guides and sanctifies throughout—soul, body, and spirit. He is as much the Spirit of conviction, repentance, faith and regeneration as he is of sanctification. The whole process of salvation, from incipient grace to the highest possible Christian perfection, is a process of sanctification by one and the same Spirit. It is not creditable to the Holy Ghost to speak of one of these steps in grace as superior to another. Each is essential to the whole; each is indispensable to a fully rounded Christian character. It is not right to magnify regeneration by comparison with repentance, nor to magnify sanctification by comparing it with regeneration—belittling the one to magnify the other. Each of these stages in the process of personal salvation from sin is just as distinct, as peculiar in itself, as if no one of the others existed; and yet the purpose of the Holy Ghost is the same in each and all of them—salvation from all sin.

It is a mistake to suppose the Holy Ghost is given to, and received by, none but the wholly sanctified. This blunder has grown out of one little word in one single verse of Scripture. It is the word "since" in Acts xix, 2: "Have ye received the Holy Ghost *since* ye believed?" Every standard Methodist author, and every commentary I have had access to, and every new version I know of, tell us that the word "since" ought not to be there. I have yet to hear an advocate of the "second-blessing" theory of sanctification, or to read after one, who does not make the truth of this theory hinge on that word "since." It is a "second blessing," "since" it comes after believing. Now, Mr. Wesley, Watson, Benson, Clark, Fletcher, Wilbur Fisk, Wheedon, Pope, Summers, Tigert, all of them, without a single exception, say: "Did ye receive the Holy Ghost when ye believed?" or, "Believing, received ye the Holy Ghost?" The present interpretation of that passage by those who advocate the "second blessing" is contrary to the uniform and unbroken teaching of the Methodist Church from the first. This view is contrary to the plain face of the text if read in the light of the context.

Finally: Conviction, repentance, faith, regeneration, are all parts, indispensable parts, of a process that has for its end the full, complete and entire salvation of the individual from all sin. All these are wrought in us by the Holy Ghost, that we may be perfect, entire, wanting nothing. No step in the process can be omitted or skipped over. This is God's divine method of saving a soul from sin.

GILDEROY.

In the Living Present.

The Supreme Court of Lyons, France, has declared that postoffice officials must deliver missives to minors only in the presence of their parents or guardians. It is well. In our country conscienceless publishers and unscrupulous agents secure the addresses of minors and debauch their imagination with their catalogues of nefarious publications and plans.

The French Assembly enacted a law, President Faure approving, which abolishes the government tax on the manufacture of vinous liquors containing less than fifteen per cent. alcohol. Thus ale, beer and most wine are exempt from tax. The tariff and manufacture and sale of ardent spirits, such as absinthe, brandy, whisky, etc., has been largely increased. Are reminded of Bishop Kavanaugh's anecdote of cutting off a vicious dog's tail by inches. It had to be cut off close behind the ears.

American-born women instinctively object to domestic service as a livelihood. Prefer typewriting, clerking, working at factory, etc. Thus our housewives have to be content with pipe-smoking Aunt Susy. Are not housewives in part to blame for this misery? While servants rightly refuse to be treated as dirty negroes.

The Armenian question is largely political. Certainly the Turkish soldiery proceeded brutally, but the difficulty had been begotten by Armenian agitators. The Armenians claim to be Christians. Well, a Christian is a person who is like Christ. But Christ was loyally obedient to the secular government. In the present campaign attending the general election to Parliament of Great Britain the Armenian question occupies a prominent part. The Conservative party represent the view above expressed. Gladstone and associate radicals favor the agitators.

In Spirit Lake, Iowa, two female bicyclists, attired as bloomers, were refused admittance to the dining hall of a prominent hotel of that place. Now, the irate bloomers have sued the proprietor of that hotel for damages. Glad of it. We shall now have a judicial decision as to the proper attire of the sexes.

At the Kremlin of Moscow twenty crowns of defunct royal dynasties are preserved. The last one added was the iron crown of the Kings of Poland. Russia is an aggregation of subjugated nationalities. Seventy-two different languages are spoken in the vast empire. No wonder that tyranny, nihilism, official corruption, etc., attend the process of amalgamation.

In Paris, France, an Ecumenical Congress on prisons is now in session. It is held that confinement with other and, perhaps, worse criminals, conforms the convict in his evil course. The habitually criminal should be kept separate from the accidental culprit. The youthful convict should not be confined together with aged transgressors, etc.

ICH DIEM.

THE HUMBLE WORKER.

I have no gift of eloquence
To preach, exhort, or pray—
I can not point with glowing words
To Christ, the living Way;
But I can tell how wondrous dear
My Jesus is to me,
And let his light so clearly shine
That all around may see.

I can not cast the fishers' net
Into life's deep, dark sea;
The wisdom for that heavy task
Was never given to me;
But I can kneel upon the shore
And pray for those who toil,
And when the boats come slowly in,
Help gather up the spoil.

The Master sees the lowest work
Of all his children true,
And in the crowning day will give
To each his honest due;
And when the sheaves are gathered in
From fields that I have sown,
I then shall take from his own hand
The palm, the robe, the crown.

—Anon.

Communications.

Some Points of Methodist Doctrine.

REPLY TO BRO. ENOCHS.

The article by Bro. K. S. Enochs calls for a reply.

I am surprised that anyone should call in question the fact that "the present state of man is a gracious state," and that human nature is what it is, no worse than it is, by virtue of the relation of the whole human race to Jesus Christ. "As by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men to justification of life." If this is not a gracious state for the whole human race, I confess I do not know the meaning of words. See Mr. Wesley's Notes and all Arminian writers on this passage, from James Arminius down to this day. Read Mr. Wesley's sermon on "God's Love to Fallen Man." Indeed, all our books teach that but for the "general and unconditional release of the human race from the guilt and condemnation of original sin, Adam would not have been permitted to propagate his species." Birth into the world, as we are, comes by Jesus Christ. "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." Surely Bro. Enochs would allow this to be a gracious state. It is not fair to quote in opposition to this what Mr. Wesley and others say of the state and condition of adult, wicked sinners.

Original sin, as Methodists speak of it, is a pardoned sin of which no human being is guilty, and for which no one is liable to punishment, until by his own choice he makes his original sin his own sin. Arminius says: "Original sin will condemn no man." Wilbur Fisk says: "Guilt is not imputed until, by a voluntary rejection of the gospel, man makes the depravity of his nature the object of his own choice." See Fisk on Rom. v, 18. Read "Wesley Memorial Volume," Art. "Methodist Doctrine," by W. B. Pope, pages 177, 178. I could fill several issues of the ADVOCATE with quotations on this subject. "Gilderoy" is not so badly in error on this point as Bro. Enochs seems to think. Bro. Enochs will understand Methodist theology better when he gets to be older. The older men, on whom he waited, did not correct "Gilderoy's" errors because they know a thing or two on this subject.

Bro. Enochs does not understand how such depravity, depravation or deprivation of nature as is born in us, and is in us after we are regenerated, can be said to be in us after we are wholly sanctified. Well, for one thing, men and women are men and women after they are sanctified just as they were before. They are not angels, nor are they like Adam before he fell. If they generate children after they are sanctified, they generate in them the same natural corruption, or depravity, as before they were sanctified. This is plain common sense, confirmed by experience and observation, taught in the Word of God and in all our books of theology. Mr. Wesley says: "The Son of God does not destroy the whole work of the devil in man, as long as he remains in this life." "The highest perfection which a man can attain, while the soul dwells in the body, does not exclude ignorance, and error, and a thousand other infirmities." "Therefore every man living needs the blood of the atonement, or he could not stand before God." Now, I could cite passages like these from every book of theology known to the Methodist catalogue of standards. So every day the holiest men and women need to pray for the forgiveness of sin. Mr. Pope says: "We never cease to be sinners among sinful men while we live." This is Scripture and this is Methodism.

If original sin is not my sin till I make it my sin by my own choice, then the sin of original sin is in my own volition. Not in the fact that I was born with it, but in this, that I elect to follow it—to be for self and not for God. If God justifies me, or forgives my sins, for Christ's sake, then, surely, he forgives the sin of original sin along with the sin of all other sins. To forgive me and to accept me as a son, and still leave me in condemnation and liable to hell, is not after the order of our God. Mr. Wesley says: "There is, therefore, no condemnation now to them which believe in Christ Jesus." "All his people, all that believe in him, he will save from all their sins; from original and actual, past and present sin, of the flesh and of the spirit." (Sermon on "Salvation by Faith.") Surely when God forgives, he forgives freely and fully. Can any sane man believe that he is to blame for anything he could not by any possibility help? Am I to blame for what was begotten in me by my parents? I never said that I was to blame, nor did Mr. Wesley, Mr. Fletcher or any other Arminian or Methodist writer in the past.

Bro. Enochs needs to straighten himself out of his own muddle before he attempts to correct the errors of "Gilderoy." Adam's sin was forgiven to him more than six thousand years ago, and the race comes into existence in a state of "initial justification," as taught by Mr. Fletcher, a state of grace and favor with God. So when I am asked to come up to the altar, as a penitent seeking forgiveness for my part of original sin, I do not go. "Christ made a propitiation and satisfaction for the sins of the whole world, both original and actual," and when I accept him I am set free from sin, the guilt, the condemnation and the power of it. I am a free-born son of God.

The old authors did not hold or teach the "second-blessing theory" of sanctification as it is held and taught by many, perhaps a majority, of the "second-blessing" people of this day and time. They could not have done so, because they did not hold or teach their view of the personal participation of each individual of the race in Adam's sin.

If Bro. Enochs wants to "own up like a man, and to assert his right to opinions of his own," regardless of the great men of the past, he is at liberty to do so. For my own part, I have great respect for the opinions of Wesley, Watson, Clark, Fletcher and an host of others who wrought in the mine of theology long before I was born. Fact is, I prefer many of the old views of the old men to the new views of the young men.

I made no point in my article for which I am not ready, at a moment's notice, to give good Methodist authority. I got all that ready before I wrote a line. I am a Methodistic Armenian throughout. I hold myself ready to answer by the books of theology and by the Word of God.

If any more is needed, let me know.

GILDEROY.

"Gilderoy" Reviewed.

"Gilderoy" says, "Regeneration does not change the constitutional elements of man's nature." Then there is room and great need for a "second work" that does. He forgets that "original sin" is the very fibre of man's constitutional nature; that it is "the sin of the world," common to every "nation, people, and tongue;" alike in men, women, and children; the same in believers and unbelievers. "Original sin" is the "root" of all sin, the source of all that defiles a man. As the cutting off of the "natural" branches from the olive tree, in the scheme of redemption, left the "root and fatness" for those about to be grafted in, so the cutting away of "actual sins" does not affect the "root" of sin. Cutting off all "acts of sin" would only be cleaning the outside of the platter; would not touch the "within." This is provided for in the plan of salvation, and is commendable; but it is not God's highest thought for us. It is effected by a process of repentance from dead works, and must continue as long as the heart—the "within"—is full of all uncleanness—i. e., original sin. "Thou unwise one, clean first that which is 'within'—i. e., the heart—and the 'without'—i. e., acts—will be clean by a law as unvarying as the law of gravitation—i. e., the law of being." What we are—our "sinfulness"—rather than what we do—acts resulting therefrom—is the prime object of redemption. The one is "character," the other a result. Service, "being," is more than doing. "Be ye holy, for I am holy." In heaven we will be but a stereotyped edition of what we are here. At this "state," or "being of sin," all the force of the gospel is directed. Inward moral purity—i. e., sanctification of heart and life—is the most powerful argument for the divinity of Christ and religion, for if Christ can not save from "all sin," he can not save from any "sin," and "the gospel is not the power (almightiness) of God unto salvation." The "pruning-knife" can not reach the evil. "Sin" is the infusion of positive moral evil, and no mere negative process will ever eradicate it. Nothing short of "heart purity"—i. e., the infusion of positive moral good—will remedy the trouble. It takes both in the most literal sense—a negative freeing from sin and a positive filling with good—God. If sin reaches the whole man—the personality, *in loco*—grace must sanctify body, soul, and spirit, to effect a cure. Men are not saved in sin from hell, but "from sin" for heaven. The law of the spirit of life in Christ Jesus makes us free from the law of "sin" and death, . . . that the righteousness of the law (not that wrought by the law, but that demanded by the law) might be fulfilled in us (not for us, and imputed to us, but in us) personally. Here we are negatively freed from "sin," and positively "filled full" of Love—i. e., "Christ in us"—which is the fulfilling of the law, "for as he is, so are we in this world," and greater is "he" that is in us (Christ) than he (the devil) that is in the "world." The "house no longer divided against itself." The difference is, the "devil"—"sin"—is "cast out," and Christ dwells "within."

"Gilderoy" continues speaking of this same regenerated person. "This new-born man is not to blame for what was begotten in him—i. e., original sin—by his father according to the flesh, for that which is born of the flesh is flesh." Neither would I be to "blame" for my father leaving me a gold watch, but I would be to blame for wearing it, for God's Word positively forbids it; and the plea that which my father left me, he left me, would in no sense justify me in disobeying God. The same might be said of the "tobacco habit," "whisky habit," opium, etc., and every other tendency. My father left in me a predisposition to these; therefore, I will indulge them.

He continues: "I do not think he (the new-born man) is any more offensive to God now than when an infant in his mother's arms," as there "is no more original sin in him now than then." The case is parallel only in that both are free from "actual sins." When it comes to "original sin," the analogy fails. What is true of the "adult" can not be said of the infant, though both have "original sin." The infant is in no sense to "blame" for it; the new-born man is. There is "intelligence" and responsibility in the one case; there is neither in the other. The "new-born man" knows that he has "original sin," and the sounder his "regeneration," the better he knows it. He may seek to "hide it," but the light of justification reveals it. His hungerings and thirstings are all after righteousness—i. e., freedom from inbred sin.

With "original sin" the "second crisis" has to do. It consists in an "inward cleansing" from "all sin," and an infilling of the Spirit in our spirit. Then we are righteous, even as he is righteous.

Thus "the blood" cleanses from all sin to the glory of God the Father through Jesus Christ.

J. M. DEAVENPORT.

Saltillo, Miss.

How Do We Educate?

For the past month we have had the opportunity of looking upon one of the Mississippi Summer Normals. On the morning of June 6 there assembled more than one hundred teachers in the chapels of East Mississippi Female College to spend a season in studying texts, specials, and methods in particular. Before the end of the four-weeks' term the attendance had reached about two hundred and fifty. The faculty had been well selected, and each one of the eight had his or her branch well in hand. To those who have given much time and thought to teaching, I could not see any special advantage; but to the many young teachers (and the majority were young women) I could see much that would prove helpful as they go out to take their places in the untried school-room. Again, I have no doubt that while the experienced may have found nothing new as to texts or methods, all were benefited by inspiration for better work in the future. If nothing more should come from these gatherings, this meeting together and exchanging of ideas among those of like calling, this manifest sympathy for, and interest in, each other fully justifies their perpetuation, and the selecting of first-class talent to conduct.

This is a day of specialists and teachers; a day of new methods. And how different to the days when even this scribe attended the old field school! These "new methods" have done much to lighten the labor of the child in grasping the ideas of the text-books, and in fixing these ideas and principles in the mind. Our fathers rode in ox wagons; shall we, therefore, discard the palace car, with all of its comforts and rapid transit? Shall we continue to use the old tallow candle in this day of gas and electricity?

But would we not do well to pause and examine our intensive methods and rapid progress? May they not result in a superficial smattering rather than the establishing of a substantial foundation upon which to build a real education? Are we pushing too rapidly, or are we satisfying ourselves with too little?

While very noticeable and wise changes have been made in the curricula of some of our colleges, I am glad to note that the old four-years' course of languages, mathematics and sciences continue to constitute that which leads to the A. B. degree.

It is well that our institutions for young ladies have also extended their courses of instruction. Why not educate the sister up to the standard of the brother? Why put her at a discount in the home? Since the opening of our universities to the young women, they have abundantly proven their ability to wrestle with the great problems of mathematics and science as successfully as their brothers. One of the first in a large class in higher mathematics at our State University during the past session was a graduate of East Mississippi Female College in the class of 1894. Why should it not be so?

If we would succeed in bringing our girls up to this higher standard, we must break down that hurtful error which has held sway so long in our Southland: that long dresses and the school-room are incompatible; that the chances for matrimony are lessened thereby; that the girl will be doomed to become an old maid. Why should not our young women be informed in all things that go to constitute a well-rounded education for our young men?

The argument for one will apply with equal force to the other. If education is only to be a means to an end, and that end a "bread-and-butter" question, then we might consent; but to those to whom it has a higher significance, the question admits of no debate. Here, too, we may err lest we give the girls of our land the idea that education is to make them competitors with the stronger sex rather than companions and associates of equal culture and standing.

So, Mr. Editor, while we may find much to commend in our new methods and advanced ideas, we certainly find some things for caution and study.

T. B. HOLLOMAN.

July 5, 1895.

Correspondence.

Important Notice.

To the Woman's Parsonage and Home Mission Society of the Mississippi Conference:

The W. P. and H. M. Society will meet in Wesson, Miss., July 28-30. Let every officer endeavor to be present, and every society represented. A suitable programme has been prepared for the occasion.

MRS. B. F. LEWIS, Sec.

Notice.

To the Chairman and Members of the Delhi District Conference of the M. E. Church, South—

DEAR BRETHREN: We, your Committee on Temperance, come with rejoicing. The mighty and righteous warfare against the iniquities of the liquor traffic has been one of long duration, fraught with many difficulties, and resisted by a well-organized and tireless foe.

A glance backward over the road already trod would reveal wonders in the way of the tenacity of evil purpose, deceptions and misrepresentations of avarice, or the progeny of the combines composing the big armies of this hyena of our homes, and human vultures who prey upon the noblest youths of our fair land; and upon our side of the long line of battle it would reveal to us some whose faith was weak, and they died in despair, many repulses and heart aches; yet, thank God, many who with a God-given faith and courage fought and prayed on through the darkness and the day till at last even in our midst the day of deliverance has dawned!

The city of Monroe, the hub of commerce in Northeast Louisiana, together with the entire parish of Ouachita, has by a large majority vote closed all the saloons in her borders, and at several minor points in this district local prohibition has carried, while the entire territory is waking up to meet the mighty issues. We rejoice to-day that God has answered the prayers of his people, and those who so long trampled upon the hearts and prayers of our noble Christian mothers have seen the "handwriting on the wall." We note with pleasure also in the late contest that the great whisky trust and beer manufacturers almost to a man refused to send money to their local dealers to defeat the will of our people. While their purpose was no higher than their own selfish ends, yet it saved us from the corrupting influence of such moneys. And we greatly rejoice to be able, after careful investigation, to report as entirely untrue the charge that prohibition injures trade and retards the financial progress of our people. To the contrary, the stoppage of this waste of time and means quickens enterprise, encourages legitimate business and brings the return of prosperous times. With pride we point to the city of Monroe. Never has that city indicated better evidences of prosperity. This year will likely witness the erection of a $75,000 compress, a $50,000 hotel, some elegant and substantial business houses, two elegant churches and more than fifty residences. A total outlay of more than $200,000. When a city of less than 8,000 inhabitants invests a quarter of a million dollars in substantial improvements in one year it does not look as if it expects to retire from business.

We earnestly recommend that all our preachers and laymen exert themselves to not only retain the points already gained, but to extend our lines till not one saloon be left in all our borders, and that we stand like true Christians and loyal citizens for the strict enforcement of these laws. Let us return to God our devout thanks, continue our prayers and labor till our country shall be free from this iniquity.

Respectfully submitted.

E. N. EVANS, Chair'n,
S. WHITED,
J. B. RILEY.

Papers in North Louisiana requested to copy.

Selections.

A Word in Season.

General O. O. Howard relates an incident in his own life, for the purpose of showing what great results sometimes come from little efforts. At the battle of Fair Oaks, on June 1, 1862, General Howard's arm was shot off.

"As I was making my way to the hospital," he says, "weak from the loss of blood and pain, I saw a young man intoxicated. He was so under the influence of whisky that he could hardly walk. As I came near him, I stopped long enough to tell him it did not pay to drink. It would ruin him, and he would better stop before the habit had control of him.

"I passed on to the hospital, had my arm amputated, and was sent home to recover. I learned nothing more of the drunken soldier until a short time ago, when a letter from an officer in Washington told me his subsequent history.

"Impressed by the fact that in my wounded condition I had taken enough interest in him to stop and give him advice, he had then and there resolved to quit drinking. He kept his resolution, and when the war was over settled down to a life of steady, honest, hard work. He gradually rose, and the letter from Washington told me he had just died, a judge on the Supreme Bench of the State of New Hampshire, one of the foremost men in the commonwealth."

Delude not yourself with the idea that you would be a better Christian if you had a better chance. The very essence of fidelity is the faith that adjusts itself to any circumstances, and stands true in any storm. If you are impatient at a hum-drum life, and carelessly indifferent to the Christian obligations resting upon you because of obstacles and weights, it is more than probable that a change of environment would still find you among the negligent. Circumstances will never, in this world, be just what we would like. To wait and dream for golden days, when service to the Master will be spontaneous, is to miss the Christian spirit, and waste the preparation for immortal life. Be true where you are, and God will lead you out to other things.—Holston Methodist.

A St. Louis pastor told us this the other day, too good to keep out of print: It points a mighty moral, forsooth. He had preached one Sunday morning in an Eastern city, on the blessed fellowship of the saints in heaven. After the sermon a man approached, shook him warmly by the hand, thanked him for the sermon, and then astonished him by requesting him to preach the following Sunday morning on the "Blessed Fellowship of the Saints upon Earth." "Why?" asked the minister. "Well," said the parishioner, "I've sat in my pew in this church fifty-two Sundays, and nobody but the deacon with the collection basket has ever come near me."—Mid-Continent.

It is not wise to be continually fighting the errors of others. We must not exhaust our strength in killing noxious weeds and grass. We must cultivate the crop. The best way to kill our errors is to cultivate the truth. Some errors are like cane grass—if they are let alone, they die; but if an effort is made to kill them out, they begin to grow. The devil is fond of wrangling. It is his element. There is no weapon which he so much fears as the truth. It makes him shudder.

There is a common notion that uprightness is stern of countenance. We look for a certain severity about great purity. But there was nothing hard or angular about Jesus. People did not think of his piety as of an apple that would be good if it were only mellow. He attracted men. That is, he attracted all to whom goodness had any attraction. The children came to him—instinctively recognizing in him the children's friend. Alas! for the man whose piety makes children run shy of him.

Go, not to conquer men by force, but to work on their hearts, make them disciples, docile pupils in the school of Christ.—Schaff.

The poorest education that teaches self-control is better than the best that neglects it.—Sterling.

Heaven Begun.

It was said of an old Puritan that "heaven was in him before he was in heaven." That is necessary for all of us; we must have heaven in us before we get into heaven. If we do not get to heaven before we die, we shall never get there afterward. An old Scotchman was asked whether he ever expected to go to heaven. "Why, man, I live there," was the quaint reply. Let us all live in those spiritual things which are the essential features of heaven. Often go there before you go to stay there. If you come down tomorrow morning, knowing and realising that heaven is yours, and that you will soon be there, those children will not worry you half so much. When you go out to your business or to your work, you will not be half so discontented when you know that this is not your rest, but that you have a rest on the hills eternal, whither your heart has already gone, and that there your portion is in the everlasting dwellings. "Lay hold on eternal life." "Get hold of it now." It is a thing of the future, and it is a thing of the present; and even your part of it which is future can be, by faith, so realized and grasped as to be actually enjoyed while you are yet here.—C. H. Spurgeon.

Our Daily Work.

The Lord never meant that we should make of our immediate and daily work prison walls to shut ourselves in, so as to take no part in the vast interests of humanity. Every man stands under an arch of heaven, infinite in extent, with the constellations of the universe lighting their solemn fires above him every night, and the unwearied sun marching over his head every day. We all belong to the whole of God's world, and nothing which concerns it ought to find us indifferent. When we walk in the woods, the sweet breath of the ferns takes us back to past geologic ages; the fragrance of the fir and pines recalls the Psalms of David and the hymns of the Vedas. "Over us soars the eternal sky, full of light and of Deity." It is not meant that we should live to ourselves; we are all called on to live for every truth, every human interest, every human need, as the Lord sends them to us or sends us to them.—James Freeman Clarke.

Cling fast to the hand that is leading you, though it be in darkness, though it be in deep waters—you know whom you have believed. Yield not for a single moment to misgivings about future storms. Infinite love, joined to infinite skill, shall pilot the way through every strait and temptation.—J. Alexander.

Make a rule, and pray God to help you keep it, never, if possible, to lie down at night without being able to say, "I have made one human being, at least, a little wiser, a little happier, or a little better this day." You will find it easier than you think, and pleasanter.—Charles Kingsley.

A man who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music and which, when touched, accidentally even, resound with sweet music.—Phillips Brooks.

There are some who really believe that to be solemn, and dignified, and severe, is to be good. With them a smile is contaminating, a laugh is heresy, and a joke is richly deserving of excommunication. We feel sorry for them.—Holston Methodist.

Prayer should be just what one feels, just what one thinks, just what one needs; and it should stop the moment it ceases to be the real expression of the need, the thought, and the feeling.—Beecher.

Paul thought it of the highest importance that a minister should be "apt to teach." But there are some churches which seem to think that a minister should be "apt to entertain."

It is advisable that a man should know at least three things: First, where he is; secondly, where he is going; thirdly, what he had best do under the circumstances.—Ruskin.

Fail to the work God sets thee about, and thou engagest his strength for thee; run from the work, and thou engagest his strength against thee.—Gurnall.

To pull a man out of a ditch we do not have to get down in the ditch with him; we must be above him, our feet upon the solid bank.

The pious parson who undertakes to court a crowd will suffer as many tribulations as the fresh youth who sets out to court a flirt.

Some gifts the Lord can not bestow
Until in holiness we grow:
Therefore, to fit us for his will,
He keeps us under training still,
But not one trial does he send
Which brings not blessing in the end.
—Margaret May, in New York Observer.

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NEW ORLEANS, LA.

The Kosciusko District Conference.

This body assembled in Lexington, Miss., July 4, 1895, and was presided over by Rev. John H. Mitchell, presiding elder.

The first day was devoted to the Sunday-school work, a program having been provided some weeks in advance by the presiding elder.

The attendance was not large. Five pastors were absent, besides more than half the delegates elected.

Reports in many respects were encouraging, in others meager. Recording stewards greatly at fault in not sending up Quarterly Conference Records to be examined; there being only five of the seventeen of these books in the district before the committee. All interests of the district were carefully looked after by the presiding elder. Average amounts paid on preachers' salaries is "little more than twenty-five per cent."

Committees on Education and Books and Periodicals were faithful in looking after these interests, the latter making very favorable and complimentary mention of the NEW ORLEANS CHRISTIAN ADVOCATE as "a paper of high grade."

Revs. I. W. Cooper, D. D.; J. W. McLaurin, R. G. Porter, and J. B. Mitchell, of Leesburg, Va., were present during the session; Dr. Cooper earnestly working to procure boys for Millsaps College, McLaurin representing the interests of the American Bible Society; Porter saying a word now and then, when the Conference could prevail on him to speak, and Mitchell enjoying the occasion among relatives and old friends of his father long since in heaven.

The preaching during the Conference by Bros. Newsom, McLaurin, Lester, McCullough, Murrah, Cooper and J. H. Mitchell was good to the use of edifying and the whole session, with its prayer services and love-feast, was one of great spiritual profit.

The Presbyterians and Baptists tendered the use of their churches, and Lexington, famous for her hospitality, entertained the Conference in a delightful way.

Of course, our faithful and successful colporter and Sunday-school agent, Rev. G. W. Baohman, was on hand, looking after the interest committed to his hands.

Dr. T. F. Turner, J. G. Hamilton, J. F. Wilburn and T. J. Harris were elected delegates to the Annual Conference.

Next session to be at Sallis.

THOS. CAMERON, Sec.

FROM THE WORK.

Rev. R. A. Breland, P. C., Camden, Miss., July 4: "Below is my report for June: Traveled 275 miles by private conveyance and 425 miles on the railroad; made 18 pastoral visits; preached 11 sermons; attended 3 prayer meetings, and received 1 applicant for church membership."

Rev. C. R. Seward, P. C., Live Oak, La., July 4: "We just closed quite a successful meeting at Palmetto Church. The briars and logs were cleared away from the church. Old feuds were settled. Several professed faith in Christ. Five united themselves with the church. A prayer meeting was organized, and the church is in prosperous condition. To the Father of light be all the praise!"

Rev. D. Scarborough, Meridian Miss., July 4: "It was the privilege of the writer to worship with the good people of West End last Sunday night. Dr. Cooper had previously invited the other pastors to join him at that hour, it being the opening day of their new church. The first sermon was preached in the church, Sunday, at 11 A. M., by Rev. R. J. Jones. At night the congregation had the privilege of listening to an able discourse by Rev. R. S. Woodward. The sermon was interesting, instructive, and edifying; the occasion pleasant and enjoyable. Now, I will leave the task of giving you a description of the church to a more facile pen than mine. I will simply say that it is one of the most beautiful buildings in the city. It has a seating capacity of about 550, including the auditorium and Sunday-school room. The plan of the building is very near the same as the East End Church. It has a steeple sixty feet high. The walls are plastered, and overhead is ceiled. The pews are beautiful, and the rostrum is one of the best constructed I have ever seen. In fact, the church is a credit to Methodism. Bro. Cooper and his people are to be congratulated on their success in pushing to a speedy conclusion the movement set on foot to build this church. They deserve great credit for their heroic sacrifices in times like these. We may expect great things of the Lord for this church in the future. May God bless Bro. Cooper and his noble people!"

Rev. Jno. D. Crymes, Rolling Fork, July 4: "It is impossible to describe fully the revival which is now sweeping the church at Rolling Fork. Sister Snell is with us. Young men in clubs of five handed themselves together to find the Christ, and are now telling what a precious Savior they have found. Ten have, to-date, joined the church—five of whom are heads of large families. The hardest sinners are coming home to God, and the fire from heaven is falling, and many are being sanctified."

S. E. Cook, Asheville, La., July 8: "Rev. J. J. Kelly, of Asheville, has been holding very interesting and successful meetings at Perry. He commenced Sunday, the thirtieth, and up to Sunday night, the seventh, about 28 confessed conversion. The schoolhouse in which he has been holding these meetings was crowded every night, and many could not find standing room, so great has been the power of God upon these people. This precious work will continue throughout this week, provided Bro. Kelly's voice does not fail him in his assiduous efforts in accomplishing this noble work for the Master; and it is our sincerest prayer that this harvest may be increasingly bountiful. Such earnest laborers are amply worthy of their hire."

GOSPEL TENT MEETINGS.

The gospel tent owned and controlled by the New Orleans Holiness Association was secured to hold a special meeting at Douglass, or, as now known, Morris Park. The tent was pitched, and service was held on the night of May 31.

In the third week of the meeting Sister M. M. Auvry wrote as follows to the Way of Faith:

NEW ORLEANS, LA.

DEAR BRO. PORTER: We want the book ordered to distribute among seekers after holiness. The Holiness Association of Louisiana have purchased a tent which is now pitched in one of the public squares of our city. This is the third week of a meeting being held under the tent. Rev. C. H. Ellis, evangelist, is in charge, and a glorious work is being done. The Holy Ghost was with us in power, souls are being convicted, converted and sanctified by him, and we are looking for grand and lasting results. A house has been rented on the square in which to establish a permanent mission. Glory to God for full salvation! It is what poor sinners want and wabbling Christians need. Two persons from the mission united with Dryades Street M. E. Church, South, yesterday morning, to be followed by several more of the same family. Drunkards are taking the pledge; but are urged to take Christ as the never-failing antidote to all sin, while all kinds of sinners are being awakened under the call to repent and accept salvation.

MRS. AUVRY.

What was then said was true to the last. An exact count of the results was not attempted; but we can safely say, "Many believed and turned to the Lord." There are quite a number who have signified their purpose to unite with the church. The meeting closed June 30, with a large audience.

A general regret was expressed that the meeting could not be continued. But the tent was due at another point, and hence continuance was impracticable. The Sunday-school of ours has about one hundred on the roll. It is confidently believed a church will be built and a society organized at no distant day as the fruit of this meeting. To God be all the glory!

Yours in Jesus, O. H. ELLIS.

Rev. Robt. W. Vaughan, Minden, La., July 5: "Our presiding elder has seen fit to move me from my work, Vienna charge, and give me the work made vacant by the decease of our dearly beloved Bro. R. Parvin. This will necessitate the change of my address from Vienna, La., to Pleasanton, La. I find the people of the Valley circuit a dear good people, and greatly grieved at the loss of their pastor. Surely Bro. Parvin was a model pastor. Although we may not erect to the memory of Bro. Parvin a lofty monument, yet I find embraced in his first and only report from the Valley circuit a monument more lofty and magnificent than human hands can ever build. I find there (his report embracing a period of about twenty-eight days in the month of January; and, without much effort, you can call to memory the kind of weather we had there) a record of sixty-two pastoral visits. I find the children grieving for the death of Bro. Parvin, and among my first greetings on the work was from a little tot, that is just learning to talk, in these words, 'Can 'ou p'each like Bruver Parvin?' I feel the awful responsibility before me, and my inability to meet it; but I am trusting in God, and ask you to pray that I may be imbued with the power to carry forward the work Bro. Parvin so ably begun. I left a dear good people on the Vienna work. I had just become well acquainted and attached to them, and felt that I could make a fine report for the year's work, and I trust and pray that the Vienna people may be gloriously blessed. God knows best; let his will be done. May God bless you and your glorious ADVOCATE!"

Rev. J. M. Beard, New Iberia, La., July 5: "We have just closed a great meeting at New Iberia, such as we have been praying for, working for and looking for since our revival at the beginning of the Conference year. Not that all the sinners in town or even in the church have been converted, but that we have experienced an old-fashioned Methodist revival that in some form has reached nearly every home and heart, as well as people of all ages and classes. Though there were no immediate results during the session of the District Conference, which was attended by large crowds of people, and characterized by excellent gospel preaching, for ten days subsequently there have been conversions and reclamations every day and at nearly every service. One feature of the meeting was open-air preaching on Main street and in front of the two leading saloons of the city, and another was children's meetings, held every afternoon in the church, at which numbers of the latter turned to Christ. On the other hand, gray-haired men and the heads of families were constantly seen at the altar, many of whom from this time will be found full panoplied and with drawn sword on the Lord's side of the great conflict. But the revival work was chiefly within the church, where it was most needed, and will result in the greatest good, a statement which anyone who has known aught of the history of the church for the past two or three years will know how to appreciate. Bro. R. P. Howell, of Lake Arthur, was the pastor's main helper in the meeting, and did most of the preaching, which was of a very excellent quality. Bro. Pickens, of Sulphur Mine circuit, was also present for a portion of the time and rendered efficient service in the pulpit. The meeting practically ended a five weeks' siege, at which abundance of good seed was sown, and which, with corresponding efforts at or near the close of the year, will, we confidently believe, do much towards solving the problem of Christianity in this community. Perhaps it ought to be said, in conclusion, that the preaching, with one or two exceptions only, was of the straight second-blessing, sanctification type."

God regards a saint in rags more than a sinner in robes.—Jackson.

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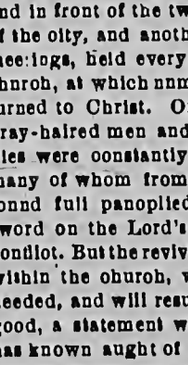

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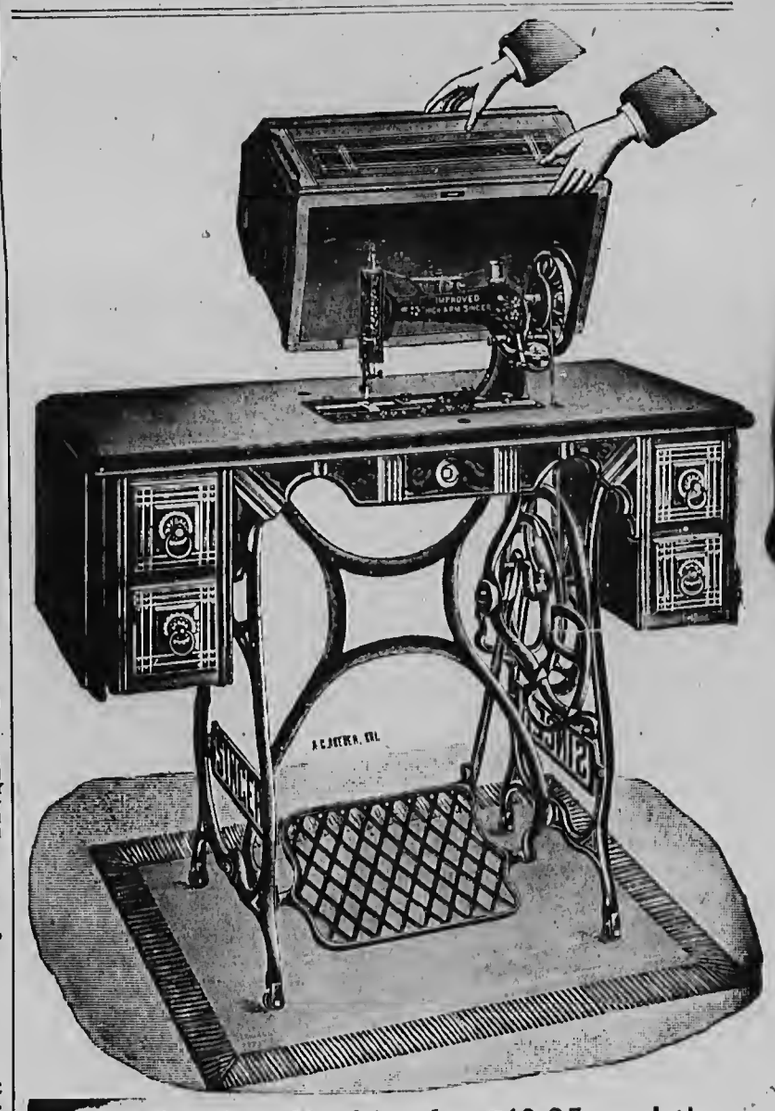

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Thursday, July 18, 1895.

Following Consciences.

The notion widely prevails that so long as a man does the bidding of conscience, his life is acceptable in the sight of God. It is imagined by not a few Christians that following conscience is synonymous with walking in the path of righteousness. To say that a man may go wrong while obeying the dictates of this inward monitor seems to some a most startling statement. The Scriptures plainly teach, however, that conscience is not of itself a safe guide. "There is a way that seemeth right unto a man," says the speaker of Proverbs; "but the end thereof are the ways of death." We find abundant illustration of this in human life.

How many persecutions have arisen, how many dastardly crimes have been committed, what numberless wrongs have been perpetrated by men who, hearkening to the voice of a misguided conscience, fancied they were obeying the voice of God himself. The horrors of the Spanish Inquisition, the terrible tortures once inflicted upon supposed witches — all were prompted by a perverted moral sense.

Mr. Fletcher says, with much truth: "In some, conscience is easy under mountains of guilt. In others, it is unreasonably scrupulous about mere trifles. On account of its capriciousness, to-day we may with propriety compare it to a dumb dog that will not bark at a thief. To-morrow it is like a snarling cur that flies indifferently at a friend, a foe, or a shadow, and at last turns upon itself, and tears its own vitals." Some Italian brigands who had just murdered a man sat down by the roadside to eat the lunch they found in his wallet. Suddenly one of them, recollecting that it was Friday, for they were Catholics, put down the piece of meat he had been eating, and crossed himself. His companions on being reminded what day it was, followed his example in refraining from flesh. Thus though these men, for conscience sake, would not eat meat on a Friday, yet they had no compunctions of conscience for killing a man in order to get his money.

Why is it, we may ask, that the promptings of this God-given faculty are not always in accordance with the right? It is because man is a fallen being. Having disobeyed God, the light that was in him has become darkness. Had man always lived up to his convictions, those convictions would accord perfectly with the law of God. The failure to yield unceasing obedience to known law is the secret of the perversion of the moral faculty. If men would do continually what they know to be right, the moral sense would never become perverted. But whenever we steel our hearts against the truth, the result is disastrous to the spiritual nature.

Even those nations that have not the light of revelation, as Paul says, "are without excuse." "Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Since those who "knew God glorified him not as God, neither were thankful," therefore "God also gave them up to uncleanness through the lusts of their own hearts." Thus does God leave to themselves those who will not obey the whispers of conscience.

A remarkable instance of the blunting of the moral sensibilities is to be found in the fact that men rarely see any great harm in the particular sins of which they are guilty. We behold the mote that is in a brother's eye, but see not the beam that is in our own eye. Every man thinks that other people's sins are worse than his own. Stingy church members often point condemningly to the dancing members, and the dancers, in their turn, point to the drinkers and occasional swearers. A gambler is always ready to pass judgment on a thief. The Sabbath-breaker condemns the liar, and so on *ad infinitum*.

Christians not infrequently do questionable things, and then plead in extenuation of their conduct that their consciences do not condemn them for these things. True it may be, but it is as much our duty to seek fullness of light, to advance in the knowledge of God's truth, as it is to put into practice what we already know. "Grow in grace, and in the *knowledge* of our Lord and Savior Jesus Christ," is an exhortation of Scripture. The Christian who fails to cultivate tenderness of conscience will never be likely to display a high type of piety.

There is a large class of persons to whom to talk about higher duties and keener spiritual understanding is extremely unpleasant. They want to be allowed to pursue unmolested the same round of religious duties year after year, and delude themselves into believing that this is Christianity. An enlightened conscience is what Christians everywhere need. Having the treasures of wisdom at our command, we are as culpable for spiritual blindness as we are for spiritual unfruitfulness. Without diligent, prayerful study of the Scriptures, and faithful striving after purity of life, the moral sense will, of necessity, become perverted.

Nor is it enough that we search the Scriptures. We must also seek the guidance of the Holy Spirit, that he may open our understanding. "When he, the Spirit of Truth, is come, he will guide you into all truth." "Now we have received, not the spirit of the world; but the Spirit which is of God that we might know the things that are freely given to us of God." (I. Cor. ii, 12.) If people would only stop quibbling about whether this or that course be sinful, and seek the illumination of the Spirit, certainty would take the place of doubt.

Our Review.

The July-August number of our Review is out with the following table of contents: W. P. Harrison, by Walker Lewis, D. D.; Loaf and Bottle to Hagar, by Bishop Haygood; Shakespeare's Julius Cæsar, by George F. Mellen; Character as Related to Flesh and Spirit, by Rev. C. Jackson; Augustus De-Morgan, by Willian J. Vaughan; A Talk with Our Cultured Young People, by Hon. J. Wofford Tucker; The American University, by Bishop J. F. Hurst; Was the Christmas Conference a General Conference? by Rev. Collins Denny; Was the Christmas Conference a General Conference (In the sense in which all bodies so classed from 1792 to 1894 were)? by Rev. J. J. Tigert.

In addition to this there is the usual amount of matter in the editorial departments.

We have read only the controversy between Drs. Tigert and Denny anent the Christmas Conference. In our judgment, the Book Editor demolishes the Vanderbilt professor, and proves conclusively that the General Conference of 1894 made a mistake in reckoning the Christmas Conference in the list of General Conferences. We anticipate much pleasure from reading this number of the Review when opportunity offers.

The Seashore Camp Meeting.

The Seashore Camp Meeting began on Wednesday, the tenth.

The first service of the meeting was the dedication of Wesley Hall, the new preachers' tent, a description of which has already been given in our columns. The meeting was presided over by Dr. Sawyer. An appropriate presentation address was made by E. P. Mackie, president of the Board of Trustees. A felicitous response was made by Bishop Keener. Wesley Hall is certainly a great improvement on the old-time preachers' tent. It is supplied with about everything, almost every modern convenience. Bishop Keener's remark that some preachers will get softer beds here than they have at home is doubtless true. The Board of Trustees and the good sisters of the Aid Society are entitled to the thanks of the itinerant fraternity and to the very best pulpit service that can be rendered.

The opening sermon—a very appropriate one—was preached by Rev. C. A. Powell, presiding elder of the Seashore District, Mississippi Conference.

The following ministers occupied the pulpit on Thursday: W. G. Forsythe, of the Mississippi Conference; E. N. Evans, of the Louisiana Conference; R. Selby, of the Mississippi Conference, and J. B. Tate, of the Alabama Conference.

The preachers for Friday were: J. G. Galloway, of the Mississippi Conference; H. Urquhart, of the Alabama Conference; F. N. Parker, of the Louisiana Conference, and J. M. Henry, of the Louisiana Conference.

The early service on Saturday morning was conducted by J. J. Smylie, of the Louisiana Conference. C. B. Carter, of Dallas, Texas, preached at 8:30 A. M.; W. P. Hurt, of the Alabama Conference, at 11 o'clock; J. B. Holloman, of Mississippi Conference, in the afternoon; S. J. Davies, of the Louisiana Conference, at night.

The attendance at services on Sunday was larger than on any other day. Henry Carre, of Louisiana Conference, and H. Urquhart, of the Alabama Conference, preached in the morning. Noon and evening sermons were preached by W. B. Murrah, president of Millsaps College, Jackson, Miss.; S. S. Keener, of the Louisiana Conference; and W. P. Hurt, of the Alabama Conference.

On Monday morning there were sermons by C. M. Lyons, of the Louisiana Conference, and H. Urquhart, of the Alabama Conference. The evening sermons were preached by T. K. Faunt Leroy, of the Louisiana Conference, and W. G. Forsythe, of Mississippi Conference.

Dr. J. B. Fearn.

We are just in receipt of a letter from Dr. J. B. Fearn, who recently went out as a medical missionary, sent by the Mississippi Conference. The doctor has just visited Shanghai, and attending a night service in the church of Dr. F. Reid, had his heart gladdened by seeing the Epworth Leaguers go out in the congregation and talk to their brother Chinamen. The result of the night's work was nine probationers.

From Shanghai he went by boat to Suchow, eighty-four miles distant, and was there quickly initiated into medical work by Dr. Hart. One of the medical assistants gave a feast upon his arrival, and initiated Bro. Fearn into the mysteries of eating rice and drinking soup with chop-sticks.

He gives an incident in connection with the dispensary, which moved him deeply: "I happened to look out of the window, and saw a little Chinese boy walking in front of a woman, who had some trouble with her eyes. She had one of her hands on each of his shoulders, and thus they came into the dispensary. My heart was touched at this kindness in what so many call the heathen Chinese. Remember when the friends of the sick brought them to Jesus, he healed them, and his name was glorified. Pray for us, that we may show this spirit of Christ in our work, and cause his name to be glorified in China. The Lord is still good to me, and I feel more and more a strong desire to do all I can."

This request of this devoted young man needs but to be stated to the friends of missions in Mississippi. Let us pray that he shall have inducement of power for the truly responsible mission on which he has been sent.

W. R. LAMBUTH.

The Chautauqua as an Educating Factor.

It is to be observed that among the mighty agencies being used during the last decade to educate the people, none promise more or better results than these Summer schools now being planted in many States. It has passed into an axiom that "education and religion are hand-maids." So soon as they are divorced, our glory as a nation is departed; our effectiveness and powers as a force against all sin, as the church of Jesus Christ, is neutralized. We *must* educate, and educate on the higher plains of thought and investigation. I hail the Chautauqua movement as a benison, in that it proposes to do that which is not done so well and effectively by any other educational organization. For teachers, and others as well, to assemble every year and be instructed on various branches of education by competent faculties, can only inure to good, as the teachers go to their high and noble profession the better equipped for their work. The pedagogue gets pabulum, sympathy, encouragement and additional power to prosecute his work. For nine or ten months he looks forward to the reunion, rest and recreation that awaits him the coming Summer at the Chautauqua. The freedom of the schools for all is an admirable provision. The pay lectures generally attract vast multitudes, and furnish the "sinews of war" for the enterprise, while lesser lights—called satellites—have the opportunity to career in their more circumscribed orbits; to ultimately, it may be, move in a larger ellipse; or, as a comet, blaze with dazzling splendor through the firmament of oratory.

Our holy Christianity must embrace and utilize these occasions and institutions, and get all the good out of them possible; and certainly a wonderful field is here presented to the messenger of salvation, as also the disciple of the meek and lowly Nazarene. Better ten thousand times these annual gatherings of the multitudes than to attend the race course, fair, barbecue, base ball, etc., or even the political hustings, where often coarse anecdotes is the main staple, intermingled with partisan wranglings and damagoguery.

I am told by the mayor of Ruston that not an arrest has been made or a single prosecution had during the several years that the Chautauqua has been in operation. That speaks much for the character of the thousands who have attended from year to year, and the order-loving sentiment of Ruston's population.

The management are, for the most part, members of the several Protestant Churches, and persons of integrity and probity. The celebrated Dr. Talmage was here Sunday and Monday. The management told me they could not get him any other days. He preached on Sunday to; perhaps, 3,500 people. A gate fee was charged; this I regret. The sermon was said to have been very grand. (I did not hear it). His Monday lecture, on "Blunders," was just uplifting, magnificent. I hope the precedent of gate fees on Sunday will not be followed. The sanctity of the holy Sabbath must be sustained. It is one of the corner-stones of our national success, and the very foundation and conservator of the Christian religion.

Welcome to these Chautauquas as beacons of light and power in the dissemination of literature, music, education, refinement, patriotism and religion.

THOMAS B. WHITE.

Ruston, La., July 10, 1895.

Christless Reform.

Six months ago several American cities were reported to be on the verge of salvation. The reformers had gotten their machinery in order, and the crowd was waiting for the wheels to begin to revolve, apparently expecting to see the work turned out in blocks. Many a pious soul, discouraged at the slow progress of Christianity, was "powerfully lifted up" by this new idea of making room for the millennium by kicking the rascals out. For some unexplained reason the machinery failed to work according to the terms of the contract. The apparatus for kicking the rascals out was continually getting out of order. When at last a small vacuum had been made, the millennium which was supposed to be waiting outside failed to appear, and several anti-millenarians were sworn in instead. To the student of history there is nothing surprising in the collapse of reform movements. Christless reforms date back to the child age of the world. It is an effort to cure a blood disease of long standing by washing out the sores. There are reform methods, adjuncts to Christianity, which do some good, just as there are external applications which may be used in connection with a blood treatment with some profit; but a reformer who ignores Christianity is as useless to a community as a quack who proposes to cure a blood disease by ignoring the blood. We rarely feel like joining in the hurrah that is made over reformers of this type. We can admire the zeal without being impressed with the wisdom of the little girl who was sure she was 'most well because she had succeeded in scrubbing her foul tongue nearly clean with her mother's tooth-brush. — Baltimore Advocate.

NOTES.

It is announced that Miss Minnie Barrington, of Canton, Miss., is a candidate for the office of State Librarian. Without disparaging in the least the claims of other fair aspirants, we express the opinion that Miss Barrington would fill the place admirably.

Rev. J. M. Boland, D. D. (author of the "Problem of Methodism"), has accepted the presidency of Barboursville College, West Virginia.

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On our first page will be found a very interesting letter from Miss Belle Kearney, who is now in England. This is the first of a series which she will write during her two years' sojourn in the old world.

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On account of bad health, Rev. V. V. Boone, of the Mississippi Conference, has given up his pastoral charge, (Washington circuit), and Rev. D. F. Gnice has been appointed to fill out his unexpired term.

***

Let him who can find solace for a grief-stricken spirit in the cold negations of a skeptical philosophy; we will cling to the faith of our fathers. To us the tomb is only the vestibule of a celestial temple that is infinitely spacious and transcendently glorious. Death, "the king of terrors," as men call him, is but the friendly hand that breaks the bars of our mundane prison, and allows the soul to unfold its golden pinions and soar aloft, far, far

"beyond the bounds,
Where stars revolve their little rounds."

***

Prayer is no rostrum of debate nor theological battle-field. To answer an argument, to take sides on a controverted question, to make assertions, while petitioning a throne of grace, is to deal unfairly with the doctrine opposed, and with those who believe in that doctrine. We once heard a gospel minister make an eloquent defense of the Lost Cause in a prayer. All this is to be deprecated. Stump speeches are not to be tolerated when on our knees talking with God. And theological polemics at such a time are destructive of the grace of humility, without which all praying is in vain.—Holston Methodist.

***

If the minister can stand the Sabbath service when the thermometer is in the nineties, surely his congregation should. If he can preach earnestly and ably with the perspiration rolling down his face, the listener should be equal to the task of listening without complaint. Suppose the church is hot, that is no reason for neglecting it. You require your pastor, or his substitute, to be in his place; is there not then an equal obligation resting upon you to be in attendance? You need religion as much in July and August as you do in December and January. God's house has blessings for you at all times. Get the Summer mercies as well as the Winter. —Presbyterian.

***

Our thoughts, like sharp-cutting instruments, are day by day hewing and chiseling us into the shape we shall finally assume. Our deeds also determine us, and we are more or less affected by our feelings. But the thoughts are the prime operators, the most controlling factors in the formation of character; and they are the things most under our control. Very few people realize as they should the importance of closely watching the ideas which they cherish. Life is bound up in them. We grow holy or sinful as we think about holy or sinful subjects. No one can afford to let his mind wander at random. Its habitual direction constitutes the man.

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Quietly, almost without any discussion since the last General Conference, the church seems to be settling into the mature conviction that the time-limit in the pastorate should be removed. It will probably go at the next session. Many who then voted against its removal did so because they wished to study the subject in the light of the then recent extension to five years. Besides, they feared that the removal of the time limit altogether would finally destroy the itinerancy. More extended observation and study have satisfied many of them on these points, while they are also convinced that the removal of the limit would greatly strengthen the pastorate in many cases. —California Christian Advocate.

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The Woman's Board has done a wise thing in refusing to allow Miss Haygood to return to China at once. The work that she will do for foreign missions in the home field at the present time will ultimately yield results so abundant and far reaching as to compensate for her temporary absence from her chosen field of service. She is a woman who has few equals either at home or abroad. A woman of liberal education, broad views, and wide experience, having a great, loving heart for heavy-burdened and sin-sick humanity, so that her presence and words are a benediction to the average man and woman. To quote an expression used by one of the British delegates to the late Student's Convention at Knoxville, "Her sphere may be limited, but her spirit is world wide." Such a woman would make a good and wise leader in any cause she might espouse. We look forward to her return to the Kentucky Conference in the Fall with great interest and pleasure.—Central Methodist.

Brandon District Conference.

The Brandon District Conference of the M. E. Church was held at Steen's Creek, Miss., June 28 and 29 It assembled and was opened with prayer by Rev. C. McDonald, P. E, invoking divine blessings upon its deliberations. The roll was called, and seventeen itinerants, twenty-three local preachers and thirteen lay delegates responded present. An election was held for secretary, which resulted in the election of J. S. Melvin, and C. W. Taylor as assistant. The usual committees were appointed.

Reports from the different charges were called, and eighteen reports were read, showing good work was being done, and that the work for the Master was progressing, both spiritually and financially, notwithstanding the hard times. When the Brandon charge was reported, there arose an interesting discussion as to the best methods of raising missionary and Conference collections, participated in by Bros. W. J. Roberts, J. T. Nicholson, J. W. Elliston, Irvin Miller, W. M. Sullivan, W. L. Barr, H. E. Partridge, J. F. Robinson, B. H. Rawls, Louis Kendall, Jno. Evans, and Presiding Elder C. McDonald.

Bro. M. A. Thurman was licensed to preach. Bros. R. A. Sibley, Jr., and W. L. Blackwell, after being examined, were unanimously elected on trial.

The Board of Education report the church school at Montrose, Miss., in a prospering condition; 125 pupils in attendance last session, and that J. A. and S. D. Wall were elected principals for the ensuing term, and that many of our people were patronizing our Conference college at Jackson, Miss.

Dr. Irvin Miller represented the claims of the NEW ORLEANS ADVOCATE before the Conference. The needs of our people for their church organ and other Christian literature were set forth in chaste and fervent language. Bros. Cooper and Nicholson also made interesting talks on this subject.

License to local preachers were renewed as follows, to-wit: Jno. J. Chilton, Jas. W. Thompson, R. A. Sibley, Jr.; H. B. Hinds, F. A. Lane, W. L. Blackwell, W. H. Lane, Jas. C. Williams, E. P. Parden, Amos Kendall, W. F. Donnell, J. M. Carley, T. W. Marble, J. C. Weir, Jno. H. McDonald, G. W. Haddleston, J. W. Simmons. Bro. McLaurin, the assistant superintendent of the American Bible Society, was introduced and made interesting talk on the Sunday-school feature of the society. Bro. H. E. Partridge was appointed to assist Bro. McLaurin in distribution of Bibles.

Jno. R. Enochs, W. M. Thornton, M. Cadenhead and Bro. Irvin Miller were elected lay delegates to the next Annual Conference, and G. G. Lindsay and C. C. Griffin, alternates.

Decatur was chosen as the place of meeting for the next District Conference.

Dr. Miller and W. M. Sullivan offered a resolution commendatory of Presiding Elder C. McDonald, which was passed without dissent.

Religious services were held as follows, to-wit: At 11 A. M., of twenty-eighth, Dr. Irvin Miller; at 8 P. M., Dr. I. W. Cooper. At 11 A. M., twenty-ninth, H. E. Partridge, and at 8 P. M., J. T. Nicholson. Sunday, 11 A. M., at the Methodist Episcopal Church, Dr. McLaurin; and at the Baptist Church, by T. B. Holloman. At 9 o'clock A. M. Love-feast by Rev. Dr. Miller; at 8 P. M., H. E. Partridge. Rev. R. H. Barr preached to the colored people at 11 A. M.

Resolutions of thanks were tendered to the people of Steen's Creek and vicinity for the kind hospitality and royal manner they entertained the Conference, and to our Baptist brethren for the use of their church.

The sessions of the Conference were largely attended. The sermons preached were fine; large, attentive and interested audiences. Harmony and good feeling prevailed; our brethren of other denominations vying with ours in their efforts to make it an occasion long to be remembered.

Conference adjourned on the evening of the twenty-ninth, to meet at Decatur, Miss., again next year.

SECRETARY.

The Epworth League Conference.

After reading the reports from the Epworth League Convention in several papers, secular and church, we hesitated not to give the palm to the NEW ORLEANS—abundantly full, explicit enough and satisfactory at every point. Your correspondent did his work well, for which your readers owe him a vote of thanks.

In our nomadic life we find nothing more pleasing than the NEW ORLEANS ADVOCATE. You keep your readers fully posted on general and home work. It ought to be in every Methodist family in the two States.

T. B. HOLLOMAN.

July 12, 1895.

Do You Hear It?

Heed the warning, quickly take
For weak nerves PRESTON'S HED-ACE;
It soothes and tranquillizes pain,
And for your system is great gain.

Meridian District.

The Meridian District Conference convened at Lauderdale, Miss., Thursday, June 20, at 3 P M, and closed Saturday, the twenty-second, at 3:30 P. M.

Presiding Elder R. J. Jones was in the chair. The clerical attendance was full and the lay delegates were present in unusual numbers. The routine business was carried out with care and dispatch. The general spiritual condition of the various charges, while evidencing no marked advance, yet were in a hopeful state. In each individual church, where its official Board had been induced to set the example of paying a tenth to God and then giving over and above that, there seemed an ease in meeting all the financial claims.

C. W. Huff and H. J. Moore were recommended to the Annual Conference for admission on trial into the traveling connection.

The following were elected as delegates to the Annual Conference: L. P. Brown, T. P. Bell, E. H. Hohler, D. S. Harmon. Alternates—J. A. Moore and H. J. Moore.

I trust the Holy Spirit was present to reprove, incite and instruct all in attendance, and that good to the individual, to the town and the entire district was done. L. P. BROWN, Sec.

Millsaps College.

Everything is bright and interesting connected with our work. We are making every effort to put 300 boys in Millsaps College next September. We can and must reach the mark. What would Bishop Galloway, Dr. Murrah, and the presiding elders of the North Mississippi and Mississippi Conferences think of appointing the second Sabbath in August as a Millsaps College day. A great impulse would be given to our college if every pulpit would call attention to our work. What do you say, Bishop Galloway? I can furnish two or three schools with teachers. I have the names of two or three gentlemen on my books—first-class teachers—whom I can recommend.

I. W. COOPER.

Wayne county, Miss.

For Heavy, Sluggish Feeling Use Horsford's Acid Phosphate.

It produces healthy activity of weak or disordered stomachs that need stimulating, and acts as tonic on nerves and brain.

Notice.

To the Pastors of the Louisiana Conference:

Last year the Church Extension Board donated to the Calhoun Church two hundred and fifty dollars, which they have been unable to pay up to this time. The church is in dire straits about it, and we beg them to take up this collection as soon as possible, and send same to Bro. R. Randle, that he may be able to come to their relief.

B. F. WHITE, P. E.,
Delhi District.

Monroe, La., July 11, 1895.

How a Woman Paid Her Debts!

I am out of debt, and thanks to the Dish Washer business for it. In the past five weeks I have made over $500, and I am so thankful that I feel like telling everybody, so that they can be benefited by my experience. Anybody can sell Dish Washers, because everybody wants one, especially when it can be got so cheap. You can wash and dry the dishes in two minutes. I believe that in two years from now every family will have one. You can get full particulars and hundreds of testimonials by addressing the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and you can't help but make money in this business. I believe that I can clear over $3 000 the coming year, and I am not going to let such an opportunity pass without improvement. We can't expect to succeed without trying. MRS B.

Children's Day Fund.

Mr. Jos. A. Gnioe, Natchez, Miss., treasurer of the Sunday-school Board, Mississippi Conference, is very much surprised at the remissness of preachers in reference to the Children's Day collections. Do not neglect this further. See to it that these funds go to Bro. Gnioe. It is wrong to do otherwise with them.

HENRY G. HAWKINS,
Sec. of Miss. Conf. Sunday-school Board.

By order of the Executive Committee.

Roanoke College.

The 42nd year of Roanoke College was very successful, the gain in the enrollment being 23 per cent. The students came from eighteen States and Territories and from Mexico, Nova Scotia, England and Korea. Fifty-eight students won distinction in their studies. Forty-five are candidates for the ministry, representing six denominations. A Choctaw is a member of the next Senior class. Surh Beung Kin, of Korea, has been at Roanoke two years, and Whang Hyen Mo, another Korean, will enter next session. The college offers many advantages at moderate cost. The outlook for next year is very bright. The catalogue of 60 pages, an illustrated circular, and the June Collegian may be had free by addressing the Librarian of Roanoke College, Salem, Va.

No troubles are so great that they can not be built into the steps of the staircase by which souls mount up to heaven.—Canon Liddon.

Whitworth College.

Have you a daughter to educate? If so, you should send her to Whitworth Female College, Brookhaven, Miss.; and for the following reasons:

I. Well Equipped—Whitworth is well equipped. Its president and faculty are the equals of those to be found in any educational institution of the country in everything that goes to make up suitableness for the position they occupy. The building and apparatus are ample and well suited for their purposes.

II. Prestige—The college is one of prestige. It will, on the eleventh of September, 1895, enter upon the thirty-sixth year of its usefulness. It has turned out many hundreds of young ladies, who are among the most excellent and refined women of the land, and who constitute a society, membership in which can but be beneficial to your daughter and enlist for her sympathy and kindly feeling with the best of people.

III. A Christian Institution—The college is a Christian institution. Christian in the true and proper sense. It does not aim to rival those schools in which aristocratic accomplishments are elevated above Christian graces.

Whitworth College is denominational in the sense that it belongs to and is governed by the Mississippi Conference of the M. E. Church, South, and it is proud of its connection with the church, but it is not denominational in the sense that young ladies of other Christian names and faiths are not welcomed to its advantages; and no effort whatever is made to influence the church preferences of students.

IV. Course of Study—The course of study is abreast with the best educational thought of the day. The curriculum is parallel with that of the higher grade colleges for young women.

V. Location—The location proverbially healthy; the sanitary conditions of the buildings and grounds is perfect.

VI. Accommodations—The accommodations afforded are such as to render the life of the pupils happy. The chapels, recitation-rooms, library and sleeping apartments are spacious, well furnished, attractive and elegant; the grounds beautiful, ornate and pleasing.

VII. Costs—The cost of attending the college is believed to be less than at any other institution of high grade. Whitworth certainly gives as much for the same amount of money as can be obtained elsewhere.

For these and other reasons you can not do better than to send your daughter to Whitworth Female College. The undersigned, the Executive Committee of the Board of Trustees of the institution, give you their personal assurance of the facts stated, and invite you to make further inquiries concerning the present status of the college. For such information, catalogues, etc., address the president, Rev. J. W. Chambers, A. M., Brookhaven, Miss., or anyone of us.

J. F. SESSIONS, Chairman,
R. H. THOMPSON,
JOHN T. BUTLER,
A. C. MCNAIR,
J. W. MARTIN, Sec.

The Malone College,

FOR GIRLS ONLY,

Is situated in the city of Holly Springs, which is the highest point in the State; hence is free from malarial influences. Accessible from all points, as it is at the junction of the Illinois Central and Kansas City railways.

The boarding department is under the special control of the president and his wife, who, with the teachers, eat at the same table with the pupils—all faring alike.

While the property of the college does not belong to the church, which is the case with many of our Conference schools, it is under the auspices of the North Mississippi Conference, and every teacher is a member of the M. E. Church, South; three of them Methodist preachers' daughters, and one a Methodist preacher's widow. The preachers of the North Mississippi Conference are charged only half price, including board.

Prices have been put down to correspond with the low prices of everything.

The fifth annual session will begin Sept. 17, 1895, and run nine months. No money spent or time lost for elaborate commencements.

Our work free to the inspection of the public at all times.

Expenses per month:

Board, fuel, lights and laundry	$10
Tuition in Collegiate Department	3
Tuition in Academic Department	2
French	1
Instrumental music	3
Voice culture (private lessons)	4
Chorus training (no charge)	
Pencil drawing	2
Crayon, water colors, oil painting, each	3
Elocution (private lessons)	3
Elocution in class	1

For further information address the president, J. W. HONNOLL.

Holly Springs, Miss.

Hall's Hair Renewer cures dandruff and scalp affections; also all cases of baldness where the glands which feed the roots of the hair are not closed up.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,
MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

Little Things

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We are now offering the Holman Self-Pronouncing Bible for $1.65 to subscribers who pay a full year in advance, i. e., up to June, '96. This Bible has all the Helps of the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself wherever the name occurs. This makes it by far the best Bible on the market. Everybody, whether educated or uneducated, needs help in the pronunciation of proper names, especially Bible names. Read carefully our offer on the seventh page.

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If only mothers knew, she said,
How hungry children are for love,
Above each virgin little bed
A mother's lips would prove,
How sweet are kisses that are given
Between a rosy mouth and heaven.

If only my mama would kneel,
As you dear mother every night,
Beside her little girl, to feel
If all the wraps are folded tight,
And hold my hands, her elbow fair
Between my cheeks and her soft hair,

And looking in my dreaming eyes
As if she saw some lovely thing!
And smiling in each fond surprise
On all my hopes of life that spring
Like flowers beneath her tender gaze,
I could not stray in evil ways.

—Selected.

Reading Good Literature.

The printing press is without doubt one of the mightiest agencies on earth, either for good or evil. Who can estimate the vast amount of good or harm done by the reading of a single volume! We are either consciously or unconsciously influenced by that which we read. It is a powerful factor in the moulding of character. In reading we come in contact, and enter into conversation, with other minds. We make their thoughts our own. As the spring of water, gushing out of the rock, leaves deposits of iron, lime or sulphur upon the rock, so the streams of thought passing through the mind leave their deposits of good or evil upon the memory.

Our actions are influenced by our thoughts, and our thoughts are influenced by that which we read. "As a man thinketh in his heart, so is he." Let me see the books you love to read and the company you prefer, and I will tell you what you are. The books we read and the society we seek is a sure index to our character. It is, therefore, imperatively necessary that our reading matter should be the choicest and best. We are careful about the food we eat, the water we drink and the air we breathe. It is just as essential that we guard the avenues to the soul, the eye and the ear, and that we admit only that which is pure and elevating. Parents should be just as careful in selecting good, wholesome literature for their children as they are in observing the laws of growth and good health. Parents have a right to know what their children are reading, and should make it their business to know.

Our country is flooded with literature which is positively baneful in its character and destructive in its nature. Allow a child to read indiscriminately whatever may happen to fall into its hands, the taste for that which is pure and good will be destroyed. It will create a desire for the sensational and that which corrupts the imagination. It is painful to see the gross neglect in many homes in providing proper reading matter for the religious education of the family. On the table you may find a country paper, a political paper, a farm journal, stock magazine, etc., but not a single religious periodical is to be found in the house. These papers may be all right in their place, but should not be taken to the exclusion of good Christian literature. People should take, at least, as much interest in the intellectual and religious culture of their children as they take in politics, in husbandry and in their stock. Many procure secular newspapers, which constitute their entire stock of reading matter, in order to read what is going on in the world, and neglect to read their own church paper and thus inform themselves as to what their church is doing. They will pay $1.50 for a secular newspaper, one-fourth of which is advertisements, another one-fourth positively unfit to read, and yet object to paying $2 for a good clean church paper.

We believe that it is the duty of our people, their duty to the church and to their families, to take our church papers wherever possible, even to the exclusion of all others.

We should form a habit and taste for reading. A taste for reading can be acquired as well as any other attainment. What a store of knowledge we could gather during our leisure hours which would otherwise be tedious and lonely, if we improved them in reading some good books or other good literature. Our young people should be taught to spend them in gathering valuable information which will qualify them for usefulness in life. Reading in the evening will keep them off the streets and out of bad society.

Money spent in good reading matter is not money misspent. It will yield abundant returns. If people would invest only a few dollars each year in books and take care of them as they should, it would not be many years until they would gather quite a respectable library. Books should be our life companions. A book once read with profit may be laid aside and after a time may be read again with still greater benefit. We should read for drill. Be determined to master that which you read. Reflect, digest, assimilate. A good way to retain that which we read is to underscore or mark in the margin that which we wish to impress upon the mind. Most of all and above all we should read the Word of God. It will ennoble our character, elevate the mind and increase our admiration for the blessed Book.—Evangelical Messenger.

The Gambling Mania.

The growth of the gambling mania throughout the country is an evil sign of the times evident to any observer. Nearly every secular journal devotes at least a full page each day to reports of horse-races, ball games and athletic contests; upon all of these in pool rooms and other resorts sums of money whose daily aggregate is enormous, are staked; the race tracks and ball grounds themselves are in many cases given over to the control of sharpers; and, apart from the use of cards and other familiar implements of gaming, the land is crowded with the devices and allurements of the gambler. The offering of prizes in the game of progressive euchre is but one instance, out of many which abound in social life, revealing therein the prevalence of the spirit and practice of the gamester. Business men are on the alert, watching the habits and associations of their clerks, and warning the young men in their employ that they must not frequent the race track. With each week comes a fresh record of ruin wrought by the habit of gaming. The losses and gains of the day at the races are common matters of speech wherever crowds of young men gather in our great cities. The pastor who has not studied this phase of our modern life will find it full of suggestions and lessons for a message from the pulpit. Parents, teachers, employers, and others, ought to warn all within reach against the insidious and deadly fascinations of this habit. The young man who has begun to bet on race horses and on the results of base ball games, or to gamble in any way, has entered upon a sure, swift course to ruin.—Central Christian Advocate.

Touch Not, Taste Not.

Edward W. Bok, editor of The Ladies' Home Journal, in reply to a young man who wrote him, asking, "Is not a young man placed at a disadvantage when he refuses wine at dinners?" says: "I can only speak from experience. I have attended a great many public dinners, and am still a pretty constant attendant at such affairs. I have never touched a drop of wine upon these occasions, and yet I have never been made to feel that I was placed at a disadvantage. Indeed, I am under the impression that a young man who refuses wine is always at a distinct advantage. A strong adherence to any good principle is always a recommendation of a young man's character in the eyes of his elders."

To another, who asked if total abstinence from liquors is not a barrier to social success, he replies: "I can honestly say that a young man's best and highest social success is assured just in proportion as he abstains from wine. An indulgence in intoxicants of any sort has never helped a man to any social position worth the having; on the contrary, it has kept many from attaining a position to which by birth and good breeding they are entitled. No young man will ever find that the principle of abstinence from liquor is a barrier to any success, social, commercial, or otherwise. On the other hand, it is the one principle in his life which will, in the long run, help him more than any other."

A True Gentleman.

One of the highest encominms that can be pronounced upon any young man, worthy of it, is to say that he is a true gentleman. There is a world of meaning in the term. It means more than mere politeness. It is more than strict conformity to written rules of the best fashionable etiquette. One may be faultless in his adherence to the best form of social behavior, and yet lack much of the true gentleman. The true gentleman is the soul of honor, is beautifully candid, is deeply considerate of the rights of others, is quick to acknowledge his own faults rather than lay them on others, and consults the good of others rather than seek his own preferment. The true gentleman is known by his strict sense of honor; by his sympathy, his gentleness, his forbearance and his generosity. He is essentially a man of truth, speaking and doing right at all times, not merely in private behavior. Truthfulness is moral transparency. Hence the true gentleman promises nothing he has not the means of performing. He never breaks his word, for he scorns to lie, in word or deed, and is ready to brave all consequences rather than debase himself by falsehood. No dishonest man is a true gentleman, nor is he who purposely takes advantage of another, whether the latter be a foe or a friend. The true gentleman does by others as he would have others do by him.—Selected.

Living at Our Best.

Do not try to do a great thing; you may waste all your life waiting for the opportunity, which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win his smile and approval, and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and to do deeds of valor at which rival armies stand still to gaze. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyances and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people that try and molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life. —F. B. Meyer.

"Helping Somewhere."

"Is your father at home?" I asked a small child on our village doctor's doorstep.

"No," he said, "he's away."

"Where do you think I could find him?"

"Well," he said, with a considering air, "you've got to look for some place where people are sick or hurt, or something like that. I don't know where he is, but he's helping somewhere."

And I turned away with this little sermon in my heart. If you want to find the Lord Jesus, you've got to set out on a path of helping somewhere, of lifting somebody's burden, and lo! straightway one like unto the Son of man will be found at your side.

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HYGIENE.

Hints for the Thirsty.

It is a mistake to suppose that the drinking of water in hot weather is injurious. The system requires a large quantity of water to enable it to carry on its functions to the best advantage. It is wise, therefore, to drink freely of pure cold water at all seasons, and especially during the hot weather. The system relieves itself from the effects of intense heat by free perspiration. If anyone doubts this, let him recall times when, in the midst of heat, the system, through some derangement, was unable to perspire. At such times we really suffer from heat. In order to carry on successfully the work of perspiration, the body must have a supply of fluid, and there is no way in which this want can be so well supplied as by drinking freely of cold water.

But water ice-cold does not come within this recommendation. It is too cold to be healthful, and in many cases is really dangerous. It chills the mouth, throat and stomach, checks the secretions of all, and increases rather than diminishes thirst. It is a good rule to raise the temperature to a safe degree, or to drink it very slowly. In no case should large quantities of ice-water be poured into the stomach. It is always injurious and often fatal.—Pittsburg Advocate.

Summer food is worthy of as much thought as its drink. In northern latitudes the natives live on fat meats, oils, etc. The system demands such supplies to feed its fires and enable it to resist the cold. In the southern climates the people live on fruits, vegetables and other articles of a light character. Here are hints for us. A Summer diet should be nourishing, but light and mild. Fortunately we have abundant supplies of delicious and nutritious berries, fruits and vegetables to supply our needs.—Exchange.

Antidote for Poison Oak.

This simple remedy for poison oak will be gratefully received by those who can never enjoy a day in the woods on account of that dread foe. Take a handful of parsley, cut it fine and fry in a large tablespoonful of lard until crisp, then strain the lard and allow it to cool, and use as an ointment, whenever the part affected feels irritated. Also take the root of parsley and make a tea by simply boiling, and drink it.—E. M. Lucas.

The best time to drink water is before meals, when the stomach is empty. Taken then, it cools and flushes the stomach, and, passing out rapidly through the system, supplies the fluid necessary for healthful action. It is then tonic in its effects, and not depressing. Taken in large quantities when the stomach is full and digestion is going on, it dilutes the gastric juices, impedes digestion, and produces many injurious results.—Exchange.

THE CUISINE.

CONDUCTED BY L. A. B.

SALLY LUNN.—Twelve hours before it is to be eaten set a sponge with one large Irish potato boiled and mashed, three tablespoonfuls of good yeast (one compressed yeastcake), one tablespoonful of sugar, and flour to make a soft batter. In three hours this should be light, when add one quart of sifted flour through which has been rubbed a cup of mixed butter and lard, four eggs well beaten and one cup of milk. The batter should be so stiff as to scarcely drop from a spoon. Beat long and hard. Five hours later beat again. Let it rise again until very light, and bake in a two-quart cake tin for supper.—Exchange.

STUFFED EGGS (*French Style*).—Take six hard-boiled eggs, shell and split them in half lengthwise, carefully noting the halves so as to fit them together again. Remove the yolks, rub them to a paste in melted butter, add four tablespoonfuls of minced ham, tongue or chicken. Season with salt, pepper, vinegar and mixed mustard. Stir all well together and fill the halved eggs with this preparation. Fit the halves neatly together and arrange them on a dish in the form of a pyramid. Garnish with sprigs of parsley or lettuce leaves, is a good dish for luncheon.—Good Housekeeping.

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In Memoriam.

The sad death of Rev. Noel B. Norwood awoke a genuine chord of grief in many hearts throughout the bounds of the Louisiana Conference. A better man, as citizen, husband, and father; a truer Christian, as that subject is explained in fellowship and service, and more eloquent preacher of the gospel of our Lord Jesus Christ, the writer has not known. He was correspondingly distinguished for zeal and usefulness; and if the former sometimes ran the judgment of other people, rarely did his own, and never his conscience. The writer had many opportunities of judging, and this is his solemn conviction: He hated everything that was bad and loved everything that was good, and that of necessity put him in advance of the average Christian man, as did also his determination on all appropriate occasions to stand up for his convictions. He loved the souls for whom Jesus died especially, and for this cause suffered remarkable hardships to carry the gospel to them. Many who read these lines will be able to testify. No preacher among us received smaller salaries (with a large family), and did better work. He was eccentric in the pulpit and out of it, but it was of neither a hateful or a hurtful kind; and he had in an unusual degree, and contributing much of interest to his personality, those unfailing attributes of genius, humor, and pathos. How we enjoyed his visits to the parsonage, with unrivalled table talk and tete-a-tete, and laughed and prayed when it came his turn to preach! But the revival meeting! Of the merit of his preaching, he was heard by critical audiences for several weeks in one of our leading churches in New Orleans, and the very best judges did not hesitate to say that it was equal to the best. But independently of qualities like these, as a friend he was true as the day, and as unfailing as his strength in his pocket. A nobleman by nature and as generous as the sun that filled his heart with golden tribute, he was forced by temperament to dislike many things that are tolerated in our day, both in the world and the church. An unique personality indeed was this our friend who amidst the richest gems of natural and acquired graces of temperament rather than of deportment, and in the finest gold of character. It seems almost a strange providence that two such men as Bros. Norwood and Parker, so like and yet so unlike, and the glorious complement of each other in many particulars in which they differed, revealing individualities equally strong and eccentric, the acknowledged wits of the Conference, its north and south poles of humor, so to speak; both in the pride of their powers as self-denying itinerants, and reaping the fruits of faithful pastorates, and both waging the battle for sanctification at the opposite boundaries of the Conference field with unexampled devotion, should have been called away so suddenly, so mysteriously, and at dates so nearly identical. But mystery is perhaps the appropriate veil of the actions of the Great Being we serve; and if it were not, might we not be consoled by the reflection that he who buries two workmen can raise up an hundred?—and that he who has clothed past ministries with power can make those of the future, upon which his gifts descend, doubly efficient?

Let the dear orphans of Bro. Norwood, so suddenly bereft of both father and mother, and left almost destitute of the means of support, become subjects of prayer at every Methodist hearthstone in Louisiana.

J. M. BEARD.

New Iberia, July 9, 1895.

MARRIAGES.

HOWARD—CHAPMAN.—At the residence of the bride's mother, July 3, 1895, by Rev. T. L. Mellen, Mr. Ty E. Howard and Miss Fannie G. Chapman, all of Wesson, Miss.

WILSON—LINCH.—At the residence of the bride's father, Mr. M. A. Linch, July 4, 1895, by Rev D. C. Foust, Mr. O. W. Wilson, of Bessemer, Ala., to Miss Hattie Linch, of Winston county, Miss.

SAUNDERS—MINOR.—In the Methodist Church, Macon, Miss., June 4, 1895, by Rev. J. A. Bowen, Mr. T. H. Saunders, of Starkville, Miss., and Miss Mary Minor, of Macon.

CHAPMAN-BROWN.—At the residence of the bride's mother, Sallis, Miss., July 10, 1895, by Rev. T. G. Freeman, Mr. Edward C. Chapman, of Columbus, Miss., and Miss Mary Ella Brown, of Sallis, Miss.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

HUNTER—Mrs. ELIZA C. HUNTER (nee Spikes) was born, July 13, 1809, in Edgefield district, S. C., and died June 20, 1895, at the home of her brother, Dr Joseph Spikes, in Water Valley, Miss She professed faith in Christ under the ministry of the Rev. Joel Townsend in 1832, and united with the M. E. Church, South, in which she spent a devoted Christian life. In 1839, with her parents, Wm. and Ann Spikes, she migrated to Chambers county, Ala. In 1848 she was happily married to the Rev. John Hunter, of the Memphis Conference, at which time she moved to Mississippi.

Although she was in her eighty-sixth year, she was apparently strong until last April, when she was smitten with a stroke of paralysis, from which time she was confined to her bed, where she suffered patiently. Her life and all were fully consecrated to the service of God. Her wonderful strength and activity of mind were maintained in this ripe old age. She was an intelligent Christian. There was a deep, common-sense meaning in all that she said. The religion which she had practiced and enjoyed for sixty-three years now sounded in every tone of voice, in every word of speech, and beamed through every feature of her face. Oh, blessed joy and peace and rapture of a triumphant faith!

I esteemed it a gracious privilege to be with her and hear her rich experience. Her last words to me were words of inspiration. As she grasped my hand, and seemed to look far out over the harvest fields of God, she said, "Preach the Word." These words continually burn in my heart. She was a true and noble type of Christian womanhood. She rests in peace. H. D. ESTES.

CAMPBELL—JOHN CAMPBELL was born in North Carolina, Oct. 23, 1816. His father moved from that State to Pickens county, Ala., when John was in his fifth year, and from there he moved to Carroll county, Miss., where he grew to manhood. In 1842 he went to Panola county, Miss., to care for a widowed sister, and while there he met Miss Anna Merriman, to whom he was happily married, Dec. 26, 1848. He was converted under the ministry of A. J. See in 1865, and joined the M. E. Church, South, at old Emory, near Sardis, where he was highly esteemed as a citizen, reverenced as a devoted Christian; was always ready to throw a veil of charity over the foibles of his fellow-men. He was a devoted husband, a gentle and loving father, and in his house many a wearied itinerant found a pleasant home, as some who have shared of his hospitalities will testify as they read this obituary notice.

He died near Carrollton, in Carroll county, Dec. 30, 1894. He was permitted to have a glimpse of the better world just before his death, and urged upon his family and friends to meet him there. He leaves an aged companion and a large family, with a host of friends, to mourn his absence. May they all be faithful unto death, and meet him there!

W. J. O'BRYANT.

Nashville Advocate please copy.

HOLLY—Mrs. ANN ELIZA HOLLY (nee Cochran) was born July 24, 1839, and departed this life at her home, Shrock, Miss., June 7, 1895.

Sister Holly united with the Protestant Methodist Church at old Union Church, in 1857, under the ministry of one Mr. Bankston, in which church she remained till death called her home. She was married to Jethro M. Holly, Oct. 2, 1856, who with seven children mourn her death. I am told that Sister Holly has been a great sufferer for several years, but bore it all patiently till the last, when she called all the family to her bed and asked them to meet her in heaven.

Sunday morning, at ten o'clock, I preached her funeral sermon to a very large congregation, and then laid her to rest in the old Fellowship Graveyard to await the resurrection morn.

May God's grace comfort and support the sorrowing loved ones, and lead them safely to heaven! R. A. BRELAND.

NEWSOM—PERCY WOODWARD, infant son of W. J. and Ella Newsom, was born Aug. 17, 1888, and died June 20, 1895, less than two months of seven years of age He was a Sunday-school scholar, and regularly attended Sunday-school before he could speak plain; and, as he grew older, his interest in all the Sunday-school exercises—singing, prayer, lessons and collections—increased with his ability to appreciate them. He was a well-developed child. His appearance and manner attracted attention as he passed about the village, and men and women were heard to say, "That is my boy." He would go to his mother, and say: "I love papa; I love you, mama; but I love God best." He has gone to his happy home in heaven, but leaves a sad home behind him. God bless the bereaved parents! J. D. NEWSOM.

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NEWS OF THE WEEK.

DOMESTIC.

The special grand jury, called to investigate charges of corruption in the City Council of Chicago, met on July 11.

The National Educational Association convention, which closed in Denver, last week, had a registered attendance of 9,861.

Ex Governor Northen is colonizing Georgia. They say that he has located a colony not far from Atlanta of 1 200 families.

Episcopal Bishop Potter, of New York, is going to spend the coming month living in the slums of New York, doing some missionary work.

A cyclone swept over New York City, Jersey City and Cherry Hill, N. J., on July 13. Half a dozen lives were lost and scores of persons were injured.

Friends of Susan B. Anthony have raised funds to provide her an annuity of $800 a year. She has given to the woman's suffrage movement pretty nearly all she had.

On July 11, 53,000 delegates to the Christian Endeavor Convention were welcomed in Boston. The gathering was divided into three separate meeting. The 1896 meeting will be held in Washington City; that of 1897 in San Francisco.

The Navy Department has at last completed plans for the six new gunboats, to cost not more than $230,000 each, which were authorized by the last Congress, and it is presumed that bids will soon be invited from the ship-builders of the country.

A north-bound Illinois Central train ran into an open switch near Ponchatoula, La., and crashed into a lot of empty coal cars. The engineer was killed and the fireman and baggageman were seriously injured. Excepting a sharp jolt, the passengers escaped unhurt.

A Mr. McManus, who has recently leased a large estate on the Chestatee river, in Georgia, to work it for gold, says that there are twenty veins of gold ore or quartz in the property. He is working two shafts, which yield good ore, averaging from $8 to $10 a ton. In some streaks the yield is as high as $40 a ton.

Surgeon-Gen. Wyman is losing no time in making his preparations to meet the threatening invasion of yellow fever in Southern ports. Although the season at which this disease generally makes it appearance is still about a month off, arrangements have already been made to secure a thorough patrol of the Florida coast on both gulf and Atlantic sides.

They are going to have genuine Mexican bull fights at the Atlanta Exposition by a troupe now in training in Mexico. Some of the best Mexican matadors have been engaged, with trained horses and the best bulls to be had. It will be the full regular affair, with the trifling exception that provision will be made that neither the bulls nor the bull fighters can be seriously hurt.

FOREIGN.

Henry M. Stanley, the explorer, was elected to the House of Commons in the late election in England.

Seven hundred Chinese attacked Heinchu, Island of Formosa, on July 10. Two hundred of them were killed and many captured. On the Japanese side the loss was eleven men.

The natives of Ecuador burned the Catholic mission house at Caiceta, killed the priest in charge, and the sisters, who were employed in mission work among children, were driven out of the country.

The total results of the parliamentary elections in England, for which returns have been made July 15, are as follows: Conservatives, 151; liberal-unionists, 21; liberals, 23; Parnellites, 4; McCarthyites, 4; labor, 1; total, 204.

The negro colony in Mapimo, Mexico, has been abandoned. Four hundred of the deluded creatures having died from ill-treatment, the remainder became unruly, and the colony managers have resolved to get rid of them.

The reports received from time to time as to the course of events in the Island of Cuban are so utterly unreliable, no matter from what source received, that it is impossible to form an accurate idea of the actual situation.

The recent conference between the presidents of Salvador, Honduras and Nicaragua holds out an assurance of peace for those republics, by an arrangement that will practically prevent exiles from fomenting revolutions.

The Emperor has received letters from German princes insisting that unless the services of Prince Bismarck in 1870 have a proper tribute paid to them, the princes will refuse to be present at the celebration of German victories to be held in the Autumn in Alsace-Lorraine.

The relations between Prince Bismarck and the Emperor and his government continued to be strained. As further proof of this fact it deserves mention that Count Von Rantzau, Prince Bismarck's son-in-law, has resigned his mission as German minister to the Hague, and has left the state service entirely, in order to devote himself wholly to Prince Bismarck, at Friedrichsruhe, at the latter's request.

Works Like a Charm.

New Orleans, La., June 20, 1895.—I have used Hood's Pills, and find that they work like a charm.—H. P. Spansel, No. 2204 St. Andrew St.

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EPWORTH LEAGUE.

By Rev. Henry H. Ahrens.

Theme for Prayer Meeting.

THE MAN SICK WITH PALSY CURED.

(Luke v, 18-26.)

1. Numerous are the ailments to which flesh is heir. Disease is hydra-headed.

(1) It has been computed that twenty-five per cent. of our race are afflicted with tuberculosis. Scientists experiment much, but the malady continues digging graves.

(2) Diphtheria and scarlet fever have come here to stay. Would that the anti-toxine serum proved an antidote.

(3) Bright's disease sadly increases. There must be something radically defective in our diet and mode of life.

(4) A visit to the sick-bed of friends, as well as a visit to our Charity Hospital, will rid us of damnable pride and vanity.

2. In the case of this man sick with palsy, his sin must have been the cause of his sickness. Forgiveness of his sin cured his sickness.

(1) Daily we come in contact with invalids who are the originators of their sickness. Sad that some men will run into the fire with their eyes wide open!

(2) In such cases the sickness is the punishment of breaking the natural laws. The salvation of Christ is not concerned—not chiefly so with such punishment. This salvation has to do with our state of the heart here below, and our doom in the hereafter.

3. But the fracture of the natural law, the punishment of which is ordinarily inevitable, includes the fracture of the moral law. Though we have to suffer on account of the former, we are still responsible to God for the latter.

3. The parties carrying the man sick with palsy were firm believers in the divinity of Christ. They believed that he could, and would, cure him.

(1) Faith begets zeal. The men uncovered the roof in order to bring the invalid before Christ. To encourage people to be zealous, useless. See to it that they acquire faith, and zeal will follow as a matter of course.

(2) Christ saw the faith of these zealous friends, and cured the object of their solicitude. Intercession is a privilege as well as a duty. Frequently the doom of unbelievers in our hand. Can we be saved if, on account of our neglect, they are lost?

(3) Then be up and doing!

"Rescue the perishing,
Care for the dying;
Snatch them in pity from sin and the grave."

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Mount Vesuvius is undergoing one of the most terrific eruptions in its history, and crowds of sight-seers are flocking to Naples to look at it.

Hollins Institute, Va.

The modest card of this long-established and celebrated school for young ladies will be found in another column. It is the oldest and most extensively equipped school for young ladies in Virginia. It seems to prosper under all conditions—it holds its own in times of peace and times of war, in times of prosperity and times of depression. During the war it was the only school in Old Dominion, for either sex, that kept up its organization and work, and during that period it overflowed with pupils; and now in this of sore financial depression it is still full. Parents and guardians would do well to look into this school. It possesses merits of a high order, or it could not so continuously prosper. It draws pupils from a wide area; 21 States were represented last session.

Ex-Premier Stambuloff, of Bulgaria, was attacked on the streets of Sofia and dangerously wounded.

The Queen and Crescent Route to Chickamauga.

Veterans and their friends will all want to attend the great National Park dedication at Chickamauga this Fall. It will be a notable event.

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NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—THIRD ROUND.

Jonestown and Belen, at Belen	July 20, 21
Gunnison	27, 28
Lehrton, at McLemore	Aug. 3, 4
Lula, at Walton	10, 11
Hill House, at Australia	17, 18
Tunica circuit, at Dubbs	24, 25
Rosedale, at Phalia	31, Sept. 1
Arcola	7, 8
Hollondale, at Glen Allan	14, 15
Bolivar, at Winterville	21, 22

J. A. Randolph, P. E.

GRENADA DISTRICT—THIRD ROUND.

Elzy	July 20, 21
Paris	27, 28
Oxford	(Wed.) 31
Tatum	Aug. 3, 4
Charleston	(Wed.) 7
Coffeeville	10, 11
Chapel Hill	(Wed.) 14
Pittsboro	17, 18
Atlanta	24, 25
Water Valley circuit	31, Sept. 1
Water Valley station	1, 2
Minter City and Strathmore	7, 8

R. A. Burroughs, P. E.

WINONA DIST.—THIRD ROUND.

Carrollton station	July 20, 21
Winona circuit	27, 28
West	Aug. 3, 4
Indianola	10, 11
McNutt	17, 18
Carrollton circuit	24, 25
Sidon	31, Sept. 1
Black Hawk	7, 8
Dahlia and Brooklyn	14, 15

District Conference will convene at Carrollton, July 19-21. Bishop Galloway will preside.

J. B. Stone, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Olive Branch, at Miller	July 20, 21
Red Banks, at Bailey's Camp Ground	Aug. 3, 4
East Holly Springs cir., at Harmony	10, 11
Cornersville, at Union Hill	17, 18
Mt Pleasant, at Marshall Institute	24, 25
Ashland, at Union Hill	31, Sept. 1
Pontotoc	7, 8
Abbeville	14, 15

J. D. Cameron, P. E.

CORINTH DIST.—THIRD ROUND.

Iuka circuit, at Harmony	July 20, 21
Iuka station	21, 22
Guntown circuit, at Pleasant Valley	27, 28
Marietta cir., at Gilmore's Chapel	Aug. 3, 4
Brown's Creek cir., at Siloam (Tues.)	6
Booneville and Baldwyn at Booneville	11, 12
Ripley and New Albany, at New A	17, 18
New Albany cir., at Bethlehem (Thurs.)	22
Blue Springs circuit at Leighton	24, 25
Pleasant Ridge cir., at Patterson's Ch'l	31, Sept. 1

Hesler R. Tucker, P. E.

ABERDEEN DIST.—THIRD ROUND.

Sparta	July 20, 21
Prairie	27, 28
Saltillo	Aug. 3, 4
Nettleton circuit	7, 8
Tremont circuit	10, 11
Fulton circuit	17, 18
Quincy circuit	23
Amory	24, 25
Aberdeen circuit	31, Sept. 1

S. M. Thames, P. E.

SARDIS DIST.—THIRD ROUND.

Courtland, at Chapel Hill (Thurs.)	July 18
Batesville, at Wesley Chapel	20, 21
Tyro, at Free Springs	27, 28
Cockrum	Aug. 3, 4
Wall Hill, at Bethel	10, 11
Nesbit	(Tues.) 18
Pleasant Hill, at Lewisburg	17, 18
Arkabutla, at Malmaison	(Tues.) 20
Pleasant Grove, at Harmony	24, 25

The pastors will please present church registers and records of Church Conferences to their third Quarterly Conference for examination.

H. O. Monkhead, P. E.

COLUMBUS DIST.—THIRD ROUND.

Crawford	July 20, 21
Macon	27, 28
Shuqualak	Aug. 3, 4
Brooksville	10, 11
Sturges	14
Tibbee	17, 18
Hebron	21
Cedar Bluff	24, 25
West Point	25, 26
Mashulaville	31, Sept. 1

T. O. Wier, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Poplar Creek, at Bethel	July 20, 21
Stewart, at Tom Nolen	26
Enpora, at Longbranch	27, 28
Sallis, at Clearbranch	Aug. 2
New Port, at Spring Grove	3, 4
Helsona, at Four Mile Lake	10, 11
Ethel, at Liberty Chapel	16
Ackerman, at Salem	17, 18
Chesler, at South Union	24, 25
Ebenezer, at Salem	31, Sept. 1
Rural Hill, at Macedonia	5
Louisville, at Noxapater	7, 8

J. H. Mitchell, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—THIRD ROUND.

Crawford Street—Vicksburg	July 20, 21
South Vicksburg	21, 22
Port Gibson	27, 28
Edwards, at Reaves' Chapel	Aug. 3, 4
Utica, at Bear's Creek	10 11
Rocky Springs, at Cayuga	17, 18
Hermanville, at Sarepta	20
Harriston, at Cane Ridge	24, 25
Mayersville, at Beniah	31, Sept. 1
Rolling Fork and Cary, at Bethel	7, 8
Warren, at Wesley Chapel	14 15
Mt. Olivet, at ——	21 22
South Warren, at Red Rone	28, 29

Preachers will please take notice, and be prepared to answer Question 18.

J. M. Weems, P. E.

Vicksburg, Miss.

JACKSON DIST.—THIRD ROUND.

Jackson—First Church	July 20, 21
Benton, at Midway	27, 28
Yazoo circuit, at Anding	(Thes.) 30
Sharon, at Forest Grove	Aug. 3, 4
Canton	10, 11
Tranquil, at Ziegierville	17, 18
Flora, at Brownsville	24, 25
Camden, at Thomastown	31, Sept 1
Fannin, at Drake Chapel	7, 8
Jackson cir., at Flag Chapel	(Wed.) 11
Madison, at Pearl River	14, 15
Lake City and Lodi	(Sat.) 21
Yazoo City	22, 23
Silver Creek and B. Lake	28, 29

E. H. Mounger, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Adams, at Ebenezer	July 20, 21
Brookhaven	(8 P. M.) 24
Crystal Springs	(8 P. M.) 26
Gallman, at Old C. S	27, 28
North Wesson, at Beauregard	Aug. 10, 11
McComb City	(8 P. M.) 16
Whitestown, at Muddy Springs	17, 18
Wesson	24
Hazlehurst	(8 P. M.) 28
China Grove, at Waterholes	31, Sept. 1
Providence, at Monticello	7, 8
Pleasant Grove	14, 15
Magnolia, at Magnolia	21, 22

District Conference will be held at Wesson, Aug. 21-25. Committees of Examination will meet all candidates at two o'clock P. M., Aug. 21.

R. D. Nordworthy, P. E.

SEASHORE DIST.—THIRD ROUND.

Nicholson, at Gainesville	July 20, 21
Columbia, at Thompson's Chapel	27, 28
Biloxi at Biloxi	Aug. 2, 4
Escatawpa, at Big Point	(Wed.) 7
Americus, at Pleasant Hill	10, 11
Moss Point	17, 18
Vancleave, at Exel	24, 25
Ocean Springs, at G. S	(Wed.) 28
Whittington, at ——	31, Sept. 1
Bay St. Louis	(Tues.) 10
Augusta	14, 15
Black Creek	(Tues.) 17

C. A. Powell, P. E.

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MERIDIAN DIST.—THIRD ROUND.

Meridian, at Central	July 21, 22
Marion, at Why Not	27, 28
Meridian—East End	Aug. 4. 5
Portersville at Mt. Hebron	10, 11
De Kalb, at New Hope	17, 18
North Kemper, at Union Ridge	24, 25
Rose Hill, at Missionary	31, Sept. 1
Daleville and S. Ch., at Soule Chapel	7, 8
Linwood, at Linwood	14, 15
Indian Mission, at Tallchniok	19
Neshoba, at Philadelphia	21, 22

R. J. Jones, P. E.

ENTERPRISE DIST.—THIRD ROUND.

Shubuta, at Quitman	July 20, 21
Waynesboro and State Line, at W	27, 28
Pachuta, at Central	Aug. 3, 4
Ellisville and Laurel, at Laurel	6
Mathersville and mission, at State L	9, 10, 11
Waynesboro cir., at Pleasant Grove	17, 18
Leaksville	20
Heidelburg, at Philadelphia	24, 25
Eastabuchie, at Hopewell	31, Sept. 1
Williamsburg, at Good Hope	6
Mount Carmel, at Sautee	7, 8

L. Carley, P. E.

BRANDON DIST.—THIRD ROUND.

Decatur, at Union	July 19
Walnut Grove, at Pine Grove	20, 21
Hillsboro, at Mt Zion	27, 28
Morton and Forest, at Forest	29
Brandon station	Aug. 4, 5
Carthage, at Liberty	10, 11
Shiloh, at Shiloh	17, 18
Westville at Jones' Branch	30
Steen's Creek at Poplar Springs	31, Sept. 1
Homewood, at Zion Grove	7, 8
Trenton at New Prospect	14, 15
Montrose, at Cedar Grove	20
Raleigh, at Bay Springs	21, 22
Clarksburg, at Liberty	28, 29

C. McDonald, P. E.

NATCHEZ DIST.—THIRD ROUND.

Woodville	July 20, 21
Fayette, at Ebenezer	27 28
Gloster and Cent, at Sam Jones C. G.	Aug. 3, 4
North Wilkinson, at Sam Jones C. G.	5
Homochitto mission, at Sam Jones C. G.	6
Roxie, at Roxie	10, 11
Wilkinson, at Bethel	17 18
Percy Creek	24, 25
Woodville mission, at Donegalot	25-29
Barlow at Rehoboth	31, Sept. 1
Meadville	7, 8
Amite, at Tanner's Chapel	14, 15
Washington	21, 22

On this round I will remain three or four days at each appointment. Let us labor for scores of conversions, and a general onward, upward movement.

L. S. Jones, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—THIRD ROUND.

Valley, at Kingswood	July 16, 17
Minden, at Pine Grove	20, 21
Haynesville, at Flat Lick	24, 25
Lisbon, at Philip	26, 25
Summerfield, at Summerfield	27, 28
Downsville, at Wibitte	Aug. 3, 4
Farmerville, at Marvin	6, 7
Vienna, at Antioch	10, 11
Vernon, at New Prospect	13 14
Gausville, at Antioch	17, 18
Blenville, at Bear Creek	20, 21
Arcadia, at Arcadia	21, 25
Huston, at Douglass	24, 25
Ringgold, at Grand Bayou	27, 28
Homer, at Homer	31, Sept. 1

J. D. Harper, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Gross Tete, at Rosedale	July 20, 21
East Baton Rouge, at Pipkin	27, 28
Zachrie	28, 29
Slaughter, at Salem	Aug. 2
Live Oak, at Bethel	3, 4
Ascension, at Manella	4
Port Vincent, at Maurepas	10, 11
Ponchatoula, at Springfield	13
Amite City, at Hammond Chapel	17, 18
Franklinton, at Mt. Hermon	24, 25
Pine Grove, at Camp Ground	31, Sept. 1
St. Helena, at Camp Ground	31, 1
East Feliciana, at Camp Ground	31, 1

P. A. Johnston, P. E.

SHREVEPORT DIST.—THIRD ROUND

Grand Cane, at Bethel	July 20, 21
Pleasant Hill, at Pleasant Hill	27, 28
Natchitoches, at Provencal	28
DeSoto, at Bethel	Aug. 3, 4
Fort Jesup	10, 11
Anacoco	13
Many	17, 18
North Bossier, at Benton	24, 25

J. L. P. Sheppard, P. E.

DELHI DIST.—THIRD ROUND.

Calhoun, at Cadeville	July 20, 21
Delhi, at Talulah	Aug. 3, 4
Lake Providence, at Goodrich	10, 11
West Monroe, at Colony	Sept. 7, 8
Lind Grove, at Bon Idee	14, 15
Oak Ridge, at Collinston	21, 22
Rayville, at Little Creek	28, 29
Winnsboro, at Magnolia	Oct. 5, 6
Oakley, at Oakley	12, 13
Harrisonburg, at Pine Hill	19, 20
Waterproof, at Wesley	26, 27

B. F. White, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Seashore Camp Ground	July 10 20
Craps Street and Gretna	(11 A. M.) 21
Moreau Street	(7:30 P. M.) 21
Covington circuit, at Mandeville	27, 28
Carrollton Avenue	(11 A. M.) Aug. 4
Carondelet Street	(7:30 P. M.) 4
Algiers	11
Louisiana Avenue	18
Lower Coast, at Wesley	24, 25
Rayne Memorial	Sept. 1
Felicity	8
Plaquemine and Donaldsonville	14, 15
Tallsheck, at C. G	21, 22

John T. Sawyer, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Crowley	July 20, 21
Sulphur Mine, at Calcasieu	27, 28
Patterson	Aug. 3, 4
Morgan City	5
Berwick	6
Franklin	10, 11
New Iberia	13
Jeanerette	17, 18
Washington	20
Indian Bayou	24, 25
Grand Chenieres	28
Lake Arthur	31, Sept 1
Abbeville	7, 8

H. O. White, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Alexandria	July 20, 21
Dry Creek, at ——	20, 21
Meilville, at M	27, 28
Columbia, at Olla	Aug. 3, 4
Nugent, at ——	3, 4
Centerville, at ——	3, 4
Lecompte	10, 11
Chicot, at Prairie M	10, 11
Simsport, at Marine	18, 19
Pineville, at Bethel	18, 19
Colfax, at C	24, 25
Montgomery, at ——	24, 25

S. J. Davies, P. E.

CAMP MEETINGS.

The Palmer Creek Camp Meeting will begin on Friday night before the first Sunday in October, and continue for nine days or more. This well-known camp ground has been a great blessing to all the country around, and if you wish to attend a good, old-fashioned, soul-saving camp-meeting, come and be with us at Palmer. A general invitation is given to all ministers of the gospel, and those who come will be met with hack at Mississippi City. There will be a public tent, furnishing meals at twenty-five cents, and two strawed sleeping tents—one for men, and one for women, where those may sleep, free of charge, who bring their own bedding. Come and be with us.

E. T. Breland, P. C.

The Fern Jones Camp Meeting will open on the second day of August, 1895. The camp ground is located on the L., N. O. and T. R. R., two miles north of Gloster. Trains will stop at the camp ground to take on and put off passengers.

The meeting will continue ten days. Gate fee, 25 cents *per capita* for season tickets, except on Sundays, when the gates will be thrown open to all free of charge. Board and lodging can be had for $1 per day, or 35 cents for single meals.

Ministers of the gospel are cordially invited to attend.

L. S. Jones,
P. E. Natchez district.

Jackson, Miss.

The Topisaw Camp Meeting, located nine miles east of McComb City, will begin on Aug. 8, 1895, and run eight days.

Preachers generally are invited, and will be provided for. Hacks will run daily from McComb City to Camp Ground.

H. P. Lewis, P. C.

Our camp meeting at Bethel Camp Ground, Wilkinson county, Miss., will begin on the fifteenth day of August, 1895. We have no gate fees, but we have good order, large congregation, and good accommodations. We invite our brethren in the ministry to come particularly, and to come prepared to preach and work. There will be a hack running daily from Whitaker station, on the Y., M. and V. R. R., out to Bethel Camp Ground; distance, about six miles. Come one, come all; and Mr. Editor, too.

P. H. Howze, P. C.

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References: J. N. Corbett, J. P., Ivanhoe, N. C. Wilmington Savings & Trust Co., Wilmington, N. C.

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Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

SHOW ME THE WAY.

BY ELLA WHEELER.

Show me the way that leads to the true life.
I do not care what tempests may assail me,
I shall be given courage for the strife;
I know my strength will not desert or fail me;
I know that I shall conquer in the fray:
Show me the way.

Show me the way up to a higher plane,
Where body shall be servant to the soul.
I do not care what tides of woe or pain
Across my life their angry waves may roll,
If I but reach the end I seek some day:
Show me the way.

Show me the way, and let me bravely climb
Above vain grievings for unworthy treasures;
Above all sorrow that finds haim in time;
Above small triumphs or belittling pleasures;
Up to those heights where these things seem child's play:
Show me the way.

Show me the way to that calm, perfect peace
Which springs from an inward consciousness of right;
To where all conflicts with the flesh shall cease,
And self shall radiate with the spirit's light.
Though hard the journey and the strife, I pray
Show me the way.

A Chapter from Theology of Fatherhood (Revised).

BY REV. J. H. RENNEBREW, COLUMBUS, MISS.

CHRISTIAN BAPTISM.

The first condition required of men in retracing their steps and coming back to God, that they may be saved, is faith. This comes by hearing, and implies something to be believed—a message. This message we have in the gospel of Christ, which Paul says (Romans i, 17) "is the power of God unto salvation to everyone that believeth." Again he tells us in Romans x, 9, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." He substantially makes the same epitome of the gospel of Christ to be believed unto salvation, in the latter part of the fourth chapter of Romans. But it was written, "For us also, to whom it shall be imputed, if we believe on him who raised up Jesus our Lord from the dead, who was delivered for our offenses, and was raised again for our justification." One may believe the gospel as stated (and perhaps many do) who believe "in vain." Their faith, as James says, "is dead," because it is inactive—not productive of good works. The subject of it does not believe "with the heart." Such a faith does not take hold upon the affections and so influence the life. In other words, it does not produce repentance. It may be that the subject of it is too much in love with the world—its forbidden pleasures and pursuits—hence is unwilling to make the self-sacrifice necessary to become a Christian, and, therefore, procrastinates for "a more convenient season." However this may be, the gospel believed with the heart is God's power unto salvation—that is, such a belief will work out or result in salvation, and those who have been brought under the influence of its mighty motives will always ask, "What must I do to be saved?" To this inquiry of the believing penitent Peter answered on Pentecost, "Repent, and be baptized, everyone of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost."

Christian baptism came after John's baptism, and was never administered before Pentecost. It is probable that even the apostles, up to that time, did not know what would constitute Christian baptism; only they knew that they would "baptize into the name of the Father, and of the Son, and of the Holy Ghost." But when they received the Spirit on Pentecost, who was their infallible guide in matters of faith and practice, then it was they learned that they were to "baptize into the name of the Lord Jesus Christ." *Baptizo*, in the classics, mean to immerse. We believe that all standard lexicographers agree to this; but Christian baptism is unknown in the Greek classics, and, as an evidence of this fact, *baptizo* in them nowhere implies water any more than oil, vinegar, air, or earth. On the contrary, in the New Testament it does imply water. We can't administer Christian baptism without water; therefore, we will not do, as many have done, appeal to the lexicographers. That would be to abandon practically the fundamental principle of Protestantism, for we believe that the Word of God is a sufficient guide in matters of faith and practice. Instead, therefore, of trying the Bible by the lexicons, we would rather try the lexicons by the Bible, and thus determine whether or not their definitions are scriptural. Let us not hastily conclude that because *baptizo* in the classics means to immerse, and in the New Testament always implies the use of water, that therefore Christian baptism is the immersion in water of the believing penitent in connection with the baptismal formula. Even should it be admitted that *baptizo* means "immerse" in the New Testament, and implies the use of water, we could not even then, in compliance with Peter's instruction on Pentecost, baptize into water, especially when we are told expressly to "baptize into the name of Jesus Christ." This is not exceptional. There is no warrant in the Word of God that the apostles ever, in a single instance after Pentecost, baptized in or into water, but, on the contrary, always "into the name of the Lord Jesus Christ."

The disciples at Samaria were baptized by Philip "into (eis) the name of the Lord Jesus." Also Acts x, 48, when Peter went down to Cesarea, to the house of Cornelius, after the Holy Ghost fell on them, "commanded them to be baptized in the name of the Lord." When Paul went to Ephesus, finding certain disciples there that had been baptized by Apollos, he said to them, "Have ye received the Holy Ghost since ye believed?" And they said unto him, "We have not so much as heard whether there be any Holy Ghost." And he said unto them, "Unto what, then, were ye baptized?" The crucial character of this question is evident. It was designed to elicit the fact (if such was the case) that they were not baptized into the name of the Lord Jesus, else they would certainly have known that they had the promise of the Holy Ghost. Accordingly they answered, "Unto (eis) John's baptism," which was not baptism into the name of Christ, but only the baptism of repentance; hence Paul at once baptized them "into the name of the Lord Jesus." In writing to the Corinthians, some of whom were for Paul, some for Cephas, and others for Christ, he asked them: "Were ye baptized into the name of Paul? I thank God I baptized none of you except Crispus and Gaius, lest any should say that I have baptized in my own name." (I. Cor. i, 13) Here the apostle evidently refers to the fact that all disciples were baptized into the name of the Lord Jesus. But you say, "Did not Christ commission his apostles to 'disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost?'" Yes. But that is not three names; it is one name, and that name is the name of the Lord Jesus Christ. Besides, the practice of the apostles under the guidance of the Holy Spirit is the best exposition of the commission. We can not reasonably escape the conclusion, that inasmuch as the apostles baptized only into the name of the Lord Jesus, that this is what our Lord meant in the commission. There is but one baptism, but for the sake of being better understood, we might subdivide it into the sign and seal of baptism. The sign refers to that which is outward and visible; the seal to that which is within and spiritual.

(To be continued.)

The History of Sunday-Schools.

[Published by request of the Kosciusko District Conference.]

The history of the Sunday-school, although confined almost entirely to the nineteenth century, is so remarkable and so full of results that I can hope to do no more than present an imperfect sketch of it in this paper. Unmistakably the Sunday-school is the child of Providence, and its birth marked an epoch in the wonderful story of Christianity.

To Robert Raikes, a printer of Gloucester, England, more than to any other individual, has been accorded the honor of inaugurating the Sunday-school movement. It is a fact, however, that the suggestion of such an idea first came to him from a young Methodist woman, Sophia Cook by name, afterwards the wife of Samuel Bradburn, a Wesleyan preacher. In the year 1781 the two were discussing the condition of the neglected street waifs, when Mr. Raikes asked, "What can we do for them?" "Teach them to read, and take them to church," was Miss Cook's reply. Acting on the suggestion, Mr. Raikes at once founded a Sunday-school for the instruction of these unfortunate children, and Miss Cook was its first teacher.

That there did exist, however, something akin to this many years prior to the above date, seems to be the fact. There was Hannah Ball, of Wycombe, England, another Methodist woman, who, in 1767, organized a Sunday-school, "and was instrumental in training many children in the knowledge of the Scriptures." And Ludwig Hacker, in Pennsylvania, in 1747; John Wesley, in Savannah, Ga., in 1736, whose aim was "to teach reading, writing, 'casting accounts,' and the catechism;" Joseph Alleine, of England, 1688; the Pilgrim Fathers, 1674; Bishop Borromes, of Milan, 1580; John Knox, 1560, and Martin Luther, 1527.

All these, however, appear to have been merely tentative efforts, and none of them attracted more than local and passing notice, until Raikes gave it a thorough trial for three or four years, and then published an account of the Sunday-school in his own paper, and in 1785 in Wesley's Arminian Magazine. Mr. Wesley seems to have taken hold of the movement vigorously. It was he who "originated and put into practice the idea of enlisting unpaid teachers" for the Sunday-school. It was almost prophetic when he said: "Perhaps God may have a deeper end therein than we are aware of. Who knows but some of the schools may become nurseries for Christians!"

About the time Mr. Raikes established his school in Gloucester, Benjamin Rush and Matthew Cary started one in Philadelphia; so that a gracious Providence seems to have been leading in this important matter on both sides of the Atlantic at the same time.

Rev. Dr. J. L. Hurlbut says that Bishop Asbury, in the house of Thomas Crenshaw, in Hanover county, Va., in 1786, organized not only the very first Sunday-school in American Methodism, but what is claimed to have been the first on the American continent; and, further, that "the Methodist was the first of the churches in America to recognize the Sunday-school and take it under its care."

"In 1790 the General Conference directed a Minute to be made concerning the Sunday-school." The "Minute" is in part as follows: "Let persons be appointed . . . to teach . . . from six o'clock in the morning till ten, and from two o'clock in the afternoon till six, where it does not interfere with public worship." I wonder if children stayed for preaching in those days!

Let us note two facts just here: 1. The Sunday-school idea was first put in practice in behalf of poor and neglected children; and, 2. That the teachers were paid for their services.

In 1803 Rowland Hill and W. B. Gurney departed from the accepted custom in that country, and established a Sunday-school in which teachers were employed without pay.

In the same year the first "Union" was formed, called the "London Sunday-school Union," which still exists. In 1816 the "New York Sunday-school Union" was formed, and in 1824 the "American Sunday-school Union."

Like all epochal movements, in the church or elsewhere the Sunday-school in its formative period met with opposition, and from men in high places. "The Bishop of Rochester denounced it and urged the clergy" of the Church of England "not to support it." The attacks made upon it by the clergy of the Establishment are said to have been prompt and fierce. "The Presbyterian Church of Scotland also opposed it as a dangerous innovation."

But not by all those prominent in the church was it opposed or neglected. Far-seeing men and women saw in it great promise for the future. Such were John Newton, William Cowper, and others.

From those days until now the Sunday-school has grown in public favor, so that to-day every church worthy the name is moving like a conquering army to take all the children of the world for Christ; and until, as we consider the origin of the Sunday-school, its unpromising and unpretentious beginning a little more than a hundred years ago, with a little band of street arabs for a class, and to-day we behold the scene of many millions of children and young people gathering every Sabbath in 225,000 places of worship to study God's Word, we are ready to exclaim, "What hath God wrought!"

But to return to the line of history: To Rowland Hill and W. B. Gurney's school in London literature was furnished by the "Religious Tract Society of London," founded in 1799. This is the first account, so far as I know, of a regular supply of "literature" for Sunday-schools.

On this side the Atlantic it is said that from 1808 to 1823 several Sunday-school societies were formed in New York and Philadelphia. In 1824, as already stated, these were all consolidated in the American Sunday-school Union, which, in 1826, recommended a system of "uniform lessons."

A writer on this point says: "But denominational fences were then too high to accept the recommendation. It required forty-six years to level the mountains and fill up the valleys preparatory to the Sunday-school millennium, inaugurated in Indianapolis in 1872. It reflects great honor on this society that it had the wisdom and catholicity to anticipate by so many decades the uniform system of lessons now accepted by Protestant Christianity throughout the world."

The Sunday-school Union of the Methodist Episcopal Church was formed in 1827. To-day all important branches of Methodism, and Presbyterians, Baptists, Congregationalists, Protestant Episcopalians, and others, have their Unions, Boards of Publication, and so on, for supplying their Sunday-schools with literature, the Primitive Baptists alone refusing to have anything to do with this great work. Even "Roman Catholics, Jews and Mormons have Sunday-schools."

Thenceforward from 1824 each denomination selected its own lessons and pursued its own plan of teaching them, until the adoption of the international system.

In his excellent little book, "The History of Sunday-schools," to which I am largely indebted in the preparation of this paper, Dr. Cunnyngham says that there was first "an era of mission Sunday-schools, teaching only the children of the poor, and for the most part secular studies;" and next the "era of Bible schools for children, teaching the Word of God in consecutive order from Genesis to Revelation," etc. He says that at this period "the mania for memorizing Scripture raged." He denominates this "an abnormal method" that "soon exhausted itself."

I wish to turn aside long enough to say that what the good and wise author calls a "mania for memorizing the Scriptures" was not without advantage. Portions of Scripture committed to memory by this writer under that system were permanently fixed there, and have been helpful ever since.

The "Limited Lesson" system following next, opened the way in the course of years for the international system.

Then we had the "Question Books," with Longking's notes as a help; and thus, from one thing to another still better, development went on until April, 1872, when the first National Sunday-school Convention was held in Indianapolis, Ind., where the present, or international, system was adopted by a practically unanimous vote. A committee of twelve leading men, ministers and laymen, was formed, whose duty it should be to "select a series of Bible lessons for twelve years." All Protestant denominations were ably represented in this convention. The committee, as now composed, "represents the United States, Canada, and Great Britain."

By thus systematizing the work, and broadening the scope and design of the Sunday-school, the best biblical scholarship and wisdom of the several Protestant Churches have been, and are being, utilized in the preparation of the lessons, so that with Quarterlies, Magazines, and "Notes on the Lessons," no one is excusable for not having an intelligent understanding of these lessons.

Vast results of Sunday-school work are seen in several directions:

1. Thousands and tens of thousands of young souls are being brought to Christ annually through this agency.

2. Everywhere the missionary spirit is being instilled into the hearts of the young people, and an enthusiasm awakened for the conversion of the heathen; so that, whereas only a little more than a century ago Robert Raikes and Sophia Cook started the movement in England by collecting a few "ragamuffins" together to "teach them the Bible," to-day more than 20,000,000 of Sunday-school scholars and workers from the best elements of Christian society everywhere constitute a mighty factor in the conquest of the nations for Christ.

3. There are Juvenile Missionary Societies and Christian Endeavor Societies everywhere, while our own Epworth League is fast forging its way to the front in all good works, and millions of copies of purest, best literature, the press-forms of which would never have been made up but for the Sunday-school, are going everywhere to bless and bring the world to Christ.

Now, I wish to close this paper, already too long, with a few figures showing the phenomenal growth of the Sunday-school: In 1803, 250,000 Sunday-school scholars were reported; fifty years later, 6,000,000; thirty years later still, or in 1884, 15,775,000. Today, in the United States alone, there are 9,718,432 scholars, with 1,305,939 teachers, while in all the world there are 224,562 Sunday-schools—these almost equalling in number the scholars of ninety-three years ago—2,239,728 teachers, and 20,268,933 scholars. In our own Southern Methodism, abundantly supplied with literature unexcelled and of all necessary grades, including the Magazine established by Rev. A. G. Haygood, D. D., in 1872, and the Sunday-School Visitor by Rev. Thos. O. Summers, D. D., in 1851, there were reported in 1893: Sunday-schools, 13,363; teachers, 95,204; scholars, 765,286—making a total of teachers and scholars of 860,490.

Thus the little seed has become a "great tree;" the "streamlet scant" has swelled to a mighty river, bearing its freight of souls on its broad bosom to the haven of eternal peace.

T. CAMERON.

July 4, 1895.

From China.

The following, which reaches us through the Mission Rooms from Bishop Galloway, will be read, we think, with great pleasure: "I have just received a cheerful letter from Rev. D. L. Anderson, presiding elder of the Soochow district, China Mission Conference, which accentuates the call for a speedy increase of our missionary force in that great field. Speaking of the District Conference, which had just adjourned, he says: 'It was decidedly the best thing of the sort we have ever had. The attendance was large—everybody in good spirits—and the Holy Ghost evidently with us. The reports from all the works were very encouraging. I have never heard such out here, and when I compare these reports with those made five or six years ago, I can hardly believe them. New probationers and new members reported from every charge—some more, some less—but everywhere indications of life and growth. Yesterday, the Sunday of the Conference, was, on the whole, the best day I have ever seen in the church in China. God was with us all day long, and I just can't keep back the tears of wonder and thankfulness as I write. I wish you could have been with us; it would have made your heart glad. One day of the Conference five men were baptized. Baptisms are not such a rarity with us now as they once were.' Of immediate and urgent needs growing out of changed and changing conditions, he thus speaks with the earnestness of strong conviction and full information: 'Everything indicates, more so now than when you were here, that now is the time to push our work. We ought to have been preparing for this several years ago; but as we did not, the best thing possible is to get out a number of good men immediately. Opportunities will be lost while they are getting the language, but there is no help for that now.' Of young Dr. Fearn, who has safely landed and entered heartily upon his work, he makes this kindly mention: 'Send us, if possible, more men like Fearn. We are all delighted with him. He comes to us like Barnabas "full of the Holy Ghost and faith."' In the face of such momentous facts, and with an ear to hear such an inspiring appeal, what will be the response of the church? The marvelous opportunities of the hour lay upon us a burden of tremendous responsibility. The world has never seen such a time as this. No harvest fields have ever waved such banners of golden promise. The laborers are ready, sickles in hand, and only waiting the word of command. Will not the churches ring out the order to-day, 'Go — go quickly — and reap for your Lord'"?

In the Living Present.

Inhabitants of San Francisco have selected Alaska as a Summer resort. It will soon be the American Switzerland. Sitka is already an American town. The Indian aborigines are rapidly decreasing. One of their medicine men well said, "My people are rapidly moving to the shade of the setting sun." The United States paid Russia three and a half million dollars for the peninsula. A good investment.

Our Mr. Eustis, American plenipotentiary at the court of France, has fallen a victim to an interviewer. Unbecoming his office, he said that he favored Cuban independence, annexation of Canada to the United States, etc. Mr. Eustis apologizes, saying that the reporter had been introduced to him as a journalist, not as a newspaper man. Thus he had expressed himself unguardedly.

The English (so-called) Liberals, composed of radicals, political schemers, socialists, etc., have met their Waterloo in the recent Parliamentary election. Even the former Secretary of Ireland, John Morley, has not been re-elected. Gladstone, "the Grand Old Man," as the Irish agitators call him, resigned his premiership in time to save himself the humiliation of this overwhelming defeat. Rosebery can now give his entire attention to his race horses.

The assassination of Stambuloff ex-premier of Bulgaria, at the capital of that country, on the fifteenth instant, was a most brutal affair. He was literally cut to pieces by the murderers. It is feared that the government, whose present chief is Prince Ferdinand, is party to the dark plot. Stambuloff was opposed to Russian influence; Ferdinand, on the other hand, is courting the same.

George W. Vanderbilt invests many millions in the South. For his mansion in Ashland, N. C., he has already paid four million dollars. Before it is completed it will cost that much more. Thus the grandchildren squander what the old Commodore amassed. Are not afraid of the money power. It requires wisdom to retain what is inherited. Wisdom. Yes, and the fool and his money are soon parted.

Cuba will ultimately be free, the same as the United States in 1776. Spain will wreck herself in attempting subjugation. What? Annex Cuba to the United States? No. The inhabitants are too much of the South American order—chronically revolutionary. Besides, the Roman Catholicism on that island is threateningly dark.

In stock speculation the operators are classed as bulls and bears. Usually, though, the ass is more prominent in said operations than the two mentioned brutes. ICH DIEN.

Young Men Wanted.

MR EDITOR: I learn that at the last session of the Mississippi Conference the question, "Who are admitted on trial?" was not asked because the Conference was already full, although a number of applicants had passed an approved examination. We need ten young men, who have in them the elements of success, to take work in this Conference; consecrated young men, who can, if need be, go beyond our present limits and build up a good circuit or station on a meager salary, and with plenty of hard work. This is one of the grandest States in the Union, and is overstocked with sinners; but it is a grand field for a young man full of religion, good judgment and zeal to develop himself, and to bring out all the man that is in him. Great opening here to develop and to grow up with the country. I have been here twenty years, and know whereof I speak; and if there are any young men of the above description in the bounds of the Mississippi Conference who wish to come and cast their lot with us in this heaven-ordained work, let them write to me at this place for all desired information (stamp inclosed), and I will give them the desired information. Our Conference convenes on the twenty-ninth of August. If any should come, it would be greatly to their advantage to be here before or at Conference. I write this in behalf of our church here, which has suffered so much for want of efficient workers.

P. A. MOORE, P. C.,

Corvallis station, Columbia Conference, M. E. Church, South.

A SERMON IN RHYME.

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If you see the hot tears falling
From a brother's weeping eyes,
Share them; and, by kindly sharing,
Own your kinship with the skies.
Why should anyone be glad
When a brother's heart is sad?

If a silvery laugh goes rippling
Through the sunshine on his face,
Share it. 'Tis the wise man's saying—
For both grief and joy a place.
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly,
Ere the darkness veil the land;
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go—
Leave them. Trust the Harvest Giver,
He will make each seed to grow.
So, until its happy end,
Your life shall never lack a friend.

—Boston Transcript.

Communications.

Prayer in Public Worship.

I want to call the attention of the church to page 99, paragraph 217 of the new Discipline, on the subject of the posture in public prayers, to be observed by our preachers and people.

Answer 1: "The morning service shall be conducted in the following order":

(1) Singing, the congregation standing.

(2) Prayer, the congregation kneeling.

(3) Reading a lesson out of the Old Testament and another out of the New.

(4) Singing, the congregation sitting.

(5) Preaching.

(6) Singing, the congregation standing.

(7) Prayer, the congregation kneeling.

(8) The benediction.

Paragraph 218: "The afternoon and evening services shall be conducted the same as the morning, except that one of the lessons, or both, may be omitted at the discretion of the minister."

Now, you see our Discipline requires all our people to kneel in time of prayers in our public services, both before and after preaching. And to fail to do so is a violation of our church vows, unless we are so afflicted that we are not able to do so—a vow we took voluntarily before God, the church, and the world.

Let me refer our ministers to page 69, paragraph 146: "And do not mend our rules, but keep them." "Are you willing to conform to the Discipline of the church?"

Now we, as ministers, all answered in the affirmative. Well, have we been faithful to our vows and a wholesome example to our people? Have we the right to violate a solemn vow we took before God and the people? No, surely not.

And now let me call the attention of the laity to page 211, paragraph 441, new Discipline: "Will you be subject to the Discipline of the church?" "I will endeavor so to do, God being my helper." One of the rules is to kneel in time of public prayer in our services. Do we obey, or do we keep, our vows? Have we the right, preachers or people, to disregard our vows at any point? If so, at what point? What part of the rules shall I keep, and what part disregard? Have I the right, as a minister or layman in the Methodist Church, to sit or stand during the public prayers? No; unless I am so afflicted I am not able to kneel. I would have the same right to attend the theater or dance that I would to sit or stand during the public prayers. I do not say it would be as bad a sin, for it would not. To attend the theater or dance would be a double sin. The attending would be a sin itself, and the breaking of our vow, where we promised not to go, would make it a double sin; while the sitting or standing in time of public prayers would be only the sin of breaking a vow. "Pay thy vows." Oh, what a grievous sin in the sight of God to fail to pay our vows! "One sinner destroyeth much good." (Eccl. ix, 18.) One, by violating his or her vows, may lead many astray, and especially a leading member of the church. Guard your influence. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James ii, 10.) I am afraid insubordination is one of the leading sins of the church now. We do not have enough respect for the forms and rules of the church and for our vows. The Discipline says we shall kneel in the public prayers, but we sit or stand. We ought to change the rule, or obey it. If it is wrong, take it out; if it is right, keep it; and if you have vowed to keep it, do it by all means.

I can remember hearing my parents say that the people used to kneel at their seats when they first came into the church, but they do not do that now, and many of them never kneel at all.

May God help us to be obedient and submissive to the law of the church, and keep the church floor so nice and clean it will not soil our nice clothes to kneel on it in prayer to God!

A. D. MILLER.

Oak Ridge, Miss.

Correspondence.

Up to Date—July 8.

Since my last "musings by the way" I have been out among the *dear* Methodists soliciting their favors for East Mississippi Female College. Just as other candidates, I have met with varied experiences. In these rounds I have met aspirants for every office from governor and United States senator to justice of the peace and constable, and, doubtless, I have shaken hands with as many as they. In these travels I have heard much about the high plane upon which this political campaign is being made—the marvelous educational campaign—and yet I have heard as much that was demagogic, as much appeal to prejudice and passion, as ever before. In the same little towns I have seen the gatherings referred to by the local papers (all Democrats) as the grandest successes, or the most stupendous failures, just as the paper might, or might not be, in agreement with the sentiment of the meeting. The Bimetallic Convention at Memphis is referred to by one class as: "Magnificent Failure—Handful Present—Great Disappointment—Only a Half-Dozen States Represented—Bimetallists Gloomy." The other comes out with equally conspicuous headlines: "Tremendous Gathering—Never Equalled—Twenty-Eight States Represented—Three Thousand Delegates on Hand—First Men of the Nation Deliver Enthusiastic Speeches—Bimetallism Bound to Win."

Now, Mr. Editor, I must confess that I see no high plane represented by this procedure; and, to me, the educational feature is certainly not in the right direction. Why can't our public journals have the manliness to see something worthy of their respect in their opponents? Why try to influence public opinion by such methods? The truth is, the common people are not so easily deceived, and long since have learned to take what they see in the average political paper with much allowance.

In this day of newspapers let not the office seeker think he can fool the average American citizen.

In my travels I have rubbed up against not a few "gold bugs," though I saw naught but the bug, the gold being conspicuously out of sight.

I've had a *golden* time, and confidently expect to add largely to our matriculations next September, and promise to make no discriminations against payment of bills, whether in the yellow coin or in the white, at sixteen to one.

Within two weeks I have taken in four District Conferences, one Children's Day, and a grand barbecue. Everywhere there was an appearance of peace, plenty, and good cheer. Farmers are rejoicing in the prospects of good crops, especially of corn. While, as a rule, the preachers reported "nothing as yet" on many collections, and in most instances meager supplies for themselves, yet all were cheerful and hopeful. What a trusting, happy set these Methodist preachers are! I owe them lasting gratitude for their patience and encouraging words. I have met many old friends and formed many new friendships, which will be a delight in years to come. While I have found the high school system is giving satisfaction, I find many ambitious young men and women who long for a college training.

The only shadow that has fallen over me during these pleasant associations with the people has been just at this point. How I have wished for a small portion of the receipts of Wall street, that I might help these aspiring young minds to secure their coveted prize! Would that all could so see it!

T. B. HOLLOMAN.

Selections.

Christian Citizenship.

(Extracts from an address by Rev. Carlos Martyn, D.D., of Chicago.)

When Wesley said, "I favor a league, offensive and defensive, with every soldier of Jesus Christ," he entran his age by a hundred years, and indicated the method whereby the world is to be conquered for righteousness.

It is our proud and happy privilege to live in the land of Uncle Sam, under a 'government of the people, by the people and for the people." For the first time in history, the common people are in power. The theory of the past was, that the masses are born saddled and bridled to be ridden, and that the classes are born booted and spurred to ride. Our fathers repudiated this theory—the probate court theory of government, that wealth and education are to hold the people in perpetual tutelage. Without any precedent on file, they held that it is safe to trust men with the exercise of all their rights. And they based the state on manhood suffrage.

Selfish wealth and dilettante scholarship seek to excuse their own sins of commission and omission, by laying all the blame of the present unhappy situation upon universal suffrage. "What can be expected," asks Mr. Purseproud, "when hod-carriers and 'dagos' neutralize the votes of gentlemen?" "True," lisps Mr. Vertigo Topiofty, 'quite true; what can be expected?"

This is an un-American whine. When our fathers established universal suffrage, they "builded wiser than they knew." For, by giving every citizen a vote, they took hands of wealth and education to give the poorest and the most ignorant an equal opportunity and a chance for scholarship. Since the title-deeds of property may be appreciated or depreciated by the popular vote; since the existence of educational institutions depends upon the estimation in which they are held by the masses; they are compelled to put morality on one side, and at least rudimentary learning on the other side, of every cradle. One day, the baby hand will hold a ballot. Without some sort of tuition, that ballot may be Thor's hammer, to strike and smash the dearest interests of society.

This is the real value of universal suffrage—it compels the well-to-do and cultivated classes, not as a matter of philanthropy, but out of a selfish regard for their own interests, to open the arena and school the brain of the poorest and the dullest.

Moreover, let it be remembered that the corruption so rife to-day is oftener found among the flouters of universal suffrage than among the exercisers of it. Who are the offerers of bribes? Men of wealth, large corporations, greedy monetary institutions! Who defend such offenders? Men whose talent has been trained in the higher schools! As in chemistry, the scum floats uppermost. If the rabble sell votes, the railroads and gas trusts buy them. Why disfranchise those who sell, and enfranchise those who buy?

Universal suffrage has come to stay. Wealth and education must join the church in the purpose to smooth its path, and instruct and inspire it with Christian motives and ideals.

What the country needs, and all it needs, is the reduction of the Golden Rule to practice. Someone has said that the 'Vicious are a helpless minority, and the good a hopeless majority." Well, as Albion W. Tourgee puts it, "The mission of Christian citizens is to inspire this 'hopeless majority' to become a hopeful majority—in the party, at the polls, and especially in the great tribunal of public opinion." Ignorance and vice and crime rule by the neglect of intelligence and virtue and law.

Nay; let us personalize it. We are to blame. What have we done, what are we doing, to improve the public situation? To the extent of our power, under such a government as ours, we are responsible. The rights, privileges and liberties of American citizenship call for the careful training of the young. Our children will not grow into Christian citizenship without tuition. We complain of "ignorant foreigners." How many of us contribute anything towards their civic education? Do we not leave them to graduate from the slums, the grog shops and the brothels?

If it be true (and it is true) that honest and law-abiding people are in the majority in America, then is it not our fault that affairs are as they are?

The supreme need of the hour is the personalizing of duty; individual recognition of civic obligation, followed by appropriate action; and the creation of better conditions after the example and in the spirit of Jesus Christ.

That is a wise direction which bids us "learn of the enemy." When the grog shops, brothels and gambling dens are organized, under the skillful and experienced captaincy of the professional politician, it is not only stupid, but criminal for Christians to conduct a guerrilla campaign. Raw militia can not hope to make headway against veteran regulars. Even though they may win an occasional victory, their enthusiasm soon exhausts itself. The regular is always on duty, and knows with Philip II. of Spain that time and he are a match for any two.

Organization must be met by organization, discipline by discipline, determination by greater determination. The contest of the vicious for vice must be defeated by the onset of the virtuous for virtue. Shall it be forever true that "the children of this world are wiser in their generation than the children of light"?

Just after the signing of the Declaration of Independence in the historic hall at Philadelphia, one of the fathers rose and said, as he pointed to the immortal document lying on the table, behind which sat George Washington: "Now, gentlemen, in signing that paper we have committed treason against Great Britain. We must all hang together—or we shall all hang separately!"

If Christians do not hang together, they are likely in the near future to hang separately.

If we want our cities and towns redeemed from boodle and boodlers, from brothels and gambling dens and groceries, we must go to work to redeem them; and then, but not until then, ask God to crown our efforts with success. God will not reward our laziness by miraculous intervention. But he is sure to help those who help themselves.

It is time that Christian people went into politics—and stayed in. We can't take the churches into politics—would not if we could. We know that any union of Church and State would make a bad matter worse. Neither do we seek to govern the State through the Church, for that has always secularized the church without christianizing the state. But the members of our churches ought to go into politics. The National Christian Citizenship League provides the means. This league is, locally, a union of individuals; nationally, a league of leagues. And its object is to educate the public conscience and to secure a more generous and united support for all movements which work for the public welfare. Everywhere the vices are allied, arrogant, aggressive. 'When bad men associate," says the great English writer on political philosophy, Edmund Burke, "the good must combine; else they will fall, one by one, an unpitied sacrifice to a contemptible struggle." The friends of law and order are in the majority, but they are scattered, and must be united; indifferent, and must be made to feel their responsibility; ill-informed, and must be enlightened. Great civic problems must be torn open and riddled with light. The watchwords for the hour are: Inform the public mind! Inflame the public conscience! In mayors' chairs and common councils let the saints replace the sinners. Luther said the devil wasn't entitled to all the good tunes. Neither is he to be given the control of all the city governments.

The direct yearly cost of intoxicating liquors in this country is $1,000,000,000. The indirect cost is as much more—the cost of labor lost by drunkenness, resultant sickness, crime, pauperism, etc. Two thousand millions a year for liquor!

At the same time we pay for bread $505,000,000; meat $330,000,000; woolen goods, $237,000,000; boots and shoes, $196,000,000, and for foreign missions, $5,500,000. We send a nickle to convert the heathen, and they spend $20 on a spree in honor of our philanthropy. Would it not be better if we put more in our head and less in our mouth?

The hour is ripe for reform. New York has awakened from the nightmare of Tammany. Even Chicago is arousing from its long debauch. "America," says Emerson, "is another name for opportunity." Let Christian people see what o'clock it is. The good book tells us that "the wicked flee when no man pursueth." True; but they make better time when they know they are being chased.

The way in which to save America is by saving the cities. The way in which to save the cities is by Christian consecration and activity. Good local government means lower taxes and higher wages; cheaper house rent, and ampler accommodations; fewer brothels and more churches; less gamblers and more school teachers; closed grog shops and open meat markets; hard times gone, and the stock yards, the factories and the merchants busy; pitfalls closed, and women and children safe and happy; irresistible virtue safeguarded and absolute vice relegated to the pit.

Is not such a result worth what it would cost?

A certain faithful man was asked by an unbeliever how he treated the difficulties which he found in the Bible. He replied: "Reading my Bible is like eating fish. When I come to a difficulty, I treat it as a bone, and lay it aside. There is no sense in continually choking on the bones when there is so much wholesome meat for me." This will not answer objections or solve riddles, but it is a sensible way for the honest reader to dispose of the few non-essential difficulties which he finds in the Holy Scriptures. It will be time enough for him to worry over these things when the critics agree among themselves.

God has a definite life plan for every human person, girding him, visibly or invisibly, for some exact thing, which it will be the true significance and glory of his life to have accomplished. . . . Away, then, O man, with thy feeble complaints and feverish despondencies. If God is really preparing us all to become that which is the very highest and best thing possible, there ought never to be a discouraged or uncheerful being in the world.—Horace Bushnell.

It is not a sign of character or of intellect always to be giving emphasis to one's disbeliefs. If a man does not believe this thing or that, why should he trouble himself or others about it? If there is anything that he does believe, that is the thing for him to emphasize. If, indeed, he does not believe anything, the less he says about himself the better.—Sunday-School Times.

The temptations which follow our greatest spiritual uplifts are testings for future service. An engine that has been tested is not worthy to be compared with an engine that has not been tested except in the matter of appearance. It is a good thing to be strong; it is better to know exactly how strong we are.

The future is not a matter of overwhelming importance to one who prefers character to preferment, a good conscience to a good robe. It is when a man keeps his eye on his clothes or his position or his money and forgets himself—his soul—that he is exposed to the darts of the enemy.

There is happiness in having and getting, but more in giving; and half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and in serving others.

We never know through what divine mysteries of compensation the Father of the universe may be carrying out the sublime plan, and these three words, "God is love," ought to contain, to every doubting soul, the solution of things.—Miss Mulock.

The growing good of the world is partly dependent on unhistoric acts, and that things are not so ill with you and me as they might have been is half owing to the number who lived faithfully a hidden life and rest in unvisited tombs.—George Eliot.

Said Oliver Wendell Holmes to a clerical friend: "I don't like to listen to those everlasting negations that some ministers deal out from the pulpit. When I go to hear a preacher, I want to hear one who believes more than I do."

Infidelity reproves nothing that is bad. It only ridicules and denounces all that is good. It tears down; it never constructs; it destroys; it never imparts life. It attacks religion, but offers no adequate substitute.—J. R. Paxton.

Do to-day's duty, fight to-day's temptation and do not weaken and distract yourself by looking forward to things which you can not see, and could not understand if you saw them.—Charles Kingsley.

If I can only place a little brick in the pavement of the Lord's pathway I will place it there, that coming generations may walk thereon to the heavenly city.—Phillips Brooks.

True glory consists in doing what deserves to be written, in writing what deserves to be read, and in so living as to make the world happier and better for our living in it.—Pliny.

Wherever souls are being tried and ripened, in whatever commonplace and homely ways, there God is hewing out the pillars for his temple.—Phillips Brooks.

It is the crushed grape that gives out the blood-red wine. It is the suffering soul that breathes the sweetest melodies.—Gail Hamilton.

Nothing can be more indecent than to hear a dead preacher speaking to dead sinners the living truth of the living God.—Baxter.

The people who are in the most danger of going to hell are those who expect to start for heaven to-morrow.—Ram's Horn.

It is blessed to be so shut in with God that amid the whirl and confusion of life our fellowship with him remains undisturbed.

The only antidote to the bitterness of life is the sweetness of Christ's love.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb, Como, Miss
Miss. Conf.... Mrs. E. D. Jones.... Carlisle, Miss.
La. Conf..... Mrs. M. H. Morrison... Shreveport.

North Mississippi Conference W. F. M. S.

The sixteenth Annual Meeting of the Woman's Missionary Society of the North Mississippi Conference was held in Columbus, Miss., June 22-25, with Mrs. T. B. Hargrove presiding. The delegation, both adult and juvenile, was the largest we ever had, and a large number of visitors seemed deeply interested, but we fear the town and community were not benefited as much as we had hoped, since they failed to attend our business meetings to any considerable extent.

We were especially blessed by having with us Rev. B. W. Waters and wife—Lula Lipscomb Waters—our missionaries to Japan, and Miss Mary Bruce, missionary to Brazil. We could but feel it a blessing to have these earnest laborers, fresh from the foreign field, in our midst to testify as eye witnesses to the glorious work being accomplished through the influence of the blessed gospel of Christ among even the most degraded heathen nations. He can indeed "save to the uttermost." These brave workers were so earnest in urging upon us the great need of sending the glad tidings more quickly, and we are working so slowly. This year, instead of advancing, our financial report fell behind—only $3,007, barely $1 per member, counting pledge money, special offerings, offerings, and everything. Somebody fails to pay her dues regularly. The watchword for the next year is 1,000 new members. Then we want more faithful, zealous work from the old ones. We must get in earnest about this "bringing the world to Christ." The missionaries we send out are handicapped by the half-hearted, lukewarm service of the workers at home.

Miss Bruce, in speaking of the lack of faith in the Holy Spirit, said: "If the church at home really had faith in God, as manifested through his Holy Spirit, we could bring the heathen world to him in a few years." Let us look to it that we fail not here.

Rev. B. W. Waters, in his sermon on Romans i, 14, forcibly impressed upon us our obligation.

We learned much of the condition of the people and progress of the work from Miss Bruce's address on Brazil, and Mrs. Waters' address on Japan, and more fully realized that with so much to be done, we have barely made a beginning.

The following officers were elected for the ensuing year: Mrs. T. B. Hargrove, president; Mrs. S. M. Thames, vice-president; Mrs. S. E. Dean, corresponding secretary; Miss C. E. Gillespie, recording secretary; Miss Mollie A. Clark, treasurer; Mrs. J. F. Evans, auditor; and the following district secretaries: Columbus district, Mrs. Winans Drake; Aberdeen district, Mrs. J. H. Shumaker; Corinth district, Mrs. J. W. Bell; Holly Springs district, Miss Sallie Hinton; Sardis district, Mrs. E. P. Coleman; Grenada district, Mrs. W. M. McIntosh; Greenville district, Mrs. G. C. Jones; Winona district, Mrs. Ben L. Jones; Kosciusko district, Mrs. E. A. Clower.

On selecting place of next meeting, Tupelo, Greenwood and Grenada asked for it. On taking the vote, Tupelo won it. C. E. GILLESPIE, Rec. Sec.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Mrs. S. S. Cope, of Mississippi Conference.
Mrs. F. E. Russ, of Louisiana Conference.

A letter received a few days ago by the Conference secretary from Mrs. W. H. LaPrade, the delegate from the W. P. and H. M. S. to the Shreveport District Conference, contains the following cheering information:

"While at Keachie I organized a P. and H. M. Society, and promised them you would send literature at once. The list of officers is as follows: President, Mrs. E. A. Fullilove; first vice-president, Mrs. Hester; second vice-president, Mrs. Jay; recording secretary, Miss Lizzie Paxson; corresponding secretary, Mrs. Dr. Horn; treasurer, Mrs. Dr. Horn.

"They have a small membership at Keachie; ten members in the society. They seemed glad to go into the work.

"Bro. Sheppard, the presiding elder, asked each preacher, as he gave in his report, whether he had a P. and H. M. S. in his work.

"Bro. Boynton reported one at Fort Jessup. They had no church building there until this year, and Bro. Boynton built that with his own hands. He has had to move three times this year; says it is impossible to rent a comfortable shelter. With aid from our society, he hopes to have a parsonage there before long.

"Bro. A. S. Lutz has a society in Shreveport City Mission. The brethren at Conshatta, Benton and Greenwood promised to send for me during the year to organize societies at those places.

"Bro. Crews has no society at Mansfield, but a few individual members; said he would organize at once."

We hope to have as encouraging a report from our representative to the Arcadia District Conference.

MRS. FLORENCE E. RUSS,
La. Conf. Cor. Sec.

Important Notice.

To the Woman's Parsonage and Home Mission Society of the Mississippi Conference:

The W. P. and H. M. Society will meet in Wesson, Miss., July 28-30. Let every officer endeavor to be present, and every society represented. A suitable programme has been prepared for the occasion.

MRS. B. F. LEWIS, Sec.

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Memoir of Rev. N. B. Norwood.

Bro. Norwood was born in St. Helena parish, La., Nov. 23, 1846, and died June 3, 1895. He joined the church of his choice when quite young. He was converted at Winans' Chapel, near Wilson, La., in 1868 or 1869. Shortly after his conversion he felt called to preach the gospel. He applied; was granted license to preach. He was admitted on trial some five or six years ago into the Louisiana Conference. Shortly after Bro. Norwood's conversion, while working in his blacksmith shop one day, lightning struck a tree close by. This was a narrow escape. After the fright was over the thought came to his mind that he was not quite ready to meet his God. He began to search to know what was lacking in him. He found that he needed entire sanctification. He enquired of his preacher about it. He said he knew nothing about that; but, nevertheless, he sought and found the great blessing of God. Afterwards he lost the blessing by using tobacco.

Last year, while helping me in a meeting at Ponchatonla, Bro. Norwood sought again nearly all night. Next morning he claimed the blessing by faith. Bro. Norwood preached it from that time until his death. On June 3 he wrote me a postal, saying he was still in the experience, and expected to preach sanctification until he died. I am told that he was as happy (just a few hours before he died) as he could be; was making great preparation to do a large work.

Bro. Norwood spent thousands of dollars preaching the gospel. Many souls have been converted to God by his preaching. He was the first one who ever called on me to pray. I will never forget the twenty-ninth of August, 1886, at the Sam Jones Camp Ground. Once, while he was selling Bibles, he left an appointment at a bar room, and was there at the appointed time with Bible and hymn book in hand. A large crowd had gathered there. They were drinking whisky and gambling when he commenced. Before he had finished many were converted, the bar keeper among the number.

Bro. Norwood leaves five children to mourn his death. I will say to the loved ones: Weep not for him. Let us be ready to meet him when we are called to go. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." He has received his crown. W. T. CURRIE.

Mississippi to the Front.

Just now the people of Mississippi are more interested in the subject of Christian education than ever before in the history of our great State. Especially are the poor boys of Mississippi being fired with an ambition for higher education. Many influences have combined to make a college education possible for the poor boys of our State. Methodism, although born in a university, has had its eye on the struggling masses from its very beginning; and in these latter times it has lost none of its interest in the world's multitudes. Mississippi Methodism is waking out of her long sleep, and taking her rightful place among her sister States in this great educational movement.

Millsaps College has already achieved such success as to challenge the admiration of every loyal Methodist in the State. This institution of learning is growing in favor with the people every day, and, with that prince among men, Dr. W. B. Murrah, for its president, with its able corps of professors, with the co-operation of Bishop Galloway and Maj. R. W. Millsaps, and with 80,000 Methodists as its supporters, Millsaps College ought to be the leading Mississippi college. The appointment of Dr. I. W. Cooper to canvass for the college for a few weeks was a wise appointment. He has the interest of Millsaps and the future of the church at heart. He reads a man on meeting him, and knows how to present Millsaps College to him. He is genial, wise, and wide awake. He is the right man in the right place. If the pastors of the two Conferences will co-operate with Dr. Cooper, and send to Dr. Murrah the names of young men who are thinking of going to college, there will be 400 or 500 matriculates in Millsaps College next session. Brethren, let us have a strong pull, and a long pull, and a pull altogether.

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While the property of the college does not belong to the church, which is the case with many of our Conference schools, it is under the auspices of the North Mississippi Conference, and every teacher is a member of the M. E. Church, South; three of them Methodist preachers' daughters, and one a Methodist preacher's widow. The preachers of the North Mississippi Conference are charged only half price, including board.

Prices have been put down to correspond with the low prices of everything.

The fifth annual session will begin Sept. 17, 1895, and run nine months. No money spent or time lost for elaborate commencements.

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How is it that many thoughtful persons, and by no means hostile to religion and its institutions, are averse to public worship? The answer is not far to seek. When they are religiously disposed at all, they prefer some form of Christianity; and when they desire food for the higher nature, they do not care to waste their time and vitiate their tastes by listening on Sunday to themes which have been exhaustively thrashed out every other day of the week in the columns of the daily press. They object to the secularization of worship. Having spent six days in perplexing cares and anxieties as to mundane affairs, they protest, and no can blame them, against any disturbance of the restfulness of Sunday by the intrusion of week-day thoughts and themes upon it hallowed quiet. It can not be helpful to a jaded and weary mind, and it certainly is not morally quickening and inspiring, to have some appalling crime retold with all its harrowing details, and condemned for the hundreth time, from the pulpit, to be compelled to listen to a homily on millionaire weddings and yacht races; to receive instruction on the physical and moral value of the bicycle or the esthetic worth of the opera; to hear rebuke of some hoary old sinner of national note. All this betrays the intellectual poverty and spiritual destitution of those who indulge in it, and also a grave misapprehension of what average man and woman care to hear on Sunday or what they need for their moral elevation.—Exchange.

FROM THE WORK.

Rev. H. P. Crowe, Cleveland, Miss., July 11: "We are having a great revival in Cleveland, such as has never been known in the history of the town. The church has been wonderfully awakened, and the oldest sinners are being converted. Glory to God! Hallelujah! Amen!"

Rev. F. N. Sweeney, P. C., Dry Creek circuit, July 15: "Bro. Jno. B. Kent was with us in our meeting at Spring Hill, and did good work for the Lord. Five accessions, several backsliders reclaimed, and the church greatly revived, as a result of the meeting. The Lord is blessing us in these parts, and to him be all the glory."

Rev. Thomas B. Clifford, Courtland, Miss.: "The ante-bellum church-building at Pope's station has been taken down to make room for a more modern and more convenient structure. We hope to have it ready for use early in August. We have an active, working membership there, good Epworth League, and a Juvenile Missionary Society of which we have cause to be proud. A representative from this Epworth League attended the International Conference at Chattanooga, and the Juvenile Missionary Society sent a delegate to annual meeting of Woman's Foreign Missionary Society, recently held in Columbus. Children's Day has been observed at some of our churches with wonderful success, and the others are arranging for the service. We are in the column that is moving forward, and what we do it—'All for Christ.'"

Rev. W. D. Pickens, Vinton, La.: "On Wednesday night, June 12, we began a series of meetings at this place. A deep interest was manifested, and quite a precious service was held to begin with. Bro. R. M. Blocker came to us Thursday night, and remained a week. By his preaching the people were edified and strengthened spiritually. The meeting was a blessing to the town and community. We feel that we are better equipped for battle than ever before. The meeting resulted in fifteen accessions, nine of them by letter. All denominations took part in the meeting, and we do praise the Lord for the spirit of unity that yet exists. After all this glorious revival we very much regret that some of our Methodist families allow dancing in their homes. May God save! We begin a meeting to-night at Niblet's Bluff, five miles west of Vinton. Pray for us."

Rev. R. H. Barr, Trenton, Miss., July 18: "I have just closed out a meeting at Garoe Chapel with good results. The church has been stirred and moved to seek a higher life in the Christian world. Sinners were struck with conviction, and some blessed. On Wednesday we administered the sacrament of the Lord's Supper. Our hearts were made to rejoice when we saw fifteen or more young men and ladies come forward to commune with their fathers and mothers at the sacramental board. A proposition acceded to revealed the fact that twenty family altars were being kept up at that church, which sounded the key-note to deep piety among those people. I was assisted by Bros. J. F. Robinson and W. J. Roberts, of Brandon, Miss., who preached with unusual power. Bro. W. J. Roberts is one of the coming men of our church. God bless those brethren for their help in the meeting."

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The young preacher who imagines that the way to succeed in his work is to copy the style or methods of some eminent man makes a huge blunder. He may succeed in making a goose of himself, but that is about all the success he will attain. Be yourself and do your level best.—Baltimore Advocate.

Go ahead when you are sure you are right, but don't run over everyone in the road.—Young Men's Era.

Large as a Dollar

Were the scrofula sores on my poor little boy. They were especially severe on his legs, back of his ears and on his head. His hair was so matted that combing was sometimes impossible. His legs were so bad that sometimes he could not sit down, and when he tried to walk his legs would crack open and the blood start. Physicians did not cure. I decided to give him Hood's Sarsaparilla. In two weeks the sores began to heal up; the scales came off and all over his body new and healthy flesh and skin formed. When he had taken two bottles of

Jos. Ruby.

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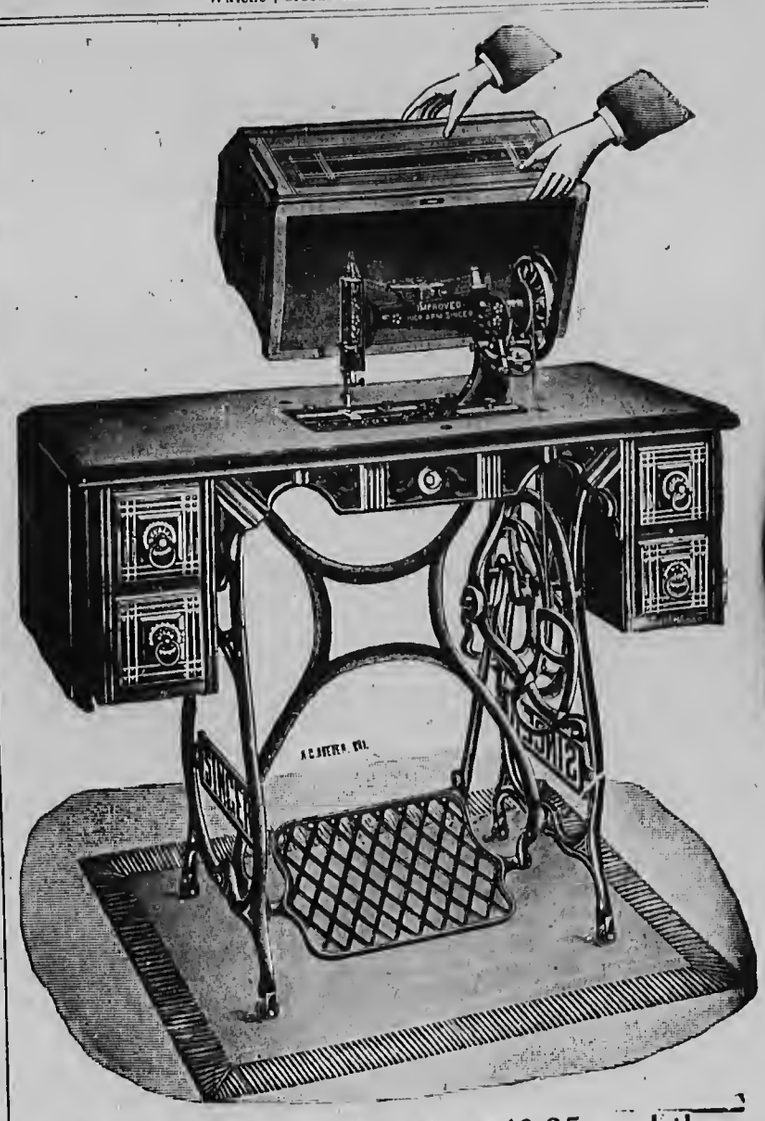

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Thursday, July 25, 1895.

Editorial Paragraphs.

Cultivate sunniness of temper. It will add length and happiness to your life.

Indulgence in mud throwing may besmirch your neighbor's garments, but be well assured your own hands will not escape being soiled.

The Rev. A. C. Courtice, of Canada, said at the recent Epworth League Conference: "The man who shouts for temperance and votes for whisky is no good." We utter a hearty "Amen."

Prohibitionists must not forget that eternal vigilance is the price of immunity from the whisky curse. The work is only half done when the saloon is voted out. The gospel of temperance needs constantly to be preached, and the work of educating the people along temperance lines must never be allowed to cease. Agitation of the subject is exactly what the whisky men do not want.

Some churches court the presence of the rich and cultured, to the neglect of the poor. To all such the words of the sacred writer James are applicable: "My brethren have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are judges of evil thoughts?" True Christians will neglect neither the one class nor the other.

A Day at Seashore Camp Meeting.

We had expected to spend Sunday, July 14, at Talladega. Failing to get off in time, we spent the day at the Seashore Camp Ground. The attendance was good. At eight o'clock Dr. H. Urquhart preached a sermon that was full of good things—a most excellent discourse. Dr. W. B. Murrah, of Millsaps College, occupied the pulpit at eleven o'clock. As was to be expected, the sermon was able, thoughtful, well prepared, and well delivered. At three o'clock Rev. S. S. Keener delivered a strong, earnest, deeply spiritual discourse, full of the pith and marrow of the gospel. At night Rev. W. P. Hurt, of the Alabama Conference, preached a sermon which was regarded as one of the best of several good ones which he had preached during the camp meeting.

Among the converts during the meeting was an old man, seventy years of age. Several bright young men also experienced a change of heart.

The Spirit of Fellowship.

So far as our observation goes, live, growing churches are always the ones where there is cordial fellowship. In proportion as Christians lose in spirituality, just in proportion are they characterized by icy indifference and exclusiveness. Of course, the church is not intended to be a social club; but unless the members meet and greet each other, and mingle to some extent socially, one of the great advantages of church membership is lost.

We do not speak unadvisedly when we say that in some localities Methodism has suffered grievous losses because of the lack of the spirit of fellowship. The members go to church, but as soon as the service is over hurry away without exchanging greetings or taking any notice of strangers. Then, again, newcomers, instead of being hunted up and invited to the Methodist Church, are left to wander where they will, and the result, in many instances, is that having been pressed by some loyal Baptist or Presbyterian to come to his church, they do so, and ere long are lost to Methodism.

To speak to strangers without being introduced is not exactly in accordance with the notions of Dame Fashion; but where souls may be gained by doing so, what true Christian ought to hesitate? Next to good music and good preaching, there is hardly anything so calculated to attract people to church as kindly ushers and a cordial welcome from the members. A hearty hand-grasp and an urgent invitation to come again are by no means lost upon visitors. People are more than apt to attend church where they feel most at home. The indifference with which some church members treat their fellows is not only impolitic, but positively unchristian.

In the house of God, if nowhere else, we all meet on a common footing, all alike being in need of atoning grace, striving for the same goal, having "the same Lord over all who is rich unto all that call upon him." The spirit of Christianity is at the furthest remove from the spirit of caste. If rich Christians associate only with rich Christians, what reward have they? for do not sinners even the same? And if church members of culture mingle not with the unlearned, how much better are they than the non-professors? That every man is my brother is the teaching of Christ, and whoever would follow the Savior must render to his fellow whatever of service and encouragement he can. "There is neither Jew or Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (Gal. iii, 28.)

We have little patience with Methodists who prate about the coldness of the church, but who do nothing themselves to warm it into life. Interest yourself in your fellow church members, visit them whether others do or not, speak to the strangers, hunt up the new families that have just moved in, invite them to church and Sunday-school, patronize Methodists in business as far as you can, and see if your spiritual vision is not brightened and your enjoyment of religion deepened thereby.

We think it an excellent plan to call all the members together occasionally in order to let them get acquainted with each other. It is absurd to preach about "the fellowship of the saints in heaven," unless there is "fellowship of the saints on earth." "If we walk in the light, as he is in the light," says the Apostle John, "we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin." Due regard should be had for the proprieties; but let us beware of excessive formality. Behold how good and how pleasant it is for brethren to know and love each other without partiality and without hypocrisy. Whatever we do, let us not pattern after those denominations in which fellowship simply means "good society." Among us Methodists it means friendship, sympathy, love, helpfulness, and sweet communion—the exhibiting to each other of the love wherewith Christ loved us.

The Epworth League Conference at the Seashore Camp Ground

On July 18 and 19, immediately following the close of the camp meeting, a goodly number of Mississippi, Alabama and Louisiana leaguers met in conference together by the seaside. While the attendance was not large, many excellent speeches were delivered, much of instructive and helpful information was gained by those present, and interest in League work was greatly stimulated. Many young people who were not leaguers will return to their homes from this meeting resolved to engage heartily in League work.

The sunrise prayer meeting—an institution of the League—was a part of the regular programme of exercises.

THURSDAY'S EXERCISES.

The 8:30 o'clock morning service was conducted by Rev. F. N. Parker, of New Orleans, and consisted of a song service, Bible reading, and love-feast. It was a deeply spiritual service. At 11 o'clock Rev. John W. Chambers, in the absence of Dr. W. C. Black, delivered a capital address on "The Young People and Missions." President Chambers said that the preachers must give the young people something to do. The pastor who fails in this particular fails in his duty. He expressed the hope that he would never reach the time when he would be out of sympathy with the young people, and urged the young people present to consecrate all to the Lord, but not as our fathers—by keeping it in their pockets.

The evening devotional exercises were conducted by Rev. W. P. Hurt, of Union Springs, Ala. "How to Make the Devotional Meetings Spiritual" was then discussed by Rev. N. B. Harmon, of Bay St. Louis, who emphasized the necessity of mental preparation and the baptism of the Holy Spirit in making these meetings successful. Rev. R. H. Wynn next made a vigorous speech upon the same subject.

The third speaker was Rev. J. J. Smylie, who discoursed upon "Music in the Devotional Meeting."

"The Value of Testimony in the Meeting" was now discussed by Rev. W. G. Forsythe, who said that Mr. Wesley's work was to bring men to a conscious experience of salvation.

An attentive hearing was given to Rev. S. J. Davies, the last speaker, whose subject was "Jesus in the Meeting."

Rev. J. L. Pierce was to have made an address at 4 o'clock in the afternoon, but being absent, the service was omitted.

FRIDAY'S EXERCISES.

Nearly every young person on the grounds was present at the morning exercises. The subject of discussion for the 8:30 o'clock service was: "Whatsoever ye do, do all to the glory of God," Rev. F. S. Parker, of New Orleans, being the first speaker. "The object of our life," Mr. Parker said, "is the glory of God." Singleness of heart is the test of our religion. We can not consecrate ourselves for tomorrow, but must "die daily." It was an earnest, thoughtful speech.

Rev. J. B. Tate next spoke of "Leaguers as Domestic Mission Workers," and said in substance that there is really but one mission in life—the salvation of the souls of sinners. There is no grander field than that which lies near our very doors.

The third speaker was Rev. C. M. Lyons, who delivered an admirable address on "Leaguers as Recruiting Officers." Other speakers of the early session were Rev. Robt. Selby and Dr. W. L. C. Hunnicutt, each of whom made some good points. Owing to the lateness of the hour, the Doctor's remarks were rather brief.

At 11 o'clock the leaguers were treated to a magnificent address by the eloquent and scholarly Dr. C. G. Andrews, of Vicksburg, Miss., his theme being: "The Pioneers of Methodism in Mississippi, Alabama, Louisiana, and the Southwest: A Lesson of Self-sacrifice." The Apostle Paul was first cited as an example of a gospel hero—"the man who was proud to push the plowshare of the gospel in the virgin soil where the gospel had not yet been preached." No men had made up their minds more fully to take what God would send them than the men who came as pioneers of Methodism in the Southwest. The Doctor mentioned the case of one of these pioneers in Southwest Louisiana, who stopped at a sugar house to warm himself, but was driven off by the cruel planter, and died from exposure. He also told of Richmond Knolley, who swam a swollen stream in the month of December in order to reach an appointment, the result being fatal. In conclusion he said: "We have a glorious inheritance. Let me beg of you to catch the step of the triumphant army marching to Zion."

The closing exercises of the Conference took place at 4 o'clock. Rev. J. W. McLaurin led the devotional service. An instructive address on the "Literary Work of the League" was now delivered by Rev. H. H. Ahrens, of New Orleans. Rev. J. M. Henry followed him in a suggestive, pointed speech on the "Social Work of the League."

The benediction was pronounced by Rev. C. A. Powell, and the League Conference stood adjourned.

The attendance upon the camp meeting and the League Conference together is estimated at something over 1,000.

On account of the success of the meeting this year, it is very probable that a League Conference will be held yearly at the Seashore Camp Ground.

The Alabama Chautauqua.

We had the pleasure of spending a few days at the Alabama Chautauqua at Talladega. We had an engagement to preach on Sunday, and to give two lectures. On account of press of business we failed to meet the sermon engagement, but arrived in time for the lectures.

The Alabama Chautauqua is different from any other Chautauqua we have seen, in the fact that it is located in the very heart of the town. The Assembly Hall is one of the best-constructed buildings of the sort we have seen. Its dimensions are eighty feet by one hundred and twenty. The seating capacity is estimated at a little less than two thousand. Talladega is a beautiful town of about three thousand inhabitants. So far as we are able to judge from what we could see and hear during our short stay, it is a nice, refined community, above the average on the score of morals. The citizens take great pride in the Chautauqua. Besides the several schools which are in operation, there are four lectures each day. In our judgment, this is a mistake at nearly all the Chautauquas—too much programme. Three lectures a day are enough, especially in hot weather. The people ought to have the afternoons for rest. We remained over a day in order to hear Talmage, and then were disappointed, being too unwell to leave our room. We had the pleasure of meeting the Doctor, however, and of exchanging a few words with him. We heard a fine temperance talk from Mrs. Beauchamp, of Kentucky. Prof. Reese, whom we had previously heard at Monteagle, was on hand with his illustrated lectures on his travels in Europe. We missed Dr. J. J. Tigert, he having finished his engagements before our arrival. The people were pleased with his work in the pulpit and on the platform. We owe him one for having occupied the pulpit in our stead; we will pay him when he gets to be a Bishop. We have no doubt that he made fully as much noise as we would have done. During our stay in Talladega we were delightfully domiciled in the State Deaf and Dumb Institute, presided over by Prof. Johnson. We also enjoyed the hospitalities of Dr. Newman, presiding elder of the Talladega district. We met several members of the North Alabama Conference, among them the Talladega pastor, Prof. Sturtivandt, formerly of the Southern University. We were pleased to find one of our old parishioners in charge of the Chautauqua School of Elocution—Miss Jessie Goodall, principal of the Alexander High School, Macon, Georgia.

The Alabama Chautauqua is already a decided success. The commander-in-chief, Rev. S. P. West, deserves great credit for his energy, enterprise and tact. We are glad to see the Chautauqua movement spreading. We hope to see the day when there will be a number of these educational gatherings in every State in the South.

The Oldest Minister of the M. E. Church, South, Dead.

Southern Methodism has sustained a severe loss in the death of the venerable David Rice McAnally, of St. Louis, who passed away on Thursday, the eleventh instant, after a long and painful illness. Dr. McAnally was born in Tennessee in 1810, and was the oldest minister in Southern Methodism. He had served longer as editor of a religious weekly than any other man in American Methodism, his connection with the St. Louis Christian Advocate dating from the year 1851. Martial law ordered the suspension of his paper in 1862, because of his advocacy of the cause of the Confederacy. He was imprisoned for a few weeks, and for some time after his release was regarded as an object of suspicion. The war being over, Dr. McAnally again resumed the editorship of the St. Louis Advocate, and remained actively in charge until about four years ago, when paralysis seized him, and practically ended his editorial career.

Dr. McAnally was a man of vigorous intellect and versatile talent. He was widely known and beloved, not only as an editor and minister of the gospel, but also as an educator and author. Licensed to preach at the age of eighteen, he soon after began to itinerate, serving as pastor successively in Tennessee, Virginia, and North Carolina. In 1842 he was elected principal of the Knoxville (Tenn.) Female Institute, where he remained until 1851.

The Doctor was fond of polemic discussion. Many were the word-wars which were fought between him and the editors of the Central Christian Advocate for two decades following 1866. A great and good man has gone to his reward.

Rev. A. C. Millar, president of Hendrix College, is at the University of Chicago employing his vacation in preparing for better service in the position in which he has hitherto served so well. Professors Hawley and Cotham, of Hendrix College, are similarly employed.—Arkansas Methodist.

NOTES

The postoffice address of Rev. J. A. Randolph will be Iuka, Miss., for the next few weeks.

***

Bishop J. C. Keener was in attendance upon the Seashore Camp Meeting, but was too feeble to preach while there.

***

Rev. R. W. Bailey and Rev. M. L. Burton, of the Mississippi Conference, have been recently enjoying the breezes of the Crescent City.

***

A card from Rev. E. F. Edgar reached us as we were going to press announcing the death at Magnolia, Miss., of Sister J. A. Godfrey.

***

One of the ablest addresses delivered at the Chattanooga League Conference was that of Dr. Carlos Martyn, of Chicago, on "Christian Citizenship," some extracts from which will be found on our second page.

***

Rev. Dr. John Hunter, who for over thirty-five years has been the faithful and beloved pastor of the Presbyterian Church at Jackson, Miss., has tendered his resignation. His retirement will be universally regretted.

***

Rev. Dr. George G. Smith and family, of Vineville, Ga., are the guests of his father-in-law, John Lipps, Esq., of this place. Dr. Smith was the pastor of the M. E. Church, South, here twenty-five years ago, and this is his first visit since.—Greenbrier (Va.) Independent.

***

Rev. W. B. Burke, one of our China missionaries, with his wife and three children, is now visiting his father, Rev. J. W. Burke, of Macon, Ga. His wife, formerly Miss Addie Gordon, of Port Gibson, is well known in Mississippi, having been sent out by the Woman's Board about eight or nine years ago.

***

We note with pleasure that a very valuable piece of property, the Tuskaloosa Female College, has been purchased by the citizens of Tuskaloosa and donated to the Methodist Church. The Rev. J. D. Simpson, one of the most popular preachers of the North Alabama Conference, has been elected president. Success to you, Bro. Simpson.

***

The Year Book of the Young Men's Christian Associations of North America reports an increase in membership for the year of 12,000, and an increase of property of $1,000,000. The Year Book contains reproductions of a number of Association buildings and complete reports from all parts of the country concerning the work done last year.

***

Miss Ida Blanche Weaver, a granddaughter of Bishop Simpson, has been elected instructor in French in DePauw University. She was born in Antwerp while her father, Col. J. B. Weaver, was United States Consul in that city. Miss Weaver acquired a correct pronunciation of French in her childhood; she was graduated from DePauw University in 1893.—Central Advocate.

***

Rev. Hubert D. Knickerbocker returned Wednesday from San Marcos, where he lectured before the Chautauqua meeting. He lectured last week at Georgetown. The flattering reports that reach us of his work in this line confirm us in the opinion that there is a bright and useful future before this earnest young preacher.—San Antonio Methodist.

***

Bishop A. G. Haygood is out in a card stating that, owing to the effects of poison oak and an attack of dysentery, he has been disabled for a month, and so has had to cancel his engagements abroad. He will not be able to hold the District Conferences in Holston, as he had promised, but expects to be well enough to hold the Annual Conferences assigned him.

***

Among the recent visitors to the hub of the Southwest were Rev. A. D. McVoy, of the Louisiana Conference; Rev. Edgar McVoy, of the North Texas Conference; Dr. W. B. Murrah, of the North Mississippi Conference; Rev. S. J. Davies and Rev. C. N. Evans, of the Louisiana Conference; Rev. G. C. Rankin, of the Texas Conference; Rev. C. G. Andrews, Rev. A. F. Watkins and Rev. J. W. Chambers, of the Mississippi Conference.

***

On our first page will be found an article on baptism by Rev. J. H. Kennebrew. Mr. Kennebrew was for some time a minister in the Christian Church. At the time when he severed his connection with that church, he had open to him ministerial positions of great prominence. Having become convinced, however, that the tenets of that church are not in accordance with the teachings of the Scriptures, he withdrew from it, and has signified his intention of uniting with our church. He resides at present in Columbus, Miss.

The Animal Extracts

Cerebrine, extract of the brain of the ox for Nervous Prostration, Insomnia, etc.

Cardine, extract of the Heart, for functional weakness of the heart.

Medulline, extract of the Spinal Cord, for Locomotor Ataxia.

Testine, for Premature decay.

Ovarine, for diseases of women.

Thyroidine, for Eczema and impurities of the blood.

Dose 5 drops. Price $1.

Columbia Chemical Company

Send for Book. WASHINGTON, D. C.

Wholesale Agent, L. N. BRUNSWIG.
Retail by P. L. CUSACHS.

A Great Revival.

No fair-minded Christian can listen to Sister Snell without being convinced that she is called of God to preach, and has a message for the world. She seems to be more deeply conscious of the presence of Christ than anyone I have ever known. Were she in bodily form in the midst of the church, he could not be more real to her. The eye of faith is just as keen as physical vision. It seems to permeate every fiber of her being, that this world has been redeemed. All Satan's authority is by usurpation. He does not own a foot, and it is the Christian's privilege to claim the territory and drive him out. Her contact with the world has quickened and deepened those finer sensibilities of the woman. She is modest and refined, and there is nothing masculine in what she says or does. Her methods of altar work indicate utter dependence upon higher powers. Sometimes the penitents are invited singly to the altar, and after prayer returns to the seat, while another comes. When the altar is crowded with seekers, passing from one to the other with hands on their head, a special prayer is offered for each.

The question is often asked in regard to evangelists, Does the work abide? I see no reason why her work should not stand. There were fifteen received into the church; one little girl, who was at the point of being confirmed in the Episcopal Church restored to membership, and three applications for membership, making nineteen in all. The majority of these gave satisfactory evidence of thorough change of heart. For example: Five boys, about the age of eighteen, assembled at a neighbor's, were engaged in music and dancing, when suddenly one of them, under deep conviction, arose and said: "Boys, this is no time for such as this. Let us all pray." At first they paid no attention to his request, but when he knelt and began earnestly to pray for them, they were all soon in tears and upon their knees, and they dishanded with a covenant to find the Savior. At the next service, when opportunity was given for testimony, a young man came down from the choir, with face aglow with the light of another world, and told of the meeting, the praying and agreement on previous night, and how he had found the Savior, and how happy he had been since. In the afternoon of the same day I met another of these young men, who said that he had been praying all day, and had just now found Christ. These two are not exceptions. The majority of those received into the church give evidence of a thorough change of heart.

Sister Snell preaches full salvation, and eight or ten professed the experience of entire sanctification.

The interest was at the highest point when the meeting closed. At the last service the pastor had already begun to read the formula for reception of members, when two other young men took their stand, and after the ordinance of baptism they were all received into the church.

J. D. CRYMES.

Help on a Good Cause.

To all those who are interested in the salvation of the masses of this city through the instrumentality of the Word of God, to you we appeal for support. A space has been rented in the Peters Avenue Electric Line for the purpose of advertising Scripture texts for the spiritual benefit of the masses unreached by the churches. We have only one set of Scripture cards (one text), and change is necessary to do good. Send us funds sufficient to carry on the work. It is hoped to be able to extend the work on all lines. God has promised that his Word will not return unto him void. Mr. Jas. Sherrard, of the Y. M. C. A., receives all moneys. This is unsectarian work.

JOHN W. EDGELL.

RUDY'S PILE SUPPOSITORY

is guaranteed to cure Piles and Constipation or money refunded. 50 cents per box. Send two stamps for circular and Free Sample to MARTIN RUDY, Registered Pharmacist, Lancaster, Pa. No POSTALS ANSWERED. For sale by all first-class druggists everywhere. I. L. Lyons & Co., Wholesale Agents, New Orleans, La.

Free Board at Centenary and Millsaps.

We will pay the board of any boy at Centenary or Millsaps for one session who will send us one hundred new subscribers to the ADVOCATE at the regular price—$2. We will also take six months' subscriptions at $1 each; and will count two six months' subscriptions equal to a yearly subscription. Here is a good chance for worthy young men to work their way through college. Perhaps some of our preachers who have sons to educate may find it to their interest to avail themselves of this offer. Let us hear from you, if you wish sample copies for canvassing purposes.

W. C. BLACK,
512 Camp Street, New Orleans, La.

P. S.—Should you fail to get the full quota of subscribers, you will get a good cash commission. W. C. B.

Free Board for Girls.

The same offer which is made to boys we make to girls. Any girl who will send us one hundred subscribers at the regular price—$2—will receive free board for one session at any college she may select out of the following list: Whitworth Female College, East Mississippi Female College, Port Gibson Female College, Edward McGehee Female College, Grenada Collegiate Institute, Mansfield Female College. This includes board only. Tuition will have to be arranged for with the president of the college. Here is a chance for fifty young ladies to get an education. Remember, you are not confined to one locality to secure subscriptions. You can get them anywhere. You are, of course, at liberty to secure as many assistants as you like in canvassing—fathers, brothers, cousins, preachers, or anybody else. What is done should be done quickly. "The early bird catches the worm." We also make this proposition: We will give five months' board for fifty subscribers at $2 each. Write for sample copies and begin work at once.

We will give free board at Malone College for one session to any young lady who will send us eighty-five subscribers. We will give five months' board for forty-three subscribers.

W. C. BLACK,
512 Camp Street, New Orleans, La.

P. S.—Should you fail to get the full quota of subscribers, you will get a good cash commission. W. C. B.

Grenada Collegiate Institute.

It gives me great pleasure to announce to the friends and patrons of the Grenada Collegiate Institute that the first year of the new management has been highly gratifying. Fifty-five boarding pupils were matriculated, and a total in all departments of 235 pupils. Our excellent agent, Rev. W. M. McIntosh, has raised $755, with which twelve young ladies have been assisted and some improvements made. Besides the above, we have gladly given reductions to nine daughters of our North Mississippi Conference preachers.

Much encouragement is being given Bro. McIntosh and myself for a full school next year. The prospect is that we will have all we can accommodate when the term opens Sept. 11.

Let every pastor in the North Mississippi Conference who has a daughter to educate write me at once, also send names and postoffice addresses of all Methodist girls who intend to go off to school next Fall from their charges. This will help me much, brethren. It is our purpose to make your female college an institution of which you can be proud; but we must have your prayers, sympathy and co-operation. We are planning to pitch the school for next year on a much larger scale. Improvements are being made, facilities increased, and more teachers employed. Our faculty is composed of the best teachers we can find—all Methodists. The course of study, already good, has been advanced. We offer to the North Mississippi Conference a standard female college, and we shall spare no pains to merit their continued support. J. W. MALONE.

Notice.

The Woman's Parsonage and Home Mission Society of the Mississippi Conference will convene at Wesson, July 28, 29, 30. Let every auxiliary in the Conference send a delegate with a written report of work for the year. Delegates' names should be sent at once to Mrs. T. L. Mellen, Wesson, Miss. Let all come praying for the Holy Spirit to guide us.

MRS. J. B. CHATFIELD, Pres.

Sam Jones Camp Ground.

MR. EDITOR: Please announce in your paper that the gates at the Sam Jones Camp Ground will not be thrown open on Sundays, as stated by the presiding elder of the Natchez district.

J. P. BALL, Chair'n Ex. Com.
J. F. CASSELS,
Sec. Camp Meeting Ass'n.
Gloster, Miss., July 18, 1895.

WANTED—Every young man or woman interested in music as applied to church work to send stamp for a prospectus of the "Great American Evangelical Band," No. 313 Potter Building, New York City.

BOOKS.

THE DEVIL'S PLAYGROUND. A Story of the Wild Northwest. By John Mackie. New York: Frederick A. Stokes Company, Publishers.

The above is the title of one of the purest and brightest little stories that it has been our fortune to meet with in many days. The scene is new to the realm of fiction—the Canadian Northwest—and many of the characters are fresh and vigorous. Some of the incidents are new, though many are not. The word-painting is excellent, and the delineation of character far better than is usually found in modern stories. There are no long, tiresome discussions; no straw-men demolished—in fact, there is not a dull page in the book from cover to cover.

In this story the devil is represented as playing a deep game to ruin the home of one of the chief characters. For a time it seems as if he will win the game, but at the critical moment he loses his position, and Right triumphantly checkmates him. Read the book. It is well worth the time, and will make one of these hot days pass very quickly. Clear type, good paper, and beautiful illustrations add much to the attractiveness of this convenient-sized volume. J. C. B.

No Telling the Damage!

Where functional derangement of the Uterine system has become established, there's no telling the damage which may be inflicted on the nervous system. CREOLE FEMALE TONIC is an ideal Uterine Tonic and stimulant, curing irritation, inflammation, displacements, etc. So say the ladies.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE FEEDING OF THE FIVE THOUSAND. (Matt. xiv, 15; Mark vi, 30; Luke ix, 10; John vi, 1.)

When the sad news of John the Baptist's decapitation was brought to Christ, he went to a desert place. Solitude is befitting intense grief. The deepest sorrow has no words.

1. When Jesus was apprised of the presence of the multitude, devoid of food, he concluded miraculously to feed them.

(1) Sympathy was one of Christ's chief characteristics. It led to his incarnation.

(2) During his sojourn with men he repeatedly displayed this sympathy. It led to his crucifixion.

(3) At the right hand of God he still manifests his sympathy. "He ever liveth, making intercession for them."

2. Christ multiplied the existing food. He could have created a sufficient quantity of food without this, but he designed thereby to teach an important lesson.

(1) When incipient grace, repentance, asserts itself, the fullness of same is soon acquired.

(2) When in a state of grace, we acquire grace for grace.

(3) God has established the rule, that whosoever hath, to him shall be given. 'Tis thus that unbelief shuts itself out from the kingdom of heaven.

3. Preceding the meal, Jesus prayed for a blessing. Saying grace at table, right and proper. At a hotel a preacher silently prayed, folding his hands as he did so, preceding the meal. Other guests noticing this, desiring to ridicule him, remarked, "Suppose in your village everybody prays." "No," said the preacher, "our oxen and asses in the stable do not pray."

4. In ordering the fragments gathered, Christ taught a wholesome lesson on frugality. "That nothing be lost."

(1) Frugality no less a duty than liberality. John Wesley's motto included, "Save all you can." Many people have nothing to give, because they save not.

(2) Benjamin Franklin's old saying, "A penny saved is a penny made," should be generally heeded. Parents should teach their children frugality.

WASHINGTON & LEE UNIVERSITY.—We call attention to the advertisement, in another column, of Washington and Lee University, Lexington, Va. The Academic Departments, as well as the professional schools of Law and Engineering, open Sept. 12th.

A Positive Cure for Freckles.

The following is a voluntary testimonial for "Helmell's Ointment" as a cure for freckles. While the manufacturers have never made any claims for it as a factor in the removal of these annoying blemishes, yet they have always known that such was the case, and the following bears out that opinion:

Messrs. JOHNSTON HOLLOWAY & CO.,
815 Commerce St., Phila., Pa.

Gentlemen:—I want to tell you that your "Helmell's Ointment" is the finest cure for freckles that I have ever used. Rubbed well into the skin night and morning, in five weeks every freckle will have disappeared, leaving the skin soft, white and smooth. Found it out accidentally and want you to advertise it as a cure for freckles, so that others may be benefited. Respectfully,

EDITH E. RUSSELL, Ord, Neb.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,
MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

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HOME CIRCLE.

WHEN I HAVE TIME.

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care;
I'll help to lift them from their low despair—
When I have time!

When I have time, the friend I love so well
Shall know no more those weary, toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise—
When I have time!

When you have time! The friend you love so dear—
May be beyond the reach of all your sweet intent!
May never know that you so kindly meant
To fill her life with sweet content—
When you had time!

Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so dear—
They may not need you in the coming year—
Now is the time!

—Golden Censer.

Scattering Sunshine.

A lady friend, who does not forget that she is a lady even when shopping, and who carries her bright and kindly religious life into a store as truly as into a drawing-room, gave me this little incident from her experience. She went the other day into a busy store to purchase some article. The shop-girl was attentive, but rather quick. Turning suddenly she said to the lady: "O, I beg your pardon, I fear I appeared abrupt; I only wanted to give you prompt service. Perhaps there is something more you would like to look at." The lady assured her that her promptness was much appreciated, and that she always liked to trade at her counter because she was not only prompt, but bright and sunny. Tears came at once to the girl's eyes. Her heart was opened by the loving words of the lady, and she told the little story of her life in a few words. She said, I quote as nearly as I can her language: "I had a great ambition to study and fit myself for teaching. I had some evidence in my quickness in studies that I could perhaps rank well as a teacher if I could only secure the necessary education. My mother and father died suddenly. My brother is still young, but supporting himself, and we have an invalid sister whom we two must care for. I could not study as I had hoped to fit myself for my life work. I must do what I could. I got a place in this store and began work here. I at first thought all my hopes were defeated. There is nothing for me to look forward to but the treadmill of a shop girl's life. It is not the hard work, but it shut me out from all the privileges that I most longed for.

"Then I thought, No, I am a Christian girl. God in his providence has led me to this place and this work. I must do it for others' sake as well as my own. I will try to use my life to the best advantage where I am. I looked over my checks one night and found that I had waited upon seventy-two people that day. I said to myself, What a splendid opportunity for doing good! And I determined that I would try and make everybody who traded with me just a little bit happier, and perhaps, even though a shop girl, I might bring sunlight into a good many lives in a day. I have been trying it some months now, and surely life has taken on a new meaning to me, and my work is pleasant and I am happy."

Who has a better secret for a happy life than that? Whose life so humble that he or she can not make it nobly useful? Whose light so small that it may not shed a few rays of light into a darker life? Whose comforts so limited that they may not awaken thankfulness that shall overflow to some more sorrowful heart? The quiet, cheerful consecration of that shop girl gives us each a lesson.

On the other hand, is there not in this little incident a lesson to those who stand on the other side of the counter? How many women make it a rule to speak some kind and appreciative word to the girl who waits upon them in the shop? How many of you never pull over the goods on the bargain counter, nor poke things here and there with your parasols, and barter and squeeze and browbeat just a little these girls who can not answer back, although the unladylike conduct of some women in silk and satin merits it? Should not we each one of us determine, as our friend the shop-girl, that every day we will make the lives that we touch, whichever side of the counter, brighter and sunnier and better. "He went about doing good."—The Congregationalist.

A Cheerful Home.

A single bitter word may disquiet an entire family for a whole day, one glance cast a gloom over the household; while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance and beauty, so do kind words and gentle acts and sweet dispositions make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace and sweetened with kindness and smiles, the heart will turn lovingly towards it from all the tumults of the world; if it be ever so homely, it will be the dearest spot beneath the circuit of the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in the daughter long after her head is pillowed in the dust of death; and fatherly kindness finds its echo in the nobility and courtesy of sons who come to wear his mantle and fill his place; while, on the other hand, from an unhappy, misgoverned and disordered home go forth persons who shall make other homes miserable, and perpetuate the sourness and sadness, the contentions, strifes and railings which have made their own early lives so wretched and distorted.

Toward the cheerful home the children gather "as clouds, and as doves to their windows," while from the home which is the abode of discontent and strife and trouble they fly forth as vultures to rend their prey.—Exchange.

Vain Excuses.

So you are not going to church this morning, my son? Ah, yes; I see. "The music is not good." That's a pity; that's what you go to church for—to hear music. And the less we pay the better music we demand.

"And the pews are not comfortable." That's too bad; the Sabbath is a day of rest, and we go to church for repose. The less work we do during the week the more rest we clamor for on Sunday.

"And the sermon is so long, always." All these things are to be regretted. I would regret them more sincerely, my boy, did I not know that you will often squeeze into a stuffed street car with a smell of whisky, beer and tobacco, and hang on a strap by your eyelids for two miles, then pay fifty cents for the privilege of sitting on a rough plank in the broiling sun for two hours or longer, and come home and talk the rest of the family into a state of aural paralysis about the "dandiest game you ever saw played on that gronnd."

Ah, my boy, you see what staying away from church does? It develops a habit of lying. There isn't one man in a hundred who could go on a witness stand and give, under oath, the same reasons for not going to church that he gives to his family every Sunday morning. My son, if you didn't think you ought to go you wouldn't make any excuses for not going. No man apologizes for doing right.—Robert Burdette.

Sensible Advice.

A young man out of employment went recently to an older man asking advice. "I have," said the junior, "commanded a certain salary. If I accept the place which offers itself at one-third my previous remuneration, will I not let myself down, practically say that my value has decreased? Is it not better to do nothing than to do what is poorly paid?"

"John," said the older man, "my advice to a man needing work and out of it always is, to take the first honest thing that comes along. Hard or easy, obscure or conspicuous, ill-paid or well-paid, take hold of the work that offers itself to your hand, and do it with your might. You are more likely to find work, if at work somewhere, than if sitting at home doing nothing. In my own day, I once could get no employment except to help the porter in a factory at a dollar a day. I took hold of *that*, it was all I could find; to-day I control the factory and am owner of the business."

"That," said the youth, "was nearly forty years ago. Things in the business world were different then."

"Things are never different," was the reply. "An energetic man will gain nothing by sitting still and waiting for the large place. Let him take hold at once of the small place and fill that till he overflow it."

The Sin of Fretting.

There is one sin which it seems to me is everywhere and by everybody underestimated, and quite too much overlooked in valuations of character. It is the sin of fretting. It is as common as air, as speech, so common that unless it rises above its usual monotone we do not even observe it. Watch any ordinary coming together of people, and see how many minutes it will be before somebody frets—that is, makes more or less complaining statement of something or other which probably everyone in the room, or in the car, or the street corner, it may be, knew before, and probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry; somebody has broken an appointment, ill cooked a meal; stupidity or bad faith somewhere has resulted in discomfort.

There are plenty of things to fret about. It is simply astonishing how much annoyance may be found in the course of every day's living, even at the simplest, if one only keeps a sharp eye out on that side of things. Even Holy Writ says we are prone to trouble as sparks fly upward. But even to the sparks flying upward, in the blackest of smoke, there is a blue sky above; and the less time they waste on the road, the sooner they will reach it. Fretting is all time wasted on the road.—Helen Hunt.

Reading.

If young people only knew the value of their youth! A half hour each day steadily given to the vanquishing of some real books in history, science, literature, is three hours a week, is more than twelve hours a month, is more than twelve solid days of twenty-four hours each a year. What can not the busiest man accomplish by such seizure of the fragments of his time? Oh, if the young people only knew the culture possible for them by such simple means! And forevermore it is the man that knows who gets to be the man who does, and to whom the chance for doing comes. Merely frittering newspaper and novel reading—a youthhood devoted only to that, how pitiably sad! No ship drifts into harbor. No young person drifts into an achieving manhood or womanhood.—Wayland Hoyt, D. D.

If you want to succeed in the world, you must make your own opportunities as you go on. The man who waits for some seventh wave to toss him on the dry land will find that the seventh wave is a long time coming. You can commit no greater folly than to sit by the roadside until some one comes along and invites you to ride with him to wealth or influence.—John B. Gough.

If I wished to raise up a race of statesmen, higher than politicians, animated, not by greed or selfishness, by policy or party, I would familiarize the boys of the land with the characters of the Bible.—John Hall.

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The Curse of Overwork.

The curse of work is overwork—nothing but work. The art we need to cultivate is the art of resting, the art of doing nothing, when the time comes that we can do nothing. With all of us it should be a sacred duty to rest; to make time for rest; to cultivate the power to rest, and the capacity to enjoy rest. Is it said that repose is the very thing that men long for, but can not get? That I doubt. People are very fond of saying how tired they are; but they only want to let you know how hard they have been working, in order to get the credit of working hard. There are few men who will rest when they might as well as not. They sigh for rest when they know they can't have it. They discharge their sentimentality in that way. Is it said that work is imperative? that circumstances keep us at it? that our family expenses keep us at it? It is better to reduce expenses than to reduce being.

It is said that work is an ordinance of God which can not be escaped; that work is the law of existence; the doom passed on living men; the destiny to which God holds them; that Providence makes endless provision for work, and creates everlasting necessity for it, and that rest is a thing simply impossible.

REST SLEEP.

I reply by pointing out God's most bountiful provision for rest. In the tropics, where no labor is required of men, the night is scarcely divided from the day; but in temperate climes, where man's working powers are in the highest state of activity, the night nearly halves the day—at the season of intensest activity it does halve it—God lights his candle late and puts it out early. All the remainder of the time is for rest. Then labor naturally stops; office and shop are shut; machinery is still. The decree goes forth that the places of business shall be deserted. Then comes sleep—the long sleep, knitting up the ravelled sleeve of care; pouring balm into hurt minds; immersing Nature in her bath of oblivion; untying the knots of the brain; sifting and disentangling the thoughts; carrying sufferers away into the land of dreams, and bearing the weepers off among their loved and lost ones. Sleep, answering questions that could be answered in the day time; putting to rest doubts that had made the mid-day wretched; keeping all low cares and tribulations in their place, and calling out the imagination which revives and transports the mind.

MURDERING SLEEP.

But we murder sleep. We turn its darkness into day; its silence into revelry; its peace into pain. Fashion murders sleep; pleasure murders it; yes, and work murders it. In the days of youth, when we might cultivate the habit of long, still, deep sleep, we scorn its heavenly privilege, and throw its divine opportunity away; and then in middle age too many of us can not sleep. We are nervous and restless; and God's great immeasurable night is all in vain for us. We wake exhausted, the night's fever spoils our day. We stumble and bungle in all we do. That is a touching story in the gospel which tells how Christ was asleep in the fishing-boat, when the storm came up, and shipwreck seemed inevitable. His companions who had been watching their nets all night, were nerveless, and had lost command of the vessel. He wakes from slumber, rebukes the winds and seas, and there is a great calm. The good sleeper goes safely over life's turbulent sea. He rules the storm, for he has rested. He is himself. We should cultivate sleep while we can. Woe be unto us if we do not. In sleeplessness is utter weakness; they may be madness in it at last. Get all you can of it; it is God's daily boon of rest to the workers.—The Journal of Hygiene.

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MARRIAGES.

McCORD-EDWARDS.—At the residence of the bride, July 14, 1895, by Rev. M. E. Tumlin, Mr. J. N. McCord to Miss Sallie J. Edwards, all of Lee county, Miss.

COWARD—YOUNG.—At the Methodist Church in Grant, La., July 8, 1895, by Rev F. M. Sweeney, Mr. Allen Coward and Miss Fannie Young, all of Caleasieu parish, La

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in this order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

Mrs. Elmira T. Blacksher.

MRS. ELMIRA T. BLACKSHER, wife of U. T. Blacksher, and daughter of Maj. Benjamin and Martha Taliaferro, was born in Tuscaloosa, Ala., July 8, 1827, and died near Opelousas, La., May 24, 1895. She was raised in Demopolis, Ala.; was married to U. T. Blacksher, May 20, 1852. They moved to Louisiana in 1867. She was baptized by Benezer Hearn; was led to the altar and to Christ by (then) Rev. J. C. Keener and Dr. Irwin at the great revival in Demopolis in 1857, and joined the Methodist Church, and has kept even step with the church in its movements and enterprises ever afterwards. She has led many into the kingdom by the melody of her voice in song and godly example. She was ever found a willing supporter of the institutions of the church and its enterprises by her presence and means. As to her spiritual life, she was not demonstrative; but the chord always vibrated when touched by the Spirit. The tears of joy, the radiance of face, betoken a heart and soul moved by love divine. Her influence was always felt in the social circle or religious assembly. She possessed the happy art of making it pleasant and profitable to those she mingled with. She was cheerful in spirit, always looking on the bright side, and causing sunshine where she went. She loved the house of God, and was seldom absent; was punctual in her devotions, retiring three times a day to her closet, where her voice could be heard in prayer, as she said it did her more good to pray, so as to hear herself, as Daniel of old. She sought and obtained the higher life in religion. The last letter she wrote her husband, she said all her doubts and fears were gone, and it was so sweet to trust Him.

Not many months before her death, as her husband came into her room, she seated herself by him, laid her head upon his bosom, and said: "I have obtained the blessing. I feel that God has sanctified my soul. I feel that I am entirely his." Some of her last expressions, when going down in the chilly waters of death, were: "I am thinking of mercies of the blessed Savior. Oh, I love the blessed Savior! I love everybody;" and then she went into an ecstasy of praise and prayer. The last intelligible expression was, when asked if her faith was firm, after only a moment of reflection, "Yes, it is all right." Thus she lived; thus she died—all right. She leaves a husband, two daughters, one brother, and a host of friends, to mourn her absence. HUSBAND.

To see thee die and go alone, mother;
No, not alone, O precious Word of God,
Jesus was there.
How oft the path of shadows he hath trod
To soothe despair!

DAUGHTER

A TRIBUTE OF LOVE.

The many friends of Mrs. Uriah Blacksher will regret to hear that on May 24, 1895, she passed from earth. Enfolded by the tenderest love of husband, children, grandchildren and friends, she bade farewell to the home below to enter the city of many mansions whose maker and builder is God.

When nearing the closing hour, her soul seemed deeply meditating, and she murmured, "I am thinking of him." When questioned, answered, "I am thinking of my Savior." In that lonely hour, "when one by one without recall" earth's beauties faded, hope in its full splendor arose upon death's deepening mists, even while her eyes in death were closing, the sweet spell bound her spirit, bearing it on, till those who had gone before said the voice of the Savior welcomed her to the house where no tears, no sighs can come.

Memory, in reverting to the light of other days, pictures her bright, expressive countenance, the winning glance of her deep brown eyes as she cheerfully mingled among her schoolmates. Her presence was ever welcome, and no gathering seemed complete unless her happy laugh mingled with the voices, where friends harmonious meet. In sorrow's dark hour none were more tender, the fear of sympathy was ready and the hand of love ministered to suffering, while her cheerful spirit ministered as balm to the troubled mind.

In 1813, during the great outpouring of the Divine Spirit upon this city, she united herself with the people of God, and with all the native warmth of her nature entered the service of that Savior who stood by her when life's labor ended. It could be said of her, "She hath done what she could."

Several years since, after an absence of many years from the home of her girlhood, she was happy to meet with her loved friends, who also, though time had wrought outward changes, found in her warm heartedness the same Elmira Taliaferro of Auld Lang Syne. Her short stay was one mingled with pleasure and sorrow. The old homestead was gone; a few cedars planted by herself and the venerable mulberry that shaded the veranda was all that remained. A handsome residence and its surroundings had arisen; it was better that the old home was faded away; the hand of desolation did not mark the spot where so many happy hours had passed. She had much to say and much to hear in that brief visit ere the farewell hour came that parted her from those true and tried friends. Some of them have preceded her to the better land and welcomed her with joy: she entered through the gates into Jerusalem the Golden.

To those who grieve for the "sound of her voice that is hushed, and the touch of a vanished hand," let us not sorrow as those who have no hope. "She sleeps in Jesus, blessed sleep, from which none ever wake to weep." L. J. C.

TRIBUTE OF RESPECT.

Whereas, It has pleased our heavenly Father to remove from our midst our beloved sister, Mrs. E. T. Blacksher, who died May 24, 1895; and,

Whereas, She was an honored member of our mission society of the Methodist Church of Opelousas, and remained a member until her death; be it

Resolved, That in the removal of our sister we have lost a noble Christian woman, who was a faithful and consistent member of our society and church, and one who did much for the cause of Christ; and while we grieve over our loss we rejoice in the fact that she has entered into eternal rest in the beautiful home beyond.

The community has lost a kind and sympathetic friend, the husband and daughters a loving and devoted wife and mother.

That we extend to them our deepest and sincerest sympathy in their sad affliction.

MRS. M. M. HAYES,
Committee.

MOORE—Dr. L. R. MOORE was born Aug. 6, 1833, in Sumpter county, Ala. He moved with his parents to Scott county, Miss., in 1846. In 1860 he was married to Miss Virginia Sims. By this union there were two children. The wife and two children soon died. In 1868 he married Miss Pattie Pettus, who still lives. There were given them eleven children, nine of whom are living.

He was a kind husband and an indulgent father, leaving his impress for good in all the relations of life.

As a physician, he was in great demand in Morton, where he lived for twenty-eight years.

He was an honored member of the Masonic fraternity, and was buried with its ceremonies.

He joined the church early in life. He was a faithful member, and was for twenty-five years an efficient steward. His faith was unwavering as he came to death's door. His end was in great peace. His family, pastor and friends rendered every assistance in their power. Also the nearest physicians kindly afforded medical relief, of whom we mention Drs Sims, Harralson, and Brook.

The end came Nov. 7, 1894. He was buried in the Sims Graveyard. His memory will live in the hearts of those who knew him.

C. MCDONALD.

Forest, Miss.

GENTRY—Mrs. MARY E. GENTRY was born in Monroe county, Ala., Nov. 4, 1854, and joined the Methodist Church there in 1865. She was the daughter of Rev. Levy Daily. She moved to this State in 1879; married William H. Gentry, June 21, 1888; died at her home, near Glenmora, La., June 18, 1895, and has left a husband and four little children to mourn her loss.

Sister Gentry was a good Christian woman. The writer was her pastor. She was a member of my church at Glenmora, which was built by her husband, Bro. Gentry, last Fall. She was a great friend to all of God's ministers, and tried to do all she could for their happiness when they were about her. I have often heard her say that she did wish that she could do more to spread the gospel. May God comfort her loved ones that she has left behind! R. C. GRACE.

SOWELL—Died in Amite City, La., July 9, 1895, HARLIE H. SOWELL, infant son of Mr. and Mrs. T. B. Sowell, aged four months and fifteen days.

"Harlie" was with us only a few days; but his mission may have been a very important one. Six dear children in this family, now equally divided—three on earth and three in heaven.

The Good Shepherd is calling father and mother very earnestly to look up and follow him in a higher life of faith and obedience. May God sanctify this sorrow to the whole household! W. H. P.

Bear always in mind that God will never do for us what we can do for ourselves. See that spoiled child on the floor, pettishly demanding that the mother bring him an article that he has just thrown away, and that is allll nearer him than the mother. Unreasonable demand, is it not? And thus we often ask God to give us things easily within our reach, and, sometimes, things that we have thrown from us. It is unreasonable to expect an answer to such a prayer. God's part is the super-human. Never forget that.—Holston Methodist.

Are there any of us who can look back on wrong and injury done to us by our fellowmen? This, if we were wise, we would not wish to forget. Far more noble is it to remember in full, and yet forgive; to retain our sensitiveness unimpaired, and yet to take the offending brother to our hearts as if he had done us no wrong.—A. P. Peabody.

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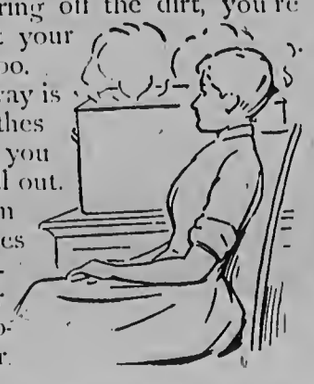
One is the same way your grandmother washed—but there wasn't anything better, in her day. You rub soap into the clothes—then you rub them up and down on a washboard till you get the dirt worn off. This is hard work—and while you're wearing off the dirt, you're wearing out your clothes, too.



The other way is Pearline's. You put the clothes into Pearline and water—then you wait. Pearline gets the dirt all out.

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Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, if your grocer sends you an imitation, be honest—*send it back.* 426 JAMES PYLE, N.Y.

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NEWS OF THE WEEK.

DOMESTIC.

The Mississippi Chautauqua Association is being held at Crystal Springs.

The city of Cincinnati has presented the United States cruiser "Cincinnati" a fine silver service, worth $5 000.

A Boston clergyman told the Christian Endeavorers that "No Protestant creed offers a platform broad enough to be a meeting ground for all Christians."

It seems that last Winter's phenomenal cold did not do so much damage to the Florida oranges as was thought. Late reports say that 90 per cent. of the trees are still alive.

It is estimated that the late convention of Christian Endeavorers, in Boston, cost the members in railroad fares, hotel bills, and other necessary expenses not less than $1 000,000

Mississippi's National Guard went into camp at Columbus, Miss., last week. Twenty-seven companies are in camp out of a possible thirty-one, and 1,000 soldiers under military discipline.

A number of Second Adventists whose crime was working on Sunday, after observing Saturday as the Sabbath, are working the roads of Knox county, Tenn., in the prison gang with common felons.

A detachment of the Salvation Army made a raid on the encampment of Illinois State troops, but they found the devil strongly entrenched there, and were repulsed with great violence. Some of them were seriously hurt.

The United States Printing Office, in Washington, is the largest establishment of the sort in the world. It employs more than 3 000 people, with a pay roll of nearly $3,000,000 a year, and in 1891 turned out more than 40 000 000 copies of various documents.

St. Bernard parish has awakened from its long quietude, and along with the great terminal facilities which will be given by the New Orleans and Western railroad will have an electric line. The line will run from the Slaughter House to Chalmette.

The coming rice crop promises to be larger than the largest crop yet recorded, that of three years ago, when the total yield approximated 20 000,000 bags. All the reports from the country point to a banner yield, unless the equinoctial storms should prove uncommonly severe.

The Ballot Reform League, on last Saturday, held a very satisfactory convention in Washington Artillery Hall, this city, and, after completing its work, adjourned. Many parishes were represented, and the resolutions adopted state very clearly the object of the league, which is to so restrict suffrage in this State as that the ignorant and shiftless classes and unnaturalized foreigners will be deprived of the ballot; while, by the adoption of the Australian system, it will be practically impossible to falsify the results of elections.

The largest transaction in the history of the Southern lumber trade has just been closed by the execution in St. Louis of a contract by an extensive lumber firm of Lumberton, Miss., to furnish 100,000,000 feet of yellow pine lumber to a large manufacturing company of that city. It will take the mills four years to saw this lumber, and require 10 000 freight cars to convey it to its destination.

FOREIGN.

There is a marked increase in yellow fever cases in Havana, Cuba.

Prince Henry of Prussia has been sending home quantities of water from the Jordan for the baptism of royal babies.

The Pope has ordered triduum of prayer to be made in all the churches for the conversion of England to the Catholic faith.

By a vote of 18 to 6 the School Board of Toronto, Ont., has rejected a resolution condemning feminine teachers in the schools who wear bloomers.

Ex-premier Stambuloff the Bulgarian statesman, who was murderously attacked and wounded in the streets of Sofia, died of his injuries on July 18.

It is estimated that 70,000 pilgrims will arrive in the City of Mexico in October to attend the ceremony of coronation of the Virgin of Guadaloupe. The holy see has ever made it obligatory on Catholics to believe in the apparition of the Virgin.

It is said that Li Hung Chang is tired of official cares and wishes to be free of them and spend some time in travel. He is seventy-six years old, very rich, and has never been outside of China, except on the occasion of his recent visit to Japan. If he can obtain the Emperor's permission, he will spend the coming Winter in the United States, where he is especially anxious to visit.

The English Parliament will have a clear tory majority over all groups, including the liberal unionists. The things voted down and out there are sumptuary theories of trades union politics and socialistic experimentation. The things postponed from present consideration are home rule, the disestablishment of the English Church and abolition of the House of Lords. The matters brought to the front are reform in the laws, a policy of largeness rather than local liberty for Ireland; vigorous colonial development, and eventually bimetallism.

After the Grip, diphtheria, pneumonia, scarlet fever, typhoid fever, etc., Hood's Sarsaparilla is of wonderful benefit in imparting the strength and vigor so much desired.

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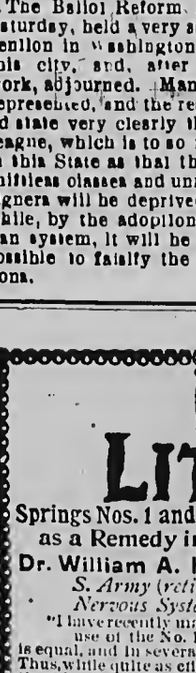

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GREENVILLE DIST.—THIRD ROUND.

Gunnison	July 27, 28
Lehrton, at McLemore	Aug. 3, 4
Lula, at Walton	10, 11
Hill House, at Aostralia	17, 18
Tunica circuit, at Dabbs	24, 25
Rosedale, at Phalia	31, Sept. 1
Arcola	7, 8
Hollondale, at Glen Allen	14, 15
Bolivar, at Winterville	21, 22

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—THIRD ROUND.

Paris	July 27, 28
Oxford	(Wed.).. 31
Tatum	Aug. 3, 4
Charleston	(Wed.).. 7
Coffeeville	10, 11
Chapel Hill	(Wed.).. 14
Pittsboro	17, 18
Atlanta	24, 25
Water Valley circuit	31, Sept. 1
Water Valley station	1, 2
Minter City and Strathmore	7, 8

B. A. BURROUGHS, P. E.

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West	Aug. 3, 4
Indianola	10, 11
McNutt	17, 18
Carrollton circuit	24, 25
Sidon	31, Sept. 1
Black Hawk	7, 8
Dublin and Brooklyn	14, 17

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Red Banks, at Bailey's Camp Ground	Aug. 3, 4
East Holly Springs cir., at Harmony	10, 11
Cornersville, at Union Hill	17, 18
Mt. Pleasant, at Marshall Institute	24, 25
Ashland, at Union Hill	31, Sept. 1
Pontotoc	7, 8
Abbeville	14, 15

J. D. CAMERON, P. E.

CORINTH DIST.—THIRD ROUND.

Guntown circuit, at Pleasant Valley	July 27, 28
Marietta cir., at Gilmore's Chapel	Aug. 3, 4
Brown's Creek cir., at Siloam (Tues.)	6
Booneville and Baldwyn, at Booneville	11, 12
Ripley and New Albany, at New A	17, 18
New Albany cir., at Bethlehem (Thurs.)	23
Blue Springs circuit, at Leighton	24, 25
Pleasant Ridge cir., at Patterson's Ch'l	31, Sept. 1

HESLEP R. TUCKER, P. E.

ABERDEEN DIST.—THIRD ROUND.

Prairie	July 27, 28
Saltillo	Aug. 3, 4
Nettleton circuit	7, 8
Tremont circuit	10, 11
Fulton circuit	17, 18
Quincy circuit	23
Amory	24, 25
Aberdeen circuit	31, Sept. 1

C. M. THAMES, P. E.

SARDIS DIST.—THIRD ROUND.

Tyro, at Free Springs	July 27, 28
Cockrum	Aug. 3, 4
Wall Hill, at Bethel	10, 11
Nesbit	(Tues.).. 13
Pleasant Hill, at Lewisburg	17, 18
Arkabutla, at Malmaison	(Tues.).. 20
Pleasant Grove, at Harmony	24, 25

The pastors will please present church registers and records of Church Conferences to their third Quarterly Conference for examination.

H. O. MOREHEAD, P. E.

COLUMBUS DIST.—THIRD ROUND.

Macon	July 27, 28
Chunnalak	Aug. 3, 4
Brooksville	10, 11
Sturges	14
Tibbee	17, 18
Hebron	21
Cedar Bluff	24, 25
West Point	25, 26
Mashulaville	31, Sept. 1

T. C. WIER, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Stewart, at Tom Nolen	July 25
Kupora, at Loogbranch	27, 28
Gattis, at Clearbranch	Aug. 2
New Port, at Spring Grove	3, 4
Belzona, at Four Mile Lake	10, 11
Ethel, at Liberty Chapel	15
Ackerman, at Salem	17, 18
Chester, at South Union	24, 25
Ebenezer, at Salem	31, Sept. 1
Rural Hill, at Macedonia	5
Louisville, at Noxapater	7, 8

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—THIRD ROUND.

Port Gibson	July 27, 28
Edwards, at Reaves' Chapel	Aug. 3, 4
Utica, at Bear's Creek	10, 11
Rocky Springs, at Cayuga	17, 18
Hermanville, at Sarepta	20
Harriston, at Cane Ridge	24, 25
Mayersville, at Beulah	31, Sept. 1
Rolling Fork and Cary, at Bethel	7, 8
Warren, at Wesley Chapel	14, 15
South Warren, at Red Bone	21, 22
Mt. Olivet, at ——	28, 29

Preachers will please take notice, and be prepared to answer Question 18.

J. M. WEEMS, P. E.

Vicksburg, Miss.

JACKSON DIST.—THIRD ROUND.

Benton, at Midway	July 27, 28
Yazoo circuit, at Anding	(Tues.).. 30
Sharon, at Forest Grove	Aug. 3, 4
Canton	10, 11
Tranquil, at Ziegleville	17, 18
Flora, at Brownsville	24, 25
Camden, at Thomastown	31, Sept. 1
Fannin, at Drake Chapel	7, 8
Jackson cir., at Flag Chapel	(Wed.). 11
Madison, at Pearl River	14, 15
Lake City and Lodi	(Sat.).. 21
Yazoo City	22, 23
Silver Creek and B. Lake	23, 24

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Crystal Springs	(8 P. M.).. July 23
Gallman, at Old C. S	27, 28
North Wesson, at Beauregard	Aug. 10, 11
McComb City	(8 P. M.).. 16
Whitestown, at Muddy Springs	17, 18
Wesson	24
Hazlehurst	(8 P. M.).. 28
China Grove, at Waterholes	31, Sept. 1
Providence, at Monticello	7, 8
Pleasant Grove	14, 15
Magnolia, at Magnolia	21, 22

District Conference will be held at Wesson, Aug. 21-25. Committees of Examination will meet all candidates at two o'clock P. M., Aug. 21.

R. D. NORSWORTHY, P. E.

SEASHORE DIST.—THIRD ROUND.

Columbia, at Thompson's Chapel	July 27, 28
Biloxi, at Biloxi	Aug. 3, 4
Escatawpa, at Big Point	(Wed.).. 7
Americus, at Pleasant Hill	10, 11
Moss Point	17, 18
Vancleave, at Ezel	24, 25
Ocean Springs, at O. S	(Wed.).. 28
Whittington, at ——	31, Sept. 1
Bay St. Louis	(Tues.).. 10
Augusta	14, 15
Black Creek	(Tues.).. 17

C. A. POWELL, P. E.

BRANDON DIST.—THIRD ROUND.

Hillsboro, at Mt. Zion	July 27, 28
Morton and Forest, at Forest	29
Brandon station	Aug. 3, 5
Carthage, at Liberty	10, 11
Shiloh, at Shiloh	17, 18
Clarksburg, at Liberty	31, Sept. 1
Homewood, at Zion Grove	7, 8
Trenton, at New Prospect	14, 15
Montrose, at Cedar Grove	20
Raleigh, at Bay Springs	21, 22
Westville at Jones' Branch	27
Steen's Creek, at Poplar Springs	28, 29

O. MCDONALD, P. E.

MERIDIAN DIST.—THIRD ROUND.

Marion, at Why Not	July 27, 28
Meridian—East End	Aug. 4, 5
Portersville, at Mt. Hebron	10, 11
DeKalb, at New Hope	17, 18
North Kemper, at Union Ridge	24, 25
Rose Hill, at Missionary	31, Sept. 1
Daleville and S. Ch., at Soule Chapel	7, 8
Linwood, at Linwood	14, 15
Indian Mission, at Tallehnlok	19
Neshoba, at Philadelphia	21, 22

R. J. JONES, P. E.

ENTERPRISE DIST.—THIRD ROUND.

Waynesboro and State Line, at W	July 27, 28
Pachuta, at Central	Aug. 3, 4
Ellisville and Laurel, at Laurel	8
Mathersville and mission, at State L	9, 10, 11
Waynesboro cir., at Pleasant Grove	17, 19
Leaksville	20
Heidelburg, at Philadelphia	24, 25
Eastabuchie, at Hopewell	31, Sept. 1
Williamsburg, at Good Hope	3
Mount Carmel, at Santee	7, 8

L. CARLEY, P. E.

NATCHEZ DIST.—THIRD ROUND.

Fayette, at Ebenezer	July 27, 28
Gloster and Cent., at Sam Jones C. O.	Aug. 3, 4
North Wilkinson, at Sam Jones C. O.	5
Homochitto mission, at Sam Jones C. O.	5
Roxie, at Roxie	10, 11
Wilkinson, at Bethel	17, 18
Percy Creek	24, 25
Woodville mission, at Donsgalot	28-29
Barlow, at Rehoboth	31, Sept. 1
Meadville	7, 8
Amite, at Farmer's Chapel	14, 15
Washington	21, 22

On this round I will remain three or four days at each appointment. Let us labor for scores of conversions, and a general onward, upward movement.

L. S. JONES, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—THIRD ROUND.

Lisbon, at Tulip	July 24, 25
Summerfield, at Summerfield	27, 28
Downsville, at Wilhite	Aug. 3, 4
Farmerville, at Marvin	5, 7
Vienna, at Antioch	10, 11
Vernon, at New Prospect	13, 14
Gaosville, at Antioch	17, 18
Bienville, at Bear Creek	20, 21
Arcadia, at Arcadia	23, 23
Ruston, at Douglass	24, 25
Bloggold, at Grand Bayon	27, 28
Homer, at Homer	31, Sept. 1

J. D. HARPER, P. E.

BATON ROUGE DIST.—THIRD ROUND.

East Baton Rouge, at Pipkin	July 27, 28
Zachrie	28, 29
Slaughter, at Galvio	Aug. 2
Live Oak, at Bethel	3, 4
Asscosion, at Manolia	5
Port Vincent, at Maurepas	10, 11
Tuchatoula, at Springfield	13
Amite City, at Hammond Chapel	17, 18
Franklinton, at Mt. Hermon	24, 25
Pine Grove, at Camp Ground	31, Sept. 1
St. Helena, at Camp Ground	31, 1
East Feliciana, at Camp Ground	31, 1

P. A. JOHNSTON, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Pleasant Hill, at Pleasant Hill	July 27, 28
Natchitoches, at Provencal	29
DeSoto, at Bethel	Aug. 3, 4
Fort Jessup	10, 11
Anacoco	13
Many	17, 18
North Bossier, at Benton	24, 25

J. L. P. SHEPPARD, P. E.

DELHI DIST.—THIRD ROUND.

Delhi, at Tallulah	Aug. 3, 4
Lake Providence, at Goodrich	10, 11
West Monroe, at Colooy	Sept. 7, 8
Lind Grove, at Bon Idee	14, 15
Oak Ridge, at Collinston	21, 22
Rayville, at Little Creek	23, 29
Winnsboro, at Magnolia	Oct. 5, 6
Oakley, at Oakley	12, 13
Harrisonburg, at Pine Hill	19, 20
Waterproof, at Wesley	26, 27

B. F. WHITE, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Covington circuit, at Mandeville	July 27, 28
Carrollton Avenue	(11 A. M.).. Aug. 4
Carondelet Street	(7:30 P. M.).. 4
Algiers	11
Louisiana Avenue	18
Lower Coast, at Wesley	24, 25
Rayne Memorial	Sept. 1
Felicity	8
Plaquemine and Donaldsonville	14, 15
Tallsbeek, at C. G.	21, 22

JOHN T. SAWYER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Sniphur Mine, at Calcasieu	July 27, 28
Patterson	Aug. 3, 4
Morgan City	5
Berwick	5
Franklin	10, 11
New Iberia	16
Jeanerette	17, 18
Washington	20
Indian Bayou	24, 25
Grand Chenieres	28
Lake Arthur	31, Sept. 1
Abbeville	7, 8

H. O. WHITE, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Melville, at M	July 27, 28
Columbia, at Olla	Aug. 3, 4
Nugent, at ——	3, 4
Centerville, at ——	3, 4
Lecompte	10, 11
Chicot, at Prairie M	10, 11
Simsport, at Marine	18, 19
Pineville, at Bethel	18, 19
Colfax, at C	24, 25
Montgomery, at ——	24, 25

C. J. DAVIES, P. E.

What thoughtful mind can study the annually recurring miracle of the blossoms without realizing that the Creator is a lover of beauty. Out of the infinite resources at his command he beautifies the seasons with manifold charms; he paints the sky, the passing cloud, the great ocean, the majestic mountains, the forest, the field, and the glen, with a richness and variety of hue, and a splendor of form and a unity of design, and a harmoniousness of combination, which afford untold joy to his creatures. It should bring him near to us, the fact that he is the Creator of all beauty, and the infinite Lover of the beautiful.

God spoke to Moses, in the olden time, out of the burning bush. He speaks to us in this wonderful springtime out of the trees, the bushes, the orchards, the gardens, all aflame with his glory. Blessed are they who are able to say: "I have seen the Lord today. He has come near to me in the orchard-blooms; he has spoken to me in the blossoms?" — Central Advocate.

$100 Reward, $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials. Address,

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CAMP MEETINGS.

The Palmer Creek Camp Meeting will begin on Friday night before the first Sunday in October, and continue for nine days or more. This well-known camp ground has been a great blessing to all the country around, and if you wish to attend a good, old-fashioned, soul-saving camp-meeting, come and be with us at Palmer. A general invitation is given to all ministers of the gospel, and those who come will be met with hack at Mississippi City. There will be a public tent, furnishing meals at twenty-five cents, and two strawed sleeping tents—one for men, and one for women, where those may sleep, free of charge, who bring their own bedding. Come and be with us.

E. T. BERLAND, P. C.

The Sam Jones Camp Meeting will open on the second day of August, 1895. The camp ground is located on the L., N. O. and T. R. R., two miles north of Gloster. Trains will stop at the camp ground to take on and put off passengers.

The meeting will continue ten days. Gate fee, 25 cents *per capita* for season tickets, except on Sundays, when the gates will be thrown open to all free of charge. Board and lodging can be had for $1 per day, or 35 cents for single meals.

Ministers of the gospel are cordially invited to attend.

L. S. JONES, P. E. Natchez district.

Jackson, Miss.

The Topisaw Camp Meeting, located nine miles east of McComb City, will begin on Aug. 8, 1895, and run eight days.

Preachers generally are invited, and will be provided for. Hacks will run daily from McComb City to Camp Ground.

H. P. LEWIS, P. C.

Our camp meeting at Bethel Camp Ground, Wilkinson county, Miss., will begin on the fifteenth day of August, 1895. We have no gate fees, but we have good order, large congregation, and good accommodations. We invite our brethren in the ministry to come portionately, and to come prepared to preach and work. There will be a hack running daily from Whitaker station, on the Y., M. and V. R. R., out to Bethel Camp Ground; distance, about six miles. Come one, come all; and Mr. Editor, too.

P. H. HOWSE, P. C.

The Queen and Crescent Route to Chickamauga.

Veterans and their friends will all want to attend the great National Park dedication at Chickamauga this Fall. It will be a notable event.

Do you want to know how to make the trip and what you'll see when you reach the journey's end? Write to W. C. Rinearson, G. P. A. of the Queen and Crescent Route, Cincinnati. Illustrated and descriptive matter upon application.

The Queen and Crescent Route to Chattanooga is the best line, and has the reputation of unequaled service of handsome trains of palace day coaches and through sleepers from New Orleans, Meridian, Shreveport, Vicksburg and Birmingham to Chattanooga. Quick schedules and interesting scenery *en route* help to make the Queen and Crescent the Southern route par excellence.

An educated Hindoo was once asked what, in modern missionary effort, made him fear most for the stability of his own religion. He replied: "We do not greatly fear your schools; we need not send our children. We do not fear your books; we need not read them. We do not fear your preaching; we need not listen. But we do fear your doctors and your women; for your doctors are winning our hearts, and your women are winning our homes. And when our hearts and homes are won, what is left for us?"

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Christian Advocate.

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YOUR CROSS.

BY GEORGE BANCROFT GRIFFITH.

Ev'ry smile and kind word spoken,
Ev'ry gift, love's true, sweet token,
Is a recompense for loss;
Thankful be, though you're heart-broken,
For these flowers that God delights in
Wreathe your cross.

Ev'ry thought that prayer may waken
For you, bowed, but not forsaken,
Is equivalent for loss;
Ev'ry mite from small hoard taken
Glows a gem in helping others,
Stars your cross!

Ev'ry tear that pity offers,
Ev'ry wish she kindly proffers,
Balances your daily loss;
Richer than wealth's rusting coffers
Are the jewels angels gather
For your cross.

Though your life is sad and lonely,
One has always known and loved ye,
Counted ev'ry thorn and loss,
Which, at last, as flowers only,
Shall breathe odors everlasting
Round your cross.

—Zion's Herald.

Selections.

What to Read.

BY REV. W. H. M'CLENNAN, BERWYN, ILL.

(An address delivered at the International Epworth League Conference.)

Books are not good simply because they are books—just as men are not all men because they stand on two legs. We have good men, bad men, and newspaper reporters. You are familiar with Channing's memorable words: "God be thanked for books. They are the voices of the distant and dead, and make us heirs of the spiritual life of past ages. In the best books great men talk to us, give us their most precious thoughts, and pour their souls into ours." And he might have added: In some books the arch-fiend, who dares not suggest to the ear those thoughts that blast all noble aspiration, interprets them to the eye through the pages of the modern society novel. An auctioneer of old books, holding in his hand a dog-eared and worm-eaten specimen of the last century, said: "Gentlemen, here is a very valuable work. It has marginal notes by Alexander von Humboldt." The marginal notes were as follows: "This book is not worth the paper it is printed on." Tons of the so-called literature of the day, which is crowded upon us in the railway trains, at stations, hotels, and even in bookseller's shops, the Trilby's, *et id omne genus*, ought to be thus indorsed. We need to emphasize in these days, as Schopenhauer says, "the paramount importance of acquiring the art not to read." The lamented Josh Billings used to say, "Better to know fewer things than so many things that are not so." Better, I should say, not to read at all than to read books that do not make for character. A few great books are of infinitely more value than a whole library of sickly, sentimental novels, untruthful histories, doggerel and jingles misnamed poetry, or falsehood dignified by the high-sounding name of philosophy. We should reject:

1. All books of low moral tone. Is not the life more than realistic pictures of swill barrels, barnyards, and gutter scrapes, or the soul than the knowledge of French amours and poems of passion? Tennyson voices with bitter irony his disgust of those who encourage such reading in his memorable lines:

"Feed the budding rose of boyhood with the drainage of your sewer;
Send the drain into the fountain, lest the stream should issue pure;
Set the maiden fancies wallowing in the trough of Zolaism;
Forward, forward—aye, and backward—downward, too, into the abysm."

2. All books that are frivolous, thoughtless, carelessly written, or written merely to sell, containing a grain of wheat in a bushel of chaff.

3. All books that misrepresent man as to his life here and hereafter; all that represent him as a worthless worm, and, on the other hand, all that makes him out a god, having no accountability to a higher power; all that insinuate that he is not immortal, and that for him there is neither reward nor punishment after life's fitful fever is over.

Finally, we should reject:

All faddy books; all that treat of esoteric Buddhism, theosophy, astral bodies, Christian science, and—shall I add?—woman's rights. In the years to come, after we are well grounded in history, science and philosophy—after we are prepared to think consecutively and logically—it may be well to read up the fads, if only to know just how many kinds of fools there are in the world.

Said I to a young girl whom I was advising regarding her reading, "How can I know a book is good or bad until I read it?" Only by cultivating the art of tasting. If we could not tell the value of food until it had passed through the various processes of digestion and assimilation, we might, like the Irishman, wake up some time and find ourselves dead. As with what we eat, so with what we read. We must cultivate the tasting powers. It is my duty each week to write reviews of books for one of the metropolitan dailies. Do I read the books through? By no means. That would be an endless, not to say profitless, task. Let me illustrate my method: I first look at the title page, then at the closing words, glancing meanwhile at the mechanical construction of the book. I then inspect the table of contents and read a few sentences of the opening chapter. Then the book is opened at random several times, and sentences, sometimes pages, are scanned. By that time one has a pretty good idea whether the book is good, bad, or simply commonplace. If it is good, it has degrees of goodness. Only the best require a careful and extended reading. Technical works must, of course, receive different treatment.

If you are very young, or have not cultivated the powers of observation, I would advise you to get a true foundation for a literary taste by communing often with nature. That will give you a sanity that is indispensable. Many of the fads are born in the cities, where God's sky and field and woods are never seen. The lark rises from, and pours out his flood of melody over stubble fields. It is the crazy sparrow that finds his home in the cities. If you do not like anything but story books, you should, by all means, read travels until you are interested in the real people of the world and their doings. But if you are fond of books and earnest in your wish to choose only what is best, I would advise you to select first the best poets. "Poetry," says Macaulay, "is the art of doing by words what the painter does by means of colors." Its secret, according to Matthew Arnold, lies in its interpretative power.

"The poet in a golden clime was born, with
golden stars above,
Dowered with the hate of hate, the scorn of
scorn, the love of love;
He saw through life and death, through good
and ill;
He saw through his own soul;
The marvel of the everlasting will, an open
scroll,
Before him lay."

A poet is, then, if Tennyson be right, one who can see into the heart of things; into life, death, good, ill, his own soul. He is an interpreter of nature and of nature's God. Mere fact, the stuff out of which science is made, he ignores for truth, of which fact is but the outward expression. He has

"The child's sight in his breast,
And sees all new. What oftenest he has
viewed,
He views with the first glory."

Poetry regards not the things that are seen and not material, but the things that are not seen and eternal. It lifts us above the commonplace into the region of faith and hope. It cultivates the "What Is," as Browning calls it, rather than the "What Knows" and the "What Does." It lays the foundation for true culture, which is the very antithesis of that snobbery which is sometimes referred to as "culchah." True culture is the state of being free from all that is coarse, rude, inelegant, and debasing. Better than music or art, poetry quickens the imagination to see the beauty of common things. Simplicity of life and manner, the lives of the poor, the artlessness and innocence of childhood are by the poet glorified.

After poetry we should read history, which comprises, besides chronicles and annals, biography and travels. But it is something more than a bare record of events. It tells of the triumphs of man in his struggles against animalism within him and materialistic forces without. By it we may know what man has done, how he has failed, at what sacrifices have come the institutions of our civilization. By the light of history we are enabled to direct our steps, with some degree of assurance, toward the goal on which is inscribed victory for the race of men.

After history, science, which is co-ordinated, arranged and systematized knowledge gained by observation, experiment and reasoning. Science trains the mind to be exact. It is the persistent foe of superstition, of looseness of thought and expression, of opinions based only on hearsay and prejudice. It is only science falsely so called that seeks to destroy faith. True science leads us to the borders of the known, confesses its limitations, and then, committing us to faith, a fairer guide, bids us seek and find the unseen and eternal.

After science we may read fiction, which is a prose product of the imagination in narrative form. That is not fiction which has nothing but story in it. Mere story-telling, which holds the solution of the plot to the last chapter, when Reginald and Guinevere—their enemies having meanwhile been killed off—are married, serves no higher purpose, as Prof. Moulton observes, than the gambler who stakes all on the last throw. Genuine fiction is to be classed with poetry. Though not historical, the real novel may be truer than fact, because it deals not with what is incidental, but with what is essential in character. The book of Job is largely fictitious; so is the Song of Solomon. Jesus spoke in parables. The Pilgrim's Progress is a novel. Read Dickens, Scott, Kingsley, Hugo, George Eliot, and adjure mere stories, however piously phrased, or sanctimoniously printed, or beatifically praised.

Finally, we should read philosophy, which is, as Sir William Hamilton says, "the science of things divine and human, and the cause in which they are contained." Certain truth we may know early in life, because God has revealed it unto us, but speculation on what has not been revealed we may postpone until we have read and thought and felt. As young people, we must acquire knowledge now, while the brain is active and blood is pure and right. Then, when the years have brought their mellowing influences, we may enjoy the delights of reflection on God and his world; and if we find it hard to choose the best books we should like to own, such conditions will bring the richest blessings to us if we are, on that account, driven to that Book of all books—God's Book and man's—the Bible. Were all other books destroyed, and we had the Bible, we should still be rich. "It lives on the ear like music that can never be forgotten." There is no poetry like the Psalms, no history like the Gospels, no fiction like the parables, no philosophy like the Proverbs and the letters of St. Paul. For inspiration, meditation, truest culture, this Book is yours:

"Within whose silent chambers treasure lies,
Preserved from age to age, more precious far
Than the accumulated store of gold
And Orient gems which, for a day of need,
The Sultan hides deep in ancestral tombs;
These hoards of truth you can unlock at will."

—Chattanooga Times.

The Sabbath.

Mr. Moody, in addressing the citizens of Toronto, lately said: "If any of you people want to give up the Sabbath and have it for a day of recreation, before you vote just slip on a train, go to Chicago, stay there thirty days, then come back and vote to give up the Sabbath. You will cut off your right hand first. If you are a Christian, you will never cast your vote to give up the Sabbath for recreation. The workingmen would make a great mistake if they should give up the Sabbath and let it go for a day of recreation. I remember when we didn't have the horse cars or the Sunday newspaper in Chicago. I remember how these horse cars got to running; it was to accommodate the church-going people. There are a few star preachers and a few people who have to go the entire length of the city to hear a star preacher. They got the cars, and it looked as if Satan had got aboard and said: 'I'll take charge of this now.' They have emptied the churches, and all the steamboats and barges are employed on Sunday carrying excursions. There are four hotels on the corner where I am stopping, and last Saturday night—there had been a football match—the boys shouted their papers until midnight, and then silence reigned for twenty-four hours. I said: 'Happy city!' Thank God for such a city on the American continent! I believe the greatest curse we have in America to-day is our Sunday newspapers. If you can keep them out, keep them out. They talk about Tammany in New York, but I believe these great dailies that bring out their paper every day of the week have done as much harm as Tammany."

Correspondence.

Missouri Letter.

We live far north of you, but we hear from you and study you, and learn from you all we can. So you may be pleased to hear from us now and then. For three years past we have had less than the average amount of rain until recently. Springs and wells were dry this Spring that never failed before. Now the rain is abundant, and so we need it. While it came too late to bring out the meadows fully, it is boosting the corn wonderfully, and it nothing occurs to cut it short, it will be up to our very best. The stringency of the times has relaxed a very little among us, and we feel hopeful; but the improvement is slight and of slow growth.

This is not our revival season, and I hear of few successful meetings. The Fall and Winter is our reaping-time. A few camp meetings are being held, and some others.

The Methodists, Baptists and Disciples are about equal in numbers in our State, and keeping well together. Our better system of reporting and pruning allows them the advantage in counting.

The League is growing rapidly, and much good will come out of it. I hope it will not be captured by some General Board, and switched out of harmony with the pastor and local church. It must be a part of the local church, and be left free to aid the pastor in his regular work, or hurtful antagonism will arise to the injury of both League and church.

We are interested in the holiness discussion, but far more so in the holiness movement.

Let the brethren of all shades of opinion lift high their voices to a backslidden church, and lead back into the old paths all those who are unmistakably living below the lofty standard of the gospel.

Our Northern brethren are discussing just now the time limit. That limit is bound to go. The tide is that way. It would put a check to the growing evil of transfers for special places. That is a necessity now, but an evil none the less. Our city churches need a more settled pastorate than our law now allows them. We can never do our best work in cities with a shifting ministry. The itinerancy would not be hurt, but helped by the plan. Every pastor's time would still expire annually, and he could be either removed or returned, as the authorities might judge best. Every preacher would begin to look to a longer term, and labor to deserve it. If it were possible to hold an Annual Conference and not move one man, it would be a blessing to the church. Every church would strive to become one of the unchanging ones, and thus mutual forbearance and co-operation would result. J. S. SMITH.

South Carolina Letter.

It has been quite a while since this scribe took his pen in hand to write anything for your valuable journal, but I presume neither you, Mr. Editor, nor your readers have had any serious objections to my long delay. Doubtless, the only regret that you now have is, that I have decided to write even at this late date.

And now, Mr. Editor, let me say, before going further, that if you do not find anything in this communication worthy the attention of your readers, you hereby have conveyed unto you the authority to consign it to the waste-basket, and it shall be kept a profound secret between thee and me from this time forth and forevermore.

Now, I really have something to say to your readers, and I propose to say it, provided you give me space to say it in. The good news that I have to tell is the fact—I say fact, for it is really and truly a fact, whatever others might think to the contrary—that your scribe had the exquisite pleasure of attending that tremendous gathering of Epworth Leaguers at Chattanooga, Tenn., in the month of June, during the year eighteen hundred and ninety-five Anno Domini. It was, undoubtedly, the biggest thing I ever saw; and if it all had been like some parts of it, I could say that it was almost the best thing I ever saw. First of all, they had a big tent. By the way, I was told that it was Barnum's old tent. Wonder if you, Mr. Editor, or any of your readers, know who Barnum was? Well, I'll tell you. Mr. Barnum was the big show-man who used to go around over the country with large animals for church members to go to see. Now, I wish it distinctly understood that I never went to see any of his wonderful animals; but I used to hear the Methodists talk about going to the show to see the animals. I suppose the animals must have been grand, as so many people went to see them.

And then there were the big speeches and the big sermons. What a treat it is for a little fellow to get off to such a place and hear such! That introductory address by the mayor of the city was good. It was a glorious thing to see an Israelite with an Epworth League badge on. As that great and good man, Chaplain McCabe, said, 'It was enough to make Susannah Wesley smile.'' The other address of welcome by Dr. J. P. McFerrin was grand. Then those addresses in response were enough to repay a man for the trip. In fact, all the addresses and sermons that I heard were good. It is worth a great deal to hear such men as Bishops Galloway, Hendrix, Fitzgerald, Joyce and Merrill, and Doctors Potts, Steel, Schell, Kelley, and all the rest.

And then there was wonderful sympathy. It was grand to see delegates, old and young, male and female, black and white, from all parts of our country, holding sweet communion on the very spot where, only a few years ago, our fathers met in bloody conflict. I am glad I went. It has enlarged my sympathies and widened my vision.

South Carolina was not so well represented as she ought to have been; but when the roll is called up yonder in Canada at the next convention, we hope to be there in full force. I'll tell you what I wanted to next time.

WATSON B. DUNCAN.

Kingstree, S. C.

A Church Dedication.

On Sunday, June 23, it was my privilege to be present at the dedication of a church in Harrison county, Miss., about eight miles back of Mississippi City, on the line of the Gulf Port and Ship Island railroad. It is but a short distance from the home of Dr. J. B. Walker, through whose zeal and enterprise largely the church was built.

Ever mindful of the interests of Zion, he longed to see a house where the people might be instructed in the things of God. Accordingly, he laid his plan before his neighbors, which was to the effect that the ground should cost them nothing, and the material would be furnished if they would erect the building. This plan was agreed upon, and carried out under the Doctor's supervision, and, in his absence, his devoted wife and life-long partner looked after the interests of the work.

June 23 was selected for the dedication. It was a beautiful Sabbath, and the people came from far and near, in carriages and buggies, on horseback and on foot. There were present the pastor, Rev. Elbert Breland; Rev. J. M. Pugh, of Hansboro, Miss., and Bro. J. C. McAllister, of New Orleans. At eleven o'clock the house was filled, and, under the shade of the pines, breathing their sweet perfume, we listened to the dedicatory sermon by Dr. Walker, who, though feeble from his late sickness, was enabled once more to preach the Word with power. He spoke of God's efforts, through the arrangement and worship of the Temple, to teach his all but unapproachable holiness, and showed the necessity for reverence and solemnity in God's house to-day.

After the sermon the three trustees presented the house, and Dr. Walker dedicated it to God's service, calling it St. John's M. E. Church, South.

It is a plain country church, but is well built and of good material. The weather-boarding is dressed, and the interior is finished in headed ceiling. The windows, which are glazed, are large, affording plenty of light and ventilation. It is seated with one hundred and forty-four light-colored, comfortable chairs. The pulpit furniture is the same that has stood in Carondelet Street Church for many years. When the pulpit was offered to Dr. Walker, he was delighted. It recalled many pleasant memories to him who had stood behind it so often to proclaim the Word.

I believe the church, as it stands, is free from debt. A little more money, however, is needed to paint it, fence it in, and dig a well.

A church was much needed at this place, and God be praised that his people found it in their hearts to build one! May his blessing remain with them and their work!

HENRY BEACH CARRE.

New Orleans, La.

The Grenada District Conference.

The twenty-sixth session of the Grenada District Conference was held at Duck Hill, Miss., July 12-14, 1895; Rev. R. A. Burroughs, P. E., in the chair, who presided with satisfaction to all present. There was a good representation both of clergy and lay members.

The reports made by the preachers showed that some charges are advancing on all lines, and that all of them are moving on fairly well. The preaching done at the Conference was good. The people of Duck Hill entertained the Conference in fine style, and most heartily.

The presiding elder had prepared an excellent programme for the occasion, which was carried out. The discussions were, in the main, good; some of them splendid, and they will result in good.

The new church was dedicated on Sunday by R. A. Burroughs. The session closed Sunday night with a fine sermon and good communion service.

R. W. Jones, T. S. Beadle, M. G. Dubard and J. A. Townes were elected delegates to the next Annual Conference. The next session will be held at Grenada.

J. W. LUTER, Sec.

Minter City.

Communications.

In the Living Present.

Rumors of criminal practices led to a governmental investigation of a monastery at Aix la Chapelle. The result is the close of its private hospital and incarceration of two of its monks. Recalcitrant theologues and obstreperous church members had here been punished under the guise of being medically treated.

In our public school system Roman Catholicism recognizes its most dangerous foe. When, on the Fourth of July, a patriotic procession proceeded in the streets of Boston, displaying, besides the colors of our country, a miniature representation of a public school-house, a Roman Catholic mob attacked the patriots, causing a riot. One man was killed.

Rev. George D. Herron, a professor of Grinnell College, Iowa, is charged with anarchism. In a lecture he is reported to have said among other extravagancies: "Our boasted liberties were born, not in the faith of the Puritan fathers, but of the atheism of France. Our nation is to-day a social dung-hill. Yes, we've betrayed our trust, and Nemesis is at our door. Expect to wade in blood ere I pass away."

Is not our boasted civilization but a thin veneering? At Clanwell, Ireland, Bridget Clery has been burned for witchery. Her husband, assisted by six men, performed the cruel deed. In their trial in court they offered as their plea "that they had not designed to kill the woman, but simply to drive the evil spirits from her by slowly roasting her on fire."

Oliver Cromwell, being dead, yet speaketh. The collapsed Liberal government in England desired to erect a statue in Westminster Abbey in honor of the named patriot. But in Parliament the government failed to secure the necessary approval. The Irish members voted against the bill. Though Cromwell had executed a king and temporarily abolished the House of Lords, it was remembered that he had at one time said: "The only way to give peace to the Irish people is to submerge the Emerald Isle for twenty-four hours in the Atlantic Ocean."

The Memphis Commercial-Appeal inveighs against boy preachers. Calls them a nuisance. Their utterances a travesty of things sacred. The New York Christian Advocate endorses the utterances of the Appeal. Boys ought to go to college or work on the farm. The boy preachers usually become inafferably dull when attaining to maturity. ICH DIEN.

SECRET THOUGHTS.

BY ELLA WHEELER WILCOX.

I hold it true that thoughts are things,
Endowed with bodies, breath, and wings,
And that we send them forth to fill
The world with good results—or ill.

That which we call our secret thought
Speeds to the earth's remotest spot,
And leaves its blessing or its woes
Like tracks behind it, as it goes.

It is God's law. Remember it
In your still chamber as you sit
With thoughts you would not dare have known
And yet make comrades when alone.

These thoughts have life, and they will fly
And leave their impress by and by,
Like some marsh breeze, whose poisoned breath
Breathes into homes its fevered death.

And after you have quite forgot
Or all outgrown some vanished thought,
Back to your mind to make its home,
A dove or raven, it will come.

Then let your secret thoughts be fair.
They have a vital part and share
In shaping worlds and moulding fate—
God's system is so intricate.

—Watchman.

Communications.

A Chapter from Theology of Fatherhood (Revised).

BY REV. J. H. KENNEDREW, COLUMBUS, MISS.

CHRISTIAN BAPTISM.

(Continued.)

Different modes of applying the water in baptism would not indicate different modes of baptism, but of applying the water to be used to the subject, for Christian baptism is not with water, nor in water. That is John's baptism; he baptized with water, but Christ's was to baptize with the Holy Ghost. Doubtless, when the apostles administered baptism, they recited a formula like the following: "Upon a profession of thy faith and repentance, I baptize thee into the name of the Lord Jesus Christ. Amen." At the same time sprinkling clean water upon the subject. This constituted the outward and visible sign of baptism. We say above, "sprinkle clear water," because, while we have no intimation in the New Testament as to just how the water was applied in Christian baptism, the prophets afford very precise and definite instruction upon this very point. When there was room for controversy, they always gave their authority from the Old Testament for their preaching and practice unto the gospel dispensation. But upon this point there seems to have been no difference of opinion. Take, for example, that passage from Ezek. xxxvi, 25: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh; and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."

I can hardly conceive how the prophet could have made a more complete statement of Christian baptism than he has done in the above passage, and it is most reasonable to suppose that the apostles, acting under the infallible guidance of the Spirit, with one accord assented to the fact that water should be sprinkled upon the believing penitent, who is being baptized into the name of the Lord Jesus. Now, inasmuch as water is the great cleansing agent in nature, and was used for the purpose of ceremonial cleansing under the Old Testament dispensation, he says, "I will sprinkle you with clean water, and ye shall be clean." When we consider that in connection with this outward sign of the baptism of the believer into Christ by the Spirit, what more appropriate symbol of the inward cleansing could have been designed than that of water sprinkled? The ceremonial cleansing by the sprinkling of water under the old dispensation was, doubtless, designed to educate them and prepare them for a proper conception of its place in Christian baptism. The ceremonial of baptism into the name of Jesus Christ by the sprinkling of water is the outward sign of the baptism within, by the Spirit into Christ; and inasmuch as the believer is thus baptized into Christ, there is a beautiful propriety in symbolizing thus his cleansing. And what is so cleansing as water sprinkled? — so suggestive of the rain distilled from heaven?

Christian baptism takes the place of circumcision in the old dispensation. It unites the believing penitent with his Lord in his death, burial, and resurrection. "For as many of you as have been baptized into Christ, have put on Christ . . . for ye are all one in Christ Jesus." (Gal. iii, 27.) "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one Spirit are we all baptized into one body." (I. Cor. xiii, 12.) From which it appears that in connection with ceremonial baptism into the name of Jesus Christ, the believing penitent is really baptized into his Lord, into his body, which is his church. Husband and wife are one. The church of Christ is his wife; therefore, if baptized into Christ by the Spirit—that is, into his church—we should be baptized into his name, inasmuch as the wife always takes the name of her husband. Thus, as we may say, Christian baptism is a marriage ceremony by which the believer is made one with his Lord.

It is, doubtless, in reference to our baptism into the name of Christ, and of our being thus united with him, that the following was recorded by Luke in Acts viii, 12: "But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." The believer who has been baptized into Christ by the Spirit and united, or made one, with him, has put on Christ, and hence has put on the righteousness of Christ, having died, been buried, and risen with him. He has been baptized with that baptism to which Jesus alluded in Mark x, 39: "Ye shall, indeed, drink of the cup I drink of; and with the baptism I am baptized withal shall ye be baptized." Alluding to his baptism into death and suffering; hence the apostle says in Rom. vi, beginning with the second verse, "How shall we that are dead to sin live any longer therein?" The believing penitent is dead to sin in that he has abandoned it, and vowed to live no longer in sin. And besides, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" That is, "Know ye not that so many of us as were baptized into Jesus Christ by the Spirit were so united with him that we were baptized into his death?" "Therefore we were buried with him by baptism into death, that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." That is, when we were baptized into Jesus Christ, and so united with him as to be baptized into his death, we were on the same account—viz., by the baptism into death—"buried with him," because of our oneness with him. That, like as Christ was raised up from the dead by the glory of the Father, even so we, being quickened with Christ in his resurrection, should walk in righteousness, being one with him in his death, burial, and resurrection. Verse 5: "For, if united with him, we are in the likeness of his death, we shall be also in the likeness of his resurrection."

We may be untrue to our profession of faith and repentance, and hence derive no benefit from our baptism into the name of the Lord Jesus; but if such is not the case, and we have been united with him in the baptism of the Spirit so as to become in the likeness of his death (that is, dead to the law) we shall be in the likeness of his resurrection. "Knowing this, that our old man is crucified with him; that the body of sin might be destroyed; that henceforth we should not serve sin." That is, in our oneness with Christ in his death, our Adamic nature is crucified with him, that our body of flesh and blood, which loves sin, may be so subdued by the power of the Spirit within that we shall not serve sin. In Col. ii, 11-13, we have about the same thoughts presented as in the above passage, as follows: "In whom also we are circumcised with the circumcision made without hands, in the putting off of the body of the sins of the flesh by the circumcision of Christ." Circumcision symbolizing the putting off the body of flesh and blood; therefore, when Christ rose and ascended to heaven, he may be said to have been circumcised with that "circumcision made without hands." So, if we were united with Jesus in our baptism into him in his death, burial, and resurrection, we may be said to have put off the body of the sins of the flesh by the circumcision of Christ, which is his resurrection, because we were "buried with him in baptism, wherein also we are risen with him through the faith of the operation of God, who hath raised him from the dead."

He continues in verse thirteen: "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." That is, when you were baptized into Jesus, being dead in your sins, under the sentence of the law, and in your body of flesh and blood which is prone to sin, you were quickened from this death by the life-giving Spirit of the resurrection of Christ into newness of life, that you might live for Christ and work righteousness.

(To be continued.)

Correspondence.

Church and State Schools.

MR. EDITOR: I send you a clipping from the St. Louis Advocate, which will apply to all parts of our Zion as well as to the Methodists of Missouri.

If there is anything to be gained to church or people because of the existence of church institutions, we should think on these things; if not, let the church stop this outlay of men and energy, and turn over the whole cause of education to the State and private institutions. Give these numerous college agents, professors and presidents work in the pastorate. Sell the various colleges, and apply the money to the great cause of home missions.

How often do we hear our institutions of learning referred to as though they were the private property of the men who are elected to preside over them! Instead of "our school," they are spoken of as "your school."

If the recent action of our General Conference on the subject of education shall awaken our people to their duty to their educational interests, it will be a full compensation for the time and money spent by that body.

Our school men tell us that with the support of the church they can compete at all points with the schools of State and individual, and yet it is by constant persuasion and tireless drumming that they can persuade the church to support its own.

I hesitate not to say that with the spirit of loyalty upon our people that the Methodists of Mississippi and Louisiana could fill every institution to its utmost capacity, and maintain as high-grade colleges at as small an outlay of money as any other in our land.

We have before us the catalogues of East Mississippi Female College, and Millsaps College for boys. If any reliance is to be put in catalogue statements and figures, then we can safely say that for curriculum, faculty and prices they offer as much as any institutions in our section. What is said of them may be said as truly of all others.

Athens does not supply better advantages nor better work than the schools at Jericho. BEN EZRA.

AN OPEN LETTER TO BEN ELI.

MY DEAR YOUNG FRIEND: That you are a youth of parts and piety, no one who reads your letters will question. Your heart is in the right place and your head is pretty clear. But your desire to have our Conference school at Jericho an ideal college, has led you to forget existing conditions. To have an ideal institute, we must have behind it an ideal people. Yet to this condition our people have not already attained, nor are they already perfect. Were all who claim to be Christians loyal to the church and ready to support its institutions, Bar-Gamaliel might do what you desire. But so long as our people are what they are, to make the school too religious would be to unmake it as a school. You forget that parents no longer send their sons to college; the boys go where they list, and the old folks foot the bills. The college at Jericho is now as religious as it is safe to make it. There are now more Christian young men attending the great Gentile College at Athens than we have at Jericho, and they are at Athens rather than at Jericho because they prefer a school where attendance at chapel service every morning and at church every Sunday is voluntary.

It is true that free tuition and two changes of raiment a year attract some, as was the case with one youth whose father is a church member and worth one hundred thousand shekels. The father encouraged the youth to go to Athens—free tuition and two changes of raiment were not to be sneezed at. The greater moral risks were not so tangible; and, besides, we have a church and preacher at Athens, and the boy can be religious if he wants to. But not many get the free tuition and two changes of raiment. The Christian young men who are at Athens spend, on an average, more shekels per year than the students at Jericho do; so economy is not the reason they prefer Athens. Nor are they getting better work. The average results in scholarship and manhood are better at Jericho for this reason.

If you will work on your people and bring them to a higher standard, and the other preachers will do the same, so that our people can be depended on to support our Conference school instead of Gentile colleges, then Bar-Gamaliel will have no trouble in making the Jericho College more and more religious in its spirit and in its course of study. Let Bar-Gamaliel alone, and work on the people. ISHMAEL.

Report of Committee on Publications, Vicksburg District Conference.

We note with pleasure and pride the ability with which the Nashville Advocate is edited. Its circulation ought to be quadrupled. It deserves our patronage, because it has earned a high place in our confidence, and represents our great church.

The General Conference was wise in the choice of Dr. Tigert as editor of our Review. That publication has at last landed on a safe financial basis, and is paying its way. Its high standard has been sustained under Dr. Tigert's administration, perhaps improved.

We commend the very apparent improvement that has been made in our Sunday-school literature; and as to one feature of same, would suggest to the editor the dispensing of the "Lesson Text," substituting therefor the printed reference to the chapter and book in the Bible, thereby increasing demands for the Bible in our Sunday-schools and in our homes.

The Review of Missions, and other periodical literature which is issued at our Publishing House, should be taken and read by all our people. If taken and studied by every man, woman and child, there would be an increased interest in mission work.

We offer hearty co-operation to Dr. Black, and would like to see the NEW ORLEANS ADVOCATE in every Methodist home, and deplore the action of some of our preachers in circulating papers—not organs of the church, and outside of our territory—of doubtful theological consistency to the apparent injury of the NEW ORLEANS ADVOCATE, and to the injury of our membership, because of the attitude of inconsistency and rebellion of disciplinary laws and vows. While the NEW ORLEANS ADVOCATE is published and controlled by Dr. Black, and while we would not presume to dictate to him in the least, yet the paper is ours as a church, and we would suggest to him the propriety of collecting his claims by the usual methods of mail and home agents — the preachers — and not through the help of commercial collecting agencies. We know of several instances where receipts were in hand of members being "dunned" and threatened with law suits by said agencies. This will make enemies to the paper; has done it. Require the cash of every man, and stop the paper when the time is out.

Bolton, Miss., June 29.

Notes by the Way

This is my report of one month's canvass in the interest of Millsaps College: Nine hundred and fifty miles traveled, sixteen sermons preached, quite a number of addresses for the college, many personal interviews with young men who are thirsting for an education, four hundred catalogues judiciously distributed, two hundred names sent to Dr. Murrah for catalogues.

Every attention has been given me for the college's sake; brethren of the North Mississippi and Mississippi Conferences vying in co-operation. Every prospect for 300 boys. The number 300 is now the cry of 250 Methodist preachers. This means success. It is easy to canvass for a college which has a great president and a learned faculty. The college is daily growing in favor with the Methodists of Mississippi.

I am asked constantly, "What will it cost at Millsaps College for ten months?" Answer: Matriculation fee, $25; incidental fee, $5; library fee, $1; board in the two halls—the Williams Hall and Asbury Hall—$12. This includes furnished room, fuel and light. Board in excellent private families, $12. Table board in halls and private families, $10. A number of students who lived in the cottages by "clubbing" brought their expenses below $6 per month.

Blessing on the young men of Mississippi! I. W. COOPER.

Choctaw county, Miss., July 21, 1895.

Selections.

Daniels or Joshs.

No one can choose his duties. He must accept or reject those which Providence presents. There is no third course. He may shut his eyes to the light, and try to persuade himself that some things more pleasant, and not these painful, difficult things, are what is required of him. But it will be of no use. They will remain duties just the same. If they come to him in the order of God's will, his only hope of true peace and prosperity lies in manfully performing them. He will not, by endeavoring to flee, escape the pain or the trouble from which he shrinks. Pain and trouble are inevitable to every one who lives. But one may very easily lose the consolation, the high support, the glorious thrill of joy, the developed character, the ennobled manhood or womanhood, which come only to him or her who stands firmly in the place allotted and holds bravely till death the post assigned. Genuine heroism may be shown in humble homes. Daniels and Jonahs—alas! many more of the latter than the former—are seen on every side. To trust in God and do the right remains, amid all changing fashions, the one path to lasting renown.—Zion's Herald.

Practical Praying.

Many professing Christians will pray for their children's spiritual healing and then poison them; they pray that their sons may be sober, and then tempt them with a decanter of wine on the table; they pray that their daughters may be pure, and then carry them off to see shameless and salacious plays in a theatre. On Sunday morning they ask for a blessing on God's Word. When the church service is over they come home to a sumptuous dinner to crack jokes about the sermon, or the singing, or a neighbor's dress, and by every possible means to drown out any serious impressions that faithful preaching may have produced. As far as their influence goes, it is right against the very results for which they pretended to pray. Their petitions become solemn mockeries. It will be a terrible thing for such inconsistent parents to meet their own prayers at the day of judgment. God might say to such, "Out of thine own mouth will I judge thee, thou unfaithful servant!" —Theodore Cuyler.

Controlled Temper Better Than No Temper.

It is a good thing to keep one's temper in control. It is a sad thing to have no temper to keep in control. Some men are disturbed because they are disturbed. They regret their temptation to get angry; whereas they would be worth a great deal less in the world if they couldn't get angry. Unless they were temptable, they would be neither admirable nor efficient. Thank God if you have a quick, strong temper; and pray God to enable you to keep it in due check, and to use it wisely.

It has been said that the hardest words to pronounce in the English language are, "I made a mistake." When Frederick the Great wrote to the Senate, "I have just lost a battle, and it's my own fault," Goldsmith says, "His confession shows more greatness than his victories." Such an acknowledgement is a sign of genuine nobility of character. It has, however, been a puzzle to us how people can be so ready in their prayers to confess their offenses and yet be so reluctant to frankly admit their mistakes to their fellow-men.

Festus says that Jesus is dead, Paul says he is alive. That is all. And yet that—a live Jesus or a dead Jesus—that is the world-question, on which all others hang. If there be a bad thought, a bad word, a sinful era, a hindered progress anywhere in man's history, it comes from some assertion or other that Jesus is dead. If there be a good impulse, a sincere truth, an onward step anywhere, it comes just as surely from the power of a living Jesus.—Phillips Brooks.

It was a capital hint which a certain minister made in his quiet way in giving out the notices, when he said: "If there had been as many men as women at the last prayer meeting, the attendance would have been about seventy; if there had been only as many women as men, the attendance would have been about a dozen." It was unnecessary for him to add any more.—Mid-Continent.

Prayer is "the Christian's vital breath;" he can no more live without prayer than the physical man can exist without breathing.

It is unconscious Christian excellence which makes one's character beautiful and attractive.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf., Mrs. G. H. Lipscomb, Como, Miss
Miss. Conf., Mrs. E. D. Jones, Carlisle, Miss.
La. Conf., Mrs. M. H. Morrison, Shreveport.

The Conference of the W. F. M. S. at Crystal Springs.

The Mississippi Conference Woman's Missionary Society held its sixteenth annual session at Crystal Springs, June 14-18—that place so renowned for warm-hearted hospitalities, abundance of pure water, and large shipments of vegetables and fruits. Although our annual gathering dates one year younger, we are really only a few months younger than our mother organization, the Woman's Board.

Beautifully and affectionately were we welcomed by Miss Maggie Jones in behalf of the church, and Mrs. Middleton's warm greeting, elegantly expressed, at once aroused warmest thanks, and feelings of indebtedness to the auxiliary society. Mrs. Rohr. Reed responded fittingly and well. A tender chord vibrated to the touch of "the fellowship of kindred minds" when Mrs. Robinson, of the Presbyterian Society, and Mrs. C. A. Owens, of the Baptist, with Christly spirit, bid us welcome. We were made glad that we came, and Mrs. R. R. Parker was called out, and from the inspiration of the moment expressed this gladness, and the honor conferred on us by these societies of the sister denominations, tenderly recognizing the beautiful thought of dwelling together in unity.

The presence of Miss Bruce, the returned missionary from Brazil, and Miss Barnes, editor of the Little Worker, caused this to be one of the most interesting meetings ever held. Full of loving loyalty, heroism and holy zeal, eloquent words from overflowing hearts, accompanied with pathetic appeals, were lavished upon us, causing our hearts to come in closer touch with the foreign work. Surely all were impressed with the great need of missionary intelligence, and greater diligence and efforts among the young people and children.

The children's mass meeting conducted by Miss Barnes was very interesting, and all enjoyed the familiar songs sung in the Portuguese language by Miss Bruce. Miss Bruce's address on Brazil called forth encomiums of praise and well-merited appreciation, with the request by the Conference that it be published in the W. M. Advocate, and in leaflet form for distribution. The Board had requested her to prepare a paper for publication in leaflet form.

The strong, thoughtful address of the president, Miss Marshall, at the anniversary was listened to with interest by a full house.

STATISTICS AND MISSIONARIES.

Fifty-eight adult auxiliaries, 1,500 members; 9 young people and juvenile societies, 200 members. Total members—1,700. There are 38 life members, 6 auxiliaries added during the year, 300 subscribers to Woman's Missionary Advocate, 117 subscribers to the Little Worker, besides those obtained by Miss Barnes at this meeting. Treasurer reported $1,149.21 total amount received. Meridian the banner district. Conference pledges for outgoing missionaries, $114; Mo-Nemar Fund, $200.

By obtaining 600 subscribers to the Evangel, the paper published at the Training school, for twenty-five cents per annum, we are privileged to place a pupil there for one year, free of charge. A young lady that desires to become a missionary, and recommended by Mrs. Galloway, was chosen by the Conference as the beneficiary, if we succeed in our efforts.

Bro. T. B. Holloman, our warm friend, who honors us by claiming to be one of us, encouraged and helped us, and made this offer: If the missionary society sends ten girls to the East Mississippi Female College, who take regular literary course only, we will take Miss McNemar (or other) for $100. If five of the ten take extras in the course, the expense shall be only $50. If the society sends five girls, who take regular literary course, we will take Miss McNemar (or other) for $150. If these five take extras, we will take Miss McNemar (or other) for $100.

If the society can aid us in securing $2,500 in $50 bonds, we will give one girl's tuition free of all charge. For every bond secured when 150 $50 bonds shall have been secured, a credit of $5 for every such bond.

The vote was made unanimous that the next annual meeting be held in Natchez.

A memorial service was held for Mrs. Juliana Hayes, our beloved honorary president of the Woman's Foreign Missionary Society, who was the first president. Papers were read by Miss Annie Linfield, Miss Sallie Smylie, and Mrs. Chatfield. Resolutions were drafted by a committee, and read by Mrs. Bishop Galloway, the first president of the Mississippi Conference Society. These were ordered published in the Woman's Missionary Advocate and the NEW ORLEANS CHRISTIAN ADVOCATE.

Bro. Burton, our Conference host, kindly aided us during the meeting, and won for us eight subscribers for the Woman's Missionary Advocate by a fine talk in behalf of the magazine.

We enjoyed having Bro. Moore with us.

ANNIVERSARY SERMON.

Bro. A. F. Watkins tarried with us awhile, rendering valuable help. He preached the annual sermon, on Sunday, from the "high priestly prayer," selecting the eighteenth verse of the seventeenth chapter of St. John's gospel: "As thou hast sent me into the world, even so have I sent them into the world." Manifesting careful study of missions generally, being truly alive to the interests and needs of the church, he presented most encouraging features, proving that grand opportunities are ours to-day as never before offered, which implies the awful responsibility that rests upon everyone who has been blessed with Christian privileges, that grand victories await us in the near future, referring to the sad fact that so few of our women comparatively are engaged in this great work. He reminded us of the time when the embroidery needle, wielded by the deft fingers of a woman, was the entering wedge for the introduction of the light into the darkened abode of woman, proving the exhaustless store of God's resources. He spoke of the world's being massed in Christian Protestant countries awaiting the arousal of the missionary conscience to bring it forth, etc.

Most impressive and opportune was the administration of the Lord's Supper that followed.

It was midnight when our blessed Savior, bright Morning Star, was bedimmed in order that his radiance be shed in all its brilliancy, calming and comforting all saddened hearts with soothing strains of redemptive music. Then let us glean lovely flowers from our Gethsemanes, and come bravely forth prepared to represent our risen Redeemer, and with our adopted motto, "Through Christ which strengtheneth me," proclaim the glad tidings, "Messiah is King," and claim the heathen as a rightful inheritance to aid us in crowning him Lord of all.

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FROM THE WORK.

REVIVAL NOTES FROM LINWOOD CIRCUIT.

We have just closed a very successful meeting at Hopewell Church. Rev. J. H. Foreman, pastor of Neshoba circuit, did most of the preaching. He is an earnest and faithful worker for God, and did our church and community much good. There were seven accessions on profession of faith, and four by certificate, also a number of conversions. The church is on an upward move. To God be the praise.

F. B. ORMOND, P. C.

Herbert, Miss., July 20.

Rev. C. F. Emery, P. C.: "Our third Quarterly Conference, which has just closed, shows everything in excellent condition for Purvis circuit. All the finances are well up to date, and all will be paid up in full at the end of the year. Recently we held a protracted meeting at Lumberton, assisted by Rev. G. D. Andors. This resulted in ten accessions to the church, and the work was greatly revived. We are about to begin the erection of a fine church at Lumberton. This is a delightful appointment, and the work of the Lord is prospering."

Rev. W. J. Porter, P. C.: "Our Louisiana Holiness Tent is pitched at Indian Bayou, with Rev. D. C. Rawls in the lead, assisted by Bro. A. E. Vail. Opposition is giving way. While *some* who live in sight refuse to attend, others come from ten to twenty-five miles. Interest good from the start. Tent crowded to overflowing. At least seven hundred present last night. Salvation is flowing. Sinners are being converted and believers sanctified. One came twenty-five miles by private conveyance seeking entire sanctification, and went home rejoicing in full salvation. Praise the Lord for his wondrous love!"

REPORT FROM SOUTH VICKSBURG.

During the hot weather the faithful few are true to the church and to Christ, and with their help we are pushing the battle against sin in South Vicksburg. A revival in the Spring, conducted by Bro. W. T. Griffin, of Wesson, was a great blessing to the church. Sinners were converted and believers sanctified. Many still remain true to their profession, while a few have gone back. The congregations at night were the largest in the history of the church.

It is very evident that God places a special seal on the preaching of the gospel when the doctrine of full salvation or entire sanctification is stressed. Eleven accessions was the visible result of the meeting. During the year we have received twenty-five into the church.

W. H. LEWIS.

July 22, 1895.

Rev. W. T. J. Sullivan: "We have had a great meeting in Tupelo, North Mississippi Conference. The Lord has blessed the town with the power of his Spirit and his truth. His people rejoice in his loving mercy. The faithful have been revived; backsliders have been reclaimed; sinners, young and old, have been brought into the fold of Christ; the sinews of power in the church have been strengthened; brotherly love abounds. We rejoice in the Lord. Sixty converts. The meeting began on July 2, and closed with the service of Monday morning, July 15. All classes gathered under the tent morning and night, and hung eager upon the word of truth and power as it came with earnestness and unction from the preacher's heart. The Rev. W. M. McIntosh, of Grenada, Miss., was the Lord's chief instrument in this great work. God has greatly honored our brother with remarkable effectiveness in winning souls to Christ. We expect all departments of church work to move forward apace."

Rev. J. M. Beard: "By request of Rev. W. D. Pickens, pastor of Shipbur Mine circuit, whom I recently assisted in a remarkable meeting at Neblett's Bluff, on the Sabine river, I write you a brief account. There has never been a church nor anything more than desultory gospel preaching in this neighborhood, though the people are prosperous and deserving in a remarkable degree, if we take into account this fact of spiritual destitution. The meeting was held under a large arbor which was nightly crowded with eager hearers, and where people were converted at almost every service. The meeting lasted nine or ten days, and, according to a very moderate estimate, there was an average of five conversions daily. There were many interesting incidents which space forbids us to mention, but the crowning triumph was the organization of a church on the skirts of the great Sabine wilderness, and fully five miles from any other preaching place, with several of the leading men of the neighborhood, and heads of families, converted during the meeting at the head of the register. It was Bro. Pickens' and the writer's pleasure to organize a similar church as the result of a like wilderness Pentecost last year at Prudhomme City, and it will be good news to some readers to be informed that they have since erected the church building provided for at that time, and without a cent of assistance from the Church Extension Board, at least so far. Bro. Pickens, in his first Conference year, is doing noble work and is greatly beloved by his people."

Rev. R. S. Gale, Meadville, Miss., July 19: "At the last session of the Mississippi Conference I was put on the superannuate list without my knowledge or consent. It was afterward arranged through the kindness of some of my friends, however, that I should serve the Meadville circuit. This work has, for years, been rated as one of the hard places of the Conference, so I came expecting to find 'a hard work.' After six months' labor among this people, I make this my report: I found a circuit of five churches, a membership of 267; a spirit of indifference, an abused and underrated people. Yet a more kindly people I never knew. They give daily evidence of their appreciation. We are in love with this people, many of whom have pledged to co-operate with their pastor. We are hopeful. Sunday-schools and prayer meetings are doing well; attendance good. Financially, all is well. Liberal assessments; a little behind on collections to date. Every dollar on every claim, is our aim, and we don't expect to miss it far. Our parsonage, damaged by the cyclone in December, has been repaired to some extent. We expect to have it comfortable by Winter. We are all 'poor folks,' and don't expect to cut a large figure in the world; yet we do intend, by the grace of God, to do what we can for the advancement of his kingdom. We are satisfied at the turn affairs have taken. What more could we wish? A good circuit, kind and willing people, a most excellent Christian gentleman and able preacher as presiding elder, and we feel that 'God is with us.' In a few days we begin our protracted meeting work. Later on expect a few notes from us."

Ripeness in Character.

One mark is beauty. Ripe fruit has its own perfect beauty. As the fruit ripens, the sun tints it with surpassing loveliness, and the colors deepen till the beauty of the fruit is equal to the beauty of the blossom, and in some respects superior. There is in ripe Christians the beauty of realized sanctification, which the Word of God knows by the name of "beauty of holiness."

Another mark of ripe fruit is tenderness. The young, green fruit is hard and stone-like; but the ripe fruit is soft, yields to the pressure, can almost be molded, retains the mark of the finger. So it is with the mature Christian; he is noted for tenderness of spirit.

Another mark of ripeness is sweetness. The unripe fruit is sour, and perhaps it ought to be, or else we should eat all the fruits while they are yet green. It may, therefore, be in the order of grace a fit thing that in the youthful Christian some sharpness should be formed which will ultimately be removed. As we grow in grace we are sure to grow in charity, sympathy, and love; we shall have greater and more intense affection for the person of him "whom having not seen, we shall have greater delight in the precious things of his gospel; the doctrines which perhaps we did not understand at first will become marrow and fatness to us as we advance in grace. We shall feel that there is honey dropping from the honeycomb in the deep things of our religion. We shall, as we ripen in grace, have greater sweetness toward our fellow-Christians. Bitter-spirited Christians may know a great deal, but they are immature. Those who are quick to censure may be very acute in judgment, but they are as yet immature in heart. I know we who are young beginners in grace think ourselves qualified to reform the whole Christian Church. We drag her before us, and condemn her straightway; but when our virtues become more mature, I trust we shall not be more tolerant of evil, but we shall be more tolerant of infirmity, more hopeful for the people of God, and certainly less arrogant in our criticisms.

Another and a very sure mark of ripeness is a loose hold of earth. Ripe fruit easily parts from the bough. You shake the tree, and the ripe apples fall. If you wish to eat fresh fruit, you put out your hand to pluck it, and if it comes off with difficulty you feel you had better leave it alone a little longer; but when it drops into your hand, quite ready to be withdrawn from the branch, you know it to be in good condition.—Charles H. Spurgeon.

The Optimism of Christianity.

Christianity is a gospel of light and hope as well as love. Its teachings clear the prospect and make very tolerable our residence in a world which has been cursed by sin and brought under control of the prince of darkness. The lands touched by the gospel make the illuminated side of our world. Heathenism means despair and defeat. The gospel is destined to move on, "scattering seeds of sunlight" and affording help to humanity until the reverse side of the globe shall be flooded with the light of divine truth. The herald of the glad tidings, though he "go forth with tears bearing precious seed," is destined to return with rejoicing, bringing his sheaves with him. The assurance of victory sustains us in the hardest fight. The enemies of God may be numerous and powerful; they are doomed to go down before our all-conquering Lord.

In the midst of the severest struggles the disciple of Jesus Christ has every reason to remain an optimist. His light afflictions endure but for a moment; the shadows soon flee before the ascending Sun of Righteousness. He has a religion which lights his countenance and his life.

One-Sided Men.

Never try to reason a man out of a belief he was never reasoned into, is, we think, one of Lord Bacon's aphorisms; and anyone who has undertaken a task of this character will readily concede the forcefulness of the expression. When the foundation of belief is mere prejudice, it is difficult to change the opinion; yet how many men have no better ground than this for what they erroneously term an opinion. They believe, or think they believe, certain things; but for the life of them they can give neither you nor themselves any satisfactory reason for believing as they do; and it is plain that the opinion they claim to possess is not the result of any process of ratiocination, or of a careful weighing of all the facts worthy to be taken into consideration before a conclusion is reached. Such people are always the most difficult to convert from the error of their ways, and the most likely to return to their first love.—Selected.

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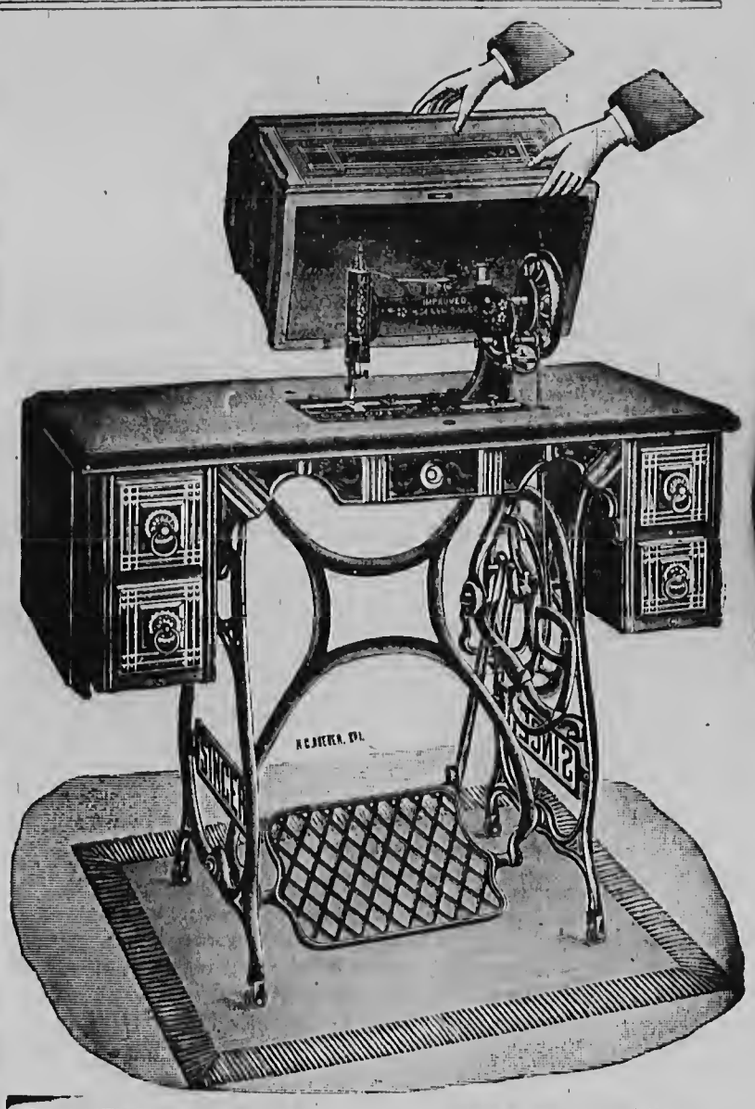

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Thursday, August 1, 1895.

Editorial Paragraphs.

Pretentious piety is only another name for humbug.

Ignoble thoughts and purposes will never produce a noble life.

That a Christian can not live without sin is one of the devil's catches.

To taunt a brother with his past defections when he is honestly striving to lead a holy life, is the very essence of baseness.

Some people seem to be mortally afraid of doing more than their share of work. Fame and fortune are not on the hunt for such.

Taking a vacation should never mean rest from serving the Lord. The devil is glad when some church members start for an outing.

Some people have a habit of "speaking their mind" whenever it suits them, and then of taking refuge under the cloak of personal peculiarity.

The converted man who does not try to be as good as he knows how to be, is in great danger of backsliding, if he has not already lost the inward witness.

The man who claims to be regenerate, but who will not take communion because of ill-feeling cherished against a brother, needs to do his first works over again.

When church members spend the best hours of the holy Sabbath in poring over the Sunday newspaper, with its corrupting recital of murderous deeds, scandals and political events, interlarded with impure fiction, what wonder that sermons make no impression upon the heart?

The complaint reaches us that some pastors not a thousand miles away are exceedingly dilatory in the matter of sending church certificates when written to for them. The desire to hold on to members as long as possible, we suppose, is the cause of this. Surely such delays can't be attributable to negligence?

Said Chaplain McCabe in a sermon recently: "Every wrong in power is on its way to defeat and death; every right in the dungeon is on its way to enthronement and victory." True, every word. Hath not the Savior promised to be with us alway, even unto the end of the world? His kingdom is an everlasting kingdom. Yet some Christians think the world is going to the bad! Let each do his duty as he knows it, and God will take care of the result.

A Key-Word in Religion.

What a wonderful trinity the words faith, hope, and love, compose. Simple monosyllables they are; yet what a world of meaning they contain! Their relation, too, is an interesting study. They are the key-words of religion. Words like these are the ones that give the lexicographers the most trouble.

Faith, in the theological sense, is "belief upon evidence" — a firm conviction of the truth shared by both mind and heart. It lifts the veil which separates the visible from the invisible, and presents God and heaven and immortality as momentous realities. Hope, on the other hand, is the sweet, soul-cheering voice that tells us our longings shall be satisfied. Webster defines hope as "a desire of some good, accompanied with at least a slight expectation of obtaining it, or a belief that it is obtainable." The good, however, that men set their hearts upon may be real or fancied. No man hopes for what he can not obtain. Along with the desire for high and holy things which Christian hope includes there is always the expectation, as well as the possibility, of obtaining the blessings sought. Put it out of man's power to obtain the good he aspires after, and you at once destroy all incentive to right action.

Hope was in the world before the birth of Christianity, but it was sadly lacking in the element of loftiness. Man's life is profoundly influenced by the nature of the hope predominant within him. At Thermopylæ, at Bunker Hill—yea, upon many other battle-fields—the hope of liberty and of victory animated the soldiers on the weaker side to heroic, imperishable bravery. What but the hope of success could have induced Robert Fulton to carry out his steamboat project in the face of persistent opposition and ridicule?

Wealth, renown, power and pleasure are most commonly the objects of human aspiration. Accordingly, the men who set their hopes upon these earthly, transitory things are not the ones likely to display the spirit of benevolence and unselfishness. Intent upon the things of time and sense, eternal bliss seems but an idle tale—a thing little worth striving for. Every energy is bent in the direction of the things most hoped for. The greedy money-lover sacrifices health, honesty, and opportunities of grace, all in the pursuit —oftimes unsuccessful—of glittering gold. Behold a Richard III. thirsting for power, wading through blood to a seat upon the throne. Consider the life of a man like Aaron Burr, who consulted no principle but his own interest; who obeyed no god save his own passions. Here, indeed, was a man in whom base hopes prevailed.

So long as human eyes are fixed upon the temporal and the sensuous, just so long is life ignoble and selfish; but when our hopes are set upon things beyond the skies, then sympathizing love and noble righteousness shine forth in our lives. "If in this life only," says the Apostle Paul, "we have hope in God, we are of all men most miserable." Let men become convinced that death ends all, let the hope of salvation be removed, and at once a reign of terror would be inangurated.

Seneca but voiced the sentiment of his time when he said: "The aim of Philosophy is to despise life." Unsuccessful in the pursuit of happiness, and uncertain as to the future, the ancient heathen yielded themselves to all manner of excesses. All classes alike vied with one another in the practice of iniquity. Suicides were so common as hardly to excite notice. The same dark picture presents itself in heathen lands to-day. Yea, among the un-Christianized masses in our large cities the like distressing evils exist. The Japanese Buddhists have a proverb which runs thus: "The worst evil you can wish a man is for him to live again." Who would expect to find a lofty form of morality existing among those who thus believe? "Let us eat, drink, and be merry, for to-morrow we die," is the motto of all who have not Christ as an anchor for their hopes.

Says Uhlhorn, in his able work on the "Conflict of Christianity with Heathenism": "The more joyless this world became, the more everything faded which in the freshness of youth had shone so brightly; the State, Art, Science, offering no more satisfaction, public life affording no longer a field for activity, life itself becoming insecure; so much the more did men long for another world whose portals still stood closed before them. With what power then must have come the preaching of a risen Christ. Nothing led more believers to Christianity, even from cultivated circles, than the sure answer it gave to the question respecting another world, and the hope it offered of eternal life to those whose earthly expectations had been destroyed."

"O, what a blessed hope is ours,
While here on earth we stay;
We more than taste the heavenly powers,
And antedate that day!"

The Christian's hope is not an irrational thing—a baseless product of the imagination—but is the work of the Holy Spirit, which is the ground and support of all holy aspirations. Patience is the fruit and constant accompaniment of hope, which in turn is strengthened by the patient endurance of trials and difficulties. The spirit of meekness and resignation is not of man, but of God. "Tribulation," says the Apostle Paul, "worketh patience; and patience experience [or triedness]; and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Amid every circumstance the Christian's hope shines lustrous clear, for we have the assurance that "all things work together for good to them that love God." "For we, through the Spirit, wait for the hope of righteousness by faith." (Gal. v, 5.) Aptly does the poet sing:

"Auspicious Hope,—in thy sweet garden grow
Wreaths for each toil, a charm for every woe."

Our conduct is the measure of the hold hope has upon us. Intense desire and expectation of spiritual good will lift us above the low plane of sordid meanness and worldly anxiety. "One scriptural mark," says Mr. Wesley, "of those who are born of God, is hope—a lively or living hope, saith the apostle [Peter], because there is also a dead hope as well as a dead faith —a hope which is not from God, but from the enemy of God and man, as evidently appears by its fruits, for as it is the offspring of pride, so it is the parent of every evil word and work; whereas, every man that hath in him the living hope is 'holy as he that calleth him is holy;' every man that can truly say to his brethren in Christ, 'Beloved, now are we the sons of God, and we shall see him as he is;' 'purifieth himself even as he is pure.'" Truly has it been said: "Faith is the root, love the fruit-bearing stem, and hope the heaven-reaching crown, of Christian life."

The unevangelized millions at home and abroad need, oh! so sadly, this blessed gospel of hope. Nor will God send us peace unless we cause others to be partakers of this hope.

The Christian Endeavor Convention, recently held in Boston, was the largest religious gathering in the world's history. Over 56 000 delegates were in attendance. The watchwords for the coming year are for an advanced interest in missions and for a better citizenship.

The First Mississippi Chautauqua.

At last Mississippi has fallen into line with her sister States in the organization of a State Chautauqua Assembly, the first session of which was held at the charming camp ground near the wide-awake town of Crystal Springs, beginning July 18, and lasting ten days. The meeting was a decided success. The gate receipts were sufficient to cover all expenses — a thing almost unprecedented in the history of first sessions. On several days over 2,000 people were in attendance.

A number of distinguished speakers and lecturers had been engaged, each of whom justified the wisdom of his selection. Much praise is due to Rev. R. W. Bailey, the indefatigable secretary of the assembly, for the great zeal and skill displayed in working up this educational enterprise.

The opening address was made by the Hon. J. S. Sexton, of Hazlehurst, who congratulated the citizens of Copiah county upon their having taken hold of the Chautauqua movement, whose great function is the intellectual development of those who have not access to our colleges and universities.

The first day was observed as Confederate Veterans' Day, an eloquent speech appropriate to the occasion being made by Col. C. E. Hooker.

On the second day of the assembly Rev. S. C. Caldwell, who has recently returned from a trip through the Orient, delivered a highly enjoyable lecture on "Jerusalem and Its Environs." The day following he gave another interesting lecture on Oriental travel, in which he graphically described a journey on horseback from Jerusalem to Damascus, over the same route traveled by the Apostle Paul. "Dollars and Sense" was the name of a delightful comedy presented the same day by Edward P. Elliott, the gifted impersonator. He made a great hit.

A striking address was delivered on Saturday by Rev. C. E. Cunningham, of Yazoo City, Miss., his subject being "Force," its various meanings being discussed.

Perhaps the most instructive lectures given during the session were those of Prof. Louis Favour on Electricity. The subject was made luminous as well as charming by means of experimental demonstrations.

"CHRIST IN THE CAMP."

On Sunday, the twenty-first instant, at 11 o'clock, Dr. J. William Jones, of Atlanta, delivered his famous address on "Christ in the Camp; or, Religion in Lee's Army." He said that it is a great mistake to suppose that only wickedness and vice ran riot throughout all the army. As war progressed more and more religious fervor was aroused.

He did not think there ever was assembled a large congregation in proportion to numbers than came together in Lee's army to hear even the humblest chaplain, and related incidents in proof.

W. C. T. U. DAY.

Monday was W. C. T. U. Day. At the morning session there was a symposium on "What the W. C. T. U. has done for me," led by Mrs. M. E. Erwin, of Columbus, at which a number of white ribboners made short talks. The meeting closed with a brief address by Mrs. Frances E. Beauchamp, of Louisville, Ky., the national organizer of the W. C. T. U. She spoke of the wonderful growth of the Union and of its children's association. Over 13,000,000 children, she said, are being taught the effects of alcohol and narcotics on the human system, all brought about by the W. C. T. U.

In the afternoon Mrs. Beauchamp lectured again to a large and appreciative audience on the evils of alcohol. She delivered also a third address the next day, taking as her starting point the question, "Does the liquor traffic pay?" Her addresses were able and convincing. One result of this meeting of the white ribboners has been the organization of a local W. C. T. U. at Crystal Springs.

Sam P. Jones, the inimitable humorist, delivered four of his characteristic lectures during the assembly. In the first one he confined himself to no particular subject, speaking as fancy dictated. The free silverites and calamity howlers come in for a share of his attention. His second lecture was on the "Home." In his third lecture on "Sham and Genuine," he punctured church, political, and other shams. The curse of the country, he remarked, is that every man has gone to office hunting. "Get There and Stay There," was the subject of his last lecture. Large and enthusiastic crowds greeted the great Georgia evangelist.

"Old and New Japan" was the subject of a very entertaining and instructive lecture delivered on Thursday afternoon by the Rev. H. G. Hawkins of Binnsville, Miss., recently of the National School, Matsuyama, Japan. A Japanese student, he said, always speaks of a custom that prevailed before the coming of Commodore Perry in 1853 as a custom of ancient time.

After Perry's time change after change came in quick succession, until we find a New Japan, with a parliament, an army of modern equipage, railroads, telegraphs, a fine mail system, a good public school system, newspapers, missionaries and a flood of new ideas. In government and public works they have now American and European furniture and ways, but in the home Old Japan lives. There they still use chopsticks and sit on the floor, still often pray to their household gods, still wear their own loose native costume.

His lecture was made doubly interesting by his display of maps, charts, household utensils and other curios. Mr. Hawkins also gave another lecture the day following on the "Early Religions of Japan."

On Thursday morning Rev. H. Walter Featherstun captivated his audience by a splendid address on "Christ in the World's Thought," in which he showed that religious history, philosophy, poetry, music, and art, all acknowledge the supremacy of the Great Teacher, and find in him their fullest expression. It was a masterful discourse.

The personage who excited the keenest attention was Miss Olof Krarer, a native Esquimau, who lectured Friday night, the twenty-sixth, on "Greenland; or, Life in the Frozen North." During the course of her lecture she donned her native costume, and sang an Icelandish song. She is thirty-five years old, is forty inches in height, and weighs one hundred pounds. Among the peculiarities of the Greenlanders, Miss Krarer mentioned their non-use of soap, and the custom of never performing ablutions. The speaker gave a brief, but exceedingly interesting sketch of her own life. The Esquimaux, she declared, are the most contented people on earth. No one has any money to worry over; their sole property is flints. In the theology of Greenland, heaven is a warm place, and hell is permanently frozen over.

Miss Krarer lectured again Saturday morning to a large and deeply interested audience.

Saturday afternoon and night were given up to Edward P. Elliott, whose second appearance only strengthened the good impressions made the week before. His rendering of "Hazel Kirke" was superb.

Sunday, the twenty-eighth, was the closing day. At 11 o'clock the editor of this ADVOCATE had the honor of preaching. Rev. M. L. Burton preached a vigorous and thoughtful sermon in the afternoon, in which he emphasized the necessity of physical, intellectual, and spiritual activity, concluding with a strong plea for the Chautauqua movement. At night the closing sermon was preached by Rev. H. Walter Featherstun. It was profound, scholarly, and eloquent, and made a fine impression.

During the assembly there took place an exciting contest for the Demorest gold medal.

The assembly is to be incorporated with a capital stock of $10,000. One thousand of this amount is to be set aside as a permanent guarantee fund for the programme. The Chautauqua interest aroused at this meeting will result in the forming of a number of local circles here and there through the State.

RELIGION IN THE MEETING.

One of the most spiritually helpful features of the meeting was the series of addresses on "Methods of Christian Work," by Rev. Frank N. Parker, of New Orleans. Careful preparation and earnestness characterized each of these gospel talks, which were greatly enjoyed by all. Bro. Parker is a gifted and scholarly preacher.

MUSICAL FEATURE.

Prof. Rowland D. Williams, the brilliant musician, who so successfully conducted the singing at the International League Conference, was in charge of the music at the Mississippi Chautauqua. A number of talented musicians were present, and the concerts given from time to time were highly delightful.

NOTES

We note with pleasure the following item from the Wesleyan Advocate:

The temperance wave is rising all over the State. In many counties in upper Georgia enthusiastic meetings are being held to appoint delegates to the Rome Convention, on July 31st. There will be a great meeting for prohibition

***

According to a recent ruling of the Board of Managers of the House of Refuge in St. Louis, all denominations are to be allowed an equal opportunity for religious services if they choose to improve it. Heretofore the Catholic monks of a neighboring church have had a monopoly of the religious exercises.

***

In view of the financial difficulties of the Alabama Advocate, the editor, Dr. Armstrong, has very generously offered to remit his salary for the rest of the year. Rev. S. M. Hosmer, D. D., has assumed the business management of the paper, and we trust that ere long our *confreres* will have things on a sound financial basis.

***

What Rome will do when she has the opportunity is illustrated by the following incident:

The Roman Catholic archbishop of Peru used his high office to prevent the reception of a number of cases of Bibles passing the Callao custom-house, shipped by the American Bible Society, but, after long delay and litigation, was defeated.—Western Christian Advocate.

***

What the Leaguers did for Chattanooga, and the Endeavorers for Boston, the Baptist young people did for Baltimore—captivated it by their brightness and fervor. The members of these societies compose the very flower of Protestantism, and their united efforts against the whisky traffic mean its speedy and final overthrow.

***

The time limit is being much discussed in the Northern Methodist press. The itineracy, it appears, is a very different thing among them from what it used to be, as the following from the Western Christian Advocate will show:

It has definitely transpired that Dr. A. H. Lucas, who has so ably served High Street, Springfield, will be the next pastor of Butler Street, Pittsburg, succeeding Dr. Oldham, who takes the chair of missions in Ohio Wesleyan University.

***

President Cleveland has written Bishop Hendrix a warm personal letter and given him an autograph letter of introduction to the United States diplomatic and consular representatives in foreign lands. The letter will be of great service to the Bishop in his visit to Japan, Corea, and China, especially in the event of any further war troubles in those countries. Bishop Marvin received a similar letter from President Grant in 1876, just before he and his companion, now Bishop Hendrix, started on their trip around the world. The Bishop expects to set out July

PERSONALS.

Rev. Louis E. Wicht has been appointed assistant pastor to Rev. H. S. Johns at White Castle, La.

***

Philip Phillips, the gifted singer, is dead. He was the author of the beautiful hymn, "The Home of the Soul," which was sung at his funeral.

***

We deeply sympathize with our brother, Rev. B. F. Lewis, of the Mississippi Conference, and his noble wife in the recent loss of their little babe.

***

Rev. C. W. Crisler, of the Mississippi Conference, is spending the Summer at the Seashore Camp Ground, and holds services every Sabbath in the tabernacle.

***

The many friends of the Rev. W. E. Ballard, of the Mississippi Conference, will regret to learn that he remains a helpless invalid with but the faintest hope of recovery.

***

Rev. J. W. Honnoll, of Malone College, in a card written from Eudora, Miss., says: "I am here assisting Bro. James Porter in a meeting. Congregations are large and prospects good. Bro. Porter is in favor with his people, and is doing a good work."

***

H. R. Singleton, Jr., the promising son of a worthy, sire, has been recommended by the Hazlehurst (Miss.) Quarterly Conference for license to preach. He expects, in case license is granted by the District Conference, to ask for recommendation to the Annual Conference for admission on trial.

***

Rev. Thos. L. Lallance, for several years a member of the Louisiana Conference, but who for the past year has been stationed in Deming, New Mexico, has returned with his family to his old home in New Orleans in poor health. We are glad to learn that since his arrival he has steadily improved.

Brookhaven District Conference.

To the Preachers in Charge of the Various Circuits and Stations—

DEAR BRETHREN: Please send me a complete list of the local preachers, applicants for license to preach, and delegates who expect to attend the District Conference, Aug. 21-25. The I. C. R. R. will probably give reduced rates.

We hope for a full attendance. The district secretary of the Woman's Foreign Missionary Society and the district secretary of the Woman's Parsonage and Home Mission Society are all invited and expected.

T. L. MELLEN.

Wesson, July 23, 1895.

Mrs. Jas A Godfrey.

Mrs. Jas. A. Godfrey died Wednesday morning, July 17, at 8 o'clock A. M. She was buried by the side of her son, R. H. Godfrey, near Bradley, Miss. She suffered intensely for many months; but died triumphantly. She was surrounded by loved ones and friends, who ministered to all her wants. A more extended notice will be sent soon. Pray for us.

E. F. EDGAR.

Magnolia, Miss., July 23, 1895.

Notice.

At a meeting of the tent-holders of Cypress Bayou Camp Ground, held July 22, 1895, it was decided that, in view of the financial pressure of the times, and other unfavorable circumstances, the camp meeting would be suspended for the present year. Let all interested take notice and govern themselves accordingly.

P. M. BROWN, P. C.

Keithville, La., July 23, 1895.

Dr. W. H. Lyon.

Dr. W. H. Lyon, long an efficient local preacher in our church in this country, died at his home near Lexington, Miss., July 14, 1895, in the eighty-seventh year of his age. Few men have been a greater blessing to the church and community in which they have lived than Dr. Lyon. A suitable memoir will be furnished in due time.

A. W. LANGLEY.

Whiskers that are prematurely gray or faded should be colored to prevent the look of age, and Buckingham's Dye excels all others in coloring brown or black.

Camp Meeting Notice.

All ministers coming to the Bethel Camp Meeting will leave the Yazoo and Mississippi Valley railroad at Whitaker station, and will be carried out to the camp ground free of charge. Those coming with their own team will have same cared for.

B. F. LEWIS,
Sec. C. M. Ass'n.

Woodville, Miss.

Rightly Named.

"Oh! we all suffer with it," said a bright, breezy little woman, "and I call it 'house-keeper's headache.'" She had the right name, and we herewith name the right remedy—PRESTON'S HED-ACHE. Cures every type of headache.

Free Board at Centenary and Millsaps.

We will pay the board of any boy at Centenary or Millsaps for one session who will send us one hundred new subscribers to the ADVOCATE at the regular price—$2. We will also take six months' subscriptions at $1 each; and will count two six months' subscriptions equal to a yearly subscription. Here is a good chance for worthy young men to work their way through college. Perhaps some of our preachers who have sons to educate may find it to their interest to avail themselves of this offer. Let us hear from you, if you wish sample copies for canvassing purposes.

W. C. BLACK,
512 Camp Street, New Orleans, La.

P. S.—Should you fail to get the full quota of subscribers, you will get a good cash commission. W. C. B.

Free Board for Girls.

The same offer which is made to boys we make to girls. Any girl who will send us one hundred subscribers at the regular price—$2—will receive free board for one session at any college she may select out of the following list: Whitworth Female College, East Mississippi Female College, Port Gibson Female College, Edward McGehee Female College, Grenada Collegiate Institute, Mansfield Female College. This includes board only. Tuition will have to be arranged for with the president of the college. Here is a chance for fifty young ladies to get an education. Remember, you are not confined to one locality to secure subscriptions. You can get them anywhere. You are, of course, at liberty to secure as many assistants as you like in canvassing—fathers, brothers, cousins, preachers, or anybody else. What is done should be done quickly. "The early bird catches the worm." We also make this proposition: We will give five months' board for fifty subscribers at $2 each. Write for sample copies and begin work at once.

We will give free board at Malone College for one session to any young lady who will send us eighty-five subscribers. We will give five months' board for forty-three subscribers.

W. C. BLACK,
512 Camp Street, New Orleans, La.

P. S.—Should you fail to get the full quota of subscribers, you will get a good cash commission. W. C. B.

Missionary.

Rev. T. J. Scott, D. D., missionary to India, recently wrote as follows to the Gospel in All Lands:

"Why don ot missionary societies take up the 'Reading Circle' idea more fully? There is a grand thing in it. Look at Chautauqua. Tens of thousands of persons are getting real culture from an easy, systematic course of reading. The 'National Home Reading Circle,' recently organized in England, is based on the same fertile idea. This is an age of reading circles and clubs. Let the idea be applied more definitely to missions. Foreign missions are not supported simply because the church does not know about the work in order to feel about it. Set the church to reading on missions, history, biography, peoples, religions, state and need of the work, duty, etc. All this can be done best by method. Form circles in the churches, organize something, give certificates or seals. With the reading will come light and interest and giving. The thought is perfectly practicable, and should be taken up at once."

Upon this idea the Cross-Bearers' Missionary Reading Circle was based, and to secure the ends of greater intelligence, greater zeal and liberality, and greater consecration, is it to be operated.

For C. M. R. C. Hand-Book, and further information, send three two-cent stamps to Rev. Marcus L. Gray, president C. M. R. C., St. Louis, Mo.

LAURA H. YOCKEL.

St. Joseph, Mo.

CROSS-BEARERS' MISSIONARY READING CIRCLE.

LITERATURE FOR 1895-6.

I.—BIOGRAPHICAL.

1. Life of Henry Martyn (Jesse Page), seventy-five cents.

2. Life of Joseph Hardy Neesima (Rev. J. D. Davis, D. D.), $1.

II.—LITERARY.

3. Chinese Characteristics (Rev. Arthur H. Smith), $2.

III.—EVANGELICAL.

4. The New Acts of the Apostles (Rev. Arthur T. Pierson, D. D.), $1 50.

IV.—PERIODICAL.

5. The Missionary Review of the World (Rev. Arthur T. Pierson, Editor), $1 90.

For further information send six cents in stamps to Rev. Marcus L. Gray, president C. M. R. C., St. Louis, Mo.

For Sleeplessness Take Horsford's Acid Phosphate.

Dr. PATRICK BOOTH Oxford, N. C., says: "Have seen it act admirably in insomnia, especially of old people and convalescents. A refreshing drink in hot weather and in cases of fevers."

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

WITHERING OF THE FIG TREE.

(Matt. xxi, 18; Mark xi, 21.)

1. Rightly the Savior expected fruit on the fig tree. Having leaves indicates that it was the season of fruit-bearing.

(1) The church of God is not a flower garden, but an orchard. Are not church members for ornament. We must work, bear fruit.

(2) Christ yearns, hungers for fruit. Gave his life for our salvation. What would he rather than that the light which he came to kindle burned already!

(3) Our season for fruit-bearing is brief. Then make haste and show fruits unto holiness. So much to do.

2. Christ curses the fig tree because of its barrenness. Not from motives of angry disappointment, but for the purpose of teaching an important lesson.

(1) Having been made alive in Christ Jesus, it is our sacred duty to employ the proper means for our sustenance. Spiritual suicide disastrous.

(2) The circumstances of this curse illustrate the "unpardonable sin." Denying the influence of the Holy Spirit, which we formerly had experienced, reprobation inevitable.

(3) There are men—we hope not many—who have the name to live, but who are dead all the same. Like girdled trees on a newly opened farm. Are tall, and have branches like other trees, but are dead. Devoid of sap. Collapse impending.

3. Christ encourages the astonished disciples to have faith in God. That would prove a life-buoy, a sure spiritual life-preserver.

(1) Faith in God as our Father in Christ, who has forgiven us our sins and adopted us as his sons.

(2) Faith in God, who is our protector and benefactor. Daily we are the recipients of his bounty.

(3) Faith in God as our judge, who ultimately will give to everyone according to his works.

The Malone College,

FOR GIRLS ONLY,

Is situated in the city of Holly Springs, which is the highest point in the State; hence is free from malarial influences. Accessible from all points, as it is at the junction of the Illinois Central and Kansas City railways.

The boarding department is under the special control of the president and his wife, who, with the teachers, eat at the same table with the pupils—all faring alike.

While the property of the college does not belong to the church, which is the case with many of our Conference schools, it is under the auspices of the North Mississippi Conference, and every teacher is a member of the M. E. Church, South; three of them Methodist preachers' daughters, and one a Methodist preacher's widow. The preachers of the North Mississippi Conference are charged only half price, including board.

Prices have been put down to correspond with the low prices of everything.

The fifth annual session will begin Sept. 17, 1895, and run nine months. No money spent or time lost for elaborate commencements.

Our work free to the inspection of the public at all times.

Expenses per month:

Board, fuel, lights and laundry	$10
Tuition in Collegiate Department	3
Tuition in Academic Department	2
French	1
Instrumental music	3
Voice culture (private lessons)	3
Chorus training (no charge)	
Pencil drawing	2
Crayon, water colors, oil painting, each	3
Elocution (private lessons)	3
Elocution in class	1

For further information address the president, J. W. HONNOLL.

Holly Springs, Miss.

To Get the Best Teachers

School Boards, Colleges or Families can obtain the names of efficient teachers FREE OF CHARGE by writing THE SCHOOL AGENCY, BIRMINGHAM, ALA., stating the kind of teacher wanted, the position to be filled, salary and other particulars. This Agency is endorsed and patronized by the leading Educators and Institutions of the South and Southwest.

FIRST GRADE successful teachers desiring enrollment should write for circulars.

Notice.

The time for holding the Bluff Creek Camp Meeting has been changed from Aug. 29 to Aug. 22, 1895, being one week earlier.

T. D. LIPSCOMB,
Chair'n Committee.

By order of Committee.

WANTED.

A situation as teacher by a young lady who holds a first-grade certificate. Seven years' experience in the school-room. Louisiana preferred. Best of testimonials. Address

Miss CARRIE HIVELY,
Hazlehurst, Miss.

Do you want to learn something of the greatest religious work ever undertaken in America? Then send stamp for a prospectus of the "Great American Evangelical Band," No. 513 Potter Building, New York City.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,
MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

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HOME CIRCLE.

WORDS.

One day a harsh word rashly said,
Upon an evil journey sped,
And, like a sharp and cruel dart,
It pierced a fond and loving heart;
It turned a friend into a foe,
And everywhere brought pain and woe.

A kind word followed it one day,
Flew swiftly on its blessed way;
It healed the wound, it soothed the pain,
And friends of old were friends again;
It made the hate and anger cease,
And everywhere brought joy and peace.

But yet the harsh word left a trace
The kind word could not quite efface;
And though the heart its love retained,
It bore a scar that long remained;
Friends could forgive, but not forget,
Or lose the sense of keen regret.

Oh, if we could but learn to know
How swift and sure one word can go,
How would we weigh, with utmost care,
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love!

—Sunday-School Times.

The Great Opportunity.

During a season of awakening in Yale College two young men were awakened at the same time. They both agreed, one evening, that they would go and call upon one of the professors and ask his counsel. When they reached the professor's gate, one of them, an animated young man, leaned over the fence and said, "I believe that I won't go in." His companion, who had been somewhat wild, replied, "You can do as you please; but as for myself, I feel that I need all the counsel that a man of experience can give me; I am resolved to go in." They parted at the gate; and they parted for eternity! The same chance came to both; the one flung it away and the other grasped it. The student who went in and opened his heart to his kind teacher, decided for Christ, and, from being a frolicsome youth, became a faithful Christian, and afterward a successful minister. The other young man quenched the Holy Spirit, became hardened, fell off into vicious ways, went off in after years to the West Indies, and died a miserable inebriate! Human life has its pivot-hours, when decisions reach into eternity. Those two young men made their decision that evening, and Jesus took them at their word. It was the young ruler and beggar Bartimens all over again. The judgment day will unfold millions of just such decisions as that youth made when he went back to his room and locked Christ out of his heart.—Dr. Cuyler.

A Lesson in Politeness.

A little girl who was playing with her dog unintentionally hit him with her foot. She immediately said, "Please excuse me, Duke," with as much defference as if she had been making an apology to a person. "That is a lesson in politeness for us all," said a guest who was within hearing. Then he told this incident in the life of a high railroad official:

Erastus Corning many years ago was president of the Central railroad. He was a lame man and not very prepossessing in looks. He stood one day on the platform and was about to step on to the cars. A conductor who did not know him, shouted: "Come, hurry up, old man; don't be all day about it; the train can't wait."

The conductor went round to take up the tickets. A passenger said to him, "Do you know the gentleman you ordered on board?"

"No, and I don't want to know him."

"It may be worth while to make his acqnaintance," said the passenger. "He is your boss, the president of the road, and he'll take your head off."

The conductor gave a low whistle and looked bold. However, he at once sought the president and offered an apology.

"Personally I care nothing about it," said Mr. Corning. "If you had been so rude to anyone else, I would have discharged you on the spot." He continued: "You saw I was lame and that I moved with great difficulty. The fact that you did not know who I was does not alter the complexion of your act. I'll keep no one in my employ who is not civil to everyone."

"She Was a Stranger."

The following story which comes from the West brings with it a lesson for all, old and young:

A Sunday school missionary, while addressing a Sunday-school, noticed a little girl shabbily dressed and barefooted, shrinking in a corner, her little sun-burned face buried in her hands, and sobbing as if her heart would break. Soon, however, another little girl about eleven years of age, got up and went to her. Taking her by the hand she led her out to a brook, where she seated the little one on a log. Then kneeling beside her this good Samaritan took off the ragged sun-bonnet and dipping her hand in the water bathed the other's hot eyes and tear-stained face, and smoothed the tangled hair, talking cheerily all the while.

The little one brightened up, the tears vanished, and smiles came creeping around the rosy mouth. The missionary who had followed the two, stepped forward and asked, "Is this your sister, my dear?"

"No, sir," answered the child, with tender, earnest eyes. "I have no sister."

"Oh, one of the neighbor's children," replied the missionary—"a little schoolmate perhaps?"

"No, sir, she is a stranger. I do not know where she came from. I never saw her before."

"Then how came you to take her out and have such a care for her if you do not know her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."

Nervous Children.

Never scold, or make fun of them. They suffer enough without your threats or sarcasm. Don't let them know you see their awkwardness when in company, nor their grimaces when alone. A case was reported by the Boston Globe of a boy ten years old, who, on being vexed, and often without any apparent provocation, will clench his hands and make the most frightful contortions of the muscles of his face and head, till his poor mother fears he is idiotic. By no means. He is the brightest boy in his class at school; fond of reading, and of natural history; but he is of a highly nervous temperament, and has not been taught to control the little wires, so to speak, on which he is strung.

This is no single case. There are thousands of children who give way to their nerves in a similar fashion. Never whip them, but talk to them about these curious little strings that should be made their servants, not their masters. A prominent physician in this city says that the man or woman who whips a nervous child should, for every blow given, receive five, and is on a level with brutes that have no reason. It is our duty to encourage and help them. Be patient with them. They are the making of our future successful men and women, for they will work hard at whatever they undertake. Brace up your own nerves first, and then be indulgent to the capers of your over-nervous children.—Exchange.

A Happy Secret.

Johnnie was a naturally generous, unselfish boy, but had also been taught to share every bit of candy and cake with his little sisters and brothers, so that he did not enjoy going off by himself and eating things. Now, I suppose you would rather live with a boy like that, and go to school with him, and have him for your friend, than with boys or girls who think only of themselves.

Some children make me think of a chicken, which will seize a choice bit and run off to some safe place and gobble it up. You never saw a chicken or a pig share anything peaceably, did you? But, if you notice, it is the little boys and girls who love to share everything, who divide their apples and nuts and candy, who are the favorites, and whom everybody like, and not a few love dearly, and we all like to be loved.

A very old book says: "He that would have friends must show himself friendly."

Try it and see.—Selected.

A Sweet-Minded Woman.

So great is the influence of a sweet-minded woman on those around her that it is almost boundless. It is to her that friends come in seasons of sorrow and sickness for help and comfort; one soothing touch of her kindly hands works wonders in the feverish child; a few words let fall from her lips in the ear of a sorrow-stricken sister do much to raise the load of grief that is bowing its victim down to dust in anguish. The husband comes home worn out with the pressure of business and feeling irritable with the world in general, but when he enters the cozy sitting-room and sees the blaze of fire and meets his wife's smiling face, he succumbs in a moment to the soothing influences which act as the balm of Gilead to his wounded spirits that are wearied with the stern realities of life. The rough school boy flies into a rage from the taunts of his companions to find solace in his mother's smile; the little one, full of grief with her large trouble, finds a haven of rest on its mother's breast; and one might go on with instance after instance of the influence that a sweet-minded woman has in the social life with which she is connected. Beauty is an insignificant power when compared with hers.—Churchman.

Nothing should interfere with home duties. Even great service for humanity can not compensate for their neglect. Works of charity and business for the church are of great price, and should be attended to in their place and measure, but never at the sacrifice of loved ones entrusted to one's care and training. Home has the first and pre-eminent claim. Children are a God-given heritage. They must be rightly cultured and disciplined, as well as properly provided for. Father and mother must be able to say at the Great Day: "Here are we, and those whom thou hast given us." Platform oratory serves an excellent purpose, but it is a poor substitute for a home neglected in its gratification. Committee meetings and temperance and missionary work are valuable, but not at the sacrifice of family interests. Give your home the first attention; then devote what time, talent and effort you can to outside agencies.—Presbyterian.

This we find in the London Baptist: "A little girl had been rummaging in her mother's trunk. There she found a 'church letter' which her mother had neglected to present to the church into whose neighborhood she had moved. The little explorer rushed into her mother's presence, shouting: 'Oh, mama, I have found your religion in your trunk!' There is a needle-like point in that story for a great many people. With far too many the neglected church letter comes to be about the only part of the old church life remaining. But surely a trunk is a poor, dark, mothy place for one's religion."

One of the surest ways of getting a person to show out his best side, either in spirit or in work, is to expect it. The employee who has an impression that his employer thinks him good for nothing, the child who feels himself treated as though he had no right motives except those that are pounded into him, is not likely to show himself at his best in aspiration or energy. Many an unruly scholar can be easily tamed by showing faith in him, and everyone can be made better by drawing more surely than by driving.—H. Clay Trumbull.

It is a solemn thought that our children get their first ideas of God not from the catechism, but from our daily lives.

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Drinking at Meals.

The reason why drinking should not accompany eating, but be indulged in before or afterward, is, in the first place, because liquids are foods as well as solids, and repasts must be kept as light as possible at all costs. But there is another reason. Dry repasts, if light, lead to a loss of flesh, whereas the same quantity of food, if it include liquids, is devoid of this effect. It is not easy to say why this should be so; but the most probable explanation is that when only solids are eaten the juices of the body are called into action to a larger extent than otherwise, in order to further the process of digestion, whence a sensation of thirst is usually experienced. The body has thus lost more than the ordinary quantity of water, and if this loss be not compensated by drinking, it will be replaced by the body itself, which will draw upon its superfluous fat for the purpose. The fat is decomposed into its elements, and combustion takes place. This process commences about an hour after eating, and if drinking be deferred until then, it may be indulged in afterward with profit, inasmuch as it promotes the very process which, half an hour earlier, it would have prevented. But in any case, and at all times, liquids should be taken with as much moderation as solids.—Exchange.

Don't Check Perspiration.

It is singular that although the fact that perspiring is the only safeguard provided by nature against sunstroke has appeared in print hundreds and thousands of times, people are still on the lookout for something to check perspiration, instead of increasing it, during intense heat. Not a day passes but we have calls for something to check perspiration, and the explanation that nothing can be safely used for this purpose is accepted with very poor grace by those to whom it is given. It is dangerous to even check perspiration of the feet unless it is very excessive, and even then the remedy is apt to be worse than the disease. Of course, this only refers to perspiring during hot weather; cold sweats are a never-failing indication of intense weakness, and ought to receive prompt medical attention.—St. Louis Globe-Democrat.

Fat for the Nervous.

Nervous people should eat fat food. Every irritable and exhausted nerve should, if possible, be coated with fat. Fat is to a tender nerve what an air-cushion is to a tired invalid—it eases jolts wonderfully. With the fat should be combined grain-foods and vegetables for strength, and fruits to keep up a healthful consistency of the blood.—Christian World.

THE CUISINE.

CONDUCTED BY L. A. B.

PINEAPPLE SHERBET.—Put two cups of water and three cups of sugar on to boil. Stir until the sugar is dissolved, then boil five minutes. Take one pint can of pineapple and press as much as possible, juice and all, through a colander. Add this to the sugar and water, with the juice of one lemon. Stand away to cool. When cool, strain into the freezer and freeze steadily until quite stiff. Remove the dasher, and add the white of one egg, whipped to a stiff froth, with one tablespoonful of powdered sugar. Beat well with a spoon, pack, and stand aside to ripen.—Table Talk.

ANGEL'S FOOD.—Sift one cup of flour five times with one teaspoonful of cream of tartar; sift one and a half cups of sugar twice; beat the whites of eleven eggs to a stiff, dry froth. Turn the sugar into a bowl and add the whites of the eggs. Sift in the flour, stirring gently from the bottom toward the top until it is well mixed; add one teaspoonful of vanilla. Turn into an angel-food tin and bake in a moderate oven for forty-five minutes.—Table Talk.

A GOOD SAUCE.—One cupful of sifted sugar, half a cupful of butter, stirred to a cream; then add one large cupful of boiling milk, and a dessert spoonful of ground cinnamon; stir briskly until smooth; pour into sauce-boat. May be eaten hot or cold.—Selected.

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MARRIAGES.

McKENNEY—EDMONSON.—At the residence of Mrs. Mary Eddings, Enterprise, Miss., July 16, 1895, by Rev. Isaac L. Peebles, Mr. J. A. McKenney to Miss Ora Edmonson, both of Meridian, Miss.

WALKER—HARDIN.—In the Methodist Church, Macon, Miss., July 16, 1895, by Rev. A. A. Bowen, Prof. S. P. Walker, of Hern Hall, Miss., and Miss Addie Hardin, of Macon.

GLICK—McDANIALS.—At the residence of the bride's father, Dr. James McDaniels, Carthage, Miss., July 11, by Rev. R. S. Gale, Mr. A. M. Glick, of Kansas, and Miss Dezzie McDaniels, of Franklin.

JORDAN—GUICE.—At the residence of the bride's parents, Carthage, Miss., July 3, 1895, by Rev. W. M. Sullivan, Mr. R. L. Jordan to Miss Estelle Guice, all of Carthage, Miss.

FLETCHER—SMITH.—At the residence of the bride's mother, Warren county, Miss., July 11, 1895, by Rev. C. D. Cecil, Mr. Walter H. Fletcher and Miss Ruth Florence Smith.

MOSLEY—HOLLOMAN.—At the residence of the bride's father, July 15, by Rev. M. M. Black, Mr. H. Hoover Mobley, of Alexandria, La., to Miss Lottie Holloman, of Harrisburg.

BOGAN—WHATLEY.—At the residence of the bride's father, Prudhomme City, July 3, 1895, by Rev. H. O White, Rev. S S. Bogan to Miss Virginia Whatley, daughter of Rev. S. A. Whatley, of the Louisiana Conference.

OBITUARIES.

We publish obituaries of 500 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 500. Poetry excluded from this column.

ARBUTHNOT—MARY ANN HUDGINS was born in South Carolina, on Pedee river, Sept. 4, 1808; emigrated with her father to Louisiana in 1820, and settled on Redwood Creek, in West Feliciana parish, where they remained until 1828. They then moved to St. Helena parish, where she resided until her death. She was married to the Rev. John S. Arbuthnot May 16, 1838. She joined the M. E. Church, South, in 1832, under the ministry of Rev. William Winans, at what was then known as Josie Branch Camp Ground, near Greensburg. She remained a faithful member until her death, which occurred Jan. 18, 1895 At the time of her death she was eighty-six years four months and ten days old.

It had never been our good privilege to become acquainted with Sister Arbuthnot, having become her pastor only a short while before her death; was sick and not able to attend her funeral, which was conducted by Rev. N. J. Roberts. But all that speak of her only speak to praise her excellent Christian character and many virtues, having been the wife of a local preacher—one of those sainted men of God that made his living by the sweat of his brow, yet found time to go from place to place pointing sinners to the Lamb of God that taketh away the sins of the world. This caused theirs to be rather a hard life, in several respects; but this has all ended. The husband preceded her to the grave several years. He has met his reward, received his crown, which was, doubtless, decked with many a star; and on the morning of the third month of January, while the silent watchers stood around her bedside, a convoy of holy angels came down, and, taking the sainted spirit of the wife on their golden pinions, as they did Lazarus of old, bore it away to Abraham's bosom, where they clasped hands to part no more forever. J. P. H.

DAY—HARRACE GORDON DAY, son of T. G. and ——— Day, was born Sept. 24, 1878, and died Jan. 3, 1895. Harrace was a promising boy of seventeen years, and the only son.

He was noted for honesty and industry, and possessed an extraordinary bright mind, but was not religious until a few hours before his death.

He was conscious from the first day of his sickness to the end. A few hours before the end came he was told that death was near. He confessed that he had neglected to make peace with God and prayed for forgiveness, asking all about him to pray. In a short time the Blood of heavenly light seemed to break on his soul, after which, until he closed his eyes in death, he rejoiced in Christ as his Savior, exhorting all to ask God in the forgiveness of sin. A little while before the end came, while he was yet able to speak, he said to his devoted parents and sisters, "Good-by," asking each to promise to meet him in heaven, where will be no more "good-by." We laid him to rest in the silent little city of the dead, at Day's Church, in St. Helena parish, La., in a few hundred yards of where he first saw the light.

The heart-broken parents and sisters have the sympathy of the entire community in this dark hour. Would that it were in our power to say something to alleviate their sorrow, to comfort their desolate hearts! But we know that nothing but time and the loving hand of our heavenly Father can heal such wounds as this. He who wept at the grave of Lazarus knoweth how dark is the hour. Trust him. May his grace comfort. Harrace is not dead, but sleepeth. N. J. R.

TABOR—Mr. JOHN TABOR, son of James and Myrina Tabor, was born in St. Helena parish, Feb. 5, 1810. His father and mother were both life-long and consistent members of our church. He was married to Miss Sallie Allen, 1870; died Jan. 21, 1895. He had three children. Two preceded him to the better land. He leaves one and his wife to mourn his loss.

He joined the church in his youth, but said he never enjoyed religion as he ought until he lost his children about twenty years ago. Since that time he has been a true, consecrated and faithful Christian.

It was the privilege of this writer to be his pastor the last year of his life. We had several religious talks, and as we stood over his open grave we were not troubled as to how to preach his funeral; but as we stood there, and looked upon the sad, broken-hearted widow and lonely daughter, and then at the two little graves of his other children, we thought it right for mother and daughter to stay here and let father go stay with those that had crossed the river.

While on his last bed of affliction he never murmured nor complained. When he saw the hand of death approaching he was perfectly resigned, and met it with that fortitude that none but they who have been with Jesus can have.

May he who has promised to be a father to the fatherless and a husband to the widow verify that promise, and may they be united again on the morning of the resurrection, where sickness, sorrow, pain and death are felt and feared no more! J. P. H.

SINGLETARY—Mrs. SUSIE E BARNES SINGLETARY was born in Sunflower county, Miss., Jan. 10, 1865 and died on July 3, 1895, at the residence of her brother-in-law, W. C. Pegram, Esq., Vicksburg, Miss. She was married to the Rev. Hwell L. Singletary, of the Louisiana Conference, on March 28, 1891. Her husband died just thirteen days before she did. He was a man of singular purity of character, and of great consecration to the ministry. They were well suited to each other, and were doing good in the Master's vineyard. "They were lovely and pleasant in their lives, and in death they were not divided."

Mrs. Singletary removed with her parents to Delhi, La., when nine years of age. She joined the Methodist Church in her twelfth year. Ever since she has been a devoted friend of the church, rendering efficient service for the Master as organist, as a Sunday-school worker, and as a faithful upholder of the pastor's hands.

Her death, like her life, was peaceful and quiet. It was a benediction to see the sweet smile of submission even while disease was doing its deadly work and the precious life was slowly ebbing away. Her babe of a few days old was baptized while her sweet spirit was about taking its flight. The ministrations of her mother and only sister were very tender and unremitting. They are comforted in their deep bereavement by the assurance that their loved one is now among the blood washed. C. G. ANDREWS.

REAMES—Mrs. FANNIE REAMES, widow of J. M. Reames, departed this life on June 22, 1895, aged fifty-six years. Sister Reames joined the church in 1868 under the ministry of Dr. C. W. Carter, in Baton Rouge, and ever since she has been a faithful member of the church. For two years, or more, she nursed her husband in his long illness, and last Fall ministered to her adopted daughter during her last illness, taking charge of her children after her death. She had passed through these ordeals of sorrow, and thereby was being prepared for her own transition. She was a strong friend, a devoted wife, an earnest, loving mother to her adopted daughter. Candid, open, sincere in all her character, she ever declared where she stood without fear of consequences. There was no shadow of duplicity in her nature. She was transparent in character, always courageously advocating what she believed to be right. She was not quite fifty-six years old, living in Baton Rouge ever since her youth, walking before the church as an earnest follower of her Lord. Among her last requests was for her pastor to pray without her. In all her affliction and sorrow there was no murmur against Providence, but the true submission of a child of God. She has gone on before, meeting her devoted husband and daughter, who were waiting to welcome her into that blessed state of joy, happiness and rest. May the Lord be guardian of the grandchildren she has left! We shall always remember her sincere candor, her courageous espousal of the side of right, her true friendship, her faithfulness as a member of the church, and devotion as wife and mother.

HER PASTOR.

CHAPMAN—Mrs. ANNIE CHAPMAN, an excellent Christian woman, beloved by all who knew her, passed away from earth, after a brief illness, at Sardis, Miss., June 29, 1895. She had lived for several years at Clarksdale, Miss.; reared and married at Sardis.

Her life was not a failure. Thoughtful, considerate daughter; true, devoted wife; attentive, watchful mother; kind, warm-hearted friend—we all miss her and feel in her departure a personal affliction.

When she was called "to go hence" she testified to a peaceful readiness. While we show in our church register the date of her death, and sorrow in the loss of a "lively member," we are satisfied that she is answering "to the roll-call up yonder." God bless her truly bereaved husband, three children and parents! J. M. WYATT.

Clarksdale, Miss.

BRIGHT—DEMARIA ALBERTUS, infant son of J. W. and Sarah Bright, died July 5, aged sixteen months. He was a well-developed and promising child. He leaves a sad home behind him to find a happy home in heaven. God bless the bereaved parents! May they find infinite comfort in the precious words of our Lord, "Suffer little children to come unto me!" May their Christian walk be constantly cheered by the thought that there is an angel on the other shore awaiting them!

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NEWS OF THE WEEK.

DOMESTIC.

The Mount Vernon, Ill., schools are having trouble on the color line.

Rev. Dr. Hawthorne, of Atlanta, has started a crusade against the use of the bicycle by ladies.

The Alabama Supreme Court does not profess infallibility. Last Friday it rendered a decision and on Saturday reversed it.

The City Hall in San Francisco is to have the third largest dome in the world. It will rise 300 feet above the sidewalk.

Two gold camps will soon be in full swing in Northern Georgia and Alabama. Companies have just been organized to open valuable leads discovered in Cenloo, Ga., and Heflin, Ala.

A resolution introduced into the Illinois Legislature to investigate charges of bribery and corruption made against members was voted down. That Legislature considers itself superior to suspicion.

A sensation was enacted in the council chamber of Toledo, on July 29, by the arrest of six Democratic members, who refused to obey the mayor's call for a joint session of the council and aldermen.

It is announced from Washington that all the arrangements have now been virtually completed for the inauguration of the improvements in the postal service in this city, and beginning with Oct. 1 five new stations will be established in New Orleans, in addition to several sub-stations.

It is said New Jersey is going to move on Congress this Winter. The Direct Legislation League of that State will petition the Washington body to so amend the United States Constitution that State and National laws shall be submitted to a vote of the people before taking final effect.

The Chickamauga Park Commission has received notice of the contemplated attendance of twenty governors of States, with their staffs, at the dedication, Sept. 18, 19 and 20. Most of these will be accompanied besides by leading elective officers of the State government and representatives of the Legislatures. The State Commissions of twenty-six States are also expected.

It is reported that the Western Union Telegraph Company is making arrangements to take possession of the old, abandoned telegraph line extending through British Columbia, started thirty years ago to run to Europe via Behring Straits and Siberia. It is proposed to rebuild the old line and extend it north to Forty-mile Creek, on the Yukon, and run branch lines to Sitka and Juneau.

Elder Hiram Munger, one of the leading Second Adventists, in a sermon at a camp meeting in Massachusetts, prophesied the end of the world will come in 1897, according to the Scripture.

FOREIGN.

Russia is anxiously guarding its frontier against cholera.

Prince Bismarck, being advised to go to Egypt for his health, said that he had rather die at his own home than live in Egypt.

German veterans are going to celebrate the great victories of the Franco-Prussian War. The most memorable celebration will take place on Temple-hof field, on Aug. 19, when the battle of Gravelotte will be commemorated. Forty thousand veterans are expected to be present on that day.

A train bearing 400 Japanese soldiers, who landed at Hiroshima on their return from the war, while en route to Kobe, ran off the rails where the line is constructed along the sea wall. Plunging over the wall, the first section of the train was thrown into the sea. Many lives were lost.

A train crowded with pilgrims returning from the shrine of St. Dauray, France, was wrecked July 26 Twenty-four cars were thrown on top of each other, and six of them were completely wrecked. There was a terrible scene after the disaster. Twelve mutilated corpses have been extricated from the ruins and fifty persons were injured.

The grand canal drainage system in the valley of Mexico is nearly completed. This work, including the tunnel through the mountains, is an achievement in which Diaz will go down to fame as a practical administrator. The next thing on the programme is the reconstruction of the entire sewerage system of the City of Mexico.

During the past two weeks there have been serious disturbances on the Isthmus of Panama, along the line of the Panama railroad, growing out of strikes and labor troubles affecting the employees of the company. The authorities of the Republic of Columbia have endeavored to maintain order, but it appears that they have not been very successful in their efforts.

The parliamentary elections in Great Britain are now practically completed, only a few more divisions remaining to hear from. The actual returns show that of those elected, 340 are Conservatives, 70 Unionists, 173 Liberals, 68 McCarthyites, 12 Parnellites and 2 labor representatives. These figures give the government 410 votes and the combined opposition 255, a majority for the government of 155 votes.

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QUARTERLY CONFERENCES.

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GREENVILLE DIST.—THIRD ROUND.

Lehrton, at McLemore	Aug. 3, 4
Lula, at Walton	10, 11
Hill House, at Australia	17, 18
Tunica circuit, at Dabbs	24, 25
Rosedale, at Phalia	31, Sept. 1
Arcola	7, 8
Hollondale, at Glen Allen	14, 15
Bolivar, at Wolerville	21, 22

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—THIRD ROUND.

Tatum	Aug. 3, 4
Charleston	(Wed.). 7
Coffeeville	10, 11
Chapel Hill	(Wed.). 14
Pittsboro	17, 18
Atlanta	24, 25
Water Valley circuit	31, Sept. 1
Water Valley station	1, 2
Minter City and Strathmore	7, 8

R. A. BURROUGHS, P. E.

WINONA DIST.—THIRD ROUND.

West	Aug. 3, 4
Indianola	10, 11
McNutt	17, 18
Carrollton circuit	24, 25
Sidon	31, Sept. 1
Black Hawk	7, 8
Dublin and Brooklyn	14, 17

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Red Banks, at Bailey's Camp Ground	Aug. 3, 4
East Holly Springs cir., at Harmony	10, 11
Cornersville, at Union Hill	17, 18
Mt Pleasant at Marshall Institute	24, 25
Ashland, at Union Hill	31, Sept. 1
Pontotoc	7, 8
Abbeville	14, 15

J. D. CAMERON, P. E.

CORINTH DIST.—THIRD ROUND.

Marietta cir., at Gilmore's Chapel	Aug. 3, 4
Brown's Creek cir., at Siloam (Tues.)	6
Booneville and Baldwyn at Booneville	11, 12
Ripley and New Albany, at New A	17, 18
New Albany cir. at Bethel (m. Thurs.)	21
Blue Springs circuit at Leighton	24, 25
Pleasant Ridge cir., at Patterson's Ch'l	31, Sept. 1

HESLEP R. TUCKER, P. E.

ABERDEEN DIST.—THIRD ROUND.

Saltillo	Aug. 3, 4
Nettleton circuit	9, 8
Tremont circuit	10, 11
Fulton circuit	17, 18
Quincy circuit	23
Amory	24, 25
Aberdeen circuit	31, Sept. 1

S. M. THAMES, P. E.

SARDIS DIST.—THIRD ROUND.

Cockrum	Aug. 3, 4
Wall Hill, at Bethel	10, 11
Nesbit	(Tues.). 18
Pleasant Hill, at Lewisburg	17, 18
Arkabutla, at Malmaison	(Tues.). 20
Pleasant Grove, at Harmony	24, 25

The pastors will please present church registers and records of Church Conferences to their third Quarterly Conference for examination.

H. C. MOREHEAD, P. E.

COLUMBUS DIST.—THIRD ROUND.

Shuqualak	Aug. 3, 4
Brooksville	10, 11
Sturges	14
Tibbee	17, 18
Hebron	21
Cedar Bluff	24, 25
West Point	25, 26
Mashulaville	31, Sept. 1

T. C. WIER, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Sallis, at Clearbranch	Aug. 2
New Port, at Spring Grove	3, 4
Belmont, at Four Mile Lake	10, 11
Ethel, at Liberty Chapel	16
Ackerman, at Salem	17, 18
Chester, at South Union	24, 25
Ebenezer, at Salem	31, Sept. 1
Rural Hill, at Macedonia	3
Louisville, at Noxapater	7, 8

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—THIRD ROUND.

Edwards, at Reaves' Chapel	Aug. 3, 4
Utica, at Bear's Creek	10 11
Rocky Springs, at Cayuga	17, 18
Hermanville, at Sarepta	20
Harrison, at Cane Ridge	24, 25
Mayersville, at Beulah	31, Sept. 1
Rolling Fork and Cary, at Bethel	7, 8
Warren, at Wesley Chapel	14 15
South Warren, at Red Bone	21 22
Mt. Olivet, at ——	28, 29

Preachers will please take notice, and be prepared to answer Question 18.

J. M. WEEME, P. E.
Vicksburg, Miss.

JACKSON DIST.—THIRD ROUND.

Sharon, at Forest Grove	Aug. 3, 4
Canton	10, 11
Tranquil, at Zieglerville	17, 18
Flora, at Brownsville	24, 25
Camden, at Thomastown	31, Sept 1
Fannin, at Drake Chapel	7, 8
Jackson cir., at Flag Chapel	(Wed.). 11
Madison, at Pearl River	14, 15
Lake City and Lodi	(Sat.). 21
Yazoo City	22, 23
Silver Creek and B. Lake	28, 29

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

North Wesson, at Beauregard	Aug. 10, 11
McComb City	(8 P. M.). 16
Whitestown, at Muddy Springs	17, 18
Wesson	24
Hazlehurst	(8 P. M.). 25
China Grove, at Waterholes	31, Sept. 1
Providence, at Monticello	7, 8
Pleasant Grove	14, 15
Magnolia, at Magnolia	21, 22

District Conference will be held at Wesson, Aug. 21-25. Committees of Examination will meet all candidates at two o'clock P. M., Aug. 21.

R. D. NORSWORTHY, P. E.

SEASHORE DIST.—THIRD ROUND.

Biloxi, at Biloxi	Aug. 3, 4
Escatawpa, at Big Point	(Wed.). 7
Americus, at Pleasant Hill	10, 11
Moss Point	17, 18
Vancleave, at Enel	24, 25
Ocean Springs, at O. S.	(Wed.). 28
Whittington, at ——	31, Sept. 1
Bay St. Louis	(Tues.). 10
Augusta	14, 15
Black Creek	(Tues.). 17

C. A. POWELL, P. E.

BRANDON DIST.—THIRD ROUND.

Brandon station	Aug. 4, 5
Carthage, at Liberty	10, 11
Shiloh, at Shiloh	17, 18
Clarksburg, at Liberty	31, Sept 1
Homewood, at Zion Grove	7, 8
Trenton, at New Prospect	14, 15
Montrose, at Cedar Grove	20
Raleigh, at Bay Springs	21, 22
Westville at Jones' Branch	27
Steen's Creek, at Poplar Springs	28, 29

C. McDONALD, P. E.

MERIDIAN DIST.—THIRD ROUND.

Meridian—East End	Aug. 4, 5
Portersville at Mt. Hebron	10, 11
DeKalb, at New Hope	13, 18
North Kemper, at Union Ridge	24, 25
Rose Hill, at Missionary	31, Sept. 1
Daleville and S. Ch., at Soule Chapel	7, 8
Linwood, at Linwood	14, 15
Indian Mission, at Talichuk	19
Neshoba, at Philadelphia	21, 22

R. J. JONES, P. E.

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ENTERPRISE DIST.—THIRD ROUND.

Pachuta, at Central	Aug. 3, 4
Ellisville and Laurel, at Laurel	8
Mathersville and mission, at State L.	8, 10, 11
Waynesboro cir., at Pleasant Grove	17, 18
Leaksville	20
Heidelburg, at Philadelphia	24, 25
Eastabuchie, at Hopewell	31, Sept. 1
Williamsburg, at Good Hope	3
Mount Carmel, at Santee	7, 8

L. CARLEY, P. E.

NATCHEZ DIST.—THIRD ROUND.

Gloster and Cent., at Sam Jones C. G.	Aug. 3, 4
North Wilkinson, at Sam Jones C. G.	3
Homochitto mission, at Sam Jones C. G.	6
Roxie, at Roxie	10, 11
Wilkinson, at Bethel	17, 18
Percy Creek	24 25
Woodville mission, at Donsgalot	26-29
Barlow at Rehoboth	31, Sept. 1
Meadville	7, 8
Amite, at Tarmer's Chapel	14, 15
Washington	21, 22

On this round I will remain three or four days at each appointment. Let no labor for scores of conversions, and a general onward, upward movement.

L. S. JONES, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—THIRD ROUND.

Downsville, at Wilhite	Aug. 3, 4
Farmerville, at Marvin	6, 7
Vienna, at Antioch	10, 11
Vernon, at New Prospect	13 14
Gansville, at Antioch	17 18
Bienville, at Bear Creek	20, 21
Arcadia, at Arcadia	24, 25
Ruston, at Dougass	24, 25
Ringgold, at Grand Bayon	27, 28
Homer, at Homer	31, Sept. 1

J. D. HARPER, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Slaughter, at Salem	Aug. 2
Live Oak, at Bethel	3, 4
Ascension, at Manolia	5
Port Vincent, at Maurepas	10, 11
Pond Mouia, at Springfield	18
Amite City, at Hammond Chapel	17, 18
Franklinton, at Mt. Hermon	24, 25
Pine Grove, at Camp Ground	31, Sept. 1
St. Helena, at Camp Grouud	1, 1
East Feliciana, at Camp Grouud	1, 1

P. A. JOHNSTON, P. E.

SHREVEPORT DIST.—THIRD ROUND

DeSoto, at Bethel	Aug. 3, 4
Fort Jessup	10, 11
Anacoco	18
Many	17, 18
North Bossier, at Benton	24, 25

J. L. P. SHEPPARD, P. E.

DELHI DIST.—THIRD ROUND.

Delhi, at Tallulah	Aug. 3, 4
Lake Providence at Goodrich	10, 11
West Monroe, at Colony	Sept. 7, 8
Lind Grove at Bon Idee	14, 15
Oak Ridge, at Collusion	21, 22
Rayville, at Little Creek	28, 29
Winnsboro, at Magnolia	Oct. 5, 6
Oakley, at Oakley	12, 13
Harrisonburg, at Pine Hill	19, 20
Waterproof, at Wesley	26, 27

B. F. WHITE, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Carrollton Avenue	(11 A. M.). Aug. 4
Carondelet Street	(7:30 P. M.). 4
Algiers	11
Louisiana Avenue	18
Lower Coast, at Wesley	24, 25
Rayne Memorial	Sept. 1
Felicity	8
Plaquemine and Donaldsonville	14, 15
Tallisheek, at C. O.	21, 22

JOHN T. SAWYER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Patterson	Aug. 3, 4
Morgan City	5
Berwick	8
Franklin	10, 11
New Iberia	13
Jeanerette	17, 18
Washington	20
Indian Bayou	24, 25
Grand Cheniere	28
Lake Arthur	31, Sept. 1
Abbeville	7, 8

H. O. WHITE, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Columbia, at Olla	Aug. 3, 4
Nugent, at ——	3, 4
Centerville, at ——	3, 4
Lecompte	10, 11
Chicot, at Prairie M	10, 11
Simsport, at Marine	18, 19
Pineville, at Bethel	18, 19
Colfax, at C.	24, 25
Montgomery, at ——	24, 25

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CAMP MEETINGS.

Providence Camp Meeting, fifteen miles east of Hazlehurst, Miss., will begin on the evening of Aug. 15. The preachers are cordially invited, and will be entertained free. Hacks will be run from Hazlehurst by Mr. W. M. Ainsworth. Mrs. Mary McGee Snell has promised to be with us to assist in the meeting.

W. W. HOPPER, Pastor,
Tryna, Miss.

Lake Camp Meeting will commence Friday night Aug. 23 1895.

Eminent preachers have been secured to conduct the religious services. The large hotel will be open for the accommodation of visitors also refreshment stands. Tents may be had, by applying to the undersigned, free of charge.

A line of hacks will be run from the grounds to lake meeting all trains.

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Gate fee of 10 cents will be charged for the meeting. Everybody invited to come.

W. M. THORNTON,
Chairman Executive Committee.

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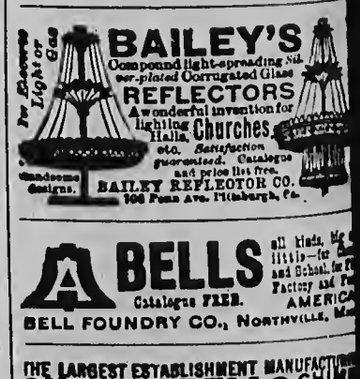
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A. D. McVOY.

Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

A SONG FOR TO-DAY.

BY LOUISE MANNING HODGKINS.

Groweth the morning from gray to gold;
Up, my heart, and greet the sun!
Yesterday's cares are a tale that is told,
Yesterday's tasks are a work that is done;
Yesterday's failures are all forgot,
Buried beneath the billows of sleep;
Yesterday's burdens are as they were not—
Lay them low in the soundless deep.

Share thy crust and ask no dole,
Offer the cup thou wouldst never drain;
Only he who saveth his soul
Loseth all that he lain would gain.
Smile with him who has gained his day;
Smile the gladder, if at thy cost
It was his to win and thine to aspire,
It is his to-day who loved the most.

Pluck the flower that blooms at thy door;
Cherish the love that the day may send;
Cometh an hour when all thy store
Vainly were offered for flower or friend.
Gratefully take what life offereth,
Looking to heaven, nor seeking reward.
So shalt thou find, come life, come death,
Earth and the sky are in sweet accord.

—Exchange.

Selections.

"Church Finances."

BY O. N. HART, PINE BLUFF, ARK.

(Extracts from an address delivered at the International League Conference.)

I am a plain business man, and stand for business principles in church affairs.

The question of "finance" is before us, and it is one of the very greatest importance. To-day it is disturbing the political world, dividing the ranks of the old parties, arraigning neighbor against neighbor. In many ways money has its faults, but when properly used it is one of our greatest blessings, and an absolute necessity.

The financial policy and plans of our church may be entirely up to date, and sufficient to meet the necessities of the case, were they carried out to the letter, but what we need is an awakening to the importance of carrying these things into effect. Members of the church violate their obligations to support her, and are passed over without any notice whatever.

I do not advocate a money standard for church membership, because that would contradict the Savior's teaching, and oppose the consoling passage in Revelations, where it says, "Whosoever will, let him take of the water of life freely."

We must be charitable and help the needy, but we must not encourage hypocrisy. The widow's mite can be given by almost every church member.

Ten cents a week amounts to $5.20 a year. Then take the average church of, say, 300 members. There are about 100 that pay and two-thirds that virtually do nothing; whereas, if they would pay ten cents a week, it would amount to $1,020 in the year. Apply this to the thousands of Methodist Churches, and you see what a power it could wield towards evangelizing the world. The church does wrong in submitting to indifference. Indolence must be discountenanced, and the church must be brave enough to point kindly, but positively, to members who are neglecting a solemn duty, with no reasonable excuse.

It is almost as bad to encourage negligence as it is to be negligent. It is one of the faults of humanity not to point out the shortcomings of fellowmen in the proper Christian spirit.

The man of wealth who raises a family without impressing self-reliance and personal responsibility graduates from his home boys who are drunkards, gamblers, and debauchers, and girls who are unfit to be the mothers of the coming nation.

Money to the church is a necessity, and the individual who has energy and brains to make it deserves the praise. We can't afford to encourage drones. Work, receive, and give, is a part of the divine plan.

When Martin Luther realized man's justification by faith he said, "It is as natural for good works to follow regeneration as fruit to grow on the living tree." Then let us strive for a regeneration, and we will meet the obligations for necessary money cheerfully and religiously, and not do as the rich young ruler did: turn our back on Christ for money, after complying with all other requirements. Let us be willing to make a complete surrender of all, and heaven is ours.

Sweet charity is a sublime thing, but it does not consist in doing for others what they can do for themselves.

The church is the only organization that allows the violation of money obligation to such an extent. A member in good standing in fraternal secret orders is reckoned by his payment of dues, and if that is neglected, his privilege to fraternize is cut off.

How many people would pay their taxes if Uncle Sam did not force them? We need more pressure in church affairs.

The delinquency of so many church members, who could do better if they would, keeps out many true and loyal men who would join the church and do more for Christianity. A deep-thinking and far-seeing friend of our church, who is not a member, but who contributes to my stewards' list $6 a month, said to me the other day: "I have recently withdrawn my subscription to one religious body because it harbors a lot of drones, who depend on other people to do for them what they can do for themselves, and I think it a sin to encourage indolence, but one of the grandest blessings to be able to help the needy." I took his hint as well said, and every man on my collecting list has received the results of the warning.

Mind, soul and body constitute an all-round man. Intelligence, spirituality and generosity make a good Christian. Reading and praying alone will not save us, if we have no conception of duty.

If the young get the correct money ides, they will grow up to be cheerful givers, and these are the ones the Lord loves. Some of our people have not been educated on these lines in youth, and conditions of after years force them to give; but it is not freely and cheerfully done. I know an old churchman who loves money for itself alone, so well that he instructs his bookkeeper to pay his assessments in his absence, and never speak to him about it. He wants to help, but he can't stand to see it go out.

Another, not so old, but naturally affected with a disease they call stingy. He is well fixed in this world's goods, and a single man. When approached on the money question he says, "No, not this time; I gave once before, and I don't want the church to think me not liberal, for I am." I know you would demand more proof than this to convince you that he is all right.

"If happiness on wealth were built,
Hypocrites might comfort find in guilt;
As grows the miser's hoarded store,
His fears, his wants increase the more."

One of our noble ministers began life on the plan of giving one-tenth to the Lord. He was poor, but so prospered that he increased to two-tenths, and then to three-tenths, and to-day he is prosperous as never before. He has raised a family of eight children, and all girls; some of them are beginning to blossom into useful womanhood, while he is financial agent for a splendid male college, the property of our church, that is turning out useful men. On his soliciting a subscription from a brother, this brother said, "No, mine are all girls, and I must help the female colleges." He replied, "Mine are all girls, too, and I have eight; but I am interested in turning out good sons-in-law from our male colleges." That settled it, and $2,500 changed hands. (I am in a position to verify this fact.)

An Arkansas widow has supported and brought up a large family, giving a tenth of her earnings to the great cause, and to-day her grown girls give dollars to where many rich men give dimes. They are educating the youth of our land in patriotism, virtue, honesty and religion. The Lord is prospering them financially. He is with them, and the earthquakes of sin can not disturb them.

Man brought nothing into this world, and it is certain that he can carry nothing out. Then why not use the blessings God gives us, for his name's honor and glory?

As surely as we have life we will meet these issues at the judgment. A just God knows whether or not we have done our duty.

It is mandatory that we work and receive, and use our opportunities. This order reaches everyone. The Savior did not raise Lazarus from the dead until after he commanded the stone to be rolled away. He did not feed the hungry and weary fishermen until demanding an effort on their part to catch the fish; and so it is all along; and this teaches us that each and every one must work.

It is absolutely necessary to receive, and equally necessary to give.

The plant receives from the husbandman and from mother earth, but returns it with usury.

All nature points to these facts. Common sense, reasoning and justice substantiate them. Then let us use all diligence, and acquire a station where we can be of the best service.

Money is both a curse and a blessing. The poet expresses it by saying:

Thus when the villain crams his chest,
Gold is the canker of his breast,
'Tis avarice, insolence and pride,
And every shocking vice beside.
But when to virtuous hands 'tis given,
It blesses like the dews of heaven;
Like heaven it hears the orphan's cry,
And wipes the tears from the widow's eye.

—Chattanooga Times.

Important about Our Missionary Work in China.

BY BISHOP E. R. HENDRIX.

With the revival of business the Board of Missions feels the great necessity of making at an early date an important advance movement in China. More new missionaries are under appointment, and will report for duty at the China Mission Conference at Shanghai on October 10, than our church had in all the heathen world twenty years ago. Of the three who sail in a few weeks for China, one is supported by one church in Shreveport, La., in addition to its regular contribution to foreign missions, and one is supported by the Epworth Leagues of Texas. By the aid of these extraordinary contributions we are able to re-enforce the China Mission Conference at a most important period in its history when the new demands upon our force in the field can not be responded to without such help.

To save the lives of some of our missionaries whose health has become enfeebled from climatic causes the Board of Missions (who alone have authority to open new missions) have authorized me to open a mission in Northern China, if, after a personal inspection of the field, I deem it best, and to transfer some of our force to that healthier part of the empire. The frequent requests from Corea, and of our missionaries in Japan and China, to establish work in Corea have led to the conclusion to look into the situation and needs there before taking final action in the matter of opening work in Northern China. Should the requisite sanitary conditions be found in Corea, together with such openings as to justify enterprising our new work there rather than in Northern China, the matter will be referred to the Board of Missions for final action in authorizing the new mission. In the meantime it is very important that contributions for the new work and for our missionary work in Japan and China be made without any restrictions. The greatest care will be taken to reach wise conclusions; and should it become necessary to act promptly in transferring some of our missionaries to Northern China, it is very important that the special funds for our new work be available without any limitation as to the field to be occupied, on any conditions whatever.

The strong re-enforcement which brings hope to our missionaries both in Japan and China will require vigorous effort on the part of our pastors to secure the most liberal missionary collections that our work be both advanced and sustained. I revisit the field after an absence of nearly twenty years, and will seek to give the church the benefit of my observations as to the progress of the work. I leave home on July 29, and sail from Vancouver on the "Empress of India" on August 5. It is my expectation to return by way of San Francisco, touching at Honolulu, and reach home in time to hold the Mississippi and Louisiana Conferences in December.—Nashville Advocate.

Bishop Haygood, in the Christian Advocate, Nashville, reads our Northern brethren a lecture on the color line thus:

"When Northern Methodists scourge with bitter tongues the South for its notions and practices in social relations with the colored people, they are absolutely blind to the fact that they have set their negro members off into separate Conferences. They did it; the negroes did not. This matter we understand.

"They are, in their brazen and monstrous inconsistency, like poor Adam and Eve when sin had blinded them 'naked and not ashamed.'"

Meeting of the Board of Education.

The Board of Education met at Monteagle, Tenn., July 25-27. Present Bishop C. B. Galloway, Drs. J. H. McClean, R. J. Bigham, A. C. Smith, J. S. Kennedy, J. D. Hammond, Chancellor J. H. Kirkland, President W. W. Smith, Prof. R. E. Crockett, and Maj. R. W. Millsaps. Two sessions were held on each day, and the interests committed to the Board received a very thorough discussion. The vacancy in the secretaryship created by the resignation of Dr. W. W. Smith was filled by the election of Dr. R. J. Bigham. Dr. J. D. Hammond delivered before the Monteagle Assembly, on the evening of the twenty-sixth ultimo, an able address on State and Church Colleges. On the twenty-seventh Bishop Galloway lectured on the Orient. He also preached on Sunday morning to a great audience. On Sunday evening that charmer, Dr. Coke Smith, occupied the pulpit.—Nashville Advocate.

Sowing the Seed.

In a recent letter Rev. C. F. Reid makes mention of the important work in which Dr. Y. J. Allen is employed:

"He is now engaged in what I regard as the best work of his life. He is translating a series of biographies of men who have had bright religious experiences. He calls it his 'Witness Series.' It is a line of thought that has never before been attempted for the Chinese, and I am sure it will be of peculiar value. They give the Chinese a concrete expression of Christianity—a form of presentation specially fitted to the intense practical mind of this people. Dr. Allen is certainly to be congratulated on the selection of work he has made, and the clear, simple style of his translations."—Review of Missions.

Correspondence.

Alexandria District Conference.

This body of ministers and laymen met in the Methodist Church in the town of Melville, La., on Wednesday, July 24, at 2:30 P. M. Our beloved presiding elder, Rev. S. J. Davies, graced the chair of the Conference from the beginning, and presided with becoming dignity and satisfaction to the brethren. Owing to the financial stringency of the times, quite a number of the delegates and preachers were absent. The reports, however, sent in by letter, and those made on the Conference floor, showed that there can be found nowhere in the bounds of Southern Methodism a more loyal, self-denying, consecrated and heroic company of itinerants than the men occupying the field in the Alexandria district. This district, as is well known by the Louisiana Conference, is largely missionary, and one feature was developed from the various reports which deserves special mention. While there are only sixteen preachers occupying the vast territory of this district, there are now eighty appointments, or five to each preacher. I make this note that our Mission Board may more fully appreciate the needs of this district when making their appropriations.

While, financially, the brethren, in most instances, have been undergoing many hardships and privations, we were glad to note a considerable increase in membership, though but few revival services have been held. It is encouraging to know that the seed sown in tears are already ripening into a glorious harvest. The brethren, generally, were hopeful, and though the collections ordered by the Conference are in arrears, they compare favorably with previous years. The prospects are that they will come up in full by Conference.

The various Committees on Sunday-schools, Missions, Education and Literature, after careful investigation, made their respective reports, and, after adoption, the Conference ordered them published in the NEW ORLEANS CHRISTIAN ADVOCATE.

On Friday evening Rev. A. D. McVoy, president of Mansfield Female College, was present, and in his usual energetic style pressed the claims of this worthy institution upon the hearts and consciences of both Conference and people.

Rev. C. C. Weir, formerly agent for Centenary College, at Jackson, La., spoke encouragingly upon the future of that college, recommending it to those who have sons to educate as the best school in the South to give a boy a thorough Christian and business education.

On Friday night a missionary mass meeting was held, and Rev. Jas. A. Parker, D. D., secretary Louisiana Conference Board of Missions, gave a stirring address on the subject of missions, foreign and domestic. The Doctor's address was both instructive and entertaining, and was listened to with appreciation and delight by his large audience. He is, undoubtedly, the right man in the right place. At the conclusion of the address a collection was taken, which amounted to $73.90 in cash and subscription.

C. C. Weir and James Andrew Callihram were granted license to preach, and we gladly welcomed them among us. The first mentioned was also recommended to the Louisiana Conference for admission into the traveling connection. We bespeak a bright future for Bro. Weir, and feel assured that few men who have come among us will be more useful in the itinerancy.

On Saturday evening quite an interesting discussion arose when some resolutions were offered touching the evangelist question.

The following-named brethren were elected delegates to the Annual Conference: P. Payton, S. P. Ward, M. D.; J. B. Pickles, Noel Norwood.

The following resolution was adopted by a rising vote:

Resolved, That we, the members and visitors of the Alexandria District Conference, do hereby tender our heartfelt thanks to the people of Melville for the kind welcome extended us, and for the unselfish entertainment at their respective homes; and we pray God's richest blessings upon them.

W. T. WOODWARD,
F. N. SWEENEY.

The next District Conference will be held at Alexandria.

J. ENGLÉ DENSON, Sec.

REPORT ON EDUCATION.

We, your committee, beg leave to report that we have, from our best means of information, found that Mansfield Female College, at Mansfield, La., has a very sincere and honest band of teachers that are doing all in their power to promote the interests of the young ladies placed under their care; that its alumnæ compose some of the brightest and most useful women in Louisiana; and that Centenary College, Jackson, La., has under its present administration done satisfactory work, and is considered in a better condition than it has been for years. In point of honest, sincere work and good attendance, it is considered not only by our own denomination, but to a great extent by the people at large, to be the safest and best place to give a boy a practical Christian education. It has students and graduates all over the South that are filling dignified and honorable positions with credit and distinction. Therefore, be it

Resolved, That we do all in our power as a church to advance the interests of our colleges in point of patronage and finances.

Resolved, That we urge the students and graduates of those institutions to uphold their respective *alma mater*.

C. C. WEIR,
(REV.) J. R. ROY,
J. A. HUMPHREYS.

REPORT ON MISSIONS.

From information gleaned from the reports of the preachers in charge of the various circuits of the Alexandria district, we are convinced that there is large territory in the bounds of said district which is purely, or in part, missionary ground. There is but one station in the bounds of the district. The other appointments, numbering fifteen, are circuits, with from two to twelve appointments. These circuits cover vast stretches of territory, which can be best inadequately worked. The times of preaching are so long between that the permanent good resulting is meager indeed. The policy of large circuits and monthly appointments has been tried in the territory now embraced in the Alexandria district for more than half a century, with this result: that in a great many places we are where we were fifty years ago. The only places where any marked permanent improvement has been made are those places where the circuits have been narrowed down and preaching has been more frequent. Your committee firmly believe that the only remedy, the only salvation, is in smaller circuits and more men to man them. On account of a sad lack of education and information on the subject, we find in the bounds of the Alexandria district a deplorable anti-missionary sentiment. This can only be remedied by a more faithful, persistent and frequent presentation of the claims of the gospel upon these people from the pulpit, and by the dissemination of missionary literature among them. In the lower part of the district, mainly in Avoyelles and part of St. Landry parish, there is some purely missionary ground, where Roman Catholicism is intrenched; where the people are priest-ridden and ignorant of the pure, sweet, saving gospel of our Lord Jesus Christ. It is quite easy for us to portray our destitution; and measure, in part, the extent of our missionary territory; but how to suggest a practical way of entering this territory is a more difficult question. The blessed Master's missionary words, uttered in the long, long ago, are still true, 'The harvest truly is plentiful, but the laborers are few." And his subjoined command ought to ring in our ears: "Pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest." Have we done this?

Resolved, That we redouble our efforts to raise money for our foreign and home fields.

Resolved, That our Annual Conference be respectfully memorialized to increase its appropriations for domestic missions.

J. L. HOFFPAUIR,
S. P. WARD,
F. N. SWEENEY.

Communications.

In the Living Present.

The time for sending in manuscript for the New York Herald's prize novel has expired. The offer of $10,000 has brought out eleven hundred literary products. It will take two months to examine the manuscripts. One of our country's chief curses is novel reading and novel writing.

In an excellent paper presented to the Academie des Inscriptions, in Paris, by M. Dieniafoy, the erudite author expresses the opinion that David had been as good a strategist as Frederick the Great and Napoleon Bonaparte. In the rout of the Philistines in the Valley of Rephaim, the shepherd-king had observed the same tactics which the mentioned military chieftains usually employed. It was the flank movement which led to victory.

Caricaturists usually portray Prince Bismarck with three bristling hairs prominent on his bald cranium. An American admirer, ignorant of his baldness, wrote to the Iron Chancellor for a lock of his hair. He and his family would highly appreciate the favor. Recently the writer received the laconic reply, "Entirely impossible." Signed, "Otto von Bismarck."

In Frankfort-on-the-Main, where the printing press was invented by Faust and Gutenburg, superstition is rampant. In renumbering the residences, the number thirteen has been entirely omitted. The City Council ordered the omission because of numerous requests of landlords.

The valleys of the Tigris and the Euphrates are visited by a disastrous plague among the camels. Thousands of the useful "ships of the desert" have already fallen a victim to the disease. The malady seems to be a species of cholera. The camel ranches in Arizona (our country) are proving remunerative.

Platinum and papier mache will be the building material of the future. It is well, for our pine forests are rapidly disappearing. Of the latter material they manufacture horse shoes, sewer pipe, locomotive wheels, etc. In Japan entire residences are constructed of papier mache.

The Kansas Equal Suffrage Association resolved: "That it is the duty of every self-respecting woman in the State of Kansas to fold her hands and refuse to help any moral, religious, charitable or political association until the men of the State shall strike the adjective 'male' from the suffrage clause of the Constitution." A boycott indeed. That will close the churches which are dependent on the oyster suppers and ice cream parties of the ladies. Not sorry.

In Portugal, Roman Catholicism has undisputed sway. But of the five million inhabitants, there are four million analphabetes. Thus it appears that the Romish Church thrives best in the darkness of ignorance. ICH DIEN.

LITTLE GIFTS, BUT SWEET AND PRECIOUS.

Only a drop in the bucket,
But every drop will tell;
The bucket would soon be empty
Without the drops in the well.

Only a poor little penny—
It was all I had to give;
But, as pennies make the shillings,
It may help some cause to live.

A few little bits of ribbon,
And some toys, they were not new,
But they made the sick child happy,
Which has made me happy, too.

Only some outgrown garments—
They were all I had to spare;
But they'll help to clothe the needy,
And the poor are everywhere.

A word, now and then, of comfort,
That cost me nothing to say;
But the poor old man died happy,
And it helped him on the way.

God loveth the cheerful giver,
Though the gift be poor and small;
What doth he think of his children
When they never give at all?

—Selected.

Communications.

A Chapter from Theology of Fatherhood (Revised).

BY REV. J. H. KENNEBREW, COLUMBUS, MISS.

CHRISTIAN BAPTISM.

(Concluded.)

The most remarkable type of Christian baptism is that of the ark, referred to in I. Peter iii, 19-21: "By which also he went and preached unto the spirits in prison, which sometime were disobedient; when once the long suffering of God waited in the days of Noah; while the Ark was a preparing; wherein few, that is, eight souls, were saved by water. The like figure whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." The great facts here specially noted by Peter are typical of Christian baptism. The ark represents Christ, or the church, which is his body, in which are eight souls, all of one family, saved by the cleansing of water from the corruptions of the old world; and, being in the ark, are safely brought into the new world. Even so those who have been baptized into Christ are cleansed from the corruptions of the flesh by the baptism of the Spirit, and, being in Christ, are brought safely through into heaven. I do not refer to that outward ceremonial cleansing of water, but to that inward "washing of regeneration" —that baptism of the Spirit by which "our hearts are sprinkled from an evil conscience, and our "sins are washed away," which secures a good conscience, not a guilty, condemning one, but a conscience void of offense toward God and men—all of which comes by the resurrection of Jesus Christ.

That was a test question of Paul to the disciples at Ephesus, who had been baptized by Apollos, "knowing only the baptism of John," namely: "Into (*eis*) what then were ye baptized?' They answered, "Into John's baptism," which was doubtless a baptism into water, symbolizing death, burial, and resurrection, inasmuch as it was the baptism of repentance unto remission. John baptized into water for remission. Christian baptism is into the name of the Lord Jesus Christ for remission, while sprinkling with clean water is to symbolize the inward cleansing of the Spirit, for Christ has already died and risen. The blood for remission had already been shed, and he is ready to cleanse at once; hence Paul baptized them "into the name of the Lord Jesus." Luke does not say "rebaptize," but "baptize them," as if they had not been baptized at all. Yet, strange as it may seem, we doubt not that John's baptism soon supplanted Christian baptism in the post-apostolic church. There were, doubtless, many in the apostolic age who, after the death of Paul, contended that Rom. vi, 3-6, and Col. ii, 11-12, was apostolic recognition of John's baptism as Christian baptism, because it symbolized death to sin, and resurrection to newness of life, by baptism into water. John's baptism was very popular, and it was dangerous (because considered blasphemous) for one to say that his baptism was "of men"—that is, not from heaven; hence we can easily account for its overlapping Christian baptism in some sections for years after the beginning of the Christian dispensation, and with such seeming support in the epistles of the great apostle to the Gentiles, at a time when there were but few manuscripts, and communication difficult and slow. Under such circumstances we need not be surprised that this traditional ceremonial, so impressive in form, like much of the ritual of that dispensation, and instinct with the vitality of a seeming resurrection, should have spread so rapidly, and displaced a baptism which had less to attract the eye, even if it had more to subdue the heart and sanctify the life. Hence we should not be surprised if after 1800 years have elapsed there should be some to contend that baptism in water to the name of the Trinity is Christian baptism, and that nothing else is. Notwithstanding, we have not a single instance of baptism into water under the Christian dispensation, but it is always into the name of Jesus Christ; and the only instructions that we have as to how water is to be used, in connection with this baptism, is from the prophets of the Old Testament. If that is by immersion in water, then those prophecies which indicate that the water is to be sprinkled or poured have never been fulfilled.

This history of Christian baptism but furnishes another instance of our proneness to hold in perpetual remembrance the shadow ceremonials, to the neglect of the great substantial, spiritual verities which they represent. Had the apostolic church but held on to the great underlying truth that baptism unites with Christ, and that the water sprinkled is not baptism or any part of it, but an outward sign of that spiritual cleansing by which we are fitted to become a member in the Lord's body, it could not so soon have drifted away from its moorings; but, having done so, it was but natural to exalt baptism in water to unwarranted prominence and importance, and even to make it essential to salvation, as some extremists have done. We see this principle illustrated in the history of circumcision. It was a token of the covenant in the flesh, by which the bearer was constituted an heir to the earthly Canaan; but if he believed God, and followed in the steps of Abraham's faith, he received that "circumcision of the heart" which made him an heir to that inheritance of which Canaan was but the type, and of this circumcision, the circumcision in the flesh, was but the sign. It was the shadow, while the circumcision of the heart was the great substance, infinite verity; and yet they drifted so far away from the great spiritual truth underlying circumcision, seeking that which is tangible and visible, preferring to walk by sight instead of by faith, that they thought that circumcision in the flesh made them the children of Abraham and the heirs of the promises, thus losing sight of that circumcision of heart without which they had no part or lot in the inheritance for which Abraham lived and died. They had the shadow, but missed the substance. Such a practice, seemingly scriptural, introduced at this early period into the Christian Church, would soon become entrenched behind such an array of traditions as would make its position almost unassailable, especially while the church appealed to traditions for apostolic precedent, instead of the Word of God alone as the all-sufficient and only guide in matters of faith and practice.

John said to the thousands that waited upon his ministry and were baptized by him in the Jordan, "I baptize you with water, but he that cometh after me is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose; he shall baptize you with the Holy Ghost." John's baptism was with water, Christ's with the Holy Ghost; John's was of the earth, Christ's from heaven. Christ's baptism is as far superior to John's as Christ is superior to John, as heaven is higher than earth. This reminds us again of those significant words of Paul, "That is not first which is spiritual, but that which is natural, and afterward that which is spiritual." Christian baptism is the baptism of the Holy Ghost, and came according to divine appointment after the baptism of John. It is not a compromise between John and Christ—that is, a baptism into water, or with water, for remission—but into the name of Jesus Christ for remission; and the clean water that is sprinkled is not the baptism, but the sign of that inward cleansing which results from the Spirit's baptism. In the Christian dispensation there is but "one baptism." When the believing penitent is baptized into the name of the Lord Jesus, he is baptized of the Spirit into Christ, and unified with him, and so is baptized with his baptism of death and suffering, which is the "one baptism." Concerning this, Christ said himself, "Ye shall, indeed, be baptized with the baptism that I am baptized with;" and if we fail to have the cleansing of this baptism, it will be to no purpose that we have "washed away the filth of the flesh."

Correspondence.

The Winona District Conference.

[The following report was condensed from a clipping kindly sent us by Bro. Reed Bingham, of Carrollton, who failed, however, to mention the date at which the Conference was held.—EDITOR.]

All told, there were between fifty-five and sixty persons in attendance—about twenty less than homes had been provided for.

The Woman's Missionary Society, Wednesday morning, was presided over by Mrs. Ben. Jones, of Sunnyside; and the Parsonage and Home Mission Society, in the afternoon, by Mrs. Ellen Kittrell Shivers, of Black Hawk. These ladies presided with ease, grace, and dignity, and dispatched business rapidly. Several very excellent papers were read by the ladies. All agreed, without any disparagement to any of the papers, that the one by Mrs. Shivers was entitled to special mention as a model of elegance in diction, and beauty and strength of thought.

Several excellent recitations were given by the juvenile delegates. The reports from both the woman's and the juvenile societies show a high degree of prosperity, and the good being accomplished can not be computed. The address of welcome was delivered by Mrs. J. F. Evans; the response by Mrs. J. [illegible] each of these addresses was made up of pure, high thoughts, clothed in choice words. After passing resolutions of thanks to the town for hospitality extended, the meeting adjourned.

On Thursday the Sunday-school Conference met, and was presided over by Rev. J. B. Stone, and later by Mr. J. B. Streater. Topics of interest to Sunday-school workers were treated in an able manner in papers prepared by preachers and laymen, and the different subjects were freely discussed by the members. All the papers were good, but we judge Mr. J. B. Streater, of Black Hawk, carried off the palm, as the Conference unanimously requested that he furnish his on "The Qualifications of a Sunday-school Worker and Teacher" for publication.

Friday morning Rev. J. B. Stone took the chair. The day was taken up with reports from pastoral charges and other routine business. These reports indicated a healthy, growing condition of the church.

Bishop Galloway arrived on Saturday morning, and presided during the day. The morning was taken up in considering the reports made by the different committees appointed on Friday. In the afternoon session, besides other business, Mr. W. F. Rozell was licensed to preach, and recommended to the Annual Conference for admission on trial into the traveling connection. Rev. R. E. Doke, who has been a local preacher, was also recommended to the Annual Conference for admission on trial. Four laymen were elected delegates to the Annual Conference, viz.: J. B. Streater, J. R. Bingham, H. H. Estes, and O. J. Moore.

There was preaching each morning and evening of the Conference, and all of a high order. Revs. K. A. Jones, C. A. Spraggins, John Ritchey, R. I. Allen and J. W. Malone greatly delighted their congregations.

For days interest had been centering in Bishop Galloway's missionary address, to be delivered Saturday night. Rain had been falling all the afternoon, and continued to the hour of service. Notwithstanding this, a great congregation filled all the available space in the church and vestibule. Rev. R. A. Meek, in a most eloquent manner, presented the Bishop to the congregation, saying, "Bishop Galloway needs no introduction to a Southern audience." The Bishop began with a brief, though vivid, description of the leading facts of Japanese history, and giving personal incidents of his journey through Japan, China, Egypt, the Holy Land, Italy, Greece, and other countries. He then went at once to the heart of his subject, "Missions." For one hour and a half, in words of burning eloquence and thrilling interest, he held the almost breathless attention of the audience, notwithstanding the extreme heat of the weather and the crowded condition of the church. There were ripples of laughter as the Bishop humorously told of some laborious incident seen during his travels, and fervent amens in response to his powerful appeals. At the close of this splendid address Rev. Mr. Stone led in prayer, and the congregation stood and sang, "All hail the power of Jesus' name!"

Mr. Porter then arose and asked that the baskets be passed for a free-will offering for missions. Whereupon the Bishop said, "If a collection is to be taken, let's make it worthy of the occasion and this large audience." The collectors, after going through the congregation, reported in cash and subscriptions $448. The Bishop said, "Let's make it $500," which was done more quickly than we can write this sentence.

We pronounce it the finest address, the most successful meeting, the most spontaneous and liberal offering which ever came under our observation. All went home well pleased, many declaring they thought the address was not over thirty minutes long.

At 9:30, Sunday, a love-feast was held, at which many thrilling experiences were related, fervent prayers offered, and beautiful hymns sung. It was a most precious service. The Bishop preached a sermon of wonderful power and rare beauty to a larger congregation, if possible, than that of Saturday night. In the afternoon a mass meeting of Sunday-school children was addressed by Mr. L. P. Brown, of Meridian, and Rev. R. G. Porter ("Gilderoy"). The last service was Sunday night, at which Rev. R. A. Meek preached. Mr. Meek fully sustained the reputation that he made here during a pastorate of two years as a minister of strong mind and brilliant intellect. After the sermon Rev. Mr. Porter administered the sacrament of the Lord's Supper to a large number of communicants. Thus closed a most delightful meeting, and our people will all be glad when the Conference shall again come to Carrollton.—Carrollton (Miss.) Conservative.

From North Louisiana.

MR. EDITOR: I send you a few "pointers" as to what is going on in North Louisiana, hoping that they may be of interest to the ADVOCATE readers.

In the first place, Methodism in Monroe is coming to the front, and will soon have the handsomest parsonage in the State—thanks to the push of our pastor, Rev. E. N. Evans. The parsonage will be a two-story frame structure, sheeted on the outside, and furnished with a veneering of pressed brick. It will be thoroughly modern in its finish and equipment, being furnished with hot and cold water and electric lights. Work on the building is progressing finely. This parsonage and its early completion was made necessary by the sale of the old parsonage in the trade to get an eligible site on which to build the new church.

Our little preacher across the river, Bro. W. G. Evans, is fighting against heavy odds just now, as his wife has been down for the past two weeks with typhoid fever. The last report from her were very encouraging, and it is to be hoped she will soon be well again. Bro. Evans (W. G.) is counting on a rousing Fall campaign against sin and Satan, and seems confident of success. He will be assisted by Rev. R. A. Davis and Rev. Eli E Riggs.

Rev. Jas. A. Godfrey and wife, of Floyd, passed through Monroe a short time ago on their way to visit their children in Caldwell parish. They both looked quite well, notwithstanding the fact that they have had so much sickness this year. Bro. Godfrey begins a meeting at Floyd soon, in which he will be assisted by Rev. Jno. F. Foster.

Our presiding elder seems to have gotten back much of the vigor of his young manhood. He is constantly on the go, and often blesses us with his presence. He has not forgotten how to be a pastor; and if what we have heard is true, he is giving his young preachers some valuable lessons along this line. He seems to be in perfect health.

We had the pleasure the other day of shaking the hand of one of the most popular preachers in the Louisiana Conference, viz.: Rev. I. T. Reames, of Rayville. He has graced our city several times lately, coming here to buy material and furniture for the new church he has been building at Charleville, on Bœuff river. The church is said to be quite a handsome structure. Bro. Reames' last visit was for the purpose of selecting and carrying home a bicycle, a present from the congregation at Union Church, Charleville. He got a beauty, and seemed as proud of it as could be. We know he deserved it, as he is one of the most indefatigable workers we have ever seen. This is his last year where he is, and the people will regret very much to give him up.

Bro. R. A. Davis, at Oak Ridge, is in favor with his people, and is doing a good work. He has been handicapped considerably by sickness lately—nothing serious, however.

Rev. Jno. F. Foster has passed through here several times lately on his way to and from the Ruston Chautauqua, where he was booked for a lecture, a sermon, and several other things. On account of his popularity, the management has made frequent use of him. We heard his sermon before the Chautauqua very highly spoken of.

Bro. J. R. Roy, of Columbia, is doing a fine work. He has remodeled the parsonage, and will build two churches this Fall. He has held one meeting at Columbia, with good results, and he will soon begin a meeting at Masters' Chapel, in which he will be assisted by Bro. Reames.

I hear good reports from Bro. Barr's meeting at Downsville, in which he was assisted by a Cumberland Presbyterian, Bro. Morphis.

Yours, etc., W. M. OUACHITA.

Millsaps' Day.

I have just noticed a suggestion of Dr. Cooper's, which I write to second. The thing Millsaps College needs now is patronage. A cultured Christian young man is the best advertisement to be had. Turn out such all over the State, and the future of the college is fixed. I know of no better way of bringing the subject before the minds of the people than the plan of having a Millsaps' Day. Let a day be appointed, and then let all the pastors preach on Christian education, with a peroration on the fitness of our colleges, male and female, for giving the best advantages to be had anywhere. This will call the attention of parents throughout the State to our institution, and this ought to procure them all the patronage desirable.

Let all the preachers and laymen who favor this suggestion say, Aye.

J. W. DORMAN.

Starkville, Miss., July 27, 1895.

Selections.

True Repentance.

There was a young man in Ohio engaged by an express company. Twenty thousand dollars were missing. He was suspected, tried, but acquitted. Owing to suspicion, he left the place and moved West; but he found no rest. He came to Chicago; heard Mr. Moody. After two or three nights he remained to speak to Mr. Moody and several gentlemen who were with him. He told them that he must confess to them that he had committed the crime for which he had been tried, and then he asked them what he must do. "Restore the money," they replied at once. He told them that it was hidden under a plank in the office. Then he said, "What now shall I do?" They prayed about it. At last he rose and said: "Gentlemen, pray for me. I know what I shall do." He went back to the town where he had worked; came to the court. The judge who had tried him was on the bench. "Judge," he said, "you remember me?" "Yes." "I committed that crime." "Well, you ought to suffer for it." "I know I should," was the humble reply. "But I can't try you again," the judge argued. "Can't you try me for perjury?" "Yes, we might." He was tried and convicted, and sentenced to three years in the State prison. When he went behind the stone walls of the prison, for the first time in years he was a free man. Before his term expired he was pardoned. He went out in time to stand by the bedside of his dying father, and by his words his father was led to Christ, and died in triumph. He also led his brother to Christ.—Rev. B. Fay Mills.

Indifference.

If there is a disease in our modern theology and our modern philosophy more conspicuous than another, it is indifference. We call it anything but sin. We form our schemes of social improvement and material progress without any conviction of this deep plague spot of our nature. We hide it from ourselves until it breaks out in some scandalous form, and startles us with its intensity. We will drill men into morality; we will repress crime by education; we will empty our gaols by philanthropic legislation; but the sin dwelleth in us too strong for human remedies—too rampant for the social reformer's pruning-hook.—Dean of Peterborough.

[True as the gospel.—EDITOR.]

"There is a man," said his neighbor, speaking of a village carpenter, "who has done more good, I really believe, in this community, than any man who ever lived in it. He can not talk very well in prayer meeting, and he doesn't often try it. He isn't worth two thousand dollars, and it's very little he can put down on subscription papers for any other object. But a new family never comes into the village that he does not find them out to give them a neighborly welcome, and offer any little service he can render. He is usually on the lookout to give strangers a seat in his pew in church. He is always ready to watch with a sick neighbor, and look after his affairs for him; and I've sometimes thought he and his wife kept house-plants in Winter just for the sake of being able to send little bouquets to invalids. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good every day just to meet him on the streets."—Christian Observer.

An unanchored ship may be lying on waters as smooth as glass, and yet, before the master is aware, his keel is on a rock. The invisible tide bore him away so softly and so silently that he did not observe the motion. So are thousands of people—yes, and some professed Christians, too—carried on the rocks every week, not by gales of adversity, but by under-currents of strong temptation. . . . Here is a church member who insensibly drifts into neglect of his Bible, neglect of prayer, and laxity of Sabbath observance. Another gets in an under-current of utter worldliness; it swings him along slowly and surely until he has lost sight of his lighthouse; he is aroused by no sudden shock, but when we look for him where he used to be, and where he ought to be, he is not there. The world got hold of him, and his anchor had no hold on Christ.—Theodore L. Cuyler, D. D.

The man who is inquisitive into the secrets of your affairs with which he has no concern should be an object of your caution. Men no more desire another's secrets to conceal them than they would another's purse, for the pleasure only of carrying it.—Fielding.

The reason some men of strength never accomplish anything in life is because they spread themselves over too large an area. Distribute a hundred pounds of steam over an acre, and it will not have force enough to stir a feather.—Exchange.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference,
Mrs. S. S. Cope, of Mississippi Conference,
Mrs. F. E. Russ, of Louisiana Conference.

Mississippi Conference W. P. and H. M. Society.

This body convened in Wesson, July 28-30. In the absence of the invited preacher, the annual sermon was preached by the Wesson pastor, the text being Isa. liv, 2. The services Sunday night were conducted by Mrs. I. N. Chatfield, president, of Meridian. Her annual address was appropriate and suggestive, and was admirably read. A paper on "Our Cuban Work," prepared by Mrs. Matilda J. Holloman, was read by Mrs. Eleanor P. Mellen. The facts stated were eloquent of themselves, but were made doubly so by the clear and graceful manner in which they were stated. The report of the corresponding secretary, Mrs. Clara Harmon Cope, of Paulding, Miss., was well read by Miss Lelia Cope, who represented both the adult and the juvenile auxiliaries of Paulding. The report had been well prepared. Sister Chatfield supplemented her written address by brief, but forceful, extemporaneous remarks, which produced a fine impression.

Twenty-one of our godly women agreed to organize a Parsonage and Home Mission Society, most of whom are members of the Woman's Foreign Missionary Society and of our local Wesleyan Aid Society. The next day the number was increased to twenty-nine, and by unanimous vote the Wesleyan Aid Society was merged into the new organization.

Monday morning, at 9:15 o'clock, Mrs. President Chatfield called the Conference Society to order, and, after impressive devotional exercises, proceeded with the work. Miss Agnes G. Chrisman was made secretary. Reports were read from various auxiliaries, and also informal applications for aid for parsonages at Leakesville, Greene county; Terry, Hinds county, and Rose Hill, Jasper county. These applications were referred to the Executive Committee, who were granted power to act whenever formal application shall have been made. We are specially gratified by the statements made concerning the parsonage at Leakesville, now nearing completion under the faithful labors of Bro. J. O. Ellis. We would have been glad to have welcomed our preacher from Terry, or a delegate from their Parsonage and Home Mission Society, less than thirty-five miles distant on the railroad.

The election of officers resulted as follows: President, Mrs. Charles B. Galloway, Jackson; first vice-president, Mrs. R. J. Turner, Bay St. Louis; second vice-president, Mrs. Janie Klein, Vicksburg; recording secretary, Mrs. Mary F. Lewis, Woodville; corresponding secretary, Mrs. Clara Harmon Cope, Paulding; treasurer, Mrs. Matilda J. Holloman, Meridian; auditor, Mrs. E. M. Huntoutt, Meridian; editor of column in NEW ORLEANS CHRISTIAN ADVOCATE, Miss Pauline Stafford, Vossburg.

A part of the afternoon session was held in connection with the Wesson Auxiliary. The remainder of the session was devoted to the reading of the treasurer's report, and reports from auxiliaries. A paper on "Our Homes" (the organ of the Parsonage and Home Mission Society) was read by Mrs. Eleanor P. Mellen, evoking cordial commendations.

Paulding was selected as the place for the next annual meeting, the time being agreed on to embrace the second Sunday in July, 1896.

After prayer and benediction, the society adjourned.

W. P. and H. M. S.

By request of Mrs. Lyons, president of the Conference W. P. and H. M. S., I attended the Arcadia District Conference, which convened at Minden, July 3. I was kindly given an opportunity by the presiding elder, Bro. Harper, to represent the work. The ladies met after the services were over, and I reorganized their society with a membership of fifteen. The officers are as follows: Mrs. J. B. Cassity, president; Mrs. Moreland, vice-president; Mrs. R. B. Miller, recording secretary; Mrs. J. J. Holmes, treasurer; Mrs. Noble Harper, corresponding secretary, and Mrs. Mildred Webb, agent for "Our Homes." These ladies promise faithful work for the future.

I secured six subscribers to "Our Homes," and hope my visit was not in vain.

The presiding elder, the preacher in charge, Bros. Miller, Upton, and others, expressed their sympathy and endorsement, and urged all the brethren to extend to the work their support and hearty co-operation.

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Mormonism in Mississippi.

Permit me to give a sketch of Mormonism as I have seen in part and heard in part.

I have been watching, with interest and solicitude, the movements and teachings of the "foot pads" who call themselves "The Latter-day Saints." At first, they were mild and pleasant in manners and speech, desired to preach and teach the gospel of Christ as they understood it; following the original command, going two and two together. They had large sympathy for the South during "carpet bag rule" over her, as they, too, had suffered the indignities and misrepresentations under Federal rulers in Utah. Having abandoned polygamy, as ministers and citizens of the United States, they certainly could be no reasonable objection raised to their preaching the gospel the same as other denominations.

Let the tree be known by its fruits. During the year they have tramped from house to house over this and adjoining counties. Among the Christian and intelligent people a cool reception has generally been accorded them, and an absolute refusal to permit them to occupy the churches and school-houses to preach in. But finally they gained a foothold by preaching in private houses of the ignorant and vicious near the line of Jefferson and Franklin counties. They have continued to grow among this class until they number forty or fifty members. They built a house to preach in, which, fortunately or unfortunately, was burned.

On last Saturday and Sunday they held a two-days' meeting, and the three succeeding days a Mormon Conference with about twenty-five elders present, including their president for Mississippi. On the Sabbath, their great head leader delivered a very objectionable discourse; among other things he informed them he was an illegitimate child and was not ashamed thereof.

On Monday sixty men went in a body to within half a mile of the rendezvous, where the secret conference was being held, where they were met by the Mormon pickets, who requested the citizens to halt until they could bring their president to confer with them. This was agreed to, and the citizens appointed a Baptist minister to confer with his saintship. At last he arrived, a man of fine physique, ruddy countenance, glaring tiger-eyes, stentorian voice, and when he spoke the veins in his neck and forehead swelled to unusual proportions. However, the brave old minister and spokesman of the citizens, though somewhat awed at his lion-like appearance, finally got in a few queries as to his sermon of the previous day. The Mormon denied some things attributed to him, but unhesitatingly acknowledged he was a bastard and proud of his origin. To a request from the citizens that they would disperse and leave the country, his highness replied: "I will consult Gov. Stone. If he says we are bound to obey the command of sixty men, we will go. In the meantime we will go on with the work of our Conference." They were given until Friday to leave, and on that day not a Mormon elder was to be found. Farewell to the saints. LOOKER ON.

McNair, Miss., July 20, 1895.

FROM THE WORK.

HINESTON, LA.

Have held already two protracted meetings on my charge, Spring Creek circuit, and, in spite of inclement weather, we were quite successful in both meetings. Bro. Hoffpauir, from the Boyce work, assisted me at Hempstead, and did some capital preaching. During this meeting we had only one accession on profession of faith; but splendid work was done among the membership, which was greatly revived.

At the old Spring Creek Camp Ground I was assisted by Bros. R. M. Blooker and William Pilley. Bro. William Monroe, a minister of the Congregational Church, was also present, and worked with us. Here we had a splendid meeting in spite of the rain, which came down in torrents, except Saturday and Sunday. We had three accessions on profession of faith, and several bright conversions among the members. May the Lord bless the faithful brethren who rendered me much-needed assistance!

My work is in many respects a good one, but, financially, it is hard. The Minutes of last year show that it paid the preacher last year less than any work in the Conference served by an itinerant preacher; and, besides this, the presiding elder this year cut off the best appointment to form the Glenmora mission. From the Minutes one might judge Spring Creek circuit to be a big work. Instead, however, of 360 members reported in the Minutes, I took charge of a work of about 200 members, very few of whom were workers. The reason for this discrepancy was that many of the members were added to the Glenmora mission, and there were about 20 on the roll of Spring Creek Church who were either given letters, and no record made of same, or were lost sight of for several years. Instead of four churches, valued at $2,200, I found two worth about $800. Instead of a parsonage valued at $200, I find a hut that we could not get $50 for to-day. The other church properly, valued at $250, I have not found yet. I do not make these statements through a spirit of complaint, but in order to show what was the real condition of things. I want the prayers of my brethren. I may, through Christ, lead Spring Creek circuit back to its early glory.

J. W. LEE.

July 29, 1895.

CHILDREN'S DAY AT PLEASANT VALLEY.

Children's Day was observed at Pleasant Valley on July 26. Between two and three hundred children and grown persons were present. Miss Hannah Millsaps skillfully presided at the organ, and in the absence of the pastor, Bro. Baskins, who was called away by a funeral service, the exercises were opened with prayer by Bro. Wm. Mullins. Then came a number of essays and recitations, sparkling with good thoughts, wise suggestions, and blessed truth, a collection being taken at the close. After a sumptuous dinner on the grounds served in true picnic style, the crowd again repaired to the church, where another interesting program was gone through with. Bros. Jesse Thompson and Wm. Mullins concluded with short, but pointed speeches. J. C. AINSWORTH.

Rev. D. W. Babb, Hebron circuit, North Mississippi Conference, July 25: "Our Children's Day service is just over. It was a most satisfactory one. Our good sisters spent much time and labor in preparing the children, none of whom failed. To the ladies is the credit due for the success of the program. Our collection on that day was larger than ever before. Our charge is in a growing condition. Rev. J. W. Honnoll, of Holly Springs, Miss., preached for us a week lately, notwithstanding the fact that it rained almost every day. Our people were very much strengthened in the faith of the gospel. Our work is ripening for a better harvest than ever before. More family altars, better Sunday-schools, better prayer meetings; more serious religions thought than ever before. The ADVOCATE is in good favor with our people. Doctor, you have our sympathy. We know you are many times in a strait as to what shall come to light through your paper. There is so much quibbling over words that mean about the same thing, and experiences common to all Christians under different manifestations, but the same result in the end. As Methodists, 'if we be brethren,' we ought to stop our disputing about what John Wesley said; but now let us think of Christ's life, and live as near like him as we can, and then life's precious moments will not be frittered away in criticising our chief pastors, bishops and elders. God knows their responsibilities are great, and their environment complex. Let us have more charity and common sense. God bless you, Dr. Black."

Rev. W. J. Porter, P.C., Indian Bayou, La., July 26: "Our meeting at Indian Bayou closed on the twenty-third instant at 11 P. M. It was the greatest victory for the Lord I ever witnessed. I arranged with Rev. D. C. Rawls to bring the Louisiana Holiness tent, and conduct a revival meeting, to begin July 12. The opposition to sanctification was very great at this place. We had a glorious meeting here last year, when many were converted and some sanctified; yet the opposition to holiness continued to increase. Our meeting began at the time appointed. The preaching was with power and in demonstration of the Spirit. The following are some of the visible results: Many got mad, but most of these returned and repented when their sins were uncovered. Sinners were convicted, mourners converted, and believers sanctified. Among the latter was a sister of a brother preacher who opposed the meeting. The tent was so crowded that we had to arrange seats on the outside for at least two hundred people. We had a general confession by wrong-doers. Raised in cash for the meeting $74, and $279 was pledged to meet the expenses of a meeting here next year, and twenty promised to tent on the ground with their families. The Lord be praised. We had an efficient lay worker in the person of Bro. A. E. Vail, a sanctified saloon keeper of New Orleans. Bro. Rawls did all the preaching, except one sermon by Rev. R. M. Walker (who is in the evangelistic work), and one sermon by the preacher in charge. If any of the brethren need help, I heartily recommend both of these brethren. Address Bro. D. C. Rawls, Y. M. C. A., New Orleans, La., and Bro. R. M. Walker, Rayne, La. God bless the ADVOCATE."

Rev. C. H. Ellis, Fuller, Miss., July 31: "I began with Rev. A. C. Burt, July 13, at Bethel, where we remained seven days. The Lord blessed the Word. Some found the Lord in consolous pardon, and others sought and obtained the more perfect experience of entire sanctification according to 1. Thes. v, 23, and John xvii, 17. The same may be said of the meeting at Oak Bowery, where a great many turned to the Lord, and thirty-one were received into our church. Arrangements were made here to build a much-needed house of worship. We held the meeting in a small school-house and under the ample shades of the forest trees. Though it rained excessively, the people came and risked being unsheltered to hear the Word. No wonder the Lord blessed them. We came to Hebron, July 27, and up to date the interest has grown. Many are seeking a clean heart; some have entered into this precious experience, and many more have been reclaimed from a backslidden condition, or have been converted. At least twenty-five or thirty went forward for prayer last night, and shouts of joy and sobs of penitence rang out and ascended to the God of our salvation. Bro. Burt is in feeble health, but untiring in efforts to bring the gospel of full salvation to his people. He is arranging for other meetings, and insists on my continuing with him through the entire campaign. 'The Lord of hosts is with us, the God of Jacob is our refuge.'"

Rev. W. D. Bass, Johnson, Ind. Ter., July 22: "I wish to say to the readers of the ADVOCATE that we closed another glorious meeting for J. H. Bass last night at Johnson, I. T., with about 100 conversions in and out of the church, and 51 additions, with others who will join the Baptist. We baptized 12 infants, and administered the Lord's Supper. All told, within the last few weeks we have had near 200 conversions, and 106 added to Methodism and baptized 16 infants. This is in the Chickasaw Nation. I begin with Bro. Burt at Rienzie, Miss., next Sunday. Send us a few sample copies of ADVOCATE (6 copies) to Rienzie, Miss., and I will see what I can do for you."

Scrofula in the Neck

The following is from Mrs. J. W. Tillbrook, wife of the Mayor of McKeesport, Penn.:

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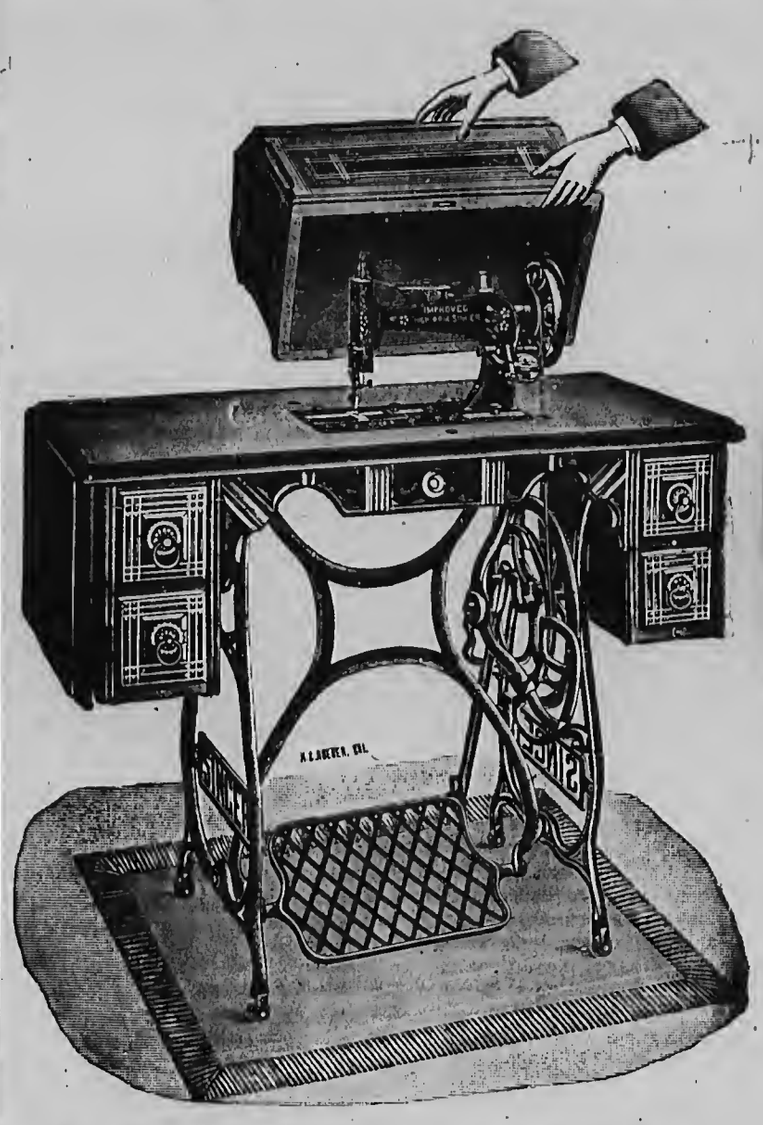

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Thursday, August 8, 1895.

Editorial Paragraphs.

Self-denial is a word that the world hates.

No man is any better than he intends to be.

Personal piety that will not stand the test in the home is little worth.

He prays most sincerely who endeavors as far as he can to answer his own prayers.

Don't get angry with your neighbor for not looking through your glasses. Maybe his are better.

It is mockery to pray, "Lead us not into temptation," unless we earnestly try to keep away from where it is.

What a blessed thought that the most insignificant act of kindness prompted by love is not forgotten by our Savior.

A form of religion that does not mean a pure heart and a holy life is clearly not up to the New Testament standard.

Fellow church member, did you gladden your pastor's heart by your presence at the last weekly prayer meeting? If not, why not?

The man who always does his best is the one who is never troubled with vain regrets.

"Of all sad words of tongue or pen,
The saddest are these—'It might have been!'"

The Christian who devotes hours to the secular papers and to the reading of fiction, but who spends only a few moments in prayer and the study of the Sacred Scriptures, puts his spiritual life in jeopardy.

An empty purse is not a valid excuse for not giving to the Lord's cause, if its emptiness is due to luxurious living. The money Christian people spend for foolishness would support thousands of missionaries.

How comforting the reflection that God does not expect of us more than we are able to perform. "For he knoweth our frame; he remembereth that we are dust." Through the riches of grace which Christ supplies we can overcome all spiritual difficulties.

It is a misnomer to call any man converted who has not sought the Lord with his whole heart. Unconditional surrender is the one great condition of discipleship. "Whosoever he be of you that forsaketh not all that he hath," declares the Savior, "he can not be my disciple." (Luke xiv, 33.)

Unceasing Vigilance.

In the first glow of a great spiritual blessing Christians are apt to imagine that temptations have forever lost their power, and great is their elation over the supposed discovery. Sin appears to be so far away, and grace so richly abounds that the victory over Satan seems but an easy task. The heavenly race seems but a delightsome journey beset with but trivial difficulties. But gradually the rapturous feeling passes away, for we can not live perpetually upon the Mount of Transfiguration. Former evil habits and desires one by one, or all at once, assert themselves, and presently the Christian wakes up to the fact that the devil had taken his departure only for a season. Temptation is found to be no insignificant thing, after all, and the follower of Christ begins to realize that to overcome his spiritual foes his utmost strength must be put forth.

There never comes a time in Christian experience when temptation may be regarded with unconcern. So long as we are in the flesh we shall have to guard the citadel of the heart against the enticements of sin. If the Son of man escaped not being tempted of the devil, how can we hope to avoid his wiles? God nowhere promises to perform a work of grace in our hearts that will relieve us from the necessity of watchfulness. Whatever may be our spiritual attainments, none of us can afford to slight the injunction of the Savior: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

The salvation Christ offers is not an assured salvation, except in so far as we comply with the conditions of repentance, and continued faith and obedience. A wrought-out salvation, one that requires no effort, or anxiety, or watchfulness on the part of the individual, is the kind that the world wants, and that some, even with the light of God's Word before them, insist upon having. Methodist theology, however, teaches most emphatically that man can not be saved unless he co-operates with God. Man does something; God does something.

If God in creating us had placed us beyond the reach of temptation, where would be the freedom of the will? Necessitated goodness would have no virtue in it. Nor is man's weakness in the face of temptation entirely chargeable to original sin, or natural depravity. How came it about that some of the angels sinned, and were cast down to the bottomless pit? Was it inherited depravity that caused them to lose their glorious estate? Adam and Eve before the fall had no original sin to contend with; but Satan, nevertheless, beguiled them. Let not the converted man who listens to the seductive voice of the tempter, lay all, or even the greater portion of the blame, upon inherited depravity. Though man is a fallen being, grace to cover all our need is supplied through the atonement made by Christ.

No man ever led a purer, more consecrated life than did the Apostle Paul. But even with this grand old gospel hero the possibility of apostasy was an ever-present reality. Hear him speak: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." How essential then that the ordinary Christian should guard well his every footstep!

What military commander would dare to encamp with his army without posting sentries? Often has ignominious defeat resulted through over-confidence and the consequent failure to keep a close watch upon the enemy. Nor is it enough that one part of the line should be guarded. A single weak point may cause a rout. In times of flood, what avails the strength of miles of levee if one or two weak places be neglected? Likewise, in building Christian character, one evil habit, the neglect of one simple duty, may result disastrously.

Our vigilance must be unceasing as well as thorough. We know not what hour the tempter may assail us. In cases of sickness a few hours' inattention may cause the death of the patient. Always the building-up process is slow; the work of destruction very quick. A few hours' dissipation, a brief relaxing of the spiritual energies, may undo what months and years of prayer and self-denial have accomplished.

Where we seem to be strongest we are often weakest. A recent editorial in the Quiver Magazine contained these significant words: "It is often said of bad men that they are capable of any wickedness; but this is true of all of us. We hear of a professing Christian or an energetic philanthropist or a refined scholar committing a disgraceful and loathsome crime, and we say in astonishment, 'That's the last man in the world I would have expected to do such a thing.' That is just why he did it. Thinking that he never could commit so base an act, he did not guard against it, and so was overtaken in the fault. We are safe only when we continually realize the awful capacity for vice there is in us, and that without the grace of God we may any day commit crimes at which we now shudder."

How worthy of constant remembrance are those expressive lines of the poet Heath:

"O watch and fight and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore.

"Ne'er think the victory won,
Nor lay thine armor down:
The work of faith will not be done,
Till thou obtain the crown."

Help Your Pastor Now.

When a preacher's purse and larder are both empty, it is hardly to be wondered at if mediocrity should characterize his sermons. Anxiety about the necessaries of life is not conducive to the best sermonic results. Some church members, however, are unreasonable enough to suppose that a preacher can get along, whether he is paid anything or not; and so he can, after a fashion. But, if meanwhile the pastor goes into debt, how ready some of these same folks are to abuse him. Or, if in order to make both ends meet, he teaches school, or sells books, or farms a little, at once the cry is raised that he is becoming secularized.

In not a few instances pastors are in great straits all along during the year because little or no effort is made to raise their salaries until just before Conference. We are well aware in the cotton-growing States the conditions are peculiar, and that in the country districts there is very little money in circulation until after the fleecy staple has been marketed. But in many country, as well as city, charges there could be great improvement in the matter of early collections if only proper effort were made. The negligence of some charges which are able to pay their pastor in weekly or monthly installments, is positively shameful.

Not many members, we are afraid, are as considerate as the good brother in a certain city who, before leaving town for a month's outing, handed his pastor ten dollars to cover his dues during his absence. We have known of instances where members have contributed liberally toward making up a princely sum for an evangelist, but gave almost nothing for the support of the home pastor. What should be said of such? A loyal Methodist will never allow personal dislike for the preacher in charge to cause him to withhold his contribution for ministerial support. In following Christ, we can't afford to be governed always by our likes and dislikes. Is it not ordained that they who preach the gospel should live of the gospel? "If we have sown unto you spiritual things," says Paul, "is it a great thing if we should reap your carnal things?" The prevailing financial stringency, we fear, is ofttimes made an excuse for illiberality and indefensible neglect of ministerial support.

Let every true Christian bestir himself, and see to it that the temporal wants of the faithful pastor and his family are well supplied. If some church members would only open their eyes, they would be startled at the financial straits to which preachers are often unintentionally put. Pastors, as well as people, "can stand a great deal of good treatment." Brethren, suppose you try this plan with your pastor, and see if the happiest results do not follow. The average pastor has enough things to trouble him without the additional worry of looking after his own salary. "A word to the wise is sufficient."

Millsaps College.

Please allow me to say through the ADVOCATE that we are now well supplied with glass cases for preserving geological and other rare and curious specimens. All contributions to our cabinets and library will be highly appreciated and duly acknowledged.

I am now on the look-out for generous friends to help us in adequately equipping our Science Department. Liberal contributions have been made by Mr. J. R. Bingham, of Carrollton, Miss., and Mr. Peter James, of Yazoo City, Miss. I hope before long to be able to acknowledge gifts from others. Maj. Millsaps will duplicate every dollar given for this purpose. Friends who will help us may make contributions directly to me or to Bishop Galloway.

The indications encourage us to expect a large attendance of students next session. Dr. Cooper is traveling extensively and sends cheering reports from all places he has visited. I have recently been in several sections of Mississippi, and find a great many boys who want to go to college. Alas! many of the most aspiring can not come because they haven't the means. We hear a great deal about developing the material resources of our country. Isn't it about time for us to give more attention to the development of our resources in young men? If we will, I am willing for other States to have the gold and silver and coal and iron mines. In the long run we will outstrip them in the race.

W. B. MURRAH.

An Important Concession.

The Rev. Mr. Loomis, agent of the American Bible Society in Japan, has written to the headquarters in New York announcing that the officials of Tokio have consented to permit the distribution of Bibles among the police force and the prison guards. This distribution, it is said, has already begun. The police force of Tokio numbers about 4,000. The Picayune, of this city, commenting on the above announcement, says:

If the police of New York had been reading their Bibles instead of blackmailing their victims, there would have been no Lexow Committee to shame them.

The officers and guardians of the peace in some other cities we know of might profit greatly by such reading.

Luther Benson, the famous temperance lecturer, was in this city last week, and made several speeches to large audiences.

Bishop Galloway at the Mississippi Chautauqua.

The following paragraph in regard to Bishop Galloway's lecture at the Mississippi Chautauqua should have appeared in our last issue, but was omitted through no fault of the editor:

On Monday evening, July 22, the Chautauquans were treated to a magnificent address by Bishop Galloway, which is said to have been the best thing on the programme. Taking as his theme "Observations in the Orient," he spoke of existing conditions in the light of the late struggle between China and Japan, and expressed the conviction that an era of missionary development is dawning, unprecedented in the history of Christianity. In a vivid description, the Bishop carried his hearers with him on a tour around the world, through Japan, China, India, Palestine, and on home. The large audience present listened with the profoundest attention to the very close.

BOOKS.

A SCHOOL HISTORY OF THE UNITED STATES By Susan Pendleton Lee. With questions and summaries for reviews and essays, by Louise Manly. 1895. 612 pages. Price, $1.50. Introduction price, $1.25. B. F. Johnson Publishing Co., Richmond, Va.

In our judgment this is one of the best school histories, from the Southern point of view, that we have ever seen. It is beautifully printed and bound, the type being large and clear. The book is handsomely and profusely illustrated. The author has written in a most pleasing style, and, so far as we are able to judge, her statement of facts is fair and entirely reliable. Mrs. Lee is a daughter of Gen. W. N. Pendleton, of the Army of Northern Virginia, and she is well and favorably known as the author of a charmingly written history of his life.

The History Committee of the United Confederate Veterans, of which Gen. Stephen D. Lee, of Mississippi, is chairman, in its annual report at the Houston, Texas, meeting heartily recommended Mrs. Lee's history. The author has long been a successful teacher, and this work is born of her experience in the school-room. Teachers, as well as pupils, will be charmed with the book. It has a list of authorities and questions for class use at the end of each chapter.

FIFTY YEARS IN CHINA; or, China in Transition. By Rev. R. H. Graves, D. D. R. H. Woodward Co, Baltimore, Md.

We are in receipt of the advance sheets of the above-mentioned volume, which will be published in about four weeks' time. The book will contain 314 12 mo. pages, and 32 handsome full-page illustrations. The author, who has been a missionary in China since 1856, remarks in the preface that almost all the changes which have taken place in China have occurred within little more than thirty years. This promises to be an interesting, as well as instructive, volume, and we think its circulation will do much good. The book will be sold by subscription, and part of the proceeds will be given to foreign missions.

We have been complimented with a copy of a neat and readable little pamphlet, entitled "The Theologians of Methodism," containing twelve well-prepared theses by members of the senior class in the Biblical Department of Vanderbilt University. The pamphlet, printed at our Publishing House, is intended for private distribution only. From these theses may be gotten in condensed form a clear view of the contribution made by each theologian to our system of doctrine.

Bro. J. R. Bingham, in a card just received, states that the Winona District Conference, an account of which will be found on our second page, was held at Carrollton (Miss.), July 19-21. The W. M. Society met the Wednesday preceding.

NOTES.

We stop the press in order to publish the following telegram from Rev. T. W. Lewis, Grenada, Miss.: "Grenada county went dry two to one."

***

A new edition of "Christian Growth," by Bishop Fitzgerald, will soon be issued from our Publishing House at Nashville. The closing chapter, touching upon the Bishop's personal experience, has been re-written.

***

"Speak the truth in love," was the favorite motto of the late Prof. Blackie. He would often pen it with his own hand in Greek characters on the left-hand corner of the envelopes which he sent out. Of it he would say: "Adopt it, and it will turn earth into heaven; it will revolutionize society in the twinkling of an eye."—Pittsburg Christian Advocate.

***

Ph.D. is taken on examination; yet some inferior institutions, whose faculties do not contain one person competent to examine a person who is to receive the degree of Ph.D., are turning them out rapidly. It will be necessary for the genuine Ph.D. soon to announce the name of the institution with the degree or initial letter, such as this: John Smith, Ph.D. (H.)—standing for Harvard, or W. for Wesleyan.—New York Advocate.

***

The stockholders of the Louisiana Chautauqua, at Ruston, at their final meeting, Aug. 3, authorized the expenditure out of their treasury of funds for the establishment of a system of waterworks, the purchase of some needed additional ground, and the erection of fifteen or twenty new cottage-rooms. These are gratifying improvements. We rejoice to learn that the season just over has been a brilliant and prosperous one.

***

The advantages of a good reputation are manifold. At Chattanooga a young man who wore an Epworth League badge was seen entering a saloon. The police quickly arrested him, knowing that he must be a crook who was taking advantage of the crowds and his badge to ply his evil trade. The police well knew that no genuine Epworthian would frequent a bar room. "A good name is rather to be chosen than great riches."—Pittsburg Christian Advocate.

***

Grace Church, Atlanta, has just completed a very handsome addition to its building. The re-opening last Sunday was an interesting occasion. A large congregation listened to a short but most appropriate and profitable sermon by Bishop Haygood. After the sermon, Col. W. S. Thompson and Dr. Kendall raised six hundred dollars to complete the payment on the building. The collection was the easiest and most quiet we ever saw. The church is to be congratulated on the tasty and comfortable improvements they have made.—Wesleyan Advocate.

***

From the daily press of last Monday we glean news of the horrible massacre of ten missionaries at Wha Sang, in the province of Fokein, Northern China. Eight ladies, one man and a child were killed by the mob, while several others barely escaped with their lives. The persons butchered were all British subjects. No Americans suffered violence. A sect known as "Vegetarians" are the perpetrators of the outrages, in which it is believed that a number of Chinese officials are implicated. It is high time that England and the United States demand of China in unmistakable terms that their missionaries shall be protected.

***

Question 1—To whom is a Bishop amenable for his conduct? (Paragraph 259.) Answer—To the General Conference, which has power to try him for improper conduct; and acquit, suspend or expel him. (Discipline Methodist Episcopal Church, South, page 112.) That is really the way it reads. We can not help thinking that there are those who imagine that it ought to be read this way: (Paragraph 259.) Answer. To the disaffected editors of third-rate newspapers and sore-headed preachers who have power to put him in the pillory, hang, draw and quarter him, for daring to discharge the functions of his office without consulting them.—Baltimore Christian Advocate.

***

An organization has been formed in Little Rock composed of the official members of all the Protestant Churches in the city. The object is to concentrate forces and unify effort in such matters as charity, the execution of law, the protection of the weak and punishment of the lawless. The officers are Geo. Thornburgh, president; C. B. Mills, vice-president; R. W. Irwin, secretary; J. S. Majors, treasurer. Committees on finance, charity and law and order have been raised and work will soon begin. We understand that the saloon men have become alarmed at the formation of the association and threaten to negative its influence by special effort among business men by indirect boycott, etc. If a war of that sort is necessary, let it come once.—Arkansas Methodist.

The Animal Extracts

Cerebrine, extract of the brain of the ox for Nervous Prostration, Insomnia, etc.

Cardine, extract of the Heart, for functional weakness of the heart.

Medulline, extract of the Spinal Cord, for Locomotor Ataxia.

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Thyroidine, for Eczema and Impurities of the blood.

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Free Board at Centenary and Millsaps.

We will pay the board of any boy at Centenary or Millsaps for one session who will send us one hundred new subscribers to the ADVOCATE at the regular price—$2. We will also take six months' subscriptions at $1 each; and will count two six months' subscriptions equal to a yearly subscription. Here is a good chance for worthy young men to work their way through college. Perhaps some of our preachers who have sons to educate may find it to their interest to avail themselves of this offer. Let us hear from you, if you wish sample copies for canvassing purposes. W. C. BLACK,
512 Camp Street, New Orleans, La.

P. S.—Should you fail to get the full quota of subscribers, you will get a good cash commission. W. C. B.

Free Board for Girls.

The same offer which is made to boys we make to girls. Any girl who will send us one hundred subscribers at the regular price—$2—will receive free board for one session at any college she may select out of the following list: Whitworth Female College, East Mississippi Female College, Port Gibson Female College, Edward McGehee Female College, Grenada Collegiate Institute, Mansfield Female College. This includes board only. Tuition will have to be arranged for with the president of the college. Here is a chance for fifty young ladies to get an education. Remember, you are not confined to one locality to secure subscriptions. You can get them anywhere. You are, of course, at liberty to secure as many assistants as you like in canvassing—fathers, brothers, cousins, preachers, or anybody else. What is done should be done quickly. "The early bird catches the worm." We also make this proposition: We will give five months' board for fifty subscribers at $2 each. Write for sample copies and begin work at once.

We will give free board at Malone College for one session to any young lady who will send us eighty-five subscribers. We will give five months' board for forty-three subscribers.

W. C. BLACK,
512 Camp Street, New Orleans, La.

P. S.—Should you fail to get the full quota of subscribers, you will get a good cash commission. W. C. B.

Notice.

Preachers and others coming to Topisaw Camp Meeting, on arriving at McComb City, will report to Rev. J. M. Morse, who will give all necessary information about conveyance to camp ground. If preachers who expect to spend a night in McComb City, on their way to camp ground, will notify Bro. Morse in time, he will provide lodging for them. Preachers will be conveyed to and from camp meeting at the expense of camp meeting association. H. P. LEWIS.

Rock Arbor Meeting at Long Beach, Miss.

The rock arbor meeting at Long Beach, Miss., will open Aug. 20 Sister M. M. Snell will be with us. Homes will be provided for workers who come to help in the service. Rev. F. M. Keen will conduct the song service. N. B. HARMON, P. C.

Bay St. Louis, Miss.

Teacher Wanted.

A teacher with first-class qualifications desires a school. He can teach Latin, higher mathematics; good English scholar; aptitude to teach; moral qualifications good. Any school desiring such a teacher will please to communicate with me at once at Meridian, Miss. My mail will be forwarded. I. W. COOPER.

Lectures by Rev. H. G. Hawkins.

Rev. Henry G. Hawkins expects to deliver several lectures throughout the State during the next ninety days. Bro. Hawkins has $300 worth of curios, which he uses in illustrating his lectures. These lectures are calculated to create missionary intelligence and enthusiasm. I will give any missionary society or community dates. I. W. COOPER.

Meridian, Miss.

Item for Ladies.

Ladies, have your system always right, and you will know and enjoy the luxury of perfect health. CREOLE FEMALE TONIC is the Ladies' Remedy, *par excellence*, and, as such, is in high repute, professionally and popularly, for diseases "peculiar to the sex."

PERSONALS.

Bishop Galloway's book, that is soon to be issued from the press, is to be entitled, "A Circuit of the Globe."

Bishop Hendrix, who is a ready and pleasing writer, is to contribute a series of articles to the Nashville Advocate during his travels in the East.

Rev. J. O. Bennett, of Zachary, La., was in the city last week, and gave us a pleasant call. He reports Zachary charge as in a flourishing condition.

A card from Bro. Mellen, giving the names of the district secretaries elected at the Wesson Conference of the W. P. and H. M. S., reached us too late for publication. The item will be published next week.

The Greenshoro, Ala., correspondent of the Advertiser reports Dr. Keener as making a vigorous canvass for the Southern University, with prospects for a much larger enrollment of students than the school had last year.

Dr. Homer Bush, says the Wesleyan Advocate, has been elected president of Andrew Female College, and has accepted the position. He is a graduate of Gordon Institute and of Emory College, and is a teacher of experience and high repute.

We regret to learn that Dr. John W. Boswell, the efficient assistant editor of the Nashville Advocate, has for some days past been too unwell to leave his room. His sickness, however, is not regarded as serious, and we hope that he will soon be himself again.

Dr. R. J. Bigham, pastor of Trinity Church, Atlanta, Ga., has been elected Educational Secretary in place of Dr. W. W. Smith, who resigned recently. Dr. Bigham is about forty years of age, a graduate of Emory College, and is a man of considerable ability and popularity.

It is an open secret that Dr. Warren A. Candler was very anxious at the late commencement of Emory College to resign his presidency and return to the pastorate, but was prevailed upon to hold on. He has developed great gifts as a college president.—Nashville Christian Advocate.

Miss Sallie Smylie, of Meridian, Miss., has announced herself as a candidate for the office of State librarian. Without disparaging in the least the qualifications of the present worthy incumbent, or of the other candidates, we are of the opinion that, if elected to the said office, she would give perfect satisfaction.

Judge L. H. Estes, of Memphis, Tenn., is a very effective lay evangelist. While enjoying a brief vacation from his judicial labors, he is putting in the time holding protracted meetings in country churches. His services are much appreciated, and bear good fruit in every place.—Nashville Advocate.

Says the Review of Missions: "A series of invaluable biographies has been undertaken by Dr. Y. J. Allen. It will comprise an account of the conversion and the Christian experience of living men who were former believers in Shintoism, Confucianism, Taoism, Buddhism, Hinduism, Mohammedanism, Judaism, etc.

Miss Rosa Wiss, a talented Methodist young woman of Meridian, Miss., has recently completed a three years' course at a leading medical school in the East, and has hung out her shingle in that city. Such is her energy and perseverance that she is sure to forge her way to the front at once. We wish her unbounded success.

Rev. L. S. Jones, presiding elder of the Natchez district, was married at Canton, Miss., on the evening of the thirtieth ultimo, to Mrs. Hattie Coleman, of that city. We congratulate Bro. Jones upon having won so charming a prize. May their wedded life prove "a grand, sweet song." The happy couple will reside at Gloster, Miss.

Dr. Henry A. Scomp, formerly professor of Greek in Emory College, Georgia, has accepted a professorship in the American Temperance University at Harriman, Tenn. He is a profound scholar, a zealous Methodist, and a man of great force of character. The university at Harriman is to be congratulated upon having secured so valuable a teacher.

Rev. Dr. S. A. Steel, general secretary of the Epworth League of the M. E. Church, South, has been visiting Chicago, as the guest of Secretary Sohell. His lecture at Berwyn, on "Social life in Dixie during the war," is described as one of the most charming bits of platform eloquence ever heard in this neighborhood.—Northwestern Christian Advocate.

Bishop Hendrix intends to sail for Japan, August 5, from Vancouver, accompanied by Dr. J. C. C. Newton, who returns to his field. Rev. T. H. Haden, of Crozet, Va., and Miss Ida M. Worth, of St. Louis, Mo., go out with the same party; the former for work in the Kwansei Gakuin, or Kobe College for boys, the latter to assist Mrs. M. I. Lambuth in the Kobe Industrial School for Women.—Memphis Advocate.

Mrs. Ann Maria Godfrey.

Mrs. Ann Maria Godfrey, widow of the late Rev. James A. Godfrey, of the Mississippi Conference, was born May 8, 1822, and died near Bradly, Miss., July 17, 1895, aged seventy-three years two months and nine days. She and Bro. Godfrey were converted and joined the church in August, 1842, in Itawamba county, Miss., in a meeting conducted by the Rev. H. H. Montgomery. She was united in holy wedlock with Bro. Godfrey by Rev. H. H. Montgomery some time after their conversion. Bro. Godfrey was admitted on trial in the Mississippi Conference, Dec. 11, 1844, and with him our dear departed sister shared the fortunes of the itinerant's life till June 11, 1890, when he passed into the glory beyond. Thus for over forty-five years was she actively and usefully associated with one of the most active, industrious and useful preachers of his day. She was truly a preacher's wife in every sense. Self-sacrificing, earnest, deeply pious, cheerful, of a gentle, sweet spirit, she was universally beloved. She was a helpmeet indeed. Whether on circuits, or in stations or districts, she always suited her place.

Bro. Godfrey, for many years presiding elder, was much away from home, and hence she was much alone, but she was never heard to murmur; and during many years of the latter part of his life he was in poor health, and here in affliction's crucible she shone brightest. No man ever owed more of his success as a Methodist preacher to his wife than did James A. Godfrey. He could truly say, "The heart of her husband doth safely trust in her." "She openeth her mouth with wisdom; and her tongue is the law of kindness." "Her children rise up and call her blessed; her husband also, and he praiseth her."

Five children were born to them, only one of whom remains—Mrs. A. Lou Edgar, wife of Rev. E. F. Edgar, of the Mississippi Conference.

For many years she has been in feeble health, and, after a long and painful struggle with disease, she passed triumphantly away to be forever with the Lord. Doubtless, she is reunited with the life-long companion of her toils and joys.

R. D. NORSWORTHY.

Headaches Relieved.

"I have been troubled with headache, but since using two boxes of Hood's Pills, I am much better."—Willie Sterling, No. 3938 Perrier St., New Orleans, La.

Hood's Pills cure indigestion.

A Glorious Revival at Sessoms.

MR. EDITOR: We have just closed one of the most wonderful religious awakenings ever known in this community. Rev. W. M. McIntosh came to us at the beginning of the second week with his tent, and Bro. Smith to lead the singing, and stayed fourteen days. It was a hard fight. The trouble was in the churches. They were at ease in Zion. They thought they would see what the evangelist was going to do; but he soon gave them to understand that only those who did something should see anything. He turned loose the gospel of personal effort and co-operation upon them, and made it so hot that it was, "go to work" or "get out." Many of them got out, but were glad to come back again, and do something for Christ. Soon there were more than a hundred men and women ready to help. All denominations joined us in the work, and such interest has never been seen here before. There are more consecrated men and women and more family altars here now than ever were known before. There have been to date over one hundred conversions, as many reclamations, and eighty-seven accessions to the various churches. Some old men up in the sixties were saved. A large majority of the converts were adults. Glory be to God for hearing and answering prayer! God bless Bro. McIntosh! He will be long remembered in this town and community. W. S. LAGRONE.

Senatobia, Miss., Aug. 1, 1895.

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PUBLISHER'S NOTICES.

The Holman Bible for $1.65.

We are now offering the Holman Self-Pronouncing Bible for $1.65 to subscribers who pay a full year in advance, *i. e.*, up to Aug., '96. This Bible has all the Helps of the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself wherever the name occurs. This makes it by far the best Bible on the market. Everybody, whether educated or uneducated, needs help in the pronunciation of proper names, especially Bible names. Read carefully our offer on the seventh page.

Any subscriber who will pay his subscription for two full years in advance, *i. e.*, up to Aug., '97, can get this Bible at $1.35.

There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2.45 instead of $1.65. This is the best bargain ever offered in a bourgeois type Bible.

We sell our large-type Holman Bible to persons who are not subscribers for $5—publisher's price. Our subscribers get it on conditions specified in our offer for $2.45. The ADVOCATE and the Bible both cost only $4.45, while the Bible alone costs $5. See the point?

We are now prepared to fill orders for Bibles (both kinds) promptly.

For twenty cents we will have your name engraved in gilt letters on the outside of the book.

N. B.—Be sure to notice the sweeping reduction in the price of our sewing machine. If we can serve you in that line, call on us without delay, as we may not be able to maintain this price longer than until the first of September.

PREMIUMS TO AGENTS.

(1) We will give one of our $50 sewing machines—a High-Arm Singer—as a premium to any person who will send twenty new subscribers at the regular rate.

(2) Any person who is himself a subscriber, and whose subscription is paid one full year in advance, *i. e.*, to Aug., '96, can secure a copy of "Christian Womanhood"—price, $1—free of charge by sending us one new subscription at the regular rate. Of course, all new subscribers will be entitled to our Holman Bible at the premium rate $1.65.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,					-	$84,520,680
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Offers advantages equal, if not superior, to any female college in the South. With a superior faculty, dormitory accommodations increased and improved (including a new brick building) and all the equipments necessary for a first-class female college, we say, without hesitation, that there is no necessity for a girl to leave the South for educational advantages. The Conservatory of Music is presided over by three male professors, who have had the best European advantages. The art teacher is now in Europe pursuing her studies. Forty pianos, a fine telescope, a well-equipped gymnasium and beautiful home, constitutes some of the advantages of this school. Two hundred and thirty boarding pupils during the past session, representing ten States and Territories. For catalogue address

MRS. LUCY KIDD KEY, President.

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She doesn't care for candy—she says it is too sweet!
She loves to study lessons—her sums are always right;
And she gladly goes to bed at eight every single night!

Her apron's never tumbled, her hands are always clean!
With buttons missing from her shoe she never has been seen.
She remembers to say, "Thank you," and "Yes, ma'am, if you please;"
And she never cries, nor frets, nor whines; she's ne'er been known to tease.

Each night upon the closet shelf she puts away her toys;
She never slams the parlor door, nor makes the slightest noise;
But she loves to run on errands and to play with little brother,
And she's never in her life been known to disobey her mother.

"Who is this charming little maid?
I long to grasp her hand!"
She's the daughter of Mr. Nobody,
And she lives in Nowhereland!

—St. Nicholas.

A Letter to Boys from Japan.

BY BISHOP C. B. GALLOWAY.

A promise to write occasionally a special letter to my own little boy about things seen and heard in Japan, has raised the question, Why not tell all the boys? For are they not alike interested in certain sights and scenes? In response thereto, I send this letter. Many times since leaving home, I have had at least one little pair of black eyes in mind as I looked upon some curious or funny thing, and wished they could enjoy it. Some of these I must tell about.

Well, the first thing that would make a boy laugh and his eyes dance would be the way people travel here in Japan. There are few carriages and horses—little ugly ponies—and the cows they work to carts are too slow. So they ride in a sort of a baby carriage, with two wheels and shafts in front, drawn by a man. It is called the "jinriksha"—a pull-man-car. I can imagine an American boy stepping into a jinriksha the first time, and see the broad grin on his face while the little yellow-skinned man for a horse starts off at a brisk trot. He never felt so funny in all his life before, and never rode behind such a horse. The idea of a pony telling you of the different places as you pass along—that is, if you understand Japanese, or if he has learned a little "pigeon English." He tucks the lap-robe around you, brushes the dust off your clothes and shoes when you get out, takes your satchel into the hotel or station, and, if necessary, will get your money changed and bring you the exact amount. Now, what do you think of such a horse as that?

And does he go fast? Well, he trots off at the rate of from six to eight miles an hour, and can keep it up nearly all day. A lady told me yesterday that she rode behind one for thirty miles last Winter, and he hardly broke his trot the entire trip. You ought to see his muscles, especially the calves of his legs. They are large and hard, and make him able to run a long time and pull heavy loads. Sometimes he will strike for higher wages, even after he has made a firm bargain. At least he does this with a fresh foreigner. But the poor fellow gets little pay. The rates are fixed in some cities—usually about eight cents an hour. You can't travel that cheap in America.

You ought to see the shoes worn by cows and oxen. They are made of straw, and are tied securely around the upper part of the foot. I have seen some horses, also, wearing straw shoes. So cows, oxen, horses and boys all wear shoes made of straw.

What a funny way they have in Japan of counting the ages of people! They count the year a child is born as one year, and the next year as two. So if a little boy is born on December 31, he is one year old that day, and the next day, January 1, he will be two years old. Such a young gentleman in America would be only two days old. So much for living in Japan.

Another curious thing is this—all the boys in Japan have the same birthday. The birthday of the boys is the fifth day of the fifth month; of the girls, the third day of the third month. What a jolly time the children must have, all celebrating the same birthday!

You would be amazed to see how the Japanese write the names of persons. The given name always follows the surname, and the title follows that. For instance, the youngest member of my family would not write his name Mr. Ethelbert Galloway, but Galloway Ethelbert Mr. And if a letter should be addressed to him at home, it would be written backwards, in this way:

America,
United States,
Mississippi,
Jackson,
Galloway,
Ethelbert
Mr.

But these people do nearly everything just the opposite from us. They write from right to left; they turn to the left on a road or street; they pull a plane, and push a drawing-knife; they count cattle by the tails, and not heads; they say so many tails of cattle; they put a horse's head to the opening of the stall; and many other things too numerous to mention.

How American boys would enjoy seeing these Japanese fish! They have peculiar little boats with one square sail, and go far out to sea on fishing expeditions. One way they have of fishing I especially wanted to see in order to tell you about it. It is on a certain river, and at night. They have a number of large birds called cormorants, around whose bodies they tie strings, and put them into the water near their boats. These cormorants dive into the water after fish, and when they have caught several, the men pull them in, squeeze their bodies, and force out the fish. You would rather see the fishing than eat the fish, wouldn't you! Stewed fish you would like, but spewed fish I don't think you would especially desire. But for aught I know, they have been on hotel tables, and eaten by me and other foreigners with a relish.

This is said to be "the land of tailless cats, and odorless flowers, and songless birds." Well, nearly all the cats are without tails, and the flowers are beautiful, but not fragrant. The birds, however, do sing, and the crow—the old black crow, "Jim Crow"—makes the same noise here that he does at home. I rather like the old fellow, for he makes me feel as though I was in America. Animals of all sorts are very kindly treated in Japan. One reason for this is that many Japanese think that they will turn into animals when they die. They are never cruel to them. What a sad superstition! They know nothing of our Christian religion and the hopes of heaven. But we might learn something from their kindness to all animals.—Epworth Era.

Boys' Leisure Hours.

A boy was employed in a lawyer's office, and he had the daily paper to amuse himself with. He began to study French, and at the little desk became a fluent reader and writer of the French language. He accomplished this by laying aside the newspaper, and taking up something not so amusing, but far more profitable.

A coachman was often obliged to wait long hours while his mistress made calls. He determined to improve the time. He found a small volume containing the Eclogues of Virgil, but could not read it, so he purchased a Latin grammar. Day by day he studied this, and finally mastered its intricacies. His mistress came behind him one day as he stood by the horses waiting for her, and asked him what he was so intently reading. "Only a bit of 'Virgil,' my lady." "What! do you read Latin?" "A little, my lady." She mentioned this to her husband, who insisted that David should have a teacher to instruct him. In a few years David became a learned man, and was for many years a useful and beloved minister of Scotland.

A boy was told to open and shut gates to let the teams out of an iron mine. He sat on a log all day by the side of the gate. Sometimes an hour would pass before the teams came, and this he employed so well that there was scarcely any fact in history that escaped his attention. He began with a little book on English history that he found on the road. Having learned that thoroughly, he borrowed of a minister "Goldsmith's History of Greece." This good man became greatly interested in him, and lent him books, and was often seen sitting on the log, conversing with him about the people of ancient times. Boys, it will pay to use your leisure hours well.—Northwestern Advocate.

Dr. Parkhurst's Advice.

MAKE THE CHILD A MORAL VERTEBRATE: DEVELOP AN OSSEOUS SHAFT.

The first and fundamental thing that the home has to do for the child in the way of education is, then, to help make of him a little moral vertebrate, writes the Rev. Charles H. Parkhurst, D. D., in a vigorous article on "The Training of a Child," in the August Ladies' Home Journal. There needs to be developed an osseous shaft running up and down him that shall form the axis around which his growing personality shall gather itself in compactness and fixity. That will make the boy mean something, and make him mean more and more till the end of time, and clear on into eternity. It is the only thing that will make him worth calling a personal integer.

To learn to obey is the hardest even as it is the most valuable lesson a child can ever acquire. It is not only valuable for what it is in itself, it is also valuable for what it serves as the basis of. One of the first things told us of Jesus has to do with this same matter. It is related to us that he was subject to his parents; and the narrative immediately goes on to remark that he grew in wisdom and in favor with God and men. The close juxtaposition of the two seems calculated to teach that obedience was the seed kernel out of which his intelligence and holiness waxed.

Good Manners Win.

Good manners are a winning force in life. "Manners make the man," and a man's manners are often the making of him. They determine his reception among his fellows. No policy pays like politeness. Unmannerly actions are among the most expensive luxuries of life.

Keep your engagements. If a man's word can not be depended on when he makes an engagement, he will be mistrusted.

Never disregard appearances. The apparel often proclaims the man. Dress affects a man's manners and morals. A general negligence of dress very often proclaims a corresponding negligence of address.

"Costly thy habit as thy purse can buy,
But not expressed in fancy—rich, not gaudy."

—Gospel Banner.

Your Outing.

When you go on your outing, be careful that it does not mean an outing from duty and religious principle. A little boy who had gone with his parents to make a visit in a neighboring city, was asked by his mother if he had said his prayers. "Why, no; I didn't know that God had come here, too." My dear fellow pilgrim, just remember on your Summer jaunt, when you are tempted to do things you certainly wouldn't do at home, that God is there, too.—The Outlook.

Young wife: "Why, dear, you were the stroke oar at college, weren't you?" Young husband: "Yes, love." "And a prominent member of the gymnastic class?" "I was the leader." "And quite a hand at all athletic exercises?" "Quite a hand? My gracious! I was champion walker, the best runner, the head man at lifting heavy weights, and as for carrying—why, I could shoulder a barrel of flour and—" "Well, love, just please carry the baby for a couple of hours. I'm tired."—Christian Work.

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HYGIENE.

Some Summer Health Rules.

Pin these little rules by Benjamin F. Bailey in a prominent place and live up to them, and we will almost guarantee freedom from Summer complaints: *First*—Eat lightly of meat and more freely of vegetables and fruits, and never rise from the table overloaded. *Second*—Don't use milk as an article of diet too freely, as it tends, if used in excess, to favor derangements of the liver. *Third*—Avoid excess of pastry, but don't be so foolish as to avoid all the good things of life and feel obliged to live on corn cake and graham, which articles are to many as injurious if used in excess in hot weather as are pastries. *Fourth*—Never eat heartily when over-heated, and never take a brisk walk in the sun immediately after eating. Take a little quiet rest after meals. *Fifth*—In satisfying thirst stick to one thing at a time. If it be water let it be water, and if it be lemonade, let it be lemonade; but don't be mixing all kinds of concoctions. Don't be afraid of water cooled by being placed near the ice, but drink it slowly and in moderate quantities. Moderate draughts of water favor perspiration and thus a reduction of temperature. *Sixth*—Be steadfast in taking regular exercise out of doors every day, preferably in the early morning or cool of the evening. *Seventh*—Bathe regularly. *Eighth*—If you lead a busy life, keep steadily at work, but so time your life and plans as never to be in a hurry or fret; plan to drive business and not let business drive you.

Health Notes.

A drop of honey and sweet oil upon a bit of cotton is the best remedy known for painful earache.

Thorough and frequent bathing of the entire body is the healthiest and best means of keeping the complexion pure and clean.

Bathe the lips occasionally with a little alum water, followed by a little camphor ice or glycerine. The process will make the lips red and firm.

Probably no class of people suffer more with rheumatism than farmers, and yet the remedy for this dreadful disease is or should be right at hand. If celery were eaten freely, sufferers from rheumatism would be comparatively few. It is a mistaken idea that cold and damp produce the disease; they simply develop it. Acid blood is the primary and sustaining cause. If celery is eaten largely, an alkaline blood is the result, and where this exists there can be neither rheumatism nor gout. It should be eaten cooked. Cut into bits, and boil till soft in as little water as possible. Add to this half as much milk as there is water in the celery, thicken with flour and season with butter, pepper and salt.—Southern Cultivator.

How to Keep Good Looking.

Those who wish to keep good looking should keep good natured; most of us are anything but anxious to help on the ravages Time brings along with him, and bad nature makes people grow old very fast. It is the minor miseries, vexations, disappointments and jealousies that sour the temper; scarcely, if ever, the real big troubles of life. Good nature comes in part from good health, but it can be cultivated like any other virtue, and it is a duty to cultivate it the same as we cultivate order, love of beauty, or love of truthfulness, or good habits of any kind.—Journal of Hygiene.

THE CUISINE.

CONDUCTED BY L. A. B.

LAYER CAKE.—Cream half a cup of butter, add one and a half cups of sugar gradually, beating all the while until creamed. Add three-fourths of a cup of milk and two cups of flour; beat until smooth. Beat the whites of four eggs to a stiff dry froth; add to the batter with two teaspoonfuls of baking powder. Turn into greased layer tins and bake in a quick oven for twenty minutes.

LETTUCE SALAD.—Take the yolks of three hard-boiled eggs, add salt and mustard to taste; mash it fine; make a paste by adding a dessertspoonful of olive oil or melted butter (use butter always when it is difficult to get fresh oil); mix thoroughly and then dilute by adding gradually a teacup of vinegar, and pour over the lettuce.—Interior.

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Literary Notes.

The story of an exiled lottery, which, after having been driven out from the United States, is now existing precariously in a Central American republic (Honduras), is told by Richard Harding Davis in Harper's Weekly for Aug.

Godey's Magazine, for August, is an issue of beauty and interest in every way. Among the dozen illustrated articles and stories are The Princess Ilka, by Dr. S. M. Miller; Virginia Families, adorned with portraits of some of the most famous of the beautiful women of the Old Dominion; Harold's Ways in Many Climes, A Cruise on a House-boat, and the true and laughable story of the Cardiff Giant Hoax, by Albert L. Parkes, the manager of this gigantic fraud. The fiction, poetry and fashions all go to make up a very attractive number of this popular ten-cent magazine. Published by the Godey Company, 52-54 Lafayette Place, New York.

For seven years Scribner's Magazine has had the habit of publishing a mid-summer Fiction Number, in which have appeared some of the most notable short stories that have been written by American authors. The present (August) issue is no exception to this remarkably successful record. The array of contributors includes Anthony Hope, H. C. Bunner, Hopkinson Smith, Richard Harding Davis, Octave Thanet, Noah Brooks, George Meredith, George I. Putnam, and Theodore Roosevelt. The number contains seven short stories, six of them illustrated by artists of the first rank; also a short article on the rage for bicycle riding in Paris, showing recent costumes and scenes in the parks there; a brief account of Leveille, the eminent French engraver; an installment of Meredith's newest serial, The Amazing Marriage, and poems, with the Point of View.

Frank R. Stockton, the author of The Lady, or the Tiger? contributes, under the title of Love Before Breakfast, one of the most delightful love stories to the August Ladies' Home Journal. Dr. Parkhurst writes wisely and well of The Training of a Child, giving advice which can not fail to be of value to parents everywhere. In the fourth paper of the series of The Woman Who Most Influenced Me, Edgar Wilson Nye ("Bill Nye") writes of the two women who most influenced him. Miss Parloa writes from abroad of Methods of French Cooking. This midsummer number goes out to its hundreds of thousands of readers in a cover presenting Albert Lynch's famous panel of Spring, which won for him the Salon prize in 1893. Published by the Curtis Publishing Company, of Philadelphia, for ten cents per number and one dollar per year.

The August number of St. Nicholas comes to the little ones in vacation season, and most appropriately it bears with it the breath of the woods and the fields. The frontispiece shows a pretty little Dutch girl with a cat in her arms. Cromwell Gaipin tells of The Bronco's Last Race. Prof. Brander Matthews contributes a sketch of Oliver Wendell Holmes. In Mr. Brooks' serial, A Boy of the First Empire, Napoleon is forced to abdicate by the Allies after the battle of Paris. A very fantastic fairy story is, What Gustus Gerlach Was Afraid Of, by Elizabeth Cumings. James Otis continues his recital of the friendship of Teddy and Carrots. Theodore Roosevelt continues his Hero Tales from American History, with an account of The Cruise of the Wasp. Howard Pyle is drawing to a conclusion his serial, Jack Ballister's Fortunes. Mrs. Clara Erskine Clement describes The Voyage of a Chinese Child Cat. There is the usual variety of poems and pictures in the number.

The August number of Harper's Magazine deals with the lighter phases of human experience appropriate to the season, and with life in the open. Mr. Abbey's illustrations for Midsummer-Night's Dream, nine in number, are accompanied by Mr. Andrew Lang's comment on Shakespeare's comedy. Mr. Julian Ralph, in the article entitled Every-day Scenes in China treats of the common folk, their life and characteristics, in city and country. In Roundabout to Boston, Mr. W. D. Howells relates some interesting passages in his life as a wartime consul at Venice. Mr. Frederic Remington, in Cracker Cowboys of Florida, has discovered a new border type. This number contains the romance entitled, Personal Recollections of Joan of Arc. Besides its serial fiction, Harper's, for August, contains four complete short stories. This varied and entertaining number is completed by the Editor's Study of current themes and the Editor's Drawer, filled with humorous anecdotes, verses, and illustrations.

The high-lights of the Midsummer Holiday Century are three beautiful wood engravings by Cole; a fully illustrated description by Philo N. McGiffin of the battle of the Yalu river, between the Japanese and Chinese fleets, in which the writer commanded the Chinese ironclad Chen Yuen; a paper by Nordau, author of Degeneration, on the criticism of that book; a biographical sketch in the Notable Women series of Sonya Kovalevsky, the Russian mathematician, whose recollections and biography have just been published; an engaging illustrated installment of Sloane's Life of Napoleon; a continuation of Ossa Braccio, Marion Crawford's tragic novel, with an illustration by Castaigne; The Princess Sonia, by Julia Magruder, with an illustration by Gibson; a charming story of a little Chinese boy, entitled The Cat and the Cherub, by Chester Bailey Fernald; also four very short stories by George Wharton Edwards, entitled The Rivalries of Long and Short Codiac. In addition, there are several articles relating more or less intimately to the holiday season. Among the poems of the number is The Green Grass av Owld Ireland, by James Whitcomb Riley. The editorials are entitled, The Season of Timidity in Presidential Candidates, The Need of a City Party, The Degenerate Stage, and The "Heart Line" in Fiction.

MARRIAGES.

BAILEY—THAXTON.—In the Methodist Church, Thaxton, Miss., July 17, 1895, by Rev. C. C. Grisham, Dr. John H. Bailey and Miss Cordelia Thaxton, all of Thaxton, Miss.

NIXON—WHITE.—At the Opelousas Female Institute, July 25, 1895, by Rev E. T. Denson, pastor M. E. Church, South, Opelousas, La., Mr. John Travis Nixon, of New Orleans, to Miss Leola Belle White, daughter of Rev. H. O. White, presiding elder of Opelousas district, Louisiana Conference.

OBITUARIES.

We publish obituaries of 500 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 500. Poetry excluded from this column.

EVANS—Died July 11, 1895, near Union, Miss., Bro. J. B. Evans. He was born in Warren county, Ga., Jan. 12, 1814; professed religion and joined the Baptist Church in 1830. In 1877 he joined the Presbyterian Church, in which he was a very efficient officer. He settled in Neshoba county, Miss., some time prior to 1877. Joined the M. E. Church, South, in 1890, at Union, Newton county, Miss. He has ever been a faithful member of whatever branch of the Christian Church he belonged to.

He had been afflicted for several years, and was not able to attend public services very often. It was a feast to him and his consecrated Christian wife and daughter for his pastor to visit them. Oh, how his eyes would fill with tears and his voice tremble with emotion as we talked of Jesus and his love and prayed and sang together! It was really refreshing to the pastor to visit at his home. He and family always considered it a privilege to give to God's ministers and his cause This pastor has never been there but what they gave him some token of their appreciation of his visit Sometimes we would say: "Oh, no; you can't afford to give that much." But they would always say: "We will be so thankful if you will accept this." So, rather than deprive them of the joys of giving, we accepted.

He leaves a wife and two children—one son, the Rev. R. M. Evans, P. C., at Coffeeville, Miss., North Mississippi Conference; a widowed daughter, Mrs. Mollie Guttenberg, who has lived with her father for years. Bro. Evans was married to Miss Sarah Montgomery, February, 1840, with whom he lived happily. He said to his wife just before he died: "We have lived together fifty-five years, but I must leave you now; but it won't be long before we'll meet over yonder." He delighted in reading his Bible.

W. M. WILLIAMS, P. C.

Decatur, Miss.

IRWIN—Sister Lucy Askew Irwin was born of H. and Lucy Harrison, in Summerville, Miss., Dec. 26, 1839, and died at her home near Starkville, June 11, 1895.

Sister Irwin was raised and educated in Columbus, Miss., where she professed religion quite early in life and joined the M. E. Church, South, of which she continued a faithful member until death. She was married to her late husband, Joseph Irwin, on Oct. 11, 1865. Three children blessed this union—two sons and one daughter.

For more than a year Sister Irwin was a great sufferer. An incurable disease progressed slowly, but surely, until the end. But from first to last no complaint, no murmuring passed her lips. A more patient sufferer I have never known. Frequent conversations and religious privileges revealed the secret of her patience—she had faith in Christ.

She was a true wife, a devoted mother and a consistent, considerate Christian. In all the positions of life her pure Christian conduct was beautiful and refreshing to her friends and relatives. Her husband and three children survive to mourn her loss. May God's mercies deal gently with them!

J. W. DORMAN.

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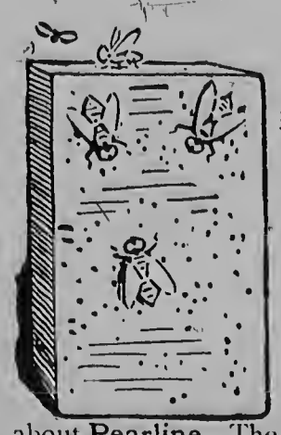

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said the bright woman who had asked for Pearline, to the grocer who wanted to sell her some imitation of it, "whether you do sell more of these other things or not, there must be something in Pearline which makes the flies avoid it. I notice that all the Pearline packages are clean and fresh. All the others are fly-specked!" This is a true story. Everything is true that we print about Pearline. The thing in Pearline that keeps flies off is its popularity. It doesn't stay on the shelves long enough to become soiled. When women want washing made easy, without any risk of harm, they must have Pearline.

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(Mention this paper.)

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Freezers, Refrigerators,
Cheese Safes, Lamps, Clocks, Mirrors, Pipes, Soap, Well Buckets, Alarm Tills, Fruit Jars, Cages, Tacks, Tops, Marbles, Scales, Tinware, Stoneware, Cedarware, Handles, Baskets, Galvanized Ware, Enamelline, Bluing, Whips, Locks, Coffee Mills, Furnaces, Ladders, Axle Grease, Rope, Twine, Paper, Kegs, Stationery, Oil Stoves, Tanks, etc.

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REV. ALVAH HOVEY, D. D., President of, and Professor in, the Baptist Theological Seminary, Newton Centre, Mass.: "It pleases me very greatly. I regard the help which it affords to a correct pronunciation of Scripture proper names as doubling the value of the edition. I trust the book will be received as it deserves to be."

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N. B.—Any subscriber who will pay his subscription for two years in advance can get this Bible for $1.35; and this, too, regardless of whether they have had the benefit of other premium offers.

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NEWS OF THE WEEK.

DOMESTIC.

The St. Louis street car companies employ nore hnt icial shstainers for conductors and motormen.

Hon. Chas. F. Crisp, ex-speaker of the House ot Representatives of the United States, is sight-seeing in London.

The Democratic State Convention met in Jackson, Miss, on Aug. 7, to nominate a State licket and to take action on the financial question.

It is proposed to settle the disputed boundary between Missouri and Iowa by an amicable suit before the Supreme Court of the United States.

Harvey, Ill., a suhnrb of Chicago, has been a dry town since its foundation nntil the other day, when a saloon man got a license by the mayor's casting vote.

The Consolidated Gas Company, of New York, has adopted the nickel-in-the-slot meter. The minimum coin in the New York affair is the 25 cent piece, and for this sum the consumer secures 200 feet of gas.

The "Civic Federation," of Chicago, a citizens' organization for the enforcement of the law, is making things excessively warm for the mayor and the street commissioners, who are now threatening to break up the Federation.

The meeting of the Catholic Total Abstinence Association of America, a society which has more than 60 000 members, will be held in New York on Wednesday next, and is expected to indorse the Sunday closing of the saloons.

The validity of the Chinese exclusion act has been called into question by the arrest of four Chinamen at Detroit, and it is probable that Judge Grosscup, of the United States Court, will be called upon to render a decision upon which the fate of the law may depend.

The cruiser Columbia, which started from Southampton, England, a week ago, under orders from the Navy Department to make the trip across the Atlantic at full speed, arrived early Friday morning, having made the run in six days, 23 hours and 49 minutes. The average speed per hour was 18.41 knots.

The "Location," a patch of some hundred-odd company houses, near Spring Valley, Ill., inhabited almost exclusively by negroes, was on Aug. 4 visited by the vengeance of 500 miners from the city and given a taste of mob violence. The negroes were run ont of town at the point of guns, owing to outrages they had committed.

The Salvation Army is trying to save Nebraska City, Neb., under great difficulties. A few nights ago their open-air performance was interrupted by the police, who arrested the whole army and put them in jail. Shortly afterward, however, it was discovered that they had committed no offense known to the law, and they were set at liberty.

FOREIGN.

In the high schools of Japan the study of English is compulsory.

In Germany they have been quietly taking down the tablets and other memorials erected in honor of Prof. Koch, and his valueless consumption cure.

The German exports for the past six months show an increase of 160,000,000 marks, compared with the same period of 1894. The increase in sugar alone is 45,300,000 marks.

Prince Bismarck is in excellent health just now. He takes daily walks and drives, but Dr. Schweninger insists upon a plain diet, and orders him to avoid excitement and visitors.

Captain-General Campos, in charge of the Spanish troops in Cuba, has issued an edict denying to the press the right to publish anything but "official" news about the revolution in Cuba.

Some scientists have been measuring Bismarck's head, and calculating its contents. They find it very big, and figure that his brain weighs 1,867 grammes, about one-third more than the average.

It is reported that the cholera is raging terribly in parts of Japan. One thousand one hundred and eighty-three deaths are reported in Yokohama. The disease was brought to Japan by the forces returning from the war in China and Corea.

Although it is three years since the monarchical form of government was overthrown in Hawaii and a republic proclaimed, the future of the island has been by no means settled. The perpetuation of the present form of government is in no sense assured, as it is supported and backed by but a very small proportion of the total population.

EPWORTH LEAGUE.

BY REV. HENRY H. ARRENS.

Theme for Prayer Meeting.

THE HEALING OF THE NOBLEMAN'S SON.

(John iv, 46-54.)

1. The nobleman of Capernaum hearing of the Master's presence at Galilee, came to him for assistance.

(1) The miracle of Cana had its desired effect. He was spoken of and sought for. The conversion of a soul in the church will have a similar effect.

(2) The nobleman was wiser than Naaman, who first came to the king of Samaria instead of applying directly to the prophet Elijah.

2. We admire the nobleman's solicitude for his afflicted son. Our children are our wards. Their well-being matter of greatest concern.

(1) See to it that our children develop in body healthily. Sturdy, strong, robust.

(2) Their intellect should acquire all possible cultivation. To the credit of the Jews it must be said that, as an average, they spend more for education than Christians.

(3) Their spiritual necessities require diligent attention. They must be converted, become children of God.

3. Christ granted the nobleman's request, though in a different manner than was expected. Should come with the petitioner to heal his son; instead of that, he cured him miraculously at once.

(1) Our conversion usually takes place differently from what we have preconceived.

(2) The nobleman besought Christ to come to the assistance of his boy. Intercessory prayer effectual.

(3) Urged Christ to immediate action. "Ere my child die."

(4) Believed Christ's statement as to the cure of his son. Belief. It is laying hold on God's promises.

4. The nobleman left us a noble example in making sure that Christ hath power miraculously to help and relieve.

(1) Inquired as to the exact time of the cure of his son. Found that it had been at the very moment when Christ had assured him, "Thy son liveth."

(2) Blessed assurance! So the Bereans subsequently searched in the Scriptures daily whether those things were so.

(3) Blessed assurance! "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John vii, 17.)

First Louisiana State Epworth League Conference.

The first State Conference of Louisiana Epworthians is fixed for Oct. 3, 4 and 5, and the Louisiana Avenue Church, in New Orleans, La., has been selected as the place for holding it. There are probably not more than twenty-five or thirty Leagues in the bounds of the Louisiana Conference, but others are being organized, and we confidently expect that our whole State will become alive on this subject after the October Conference has met and its influence gone forth over our territory. We trust that our pastors will take active measures to organize Leagues where there are none, and see that delegates are sent from each League. Texas, Mississippi and Alabama have all had very successful State gatherings. It is Louisiana's turn now, and the members of the New Orleans Union Epworth League, under whose auspices the Louisiana State Conference has been enterprised, are looking for a grand gathering of our young Methodists at Louisiana Avenue Church in October. Let them not be disappointed. Bishop Galloway, Dr. Sam A. Steele, and other eminent men of our Southern Methodism, will be asked to address the Conference.

JOHN T. SAWYER.

New Orleans, La., Aug. 2, 1895.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GREENVILLE DIST.—THIRD ROUND.

Lula, at Walton	Aug. 10, 11
Hill House, at Anstralia	17, 18
Tunica circuit, at Dabbs	24, 25
Rosedale, at Phalia	31, Sept. 1
Arcola	7, 8
Hollondale, at Glen Allen	14, 15
Bolivar, at Winterville	21, 22

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—THIRD ROUND.

Coffeeville	Aug. 10, 11
Chapel Hill	(Wed.) 14
Pittsboro	17, 18
Atlanta	24, 25
Water Valley circuit	31, Sept. 1
Water Valley station	1, 8
Minter City and Strathmore	7, 8

R. A. BURROUGHS, P. E.

WINONA DIST.—THIRD ROUND.

Indianola	Aug. 10, 11
McNutt	17, 18
Carrollton circuit	24, 25
Sidon	31, Sept. 1
Black Hawk	7, 8
Dublin and Brooklyn	14, 17

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

East Holly Springs cir., at Harmony	Aug. 10, 11
Cornersville, at Union Hill	17, 18
Mt Pleasant, at Marshall Institute	24, 25
Ashland, at Union Hill	31, Sept. 1
Pontotoc	7, 8
Abbeville	14, 15

J. D. CAMERON, P. E.

CORINTH DIST.—THIRD ROUND.

Booneville and Baldwyn, at Booneville	Aug. 11, 12
Ripley and New Albany, at New A	17, 18
New Albany cir., at Bethlehem (Thurs.)	22
Blue Springs circuit, at Leighton	24, 25
Pleasant Ridge cir., at Patterson's Ch'l	31, Sept. 1

HESLEP R. TUCKER, P. E.

ABERDEEN DIST.—THIRD ROUND.

Nettleton circuit	Aug. 7, 8
Tremont circuit	10, 11
Fulton circuit	17, 18
Quincy circuit	23
Amory	24, 25
Aberdeen circuit	31, Sept. 1

S. M. THAMES, P. E.

SARDIS DIST.—THIRD ROUND.

Wall Hill, at Bethel	Aug. 10, 11
Nesbit	(Tues.) 18
Pleasant Hill, at Lewisburg	17, 18
Arkabutla, at Malmaison	(Tues.) 20
Pleasant Grove, at Harmony	24, 25

The pastors will please present church registers and records of Church Conferences to their third Quarterly Conference for examination.

H. C. MORRHEAD, P. E.

COLUMBUS DIST.—THIRD ROUND.

Brooksville	Aug. 10, 11
Sturges	14
Tibbee	17, 18
Hebron	21
Cedar Bluff	24, 25
West Point	25, 28
Masbulaville	31, Sept. 1

T. C. WIER, P. E.

KOSCIUSKO DIST.—THIRD ROUND.

Belsona, at Four Mile Lake	Aug. 10, 11
Ethel, at Liberty Chapel	18
Ackerman, at Salem	17, 18
Chester, at South Union	24, 25
Ebenezer, at Salem	31, Sept. 1
Rural Hill, at Macedonia	5
Louisville, at Noxapater	7, 8

J. H. MITCHELL, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—THIRD ROUND.

Utica, at Bear's Creek	Aug. 10, 11
Rocky Springs, at Cayuga	17, 18
Hermanville, at Sarepta	20
Harriston, at Cane Ridge	24, 25
Mayersville, at Beulah	31, Sept. 1
Rolling Fork and Cary, at Bethel	7, 8
Warren, at Wesley Chapel	14 15
South Warren, at Red Bone	21, 22
Mt. Olivet, at ——	28, 29

Preachers will please take notice, and be prepared to answer Question 18.

J. M. WEEMS, P. E.

Vicksburg, Miss.

JACKSON DIST.—THIRD ROUND.

Canton	Aug. 10, 11
Tranquil, at Ziegler ville	17, 18
Flora, at Brownsville	24, 25
Camden, at Thomastown	31, Sept. 1
Fannin, at Drake Chapel	7, 8
Jackson cir., at Flag Chapel	(Wed.) 11
Madison, at Pearl River	14, 15
Lake City and Lodi	(Sat.) 21
Yazoo City	22, 28
Silver Creek and B. Lake	28, 29

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

North Wesson, at Beauregard	Aug. 10, 11
McComb City	(8 P. M.) 18
Whitestown, at Muddy Springs	17, 18
Wesson	24
Hazlehurst	(8 P. M.) 28
China Grove, at Waterholes	31, Sept. 1
Providence, at Monticello	7, 8
Pleasant Grove	14, 15
Magnolia, at Magnolia	21, 22

District Conference will be held at Wesson, Aug. 21-25. Committees of Examination will meet all candidates at two o'clock P. M., Aug. 21.

R. D. NORSWORTHY, P. E.

SEASHORE DIST.—THIRD ROUND.

Americus, at Pleasant Hill	Aug. 10, 11
Moss Point	17, 18
Vancleave, at Exel	24, 25
Ocean Springs, at O. S	(Wed.) 28
Whittington, at ——	31, Sept. 1
Bay St. Louis	(Tues.) 10
Augusta	14, 15
Black Creek	(Tues.) 17

C. A. POWELL, P. E.

BRANDON DIST.—THIRD ROUND.

Carthage, at Liberty	Aug. 10, 11
Shiloh, at Shiloh	17, 18
Clarksburg, at Liberty	31, Sept 1
Homewood, at Zion Grove	7, 8
Trenton, at New Prospect	14, 15
Montrose, at Cedar Grove	20
Raleigh, at Bay Springs	21, 22
Westville at Jones' Branch	27
Steen's Creek, at Poplar Springs	28, 29

C. McDONALD, P. E.

MERIDIAN DIST.—THIRD ROUND.

Fortersville, at Mt. Hebron	Aug. 10, 11
DeKalb, at New Hope	17, 18
North Kemper, at Union Ridge	24, 25
Rose Hill, at Missionary	31, Sept. 1
Daleville and S. Ch., at Sonle Chapel	7, 8
Linwood, at Linwood	14, 15
Indian Mission, at Talichuiok	15
Neshoba, at Philadelphia	21, 22

R. J. JONES, P. E.

NATCHEZ DIST.—THIRD ROUND.

Roxie, at Roxie	Aug. 10, 11
Wilkinson, at Bethel	17, 18
Percy Creek	24, 25
Woodville mission, at Donsgalot	26-29
Barlow, at Rehoboth	31, Sept. 1
Meadville	7, 8
Amite, at Tarmer's Chapel	14, 15
Washington	21, 22

On this round I will remain three or four days at each appointment. Let us labor for scores of conversions, and a general onward, upward movement.

L. S. JONES, P. E.

ENTERPRISE DIST.—THIRD ROUND.

Mathersville and mission, at State L.	Aug. 8, 10, 11
Waynesboro cir., at Pleasant Grove	17, 18
Leaksville	20
Heidelburg, at Philadelphia	24, 25
Eastabuchie, at Hopewell	31, Sept. 1
Williamsburg, at Good Hope	6
Mount Carmel, at Santee	7, 8

L. CARLEY, P. E.

LOUISIANA CONFERENCE.

ARCADIA DIST.—THIRD ROUND.

Vienna, at Antioch	Aug. 10 11
Vernon, at New Prospect	18, 14
Gansville, at Antioch	17, 18
Bienville, at Bear Creek	20, 21
Arcadia, at Arcadia	22, 23
Ruston, at Douglass	24, 25
Ringgold, at Grand Bayon	27, 28
Homer, at Homer	31, Sept. 1

J. D. HARPER, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Port Vincent, at Manrspas	Aug. 10, 11
Ponchatonla, at Springfield	13
Amite City, at Hammond Chapel	17, 18
Franklinton, at Mt. Hermon	24, 25
Pine Grove, at Camp Ground	31, Sept. 1
St. Helena, at Camp Ground	31, 1
East Feliciana, at Camp Ground	31, 1

P. A. JOHNSTON, P. E.

DELHI DIST.—THIRD ROUND.

Oakley, at Oakley	Aug. 17, 18
Harrisonburg, at Pine Hill	24, 25
Winnsboro, at Bartholomew	Sept. 31, Oct. 1
West Monroe, at Colony	5, 8
Lind Grove, at Bon Idee	12, 13
Oak Ridge, at Collinston	19, 20
Rayville, at Little Creek	26, 27

B. F. WHITE, P. E.

Typho-Malaria Fever.

"Last Fall my little boy, aged ten years, had a severe attack of typho-malaria fever. His life was despaired of by the physician, and we called in a consulting physician. He recovered in a measure, but the disease seemed to leave the system in a very depleted condition. This Spring he complained of pains in the back and head, and I began giving him Hood's Sarsaparilla, and he had taken it only a short time before he ceased to complain. My father, who is seventy-seven years old, has taken Hood's Sarsaparilla, and seems to be better and stronger than he has been for a long time."—Mrs. Lucy H. Moreland, Mt. Lebanon, La.

Continuous rains have ruined the rice crops in many parts of Japan, and a famine is feared. Many lives have already been lost and the damage done is enormous.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c. per bottle. Sold by all Druggists.

Advices at the Agricultural Department announces that a manufacturer at Anniston, Ala., has secured the contract for equipping the city of Tokio, Japan, with water pipes. Manufacturers in England, Germany, Belgium and other European countries competed in the bidding, but the Alabama contractor secured the job. The water pipes are to be shipped to Tokio via Liverpool.

To Get the Best Teachers

School Boards, Colleges or Families can obtain the names of efficient teachers FREE OF CHARGE by writing THE SCHOOL AGENCY, BIRMINGHAM, ALA., stating the kind of teacher wanted, the position to be filled, salary and other particulars. This Agency is endorsed and patronized by the leading Educators and Institutions of the South and Southwest.

FIRST GRADE successful teachers desiring enrollment should write for circulars.

The Malone College,

FOR GIRLS ONLY,

Is situated in the city of Holly Springs, which is the highest point in the State; hence is free from malarial influences. Accessible from all points, as it is at the junction of the Illinois Central and Kansas City railways.

The boarding department is under the special control of the president and his wife, who, with the teachers, eat at the same table with the pupils—all faring alike.

While the property of the college does not belong to the church, which is the case with many of our Conference schools, it is under the auspices of the North Mississippi Conference, and every teacher is a member of the M. E. Church, South; three of them Methodist preachers' daughters, and one a Methodist preacher's widow. The preachers of the North Mississippi Conference are charged only half price, including board.

Prices have been put down to correspond with the low prices of everything.

The fifth annual session will begin Sept. 17, 1895, and run nine months. No money spent or time lost for elaborate commencements.

Our work free to the inspection of the public at all times.

Expenses per month:

Board, fuel, lights and laundry	$10
Tuition in Collegiate Department	3
Tuition in Academic Department	2
French	1
Instrumental music	3
Voice culture (private lessons)	3
Chorus training (no charge)	
Pencil drawing	2
Crayon, water colors, oil painting, each	3
Elocution (private lessons)	3
Elocution in class	1

For further information address the president,

J. W. HONNOLL,

Holly Springs, Miss.

LAGRANGE FEMALE COLLEGE

Is a most excellent school for young ladies. Those desiring a healthful location, the best moral and social surroundings, and exceptional advantages in music, art, etc., can find them all combined in this institution. An advertisement of the college will be found in this paper.

CAMP MEETINGS.

Lake Camp Meeting will commence Friday night Aug. 23 1895.

Eminent preachers have been secured to conduct the religious services. The large hotel will be open for the accommodation of visitors also refreshment stands. Tents may be had, by applying to the undersigned, free of charge.

A line of hacks will be run from the grounds to lake meeting all trains.

The A. and V. R. R will sell round-trip tickets for one and one-third fare.

Gate fee of 10 cents will be charged for the meeting. Everybody invited to come.

W. M. THORNTON,
Chairman Executive Committee.

The Wilson's Springs Camp Meeting, situated four miles north of Moss Point, Miss., will begin Thursday night before the fifth Sunday in September, 1895, and continue from six to eight days. Those coming by rail can come within four miles of the camp ground on the Mosa Point end Pascagoula railroad. From thence will be transported by hack. There will be a public tent on the grounds for the accommodation of those who wish to defrey their own expenses. All ministers are cordially invited to attend, as well as all others friendly to the cause.

G. R. ELLIS, P. C.

To restore gray hair to its natural color as in youth, cause it to grow abundant and strong, there is no better preparation than Hall's Hair Renewer.

Be an epistle of Christ, so clearly written, penned in such large, bold characters that he who runs may read. —Rvie.

RUDY'S PILE SUPPOSITORY

is guaranteed to cure Piles and Constipation or money refunded. 50 cents per box. Send two stamps for circular and Free Sample to MARTIN RUDY, Registered Pharmacist, Lancaster, Pa. No POSTALS ANSWERED. For sale by all first-class druggists everywhere. I. L. Lyons & Co., Wholesale Agents, New Orleans, La.

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For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

For Sale at a Bargain.

A Calligraph Typewriter, No. 4, latest pattern, with all modern improvements. Address

REV. W. C. BLACK,
512 Camp St., New Orleans, La.

ILLINOIS CENTRAL

CHEAP EXCURSION

TO

CHICAGO.

Saturday, August 17th.

Only $12.00 for Round Trip,

will be run from New Orleans and intermediate stations to Greneda, including Yazoo District and Kosciusko.

Tickets good to return until August 31, 1895

The excursion will be run on the time of the New Orleans and Chicago Limited, leaving New Orleans 9.00 A. M.

Notify your agent of your intention to go, so that ample accommodations can be arranged.

A. H. HANSON, G. P. A., Chicago.
WM. ALFRED KELLOND, A. G. P. A., New Orleans.
L. F. MONTGOMERY, T. P. A., Jackson, Miss.

Mansfield Female College.

This popular institution begins its Fall session, Sept. 4, 1895. Advantages: Experienced faculty, a location remarkable for health; thorough teaching, with improved methods; good discipline; refining influences; morals and manners watched over; earnest study insisted upon; strict economy enforced and great reduction in expenses for next session.

This is a great school for Southern girls. It has been proved and tested that no school gives a better education. Engage rooms at once, and apply for information and catalogue to the president,

A. D. McVOY.

TULANE UNIVERSITY OF LOUISIANA.

I. UNIVERSITY DEPARTMENT OF PHILOSOPHY AND SCIENCE.
II. COLLEGE OF ARTS AND SCIENCES.
III. COLLEGE OF TECHNOLOGY. With extensive Laboratories and Workshops.
IV. H. SOPHIE NEWCOMB MEMORIAL COLLEGE, for Young Women, with Boarding Department.

Fall Term of the above begins October 2d.
Law Department opens November 18th.
Medical Department opens October 17th.
For catalogues address the Secretary of the University,

WM. PRESTON JOHNSTON,
President.

Millsaps College,

Jackson, Miss.

For the Higher Education of Boys and Young Men

BEAUTIFUL LOCATION. Jackson, the capitol of the State, is easily accessible by four lines of railway. The College occupies a commanding elevation, with perfect drainage and admirable health conditions.

The very finest educational advantages are offered. The members of the faculty are thoroughly competent and progressive in their several departments.

The students are constantly under superior moral and religious influences.

Expenses very moderate. Many of the students, by boarding themselves, reduce the cost of living below $6 per month.

Next Session Begins September 25, 1895.

For Register and other information, address

President W. B. MURRAH, Jackson, Miss.

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Buy Gold Mine Stock?

No!!!

Why not?

Because some bad mines have been put on the market. Would you refuse to take a good $5 bill to day because you got a counterfeit yesterday? Only good things are counterfeited. Millions have been made in gold mines. Millions will be. Watch the fortunes made in the next two years, and verify this prophecy. Investigate us thoroughly—the more the better. You will find that we have the intrinsic value—an ideal investment, because safe principal is combined with high rate of interest. We can prove the principal safe, because of natural conditions. No bond or mortgage on the property. Estimated annual dividends from ore in sight, on capital stock, 16⅔ per cent, but to those who come in now on special offer, there is an opportunity to get 66 per cent. You can invest from $10 upwards. Write for prospectus, map, list of directors, etc., and if as a careful investor, you are not convinced—

Keep your money—We don't want it.

Bonito Gold Mining Co.,
66 Broadway, New York City.

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Forty-fourth session opens Sept. 12. Thorough courses in twenty-one schools. Tuition free in all departments except Law. Men and women admitted. Highest advantages at least cost. For catalogue and announcements address

CHANCELLOR R. B. FULTON, LL.D., University, Miss.

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BOTETOURT SPRINGS, VIRGINIA.

For 175 Young Lady Boarders. The old and most extensively equipped in Virginia. Full courses in Ancient and Modern Languages, Literature, Sciences, Music, Art and Elocution. 30 officers and teachers. Situated in W. of Va., near Roanoke. Mountain Scenery. 950 feet above sea level. Mineral Waters. 64th session opens Sept. 11th, 1895. For illus. Catalogue address

CHAS. L. COCKE, Supt., Hollins, Va.

WARD SEMINARY FOR YOUNG LADIES

31st year opens Sept. 5th. Unsurpassed climate, location, buildings, equipments. Its record unexcelled. Best advantages in Music, Art, Literature, Languages, Elocution, Physical Culture, Lectures. For illustrated catalogue address J. D. Blanton, Prest., Nashville, Tenn.

Individual Communion

Cups, Cabinets and Tables, adapted to the customs and usages of all branches of the Christian church. Illustrated descriptive catalogue free.

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Manufacturers of Furniture for Church, Chapel, Sunday Schools and Assembly Rooms.

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Christian Advocate.

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DESTINY.

BY ERNEST W. SHURTLEFF.

Live thou to-day thy best, and fill
Thy noblest sphere, through good or ill.
He need not fear the future's way
Who lives a noble life to-day.

Fulfill thy fair ideals now;
Let men to-day see on thy brow
That crown beyond all earthly cost
That some have left to time, and lost;

For many be the minds that say,
"We will be great some future day!"
And, like the mirage on the sea,
Their dreams but mock reality.

O, think not future years can give
A grace that doth not in thee live,
That hath not of thy toil and care
Been wrought to make thy spirit fair.

Read from the tablets of thy heart
Thy destiny in what thou art,
And know the promise of the goal
Is in the attitude of soul.

Awake then! seize the present time,
And mark it by some deed sublime!
Smite down thy sin, bid sloth away,
And in thyself be great to-day!

So live, and lo! the humblest things
Shall lift thee as on eagles' wings,
And thou thy guerdon sure shalt see,
For as thou livest thou shalt be.

—Congregationalist.

Correspondence.

Letter from Switzerland.

MR. EDITOR: Geneva is the most beautiful of the European cities we have yet seen. It has a most Venetian appearance. The river Rhone here broadens its waters into Lake Leman; Mont Blanc rears its majestic head in full view; the Alpine range sweeps above down; the adjacent hills are covered with vineyards, rock terraced, among which the peasants, in their pointed shoes and unique garb, are busily working; above all, bends the clearest, sunniest sky. Geneva is noted, aside from its famous watches, jewelry and music boxes, as a great educational centre and the home of many men and women prominent in history. John Calvin came here in 1536, "organized the Reformed Church and code, developed public instruction, founded the Academy, and elaborated strict and sumptuary laws," gaining, all the while, an immense influence throughout Europe. In St. Peter's Cathedral, where he preached, is still seen the old chair in which he sat, and the sounding-board that he stood under when in the pulpit. One of the quaintest, narrowest, grimmest streets is named for him. At No. 11 is the house where he lived—a great, dingy stone edifice, with an immense gate opening into an open court, built in a circular fashion, as many are. In a drive through the suburbs we saw a number of elegant residences, palatial in size and appointment, with the most extensive grounds. The handsomest of all is Baroness Rothschild's, which occupies a prominent position, commanding a view of the lake. It looks like some magnificent castle, but more modern in architecture than the baronial ones of feudal times. Across the border line from this eminence is seen the large white house in the little French town of Ferney. Here lived the man who laughed France into atheism—cynical, brilliant Voltaire. Further up the lake is the Chateau of Coppet, the country place where Madame de Stael lived when she was banished from Paris by Napoleon for being too much interested in politics. Her body now rests in the park beside that of her father, M. Necker, the Minister of Louis XVI. In the centre of Geneva is a little island named for Jean Jacques Rousseau, who was born, it is supposed, in an old building on Grand Rue. A splendid monument has been erected to his memory in bronze by Pradier. From my window at the Hotel Bergues is seen this tiny island, thickly covered with trees, under which are a number of seats, on which rest tired pedestrians; an artistic bridge reaches from there to a longer one in the shape of a right angle, which crosses the Rhone. If my geographical instinct is correct, it was here that Julius Cæsar fought his first battle with the Helvetii, which was the beginning of that historic campaign in detail of which he wrote in his celebrated commentaries. Although Geneva is such an antique city, being an important place over 2 000 years ago, it is very progressive. Horse cars and electric lines are seen in the principal thoroughfares; the latest improved vehicles and carriages are at hand, and in the elegant hotels are waterworks and electric lights. In some respects Switzerland is ahead of England, most decidedly so in its railway transportation, which has all the comforts of our American systems save in its toilet appointments in the second and third-class compartments. On the continent it is said that nobody travels first-class but fools and rich Americans; everybody else suffers inconvenience. Public fountains abound. The women do their washing at them in the basins attached. Sometimes on the lake-sides booths are built out in the water, and here dozens are seen with their sleeves rolled up scrubbing away on smooth boards, dipping the clothes in the water, and flapping them energetically. It certainly saves much labor in carrying heavy pails, and they do not seem to mind being the observed of all observers. It is amusing in continental towns to see a man hitched between two dogs drawing carts laden with milk or hay, or anything else. The man seems to do nothing but guide the dogs. The latter walk along as good naturedly as though they were out for a pleasant jaunt instead of doing hard work. Occasionally they bark and jump about in their harness in the most excited way, but are soon cooled down by the touch of the hand of their human companion. Lake Leman and all of this beautiful region is suggestive of Lord Byron. He wrote Don Juan in Geneva. The most delightful experience we have had lately was a visit to the prison of Chillon. It is too well known for me to attempt a description. In fact, all effort in the direction of European correspondence must partake more or less of the nature of a recital of ancient history, as so many people travel over the same ground and write of the same things.

Yours sincerely,

BELLE KEARNEY.

Geneva, Switzerland, July 2, 1895.

South Carolina Correspondence.

BY REV. SAMUEL A. WEBER.

We are in high expectation here in South Carolina at the approaching presidency of your Bishop Galloway at our Conference, which meets at Rock Hill, Dec. 4. A poll of the Conference would have shown him to be the first choice of our preachers. It was his turn. He has never presided over us. His only visit here was to preach the commencement sermon at Wofford College. He may not duplicate that sermon, but we want to hear him all the same.

The Bishop is just now the central figure of our connection, accounted for in part by his splendid personality and in part by the prominence which his recent episcopal travels and work in the East have given him. The lucid and pictorial description of his journey, in his correspondence with the Advocates, and his eloquent and powerful appeals for missions which he has been making in his rounds since his return, have not only largely enhanced his growing reputation, but, in the nature of the case, must bring forth much fruit in the growing interest of the church in the spiritual welfare of the heathen world.

Bishop Hendrix follows him, and is now well on his way across the Pacific. It is not the Bishop's first visit to the Orient. He was the traveling companion of the sainted Marvin in his official visit to China, which visit marked a distinct epoch in the history and experience of our church. Our work in the East and our workers there seem to be getting closer and closer to us in our growing acquaintance with the facts of the situation and in our continually deepening interest in them.

It is a matter of sincere and profound regret that our senior Bishop is in infirm health. It is to be hoped that he will let up in his labors for a while, and give himself and the church the benefit of an investment of needed rest—such rest, however, as will impose work. Our church ought to be more fruitful of literary work. The Bishop, who is peculiarly deft in the use of his pen, ought to leave a legacy to the church in a standard volume of permanent value. I know we don't read as much as we ought. I know also that we read a great deal, and a great deal, too, that we oughtn't to read. We need to hedge against the dangerous power of a corrupting literature. Supply creates demand. If the dear Bishop can't, as formerly, go around among the churches, walking with the divine Master among the golden candlesticks, let him, in the quiet isolation of home, turn his Baca into a well of water.

We have just finished our series of District Conferences in South Carolina. The tenth and last was held last week in the venerable town of Camden, where Baron De Kalb was killed fighting for our cause in the Revolution. A modest monument marks his resting-place. Methodism has a strong and increasing hold on the people of that ancient borough. Before the war we had considerable wealth there. We used not only to have a parsonage there, but also (and this is the only instance of the kind I have ever known of) servants, a woman and a man, deeded in fee simple to the church, for the use of the elegant manse. For a few weeks in the Summer of 1861, amid the scenes of the opening of the Civil War, I was as local supply in charge of the Camden station. I took the place of the knightly and chivalrous Meynardie, who went to the front as army chaplain. Among my other labors was a weekly meeting with the colored class leaders and a Sunday afternoon service to an immense colored congregation. The South Carolina Conference in those days did a great work among the people of color. When the war broke out we were paying $30 000 a year to sustain our missions to the blacks. In 1860 we had more colored than white members in South Carolina. There were no lynchings in those days for an unmentionable crime. Our white men were in the army for four years, leaving our defenseless and helpless women and children to the mercy of our colored people. And they were safe all the time. No disturbance, no cruelty, no danger. What does it mean, what did it mean, but that the good seed sown in the minds and hearts and lives of these people brought forth its legitimate fruit in their excellent behavior in a most critical period in our history?

The reports at our different district meetings exhibit the gratifying fact that we are still growing in South Carolina—not that we are spreading so much as that we are taking deeper root. Our present work is that of subsoiling, rather than the surface work after the sensational style of the pioneer in gospel methods. And our preachers are better and better prepared, year after year, for the higher style of work in the vineyard of the Lord. We are having more intelligence in the pulpit, more systematic teaching, more edification. The exhorter is giving way to the preacher; the John the Baptist to the trained apostle of the Lord. I am much pleased (and I know what I am writing about) at the manifest improvement in the teaching power of the South Carolina Methodist pulpit. We have no star preachers, and don't need them badly enough to import any. Wofford College has done a great work for our Conference. About a hundred of our preachers—notably our younger ones—have spent more or less time studying there.

Providence has clearly opened the way for the establishment of a Methodist orphanage in our State. By common consent we are calling it the "Epworth Orphanage." We have a site presented to us at our State capital—a plant worth several thousand dollars. The enterprise is already in the hearts of the people. Under God it will be a great success and a great blessing to South Carolina Methodism.

Our colleges are both providing cheap dormitories for a worthy class of patrons who are unable to afford the higher rates for board usual in first-class institutions. This will increase our attendance and widen the scope of our influence. We are succeeding well in our educational work; never better. This is all the more gratifying now that the State is offering cheap rates of education in the recently established schools at Clemson, for the boys; at Rock Hill, for the girls. These schools are the outcome of a political upheaval under the lead of the Farmers' Movement. We have our work to do, all the same. The Methodist Church must have her schools, and our people must sustain them.

Yorkville, S. C., Aug. 6, 1895.

North Mississippi Conference Notes.

Grenada county has voted dry by a large majority. This leaves but two places in the hill country of our Conference where liquor selling is legalized. We hope that Aberdeen and Holly Springs will soon fall into line for "God and home and native land."

We regret that Rev. B. B. Sullivan has been compelled to desist from work for awhile on account of a severe attack of rheumatism. His charge is being supplied *pro tem.* by Rev. Randolph Tucker, a new licentiate, and son of Rev. Heslep R. Tucker. Success to the young man.

Our District Conferences have all been held, and it has been the privilege of this scribe to attend six of the nine. He would have missed none if they had all been held separately; but when they came in two at once, he could not divide himself between them.

Camp and protracted meetings are now the order of the day, from some of which we have good reports. The Lebanon Camp Meeting, Waterford district, began July 26 and closed Aug. 2, resulting in nineteen accessions to the church. Revs. J. D. Cameron, J. A. Bowen, M. D. Fly, A. J. Jones, J. W. Poston, J. J. Smith, the writer and a few local preachers aided the pastor, Rev. J. M. Morse, in the exercises. It was good to be there to listen to the Holy Ghost preach, to enjoy the communion of saints, and to drink the excellent water. From thence I went to Pine Mountain Church, and spent a few days with Bro. Morse and the good people in a protracted meeting. By preaching, Sunday-school and Epworth League talking and circulating religious literature, I hope much good was done in these meetings.

We are endeavoring to put into the hands of all our Sunday-school scholars, as their individual property, a copy of the Holy Bible, by sale or gift. We have these books from twenty cents upward for those who will buy, for half price for such as are able to pay only that much, and without price for any who are not able to pay anything. Will our preachers, superintendents and teachers help us to do this work as soon as practicable? Write to me about it.

I am resting a few days at home, and then shall hie away on another traveling and toiling tour. Brethren, help us with your prayers and co-operation.

G. W. BACHMAN.

Kosciusko, Miss., Aug. 8, 1895.

The Arcadia District Conference.

The Arcadia District Conference convened in Minden, La. Rev. J. D. Harper took the chair, and presided with dignity and firmness, yet in brotherly love and Christ-like kindness. The traveling preachers were all present save two (sickness preventing them). The lay representation was the smallest for years. This was due to wet weather and grassy crops. A thorough examination of the fourteen pastoral charges was made, and some progress discovered. A strong resolution of no uncertain sound was introduced as soon as Conference was organized, in which the desecration of our holy Sabbath by the managers and patrons of the Louisiana Chautauqua was condemned.

Mansfield Female College was represented by Rev. J. D. Harper, and her claims strongly presented.

Prof. C. C. Weir represented Centenary in a manner that will score something for her.

Mrs. T. K. Faunt LeRoy represented the W. P. and H. M. Society, and cheered our hearts with facts and figures of progress.

The following-named lay delegates were elected to the Annual Conference: L. M. Kidd, Larkin Lay, Wesley Reams and Rev. T. J. Martin, D. T. Turner.

C. A. Hamel and Ledbetter were licensed to preach. R. J. Pollard was recommended to the Annual Conference for admission on trial; T. J. Martin for elder's order.

The Conference was nicely entertained, and we pray that our ministry to the people of Minden will be blest of God.

The next session of this Conference will meet in Arcadia.

HARRY W. MAY, Sec.

On Aug. 1, at the Prohibition Park, at Port Richmond, New York, there was a joint debate on the prohibition question between Ex-Gov. John P. St. John, of Kansas, and Senator Tillman, of South Carolina. The former spoke against, the latter for the dispensary system. The jury by a vote of 8 to 11 decided in favor of Senator Tillman. The Senator claims that the dispensary system has greatly lessened drunkenness in his native State, and predicts that within ten years the prohibitionists will all come out in full force for the South Carolina system.

Communications.

How Do We Educate?

During a two-months' campaign in the interest of East Mississippi Female College the writer has been impressed on more points than one. Rev. Sam Jones' advice to "travel" might be very profitably heeded by us all. There is no wider, more comprehensive and more suggestive course of study than what is to be learned abroad, when one has an eye to see.

To visit other places, mingle with men of other callings, and watch the methods pursued in other lines of business, broadens one's field of study and gives new ideas which often puts a new dress on things already familiar, so as to render it more attractive.

The old system of "line-upon-line" teaching is being so strengthened by the lecture system of to-day that teaching becomes a pleasure and study has a charm added which relieves the burden of former years.

The time was when study meant looking on the book (some of my readers can remember that well-meant reproof), and education meant a cramming into the memory the contents of the text. "The best scholar in school" was the one who remembered best what the author had written, whether comprehended or not.

In this day of blackboards, charts, maps and apparatus we see quite a new method, and one greatly superior. In the matter of education it may not be said that the days of our fathers were better than these. "The lines have fallen to us in pleasant places." The text-book teacher of to-day is at a discount, and the demand is for the apparatus, the laboratory and the observatory in all our colleges. The eye, the ear, the hand are all brought in to aid in what was once imposed upon the memory alone.

Analysis, practical demonstration, illustration is the demand of the day. Acting upon this, we have been greatly assisted in the teaching of physics, mechanics and chemistry by the practical lessons to be gotten in visiting the compresses, electric plants, and other similar institutions in our city; and we dare say that many things were made plain to our classes which the text-book had left obscure. A student will learn more concerning power in a great machinery building, or electricity in the office of a practical telegrapher (and we have always found them open to us, and the operators obliging), in one hour than in a week's study of the dry text.

The great advantage of the lecture system was forcibly demonstrated during the sitting of the Normal School in our midst. The teacher must be to no small degree a lecturer. The ideas of others must be studied, and thus the subjects made plain to the student. In this day of new books, new ideas, new developments, new discoveries, the teacher is of necessity a student, that he may keep abreast of the inquiring world.

The tablet, the pencil, and the lecture are all essentials in the education of to-day. When I was a boy my father set me to studying music. I remember nothing but the instruction book, the key-board, and the monotonous "One and two and one and two and"— Is it any wonder that I soon tired and begged to be relieved?

Now, while these still hold their places, the blackboard, the chart and the lesson book under a thoughtful teacher have taken away much of the monotony and added a pleasure to the study of this refining art.

The public lecture system of the day is a means of education fully worth what we pay, and is to be encouraged by our people. We of the South have lost much by our apathy at this point. A good platform lecture on a living question will give more in an hour than most readers will get from an octavo volume. Through voice, eye and gesture impressions are made indelible and facts are forever riveted. As educators, we should think on these things; as parents, we should not neglect them.

Again, Mr. Editor, have our thoughts ran away with us, and we have not stuck so closely to our subject as we might? Another time we may say more.

Our campaign is producing fruit. We have met with encouragement wherever we have gone, and the calls for catalogues are coming in by almost every mail.

Our last session has been pronounced the best in several years, and our prospects for the approaching are good indeed.

Both the City Board of Health and the president of the State Board of Health, Dr. W. F. Hyer, announce that the "city of Meridian and the surrounding country are entirely free from small-pox in any form or degree;" so our friends may put aside all fears they may have entertained from that source, and send on their daughters.

T. B. HOLLOMAN.

Aug. 6, 1895.

In the Living Present.

A Benedictine monastery, Westmoreland, Pa., operates within its precincts a large brewery and furnishes many saloons in Pittsburg and Johnstown with that insidious beverage. Monks brewing beer! When recently the abbot of that beer-brewing monastery visited Rome, Pope Leo received him with: "Ah! yes, Monseigneur Abbas Cervisiae." Signifying, beer-abbot.

Mayor Strong, of New York, enforces the Sunday law rigorously. Of this Tammany makes capital. One of the deposed sachems recently said: "Sunday in our metropolis is not a day of rest, but arrest." Here is a pointer in this connection. Foreigner to hotel clerk: "I would like to see some of your prominent statesmen." Replied the clerk: "Am sorry, but you will not be able to do so. To-day being Sunday, all the saloons are closed."

The Lancet holds that the modern stories of premature burial belong in the domain of the novelist, not of science. Having examined the numerous reports of such burial they were found the manufacture of fertile imagination. When a physician gives a certificate of death the relatives can rest assured that life is extinct.

Zola, the unctuous writer, as is well known, was refused an audience with the Pope. He was refused even admittance to the Vatican. This insult the irate Frenchman now resents. He has written a novel, entitled "Rome," in which the Pope and his prelates are held up to ridicule. The arrogance and sham of popery are bewitchingly exposed.

"A Woman of the Day" writes in Saturday's Review that the often stated "sisterhood of woman" is a delusion. Born of fancy, not of fact. History, sacred or secular, furnishes no account of female friendships like those of Damon and Pythias, David and Jonathan. If possible, women, more than men, are under the dominion of envy, jealousy, hatred, etc. Friendship among them a rarity.

Europe has no longer the monopoly of Roman Catholic relics. The church of St. Jean Baptiste, in New York claims the acquisition of a small bone of St. Anna. It is encased in a vial and publicly exhibited. On July 26 not less than eighteen thousand Romish votaries visited the church for the purpose of seeing the relic and kissing the vial. Kissing the vial removes all human ailments. Miraculous cures occurred. Many crutches found in church-yard. Humbug supreme!

Jerusalem will soon have a Hebrew University. Baron Hirsch has given five million dollars for that purpose. Other Jewish millionaires will add to the donation. It is to be an institution of highest rank.

ICH DIEN.

Unparalleled Audacity.

One hundred and six acres adjoining the Chautauqua Assembly grounds have been secured by the American Brewing Company, and it is the reported intention of the company to erect a beer garden and brewery thereon.—Zion's Herald.

This case has a parallel in Maryland. A strip of land adjoining Emory Grove Camp Ground has been purchased by a syndicate and made a pleasure park, a dancing pavilion has been erected and a placard prominently hung in the trolley cars announces "Music and Dancing Every Afternoon at Emory Grove Park." Our brethren of the M. E. Church are much disturbed about it. All right-minded persons condemn such audacious wickedness. It is too plain to be misunderstood.—Baltimore Christian Advocate.

There is in some places an actual vice which may be properly denominated a lust for fine preaching. Men go to church from very much the same motive that takes them to the theatre—not to be edified, but to enjoy fine declamation.—Bishop Marvin.

SEED-TIME.

BY CHARLOTTE MURRAY.

We are sowing, ever sowing,
Something good or something ill
In the lives of those around us—
We are planting what we will.

Not a word we say falls fruitless,
Not a deed we do decays;
Every thought and word and action
Will be found in future days.

When, perhaps, the hand that sowed them
Shall itself have ceased to be;
Still the record of their being
Will live on eternally.

Grant then, Lord of all the harvest,
That the seeds we daily sow
May refresh the hearts of others,
Spreading blessing as they grow.

May each thought and word and action
Be the growth of Christian love,
To be found in coming ages
In the garner-house above!

Treasured there, in thine own keeping,
Just to prove our love was true;
For the motive gives the value
To the meanest thing we do.

—Exchange.

Communications.

Ultra-Conservatism

BY JULIEN C BROWN, D D.

NO. I.

There are questions for this day other than those of the tariff and money in government; than the probable candidates for the chief magistracy and outcome of parliamentary changes in politics; than the second-blessing theory, the cosmogony of Moses and original sin in religion. This, the next, or succeeding generation, must settle some ecclesiastical matters much more vital to human welfare. The issues are, and will be, the evangelization of the world, the fulfillment of prophecy, the establishment of Christ's kingdom, and the overthrow of the devil. To a stalwart Christian manhood, especially to a Christian ministry, every issue in politics, government, foreign relations, should be thrown into shadow, unless it appertains directly or indirectly to that far more important question, How can a divided and warring ecclesiasticism, a mighty army of jealous, envious, inharmonious sects and denominations be drawn together in a united and conquering onslaught against the princes of all evil, so as to give final answer to the Savior's masterful prayer for unity among his people?

To observe, to think and to speak, if occasion be given, is the inalienable prerogative of the man of genius, the man of talent, the beggar or the prince. No word of good common sense is ever lost, whether launched on the viewless air or printed in black ink on white paper. It is an Egyptian rice seed. The opposition waves of unbelief, or doubt, or ridicule, may sweep over it, but in the appointed time it will spring forth, green and pleasant to the sight.

There is an air of conservatism among many Christian thinkers of to-day which would be pitiful were it not so potent in checking progress and clogging the wheels of religious effectiveness. This conservatism sets itself to defend the actual state of things as they exist; not because it denies there may be a better way, but because it is timid, and dreads the result of possible mistake. It clutches with iron grip the present facts, and will not open wide its eyes to see that there may be better facts. It pleads, it apologizes, it fears that a change may work trouble. Its spirit is much after that of the aboriginal farmer, who still plows an old steer geared in a wooden yoke, and drawing a forked stick through a stubborn soil. The conservative reverences his household and ecclesiastical gods, daily burns incense before them, and never dares question their quasi-infallibility, or dissent from their dogmatic dictum. Thus, in a measure, he becomes an idolator. He lives and thinks in the past. He can not stand on his two feet, as a man, and stretch himself above the fogs, lowlands and miasma into an atmosphere where the sunbeams are pure as the silver sheen from the city of life. He appears oblivious to the fact that past ecclesiastical eras is our legacy from the dead and buried years, and that from such vast muck-beds nothing may be had save occasional grains of yellow gold truth. He ought to reflect that past eras may only be used to enrich the soil around that little mustard-seed tree planted by the ascended Master eighteen hundred, and more, years ago, and which should now be in its columnar strength and flowering into the rarest of its beauty, affording in its cool and shady branches a rest for the talon and the song-bird men and women of every clime and nation. "But," men say, "the ecclesiastical conservative is a safe man." Yes, a cedar gate-post is safe; a spavined, ring-boned horse is safe; a steam engine without cylinder or steam is safe, for they can none of them ever run away or do anything. Such conservative is safe enough to live in a rut, and finally die and rot in a ditch of dead forms and almost meaningless rites; the fit follower of Bunyan's man raking in the dirt for jewels while an angel swings over him, presenting a crown which he never will see.

A reverence for some things of the past, however, is not to be sneered at or ridiculed. We call it a dead past; but, while bearing continents of mud and slime, it yet carries a wealth more precious than that of the Indies, of art, of literature, of science, and historic details of ennobled characters. Its storehouses are full to repletion of things more valuable than were ever floated in argosies, or laden on camels, or transported by inventions; and yet, of all the ages gone and the eras spent, this present day and hour, with their circumstances and conditions, is the omniative result, the aggregation of moral and intellectual incentive, and the best drag of the net which the fishermen for men and ideas have made since ever they first cast into the sea of time. Trite, but true. We are the legal and responsible heirs to all the wealth, good and bad, which the centuries have produced since Adam and his saddened wife left the Garden of the Euphrates. To make a full and high use of it is no less a high-born privilege than a divine command.

The conservative, while drawing about him the shades—and substances, too—of the things which have been, will close his eyes to the alluring vistas and daring pictures which a hopeful enthusiasm concerning the future presents, and stand stubbornly on man's confessed limitations. His inspiration is wholly from beneath, and never from above, and as he presses backward to the things which are behind, he discounts all effort in those who move forward to the things which are before. His trust in what has happened is large; his faith in what Christ said shall happen is exceeding small. Especially is such true in matters ecclesiastic. Your ultra-conservative almost weeps like Alexander the Great as he blubbers it out that in the theological infinitudes there are no more worlds to conquer since Luther swore and Calvin raged and Melancthon loved and Wesley wrote. To his mind these men exhausted the stores of theologic wisdom and the vernacular of spiritual insight. When they ceased to articulate and dropped reins in the paralysis of death, the chariot of Theology stood still and the fiery coursers of after generations have never been able to move it from that high-noon of perfection.

Through long hours and in rapt attention, with huge telescope pointed to the spaces where burns the sidereal splendors of the mid-summer night, Professor Barnard sits gazing. Suddenly there flits across his spectrum the faint glimmer of a light never seen by astronomer before and a new world is discovered. Electric fire next day sends a message to Europe and America that a ray from the heavens which, perhaps, has been ten thousand years on its journey, has just arrived. The conservative discredits the statement until irrefragible testimony from other astronomers confirms the observation. It is his way. In like manner will he discount the man who suggests that in this age of the Spirit, this dispensation of the Holy Ghost, a new light might break out from the theologic heavens, one not seen by Luther or Calvin or Wesley. A convulsion of pious rage will seize a multitude of preachers if a bare hint is thrown out that Wesley didn't know it all and everything. Such is ultra-conservatism intermixed with ignorance and imbecility.

Almost every progressive movement in art, litera ure science and theology has had to fight its battle and win its way by sheer force of enthusiasm and an abiding faith in God and Nature. While not always hostile to and in open rebellion against reform and movement, conservatism, nevertheless, has thrown on wet blankets, turned a cold shoulder and discouraged out of an endless unfaith.

Friar's Point, Miss.

Correspondence.

Letter from Oregon.

MR. EDITOR: As the season for reports from schools, colleges, etc., is now ending, maybe your readers would like a word from "far-away" Oregon. The special spell for writing is upon me, caused by Mrs. Futrell telling what she reads in the dear old ADVOCATE, for my hands are so full in carrying forward my church-building I have to take the news second hand. She tells me that surely there is a great epidemic of sickness among the churches, or the people, in and around Mississippi, for it seems every alternate man among our old acquaintances has turned Doctor. We hope they will make good ones, for poor doctors are a very undesirable commodity.

She tells me that the commencements have been the best ever known; that their excellencies have been so many that unused words have been brought into requisition to enable the writers to describe them; that the occasions have been of such unwonted interest that even the preachers—the Doctors—have so caught the fire that even their prayers had to be spoken of as uncommonly unctuous, fervent, etc.

Our District Conferences have both been held, and both were seasons of special interest. At our own it was often remarked, "I do not believe I ever saw the members so spiritual, or the preachers so full of unction." A session was given to the W. P. and H. M. Society, and it "was the best and most enjoyable of all." Reason: They had prepared for it, and the results of their labor so far surpassed the expectation of the most sanguine that it gave a delightful surprise. At the risk of being accused of being a little vain, I wish to say that our old friends would be surprised at Mrs. Futrell. Always so modest at times, shrinking from all publicity, she surprises me at the vigor and earnestness and push she throws into both the W. P. and H. M. Society and the Epworth League. If she could be relieved of part of her household duties so as to enable her to prepare for the work, she could do well in the management of both these fields of labor; but thus it is—"the ox . . . is muzzled." When will the church awake and release her workers—take them from "gathering straw," being "hewers of wood," etc.—that they may go forth gathering the Lord's harvest?

This reminds me of the letter of P. A. Moses, in the ADVOCATE of July 25—"Young Men Wanted." I hope there will be several responses to that call. Write to Bro. Moses, or to one of the presiding elders—Rev. R. A. Reagan, Albany; H. S. Shangle, Oakland—and have your presiding elder write a separate letter, and in each letter that needs a reply enclose a self-directed, stamped envelope. Two or three cents is not much, but it is more to them than to you. But let me say: If you are not determined to come for the glory of God, and fully intend to stand by Southern Methodism, you had better not come. Every man who comes here, and drifts off to another church for the loaves and fishes, hurts us and buries himself. I've made diligent search into the facts, and have yet to find an exception to the rule. Flattering offers are made to our men to go elsewhere, and for one, two or three years all seems well; then they are pushed to the wall, showing that the only desire is to get them from us. Our salaries are small here, and there are many difficulties to encounter, but there is not near as much difference as many suppose. We haven't the colored brother and sister to do our extra jobs for us; nor are they here to take our extra quarters and dollars, for we do the work ourselves, and there is nobody to think the less of us for having done so. We get our flour for $2.40 per barrel; and if a man has the energy enough to take the wheat to the mill, it costs eighty cents per hundred pounds. Wood is $1.75 to $2.50 per cord; pork about five cents, and bacon eight to twelve cents. Goods that have to come from the East we have to pay from one-third to one-half as much more than you do. Some of our brethren go to the woods, cut their own wood; the hauling costs fifty cents to one dollar, and thus they get it cheaper. This Summer loose hay is $2.50 to $4 per ton; baled hay, $2 more.

If we wish to take an outing to the springs, coast, or mountains, we just get a wagon, tent, etc., and go. The expense on such a trip is little more than staying at home. We were out five or six weeks last Summer, and the cost was only about $35 for us three; and then we are in veritable mountains from 2,000 to 14,000 feet high, canyons 2,000 feet deep, rivers deep—oh! so deep—and yet so clear you can see the smallest object discernible by the eye as far as, or further than, on the ground.

Fish? Yes, thousands of them; but you will have to learn to fish, for there is an art both in casting the well-prepared hook and line, and in keeping it "a-going" when you get it there.

Hunting? Yes, indeed; quail, grown pheasant, prairie chicken, etc.; innumerable smaller animals, and deer, elk, moose, bear—both black and grizzly, if you care to tackle him—and cougar, etc.

Did I tell you of one of my fishing bouts over in Klamath county? On Klamath Lake one morning I am sure I saw one thousand snakes. Early in the morning it was cool, and often fifteen or twenty would be in a roll together, and I would put my foot on the tail to see them squirm and run.

In a river near there—"Lost river"—I was told that in "the running season" the stream was so full of fish that you could not get a horse to cross it; that their fins would stick far above the water; that you could back a wagon into the stream, and in a very short time fill it by using a pitchfork, like throwing in hay. Since then I've been told there are several streams in Oregon like that.

How cold does it get in Winter? A few times the mercury has gone to zero in the valley. The lowest I have seen it is eighteen or twenty above. On the mountains, of course, it is as cold as you may wish, even in Summer, if you go high enough.

How hot? I've seen it 110, but even then I've walked eleven blocks, preached, and returned, and did not wet my shirt collar.

Truly, J. L. FUTRELL.

Dallas, Oregon, Aug. 1, 1895.

The Proper Posture During Prayer.

In the ADVOCATE, of July 25, I find an article urging upon pastors and people the observance of the disciplinary rules; among other matters of less importance, the requirement to kneel during prayers. The writer lays much stress upon the fact that the forms for the conduct of public worship require both the congregation and preacher to kneel during prayers, and that, because the ritual of the church prescribes, it ought to be observed by those, especially, who have taken the vows of church membership. While all this is true, it occurs to me that there are much stronger and more cogent reasons why human beings—no matter how holy, pure and righteous they may be—should humble themselves, even to prostration, when presuming to approach the Divine Majesty. If there were no other reasons, the fact that our race, as such, is under the curse of violated divine law, and have no rights which the Almighty is under any obligation to respect, is amply sufficient; but when to this is added the infinite debt of gratitude, humility and obedience we owe to "the Man of Sorrows" for our redemption, purchased by the sacrifice of himself and the shedding of his precious blood upon the cross, the wonder to me is how any human being, and especially any who have "tasted of the heavenly gift," etc., can presume to otherwise approach the throne of grace. To be perfectly frank, it is hard for me to believe that any Methodist—preacher, Bishop or layman—who fails to kneel—if possible for him to do so—while prayer is being offered, has sufficient religion in his heart to save him. I have always noticed that when the heart is full of the divine love the knees are extremely limber, and there is a feeling of profound humility and utter self-abasement. We read in Revelation that the hosts of heaven prostrated themselves before the throne, and the thought comes that if those who knew no sin conceived that their relations with the occupant of "the great white throne" demanded that they should assume such a posture, where are the descendants of Adam to find any justification of the practice of standing to pray or of sitting during prayers? To my mind, there is no better index of a man's spiritual condition, except his daily walk, than the condition of his knees as to flexibility. I never see an alleged Methodist—Bishop, preacher or layman—standing up to pray, especially in a Methodist meeting, that I do not feel greatly pained at his assuming a posture ill-becoming a lost and ruined wretch when addressing the Creator of all things, the Judge of all the earth.

The trouble with our modern Christianity is, that there is too little of humility—a grace inseparable from a proper spiritual condition. I sincerely hope that the church may soon get near enough to its Head to make its membership assume such posture in their devotions as becomes a condemned criminal who has been pardoned and restored to favor through infinite mercy. May the good Lord revive his work! REX.

Natchez, Miss.

Selections.

Questions for Young Christians.

Do you read your Bible every day; and if so, as a duty or a pleasure—either, or both?

If you miss any church services, are your excuses such as you would give to the Master?

If a social meeting drags, or proves spiritless, and you have taken no part, can you explain why these conditions exist?

And if you take no part (apart from singing), are you carrying out the requirements of your Christian vows?

Is there any one in your society needing special help, and do you feel yourself the person to give it?

What do you think of these questions—as pertinent, or impertinent? If the latter, why are they?

"Many years ago," says Oliver Wendell Holmes, "in walking among the grass in Mount Auburn Cemetery, I came upon a plain, upright white marble slab, which bore an epitaph of only four words, but to my mind they meant more than any of the labored descriptions on the surrounding monuments: 'She was so pleasant.' That was all, and it was enough. That one note revealed the music of a life of which I knew and asked nothing more." The music of life—that is the precious gift we are missing to-day. If all men possessed this rare genius of being pleasant, this gentle spirit of constant cheerfulness, what a blissful and radiant world this would be. For instance, what an amazing revolution would be worked in the proceedings of Congress and our Legislatures if every member carried out the new and supreme commandment—"Love one another." What bright homes, offices, shops we should have if we all tried to bear one another's burdens, if we were all gentle, and kind, and "pleasant."

Have You a Boy to Spare?

The saloon must have boys, or it must shut up its shop. Can't you find one? It is a great factory, and unless it can have two million from each generation, for raw material, some of these factories must close up, and the operatives be thrown upon the cold world, and the public revenue dwindle. "Wanted, two million boys!" is the notice. One family out of every five must contribute a boy, in order to keep up a supply. Will you help? Which of your boys shall it be?

These statements are as true as they are startling. It is beyond a peradventure that if no boys were tempted and ruined during the next generation, in three and thirty years every saloon in America would have to put up in its window the placard, "For Sale," or "To Let." The old drunkards would be dead, and there would be no young ones to take their places.

Here, then, is an indisputable fact—if they are not closed within the next thirty years, two million boys, who are now innocent and pure, will be ruined.

If it was believed that, within thirty years, two millions of American boys would die of hydrophobia, or a tenth part of two millions, every dog in America would be destroyed, and a law of absolute prohibition would be passed on dog-kennels and their occupants.—Herald and Presbyter.

"Art of Putting Things."

The usual throng poured out of the Grand Central Depot. One said to another, "Here we are again; all rushing to the city; everyone trying to gouge his living out of the others."

"Count yourself in that crowd if you choose, but not me," replied the person to whom he had spoken. "I come to New York every day to serve my fellow-men, and they esteem my efforts so much as to support me and give me enough besides for a rainy day."—New York Advocate.

Prayer is not the conquering of God's reluctance, but the taking hold of God's willingness.—Phillips Brooks.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

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Louisiana Conference W. F. M. S.

DEAR SISTERS: Our State corresponding secretary's appeal, presented to you several weeks ago in the NEW ORLEANS CHRISTIAN ADVOCATE, deserves your consideration. I wish I could emphasize her earnest words forcibly; but I can only hope to remind you again of the importance of the work which she laid before you.

We have several missionaries, whose outgoing is stayed for want of the money necessary toward their outfit. Do we realize the case as it concerns them, the heathen and ourselves? They have answered the call which our Savior made to every one who claims to be his disciple—"Go." They are willing and ready. They have passed the ordeal of self-sacrifice and consecration. With longing gaze their eyes are fixed beyond the seas, where "every prospect pleases and only man is vile." The whole armor is fitted on and they are girded with staff in hand, ready to move. But, alas! with weary longing they await the craft which is to bear them onward. Somebody is responsible for this delay, which wears on the zeal and energies of the restive missionary, and not only hinders her usefulness, but involves the loss of many heathen. For every hour that the glad tidings is withheld, nearly four thousand Christless souls pass in a long mournful procession before the bar of God. Somebody is accountable for this wholesale loss of souls.

"Go tell," is the stern command which was promulgated from the Mount of Ascension, and the echoes of all the ages have borne the refrain to the dull ears of the church. The missionaries stand waiting, the heathen are dying unsaved, and we are at ease. The missionaries may suffer martydom in even waiting, and the heathen in God's mercy may find a way of escape; but we, ah! how does the situation affect us? Can it be possible that we are resting in the security which doomed the Laodiceans! Can it be that we are feeling rich in the salvation which has come to us, when in reality we are "wretched and miserable and poor and blind and naked!"

Beloved women of the church, let us consider these things. The opportunity before us is this, stated briefly: Several young missionaries, educated and well trained for the work, have been accepted by the Woman's Board. These zealous young ladies are ready and anxious to reinforce the army already in the foreign field. They can't move a step until we come to their assistance. Our Conference corresponding secretary, in session with the W. B. F. M. last May, with a feeling sense of the urgent need, pledged our Conference society [illegible] $300 toward this work of sending them forward. It is a pitiful amount in comparison with the promises of many of our sister Conferences. Shall we sustain our delegate's faith and confidence in us? If so, let us send up our free-will offerings, and with our gifts "buy gold tried in the fire that we may be rich; and white raiment that we may be clothed."

MRS. E. J. FULLILOVE,
Pres. La. Con. W. F. M. S.

Notice.

To the Auxiliaries of Vicksburg District, Mississippi Conference, W. F. M. S.—

DEAR SISTERS: Please observe the following:

(1) Let each member pray, at least once a day for her auxiliary, the work and workers.

(2) If you have no juvenile society organize at once and send me notice of same. A juvenile society, with a lady manager filled with the Spirit, will accomplish more than the majority of adults.

(3) Let the agent put the Woman's Advocate, the Little Worker and the Evangel in every home, whether missionary or not. The importance of this office can't be sufficiently emphasized. Remember, our Conference is pledged 600 subscribers to the Evangel, for the support at the training-school of a missionary one year.

(4) Appoint a committee of one each month to gain new members.

(5) Send your quarterly reports to me instead of Conference secretary not later than the third of June, September, December, March, that I may report for the district. Send me a full report. Number of members, adult, juvenile, honorary; number of Advocates, Little Workers and Evangels taken; amount of money collected for dues; Conference and home funds; also McNemar fund, and any other special work you may have on hand.

"Arise and shine, for his grace so free
Hath shone with a wondrous light on thee."

Your sister in the work,
MRS. J. D. CRYMES,
Sec. Vicksburg district, Mississippi Conference, W. F. M. S.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Miss Pauline Stafford, of Mississippi Conference.
Mrs. F. E. Russ, of Louisiana Conference.

Mississippi Conference W. P. and H. M. Society.

What a privilege it ought to be to every Christian woman to be connected with such an organized body of workers for Christ as our Parsonage and Home Mission Society. It is such a blessed resource for help and inspiration in filling our individual sphere, being brought so near to the awaken hearts of so many. God help us to make use of our opportunity to do what we can in this work, and not be discouraged, though what we do seems small, for God will reward what is done in the right spirit.

This organization is now becoming firmly fixed for good upon our Conferences that we may safely expect greater momentum of work than ever before.

The time is near by when every pastor will be expected to exert a finer influence upon his people in this particular and when all the waste places will be speedily cared for.

How it should ever have been neglected seems now to be marvelous in view of the great good that has grown out of them. And in view of the fact that this work must be, more or less, looked after, even where the greatest provisions have been made as the years roll by, is a certainty.

It is becoming more and more needful to the church each year, and, as its scope is better understood and its necessities are becoming apparent, there will not be necessary that urgency of appeal to both preachers and people. PAULINE STAFFORD,
Conference Editor.

During the annual meeting of the W. P. and H. M. Society at Wesson the ladies organized an auxiliary with [illegible] members. Let the good work go on.

Only three or four auxiliaries in the Mississippi Conference are using the Wolff record books. Sisters, supply yourselves, so that our work may be uniform. You can get them from our Publishing House at 20 cents each.

Mississippi Conference W. P. and H. M. S.

Following are the names of the district secretaries elected at the Conference of the W. P. and H. M. S. recently held at Wesson. This list was not included in the full report sent in.

Natchez district—Miss Emma Carradine, Fayette; Vicksburg district—Mrs. Scott Phillips, Vicksburg; Jackson district—Mrs. H. W. Featherstun, Jackson City; Brookhaven district—Mrs. J. [illegible] Morse, McComb City; Brandon district—Mrs. J. T. Nicholson, Newton; Enterprise district—Mrs. W. J. Dawson, Williamsburg; Seashore district—Mrs. N. B. Harmon; Bay St. Louis and Hattiesburg—Mrs. C. A. Powell; Meridian district—Mrs. Kate Kennedy, Lauderdale.

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FROM THE WORK.

Rev. B. H. Sheppard, P. C., Ringgold circuit, Louisiana Conference, Aug. 2: "I report a most gracious revival at Brushwood Church, this circuit. We began July 20 and continued until July 31. The preaching was done by Rev. J. B. Cassity, of the Louisiana Conference, and was to the point, reaching the hearts of the people. There were quite a number of conversions and twenty-seven accessions to the church. To God be all the glory."

Rev. W. J. Burt, Pastor Kossuth circuit, North Mississippi Conference: "I am at Rienzi holding a meeting. Bro. W. D. Bass is with me. We are having a good meeting. The church has been revived. About twenty have professed religion. Eleven have joined the church. Rienzi has a number of nice young people. Bro. Bass has won their love and friendship. They are consecrating themselves to the Lord. Many of them prayed in public last night. We will organize an Epworth League before we close. We have about worked up all the material we have here. Pray for us."

Rev. P. D. Hardin, P. C., Westville, Miss., Aug. 5: "We have just closed a very successful meeting at Jones' Branch, five and a half miles north of this place. It was indeed a most wonderful revival. The Holy Spirit was present in great power. Many happy conversions, twenty-six accessions, and a general uplifting of the church, are some of the visible results. Nearly every family promised to erect a family altar. The neighborhood is stirred, spiritually, as never before. May God continue the good work begun. We have a new church here which, when completed, will be one of the finest churches in the county. Surely there is a bright future for this church. Revs. C. C. Griffin and G. W. Brown rendered faithful service in the meeting."

F. C. Greenwood, Homer, La., July 31: "The spiritual state of the church at Homer is as good as it could be expected. The young men's weekly prayer meeting is held regularly every Monday night in the Methodist Church, though it is non-sectarian. The weekly prayer meetings are held every Wednesday night at the Methodist Church, and Thursday night at the Baptist Church. The various denominations are at peace with each other, and all supplied with good pastors. Sunday-school in each of the three churches every Sunday morning at 9 o'clock. Our pastor, Rev. V. D. Skipper, is a splendid man, and second to none as a pastor and preacher. All denominations and those who belong to no church like him. His wife is a most excellent woman. We want them for the full time—four years."

REVIVAL AT RIENZI, MISS.

We closed one of the most powerful meetings this little town has had in some time last Sunday, at 11 A. M. About twenty-five conversions, which includes most of outside material in the community. Fifteen joined our church. On the close Bro. Burt organized a nice Epworth League of thirty members. I never saw young people made more useful than they are here. We have some splendid ones, too. The people are highly pleased with Bro. W. J. Burt as pastor. May God bless him and Rienzi is my prayer. W. D. BASS.

Aug. 5, 1895.

PLAQUEMINE BRULEE, LA.

We have just closed out a two weeks' meeting at Plaquemine Church, which, we trust, has been a blessing to our people. We were assisted some by Rev. R. M. Walker, of Rayne, La.; Rev. W. J. Porter, of Indian Bayou; our presiding elder, Rev. H. O. White, and Rev. W. W. Drake, of Crowley. These brethren were with us but a few days each, but did good gospel preaching, and the Lord put his spirit upon them. We had about twelve conversions, three or four backsliders were reclaimed, four believers professed to have received the experience of entire sanctification, and we had fifteen accessions to the church. The interest was good to the closing service.

We have fine congregations. We have had 41 accessions to the church since January, and finances are coming up very well. We are praising God for full salvation and his keeping power. J. S. SANDERS.

Prof. Robert A. Webb, D. D., speaking of the Southern Presbyterian Church, complains of the professional musical services as being extravagantly costly and growing more so. He tells from personal knowledge of a congregation that pays twelve hundred dollars for its choir service and fifteen hundred dollars for its pastoral service, and yet the choir worked less than two hours a week, while the pastor gave his entire time to the service of the congregation. The disproportion here is certainly very great. The same authority asserts that there are cases in which this source of expense prevents almost entirely contributions to beneficence. This is a heavy price to pay for satisfying a morbid desire for estheticism in the worship of God, when, after all, the tendency of such musical performances is to convert the church into a sacred concert hall.—Christian Intelligencer.

One of the sad things with which we often meet in the world is that thousands of young men, whose fathers are abundantly able and perfectly willing to give them an education, are utterly indifferent on the subject. When a very rich man's son becomes a finished scholar, the case is so rare as to attract attention and excite comment. On the other hand, there are thousands of poor boys who are eager for the chance to gain knowledge, and full of grief because their way is blocked. Such boys have in them the making of great and useful men. They ought to be encouraged. If any of our readers has as much as one hundred dollars which he wishes to put where it will do the most good, we can help him to dispose of it to advantage.—Nashville Christian Advocate.

The Christian Guardian, of Toronto, is particularly pertinent and forceful in the following paragraph: "If a man accepts some new theory, or adopts some fad in science or religion, he is sure to think that all who do not believe as he does are altogether 'behind the times.' 'Behind the times' from such an one means behind his time or opinions. These opinions, which are made the standard by which all men are measured, may be crude and unproved theories. A watch that runs too fast is as misleading as one that runs too slowly."

An extra cent a day from each one of 15,500,000 Protestant Evangelical church members in the United States would add $56,575,000 a year to the Lord's treasury. Only an extra cent a day is required. The First Church at Newton Centre, Mass., has an Extra-Cent-a-Day Band, which has raised on the average $359.20 every year for the last five years, in all $1,796, of which it has given one-half to the American Board and one-half to the several home missionary societies.—Evangelical Messenger.

Whenever any Christian becomes too liberal to wear any denominational uniform he has also become too liberal to fight in any corps of the Lord's army. He makes a merit of loafing and handshaking and keeping in the way of people who have work to do.—Arkansas Methodist.

The church member who spends two-thirds of the Sabbath reading the newspapers consoles himself with the reflection that he has read everything in the Bible that is interesting.—The Bible Reader.

Suggestions to Pastors.

BY T. L. CUYLER, D. D.

How much time should be devoted to pastoral visitation must be left to a minister's good judgment and the conditions of his parish. For myself, I seldom allowed a day to pass without being in some one or more houses. On the Sabbath, you will often hear of some absences on account of sickness, and you will wish to visit such cases on the next day—although Monday ought to be, as far as possible, a rest and recreation day after the strain of Sabbath work. Go through your parish systematically, street by street; that saves time, and secures the reaching of each family. It is not wise to announce from the pulpit any route of calls you intend to make on any particular day. You may not be able to carry out your plan, and your parishioners will be disappointed. Run your risk of finding them at home; if they are away, try again. Make your visits familiar, cordial, affectionate and profitable. Learn all you can about your flock. Encourage no gossip, but free, frank talk about the important things: make your people confide in you as their spiritual guide and loving friend. If they unload their troubles to you, don't repel them; "bear ye one another's burdens," is the Master's order to his servants. If it costs you something to be sympathetic, accept it as part of your holy calling; a faithful ministry can never be a cheap or a careless one. It is a good custom to offer prayer with the family you call on, especially if circumstances clearly demand that service. Get hold of the children, by all means, with a loving word; and when you have come to know them, never pass them—or older people either—in the street without remembering them. Every human being, rich or poor, likes to be noticed.

Funeral services involve a strain on your nerves, and sometimes a demand on your delicate discretion. Put yourself into sympathy with a bereaved household, and then let your heart speak out freely. 'Weep with them that weep"—did not the Master do the same at Bethany? When hearts are softened, strive to stamp saving truth on them.

Always be watching for the Holy Spirit. When you detect special tokens of his presence, be prompt to follow his leadings. Strike at once. Co-operate with the Spirit. That means a revival, and there is no genuine revival in any church unless it be produced by and attended with the "power from on high." Such a revival is a foretaste of heaven. But whatever the spiritual state of your flock, be continually preaching to save souls.—Christian Work.

At Mahanoy City (Pa.) a chicken flew into a church and laid an egg on one of the seats. A Pottsville young lady used the egg in a cake, and thus started a fund for the building of a new Methodist Episcopal Church at that place. The fund is growing to large proportions.—Northwestern Christian Advocate.

The best way to extend the pastoral term is to develop pastors who are full of faith and the Holy Ghost, who can do work that will last and grow, who can win souls to Christ and cause them to hang on him for salvation. Such a pastor will have a long term, whether he goes or stays.—Wesleyan Advocate.

Everything fights against a man who is not on God's side; while he who does right, not because it is profitable, but because it is right, who loves the truth, arms himself with God's power—the universe is on his side.—F. W. Robertson.

To live in the presence of great truths and eternal laws, to be led by permanent ideals—that is what keeps a man patient when the world ignores him, and calm and unspoiled when the world praises him.—Balzac.

"A man who does not know how to learn from his mistakes," said Henry Ward Beecher, "turns the best schoolmaster out of his life."

The victory over self is the greatest conquest we can gain.

Mrs. Sutherland.

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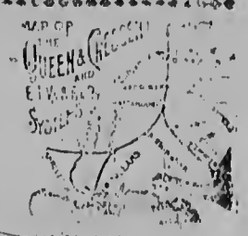

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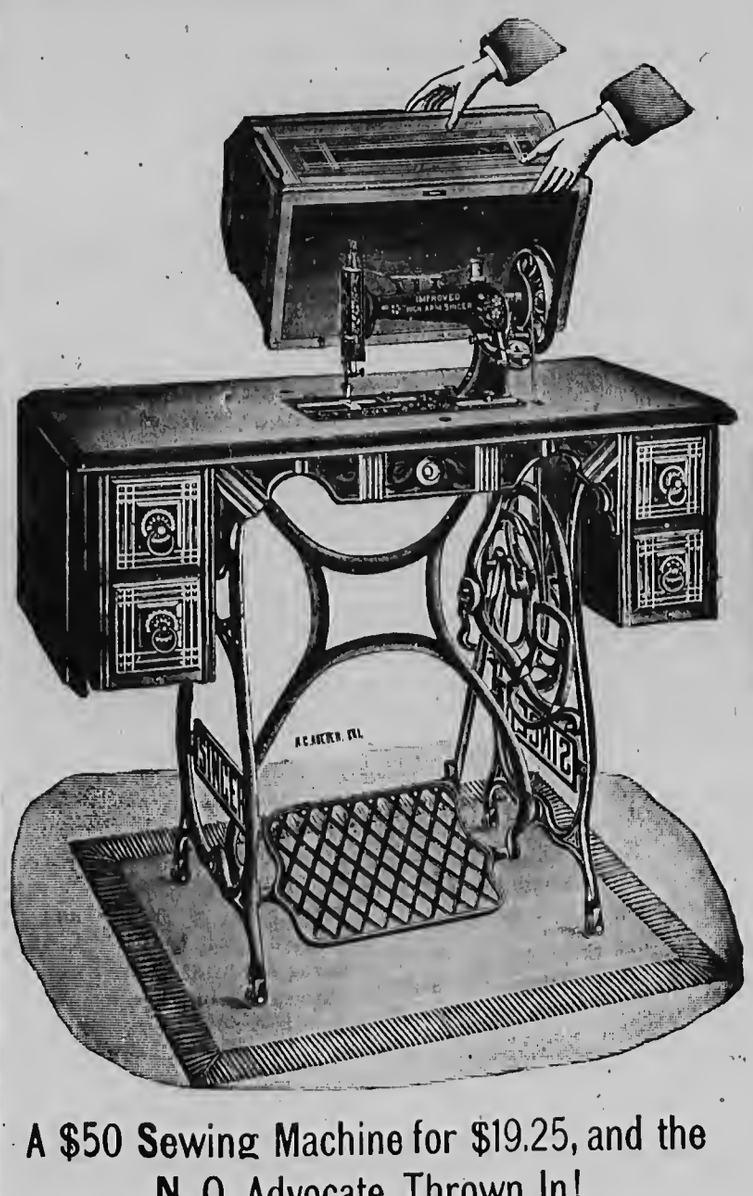

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Thursday, August 15, 1895.

Editorial Paragraphs.

Wise is he who "knows that he knows nothing."

There are not a few people who are in love—with themselves.

The Christian who is no better to-day than he was last year is like a stunted shrub.

Pigheadedness is the cause of no little friction in religious circles as well as elsewhere.

Looking at the wrong side of things does not change the fact that there is a right and bright side.

If church members were all earnest Christians, the saloon curse would shortly be a thing of the past.

A contemptible piece of business—getting others to carry out selfish schemes which you would not father yourself.

"Sanctification," says the Rev. Hugh Price Hughes, of England, "is an intense desire not to have your own way." A happy definition that.

Some who fail to achieve greatness, strive to attract attention by the exhibition of crankiness. Eccentricity, we are sorry to say, is sometimes mistaken for genius.

In this fast age people who meditate are becoming scarce. Yet maturity of thought and the symmetrical development of character are hardly possible without seasons of serious meditation.

It is ludicrous to see a man posing as a martyr because he meets with some measure of opposition and ridicule. Angularity and bigotry are chargeable with much of so-called religious persecution.

How smoothly church affairs would move on if every member would try to live up to the exhortation: "Let nothing be done through strife, or vainglory; but in lowliness of mind let each esteem other better than themselves."

There is no virtue or magic, as some suppose, in saying prayers. Petitions coming from the heart are the ones God hears. The exclamation of King Claudius, in Shakespeare's "Hamlet," when attempting to pray, is now and then applicable to all of us:

"My words fly up, my thoughts remain below:
Words without thoughts never to heaven go."

Pressing Forward.

The salvation of a believer may be said to begin with godly sorrow, and is consummated in eternal glory; but the heavenly race is not run in a day, nor is the redemption of the individual accomplished entirely by divine agency. God forgives and purifies the sincere penitent, and the Holy Spirit comes to guide and strengthen. No man, however, is ever regenerated without his consent; neither for one moment can grace operate in the heart to the subduing of sin save through the submission of the human to the divine will. From conversion till the end of our probation at death, the same heaven-reaching faith, the same unreserved consecration, must characterize our relation to God. If we continually submit ourselves unto the Lord, "he which hath begun a good work in us will perform it unto the day of Jesus Christ."

Although the Lord converts the soul instantaneously, there is no way by which we may escape the intermediate stages of the journey to the heavenly city. There is sound theology, as well as noble sentiment, in J. G. Holland's beautiful poem, "Gradatim," for it accords with the exhortation, "Work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure."

"Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the low earth to the vaulted skies,
And we mount to the summit round by round.

"I count this thing to be grandly true:
That a noble deed is a step toward God—
Lifting the soul from the common sod
To a purer air and a broader view.

"We rise by the things that are under our feet;
By what we have mastered of good and gain;
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet."

Toilsome marches, afflictions, slips, buffetings of temptation, persecution—all these enter into our experience, and contribute to the perfecting and purifying of our natures. The promise reads, "Be thou faithful unto death, and I will give thee a crown of life." It is written that the "Captain of our salvation was made perfect through sufferings." Oh, blessed thought, that our Lord "leads us through no darker rooms than he went through before."

In the Christian life there is no place for self-congratulation, or for resting on one's oars. Just as the contestant in the Olympian games kept his eye steadily fixed upon the goal toward which he pressed with all his might, so we must ever press onward and upward, forgetting past successes and failures. The great danger is that, ere the race is ended, we will relax our spiritual energy, and look back upon the course already run. To pause, however, means loss, and possibly ruin. Stagnation is the companion of failure and the precursor of death. Activity, in the spiritual as well as in the physical realm, signifies life and progress.

"Not, my soul, what thou hast done,
But what thou now art doing;
Not the course which thou hast run,
But that which thou'rt pursuing;
Not the prize already won,
But that which thou'rt wooing."

A church member may be the best man in his community; but if he ceases to grow after having become thus good, he has totally misinterpreted the nature of Christianity. The inspired apostle had attained heights in holiness which few of us can hope to reach, yet he testified thus: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." For the Christian there is always something better further on. The "new birth" is the starting point, and heaven is the goal. The more definitely marked is our initial experience, the surer and more confident will be our running. As the acorn contains the lordly oak in miniature, so the regenerate man has in him the germ from which may be developed the lovely tree of Christian character.

What would the world think of an artist who, after having finished one masterpiece, would spend the rest of his days in admiring its beauties and praising its merits? More than one general has suffered reproach and loss by not following up the enemy after a splendid victory. How much more foolish is the Christian who, having achieved a great victory over sin, and having his heart filled with joy unspeakable, rests content with this experience! How long, think you, will he have cause for peace and boastfulness? "There is no safety," says Dr. Stephen Olin, "but in perpetual diligence and advancement."

Christians who have a low ideal, and are easily satisfied with their work and improvement, would do well to learn a lesson from the reply which Lord Nelson gave to one of his officers after the battle of the Nile. The officer had assigned as a reason for not pursuing another of the defeated enemy's ships that they had already captured nineteen of the French fleets, and had done remarkably well. "Sir," said Nelson, "if we had captured thirty, and allowed one to escape when we might have taken her, I should not call it well done." Nothing short of the perfection of our Great Exemplar should be the ideal aimed at by the Christian. The possibilities of growth are infinite; the riches of grace and knowledge inexhaustible. We can not please God unless we strive continually to be like him. "Every man that hath this hope in him purifieth himself, even as he is pure." And if "we wait upon the Lord, we shall mount up with wings as eagles; we shall run, and not be weary; and we shall walk, and not faint."

The Methodist Review of Missions.

The August number of this splendid Southern Methodist missionary periodical measures up to the high standard of excellence hitherto maintained. The first article, headed "A Visit to the Bakuba of Africa," is exceedingly interesting, being part of an address delivered at Hampton, Va., by Rev. Wm. H. Sheppard, F. R. G. S., a former student of Hampton, and now a missionary to Africa. "Prayer and the Kingdom," by Rev. J. H. Pritchett, Mexico, Mo., is a vigorous and helpful paper. The three-fold sin of the church, the Doctor says, is prayerlessness, faithlessness, covetousness. Among the many striking thoughts presented is this: "A saved man who does nothing to save somebody else breaks the circuit of divine grace, and plays the part of a needless ground-wire." Next follows a most inspiring and instructive address by Archdeacon Farrar on "Missions a Success," which we wish every churchman, indifferent and doubtful as to missionary progress, could read. We quote one sentence therefrom: "Is it not perfectly erroneous to talk of the failure of missions when they started with one hundred and twenty despised Galileans, and when now—not taking the number of other divisions of Christians—there are at least one hundred and twenty millions of Protestants, and they have in their power almost all the wealth and almost all the resources of the world?"

Dr. J. M. Weems, of the Mississippi Conference, in an entertaining and well-written article upon "Young Life in Mexican Homes," throws much light upon the subject. He makes the startling statement that during the three years of his ministry in the land of the Montezumas he never heard a song from the lips of woman or child, nor did he hear man or boy whistling a tune, except among the converts to Protestantism. Rev. F. K. Struve, Vancebnrg, Ky., contributes a paper on "Divine Authority and Example for Missionary Effort," in which he pleads for an advance. "One hundred men to the front this year! Why not? Ten cents as a special offering from each member will do it." "Demon Possession and Allied Themes," a recent book, is reviewed by Dr. J. M. Wright. The "Lone Star" incident of the Telugu Mission, in India, narrated in the editorial department, reads like a tale of fiction. The department of miscellany is also full of intensely interesting matter.

A missionary spirit and missionary liberality would be greatly promoted by the wide circulation of our Review of Missions. Every layman, as well as preacher, ought to take it. The price, $1, is within the reach of all.

A Righteous Decision.

Judge Moise, of this city, last week rendered a decision to the effect that social clubs which furnish liquor to their members are as amenable to the Sunday law as the private saloons, and hereafter can have no exemption. For some time effort has been made to have the Sunday-closing law enforced, but with only partial success. The social clubs, of which there are quite a number, have all along been claiming special privilege, and, of course, an evasion of such magnitude was necessarily demoralizing upon the public at large.

The most important points brought out in the decision are:

"If, under the law, employes of club saloons are forced to labor on Sunday, while those of saloons owned by private individuals are not; and if the clubman can get his Sunday drink while the ordinary citizen can not, then the law would be partial in its operation. To so construe the law would confer special privileges upon social clubs and their members, doing violence to that maxim of constitutional law requiring statutes to be general in their operation. The principal object of the law is to secure to all laborers, mental and physical, one day of rest in the week. It is a general law, and is intended to operate with equality and uniformity throughout the State, and without class distinction of any sort. Upon what principle, then, of reason or justice, would the Legislature deprive employes in the saloons of social clubs of their day of rest, when this privilege is enjoyed by others of the same class?

"If club saloons were permitted to sell liquors on Sundays, New Orleans would soon contain more social clubs than any city on earth. This would be an easy, available and effective means of evading the law, and would rather encourage than repress the evils intended to be corrected."

The justice of this ruling is bound to be generally recognized. The city is to be congratulated upon having such an incorruptible and impartial judge. It does seem, after all, that the opposers of the Sunday law are not to have things entirely their own way. Let all good citizens lend every encouragement to the city officials and police in their endeavors to stop the selling of liquor on Sunday.

An Ill-Treated Word.

A much-abused word is the word "consecration." In the religious sense it means a solemn dedication or setting apart of oneself to the service of God, and in every case precedes the consciousness of pardon. Genuine consecration always includes the dedication of all our powers and faculties to holy uses. Consecration which is not entire is spurious, nor does God honor such an imperfect act of devotion by the gift of his Spirit. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke ix, 23.)

A New Book.

READING AND SPEAKING. Familiar Talks to Those Who Would Speak Well in Public; With a Thorough Presentation of Mandeville's System of Sentential Delivery. By Brainerd Gardner Smith, Upson Professor of Rhetoric and Oratory in Hamilton College. 12 mo. 199 pages. 1895. D. C. Heath & Co., Boston, Mass.

This is an excellent treatise, containing in small compass suggestions, rules, hints, encouragements, warnings, examples, illustrations—all bearing on the "noble art of oratory;" and is likely to be helpful to young men and others interested in speech-making. The author says in the introduction: "My one aim is to help young men to a natural, comfortable, manly, forceful manner of speech in public. That is not oratory, but it is a long stride towards it." The book is well adapted to class-room work, and will be found of considerable value to teachers and students, as well as to readers in general. At the close are appended twenty-three brief, but well-chosen, declamations for practice. Among the subjects discussed are: "Control of the Breath;" "Faults, and How to Cure Them;" "Good Articulation and a Natural Manner;" "Gesture;" "Physical Earnestness." The closing chapter contains "Suggestions by Experienced Speakers," as Hon. Seth Low, president Columbia College; George William Curtis, and others.

PERSONALS.

The family of Dr. E. E. Hoss are spending the Summer at Monteagle, Tenn., where the Doctor owns a cottage.

Rev. Nolan B. Harmon, of Bay St. Louis spent two or three days in the Crescent City last week. He looked to be in fine health and spirits.

Bishop O. P. Fitzgerald is summering at Newport, R. I. He is announced to preach at Tremont Street Methodist Church, Boston, the last Sunday in this month.

Rev. J. L. P. Sheppard, of the Louisiana Conference, is in the city under medical treatment and will remain several weeks. Surgical operations performed so far have been decidedly successful.

Bishop Galloway is to deliver the next series of Cole lectures before the theological students of Vanderbilt University. "The Evidential Value of Christian Missions" is the subject he has selected.

Rev. T. H. Yun, a Corean graduate of Vanderbilt University, has become vice-minister of education for the Corean government. He is said to be the only outspoken Christian in office in that country.

Dr. I. S. Hopkins, president of the Georgia School of Technology, will supply the pulpit at Trinity Church, Atlanta, the rest of the year in place of Dr. Bigham, the newly elected educational secretary.

The many friends of Rev. George Bancroft, of the Mississippi Conference, will be glad to know that he is sufficiently vigorous to preach every Sunday and also to do efficient service in revival meetings. He is now a resident of Meridian.

Rev. J. M. Henry, of Moreau Street Methodist Church, of this city, left last Monday for Newberry, S. C., where he goes to visit his mother. Madame Rumor has it that he will visit somebody else also. He will be gone several weeks.

Rev. A. S. Andrews, D. D, left recently for Asheville, N. C., where he will lecture before the Biblical Assembly, in session at that place. Asheville is best known as a health resort, as the home of Bishop J. C. Granbery, of George Vanderbilt and Bill Nye.—Greenville, Ala., Advocate.

Prof. Edwin Mims, of the chair of English, in Trinity College, is taking a course of special studies at Cornell University during the vacation. Prof. Mims is a scholarly young man, and will spare no effort to keep his department in the front rank for efficient work.—North Carolina Advocate.

With the issue of July 18 Rev. George J. Bond assumed editorial charge of the Halifax Wesleyan. Mr. Bond was one of the Canadian delegates to the Chattanooga Epworth League Conference, at which he made a great hit. He is said to be an able and cultured Christian gentleman. We wish him much success.

Married in parlor, Wesley Hall, July 27, by Drs. W. R. Lambuth and W. F. Tillet, Miss Jennie Counell to Rev. T. H. Haden. They left at once for Kobe, Japan, where Mr. Haden will engage in missionary work under the direction of our Board of Missions. The bride is the granddaughter of the late Bishop Joshua Soule.—Tennessee Methodist.

NOTES.

The people of New York pay $1,000,000 a year to theatres more than to churches.

***

At the annual meeting of the W. F. and H. M. Society, just held at Wesson, Miss., Miss Pauline Stafford was elected editor of the column allowed the society in the ADVOCATE.

***

The saloon keepers of New York it is said, are offering $100,000 to any man who will find for them a way to evade the Sunday closing law in that city.—Arkansas Methodist.

***

The Wesleyan Advocate says the State Prohibition Convention, held at Rome, Ga., recently was well attended and that good, old-fashioned prohibition enthusiasm prevailed.

***

S. R. Crockett, the Scotch novelist worked his way through Edinburg University on less than $2 a week. He is a farmer's son, and was accustomed to "roughing it" in his youth.

***

Martha Washington College boasts of the fact that they furnish their table with vegetables from their own garden, fruits from their own orchard, and an abundance of milk from their own dairy.—Holston Methodist.

***

We have been taking a much-needed rest for the past three weeks, spending the time partly in the city and partly out of it. The tripod has been occupied during our absence by Rev. M. M. Black, of the Mississippi Conference.

***

C. S. Starkweather, formerly rector of the Episcopal Church at Meridian, Miss., who was recently elected mayor of West Superior, Wis., on a reform ticket, has been impeached and removed from office for crookedness in administration.

***

We hear that the Crystal Springs Camp Meeting, which closed on the eighth instant, was the most successful ever held there. Over 200 conversions are reported. Evangelist McNiece conducted the meeting, and did much of the preaching.

***

The police of Boston report that during the Christian Endeavor Convention week the arrests were only one-third of the normal number. What secular organization could bring fifty thousand members together with such a result as this—of not increasing, but actually diminishing the disorder in the city—and that to so large an extent?—Christian Observer.

***

Dr. R. N. Price is now engaged in preparing for publication a little work to be entitled "Curiosities of Arithmetic," or some similar title—mostly containing original discoveries and investigations. One of the curiosities is a method of dividing from right to left; also a new system of fractions facilitating the solution of some difficult problem.—Holston Methodist.

***

New York City has a larger foreign representation than any other city of this country, about three-fourths of its entire population being composed of persons born in foreign countries or their immediate descendants. If the Sunday law closing the saloons can be enforced in such a city as this, why not in St. Louis, and if in St. Louis why not anywhere in the United States?—St. Louis Advocate.

***

At the W. C. T. U. World's Convention, held in London some weeks ago, Miss Belle Kearney, president of the Mississippi W. C. T. U., was appointed round-the-world missionary, but declined the honor. After an extended trip through Europe, she reached New York several days ago, and during September will lecture in the towns along the Hudson. She expects to return home some time in November.

***

The Finance Committee of the Louisiana State Epworth League Conference have undertaken to raise $500 to defray the expenses of the session to be held in this city in October. This sum can be easily raised by proper effort. This is a matter in which not only every leaguer, but every church member should be interested. Contributions should be sent to Col. David Zable, treasurer, 1224 Constantinople street, New Orleans, La. Circulars will be sent to all our preachers and many others by the secretary, Bro. E. E. Prescott. Let all give due heed thereto.

***

The wife of Rev. Dr. Talmage died at Dansville, N. Y., Aug. 5. Since the burning of the Brooklyn Tabernacle last year, Mrs. Talmage suffered nervous prostration, and never fully recovered from the shock of that memorable Sunday afternoon. The deceased was the second wife of Dr. Talmage. His first wife was drowned while boating in 1862, leaving a daughter, Miss Jessie, and a son who has since died. Within two years afterward the Doctor married Miss Susie Whittemore, of Brooklyn. She became the mother of five children—Rev. Frank DeWitt Talmage, Mrs. Dorin, Mrs. Mangan, Miss Maud and Miss Daisy Talmage.—Exchange.

Free Board at Centenary and Millsaps.

We will pay the board of any boy at Centenary or Millsaps for one session who will send us one hundred new subscribers to the ADVOCATE at the regular price—$2. We will also take six months' subscriptions at $1 each; and will count two six months' subscriptions equal to a yearly subscription. Here is a good chance for worthy young men to work their way through college. Perhaps some of our preachers who have sons to educate may find it to their interest to avail themselves of this offer. Let us hear from you, if you wish sample copies for canvassing purposes.

W. C. BLACK,
512 Camp Street, New Orleans, La.

P. S.—Should you fail to get the full quota of subscribers, you will get a good cash commission. W. C. B.

Free Board for Girls.

The same offer which is made to boys we make to girls. Any girl who will send us one hundred subscribers at the regular price—$2—will receive free board for one session at any college she may select out of the following list: Whitworth Female College, East Mississippi Female College, Port Gibson Female College, Edward McGehee Female College, Grenada Collegiate Institute, Mansfield Female College. This includes board only. Tuition will have to be arranged for with the president of the college. Here is a chance for fifty young ladies to get an education. Remember, you are not confined to one locality to secure subscriptions. You can get them anywhere. You are, of course, at liberty to secure as many assistants as you like in canvassing—fathers, brothers, cousins, preachers, or anybody else. What is done should be done quickly. "The early bird catches the worm." We also make this proposition: We will give five months' board for fifty subscribers at $2 each. Write for sample copies and begin work at once.

We will give free board at Malone College for one session to any young lady who will send us eighty-five subscribers. We will give five months' board for forty-three subscribers.

W. C. BLACK,
512 Camp Street, New Orleans, La.

P. S.—Should you fail to get the full quota of subscribers, you will get a good cash commission. W. C. B.

Grenada Collegiate Institute.

The Fall session of this institution of learning will begin Sept. 11, 1895, with a full faculty and a large patronage from different sections of the country. As pastor of this college, I desire to call the attention of the friends of female education, and especially the preachers of the North Mississippi Conference, to the school. There are five instructors in the literary department, all of whom have had fine training, and some of whom have enjoyed the best advantages of the East and of Europe. Latin, Greek, French and German will all be taught by instructors who are thoroughly qualified to teach them. The teachers of English have made special preparation for their work, and we believe that the work done in this department here will be as good as is done anywhere,

Dr. Malone has secured the services of Miss Burgess, who has been abroad for some time, to teach English literature, and that means that it will be efficiently done. Miss Ludie Williams is to teach higher mathematics and history, and she has no superior in the State. Miss Sallie Fort is to be hall teacher and instructor in science and mathematics, and to those who know her she needs no introduction as a woman of superior talents and a consecrated Christian. Mrs. E. G. Payne will continue in charge of the preparatory department. For thirteen years she filled this very responsible place, and for excellency of character, fitness for the place, and consecration to her work, she is without an equal in this country. There are to be four instructors in the music department: Miss Conly, Miss Neblett, Mrs. Calkins, and Mrs. Malone. As I do not know much about music, but being passionately fond of it, I will say: They can beat everything I ever heard. They teach vocal and instrumental music. They give lessons on the organ, piano, violin, mandolin, guitar, banjo, cornet, and all the rest. Miss Callie E. Daman will have charge of the art department. With a very handsome art studio fitted up in the fifth story, and with Miss Daman as teacher, this department is thoroughly prepared to give the young ladies the very best advantages. Mrs. A. M. Calkins is teacher of elocution and physical culture. The last has just been added, and Dr. Malone feels assured that, with the addition of a splendid gymnasium, the department will be appreciated. The boarding department will be under the immediate supervision of Mrs. Malone and Mrs. Cone.

All these teachers are consistent and consecrated members of the Methodist Church, and this whole property—from the first brick to the roof of tin—belongs to the church. The outlook is very hopeful. Dr. Malone confidently expects the largest patronage in the history of the college. He has put down board and tuition to the lowest figure. Considering the advantages offered, it is a very cheap school.

T. W. LEWIS

Write to Dr. J. W. Malone, Grenada, Miss.

How We Carried the County.

Grenada county has long been the whisky stronghold of North Mississippi. We had kept the whisky devil at bay for four months, and on the sixth of August we had a local-option election which resulted in a prohibition victory. For two weeks before the election we worked and prayed, and the whole county was stirred from one end to the other. Judge A. T. Roone and Hon. W. C. McLean—two prominent members of the Presbyterian Church; Hon. W. M. Dubard, a prominent member of the Methodist Church, Rev. W. J. O'Bryan and myself, accompanied by eight ladies and six boys with organ and cornets, went from neighborhood to neighborhood preaching, singing and praying prohibition, until the whole country was ablaze. Rev. J. C. Carothers, of the Presbyterian Church, was with us three-fourths of the time and rendered us valuable service. Rev. R. W. Merrill, of the Baptist Church, and Rev. L. H. Snell, of the Episcopal Church, did fine work, but were prevented from being with us all around the county. Mr. Archie Roone and Mr. Alfred West, two boys, delivered addresses every day, and reached a large class of young men. In making the canvass we traveled 160 miles, offered 20 prayers, delivered 50 speeches and sung 250 songs.

Quite a number of people from Grenada accompanied us to every appointment. Great crowds welcomed us at every place, and sinners were converted to Christ as well as to prohibition. When our party of 35 returned to town about 500 people met us on the public square to welcome us back.

On Monday before the election we had a big rally in town. At least 2,000 people were present, and nine-tenths of them pledged themselves to prohibition. On the day of the election about 100 ladies met in the Methodist Church and had an all-day meeting. No one got tired; there was not a yawn or a nod, but earnest prayer and joyful testimony followed each other all day. What joy filled the hearts of the people when the news came that we had carried the county by 203 majority! King Alcohol is dethroned in Grenada, and we are free. Praise the Lord!

T. W. LEWIS.

After-Dinner Pills.

"I heartily recommend Hood's Pills as an after-dinner pill. They are the only cathartic that I take."—Daniel Hanly, Encampment and Florida Sts., New Orleans, La.

Hood's Pills cure sick headache.

A Word of Approval.

A good woman from Mississippi writes:

MR. EDITOR: I often feel like thanking you for the good things in the ADVOCATE. I write now to say that, as a mother, I thank the members of the Corinth District Conference for their resolution on tobacco. I always dislike to say what would lessen a preacher's influence with my boys; but I can't uphold the tobacco habit in anyone. Those who passed that resolution will doubtless incur adverse criticism, so I write this word of thanks and approval.

For Nervous Dyspepsia Use Horsford's Acid Phosphate.

Dr. T. P. WYNN, Tarboro, N. C., says: "No other preparation compares with it in ordinary cases of nervous dyspepsia."

Brookhaven District Conference.

WESSON, AUG. 21-25.

Wednesday, Aug. 21, 2 P. M.—Committees of Examination will meet applicants for license, etc.

Thursday, Aug. 22.—Sunday-school Conference, 8-12.

PROGRAM.

8 A. M.—Paper by A. P. Holt. "How Shall the Enrollment of the Sunday-school Be Made Equal to the Membership of the Church?" Alternate, W. T. Griffin.

8:30 A. M.—Paper by S. Nihert. "How to Conduct a Sunday-school?" Alternate, J. M. Morse.

Superintendents of Sunday-schools throughout the district invited to be present, and take part in this Conference.

3 P. M.—Missionary Conference. Paper by M. L. Burton. "What Inspires the Missionary Spirit?"

3:30 P. M.—Paper by B. F. Jones. "What Are the Prospective Results of the Late Eastern War, as Viewed from a Missionary Standpoint?"

4 P. M.—Paper by T. L. Mallen. "Domestic Missions."

4:30 P. M.—Hearing reports from Woman's Missionary Society and the Parsonage and Home Mission Society. Representatives of these societies are invited to be present at this hour.

Friday, 6:12 A. M.—Receiving reports from pastors.

3 P. M.—Epworth League Conference. Paper by R. W. Bailey. "What Is the Epworth League, and How to Secure One in Every Congregation."

4 P. M.—Subject of education discussed and Board of Education elected. Paper by J. W. Chambers.

Saturday, 8:12 A. M.—Receiving reports of Examining Committees.

10 A. M.—Electing delegates to Annual Conference, etc.

All local preachers, deacons and elders should be present. Local preachers should not fail to be present, as their license must be renewed by this body. Recording stewards are referred to paragraph 195 of new Discipline.

R. D. NOAHSWORTHY.

If the hair has been made to grow a natural color on bald heads in thousands of cases, by using Hall's Hair Renewer, why will it not in your case?

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE HEALING OF THE CENTURIAN'S SERVANT.

(Matt. viii, 5; Luke vii, 1.)

A centurian—that is, a captain of a hundred soldiers. A Roman, and, presumably, hitherto heathen soldier.

1. The centurian, a prominent and, likely, rich man interested in his afflicted servant.

(1) A servant not our inferior because of possible poverty. That we inherited riches, or enjoy better annmen in acquiring wealth, not a reason for pride and arrogance.

(2) A servant serves for his wages. Gives and receives *quid pro quo*. It is a mercantile transaction. The vendor of his labor not less honorable than the purchaser of same.

(3) The laboring classes are not so much galled because of low wages, as by the manifest disdain on the part of the employer.

2. Christ commends the centurian's course and grants his request.

(1) He was solicitous about his servant's restoration to health. Unanommon. Now when a servant can not serve, he is sent away.

(2) The centurian was genuinely humble. Deemed himself unworthy to have the Master cross his threshold. More than anything else, pride, Pharisaism, prevents conversion.

(3) The centurian had strong faith in Christ. Believed that the laws of nature were at the Master's command, the same as his soldiers to him.

(4) Of course, the servant was healed. Just in accordance with his faith. Oh, for such faith! It would revolutionize our surroundings.

3. In conclusion, Christ foretells the success of his church. Converts would be brought in from all parts of the world.

(1) The vision to Peter of a large sheet containing unclean animals, etc., was expressive of religious barriers, hitherto in vogue, being removed.

(2) Thus, previous to his ascension to heaven, Christ enjoins his disciples to go into all the world, etc.

(3) The indicated happy consummation is had in view when we pray, "Thy kingdom come!"

(4) Many. Are you included? Your loved ones? Our interest in the cause of missions among the heathen should not cause us to forget that "the Greeks are at our door." If we do our duty, our children and relatives will not find a home where there is weeping and gnashing of teeth.

Union Epworth League Meeting.

Last Thursday evening, at the Craps Street Church, a large congregation of young people gathered to transact the business of the League and be entertained by the excellent program which was gotten up specially for the occasion. It was conceded that it was the best attended union meeting ever held in this city. Representatives of every League in the city were present.

The church was artistically decorated, and immediately over the altar hung the motto of the League: "All for Christ." Upon entering the church everyone was presented with a badge of yellow and white, the colors of the League.

The reports from every League in the city showed a marked improvement along all lines, and interest in the coming State Conference is increasing. The prayer of the New Orleans Leagues is that the coming Conference might be a complete success, and, judging from the way the young people have taken hold of the matter, it will be a grand success.

The feature of the evening was an excellently prepared paper by Miss Addie McKnight, who gave an entertaining account of the Second International Conference. The address created much enthusiasm.

Leagues will shortly be organized in Gretna and Carrollton.

The True Condition.

Morphia, quinine, antipyrine, salts, and other nauseous doses from my remedies I've banished. PRESTON'S RED-AKE is my stand-by for every type of headache.

It is well to hope for success, but much better to deserve it.

Bells at Half Price.

The C. S. Bell Co., of Hillsboro, O., are offering for a limited time their Steel Alloy Bells at about half the list price. Parties contemplating the purchase of a bell will do well to write them. They are reliable people.

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Are you interested in music as applied to church work? Then send stamp for a prospectus of the "Great American Evangelical Band," No. 318 Potter Building, New York City.

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TESTIMONIAL.

July 28, 1889.

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KING.

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PUBLISHER'S NOTICES.

The Holman Bible for $1.65.

We are now offering the Holman Self-Pronouncing Bible for $1.65 to subscribers who pay a full year in advance, i. e., up to Aug., '96. This Bible has all the Helps of the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself wherever the name occurs. This makes it by far the best Bible on the market. Everybody, whether educated or uneducated, needs help in the pronunciation of proper names, especially Bible names. Read carefully our offer on the seventh page.

Any subscriber who will pay his subscription for two full years in advance, i. e., up to Aug., '97, can get this Bible at $1.35.

There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2.45 instead of $1.65. This is the best bargain ever offered in a bourgeois type Bible.

We sell our large-type Holman Bible to persons who are not subscribers for $5—publisher's price. Our subscribers get it on conditions specified in our offer for $2.45. The ADVOCATE and the Bible both cost only $4.45, while the Bible alone costs $5. See the point?

We are now prepared to fill orders for Bibles (both kinds) promptly.

For twenty cents we will have your name engraved in gilt letters on the outside of the book.

N. B.—Be sure to notice the sweeping reduction in the price of our sewing machine. If we can serve you in that line, call on us without delay, as we may not be able to maintain this price longer than until the first of September.

PREMIUMS TO AGENTS.

(1) We will give one of our $50 sewing machines—a High-Arm Singer—as a premium to any person who will send twenty new subscribers at the regular rate.

(2) Any person who is himself a subscriber, and whose subscription is paid one full year in advance, i. e., to Aug., '96, can secure a copy of "Christian Womanhood"—price, $1—free of charge by sending us one new subscription at the regular rate. Of course, all new subscribers will be entitled to our Holman Bible at the premium rate $1.65.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,						$84,520,685
N. Y. Life,	"	"	"	"	"	40,684,152
Equitable,	"	"	"	"	"	40,117,610

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above

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RANDOLPH-MACON WOMAN'S COLLEGE, LYNCHBURG, VA.

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in Virginia. Cost of buildings, etc., $103,452. Endowment ($102,667) pays half the current expenses, so that students can get the BEST EDUCATION AT ONE-HALF COST. For catalogues with details, address PRES'T WM. W. SMITH, A. M., LL. D., Lynchburg, Va.

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built in 1890, at a cost of $100,000, the largest and best equipped School for Boys in Virginia, and which the State Sup't of Instruction calls the "RUGBY OF THE SOUTH," is only 40 minutes ride by rail from the Woman's College. For catalogue, address A. M. HIGGINBOTHAM, A. M., PRIN., Bedford City, Va., or DR. W. W. SMITH, Pres't Randolph-Macon System, Lynchburg, Va.

Belmont College. Nashville, Tenn.

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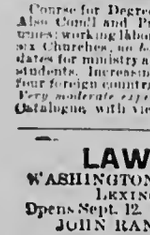

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WHICH ARE YOU?

BY ELLA WHEELER WILCOX.

There are two kinds of people on earth to-day,
Just two kinds of people—no more, I say.

Not the sinner and saint, for 'tis well understood
The good are half bad, and the bad are half good.

Not the rich and the poor, for to count a man's wealth
You must first know the state of his conscience and health.

Not the humble and proud, for in life's little span
Who puts on vain airs is not counted a man.

Not the happy and sad, for the swift flying years
Bring each man his laughter, and each man his tears.

No; the two kinds of people on earth I mean,
Are the people who lift, and the people who lean.

Wherever you go, you will find the world's masses
Are always divided in just these two classes.

And oddly enough, you will find, too, I ween,
There is only one lifter to twenty who lean.

In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?

Or are you a leaner, who lets others bear
Your portion of labor and worry and care?

—Harper's Weekly.

Spare Time.

A party of ladies and gentlemen were shown through a large carpet establishment in Brooklyn not long ago. They were permitted to look into every nook and corner of the building except one. At the bottom of the stairway leading to the top floor they came upon a closed door, upon which were the words, "Positively no Admittance." The curiosity of the ladies was awakened at once. "What is up there?" inquired one, eagerly. "That is our workshop," explained the representative of the firm. "We have one hundred and fifty women on that floor sewing carpets."

"Oh, I should so like to see them at work," said the fair questioner, with a playfully beseeching look.

"I am sorry that I can not take you up there," replied the firm's representative, "but the rules are very strict. Really, there is nothing worth looking at, and there are no trade secrets there. The reason why the firm interdicts visitors is because the presence of strangers causes every sewing-woman to look up, and takes her attention off her work from one to five minutes. Suppose every woman loses an average of two minutes. With one hundred and fifty women that means a loss to the firm of three hundred minutes, or five hours of time. That is too much to lose when we are working under a full head of steam, as we are now."

"Put no marks of punctuation on the back of the volumes," a famous librarian once said to his book-binder; "my eyes have no time for such superfluities."

William Herschel discovered Uranus, the greatest discovery of the telescope. He had hitherto been known as a clever amateur astronomer, who had spent the intervals between his musical studies in writing a theory on the height of the mountains of the moon, or in manufacturing telescopes. Music was his profession, but so jealous was he of the spare moments he might give to astronomy that he habitually rushed from the orchestra between the acts, to snatch brief glimpses of the heavens. No one ever appreciated the value of time more than Lord Nelson. "Five minutes," he used to say, "make the difference between a victory and a defeat."—Lucy E. Keeler, in Youth's Companion.

A Story about Crabs.

The ancients tell a very instructive fable about the crabs who once deliberated in council what to do in order to amend their backward walk:

"It is a shame for us," said the speaker, addressing the assembly, "to walk contrary to all other animals. Whenever a man is unfortunate in his business at once they say, 'He walks like a crab.' We must suffer this no longer. As regards ourselves we are too old to change our habit; but let us make it a law that every parent shall train his young one, by all ways and means, never to walk otherwise than forward. Our descendants will then gradually amend the disgraceful oddity of our species."

The law proposed was unanimously adopted, and the meeting dissolved.

"It is now time," said the old crab to the young one, "that you learn to walk."

"How must I do it?" inquired the youngster.

"Lift up your feet, one after the other, and put them straight ahead, and pay attention not to walk in any other way," was the parent's reply.

"Father, walk ahead and show me," was the youngster's demand.

The old one began to walk in his old fashion, and the young one followed him at once in like manner.

"Hold!" cried the old one in anger. "Didn't I not tell you to walk straight ahead; why don't you obey me?"

"I can not do differently from your example," the little one meekly replied.

To be brief, the old crab could effect nothing to the purpose by all his explanations and threats; and this is the reason why all the crabs still walk backwards.—Baltimore Christian Advocate.

Make It Plain.

People do not always take pains enough when instructing children in religious matters to see that they understand what is taught; consequently a child will often get entirely mistaken ideas in regard to important things, and very queer ones, too, sometimes, as the following true incidents will show:

A little girl had been taught that when good people died their bodies were buried in the ground, but their souls were taken to heaven; and, not knowing that one's soul is one's self, imagined that the souls in heaven were little round things about the size of a watch crystal, and the color of a white porcelain button, ranged in rows on shelves like the plates in her mother's pantry.

A Sunday-school teacher in talking to her class of little girls used the word dogma, and probably all that she said showed equal wisdom, for one child, struck by the word as a pretty-sounding one, and one she had never heard before, and getting no idea of its meaning from the connection in which it was used, thought it must mean a little dog.

One night a gentleman found his little boy sobbing in bed, and went to him to see what was the trouble. He found him in great distress, fearing that he was not a Christian, and the reason he gave was that he was quite sure he would get very tired of doing nothing but sing through all eternity; and he thought, since he felt in that way, it must be that he was not a Christian.

A little time spent in the endeavor to find out what ideas the children have and in making things clear to them will not be lost.

Make it plain.—The Lookout.

What Some Wives Have to Bear.

A stout, pleasant-faced woman got into a Harrow train at Baker Street Station, followed by a man with gray hair and closely cropped gray mustache and a dyspeptic expression.

They sat on the sunny side of the carriage. The man relapsed into a gloomy silence. The woman looked around the carriage and tried to be cheerful.

"Cold, isn't it?" she observed.

"What?" growled the man.

"Rather cold."

"Where?"

"Here."

"Well, I suppose you can stand it."

The woman took the man's sourness as if she was used to it. After a bit she said: "What pretty flowers!"

"What?" growled the man.

"I said what pretty flowers."

"Where?"

"At the house we passed!"

"Well, what of it?"

Five minutes later she said: "Isn't that a nice baby?"

"What?"

"Isn't that a nice baby?"

"Where?"

"There," pointing to a beautiful little boy on the opposite side of the carriage.

"Looks like a fool."

It was Sunday. A peal of bells could be heard while the train stopped at a station.

"That's nice music," said the woman.

"What?"

"That's nice music."

"Which?"

"Why, those chimes."

"Sounds like a lot of cowbells."

Do you wonder that wives sometimes do not "love, honor and obey?"—London Woman.

The Breath of Life.

Procure a tolerably large bell glass, such as is used for covering clocks and ornaments upon the mantlepiece. It should not be less than eighteen inches high, and eight or nine inches in diameter. Provide also a common dish, sufficiently large to allow the bell glass to stand well within its raised border. Then procure two little wax candles, three or four inches in length, and stand each in a little bottle or other temporary candlestick. Place them in the center of the dish, and light the wicks. Then pour water into the dish to the depth of nearly an inch, and finish by placing the bell over the candles, which of course are then closely shut in. For a few minutes all goes on properly. The flames burn steadily, and seem to laugh at the idea of their being about to die. But presently they become faint—first one, then the other; the luster and the size of the flames diminish rapidly, and then they go out. This is because the burning candles consumed all the oxygen that was contained within the volume of atmosphere which was in the bell, and were unable, on account of the water, to get new supplies from outside. It illustrates, in the most perfect manner, our own need of constant supplies of good fresh air. The experiment may be improved, or at all events varied, by using candles of different lengths.—St. Nicholas.

"Mr. Ten Minutes."

A touching story is told of the late Prince Napoleon. He had joined the English army, and was one day at the head of a squad riding horseback outside the camp. It was a dangerous situation. One of the company said: "We had better return. If we don't hasten, we may fall into the hands of the enemy." "Oh," said the Prince, "let us stay here ten minutes and drink our coffee." Before the ten minutes had passed, a company of Zulus came upon them, and in the skirmish the Prince lost his life.

His mother, when informed of the facts, in her anguish said:

"That was his great mistake from babyhood. He never wanted to go to bed at night in time, nor to rise in the morning. He was ever pleading for ten minutes more. When too sleepy to speak, he would lift up his two little hands, and spread out ten fingers, indicating that he wanted ten minutes more. On this account I sometimes called him 'Mr. Ten Minutes.'"

How many have lost not only their lives, but their precious, immortal souls by this sin of procrastination! When God calls, we should promptly obey.—Episcopal Recorder.

The poorest girls in the world are those not taught to work. There are thousands of them. Rich parents have petted them, and they have been taught to despise labor and to depend upon others for a living; and are perfectly helpless. The most forlorn women belong to this class. It is the duty of parents to protect their daughters from this deplorable condition. They do them a great wrong if they neglect it. Every daughter should be taught to earn her own living. The rich as well as the poor require this training. The wheel of fortune rolls swiftly around; the rich are likely to become poor, and the poor rich. Well-to-do-parents must educate their daughters to work.—London Gentlewoman.

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Going to Bed Hungry.

Fasting during the long interval between supper and breakfast, and especially the complete emptiness of the stomach during sleep, add greatly to the amount of emaciation, sleeplessness and general weakness so often met with. It is well known that in the body there is perpetual disintegration of tissue, sleeping or waking; it is, therefore, natural to believe that the supply of nourishment should be somewhat continuous, especially in those in whom the vitality is lowered. As bodily exercise is suspended during sleep, with wear and tear correspondingly diminished, while digestion, assimilation and nutritive activity continue as usual, the food furnished during this period adds more than is destroyed; and increased weight and improved general vigor are the result. All animals, except man, eat before sleep, and there is no reason why man should form an exception to the rule. I am satisfied that were the weakly, the emaciated and the sleepless nightly to take a light meal of simple, nutritious food before going to bed, for a prolonged period, nine in ten of them would thereby be raised to a better standard of health. It is found that after digesting a bowl of bread and milk, or a saucer of oat meal and cream, before going to bed, for a few months, a surprising increase in weight, strength and general tone has resulted. Persons who are stout and plethoric are recommended to follow an opposite course.—Dr. W. T. Cathell, in Pittsburg Christian Advocate.

Summer Breakfasts.

Easy, comfortable, appetizing breakfast dishes will help. It is best to plan the breakfast exactly over night, and always arrange it so that the preparation in the morning will not be too burdensome. A pretty, tasteful table is never more grateful than on a very warm morning. Fruit and flowers are the best adornments. A single rose, broken at the window, perhaps, and put in a glass, will give a touch of true grace and refinement which has its effect, even if not immediately appreciated. Fresh strawberries, currants, cherries, or whatever is in season, give relish as well as beauty. Fruit is "gold in the morning," and to many persons never quite so good as at breakfast. The actual cookery should be very light. A little skill will produce variety from the simplest resources; and a few simple dishes may be extended by easy variation to a far greater number.—Selected.

The Eclectic Medical Journal says that the continued use of the eyes, in such work as sewing, typesetting, bookkeeping, reading and studying, the saving point is looking up from the work at short intervals and looking around the room. This may be practiced every ten or fifteen minutes. This relieves the muscular tension, rests the eyes and makes the blood supply much better.

Children should be trained to eat slowly, no matter how hungry or what important business is pressing. Much safer a little food well ground than a hearty meal swallowed in haste. Cold food is even more difficult to digest than hot if taken too rapidly. The normal temperature of the stomach is about ninety-eight degrees. Food has to be raised to this temperature before digestion can take place.—Ex.

It is said to be a rule of the American line of steamers, that no captain or other officer, sailor or other employee, shall use intoxicating liquor as a drink.—Pittsburg Advocate.

THE CUISINE.

CONDUCTED BY L. A. B.

TOMATOES, FRIED.—Wash and wipe four large tomatoes, cut each one into three slices; season with one even teaspoonful of salt, one-half even teaspoonful of pepper, dust over with flour; dip each slice separately into beaten egg, and cover with grated bread crumbs. Place a large frying pan with one heaping tablespoonful of lard or drippings over the fire when hot, put in as many of the tomato slices as conveniently will go in the pan without crowding; fry light brown on both sides; remove them to a hot dish, and serve with fried or baked fish, or broiled or fried chops and steak.—Good Housekeeping.

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MARRIAGES.

TABUTTEN—GASSEN.—At Covington, La., July 31, by Rev. W. T. Currie, Mr. Eugene Tabutten to Miss Irane Gasson.

HOUGHTON—MAYFIELD.—Near Slidell, La., Aug. 1, by Rev. W. T. Currie, Mr. Bennie Houghton to Miss Nellin Mayfield.

HUBBARD—WILLIAMS.—In the tabernacle on the Seashore Camp Ground, July 31, 1895, by Rev. Chas. W. Crisler, Mr. Ashbel Hubbard and Miss Emma Price Williams, both of Mobile, Ala.

OBITUARIES.

We publish obituaries of 600 words free o charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 600. Poetry excluded from this column.

NULLINAX—Mrs. D. W. Nullinax (nee Jackson), was born Feb. 22, 1824. In 1847 she was married to Joel T. Hough, and eighteen years after his death she was married to Mr. Matthew Nullinax, who still survives her.

For fifty-three years she was a devoted Christian and on the thirteenth of July, 1895, "she was not, for God took her" to himself. She was a good woman in all her relations in life, and her three children are imitating her example. She died in hope of a glorious immortality, and is gone to her reward.

A short time before her death she sent the following clipping to one of her daughters as expressive of her feelings:

HOME-COMING.

When life's hours of toil are ended,
And my day draws to a close;
When the bells of evening, chiming,
Call me to my long reposo,
Eagerly my feet shall hasten,
And my eyes shall look to sea,
That line close by heaven's portals,
Loved ones, waiting there for me.

They who long from that far country
Watched me as I faltered on,
In earth's weary round of labor,
Strength and courage almost gone.
When they see me drop life's burdens
And to heaven's refuge flee,
Swift will gather round the portals
Loved ones, waiting there for me.

And when on their silver hinges
Wide the gates of pearl shall swing,
And by grace of Him who loved me
I am suffered to come in,
First of heaven's joys to greet me
In that joyful hour shall be,
As I pass those shining portals,
Loved ones, waiting there for me.

Then the cords which earth's rude conflict
Here had broken shall be joined,
And beyond death's gloomy kingdom
Still more strongly shall be twined.
Ah! my heart, fail not thy singing,
Though the way may weary be,
Soon my joyful eyes shall see them,
Loved ones, waiting there for me.

—Selected.

She is now waiting for loved ones on the shining shore. THOS. J. UPTON.

BARTHE—Miss LOUISE BARTHE was one of the youngest of a large family which had been raised in New Iberia, and in great measure also in the Methodist Church; and after a useful life, which had about reached meridian, she died in great peace at Abbeville in the month of last June. For several months she was under the writer's pastoral charge, and rarely has he known a more beautiful and consistent Christian character. Of a quiet temperament and reserved manner, she did not usually impress strangers. Few ever came in speaking distance of her, however, without being profoundly convicted that they were in the presence of a disciple of Christ. She was one of two members of the Woman's Foreign Missionary Society when the writer took charge at New Iberia, and, perhaps, the best friend of missions in the whole community. She was also a member of the Ladies' Aid Society, and a valued teacher in the Sunday-school. She made a profession of entire sanctification several years before her death; professed it wherever she went, and avowed it as a supreme subject of comfort in her last hours. She was universally beloved in the church and community where she had lived from infancy. A large crowd of weeping friends and relatives attended her funeral. May He who comforted her in life and death comfort these sorrowing ones, and may her godly example inspire them all not only to become Christians, but to be "faithful unto death!" J. M. BEARD, P. C.

CREWS—WILLIE CREWS, son of W. H. Crews and wife, of New Iberia, La., died at New Iberia in January of the present year, in the twenty-fifth year of his age. Bro. Crews was converted under the ministry of Rev. Fitzgerald S. Parker in February, 1890, and rapidly developed in the Christian graces until he reached what appeared to the writer and many others a very strong resemblance to maturity. He was an experimental Christian, always ready to give a good reason of the hope that was in him. His religious influence in his home community was very marked, as was attested by the large crowd of mourners who attended his funeral obsequies. His death is regarded in the community as a public calamity. No young man of the town or religious community will be so much missed. Early in his religious life he felt a call to preach, and having obtained a license as local preacher, he exercised in public with much acceptability and promise for two or three years previous to his death. He was possessed of talents which had been fairly improved by education, and gave promise of great usefulness. He was for several years a pupil of Prof. Harrison, of McTyeire Institute, Tennessee. But it was in the family circle, where he was best known, that he was most valued, and where his loss will be most keenly felt. May the great Comforter be their portion in this sad bereavement, and may they so profit by his example as some day to form a united family in heaven!

J. M. BEARD, P. C.

STARNES—Died at the home of her mother, in Wesson, Miss., May 26, 1895, JULIA, second daughter of J. T. and Josephine Starnes, and granddaughter of Judge Wadsworth.

Julia was a Christian, and while we feel sad, she is with God and the angels. No more headaches; no more sending for the kind doctor, who was always so ready to go and ease her pain. She was a patient sufferer for three years, but now the great Physician has healed her diseases.

Mother, what more could you have to comfort your sorrowing heart? Sisters and little brothers, love God and keep his commandments, and soon you will see Julia and live with her in heaven.

Sweet friend, adieu! We confidently expect to meet you in "the land of unclouded day."

LILLIAN LEE BEESLEY.

ALLEN—Died, at his residence, in Homer, La., July 22, 1895, FRANK N. ALLEN, aged forty-nine years five months and twenty-four days.

Bro. Allen had been sick more than two years, and for a year or so before he died he was confined to his room and bed. He suffered a great deal, but was never heard to murmur. He told the writer often during his sickness that he was perfectly submissive, and willing for God's will to be done, and when the ordeal of death came it had no sting. He had trusted God and lived right; hence could die right. "Blessed are the dead who die in the Lord."

He left a wife—his second—an aged mother, two daughters, one sister, two brothers and lots of friends to mourn his loss to them, but they rejoice in the full assurance that he has a home in heaven.

Among all the good deeds of his useful life the best one for his family was the carrying of $7,000 life insurance. He was buried July 23, with Pythian honors, in the Homer Cemetery beside his lovely daughter, Ruth, who preceded him about two and a half years.

To his family and mother: Dry your tears. Live as he did, and you will die as he did, and ere long it will be a reunited family in heaven, where all shall be as the angels of God.

F. C. GREENWOOD.

Homer, La.

TAYLOR—Rev. NATHAN TAYLOR was born in Stork county, Ohio, July 21, 1816. He died at his home in Pleasant Hill, La., July 11, 1895.

Bro. Taylor was a superannuated member of the Kansas Conference of the M. E. Church at the time of his death. He served for more than forty years in the regular itinerant work. He came South a few years back, and made this town his home, where he has a host of friends, for he has so lived among us that we love him for his piety, his generous disposition, and deeds of love. Although he could no longer take regular work, he was still active in the Lord's work, doing all he could in the Sabbath-school, among the colored people, and among his neighbors. During his sickness he often spoke of the sufferings of Christ, and his love for Christ was beautiful to behold. Once, when I referred to his long, active life in the ministry he replied, "I am a poor sinner saved by grace." Often have I sought the company of this man of God, and felt it a great blessing to have his fatherly counsel and example of love. Yes, truly a good man has gone home.

J. B. WILLIAMS.

ROBERTS—BENJAMIN F. ROBERTS died at Rolling Fork, on May 31, 1895, in the seventieth year of his age. Since his departure public attention is directed to his great devotion to the cause of Christ. That Rolling Fork has a nicely planned and splendidly constructed church-building is due largely to his personal efforts. I am informed that much of the timber used was cut and sawed and put up with his own hand; and often by gifts in money from his own purse the work was hastened on. So great was his love for the church that it was in his heart to bequeath his residence for a preacher's home.

A short time before his death, during the delivery of an earnest lecture on missions, his heart was deeply stirred over the condition of the heathen world, and at the close, with tears in his eyes, he brought forward a pair of golden-framed pebble glasses and deposited it with the secretary of the society, wishing the proceeds to be used for missionary purposes. At that time silver and gold he had none, but gave such as he had.

JNO. D. CHYMES.

Literary Notes.

The leading article in The Monthly Illustrator, for August, is, as usual, upon the work of a prominent American artist. In this case it is Frederick Dielman, more than a dozen of whose paintings and sketches serve as admirable illustrations to an appreciative paper by Alfred Trumble upon the work of this 'painter of the beautiful." This is followed by the fourth of Arthur Hoeber's papers, entitled "My Pet Subject," which serves as a vehicle to exhibit the preferences in choice of motif of several well-known men and women. Thus the first twenty pages of The Monthly Illustrator, for August, exhibit the work of not less than twenty artists, including Frederick Dielman, W. Verplanck Birney, M. F. H. de Haas, James A. Fraser, W. T. Thomson, James Symington, and others of reputation. Published and edited by Harry C. Jones, 92, 94 and 96 Fifth avenue, New York.

Herbert Spencer opens the August Popular Science Monthly with the fourth of his papers on Professional Institutions. Andrew D. White, writing on The Continued Growth of Scientific Interpretation, describes the battle by which reason conquered tradition in English theology. In the series on the Development of American Industries since Columbus, John G. Morse describes Apparatus for Extinguishing Fires, with many pictures of apparatus, ancient and modern. Prof. E. L. Richards sets forth the importance of The Physical Element in Education. In this number we have some lines by David Starr Jordan, addressed To Barbara, with a portait of a charming little girl. Garrett P. Serviss points out many celestial wonders in a trip From Lyra to Eridanus. Prof. John T. Stoddard gives a full account of Argon, the new constituent of the air. Dr. John Ferguson writes on the Nervous System and Education. Gustave Le Bon discusses The Work of Ideas in Human Evolution. There is a Sketch with Portrait of Charles Upham Shepard, the mineralogist, who collected at Amherst College the finest cabinets in America. In the Editor's Table there is a reply to Mr. Clark's article, in this number, a tribute to Prof. Huxley, and some remarks on Mr. Spencer's declination of the honor offered to him by the Emperor of Germany. New York: D. Appleton & Company. Fifty cents a number, $5 a year.

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NEWS OF THE WEEK.

DOMESTIC.

It appears that the terrible race riots at Spring Valley, Ill., were grossly exaggerated.

St. Patrick's Hall, recently the Criminal Court Building, will be used for the new City Library.

It is said that the bull fights will not come off at the Atlanta Exposition, owing to the opposition against them.

An eight-story building in course of erection in New York City collapsed last week. Several workmen were killed and many seriously injured.

Another big migration of negroes from Alabama to Liberia is being arranged. The negroes say that they do not believe the tales about the sufferings of the emigrants there.

The Hon. Howell Edmunds Jackson, Associate Justice of the Supreme Court of the United States, died at his residence at West Meade, six miles west of Nashville, last week, aged sixty-four years.

There are two girls from China studying in the Medical Department of the University of Michigan, and they took the highest rank in their class. One of them is a native of China, and the other is the daughter of a missionary.

The Society for the Prevention of Cruelty to Children, under the auspices of Rev. Mr. Clay, superintendent of the Waifs' Home, is trying to organize a fresh-air fund for the poor children, to give them an outing at the seaside.

The proposition to take $5,000 out of the city treasury to pay lawyers' fees for Mayor Fitzpatrick's defense from the charges of maladministration and violations of law, recently brought against him, is wholly unreasonable, and is meeting with great opposition.

At Dr. A. B. Simpson's Christian Alliance meeting, in Old Orchard, Me., Aug. 11, $65,000 was pledged for missionary work. This is the largest collection ever taken in the world in a single day for missionary purposes. Nearly 8,000 people attended the morning meeting, and the wildest enthusiasm prevailed.

Last week there was a renewal of gold shipments, the amounts withdrawn from the treasury and shipped abroad aggregating $2,000,000. As a result of these withdrawals the reserve has dropped to less than $103,000,000, and in another week, should the exports of the precious metal continue on the same scale as during the past two weeks, the reserve will have dropped to the limit of $100,000,000.

The Mississippi Democratic Convention adjourned on Aug. 9, after completing nominations. The following is the ticket: Governor, A. J. McLaurin, of Rankin; lieutenant-governor, J. H. Jones, of Wilkinson; secretary of state, J. L. Power, of Hinds; auditor, W. D. Holder, of Hinds; attorney-general, Wiley N. Nash, of Oktibbeha; superintendent of education, A. A. Kincannon, of Lauderdale; land commissioner, John M. Simonton, of Lee; revenue agent, Wirt Adams, of Hinds; railroad commissioners—First District, John D. McInnis, of Lauderdale; Second District, M. M. Evans, of Jackson; Third District, J. J. Evans, of Monroe.

FOREIGN.

The Duke of Connaught declines to be a candidate for commander-in-chief of the British Army.

It is stated that the Sultan is firmly resolved not to permit the principle of foreign control in Armenia.

The Electrical World is authority for the report that an electric car will commence running in Rome next month.

The Belgian Chamber of Deputies has adopted the clause of the proposed school bill, making religious education compulsory.

General Campos has resigned the captain generalship of Cuba, it is said. It is generally believed that he strongly urges the home government to grant the island of Cuba self-government.

Reports are arriving daily from almost every province of horrible official persecution of native Christians and the molestation and insults to which foreigners in the interior of China are subjected.

The governments of Nicaragua and Costa Rica have notified steamship agents that the prohibition against the landing of priests and nuns has been removed and free entry is accorded to all except Chinamen.

Archdeacon Wolfe cables from Foo Chow saying that the Chinese soldiers sent to protect the mission at Kn Cheng broke into and pinndered it. He adds that no reliance can be placed upon the Chinese authorities.

Mr. Justin McCarthy, M. P., leader of the Irish Nationalist party, has issued a manifesto appealing to the Irish members of Parliament to end the dissensions in the ranks of their party, which, he says, have brought disaster to the national cause. They are themselves responsible, he adds, for the return of the Unionists to power.

Christ preached his own life and lived his own doctrine.—Chubb.

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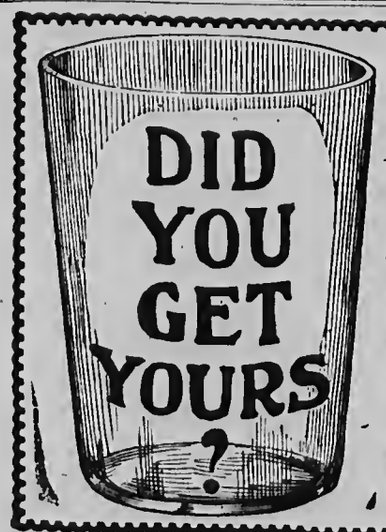

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—THIRD ROUND.

Rocky Springs, at Cayuga	Aug. 17, 18
Hermanville, at Sarepta	20
Harriston, at Cane Ridge	24, 25
Mayersville, at Beulah	31, Sept. 1
Rolling Fork and Cary, at Bethel	7, 8
Warren, at Wesley Chapel	14, 15
South Warren, at Red Bone	21, 22
Mt. Olivet, at ——	28, 29

Preachers will please take notice, and be prepared to answer Question 18.

J. M. WEEMS, P. E.

Vicksburg, Miss.

JACKSON DIST.—THIRD ROUND.

Tranquil, at Zieglerville	Aug. 17, 18
Flora, at Brownsville	24, 25
Camden, at Thomastown	31, Sept. 1
Fannin, at Drake Chapel	7, 8
Jackson cir., at Flag Chapel..(Wed.)	11
Madison, at Pearl River	14, 15
Lake City and Lodi..(Sat.)	21
Yazoo City	22, 23
Silver Creek and B. Lake	28, 29

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

McComb City..(8 P. M.)	Aug. 16
Whitestown, at Moddy Springs	17, 18
Wesson	24
Hazlehurst..(8 P. M.)	28
China Grove, at Waterholes	31, Sept. 1
Providence, at Monticello	7, 8
Pleasant Grove	14, 15
Magnolia, at Magnolia	21, 22

District Conference will be held at Wesson, Aug. 21-25. Committees of Examination will meet all candidates at two o'clock P. M., Aug. 21.

R. D. NORSWORTHY, P. E.

SEASHORE DIST.—THIRD ROUND.

Moss Point	Aug. 17, 18
Vancleave, at Escl	24, 25
Ocean Springs, at O. S. (Wed.)	28
Whittington, at ——	31, Sept. 1
Bay St. Louis (Tues.)	10
Augusta	14, 15
Black Creek (Tues.)	17

C. A. POWELL, P. E.

NATCHEZ DIST.—THIRD ROUND.

Wilkinson, at Bethel	Aug. 17, 18
Percy Creek	24, 25
Woodville mission, at Donegalot	28-29
Barlow, at Rehoboth	31, Sept. 1
Meadville	7, 8
Amite, at Farmer's Chapel	14, 15
Washington	21, 22

On this round I will remain three or four days at each appointment. Let us labor for scores of conversions, and a general onward, upward movement.

L. S. JONES, P. E.

LOUISIANA CONFERENCE.

ACADIA DIST.—THIRD ROUND.

Gansville, at Antioch	Aug. 17, 18
Blenville, at Bear Creek	20, 21
Arcadia, at Arcadia	23, 26
Ruston, at Douglass	24, 25
Ringgold, at Grand Bayou	27, 28
Homer, at Homer	31, Sept. 1

J. D. HARPER, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Amite City, at Hammond Chapel	Aug. 17, 18
Franklinton, at Mt. Hermon	24, 25
Pine Grove, at Camp Ground	31, Sept 1
St. Helena, at Camp Ground	31, 1
East Feliciana, at Camp Ground	31, 1

P. A. JOHNSTON, P. E.

DELHI DIST.—THIRD ROUND.

Oakley, at Oakley	Aug. 17, 18
Harrisonburg, at Pine Hill	24, 25
Winnsboro, at Bartholomew	Sept. 31, Oct. 1
West Monroe, at Colony	5, 6
Lind Grove, at Bon Idee	19, 18
Oak Ridge, at Collinston	19, 20
Rayville, at Little Creek	28, 27

R. F. WHITE, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Louisiana Avenue	Aug. 18
Lower Coast, at Wesley	24, 25
Rayne Memorial	Sept. 1
Felicity	8
Plaquemine and Donaldsonville	14, 15
Tallsheek, at O. G.	21, 22

JOHN T. SAWYER, P. E.

SHREVEPORT DIST.—THIRD ROUND.

Many	Aug. 17, 18
North Bossier, at Bentoo	24, 25

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—THIRD ROUND.

New Iberia	Aug. 16
Jeanerette	17, 18
Washington	20
Indian Bayou	24, 25
Grand Chenier	28
Lake Arthur	31, Sept. 1
Abbeville	7, 8

H. O. WHITE, P. E.

ALEXANDRIA DIST.—THIRD ROUND.

Simsport, at Marine	Aug. 18, 19
Pineville, at Bethel	18, 19
Colfax, at C.	24, 25
Montgomery, at ——	24, 25

S. J. DAVIES, P. E.

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Pleasant Reading

It is pleasant to see Methodist work appreciated and commended by the secular press. An editorial writer of the Richmond Daily Times, of July 24, reviewing and praising the educational institutions of that State, says of the Randolph-Macon schools and colleges:

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Indian Mission.

I have received the following amounts for the Indian Mission in Mississippi since my last report:

Through Bro. Cammack, Lauderdale Young People's Juvenile Missionary Society	$10
Myself, Rev. J. T. Abney	1
Mrs. E. A. Collins, Cotton Valley, La.	1
The Woman's New Orleans Indian Association	5
Mr. and Mrs. J. D. Rowan	2
Without name	1

Many thanks to all the above for their contributions and an earnest prayer to God to bless them all. May God bless them!

Now, let others help us. We have only received a very small amount to help build that church. So much needed. Brethren and sisters, please help, and help at once. Oh, we need money so much for the mission. Surely if the people knew how much we need help, they would respond. Send postoffice order on Vicksburg or Phœnix, draft or check on Vicksburg or Jackson. Send to me at Oak Ridge, Warren county, Miss.

A. D. MILLER, Agent.

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While the property of the college does not belong to the church, which is the case with many of our Conference schools, it is under the auspices of the North Mississippi Conference, and every teacher is a member of the M. E. Church, South; three of them Methodist preachers' daughters, and one a Methodist preacher's widow. The preachers of the North Mississippi Conference are charged only half price, including board.

Prices have been put down to correspond with the low prices of everything.

The fifth annual session will begin Sept. 17, 1895, and run nine months. No money spent or time lost for elaborate commencements.

Our work free to the inspection of the public at all times.

Expenses per month:

Board, fuel, lights and laundry	$10
Tuition in Collegiate Department	3
Tuition in Academic Department	2
French	1
Instrumental music	3
Voice culture (private lessons)	3
Chorus training (no charge)	
Pencil drawing	2
Crayon, water colors, oil painting, each	3
Elocution (private lessons)	3
Elocution in class	1

For further information address the president, J. W. HONNOLL.

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One Fare for the Round Trip.

The Texas and Pacific Railway will place on sale tickets at the rate of one fare for the round trip to the following points on dates named:

TO MEMPHIS, TENN. Account of the Southern Lumber Manufacturers Association, to be held at Memphis, Tenn., Aug 14 to 16, a rate of one fare for the round trip from all stations in Texas and Louisiana; tickets to be sold Aug. 12 and 13, limited for return to Aug 30.

TO DENVER, COLORADO. Account of the National Meeting American Pharmaceutical Association, to be held at Denver, Col Aug 14 to 24, a rate of one fare for the round trip from all stations in Texas and Louisiana. Tickets will be on sale Aug 11 and 12, limited for return to Aug 24, with the privilege of extending the final limit to Sept. 1, by depositing return portion of ticket on or before Aug. 26, with the joint agent at Denver, Manitou or Pueblo.

TO BOSTON, MASS. Account of the Triennial Conclave Knights Templar, to be held at Boston, Mass., Aug. 26 to 30, a rate of one lowest first-class limited fare for the round trip from all stations in Texas and Louisiana. Tickets to be placed on sale Aug. 19 to 24, inclusive; limited for return to Sept. 15, with the privilege of extending the final limit to October 5, by presenting same to the agent of terminal lines at Boston on or before Sept. 30, 1895, which is the last day on which tickets will be made valid to leave Boston.

For tickets and further information, call on any ticket agent of the Texas and Pacific Railway, or address

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CAMP MEETINGS.

The Leaf River Camp Meeting will commence on Friday night, Aug. 30. Hacks will meet trains on New Orleans and Northeastern railroad at Tuscanola station. All preachers will be taken to the grounds and taken care of free of charge. No gate fee at any time. Brother pastors are especially invited.

H. B. TREVILION, P. C.

The Wilson's Springs Camp Meeting, situated four miles north of Moss Point, Miss., will begin Thursday night before the fifth Sunday in September, 1895, and continue from six to eight days. Those coming by rail can come within four miles of the camp ground on the Moss Point and Pascagoula railroad. From thence will be transported by hack. There will be a public tent on the grounds for the accommodation of those who wish to defray their own expenses. All ministers are cordially invited to attend, as well as all others friendly to the cause.

G. R. ELLIS, P. C.

The St. Tammany Camp Meeting, located six and three-fourths miles from Covington, La., will begin Saturday evening, Sept. 21, 1895, to continue one week or ten days. Hacks will run between Covington and the camp ground.

There will be a public tent for the accommodation of visitors. No gate fee will be charged. All preachers who come will be provided for. The one end in view in holding this camp meeting is the salvation of precious souls. Come praying and believing.

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Christian Advocate.

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A LIFE OF LIBERTY.

Father! I know that all my life
Is portioned out for me;
The changes that will surely come
I do not fear to meet
I ask thee for a subject mind,
Intent on pleasing thee.

I ask thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles,
To wipe the weeping eyes;
A heart at leisure from itself
To soothe and sympathize.

I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know;
I would be treated as a child,
And guided where I go.

My God, I ask for daily strength,
To none that ask denied;
A mind to blend with outward life,
While keeping at thy side,
Content to fill a little space,
If thou be glorified.

—Author Unknown.

Selections.

Prayer.

BY REV. B. M. PALMER, D. D., Pastor of the First Presbyterian Church, New Orleans, La.

[The following thoughts on prayer are compiled from Dr. Palmer's recent work, "The Theology of Prayer." If there is anything better on the subject in the whole realm of religious literature, we have not found it.—EDITOR.]

It is evident that prayer can be addressed only to a personal God standing in immediate relation with the subjects whom he rules. It is no apostrophe to bold and lawless force, nor to blind and impersonal fate. Neither has it any significance if the God to whom it appeals is locked up behind the bars of nature, with no power to control the movement of the mighty machinery. Prayer is a protest against every phase of Pantheism, which warps or denies the essential personality of the deity. It is equally a remonstrance against the naturalism which renders all personality useless by sundering the ties which bind him to the creature he has made. It is an infinite personal God alone to whom finite and dependent beings can approach as to a father providing for his own. It is only to him who is the God of all grace that guilty can come, pleading for the forgiveness of sin. It is only he who is "glorious in holiness" that can receive the homage of a true worship. Each element of prayer leads directly to a personal God, as the sole object to whom it can be addressed; and each moment, in its turn, finds the duty upon the conscience with all the authority of constitutional law.

What is prayer but the language of absolute dependence upon that God from whom being itself is derived? We are accustomed to dilate fondly upon the dignity of man, in the grandeur of his intellectual powers, in the infinite expansion of which these are capable, and in the wonderful achievements which they have wrought.

But when all this has been put together, and we have reached the highest height of our ideal, we must come back to the mortifying truth that man is still a creature locked up within limits which he can not pass.

The mind, too, in every path of knowledge strikes against barriers that forbid further progress. In the very powers which nature returns to our questioning lie deeper secrets to be explored.

Even consciousness of dependence finds its only full expression in prayer. We lean upon God, and are at rest. This is prayer: when, sinking through earthly crust, the creature seeks repose in God; when from the eternal fountain he derives the help and solace which the creature always needs, and which the Creator alone can supply.

But if man has fallen from his original state of innocence, and is now under condemnation of law, then prayer takes on a new feature as the confession of sin, and becomes the language of guilt. However we may recoil from the acknowledgment, it is universal under the pressure of an accusing conscience. All the religions of earth, save Christianity alone, are religions of fear. There is scarcely a mountain-top upon which the blood of victims has not smoked upon altars dedicated to some avenging deity. The troubled confession breaks forth in a thousand ways in daily life. In sudden peril there is a mysterious unveiling of sins which, before that dismal hour, conscience had not seemed to note. At death, when eternity throws its shadow upon the soul, the spectres of the past rise as the witnesses of our guilt and crowd with us across the bourne. Nay, long before this last experience there are pauses in every man's life when a great hush is thrown upon the soul, as the law smites with the edge of the sword. Under the crushing weight of his guilt the penitent exclaims with the publican in the court of the temple, "God be merciful to me, a sinner!" This, again, is prayer: not, as before, the simple recognition of dependence upon sovereign power, nor as the homage paid to infinite perfection. It has now gone into depths far gloomier than mere sense of sufficiency and weakness. It has become the wail of a soul burdened with its guilt, and casting itself upon the mercy of God for pardon. This is prayer: not simply asking for blessings which shall fill the measure of its need, but bewailing the sin which is strangling the soul with its serpent coil, and seeking deliverance from its hideous embrace.

All the faculties which make up the complement of a rational nature are drawn into this holy act of prayer to God. Of course, this is not affirmed of routine prayer, which, falling into a round of set phrases, is as purely mechanical as the pagan petitions fastened to the arms of a wind-mill and driven by the breeze. There is no prayer that does not bring into itself the whole content of our spiritual being. If, then, one should aim only at the perfection of his own nature, on this comparatively low ground of its educational value, he can not afford to disengage himself from the office of prayer.

Again, no act so employs these powers upon the noblest objects as this of prayer. As soon as we truly kneel we touch with our thought the throne of the Most High. We mount above the stars beyond creation's limit, and the soul is alone with God. The electric current, which thrills through every fiber of the human frame, is but a faint image of that spiritual force which comes forth at this contact with the divine and pervades the human soul. Probably in our profoundest meditation we form no such conception of the majesty of God, as when in prayer we lay our littleness beside his infinite grandeur.

We touch, in touching him, all things that are awful and high in his eternal dwelling-place; and the soul feeds on all that fills the mind of Jehovah.

Again, no act so lifts the soul out of the troubles of life, and sustains it under its burdens. Just think of it! We "sink in deep mire where there is no standing," and in the twinkling of a thought we are borne, as on angel wings, into the pure region where God and the angels are. It may be only a momentary suspension of earthly cares, but it has nerved the spirit to take up again its burden, and endure to the end the discipline of grace. The buoyant spirit that soared for a moment "into the upper day," where no cloud threw its shadow on the heart, understands now the secret of a Father's chastening. The contrast has been felt between the trial and the reward; and now the neck bows meekly to the yoke which was before intolerable.

Equally so with the sorrows and bereavements of life, which are seen to have a holy connection with so much that is peculiar and individual in the happiness of heaven hereafter. There is thus no exercise of its powers in which the soul so emancipates itself from all the trammels of its connection with the body, and so nearly approaches to the omnipresence of the Deity, as when engaged in prayer. And in this marvelous obliteration of the limitations of time and space, in its hope taking possession of all that eternity itself can promise, prayer transcends in dignity and raise every employment in which man can embark on earth. Yet proud man ventures to deride that which draws him to his knees in reverential homage of his Maker, not perceiving, in all nature, that stooping to the ground but gathers up the muscles for the loftier spring that disdains the earth.

It comes in place now to recognize in prayer a sweet, but unseen, bond that holds society together. We can not ask of God the forgiveness of our sins without the explicit pledge that in like manner we will forgive those who trespass against us. Withdraw this pledge in its direct and incidental influence upon human conduct, and let loose the tiger of revenge on society everywhere, and how soon will the restraints of human law prove ineffectual to control the malice and hate burning in human hearts! Who can estimate the power of that sweet charity for the faults of others, induced by the consciousness of our own defects, which drives us daily in weak confession to the mercy-seat! Think, too, how the intercession for others, which forms a part of prayer, adds link after link in the chain of forbearance, which, like the girdle of love, passes around society and binds its parts together.

There is a sense in which prayer enters into the worship of "the spirits of just men made perfect," and of the spotless angels who are gathered into one body with them in Christ. The principalities and powers in heavenly places are still creatures, with natures grand indeed, but finite. Their holiness, like their life, is communicated, and can only be sustained by close fellowship with the Giver from whom it is derived. The fundamental idea underlying creatureship is that of insufficiency and dependence, and the sense of this must abide in the consciousness of the highest and holiest being whom the Almighty has made. In the very blessedness which fills the measure of every want and anticipates its rise, there must be the knowledge that it is drawn from the divine fullness. Just in proportion to their holiness will be the quick discernment of this dependence upon him in whom they "live and move and have their being." But this sense of creatureship lies at the very root of prayer. The articulate expression of this in the utterance of our desires belongs to the outward form of prayer, through which it receives body and shape. But the inward essence is found in the feeling of dependence, out of which petition and thanksgiving must alike spring. Many a prayer does not form itself into a speech at all. The real prayer lies back of the utterance in the thought, in the desire, in the constant and quiet attitude of the spirit towards God. The angels are thus swept within the compass of this large generalization. In the joyful consciousness of their dependence upon Jehovah, the whole posture and frame of their spirit is one continuous, concrete, and living prayer. It is not so much prayers as prayer. The entire living consciousness is one all-comprehending act of dependence upon the Infinite, without intermission, through their whole existence, and qualifying every service in which they engage.

Christianity and Mental Culture.

Rev. Dr. R. S. Storrs, in his great work, "The Divine Origin of Christianity Indicated by Its Historical Effects," outlines with eloquence and learning the influence of the gospel upon the intellect of man. Among his utterances are these noble paragraphs:

Of course, popular education has been incessantly stimulated, wherever this religion has gone, by the effort to bring the general mind into immediate and quickening contact with the doctrines and precepts set forth in its books, and with the studies which these inspire.

* * * * * *

Christianity alone, with instinctive impulse, seeks to quicken and expand the minds of the humblest, that they may apprehend what she affirms to be truths of the universe, and may be lifted to contemplate his incomparable plans on the word of whose power the worlds are hung. It is at least a great aspiration. We see its effect in the millions of schools with which continents are alive, and in which are laid the sure foundations of the world's ultimate civilization. These are not special to our times. They had their origin far back in the depths of the darkness which followed the crash of the Western Empire. Before that, indeed, they had already begun to be established; and the forces manifested in their erection have never since failed in Christian communities. It is noticeable, too, that wherever such schools have once been established, their tendency has been to enlargement and expansion, under Christianity; till the "Schola" has become as of course the "Universitas," and that which started with teaching men only the contents of the Scriptures, and the general laws of Christian living, has gone back over history, has gone abroad over nature, has pierced the rocks and searched the suns, has taken learning from all languages, and discipline from all dialects, and has gathered in its enormous libraries the aggregate treasures of the mind of the world.

* * * * * *

Whatever else is true or not, the superlative educational force of the world appears embodied in this system of faith which came by peasants as its ministers, and the son of a carpenter as a mysterious sovereign Teacher. It lays its hand of supreme benediction on countries and centuries at the furthest remove from its first proclamation. It furnishes the matrix out of which genius may be expected plenteously to spring. And skeptics themselves, with whatever learning, eloquence, or wit, appear to me but involuntary witnesses to the underlying and impenetrating impulse of this religion, which has given possibility to even their hostile culture and force.

Are We Civilized?

The prospects are that we will have the disgrace of a Mexican bull fight at the coming Exposition at Atlanta, Ga. The arrangements for importing from Mexico bulls and toreadors have been completed, and the "show" promises to come off. Officers of the Humane Society appealed to the Secretary of the Treasury to prohibit the importation of the bulls, on the ground that they are immoral instruments, and of the toreadors, because their admission would be a violation of the contract labor law. But the Secretary declines to act on the ground that bulls do not seem to come within the provisions of the law against importing articles of an immoral nature, and the Commissioner of Immigration calls attention to the fact that Congress, by joint resolution, provided for the production on the Exposition grounds of "scenes illustrative of the arts, amusements, entertainments, etc., of foreign countries, and the admission of aliens by express permission of the Secretary of the Treasury." So the general government will not interfere. Whether the authorities of the State of Georgia can and will interpose, remains to be seen. Surely this disgraceful exhibition should be prevented, if possible. This enlightened age and country should not tolerate it.

It may be said that this would be simply an exhibition of one of the amusements of a foreign country, and that there can be no wrong in allowing our people to witness such an exhibition. But it is a sufficient answer to say that such an exhibition is essentially brutal, and can not but be demoralizing in its effects on the people. If there is wanted a real and impressive show of the customs of savage peoples, we can suggest some better things—things far more tragic and exciting. Let the managers bring in a band of frontier Indians, who are just now in an ugly mood, and turn them loose at the aforesaid Exposition, with the understanding that they are at liberty to scalp any of the spectators whom they might be able to catch. Or, better still, bring over a company of African cannibals, and allow them to roast and feast publicly on any of those within the grounds whom they might bring down with their weapons. We are not convinced that such exhibitions would add much to the gate receipts of the Atlanta show, but they would be samples of exciting amusements—to the actors; and they would have the merit of exempting the poor dumb brutes from human cruelty.—Pittsburg Advocate.

Bishop Boyd Carpenter remarks in his recent volume on "Preaching:" "It is the fashion (why, I know not) among young ladies who sing to be inarticulate. We may hear the voice, but not the speech of her who sings. One is tempted to ask why, when words are wedded to music, they should be denied their natural rights; or why, when words are made eloquent in melody, the power of their eloquence should be lost by their becoming inaudible." The Bishop touches one of the sorest evils of church choirs. A venerable friend of ours says that familiar words of Scripture have become a new thing to him when set to appropriate music and sung so as to be distinctly heard. But nowadays even a solo is sung so indistinctly that an attentive hearer fails to distinguish the words, and loses the chief object of the service. Thus a serious wrong is done to the major part, if not all, of the congregation.—Exchange.

Mr. Wesley's Advice to One of His Preachers.

"Your talent in preaching does not increase; it is about the same it was seven years ago; it is lively, but not deep; there is little variety; there is no compass of thought. Reading alone can supply this, with daily meditation and daily prayer. You wrong yourself greatly by omitting this. You can never be a deep preacher without it, any more than a thorough Christian. O begin! Fix some part of every day for private exercises. You may acquire the taste which you have not. What is tedious at first will afterward be pleasant. Whether you like it, or not, read and pray daily. It is for your life; there is no other way. Else you will be a trifler all your days, and a petty, superficial preacher. Do justice to your own soul; give it time and means to grow. Do not starve yourself any longer."

A humorous hit at the so-called higher criticism may sometimes be about as useful as the more staid and severe attack. A contributor to the New York Observer gets off the following: "Outside of my study window there is a pup amusing himself with the battered remains of a rag doll. What gives interest to the proceedings is that the pup's teeth are weak and the doll is tough, and the worrying process can go on indefinitely without terminating in destruction. It affords no end of fun to Bruno, and the doll is not very much the worse for the part it plays in the little comedy. I do not know what our critics will do when they get tired of worrying the book of Genesis. I am quite sure they will not wear it out; and I do not think it will be much the worse for the treatment it receives. Despite the Tuebingen school, the Gospels seem to be in about as good repair as before Baner was born, and we believe our grandchildren will find the Old Testament very much as our grandfathers left it. But for the present it affords a certain class a great deal of employment, and keeps up 'critical activity.'"

Two or three weeks ago the daily papers contained alarming news from Idaho and Wyoming, setting forth in vivid rhetoric the atrocities which had been and which were about to be perpetrated by the Bannock Indians upon the peaceful pioneer settlers of that region. The militia forces were put under arms, parties of citizens were armed and organized, and United States troops were ordered to the place of danger. It now turns out that the whites were the aggressors, that several Indians were murdered without provocation, and that the Bannocks had done no harm to anyone. The scare was created by men who are anxious to deprive the Bannocks of their treaty rights. These Indians have lived in peace with their neighbors for nearly twenty years.—Exchange.

Correspondence.

Rapides Camp Meeting.

Seven years ago, while Bro. C. M. Lyons was stationed at Boyce, the movement to build up a camp ground and hold annual meetings was started. These meetings have been held every year since, and it is impossible to estimate the good which has resulted therefrom. At first some of the boys thought it a good place to have a good time at the expense of quiet and order; but as the management is in the hands of law-abiding, but determined, men, these festive youths soon found that they had to behave themselves. The result of this firmness on the part of the management is the best behavior ever seen on any camp ground in this State. We have had some of the best preachers in the State at every meeting. In fact, I heard one of them say the other day that he had attended the Seashore meeting just closed, and the preaching here was much better than at the Seashore.

The seventh meeting at this camp ground has just closed. It commenced on the second of August, and ended on the eleventh. We had with us the following preachers: S. J. Davies, P. E.; J. I. Hyland, J. A. Parker, James Denson, George Jackson, W. H. LaPrade, J. B. Kent, A. W. Turner, A. D. McVoy, and O. C. Weir. This meeting was fruitful. Souls were converted, believers edified, and backsliders reclaimed. Especially were we all delighted with Dr. LaPrade's preaching. His sermon at eleven o'clock on Friday will long be remembered. In his development of the parable of the prodigal son, the lights and shadows of life, and its meaning and mystery, were revealed to many a wandering child of error and unbelief. A season of refreshing followed this service. Preacher and people were borne to heights of joyous experience, and the manifestation of the Spirit's presence was clear and undoubted. God only knows how much was done. But we do not intend to make invidious comparisons. The services of all our brethren were highly welcomed and appreciated. Let them all come again and remain during the entire camp meeting. The Board of Trustees are somewhat embarrassed at times by brethren accepting the invitation to attend, and then failing to come.

Mr. Editor, we have a glorious time every year at this camp meeting, and if you don't think so, just come up to the next meeting, and before you get away, if you don't watch yourself, you will be shouting and laughing like Bros. LaPrade and Denson and all the rest of us.

S. J. D.
E. G. H.

Alexandria, Aug. 16, 1895.

Communications.

In the Living Present.

'Tis incredible, but true, that an Episcopalian rector in the Whitechapel district, London, conducts religious smoking services. He furnishes gratis tobacco and pipe to every visitor. All, including the rector, smoke half an hour. Prayer and sermon follow. The latter is said to be usually very good. After the sermon all attendants receive a cup of good tea.

Yes, sir; Gen. Coxey, of tramp fame, is candidate for governor of Ohio on the Populist ticket. Carl Brown, Coxey's first lieutenant, and who married his daughter—the same who was crowned queen of labor in Washington—will publish a paper in Baltimore called Cactus. His prospectus abounds in alliteration expressive of his conceit and socialism. Hear him, "I'm a poet, painter, and punctuator of pompous pride." Again, "My opponents are political puppets, pusillanimous poltroons of purse-proud plutocracy."

Christina Goodwin publishes in The Forum, for August, an eloquent "Appeal to Housekeepers." Says many daughters seek recreation away from home because that home is devoid of moral sunshine. Mothers should see to it that their daughters find pleasure in habitual household and needle work. Servants are good and bad in accordance with good and bad employers. Servants should help. But the term "help" indicates that the housekeeper takes the lead in setting the house in order, and in preparing the meals.

Dr. Elias D. Weighle discusses in the Lutheran Quarterly "Interference of Divine Providence with Epidemic Diseases." He holds that prayer for prevention is sacrilegious if the sanitary and hygienic regulations are not observed. God would not do for man what man should and could do for himself. God would allow the laws of nature have their course, prayer to the contrary notwithstanding. Breaking those laws would inevitably entail punishment.

The Forum suggests "Remedies for Rural Depopulation." At present too much monotony on the farm. All work and no play, etc. Daily papers and large library should not be wanting. Pictures and music apparatus for amusement, etc., should be supplied in abundance. Railroad facilities should be increased, enabling occupants of farms to visit the city. The roads should be perfect, telephone and daily mail provided, etc.

Prof. Case, in Fortnightly Review, opposes admission of women to Oxford University, England. Occasionally an exceptionally intellectual woman could master the curriculum. Much ado made in such case. But a university should accommodate itself to the ordinarily intellectually clever. As an average, men possess intellectual acumen superior to that of women. Women, it is said, excelled in the fine arts. Well, in music she has enjoyed undisputed sway for centuries. But where are her musical compositions? Where are the women who can compete with illustrious Mozart, Beethoven, Bach, Meyerbeer, etc.?

IGH DIEN.

WATCHWORDS.

BY MRS. A. FREEMAN PALMER.

"Look up, and not down!" Do you see how the tree-top
Rejoices to sunshine denied to its root?
And hear how the lark, gazing skyward, is flooding
The world with his song while the ground-bird is mute?

"Look out, and not in!" See the sap rushing outward
In leaf bud, and blossom! All Winter it lay
Imprisoned, while earth wore a white desolation;
Now Nature is glad with the beauty of May.

"Look forward, not back!" 'Tis the chant of creation,
The chime of the seasons as onward they roll;
'Tis the pulse of the world, 'tis the hope of the ages,
'Tis the voice of our God in the depths of the soul.

"Lend a hand!" Like the sun that turns night into morn,
The moon that drives storm-driven sailors to land.
Ah, life were worth living with this for the watchword,
"Look up, out, and forward; and each lend a hand!"

—Exchange.

Communications.

Human Knowledge Progressive.

BY JULIEN C BROWN, D D.

NO. II.

Many a great, profound and fruitful idea has been strangled in the cradle at its birth by the anathemas of a venal priesthood and the relentless opposition of ill-natured ignorance. Papal watch-dogs have been keen of eye and quick to scent any invasion into realms where roving genius might discover a thought fatal to hierarchic ascendency. A woe and a curse has been pronounced on the venture one spirit who would seek to break the dull monotony of a corrupted church or infuse a new life into the flaccid veins of a pampered ecclesiastical aristocracy. In much measure the sneers of the agnostic Huxley and the damascus thrusts of the incisive Tyndall, no less than some vulgar blows of noted scoffers, have been deserved, as directed against the pride, the arrogance and the incompetency of Priestcraft. By the tricks of its trade this same craft has many times thwarted the methods of nature and the plans of Providence. By unholy ambitions, by self-seeking, by cruelties and oppressions, by an iron-clad dogmatism, by resistance to progress, by distortions of truth and by a vicious holding to traditions without warrant of divine authority, it has severed connection with the sympathies of multitudes of the winged and immortal minds of each succeeding generation. Such stricture, however, may not apply to our Protestant ministry only in this—such ministry, for the most part, may be too conservative, and dread, from its lack of faith in an omnipotent God, every advance movement which leads farther away from John Calvin and John Wesley.

It is astonishing to see with what pertinacity men in our day cling to the sayings and teachings of the titular demi-gods of early, middle-age and perhaps post-renaissance theology. Representative periodicals and papers of the leading evangelical churches of Christendom, in their writings, and even the sermons of metropolitan pulpits, will quote Bede, St. Jerome St. Clement, Polycarp, Martin Luther, Swedenborg, John Calvin or John Wesley fifty times before quoting Jesus Christ once. Without consciously meaning, it maybe, the servant is thus put before his Master, and the supposed interpreter has higher honor and more careful recognition than the "Word" interpreted. Our writers seem to have decreed, although they stand as the conservators of our moral and spiritual forces, that the "first shall be last," perhaps inadvertently relegating to the final judgment the execution of a fiat which long ago declared, "the last shall be first." Would it not be preferable to make the Christ-teaching and the inspiration which flowed from it, "first," now and forevermore, in thought, in quotation, in song, in literature, in art, and peculiarly in worship? Would the people not rejoice more and the "health of the daughter of my people" be improved if Christ were quoted oftener and Calvin or John Wesley less? Truly, if Christ's simple statements, put down in our King James translation, are so hard to be understood as that they require the combined wisdom of eighteen centuries of theologic disputants to explain them to the common people, why not the common people as well worship Plato or Buddha?

As for the sour and crabbed John Calvin, with his perversions of truth, his fatality and almost demoniac portraitures of divinity, he must be left to the tender graces of the devotee who swallows his noxious mixtures and believes in the out-worn prescriptions of the dyspeptic physician. For his system a deep grave has long been dug, and from its cavernous depths no resurrection will ever recur in the ages of future thinking and free-will worship. All reason and intelligence, and even the instincts of humanity, will take pleasure in throwing on that tomb the clods emblematic of an endless oblivion. The Arminian Wesley may hardly be mentioned in the same breath, so diametrically opposite have been their views. Without doubt Wesley stands to the forefront so far as the best expositor of biblical truth and practical religion that the world has seen. And his followers are true to their leader. He was unhappy in his domestic relations. After surmounting numberless difficulties, he stood at last a colossal figure and unique in history. Scholarly in attainments, exalted in character, impassioned in speech, honest as the North star, diligent as time, earnest as the lightning, a poet in temperament, a philosopher by study, a theologian by application, and now a saint by the grace of God, he enunciated truths and taught doctrines which have modified every theology taught during and since his day. As he verged most nearly to apostolic simplicity in faith and method, and as his teaching so nearly interpreted the Christ-thought, it is not surprising that almost every evangelical pulpit is now influenced by him in greater or less degree.

True, there is much foaming at the mouth and fretting over the mode of water baptism; over the divine purpose in Bishops, elders and deacons; over the use of surplices, surplices, skull-caps and slickers; but when there comes a moment of rest for the tortured atmosphere around such pulpits, and the preachers get down to an honest work in telling sinners how to be saved from sin, they preach John Wesley's theology. The straitest of the Calvinists even are come to drawing this fire from an alien altar. We cheerfully give the red coals of a seed-fire to all the denominations, not slighting even our little "weak sisters," "the small sects "which have no breasts," neither fire to warm into life their proselyted progeny. It is the best theology to be had in this generation, the most philosophical and the simplest. It is the most liberal, the most conspicuous, effective and universal known to men, save perhaps that of the chameleon papacy.

While paying all reverence to the immortal projectors of past reforms in the world of science and realm of theology we must still dissent from that view which so many hold, that the books are closed, the last continent of truth discovered, and that the last beams of spiritual light have fallen upon our enquiring race. We can not submit that the mines have been worked and all the leads followed until no more gold can be had. The Antilles, the Himalayas and the Rockies of mystery are piled peak on peak in confused sublimity till yet, awaiting in their granite sides the entrance of drills and chisels, driven by selected spirits to find in the fiery flints a hidden wealth to enrich the world as never before. No one little home-crop holding at its maximum, but sixty-four ounces of grey and white matter called brain can gather in its cavity all the thoughts which throb in the earth, the sea, the air and the heavens above. No one lens can focus all the sunlight that flows abroad in multitudinous waves, nor by one man can the prismatic colors be bottled for the daily feast of delighted eyes. St. Paul, Martin Luther, John Wesley and they all found much, but not everything. They were faithful to discover some new and sunny lands, but over all tracts to which even a finite knowledge is accessible, they were not permitted to walk and dogmatize. Other latitudes and longitudes remain. In glory and in joy some choice soul may yet have high and divine commission to tread on ground more holy than any ever pressed by prophet, apostle, saint or martyr's foot. The secrets even of the old High Priests who entered the Sanctum Sanctorum to hold communion with God, have never been told. They died without expression in a dispensation less able than ours. There are voiceless solitudes and unmeasured distances where this same commissioned spirit may yet travel to give speech of their wonders and maps of their contents.

To be sure, there is limit to human knowledge, and metes and bounds to the most anxious of human questionings. But let us not look on chemistry and astronomy, the applications of physical sciences and the multiplied inventions of our last fifty years, so marvelous as to be incredible to four-fifths of the world, and still say that the science of God has run out, and that the tongues which once sat on the Pentecost hand are now silenced forever. There is no warrant in all the wide earth for the optimist faith of a dead stagnation. There is no warrant for an unbelief in future disclosures of the Divine Spirit, until the last enemy of God and man has been defeated and until the snow-white banner of the ascended Savior shall wave in triumph over an emancipated world.

But your scribe is slow in coming to the point for which these and foregoing words have been written. Our next, under caption, "Applied Common Sense," may express what to some will appear but a visionary scheme.

Friar's Point, Miss.

It is Folly to Expect it and Unjust to Ask it.

I think the International Epworth League has for one of its avowed objects the fraternity of the two Methodisms. I do not suppose any of those who have directed this movement from the beginning would deny that this hope has been dominant in their bosoms. Dr. Steele, since the day he was first made a fraternal messenger, has had a very warm place in his heart for this sentiment, and has been ready to do anything legitimate to prepare the way for it. The Northern Church is, of course, ready to do anything in the way of recovering back the erring child who broke away from home in 1844, and having organic union. She is perfectly willing to forgive all the past and receive the South at any day that she comes back; but it is certainly asking too much to ask that she allow the returning prodigal to bring into the family what she regards as her very un-Christian and indefensible prejudices against social equality with the colored people. She has never, even by the slightest word, encouraged the thought that such a thing could be thought of, and it is folly to expect it and unjust to ask it. The fact is, that many of us who are fully convinced that the time has not yet come for union, nor for the social commingling of the races, can not but applaud the consistent course of the Northern leaguers. They are committed to no caste, and we, if we keep up this general association, must simply submit. It is folly to expect that persons so firm in their belief that slavery was the sum of all villainies to do more than pardon the repentant slave-holders, and ask nothing more from them than an acknowledgment that those who overthrew the system were patriots and philanthropists. It is folly to expect that a people who have always been right should at this late day admit they may have erred. We must not be narrow, and ask from others what we would not yield to them. It is folly to ask these things from the North, and as great folly to lead the North to suppose we endorse these views; and the only way out the trouble is to say nothing about them. We need not get into a passion every time Dr. Moore or Dr. Edwards or Dr. Parkhurst reaffirm the position the M. E. Church holds, and threaten at this early day a dissolution of the League. If we take the League, we must take it with all it brings, and respect the prejudices and the feelings of others as we would have our own respected by them.

GEO. G. SMITH.

P. S.—As for myself, I belong to the old fossils so often alluded to in the Era; and, while I am perfectly willing for others to do as they choose, I prefer to neither ask from the North what it will not give, and not to give what they ask, and so I shall not put myself where it is necessary to do one or the other.

G. G. S.

Church Conference.

When, why and how should we hold a Church Conference? The Discipline, under the question, What directions are given concerning Church Conference? answers: "Section 88—All the members of the church, and resident members of the Annual Conference, shall come together once a month, or on circuits at least every three months, at every appointment, to hold a Church Conference, over which the preacher in charge shall preside. It may be held at any time most convenient for assembling the greatest number of members. If on the Sabbath, it should not interfere with the morning public worship."

I have found, after several years' experience, that the best time to hold a Church Conference is at some other time than just after preaching at eleven o'clock. Usually our morning services are so long that a congregation will get tired and become impatient, and you will have to rush through your Conference so hurriedly that it will be with very unsatisfactory results to yourself and of little benefit to the church. In view of this fact, I always preach at my appointments in the country on Saturday evening, and hold my Church Conference immediately after services. If I have a good deal of work to do in Church Conference, I let it take the place of the services. In towns I have found it best to hold Church Conference some night of the week most convenient for the membership to come out. I usually try to hold my first Church Conference before the first Quarterly Conference.

How to hold a Church Conference—In order to make it a success, you must understand your church; then bring up such points as you wish to stress in the Conference. Have in mind some material improvement you wish to make; then find some live member who is in harmony with your ideas, and speak to him freely on the subject, and let him know what it is that you want to do. Get all the points in favor of your purpose, and have him to make a warm and pointed speech. This is very apt to call out others. When they are all through, *pro* and *con*, follow up with a warm exhortation, and have your church to appoint a committee to canvass the matter, solicit subscriptions, and report at your next meeting.

If you wish to arouse your church on spiritual interests, education, or the circulating of our literature, then find out the need of your church, and, under the proper questions, have some one to make a talk and suggest plans for carrying out your wishes. If your desire is to increase the spiritual interests in the church, turn your Church Conference into an inquiry and experience meeting. In so doing you will find matter for several fine sermons. It will give you an insight into the spiritual needs of the church. In all of your exhortations don't criticise your members harshly or demean them. You will find that they will be very sore by the time they are through, and will rather need encouragement than criticism. In your Church Conference, if you wish to make it a blessing to your membership, don't allow it to be turned into a committee of investigation or court of trial. If you do, you may preach its funeral, and lay it away quietly to rest.

Why should we hold a Church Conference?

It is one of the best methods of educating the members. In this meeting you can bring out facts and say things that ought to be brought out and said that it would not be prudent to present to the congregation. Then it is a great protection to the stewards. A steward said to the writer once that he would not act as steward for any pastor who would not hold Church Conferences regularly. Here the pastor has an opportunity of letting the church know the exact condition of the work. It also gives the class leaders an opportunity to make their report as to the spiritual interest of the church. The superintendent of the Sunday-school has an opportunity to let the church know the condition and outlook of the school. The stewards make a report of the financial and spiritual interest of the church, and also have an opportunity to bring before the church any cases of need or distress; also to correct. The church roll also may be corrected, so that the pastor may be enabled to make an intelligent report of the general condition of his work at the Quarterly Conference. By taking notice as to time and method of holding Church Conferences, the pastor may be able to enlist the energies of the whole church in works of benevolence, and in spiritual and temporal enterprises. The main object of a Church Conference is to put every member to work for Christ. I don't see how any pastor can afford, with his obligations to the church and with the opportunity for good, to neglect holding a Church Conference at least once a quarter at each of his appointments. If brethren will send to the Publishing House, and get our blank Minutes for Church Conference and the Church Conference record, they will never have any trouble in holding Church Conference, and the secretary will have no trouble in presenting a neat and well-kept record at Quarterly Conference.

Correspondence.

Hennington Camp Meeting.

The twenty-fourth annual camp meeting of Hennington Camp Ground closed the eighth instant, after having been run seven days, under the control of Rev. W. M. McIntosh, assisted by those faithful and earnest laborers: Revs. M. L. Burton, I. B. Robertson, of our Conference, and Dr. J. W. Price, of Water Valley, North Mississippi Conference. The first service was begun by Dr. Price preaching the opening sermon—a sermon to the point, and most appropriate. Prof. C. W. Smith, Bro. McIntosh's leader in music; Dr. Price and his daughter, Miss Daisy Price, gave such music at that service as to convince all who heard them that we had first-class musicians with us for the meeting. From that hour the music—which, as to instruments, was composed of one organ, two pianos, two cornets, two violins and one flute, and those united with many of the best and well-cultivated human voices—grew in popular favor to the closing hour of the camp meeting. We can not name in full the parties employed on the instruments; suffice to say, each did his or her part most faithfully. Dr. Price certainly impressed all who heard him that a musician can sing, make melody, and announce the words so as to be distinctly understood. He and his daughter, Miss Daisy, certainly excel in this respect. The music was the best we have ever had, no camp meeting excepted. And with the instruments we had two violins—that old and much-hated instrument on account of its associations. Now, however, they were consecrated, and if objected to by any, we have never heard of it. They did not prevent the baptism of the Holy Spirit, which was one of the prevailing features nearly every service of this camp meeting.

Bro. W. M. McIntosh, who did much of the preaching, is a small man, seemingly, not more than five feet three or four inches high. He began unwell, but grew in strength and power unto the end, although some days seemingly laboring beyond human endurance. The success attending his labors is the convincing evidence that he is a man of God. His preaching, from a human standpoint, can not be said to be great. It is the most simple, plain, with great earnestness, and attended with great power and immediate results, which is the true evidence of a most successful minister.

The final summing up of the results of this camp meeting places it among the greatest we have ever held on this camp ground. There were over two hundred and twenty conversions, sixty-five accessions, many backsliders reclaimed, old family feuds and hard feelings all broken down with all, a great revival among the good and faithful. We praise God. Yes, blessed be his name for the gracious results of this meeting.

We will not close this communication without mentioning that the Mississippi Chautauqua closed its first session on this camp ground only two days before our camp meeting began. The Chautauqua was a pronounced success from beginning to end—the programme good, the attendance fine, and the finance a success. The matter of the establishment of a Chautauqua was first agitated by Rev. J. W. Cooper before our association during our camp meeting of 1892. The association cheerfully gave its consent; made a liberal offer of its grounds free of charge, with some restrictions, with a number of its members taking stock in its establishment. Some thought then the project impracticable. This year's success has removed all doubts in their minds as to its final results, provided the Chautauqua is managed with care and energy. Again, some seemed to fear it might affect the interest of the camp meeting by its location on the same grounds. The success of both bodies this year removes all fears upon this point also. Either may, or both may, fail any year. This does not mean, as a cause, that both are located on the same grounds, but that either, or both, may be badly managed. That the public may know the status of matters between the two, we would state a joint committee has been appointed to make satisfactorily all the necessary arrangements between the two bodies as to the future of each. They certainly can be of great help to each other, and thereby make each the more successful.

J. W. MCNEIL,
Sec. Hennington Camp Meeting Ass'n.

Selections.

Good Preaching.

Good preaching is determined by its results on character, rather than by its effects on the sensations. The true design of preaching is to conform men's character to the character of Christ. In the first place, it is to lead men to Christ, and in the second place, it is to make such ones more like Christ. The preaching which fails to do this, however sympathetic, stirring, orthodox and elegant it may be, is poor preaching. The worldly minded may call it good, splendid, brilliant and charming, but the voice from Calvary, the utterance of the cross, the speech of God pronounce against it.

The following story aptly illustrates what good preaching accomplishes: A man was once riding by a bleaching-ground in Scotland and there saw a woman at work, watering her webs of linen cloth. He asked her where she attended church and what she heard on the previous Sabbath, and also how much she remembered. She declared that she could not remember anything of the sermon, not even the text. The man then asked: "And what good can the preaching do you, if you forget it all?" She made this significant reply: "Ah, sir, if you look at this web on the grass, you will see that, as fast as ever I put the water on it the sun dries it all up; and yet, sir, I see it gets whiter and whiter."

This illustrates the true test of good preaching. The question is, Does it cause one's character to become whiter and still whiter? One may be pardoned if his preaching lack symmetry, coherence and clear-cut logic; but if it fail to make his hearers better, more genuine, more honorable, more like Christ, he is blameworthy and not fit to be in the pulpit. It is true that large responsibility rests on the hearer, but the preacher can not place all the responsibility on the hearer. He is accountable to God.—Standard.

The Power of Faith.

Whatever may be the real nature of faith, its power can not be contested. There is profound reason for the gospel affirmation that it can move mountains. The great events of history have been brought about by obscure fanatics armed with nothing but their faith. The great religions which have governed the world and the vast empires that have extended from one hemisphere to the other were not built up by men of letters, of science, or by philosophers. The creed on which the civilization under which we live was founded was first spread by obscure fishermen of Galilean market town. Shepherds from the Arabian deserts, whose contemporaries hardly knew of their existence, were the men who subjected part of the Greco-Roman world to the dogmas of Mohammed, and founded one of the vastest empires known in history.

A strong conviction is so irresistible that only an equal conviction has a chance of struggling victorious against it. Faith has no enemy to be really afraid of except faith. It is sure of triumph when the material force opposed to it is the servant of weak emotions and of weak belief. But if it is brought to face a faith of the same intensity, the contest becomes very active, and success is often determined by accessory circumstances usually also of a moral order, such as the spirit of discipline and better organization.—Gustave Le Bon, in Popular Science Monthly, for Aug.

W. F. M. S.

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North Mississippi Conference W. F. M.

The following report of the meeting of the W. F. M. and P. and H. M. Societies of the Winona district, recently held at Carrollton, is clipped from the Carrollton Conservative:

"The Woman's Missionary Society, Wednesday morning, was presided over by Mrs. Ben. Jones, of Sunnyside; the Parsonage and Home Mission Society, in the afternoon, by Mrs. Kittrell Shivers, of Black Hawk. The ladies presided with ease, grace, dignity, and dispatched business rapidly. Some of the brethren said they did not always put the motion to vote, but then no motion was known to fail on that account. Several very excellent papers, evidently prepared with care, were read by the ladies. It was agreed, without any disparagement to any of the papers, that the one by Mrs. Shivers was entitled to special mention as a model of elegance in diction, beauty and strength of thought.

"Several excellent recitations were given by the juvenile delegates. The reports from both the woman's and juvenile societies show a high degree of prosperity, and the good being accomplished can not be computed—'that day' will reveal it. The address of welcome was delivered by Mrs. Dr. Evans; the response by Mrs. J. Stone, of Winona. Each of these addresses was made up of pure, good thoughts, clothed in choice words. After passing resolutions of thanks to the town for hospitality extended, the meeting adjourned."

Also the Conservative gives this account of Bishop Galloway's lecture delivered on Saturday night of the district Conference:

"For days interest had been centering in Bishop Galloway's missionary address, to be delivered Saturday night. Rain had been falling all afternoon, and continued to the hour of service. Notwithstanding this, a great congregation filled all the available space in the church and vestibule. Extra benches and chairs were brought in, and each seat was occupied by an eager hearer. Rev. R. A. Meek announced a hymn, led in prayer, read Scripture lesson, and in a most eloquent manner presented the Bishop to the congregation, saying, 'Bishop Galloway needs no introduction to a Southern audience.' The Bishop began with a brief, though vivid, description of the leading facts of Japanese history, and giving personal incidents of his journey through Japan, China, Egypt, the Holy Land, Italy, Greece, and other countries. He then went at once to the heart of his subject, 'Missions.' For one hour and a half, in words of burning eloquence and thrilling interest, he held the most breathless attention of the audience, notwithstanding the extreme heat of the weather and the crowded condition of the church. There were ripples of laughter as the Bishop humorously told of some incidents seen during his travels, and fervent amens in response to his powerful appeals. At the close of this splendid address Rev. Mr. Stone led in prayer, and the congregation stood and sang 'All hail the power of Jesus' name.'

"There had been no understanding as to taking a collection, but Mr. Porter arose and said the meeting would be incomplete without a collection, and asked that the hats be passed for a free-will offering for missions, whereupon the Bishop said: 'The collection is to be taken, let's make it worthy of the occasion and this audience.' The collectors took with them pencils 'and paper, and went through the congregation. Reinforcements they reported in cash and subscriptions $448. The Bishop said, 'Let's make it $500,' which was done more quickly than we can write this sentence."

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FROM THE WORK.

Rev. Eugene Johnson, Indianola, ss., Aug. 9: "I closed a good meet- at Fairview last week. Fourteen essions to the church, believers engthened, and backsliders re- imed. Rev. J. C. Mimms, of Ar- s, did most of the preaching. His mons were listened to with delight the audience, and were attended h the power of the Holy Ghost. To d we give the praise."

Rev. H. W. May: "The outlook on adia district is promising. Several rges have been blest with revivals. crop prospect is much better than expected it could ever be six weeks . The presiding elder has been hin- ed some by sickness in his family. good wife, however, is better, and now at work. The preachers are ing the battle, and we hear of ry from several points."

Rev. W. G. Burks, P. C., Jonesboro, , Aug. 12: "We have held two ings up to date at State Line and amp ground, resulting in a deep ious awakening at each place, several conversions and acces- . Especially at camp ground the rch is greatly revived. There has movement on foot for some time uild a church in the northern part the circuit. The work has suffered y backsets, but, one to persistent of a faithful few, it will be ready eting this Summer."

Rev. Heslep R. Tucker, Corinth dis- North Mississippi Conference, Aug. Over 600 conversions in the district. or six charges not heard from. good work goes on. Every charge e district paid more to the support e ministry the second round than first, and the same is true the third d with a majority of the charges. Bishops' fund paid in full. The ict parsonage paid out of debt. brethren are at work, and through labors of this faithful band we will a good report at Conference. T. W. Lewis, our predecessor, did 's successful work here which we ciate."

Rev. S. J. Davies, Alexandria, La., 13: "The kingdom of our Lord is ging materially and spiritually on Alexandria district. Our church in Alexandria having been blown , Bro. Grace prayed earnestly and th for help. The Lord heard his r. Mr. Jno. T. Powers, all with- any human request, gave $2,000 to a handsome church. It is now ding. Bro. Roy, Columbia circuit, ilding two churches. One hundred lwenty-five accessions reported at District Conference. Deason, er, Lee, Sweeny have held revivals good results. Doubtless there are . The Rapides Camp Meeting a success. We are moving up- forward and onward. Our chers are loyal, faithful and ssive. All the facts and figures not be reported."

Rev. H. W. Wallace, P. C., Wesley ge: "Have just closed a most essful meeting at Holly's Spring. Spirit of God was with us, to own bless the preaching of this Word salvation of souls. Bro. Lowry, ansfield, was with us. Results: 18 sions; 16 adults baptized, or 18 ladies, 2 married ladies, and 1 eman. Also baptized 9 babies. preaching at this point, we ched a few days at Davies' Springs, ult 4 accession, 1 adult baptism. is a poor charge financially, and only paid about $90 thus far to the ort of pastor and presiding elder, ssive; but expect a full report by on of Annual Conference. Have only one protracted meeting thus ve still to hold. Total amount essions to date: 23 by profession of and baptism; 5 by certificate; 18 nt baptisms."

Rev. A. T. Bell, Marion circuit, Mississippi Conference: "Our third Quarterly Conference was held at Why Not in our new church, on Saturday, July 27. It was a delightful occasion. The largest congregation assembled that I have seen yet at a Saturday appointment, the church not being able to accommodate the crowd. Our presiding elder, Rev. R. J. Jones, preached a strong, spiritual sermon from II. Peter i, 57, and after a sumptuous dinner held the Conference. It is a pleasure to meet our Quarterly Conference. The brethren come together in a spirit of unity and harmony, which is very encouraging to the pastor. Our new church-building is a credit to the community; to the good sisters, who first conceived the idea, and who have persevered in the face of all obstacles and discouragements; to the men who have so liberally given of their substance and labor, some of whom have gone pretty deep into their pockets for the Lord's work; and to the pastors, who toiled and prayed and trusted for the accomplishment of their hopes. The present pastor is only sorry that he can not lay any claim to the credit of having had a share in the work, and glad to accord the honor where it is due, viz.: to Revs. F. B. Ormond and G. Bancroft. The hull of the building was completed last year, and this Summer it has been ceiled and painted, and it now stands one of the most beautiful churches in the county outside of Meridian. On Sunday, the twenty-eighth, Bro. Jones preached a powerful sermon on 'The Trust and Mission of the Methodist Church,' and afterwards performed the ceremony of dedication, and the building was solemnly set apart for the service of God. We held our protracted meeting during the week; preaching by the presiding elder, Rev. R. F. Wilt, and the pastor. It was a fine meeting, deeply spiritual almost from the outset, and steadily increasing in interest until it culminated in one of those wonderful outpourings of the Spirit which baffle all description. We are in the thick of the fight now, with protracted meetings on our hands for eight weeks to come. Brethren, pray for us."

BAYOU CLAIR M. E. SUNDAY SCHOOL.

Much to the delight of the church people and the citizens of Bayou Clair their Sunday-school is again in active progress. There was a good Sunday-school at that place during the Spring of the year, and it died a hard death when Summer time came. Bro. P. C. Holcomb seeing how very much it needed the encouragement of some one to start it, came on Sunday, Aug. 11, and met a nice crowd of the Bayou Clair young people assembled awaiting the arrival of Bro. Holcomb. He arrived at 10:20 A. M., and at once made known the purpose of the assembled young people, and asked them to select a superintendent, and the choice fell on Henry P. Glaze. Bro. A. P. Hathaway was elected as assistant. Then a secretary, Sister Mary Glass; treasurer, Sister Trine Woods.

There is not any doubt but the Sunday-school will be a nice one, and a grand example for all young people. This Sunday-school has elected all boys and girls as officers. Their superintendent is only about twenty years of age. We do hope that the surrounding country will help this young Sunday-school in their good work and encourage them and their young superintendent.

Rev. A. D. Miller, Oak Ridge, Miss., Aug. 10: "We have just closed a good meeting at Oak Ridge, Miss.—Warren circuit. We began on the fourth Sunday in July, with Dr. C. G. Andrews doing the preaching. He preached twice a day for four days, and we were perfectly delighted with his preaching. I do not see how it could have been excelled. Then Dr. I. W. Cooper came to us for four days, and he was at his best, and did some of as fine preaching as we have heard for a long time. It was indeed a great treat to us all to have the presence and preaching of two such men in our meeting. If any brother needs help, he need not fear making a mistake if he can get either of them. Rev. T. J. Miller, of Steen's Creek, Rankin county, was also with us, and rendered valuable service. He is splendid help in a revival meeting. Dr. Cooper did some good work for Millsaps College while here. He got the promise of two or three boys for the college for the next session, and some more for the future. He is evidently the right man for the place he is filling. If he can't stir up a young man and his parents, too, on the subject, no one else need try. We are all proud of Millsaps College, and think it has a very bright future before it. We ought to have four hundred boys there next session. May God grant that we may! Every young man that can possibly raise a little money ought to go, and it won't take much next session. Now, brethren of the two Mississippi Conferences, let's help Drs. Cooper and Murrah drum up four hundred boys for next session. . . . Well, I got so much interested about the college I forgot to tell the results of my meeting. We received 7 members, and the church was helped very much. We hope the meeting will yet result in much good. May God graciously bless Oak Ridge Church!"

It is singular how great the difference is as to the degree in which persons who die are missed by those who survive. Last Winter there died in this city a man with several millions, the fruit of his own toil and frugality. Yet it is doubtful if the loss was felt by any but his own immediate family. He was upright and a believer, but he lived to himself, and it made no difference to friends and neighbors whether he was in this world or out of it. But a few weeks ago a lady died, possessed of moderate estate, and she was sorely lamented. Bright, cheerful and amiable, she was the life of every circle she entered. A woman of great sympathy, she never tired of helping others who were in any kind of difficulty. She was wholly unselfish, and always considered others' interests before her own. How she is missed by her kindred and friends! They feel an aching void whenever her name recurs to memory. The tears they shed at her loss are the expression of genuine and deep-seated sorrow.—Christian Intelligencer.

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Thursday, August 22, 1895.

Editorial Paragraphs.

Croakers are seldom workers. In the church and out of it they are the last men who can be pressed into service.

There is reason for questioning the piety of the Christian who avers that the vast body of the church are going to hell because they do not live and believe exactly as he does. "Love thinketh no evil."

It speaks well for a pastor to keep his church register neat and up to date. It is not every preacher who thinks the matter of sufficient importance to give it his careful attention. "He that is faithful in that which is least is faithful also in much."

Mr. Wesley, in one of his sermons, says: "We must take care to let all men know we esteem no faith but that which worketh by love; and that we are not saved by faith, unless so far as we are delivered from the power as well as the guilt of sin." A great truth that. The Scriptures thus strongly put it: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

Preserving the health is a religious duty of no mean importance. It is only with sound bodies that we can be most useful in the Lord's kingdom. One of the beauties of Christianity is that it provides for the physical nature as well as the intellectual and spiritual natures. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

From Queen Victoria's address at the opening of Parliament, on the fifteenth, we quote as follows:

I deeply regret to say that the most atrocious outrages upon a body of English missionaries are reported from the province of Fu Kien, in China. In reply to earnest representations addressed to the Chinese government by my direction, active measures, which I trust will prove effective, are being taken for the punishment of the murderers and all persons in any degree responsible for these crimes.

The internal troubles which have broken out in the Armenian district of Asiatic Turkey have been attended with horrors which have moved to indignation the Christian nations of Europe generally, and my people especially. My ambassador and the ambassadors of the Emperor of Russia and the President of the French Republic, acting together, have suggested to the government of the Sultan reforms, which, in their opinion, are necessary to prevent a recurrence of constant disorder. These proposals are now being considered by the Sultan, and I am anxiously awaiting his decision.

Report of the W. P. and H. M. Society.

The ninth annual report of this splendid organization has been received. It contains some interesting facts and figures, and shows that gratifying progress has been made during the past year. According to the statistical table, there are at present 39 Conference, 712 Adult, 44 Juvenile, and 33 Young People's Societies, the adult membership alone being 10,638. During the year 235 new societies have been organized. The official organ, "Our Homes," now has 3,000 subscribers. Out of the general treasury 14 parsonages have been helped to the amount of $3,050. The various Conference societies report 46 parsonages helped to the amount of $3,225 26, which sum does not include the aid rendered by local societies to local parsonages.

Valuable assistance is being rendered through the agency of the Loan Funds, which, including accrued interest, now aggregate $6,785. Through this fund twenty-six parsonages have been aided to the amount of $7,240. At the last annual meeting fifty-one applications for aid in parsonage building were received, asking for $9,658 in donations, and $4,450 in loans. For lack of funds, only twenty-one grants were made—$3,100 in loans, and $2,375 in donations.

Figures are inadequate to express the amount of good done by the department of supplies in relieving the needs of the families of some of our brethren laboring out West. The estimated value of the eighty-two boxes of supplies sent out during the past twelve months is $2,870.

The city mission work being done by this society should command the heartiest co-operation as well as admiration. In St. Louis, Nashville, Houston, New Orleans, Chattanooga, and several other Southern cities, cultured and consecrated lady missionaries employed by this organization are visiting and working among the destitute and neglected classes in the slums. All honor to the noble women who have inaugurated this Christian movement. The ladies recently opened up two mission schools among the Cubans of Florida, near the city of Tampa. One hundred and fifty children of Spanish descent have already been enrolled.

Mrs. E. E. Wiley, Emory, Va., is the president of the society; Mrs. Bishop Hargrove, general secretary; and Mrs. Geo. P. Kendrick, Louisville, Ky., general treasurer. We bid these good women God-speed in their noble work.

The Orphanage.

The Holston Conference Orphanage Executive Committee met at Greenville last week, and finally settled the question of location. The site selected contains twenty-three acres, with a magnificent grove of oak. A splendid private residence, containing some fourteen rooms, is in process of erection. Nearly six thousand dollars have already been spent on this mansion. Fifteen hundred dollars will complete the building, four of the rooms being already finished. Thirty-two acres adjoining were also purchased for farming purposes, making fifty-five acres and a $5,800 building for $7,500, with Greenville contributing $8,500. Mrs. Dr. Wiley has been in the field securing subscriptions, and will continue that sort of work.

The above, from the Holston Methodist, of recent date, contains information which is exceedingly gratifying. We hope the day is not far distant when Methodism in Mississippi and Louisiana will do likewise. We have continued our suicidal policy of turning over our orphans to Rome too long already. Why should the Conferences of Mississippi and Louisiana be behind in a matter of such importance? We do not believe they will long remain so.

Immigration.

The immigration question is again attracting public attention. During a part of '93 and '94 there was a very large falling off in the number of immigrants. For the last twelve months, however, there has been a rapid increase. Whether immigration is beneficial or not, depends upon the character of the immigrants. Nobody objects to the coming among us of foreigners who will make good citizens. Unfortunately, however, a very large percentage of our immigrants are not of this sort. Europe is dumping upon our shores paupers and criminals by the wholesale. This is a matter that demands attention on the part of the powers that be. We have more paupers and criminals than we know what to do with already. To perpetuate this policy is simply suicidal. It is, therefore, a cause for rejoicing that wise and patriotic men have put their heads together to devise a remedy for this evil. An organization called "The Immigration Restriction League" has come into existence, and is making preparations for vigorous work. An immigration restriction bill has been prepared, to be submitted to Congress at its next session. Strong influences will be brought to bear to secure its passage.

The Baptists in Louisiana.

At the Louisiana Baptist State Convention, held last week at Monroe, Dr. D. I. Purser, of this city, was elected president—an honor worthily bestowed. The convention rejected the proposition to establish a new college, and gave hearty commendation to the two colleges already in existence—Keachi and Mount Lebanon. The statistical report shows a membership of 30,509 as against 17,067 in 1884—an increase of 13,442 in eleven years. This is a most remarkable percentage of increase — eighty-four per cent. Should Methodism in Louisiana increase at this rate during the next eleven years, her membership in the year 1905 will be 51,709 as against 28,103 in 1894. The conclusion of the report is as follows:

Though we have entered two parish sites of the State this year, and began work at several other destitute points, the harvest remains white. Eighteen parishes still remain without a single white Baptist Church. In ten or a dozen of these our Methodist brethren have no societies. If we will, this record, so far as Baptists are concerned, can be completely changed before the close of the century.

That so large a section of country in a State as old as Louisiana should be destitute of the gospel of Christ is a fact which furnishes food for reflection for every lover of our Zion.

One fact we desire to call special attention to, viz., that the Board of Home Missions of the Southern Baptist Convention gave for mission work in Louisiana during the year just ended the sum of $3,800, besides a liberal donation to First Church in this city. How much has the Board of Missions of the Southern Methodist Church given in the last year or the last ten years for the furtherance of the gospel in the State of Louisiana? Echo answers, "How much?"

Points from Pulpit and Press.

No wonder some men die mentally. We have seen private ministerial libraries into which there had not come a single new book in probably twenty-five years. How can such a man keep from the dead line? Impossible! We know of young ministers who scorn or neglect their Conference studies. We predict for them an early migration across the dead line, even before their sun reaches the meridian.—Evangelical Messenger.

This is true, but it should not be forgotten that books cost money, and that many preachers find it difficult, if not impossible, to get the money requisite for a yearly replenishing of their libraries. In making estimates for the support of their pastor, stewards should never lose sight of his literary needs. Books and periodicals he must have to be abreast of the times. Many a steward clamors for freshness in the pulpit who uses his official position to keep the pastor's salary down to a point which leaves no margin for the purchase of books.

A Pen Picture.

The following clipping from the North Carolina Advocate gives a picture of the closing scenes of the last Congress, drawn by the hand of Congressman M. W. Ward, of Alabama. *O tempora! O mores!*

It was the holy Sabbath day, and the church bells were ringing all over the city. In the Capitol champagne flowed like water. Committee rooms became temporary brothels. Women of ill-repute swarmed the corridors and sang songs in the public restaurants with inebriated Congressmen. "I have seventy five dozen glasses out," said Tom Murray, the disgusted caterer of the House restaurant. "That tells the story of the committee rooms better than any words I could utter."

In front of the main door is a perfect cloud of gentlemen, interested in legislation. Some of the faces are familiar and have been seen here for the last twenty years. Some are comparatively new. Thousands and hundreds of thousands of dollars are to be won or lost within the next few hours.

Around the other door are more lobbyists and among them are some women. Backed up against the marble pillars everywhere are members button-holed and on the defensive. Some of these women are notorious. The very fact that they are brought to bear upon any item of legislation is enough to stamp it with condemnation.

There were poker games in the committee rooms and the sideboards were stocked with the best liquid refreshments which could be bought with the contingent fund. There were the House and Senate bars, where everyone, from the most respected to the lowest, could obtain a drink.

An aged Senator passed into a private room with a hilarious member of the demi-monde on each arm.

A Congressman was carried away by friends fighting drunk. A woman, with her dainty booted foot elevated on a committee table and a glass of champagne elevated in her hand, was singing a merry song, while a dozen members and their friends sat around, smoking and enjoying the society of the *real* lady. But this is enough. I will cease. All of this beneath the jeweled dome, between the marble walls of the temple of liberty, amid the royal surroundings of art expressed in bronze and marble and the exquisite touch of the painter's brush.

NOTES.

Wesson, Miss., has a prodigy in the shape of a girl six years old who weighs 113 pounds.

***

Two men in Montana have given more than ten thousand dollars to the Church Extension cause.

***

Miss Julia F. Roldan took her departure one day last week for her work as a missionary to Mexico, her native land.

***

Rev. W. B. Palmore, editor of the St. Louis Advocate, gives in his last issue a breezy account of his recent trip to the Montana Conference at Helena.

***

Miss Mamie Bays, daughter of Rev. W. W. Bays, of Hot Springs, Ark., is the first lady graduate of the Biblical Department of Vanderbilt University.

***

The boiler explosion in the Gunnry Hotel at Denver, by means of which a number of lives were lost, is said to have been caused by a drunken engineer.

***

Bishop Galloway has appointed Rev. Dr. J. J. Lafferty, presiding elder of the Charlottesville district, Virginia Conference, vice Rev. Wm. E. Payne, deceased.

***

Prof. H. A. Scomp, formerly of Emory College, fell through an elevator shaft at Atlanta a few days since and received injuries which, it is feared, may prove fatal.

***

Rev. Moses U. Payne died at his residence in Payne, Iowa, a few days since. This announcement will be read with profound sorrow throughout our borders.

***

Mayor Sutro, of San Francisco, has offered the California State University real estate within the city limits valued at $1 500 000 as a site for the University Buildings.

***

Over 30 000 railroad men in this country are wearing a little button upon the lapels of their coats bearing the letters, "R. T. A," which means Railroad Temperance Association.

***

One by one the little papers fall. The Rocky Mountain Methodist and the Montana Methodist have collapsed. Their subscription lists have become the property of the St. Louis Advocate.

***

Rev. H. H. Parks, of the North Georgia Conference, died on the seventh instant in the seventieth year of his age. He was a most excellent man, and had been for many years one of the leading spirits of his Conference.

***

Rev. C. W. Crisler, of the Mississippi Conference, preached at Felicity Street Church last Sabbath, and, as is his wont, gave his hearers a full-orbed gospel. His pulpit at Seashore Camp Ground was filled by Rev. T. K. Faunt LeRoy.

***

Reports having gained currency to the effect that small-pox still exists in Meridian, Miss., Dr. W. T. Hyar, president of the City Board of Health, publishes a statement certifying that there has been no case of small-pox or varioloid since the tenth of July.

***

Dr. Palmore tells of a Montana Methodist—Charles Clark—who sends his pastor a check for fifty dollars on the first day of every month. Everybody can not give as largely as Bro. Clark, but the promptness and regularity of his giving are worthy of universal imitation.

***

Rev. J. J. Dickey has been elected president of the new school founded at London, Ky., under the auspices of the Woman's Parsonage and Home Mission Society of the M. E. Church, South. Buildings and grounds worth $20,000 have been secured, and an endowment of $20,000 is assured.

***

Some Rip Van Winkle has made a proposition to transfer the proposed bull-fight from Atlanta to New Orleans, whereupon the Times-Democrat utters an indignant protest, and declares that such a relic of barbarism will not be allowed in this city. Good for the Times-Democrat!

***

At the recent meeting of the British Wesleyan Conference, Rev. D. J. Waller was elected to the presidency. Dr. Waller came a few years since as a fraternal delegate from his church to the General Conference of the M. E. Church, South. He is a man of fine abilities and well-rounded character.

***

For the past few weeks, while Rev. M. M. Black was taking vacation in the ADVOCATE office, his place was filled at Wesley Chapel, Natchez, by Rev. N. E. Joyner. Bro. Joyner's services in the pulpit and in the pastorate gave great satisfaction. He is a young man of fine abilities and admirable character.

***

A movement is on foot to erect a monument at Pittsburg, Pa., in honor of Stephen Collins Foster, the author of "Suwanee River," "Old Black Joe," "Old Dog Tray," "Old Uncle Ned," "Old Kentucky Home," "Nelly Was A Lady," and scores of other sentimental songs. Pittsburg was the place of his birth.

***

Rev. J. L. P. Sheppard is still in the city under treatment. He has suffered much from surgery as well as from disease, but is bright and cheerful. Indeed, he is in a very enviable state, spiritually — ready for whatever the future has in store for him—ready to live and labor, or to depart and enter into rest.

***

The Texas Advocate is waging a vigorous warfare against the proposed prize-fight in Dallas. The indications are that the proposed prize-fight will not take place, the governor having given notice of his intention to prevent it. If our sister State is spared this disgrace, a large share of the credit will be due to Rev. Dr. Pierce, editor of the Texas Advocate, who has aroused public sentiment to a pitch of indignation which means something.

***

Dr. Andrew Hunter, of the Little Rock Conference, and one of the two surviving Southern delegates to the General Conference of 1844, has been spending the past month or more with his relatives in Pennsylvania. He holds up remarkably well for a man of his age. He still assists the brethren in revival meetings—sometimes doing most of the preaching. He went to Arkansas in 1836. He may well be called "a grand old man."

The Louisiana Baptist State Convention passed a resolution warmly applauding Gov. Culberson, of Texas, for his vigorous opposition to the proposed prize-fight at Dallas. Resolutions were adopted urging the organization of Woman's Missionary Societies and Young People's Societies in all local churches.

***

For some time past the whisky ring of Atlanta has been making a vigorous effort to secure from the city authorities the privilege of keeping their saloons open during the Exposition to a later hour than the law now allows. Their efforts have proved unavailing. We congratulate the Wesleyan Advocate upon having won in this fight.

***

We are pained to receive the following note from Rev. C. McDonald, presiding elder of the Brandon district, Mississippi Conference:

Rev. J. W. Ellison at last account was seriously ill at his parsonage home in Cato, Miss. Let him have the sympathy and prayers of his brethren.

P. S.—Since the above was put in type we have learned that Bro. Ellison is convalescent.

***

The goddess of fortune sometimes smiles even on members of the journalistic fraternity. E. E. Lewis, business manager of the Louisiana Journal of Agriculturalist, has just received official notice that the nice little sum of $800,000 is on deposit to his credit in the Bank of England, and will be subject to his order after the fifth of January, '96. His head has not been turned by the news, but he goes on with his work just the same as if nothing had happened.

***

Among the office holders in the world who have within recent times come into their post of honor and labor are a number of women. The office of State Superintendent of Instruction is held by women in three States: Colorado, Mrs. A. J. Peavey; Wyoming, Miss Estella Reel; North Dakota, Elmira Bates. Nineteen women in Kansas are county superintendents of public schools; and Miss Mace King, a recent graduate of Ohio Wesleyan University, is register of deeds at Abilene. Miss Mary Barker Bates is one of the school directors of Denver.—Exchange.

***

The St. Louis Advocate quotes an exchange as saying that Montana has eight saloons to every church. This is not a very wonderful record for a great city; but it strikes us as remarkable for a whole commonwealth and especially for one that is so sparsely populated as Montana. We do not agree with Dr. Palmore that any region where the devil has such a start as this needs help from without. Both the Mission Board and our Church Extension Board ought to make liberal appropriations to Montana; and our people ought to give as they have never given before for the spread of the Gospel in the far West. What would Mississippi and Louisiana be if they had eight saloons to every church?

***

The American Bible Society published during the month of July 60 Bibles. This is an average of more than 220 per day. And yet the Bible Society is only one of many agencies engaged in publishing the Word of God. The Oxford Bible and the Harriman Bible are at present in greater demand than are the publications of the American Bible Society. Then there are many publishers of Family Bibles whose sales aggregate an enormous sum. Add to this the Bibles sold by the various denominational publishing houses, and it will be seen that the Word of God is being circulated on a scale of vast magnitude. In our estimation this is a most favorable omen. We have great faith in the power of the divine Word.

***

The managers of the Atlanta Exposition having signified their intention to have a bull-fight as one of the attractions of the big show, an effort has been made to induce the United States government to prevent it. This has proved unavailing. It seems that the managers expect to have everything their own way. The Wesleyan Advocate is lifting up its voice in indignant protest. It serves notice upon the managers that they are pursuing a course which will cause a large percentage of the best citizenship of the State to let the Exposition severely alone. We congratulate the Wesleyan upon the stand it has taken. The time has come when all good citizens, and especially all Christians, should stand shoulder to shoulder in opposition to such exhibitions of brutality as the bull-fight and the prize-fight. If the Exposition managers think they can get along without the patronage of Christian people, or if they think that Christians are engaged only in a mild belief opposition to this infamy, let them carry out their programme. We predict that they will learn wisdom in the only way that some people ever learn it—by experience. Elsewhere will be found in this issue an article from the Central Advocate anent this medieval barbarism.

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Notice.

Our instructions from the Publishing Committee are to conduct the business affairs of the ADVOCATE. We, therefore, give notice that we shall before long have a wholesale cutting off of delinquents.

The label that comes on your paper each week shows the time to which your subscription is paid. If the date there given is July, '95, or any date earlier than that, then you are in arrears.

W. C. BLACK, Publisher.

Free Board at Centenary and Millsaps.

We will pay the board of any boy at Centenary or Millsaps for one session who will send us one hundred new subscribers to the ADVOCATE at the regular price—$2. We will also take six months' subscriptions at $1 each; and will count two six months' subscriptions equal to a yearly subscription. Here is a good chance for worthy young men to work their way through college. Perhaps some of our preachers who have sons to educate may find it to their interest to avail themselves of this offer. Let us hear from you, if you wish sample copies for canvassing purposes. W. C. BLACK,
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P. S.—Should you fail to get the full quota of subscribers, you will get a good cash commissinn. W. C. B.

Free Board for Girls.

The same offer which is made to boys we make to girls. Any girl who will send us one hundred subscribers at the regular price—$2—will receive free board for one session at any college she may select out of the following list: Whitworth Female College, East Mississippi Female College, Port Gibson Female College, Edward McGehee Female College, Grenada Collegiate Institute, Mansfield Female College. This includes board only. Tuition will have to be arranged for with the president of the college. Here is a chance for fifty young ladies to get an education. Remember, you are not confined to one locality to secure subscriptions. You can get them anywhere. You are, of course, at liberty to secure as many assistants as you like in canvassing—fathers, brothers, cousins, preachers, or anybody else. What is done should be done quickly. "The early bird catches the worm." We also make this proposition: We will give five months' board for fifty subscribers at $2 each. Write for sample copies and begin work at once.

We will give free board at Malone College for one session to any young lady who will send us eighty-five subscribers. We will give five months' board for forty-three subscribers.

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Isn't This about So?

Sick people don't enjoy travel; therefore, get them well before starting. That ocean voyage prescribed for the run-down system and pale, sunken cheeks will be far more enjoyed if preceded by the use of a few bottles of CREOLE FEMALE TONIC—the Ideal Uterine Tonic and alterative.

Lectures by Rev. H. G. Hawkins.

Rev. Henry G. Hawkins expects to deliver several lectures throughout the State during the next ninety days. Bro. Hawkins has $300 worth of curios, which he uses in illustrating his lectures. These lectures are calculated to create missionary intelligence and enthusiasm. I will give any missionary society or community dates. I. W. COOPER.

Meridian, Miss.

Called Home.

The following will be read with pain by the numerous friends of Bro. and Sister Evans:

On Thursday, Aug. 8, at 2:30 P. M., the little angel that the wise Father had loaned to us was called home. He had been with us for 1 year 3 months and 24 days. We called him Charles Fort Evans; but now he has a new name. Heaven means more to us now than it ever did before. Pray for us that this affliction may be for God's glory. WM. G. EVANS.

West Monroe, La.

Notes from the Arcadia District, Louisiana Conference.

Notwithstanding the excessive hot weather, this is the season of protracted meetings. The farmer can not spare the time before crops are laid by, and when harvesting time comes everything is engaged and all time economized to house and save what has been made. So our revival meetings must be crowded within the limits of two months—July and August. This applies especially to our country appointments. For the last month we have been engaged in helping our neighbors and conducting a meeting in our own work.

I assisted Bro. C. F. Staples, pastor on the Vernon circuit, in three protracted meetings at New Prospect, Oak Ridge and Longstraw. At all of these meetings the good Lord honored the Word preached and heard the prayers offered, and the Holy Ghost was manifest in convicting and converting power, especially was it so at Longstraw last Wednesday night. I don't think I ever saw a greater display of divine power. The Holy Ghost came down in the church and practically took charge of the meeting. At that service about twenty-five souls were converted. A professed infidel was present, and from the divine power manifest he was converted to the truth of Christianity. Bro. Staples is doing a fine work on the Vernon circuit, and is in great favor with his people. I left him last Friday at the close of his meeting. I learned Monday that he was sick in bed. I hope nothing serious.

My meeting at Douglas was a glorious success, assisted by Bros. Staples, Pipes and Pollard. On account of sickness in my family, I did not get there on Sunday; but Bro. S—— was present and opened the meeting in good order. The meeting lasted eight days and resulted in 25 or 30 conversions and 15 accessions to the church. The church was greatly strengthened. As a result of this meeting, an Epworth League has been organized at Douglas.

Bro. May, pastor on the Arcadia circuit, informs me that he had a very successful meeting on his work, at Payne's Chapel. About 21 were added to the church.

I learn that B. H. Sheppard, on the Ringgold circuit, assisted by J. B. Casity, has had a good revival at Dubelly.

The work on this district is on the up-grade, the preachers generally are in good health and fine spirits, and in good condition for the Summer and Fall campaign.

I neglected to state that Bro. Barr had enjoyed a gracious revival at Downsville.

Bro. J. D. Harper, our efficient presiding elder, has been greatly afflicted in the serious illness of his wife. He was forced to be absent from several of his quarterly meetings on account of said affliction. I am happy to state that she is now much better, and Bro. H—— has taken up his work again.

Our people are greatly revived in spirits; crop prospects are good—in fact, the corn is made, and the yield generally will be fine. We will have enough for home consumption and some to spare. We can tell but little about the yield of the cotton crop as yet. Yet the opinion of many farmers is, that the outlook was never better for a good crop. If this be realized, with a good price for cotton in the Fall and Winter, our people will be all right. There has been some sickness in this country; more than usual, doubtless caused by the excessive rains this Summer. We have lost valuable citizens. Dr. H. T. Smith, an old and highly esteemed physician of this place, was buried here last Sunday. I feel grateful to God that after an illness of four weeks my daughter is now much better, and we hope will soon be up.

Ruston, a beautiful country town, situated on the V., S. and P. railroad, about forty miles west of Monroe, has been for many years an educational center. Here the Louisiana Chautauqua is established, and now the State Legislature has established here the State Industrial College, which will give a new impulse to the educational interest of our town. The college building is now near its completion, and is quite an imposing brick structure, two stories high, with good capacity. They have a large mechanical work shop, built of wood. With Prof. A. T. Prescot as president, and an able and accomplished faculty, there will be good work done here in educating the youth of our State.

The Board of Trustees of our male and female college have made arrangements, I understand, to have their building, which was destroyed by fire, replaced by another new structure.

The session of the Louisiana Chautauqua this year is considered to have been the most successful of any previous year of its existence. It is a noble institution, well calculated to develop and elevate the intellectual, social, educational and moral character of the country; and if wisely and prudently managed, it will accomplish this end.

These notes are already too lengthy.

JNO. A. MILLER.

Ruston, La.

Epworth League Conference.

I see the Finance Committee are calling for $500 to meet the expenses of the Epworth League Conference, to meet in New Orleans in October. The object of that meeting is to organize a State Conference. Why all that outlay of money? Remember the Chattanooga Conference cost $7 500. I think such extravagancies unreasonable, and will hurt the cause. If New Orleans can't run a little State Conference on less than $500, send it out in the country. Will run it on less money. Send it to us at Jeanerette. We will run it for nothing. Let us hear from other pastors. Dr. Beard tells me that New Iberia will take it for nothing. We would be glad to have it up this way.

R. M. BLOCKER.

Jeanerette, La., Aug. 14, 1895.

Pure Rich Blood is essential to good health, because the blood is the vital fluid which supplies all the organs with life. Hood's Sarsaparilla is the great blood purifier.

Hood's Pills are purely vegetable, harmless, effective, do not pain or gripe.

Topisaw Camp Meeting.

Our camp meeting at Topisaw this year proved to be one of the best we have had for years. Bro. C. L. Chilton, of Montgomery, Ala., did most of the preaching. He preaches plain, pointed and scriptural sermons. Why anyone should close the doors of their church against Chilton, Carradine and others is something I do not understand. God is certainly using them for his glory, and in spreading scriptural holiness over our land.

A very large number were saved and sanctified during our meeting. To God be all the glory.

H. P. LEWIS.

Aug. 16, 1895.

Sardis, Miss.

I send herewith fourth round of quarterly meetings for Sardis district for publication. This, in many respects, is a good year. Meetings are being held throughout the district with varied success. Altogether this is, and promises to be, the best year of the four. Amen. Bro. Perkins has been transferred by Bishop Fitzgerald to West Texas Conference, and stationed at Sherman Street, San Antonio. Bro. Cunningham takes his place at Tyro, and not an appointment will be missed. Ours is a fine system.

H. C. MOREHEAD.

Notice.

We hereby notify all former pastors of the Ft. Jessup circuit, and all friends that are concerned, that Rev. J. L. P. Sheppard, our beloved presiding elder, will dedicate our church at Ft. Jessup, La., the second Sunday in September. Come one, come all.

REV. T. W. BOYNTON, P. C.

To Whom It May Concern.

Persons having books borrowed of the late Rev. G. T. Vickers will confer a favor upon the undersigned by forwarding the same to him at Coushatta, La. The said books have become my property, by virtue of inheritance.

Respectfully,

(REV.) H. W. WALLACE.

Coushatta, La.

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Any subscriber who will pay his subscription for two full years in advance, i. e., up to Aug., '97, can get this Bible at $1.35.

There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2.45 instead of $1.65. This is the best bargain ever offered in a bourgeois type Bible.

We sell our large-type Holman Bible to persons who are not subscribers for $5—publisher's price. Our subscribers get it on conditions specified in our offer for $2.45. The ADVOCATE and the Bible both cost only $4.45, while the Bible alone costs $5. See the point?

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OPPORTUNITY.

BY C. B. MORRELL.

A judgeship is vacant, the ermine awaits
The shoulders of youth, brave, honest and true,
Some one will be standing by fame's open gates,
I wonder, my boys—Will it be one of you?

The president's chair of a great railroad maze
Is empty to-day, for death claimed its due;
The directors are choosing a man for his place,
I wonder, my boys—Will it be one of you?

A pulpit is waiting for some one to fill—
Of eloquent men there are only a few;
The man who can fill it must have power to thrill;
The best will be chosen—Will it be one of you?

The great men about us will pass to their rest,
Their places be filled by the boys who pursue
The search for the highest, the noblest, the best,
I wonder who'll fill them: I hope 'twill be you.

—Ram's Horn.

Home's Far Reaching Influence.

A bank official, speaking of the defalcation of one of his clerks, recently made this suggestive remark: "Had I known he had not a happy home, I would not have kept him in so responsible a position." There is involved in the remark a truth of widest application. The home is the basis of all life. A happy home is essential to safety and success in every department of life. Occasionally a man or woman is strong enough to endure discord at home without flinching at any point of duty. But the majority are not so, they become discouraged, lose heart, and at last break down. Many of the sudden and surprising lapses are to be traced to this cause.

When one feels himself tied for life to a home, and has become convinced that there is no rest or happiness in it for him, it is not surprising that he becomes discouraged and gives up to some sudden temptation. On the other hand, a man is prepared to stand almost any storm, if he has a happy home, full of sympathy and love, into which he may retreat. He has something to fight for. The thought of his dear ones, in his absent hours, is an invisible yet ever-present force, helping to win his battles, adding strength to his arms, steadiness to nerve and fortitude to heart. Many a man's success is due largely to his happy home.

How much happier the world might be; how much better, how much more of success and virtue, if, with a little thoughtfulness and effort, the homes were made what they should be—centers of joy and loving confidence! How bitterly Carlyle bewailed his past thoughtlessness and want of delicate tenderness toward his wife. "God reward thee, dear one! now that I can not even own my debt! Oh, why do we delay so much till death makes it impossible? Fools! Fools! we forget that it has an end. Blind and deaf that we are! Oh, think, if thou yet love anybody living, wait not till death sweeps down the paltry little dust clouds and idle dissonances of the moment, and all be at last so mournfully clear and beautiful when it is too late."

Let us take the sad lesson to heart; for it is one that we all need. We have the power, by a little sympathy and forethought, to make the home the center of every radiant influence which is to sweeten the whole social lump. We can fill our homes with the warmth and sunshine of a strong and healthy affection, that shall make this one spot a bit of heaven on earth.—Selected.

The Moral Value of Neatness.

One of the serious mistakes made by mothers in training their children, is in supposing that careful habits can be cultivated in careless surroundings. A ragged or worn carpet, so little valued by the mother that grease or ink spots can be left on it without causing comment, may become a moral calamity. Tying the child up in a bib, and giving it the liberty to spill its food when eating, is responsible for bad table habits in the men and women whom we meet. A child who is made to eat its food carefully in a room where the furnishings are respected, where a penalty will follow carelessness, naturally acquires careful, refined manners. Many a mother spends more time repairing damages—the result of careless habits, due largely to the furnishings in the dining-room—than she would need to spend in setting a table carefully and keeping the room in order; so that its order and neatness commanded the respect of the children. The ounce of prevention is worth several pounds of cure in the training of children, and it is a pity that the ounce of prevention is not administered in infinitesimal doses necessary in early childhood rather than the radical doses necessary to overcome neglect in matters that are never minor—for manner and habits mark the person.—The Religious Herald.

Longfellow's Motto.

It is said that when Henry Wadsworth Longfellow was a professor in college, he gave as a motto to his pupils, "Live up to the best there is in you." We can not vouch for the anecdote, and do not know what is its authority, but the thought which it suggests is a noble one. There are two natures in every man: one looking down, the other looking up. One prompts the lower life, the other the higher. One says: "Have a good time, never mind to-morrow;" the other says: "Love not pleasures, love God; this is the everlasting yea." One seeks to know the right and the noble, that it may do it.

Every youth at every moment is living either for the better or for the worse that is in him. There are moments when even the commonest of us have aspirations and longings, there are moments when the best of us have temptations and impulses toward the baser life. We choose our own aims and ideas, and, consciously or unconsciously, we grow toward them. We can, if we choose, live down to the lowest that is in us and we need not look outside of ourselves to find that which is as low as hell itself. We can live up to the best that is in us, and we can find aspirations which do not stop short of heaven. Let us seek those things which are above, and live up to our best of thought and character and aim.—Exchange.

For the Advocate.

OUR TREASURE.

BY FRANCES MINOR MONTGOMERY.

"I will fill their treasures."—Prov. viii, 21.

In every heart there lies a treasure
Of gold, and frankincense, and myrrh,
So full no man its wealth can measure,
So deep no stranger's hand can stir.

The gold of love that, with its beauty,
Can gild what else were common things,
And spread o'er life, and work, and duty,
The glow of burning cherub's wings.

The frankincense of joy's completeness,
That sheds abroad its fragrant grace,
To fill, in rich, unstinted sweetness,
With incense all the holy place.

And myrrh of hope that lies unheeded
Beneath the gold and frankincense,
Content to wait, nor plead nor needed,
Till death or change have borne them hence.

Then with its tender fragrance stealing
It breathes a balm for every wound,
And wafts the soul to God for healing,
In heaven where love and joy abound.

Crystal Springs, Miss.

Good Advice.

In the pocketbook of Hon. Stephen Allen, who was drowned when the "Henry Clay" was burned on the Hudson, several years ago, was found a printed slip, apparently cut from a newspaper, of which the following is a copy. It is worthy to be engraved on every young man's heart.

Make few promises. Always speak the truth. Never speak evil of anyone. Keep good company, or none. Live up to your engagements. Never play a game of chance. Drink no kind of intoxicating liquors. (To which may be added: Use no tobacco.) Good character is above all things else. Keep your own secrets, if you have any. Never borrow, if you can possibly help it. Do not marry until you are able to support a wife. Keep yourself innocent, if you would be happy. When you speak to a person, look him in the face. Make no haste to be rich, if you would prosper. Ever live (misfortune excepted) within your income. Save when you are young to spend when you are old. Avoid temptation, through fear you may not withstand it. Never run into debt, unless you see a clear way to get out again. Small and steady gains gives competency with a tranquil mind. Good company and good conversation are the sinews of virtue. Your reputation can not be essentially injured except by your own acts. If anyone speak evil of you, let your life be so that no one will believe him. When you retire to bed, think over what you have been doing during the day. Never be idle; if your hands can't be employed usefully, attend to the cultivation of your mind. Read over the above maxims carefully and thoughtfully at least once a week.—Selected.

A Chance for Heroism.

"Oh, dear!" said Willie Gray, as he set down the saw block and looked on the kindling wood which he ought to have been splitting for his mother; "I do wish I could do something for the world; some great action that everyone could admire, that would make the country and the world better and happier. I wish I could be a hero like Washington, or a famous missionary like Judson; but I can't do anything or be anything."

"Why do you want to be a hero?" asked his cousin, Mary Maynard, who, coming up just then, happened to overhear his soliloquy.

"O," said Willie, coloring, "everyone admires a hero, and talks about him, and praises him after he is dead."

"That's the idea of it, is it?" said Polly. "You want to be a hero for the sake of being talked about?"

Willie did not like this way of putting it. "Not only that, but I want to do good to people, do something worth doing."

"That sounds better, but believe me, Willie, the greatest heroes have been men who thought least about themselves, and more about their work; and so far as I can recollect now, the great—I mean according to the Christian standard—have always begun by doing the duty nearest to them, however small."

Here he took up the ax and began to split the kindling wood, and when that was done, he set to work to pick up the sticks without a word; but though he said nothing, he thought the more. "I've wasted lots of time thinking what great things I might do if I only had the chance," he thought, "and I've neglected the thing I *could* and *ought to do*, and made a lot of trouble for mother. I think I'd better begin my heroism by fighting my own laziness."—Christian Observer.

Be Courteous.

If you wish to please, dear girls, cultivate the charming grace of courtesy. Do not let a false idea of dignity and good breeding seal your lips to such kindly words as shall brighten other lives. Thanks are due to the servant who conscientiously tries to follow your command, to the shopgirl who patiently endeavors to match your silk or wool, or to those who serve you in any capacity. You refuse alms to the beggar on the street whom your principles may not allow you to countenance; but you may do it in a way and with such fitting words as shall arouse any latent spark of manliness, and make him long to be worthy of respect.

Do not be afraid to speak to the one whom chance may have thrown by your side during an hour's travel. Help the tired mother to soothe her heavy baby; lend your book or paper to the poor girl who has perhaps had no money to buy one. So shall you one day hear the blessed words: "Ye have done it unto me."—Selected.

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MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
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HYGIENE.

The Effect of Exercise on the Mind

But does the good effect of exercise end in the body? Is that simply larger and stronger? The mind, too, has its share of good. In the first place, the brain and nervous system are supplied with blood and more of it. The repair of the waste is more completely made. This of itself is one great gain. But in all use of the voluntary muscles there is, as the term implies, a necessary putting forth of will. The mind is exercised while the body works. And this is especially true in all exercises which require skill, in which the mind has an object to gain through the skillful use of the body. This mental element comes in very early in a child's life—as, for instance, in learning to walk, to swim, or to write. All through the years of childhood it accompanies motions in games, most mind being required in those games which require most skill. So those gymnastic exercises which call for combinations of muscles in action, and need quickness and exactness, are more useful for the majority of children and men than those requiring the use of strength alone. For, to attain success in games or exercises of skill, not only quickness of body is needed, but an alertness of mind, and often, too, quickness of the senses of sight and hearing. This mental element in certain athletic games explains, in a measure, their fascination. They furnish an exercise not for the body alone, but for the whole man—every part of his being, including his mind, his social nature, and even his moral nature, coming into play.—From The Physical Element in Education, by Prof. E. L. Richards, in The Popular Science Monthly, for August.

Keeping Cool.

It is very much as one looks at it whether one is to suffer or enjoy much during the Summer. Fretting and fidgeting and violent fanning add to one's discomfort. To go right on with one's work, and neither think nor care for the heat, often enables one to forget it; and if the mind be only held superior, the body does not so mind being too warm or too cold. Some foolish people actually fuss and fume themselves into fevers, when Summer is reigning in her bounty, ripening fruits and grains, and giving us her splendid skies and sunsets. To keep the house cool, air it thoroughly in the early morning, then close the windows and screen doors, and darken bedrooms and parlors. A dark closed room will be comfortable in mid-day. Select a cool window, or a corner of the veranda, and carry your books and sewing there, or establish yourself under a tree. Eat cold dishes and ripe fruit. Fan moderately. Do not drink quantities of iced water. Do not let yourself be annoyed or vexed with anyone. Bathe at least twice a day, and think pleasant thoughts. — Harper's Round Table.

The spirit which we manifest toward others naturally tends to excite the same spirit in them. Kindness begets kindness, while harshness ruffles the temper and excites resentment. Men often complain of the treatment which they have extended to them. You must treat others kindly, if you would receive kindness in return. Actions, like seeds, produce fruit of their own kind.—Methodist Recorder.

THE CUISINE.

CONDUCTED BY L. A. B.

SPONGE PUDDING.—One pint sweet milk, one-half cup sugar, one-half cup flour, one-half cup butter, five eggs. Wet flour with part of milk, than add remainder and cook ten minutes; add butter and sugar while hot. When cool, add yolks of eggs well beaten, then beaten whites, and stir thoroughly. Bake in two-quart basin; set in pan of hot water one-half hour. Serve with butter and sugar sauce.—International Cook Book.

PEACH PICKLE.—A basket of nice yellow peaches—wash and rub off the fuzz. Boil enough vinegar to cover them. To every pound of fruit put one pound of sugar. Add the sugar to the vinegar, and let boil again. Then add the fruit. One ounce of cloves and one ounce of stick cinnamon to every gallon of vinegar. Let boil until the peaches are soft.—Selected.

You don't know how good a lamp you have got, unless you use the right chimney on it. Consult the "Index to Chimneys"—free.

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In answering advertisements please mention the ADVOCATE.

Massacre of Missionaries in China.

Dispatches reached us on the fifth instant, *via* London, that ten missionaries had been brutally murdered in Ku-cheng, China. On the following day a telegram was received at our Mission Rooms which reads:

Shanghai, Aug. 6, 1895.

Lambuth, Nashville, Tenn.:

Horrible massacre. More danger. Move Washington.

PARKER AND REID.

Upon receipt of this message from our missionaries in Shanghai, we immediately telegraphed Dr. S. L. Baldwin, one of the secretaries of the Missionary Society of the M. E. Church in New York, pledging co-operation with other Boards in representation at Washington City. To lose no time, we united with Dr. Chester, secretary of the Southern Presbyterian Board in Nashville, in a communication to the Secretary of State, asking for vigorous measures for protection. The following reply was promptly returned from the State Department:

Washington, D. C., Aug. 7, 1895.

To Rev. W. R. Lambuth and Rev. S. H. Chester, Nashville, Tenn.:

Your telegram of to-day is believed to relate to the Ku-cheng murders of British subjects. No American injured. Department is in communication with minister and consuls and with navy. Would it be convenient for you to send me by mail a correct list of all Chinese stations maintained by your societies, with names of Americans thereat? ALVEY A. ADEE,

Acting Secretary of State.

In addition to the above the Associated Press telegrams report that Minister Charles Denby, our representative in Peking, has made "sweeping and peremptory demand" upon the Chinese government for the fullest protection of all Americans living in China.

We have felt these statements due the personal friends of our missionaries and of the cause. No American has been killed, and our own people are not in the area of disturbance. Chentu, where the riots occurred in May, is over one thousand miles up the Yangtze river; and Ku-cheng, the scene of the terrible tragedy of Aug. 5, is far to the south of Shanghai, and one hundred miles up the Min river. For special preservation thus far of our own workers we are humbly grateful; but the entire Empire being in a state of commotion, we know not what a day may bring forth. There is a general feeling of unrest. It naturally grows out of the war and China's humiliation. This ground-swell may result in local disturbances fomented by secret societies, or in a general upheaval widespread and resulting in a dynastic change.

We confidently believe that the final ontcome of the late war will be for the furtherance of the gospel. In the meantime it behooves us to be vigilant as well as prayerful. We have done all in our power to meet the emergency by prompt and vigorous representation; now let the whole church engage in prayer that divine protection and grace be vouchsafed all native Christians and missionaries in China, especially to those at points remote from the coast. We suggest that Sunday, Aug. 25, be observed as a day of prayer for China, and that especial supplication be made from our pulpits on that day. China must be won for Christ. God forbid that it should require the blood of more men and women than those who fell martyrs at Ku-cheng. But the truth will prevail, and heathen systems must go down, though an empire be rent in twain.

WALTER R. LAMBUTH.

Mission Rooms, Aug. 10, 1895.

Old habits of sin are hard to kill. We seem to have killed and buried them, but do you not sometimes hear a knocking beneath the ground? Do you not feel the dead thing turning in its coffin, and see the earth moving above its grave? This is the penalty of the days given to the flesh. Till his dying day the man who has been a drunkard or a fornicator, a liar or a swearer, will have to keep watch and ward over the graveyard in which he has buried the past.—James Stalker, D. D.

Senator Pat Walsh, of Georgia, is reported to have said a few days ago in a public address, substantially this: "I have seen go over our people the destructive wave of pestilence. I have seen them endure the horrors of war, but the most destructive wave I have known is that now on us—the wave of cupidity."

Nothing hurts a critic except indifference. He will die either of old age or of chagrin.—Baltimore Advocate.

One symptom of backsliding is a lack of thankfulness.

Culture.

This is an age of culture; but we must not forget that culture alone is only a refined name for selfishness. We too often hear its praises in the pulpit. We are told that we must develop our own powers, make the most of our talents, secure education, training, get a sense of beauty and propriety, follow art, secure polish; become as wise, as strong, as cultured, indeed, as we can. All very well; but that does not take the poison out of the soul. The poison is selfishness; and learning, manners, art, for selfish purposes, is no different in real character from strength or cunning used in a brutal instead of a cultivated way for one's own enrichment or pleasure. The poet who went to prison the other day for two years is no better than the murderer or ravisher with whom he looks alike, apostle of culture though he is.

There is only one way to get the ugly out of the soul, and that is by the method of grace, taught well by Moses and best by Jesus Christ. It is by killing selfishness with the principle of love. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." Put that first in the soul, and it will cleanse it and make it fair and beautiful; nothing else can. The cure must be radical. Then add all the culture you will, the learning, the art, the grace, the polish; but direct them to the purposes of grace, not the purposes of selfishness.

Culture is good, is beautiful; but culture for its own sake is contemptible, because it is utterly selfish, and therefore unworthy. Never listen to the teacher who says, "Make the most of yourself," unless he adds, "for the good you can do to others." It is the object to which culture is applied that makes it worthy or unworthy. The fact that a man or woman is cultivated, can talk French, quote Goethe, discuss Watson's last poems or praise the last impressionist picture or realistic novel, is no proof that he is anything more than what our Lord was frank and true enough to call a whited sepulcher.

Nevertheless, cultured selfishness is pleasanter, more agreeable than uncultured selfishness. Let us try by education to polish our brutes if we can. But let us remember, after all, that polished Rome was worse than the rude Rome of the times of Tarquin's violence; and culture without grace only shuts its eyes against the hell to which it is rushing.

How Mrs. Wm. Henry Makes Money!

I have been so successful in the past few months that I feel it my duty to aid others by giving them my experience. I have not made less than $18 any day for the last five months, and have not canvassed any. I put a notice in the papers that I am selling the Iron City Dish Washer, and people send for them by the dozen. They give such good satisfaction that every family wants one. Dishes washed and dried in two minutes. I think any person can easily clear $10 a day, and double that after they get started good. I don't see why anyone should be destitute when they may just as well be making lots of money if they try. Address the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and they will give you all instructions and testimonials necessary to succeed.

OBITUARIES.

We publish obituaries of 200 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 200. Poetry excluded from this column.

SMITH—Mrs. NANCY A. SMITH (*nee* Hall) departed this life July 26, 1895, in Haynesville, Claiborne parish, La., aged sixty-five years two months and twenty-four days. She was the daughter of Morgan and Rebecca Hall, and born in Sumter county, Ga., May 2, 1830.

Sister Smith professed religion and joined the M. E. Church, South, in the fourteenth year of her age. She was married to James R. Smith, Nov. 11, 1847. In 1850 her husband moved to Claiborne parish, La. Bro. Smith was many years a local preacher in our church, and labored in protracted meetings with this writer with great acceptability. I have often visited the family, was well acquainted with Sister Smith in her home life. She was always a faithful, consistent Christian. The salvation of her children was the great care and burden of her life. She was a good wife and mother, a kind and considerate neighbor. She was devoted to the church of her first love.

She died in the triumphs of a living faith, and has gone to meet and rejoice with loved ones gone before. God bless the bereaved ones! JNO. A. MILLER.

Ruston, La.

HOLSTEAD—*Whereas*, It has pleased Almighty God to remove from earthly life Mr. E. J. HOLSTEAD, while we bow in submission before the hand which doth all things well; therefore, be it

Resolved, That in the death of Mr. E. J. Holstead the Douglas Sabbath-school has lost a worthy member, our community a noble example, his friends an ever-kind associate, and his family an affectionate relative. Faithful to duty and zealous in Christian work, he held the friendship of all, and his death is viewed with general sorrow and regret.

Resolved, That the heartfelt sympathies of the Douglas Sabbath-school are extended to the doubly bereaved family of the deceased, and that we point them to that City Celestial.

Resolved, That copies of these resolutions be furnished the Ruston Leader and NEW ORLEANS CHRISTIAN ADVOCATE for publication.

T. W. PIPES, for Com.

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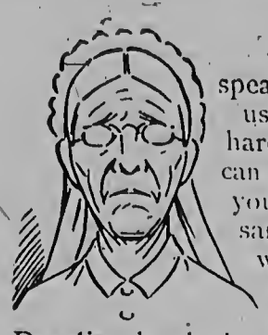

Her Appearance

speaks louder than words. She doesn't use Pearline. She's worn out with hard work. Household drudgery, you can see, has told upon her. Possibly you are a woman who is going the same way. Now, these are days when such things needn't be; for most women, Labor savers are all around you, and, for woman's work, Pearline heads the list. Take advantage of the hints of science. They are broad enough to the bright, and they help the lowest kind of work as well as the highest. In every sort of washing and cleaning, let Pearline help you.

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11. Parables of the Old Testament.
12. Special Prayers in the Old Testament.
13. Brief Historical Summary of the Interval between the Old and New Testaments.
14. Genuineness and Integrity of the New Testament.
15. Summary of the Books of the New Testament.
16. Harmony of the Gospels.
17. Our Lord's Miracles.
18. Our Lord's Parables.
19. Names, Titles and Offices of Christ.
20. Prophecies Relating to Christ.
21. Recorded Appearances of Christ after His Resurrection.
22. Family of the Herods.
23. Chronology of the Acts and Epistles.
24. Paul's Missionary Journeys.
25. Paul's Voyage to Rome.
26. Special Prayers in the New Testament.
27. Passages from the Old Testament Quoted in the New Testament.
28. References to the Old Testament Not Being Exact Quotations.
29. References in the New Testament to Incidents Recorded in the Old Testament.

BIBLE LANDS.

THEIR INHABITANTS, CONFORMATION, PRINCIPAL CHARACTERISTICS, ETC.

30. Ethnology of the Jews and Their Neighbors.
31. Jewish Sects and Parties.
32. The Jewish Year.
33. Geography and Topography of the Holy Land.
34. Mountains of the Bible.
35. Rivers, Lakes, etc., of the Bible.
36. Animals of the Bible.
37. Birds Found in Palestine.
38. Reptiles of the Bible.
39. Aquatic Animals of the Bible.
40. Insects of the Bible.
41. Trees, Plants, Flowers, etc., of the Bible.
42. Geology of the Bible.
43. Precious Stones of the Bible.
44. Music and Musical Instruments of the Bible.
45. Weights and Measures.
46. A Glossary of Antiquities, Customs, etc.

INDICES, ETC.

Words Obsolete and Ambignous.
Subject-Index to the Bible.
Concordance.
Dictionary of Scripture Proper Names, with Their Pronunciations and Meanings.
Index to Scripture Atlas.
Scripture Atlas.

CONTAINS THE FOLLOWING HELPS TO THE STUDY OF THE BIBLE.

Concordance, with Contexts, over 40,000 References; Index to Persons, Places and Subjects, 16,000 References; Scripture Atlas, with Index; Glossary of Bible Words; Bible Calendar; Summary and Analyses of the Old and New Testaments.

A Self-Pronouncing Dictionary of Proper Names and Foreign Words contained in the Bible, comprising about 3,500 words, giving the pronunciation, the meaning, and the location of the text where the word occurs for the first time.

Exhaustive Articles on Biblical History, Geography, Topography, Natural History, Ethnology, Botany, Chronology, Music and Poetry; a Complete Harmony of the Gospels, Tables of Parables, Miracles, Prophecies, Prayers, Money, Weights and Measures, Jewish Sects and Orders, etc.

TWELVE FULL-PAGE MAPS IN COLORS.

Every proper name in the text is syllabified and accented, and has the vowels marked according to the most authoritative modern standards of pronunciation. The text is in exact conformity with that of the world-famous Oxford S. S. Teacher's Bible. All the valuable "Helps to the Study of the Bible" contained in the Oxford Bible are retained.

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REV. THEODORE L. CUYLER, D.D., Brooklyn, New York, in the "New York Evangelist:" "Of all Bibles yet issued in our country, the most superb in execution and completeness of contents is the 'Self-Pronouncing S. S. Teacher's Bible.' Sabbath-school teachers will find this elegant volume a little library of information in itself."

REV. ALVAH HOVEY, D. D., President of, and Professor in, the Baptist Theological Seminary, Newton Centre, Mass.: "It pleases me very greatly. I regard the help which it affords to a correct pronunciation of Scripture proper names as doubling the value of the edition. I trust the book will be received as it deserves to be."

We will send this Bible for $1.65 to all subscribers who will pay their subscription for one year in advance, provided they have not had the benefit of other premium offers. In that case they must write us for special terms. When we say a year in advance we mean one year from this date, i. e., August, '96. A little later it will be September, '96.

N. B.—Any subscriber who will pay his subscription for two years in advance can get this Bible for $1.35; and this, too, regardless of whether they have had the benefit of other premium offers.

Address REV. W. C. BLACK, 512 Camp St., New Orleans, La.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

Rev. Dr. Edward Beecher, brother of the famous Henry Ward Beecher, is dead, at the age of ninety-two.

The Riverside Tube Works at Benwood, W. Va., has added 10 per cent. to the wages of its employees for the second time in three months.

The commission sent out to view the Nicaragua Canal reports that it will cost probably $110 000,000. The first estimate was $64 000 000.

W. W. Taylor, the South Dakota treasurer, who stole $367 000 got five years at hard labor. His services cost the State something over $200 a day.

Ex-Chief Justice Strong, of the United States Supreme Court, died on the nineteenth, at Minnewaska, N. Y. He will be buried at his home, Reading, Pa.

Hon. J. B. Grives, of Edwards, Miss., has been nominated by the Democratic party as a candidate for District Attorney. He is a man of ability, and will meet the responsibilities of the place with honor to himself and benefit to the State.

A company of capitalists has been organized in San Francisco, which hopes to supply some 20,000 horse-power of electric energy to that city, by damming a stream seventy five miles from the city, and building a power plant there.

The management of the Atlanta Fair expects to see 150,000 teachers and scholars from all parts of the United States at the Exposition. It is proposed to have a special "day" set apart for them, and to ask the schools and colleges in all parts of the country to give a special vacation of a week to facilitate their attendance.

There appears now to be a very good prospect of the successful organization in this city of a naval reserve battalion. The organization of such a force in accordance with the act of Congress creating a naval reserve militia in the seaboard States is authorized by an act of the State Legislature passed at its session of a year ago.

On Aug. 16 there took place at the Cotton Exchange a conference of gentlemen representing the various commercial bodies, with Governor Foster, from which it is probable there will result a determined effort to have Louisiana properly represented at the Atlanta Exposition. An association was formed and steps inaugurated looking to the providing of ways and means for securing a proper exhibit.

Chief Justice Fuller is protesting against the tendency of the day to crowd all sorts of cases upon the Supreme Court. He points out that while the Supreme Court has always taken cognizance of capital cases in which constitutional questions are involved, of late there has developed a tendency to invoke the highest court of the land on habeas corpus and similar writs.

The Gumry Hotel, in Denver, Col., was wrecked by a terrible explosion on Aug. 19. The rear half of the building, a five-story brick and stone structure, went down with a crash. The hotel was crowded with guests and some of them must have been killed, as well as the entire force of hotel employees, who were sleeping in the portion of the building that fell. By some estimates forty people were in the portion of the hotel destroyed, nearly all of whom must be dead.

On the ninth instant R. T. Dirkins of Madison county, was shot and killed by T. D. Marshall, H. Coleman and R. C. Fox, all of Vicksburg, Miss. They were immediately arrested and incarcerated. On the fifteenth the three appeared before the Circuit Court, Judge Mayers presiding, and pled guilty to the charge of murder in the first degree, and were sentenced to imprisonment for life. Less than a week intervened between the killing and the sentence. Mr. Dirkins was a relative of Bishop Galloway.

FOREIGN.

The Panama Canal Company has enough money raised, it is said, to keep 10 000 men at work for two years.

The foundation stone of the national mounment to the late Emperor William I. was laid in Berlin, on Aug. 18, by his grandson, William III.

An attack was made by 500 Bulgarians on the Mohammedan village of Despot, across the Turkish frontier. The later reports received showed that 300 houses were burned and 100 persons killed. A dynamite bomb was thrown from a mosque into a crowd of refugees.

The return of Lord Salisbury to power, with a certainty that Lord Rosebery's passive foreign policy will be replaced by aggressive and firm management of the external relations of the British Empire, causes the growing enmity of France towards England to attract considerable attention.

A census of the Parliament just assembled shows that only 190 out of 668 are new members. As to occupations, 150 are lawyers, 54 are manufacturers, 88 are merchants, 10 professors in universities, 31 journalists, 12 skilled laborers, 19 brewers, distillers and wine merchants, 46 army and navy officers in active service, 146 gentry, peers' sons and peers' brothers.

The recent visit of Emperor William to England, taken in connection with the return of Lord Salisbury to power in that country, has given rise to talk of a possible entente between Germany and Great Britain. It was commonly believed that during Lord Salisbury's former ministry a tacit understanding existed with Germany, whereby the two countries were to aid each other under certain contingencies.

How's This!

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Toledo O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c. per bottle. Sold by all Druggists.

The storm of indignation which the recent massacre of European missionaries in China has occasioned promises to put an end to the system of terrorizing foreigners which has prevailed with more or less regularity for years. A realization of the full facts in the case has made the powers determine that China must be taught to respect her obligations, or forfeit the right to be treated as a civilized power.

One Fare for the Round Trip.

The Texas and Pacific Railway will place on sale tickets at the rate of one fare for the round trip to the following points on dates named:

TO MEMPHIS, TENN. Account of the Southern Lumber Manufacturers Association, to be held at Memphis, Tenn., Aug 14 to 16, a rate of one fare for the round trip from all stations in Texas and Louisiana; tickets to be sold Aug. 12 and 13, limited for return to Aug 30.

TO DENVER, COLORADO. Account of the National Meeting American Pharmaceutical Association, to be held at Denver, Col., Aug 14 to 24, a rate of one fare for the round trip from all stations in Texas and Louisiana. Tickets will be on sale Aug 11 and 12, limited for return to Aug 24, with the privilege of extending the final limit to Sept. 1, by depositing return portion of ticket on or before Aug. 26, with the joint agent at Denver, Manitou or Pueblo.

TO BOSTON, MASS. Account of the Triennial Conclave Knights Templar, to be held at Boston, Mass., Aug. 26 to 30, a rate of one lowest first-class limited fare for the round trip from all stations in Texas and Louisiana. Tickets to be placed on sale Aug. 19 to 24, inclusive; limited for return to Sept. 15, with the privilege of extending the final limit to October 5, by presenting same to the agent of terminal lines at Boston on or before Sept. 30, 1895, which is the last day on which tickets will be made valid to leave Boston.

For tickets and further information, call on any ticket agent of the Texas and Pacific Railway, or address

GASTON MESLIER,
Gen'l Pass. and Ticket Agent,
Dallas, Texas.

Gen. S. B. Maxey, of Paris, Texas, died at Eureka Springs, Ark., on the sixteenth. He was a man of first-class abilities and great force of character. He made a brilliant record in the Mexican War and also in the Confederate Army, in which he was a major-general. He was a graduate of West Point. After the war he served two terms in the United States Senate, making a record for statesmanship no less honorable than that which he had made as a soldier. He was about seventy years of age.

BUFFALO LITHIA WATER

Spring No. 2, for the Gouty Diathesis, Bright's Disease, Etc.

Dr. Thomas H. Buckler, *of Paris (formerly of Baltimore), Suggester of Lithia as a Solvent for Uric Acid, says:*

"Nothing that I could say would add to the well-known reputation of the **BUFFALO LITHIA WATER** I have frequently used it with good results in Uric Acid Diathesis, Rheumatism and Gout, and with this object I have ordered it to Europe, from Coleman & Rogers, of Baltimore. Lithia is in no form so valuable as where it exists in the Carbonate, the form in which it is found in **BUFFALO LITHIA WATER** Nature's mode of solution and division in water which has passed through Lepidolite and Spodumene Mineral formations."

Dr. William B. Towles, *Professor of Anatomy and Materia Medica in the Medical Department of the University of Virginia.*

"I feel no hesitancy whatever in saying that in Gout, Rheumatic Gout, Rheumatism, Stone in the Bladder, and in all Diseases of Uric Acid Diathesis, I know of no remedy at all comparable to **BUFFALO LITHIA WATER** Its effects are marked in causing a disappearance of albumen from the urine. In a single case of Bright's Disease of the Kidneys I witnessed decided beneficial results from its use, and from its action in this case I should have great confidence in it as a remedy in certain stages of this disease. In Dyspepsia, especially that form of it in which there is an excessive production of acid during the process of nutrition, in some of the peculiar affections of women, and in Chronic Malarial Poisoning, etc., I have found it highly efficacious."

Dr. Graeme M. Hammond, *of New York, Professor of Diseases of the Mind and Nervous System in the New York Post-Graduate Medical School and Hospital:*

"In all cases of Bright's Disease of the Kidneys, I have found **BUFFALO LITHIA WATER** greatest service in increasing the quantity of urine and in eliminating the albumen."

THOMAS F. GOODE, Proprietor, BUFFALO LITHIA SPRINGS, VA.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FOURTH ROUND.

Walnut Grove, at W. Grove	Oct. 5, 6
Decatur, at Centerville	12, 20
Lake, at Lawrence	21
Newton and Hickory, at Newton	26
Hillsboro, at New Providence	26, 27
Carthage	28
Brandon station	Nov. 2, 3
Morton and Forest, at Forest	3
Westville	8, 10
Shiloh	12
Montrose	16, 17
Raleigh	19
Clarksburg	23, 24
Steen's Creek	27
Trenton	28
Homewood	30, Dec. 1

C. McDONALD, P. E.

VICKSBURG DIST.—THIRD ROUND.

Harriston, at Cane Ridge	Aug. 24, 25
Mayersville, at Beulah	31, Sept. 1
Rolling Fork and Cary, at Bethel	7, 8
Warren, at Wesley Chapel	14 15
South Warren, at Red Bone	21 22
Mt. Olivet, at ——	28, 29

Preachers will please take notice, and be prepared to answer Question 18.

J. M. WEEMS, P. E.

Vicksburg, Miss,

JACKSON DIST.—THIRD ROUND.

Flora, at Brownsville	Aug. 24, 25
Camden, at Thomastown	31, Sept. 1
Fannin, at Drake Chapel	7, 8
Jackson cir., at Flag Chapel (Wed.)	11
Madison, at Pearl River	14, 15
Lake City and Lodi (Sat.)	21
Yazoo City	22, 23
Silver Creek and B. Lake	28, 29

E. H. MOUNGER, P. E.

BROOKHAVEN DIST.—THIRD ROUND.

Wesson	Aug. 24
Hazlehurst (8 P. M.)	25
China Grove, at Waterholes	31, Sept. 1
Providence, at Monticello	7, 8
Pleasant Grove	14, 15
Magnolia, at Magnolia	21, 22

District Conference will be held at Wesson, Aug. 21-25. Committees of Examination will meet all candidates at two o'clock P. M., Aug. 21.

R. D. NORSWORTHY, P. E.

SEASHORE DIST.—THIRD ROUND.

Vancleave, at Ezel	Aug. 24, 25
Ocean Springs, at C. S. (Wed.)	28
Whittington, at ——	31, Sept. 1
Bay St. Louis (Tues.)	10
Augusta	14, 15
Black Creek (Tues.)	17

C. A. POWELL, P. E.

NATCHEZ DIST.—THIRD ROUND.

Percy Creek	Aug. 24, 25
Woodville mission, at Donagalot	28-29
Barlow, at Rehoboth	31, Sept. 1
Meadville	7, 8
Amite, at Farmer's Chapel	14, 15
Washington	21, 22

On this round I will remain three or four days at each appointment. Let us labor for scores of conversions, and a general onward, upward movement.

L. S. JONES, P. E.

MERIDIAN DIST.—THIRD ROUND.

North Kemper, at Union Ridge	Aug. 24, 25
Rose Hill, at Missionary	31, Sept. 1
Daleville and S. Ch., at Sonic Chapel	7, 8
Linwood, at Linwood	14, 15
Indian Mission, at Tallchinlok	19
Neshoba, at Philadelphia	21, 22

R. J. JONES, P. E.

ENTERPRISE DIST.—THIRD ROUND.

Heidelburg, at Philadelphia	Aug. 24, 25
Eastabuchie, at Hopewell	31, Sept. 1
Williamsburg, at Good Hope	6
Mount Carmel, at Santee	7, 8

L. CARLEY, P. E.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—FOURTH ROUND.

Sardis	Sept. 1, 2
Senatobia	7, 8
Hernando	14, 15
Como	20, 21
Panola, at Pisgah	28, 29
Tyro, at Fredonia	Oct. 5, 6
Courtland, at Pope's	12, 13
Batesville	13, 14
Wall Hill	19, 20
Arkabutla, at ——	26, 27
Pleasant Hill, at ——	Nov. 2, 3
Cockrum, at Greenleaf	3, 10
Nesbit, at Hind's Chapel	16, 17
Morgansville, at Browning's (Wed.)	23
Pleasant Grove, at ——	23, 24

H. C. MORRHEAD, P. E.

GREENVILLE DIST.—THIRD ROUND.

Tunica circuit, at Dubbs	Aug. 24, 25
Rosedale, at Phalia	31, Sept. 1
Arcola	7, 8
Hollandale, at Glen Allen	14, 15
Bolivar, at Winterville	21, 22

J. A. RANDOLPH, P. E.

GRENADA DISTRICT—THIRD ROUND.

Atlanta	Aug. 24, 25
Water Valley circuit	31, Sept. 1
Water Valley station	1, 2
Minter City and Strathmore	7, 8

E. A. BURROUGHS, P. E.

WINONA DIST.—THIRD ROUND.

Carrollton circuit	Aug. 24, 25
Sidon	31, Sept. 1
Black Hawk	7, 8
Dahlia and Brooklyn	14, 17

J. B. STONE, P. E.

HOLLY SPRINGS DIST.—THIRD ROUND.

Mt. Pleasant, at Marshall Institute	Aug. 24, 25
Ashland, at Union Hill	31, Sept. 1
Pontotoc	7, 8
Abbeville	14, 15

J. D. CAMERON, P. E.

CORINTH DIST.—THIRD ROUND.

New Albany cir., at Bethlehem	Thurs. Aug. 22
Blue Springs circuit, at Leighton	24, 25
Pleasant Ridge cir., at Patterson's Ch'l	31, Sept. 1

HESLEP R. TUCKER, P. E.

ABERDEEN DIST.—THIRD ROUND.

Quincy circuit	Aug. 23
Amory	24, 25
Aberdeen circuit	31, Sept. 1

S. M. THAMES, P. E.

COLUMBUS DIST.—THIRD ROUND.

Cedar Bluff	Aug. 24, 25
West Point	28, 26
Mashulaville	31, Sept. 1

T. C. WEIR, P. E.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—FOURTH ROUND.

Shreveport and mission	Sept. 1, 2
Mooringsport	7, 8
South Bossier	14, 15
Caddo	21, 22
Coushatta	28, 29
Wesley	Oct. 5, 6
DeSoto	12, 13
Many	18, 20
Anacoco	26, 27
Fort Jessup	Nov. 2, 3
Pleasant Hill	8, 10
North Bossier	16, 17
Natchitoches	23, 24
Grand Cane	30, Dec. 1
Mansfield	4

I will try to fill the above appointments; but, in case of failure, let the pastors hold the Quarterly Conference and forward me statistics. Let us together strive for full reports on every line of church work.

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Spring Creek	31, Sept. 1
Evergreen	7, 8
Atlanta	14, 15
Nugent	21, 22
Dry Creek	28, 29
Columbia	Oct. 5, 6
Centerville	12, 13
Hunkie	18, 20
Lecompte, at W. C.	26, 27
Montgomery	Nov. 2, 3
Chicot	9, 10
Simsport	16, 17
Pineville	21, 24
Boyce	30, Dec. 1
Alexandria and West A	7, 8

Local preachers must attend, to have characters passed. Let us have reports from presidents of the Board of Trustees. I urge the preachers in charge to let the officials know their duty.

S. J. DAVIES, P. E.

ARCADIA DIST.—THIRD ROUND.

Arcadia, at Arcadia	Aug. 23, 25
Ruston, at Douglass	24, 25
Ringgold, at Grand Bayon	27, 28
Homer, at Homer	31, Sept. 1

J. D. HARPER, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Franklinton, at Mt. Hermon	Aug. 24, 25
Pine Grove, at Camp Ground	31, Sept 1
St. Helena, at Camp Ground	31, 1
East Feliciana, at Camp Ground	31, 1

P. A. JOHNSTON, P. E.

DELHI DIST.—THIRD ROUND.

Harrisonburg, at Pine Hill	Aug. 24, 25
Winnsboro, at Bartholomew	Sept. 31, Oct. 1
West Monroe, at Colony	5, 6
Lind Grove, at Bon Idee	12, 13
Oak Ridge, at Collinston	19, 20
Rayville, at Little Creek	26, 27

B. F. WHITE, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Lower Coast, at Wesley	Aug. 24, 25
Rayne Memorial	Sept. 1
Felicity	6
Plaquemine and Donaldsonville	14, 15
Tallsheek, at C. G.	21, 22

JOHN T. SAWYER, P. E.

OPELOUSAS DIST.—THIRD ROUND.

Indian Bayou	Aug. 24, 25
Grand Cheniere	28
Lake Arthur	31, Sept. 1
Abbeville	7, 8

H. C. WHITE, P. E.

A Chance to Make Money.

It seems strange that people will not improve their opportunities; they all want to get rich, but have not enough enterprise to succeed. I believe any man or woman can clear $10 a day in the Dish Washer business, as it is just booming now; out not one in 500 has push enough to enter the field and reap the harvest. I have been in the business over a year, and have cleared over $20 a day, without canvassing any. I have examined all the Dish Washers, but none equal the Climax. Address the Climax Mfg Co., Columbus, Ohio, and they will tell you how to proceed and you can do well in city or country as every family wants a Climax Dish Washer. When we know of opportunities like this, I think it our duty to inform others, as this is a chance for all to make money honestly and easily.

A READER.

CAMP MEETINGS.

The Leaf River Camp Meeting will commence on Friday night, Aug. 30. Hacks will meet trains on New Orleans and Northeastern railroad at Tuscanola station. All preachers will be taken to the grounds and taken care of free of charge. No gate fee at any time. Brother pastors are especially invited.

H. B. TREVILION, P. C.

The Wilson's Springs Camp Meeting, situated four miles north of Moss Point, Miss., will begin Thursday night before the fifth Sunday in September, 1895, and continue from six to eight days. Those coming by rail can come within four miles of the camp ground on the Moss Point and Pascagoula railroad. From thence will be transported by hack. There will be a public tent on the grounds for the accommodation of those who wish to defray their own expenses. All ministers are cordially invited to attend, as well as all others friendly to the cause.

G. R. ELLIS, P. C.

The St. Tammany Camp Meeting, located six and three-fourths miles from Covington, La., will begin Saturday evening, Sept. 21, 1895, to continue one week or ten days. Hacks will run between Covington and the camp ground.

There will be a public tent for the accommodation of visitors. No gate fee will be charged. All preachers who come will be provided for. The one end in view in holding this camp meeting is the salvation of precious souls. Come praying and believing.

W. A. CLARKE, P. C.,
JNO. T. SAWYER, P. E.

Do you Feel Depressed?

Use Horsford's Acid Phosphate.

It invigorates the nerves, stimulates digestion and relieves mental depression. Especially valuable to tired brain-workers.

Any life that is worth living must be a struggle.—Dean Stanley.

To Get the Best Teachers

School Boards, Colleges or Families can obtain the names of efficient teachers FREE OF CHARGE by writing THE SCHOOL AGENCY, BIRMINGHAM, ALA., stating the kind of teacher wanted, the position to be filled, salary and other particulars. This Agency is endorsed and patronized by the leading Educators and Institutions of the South and Southwest.

FIRST GRADE successful teachers desiring enrollment should write for circulars.

Would you know the secret of happiness? It is making others happy.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

WANTED.

A situation as teacher by a young lady who holds a first-grade certificate. Seven years' experience in the school-room. Louisiana preferred. Best of testimonials. Address

MISS ALICE HIVELY,
Hazlehurst, Miss.

Vanderbilt University,

NASHVILLE, TENN.

Next Session Opens September 15th.

Full graduate as well as under graduate courses. Ten Fellowships for college graduates. Seven departments—Academic, Engineering, Biblical, Law, Pharmaceutical, Dental, Medical. Fully equipped laboratories and museums.

WILS WILLIAMS, Secretary,

EPWORTH LEAGUE.

BY REV. HENRY H. ARENA.

Theme for Prayer Meeting.

THE DEMONIACS IN GADARA.

(Matt. viii, 28; Mark v, 1; Luke viii, 26.)

This narrative presents many difficulties. Have no space to explain them all. Will remain on surface.

1. Christianity has done much for the amelioration of suffering mankind.

(1) Insane asylums were not known of yore. Now they are found in every State.

(2) Of human ills, the loss of intellect is the greatest. Once intellectually bright, attractive, genial; now a brute. The light of intellect extinguished. Darkness.

(3) Insanity increases. Social complications, bodily and mental excesses, immorality, the cause. Beware!

2 Here we find one, St. Matthew says two, possessed with devils—insane, domiciled among the tombs.

(1) Ordinarily, possessed with devil is tantamount to being unconverted. In the spiritual, as in the physical realm, there is no vacuum. Where the Holy Spirit is not found, the devil is at home.

(2) But in the case of the party in our text his moral turpitude resulted in cranial derangement. He was cast out from society. Perhaps intemperance, lewdness, the cause.

(3) Here the devils were opposed to expulsion, just as men are unwilling to be converted.

(4) As a *dernier resort*, the devils ask the privilege of entering a herd of swine. Devils not omniscient, else they would have known that such occupancy would be brief. As expressed in Coleridge's "Job's Wife:"

"God, who brings good out of evil,
Took pains to disappoint the devil."

Would that the devils had perished with the swine.

(5) The spokesman of the devils declared that his name was legion, because of numerousness. According to Milton:

"They fill the air, they darken heaven,
And rule this lower world."

3. The effects of the miracle here recorded are the same as those frequently witnessed at revivals.

(1) The liberated man sat, clothed and in his right mind, at the feet of Jesus. As in the case of the prodigal, of whom it is said, "When he came to himself." Indicating that he had been beside himself. Converted, we are in the right mind. Clear, serene, happy.

"O! my Savior possessed,
I was perfectly blessed,
As if filled with the fullness of God."

(2) The Gadarenes request the Master to depart out of their coast. The loss of their swine led them to fear other reverses. Many would be converted and become church members, but they fear possible loss of business, friends, pleasure, etc. Hence: Away with Christ; give us Barabbas.

Baldness is often preceded or accompanied by grayness of the hair. To prevent both baldness and grayness, use Hall's Hair Renewer, an honest remedy.

The Malone College,

FOR GIRLS ONLY,

Is situated in the city of Holly Springs, which is the highest point in the State; hence is free from malarial influences. Accessible from all points, as it is at the junction of the Illinois Central and Kansas City railways.

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Holly Springs, Miss.

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(From U. S. Journal of Medicine.)

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Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

LIVE THE PRESENT HOUR.

BY SARAH K. BOLTON.

rget the past, and live the present hour;
Now is the time to work, the time to fill
The soul with noblest thoughts, the time to will
eroic deeds, to use whatever dower
aven has bestowed, to test our utmost power.
Now is the time to love, and, better still,
To serve our loved ones; over passing ill
rise triumphant. Thus the perfect flower
life shall come to fruitage; wealth amass
For grandest giving ere the time be gone.
glad to-day, to-morrow may bring tears;
e brave to-day, the darkest night will pass,
d golden rays will usher in the dawn;
Who conquers now shall rule the coming years —Exchange.

Communications.

its for Charitable Uses—The Mississippi Constitution.

BY BISHOP CHAS. B. GALLOWAY.

No important decision has been re-tly delivered by the Supreme Court Mississippi, which gives a clear con-uction of two very objectionable ses in our new Constitution. The ions referred to put a limitation po testamentary power, and prohibit devise by will of any property to gious or ecclesiastical associations denominations for charitable uses. the time of their adoption by the stitutional Convention of 1890, I ught it a mistake, even to misfor-e, and from that day to this I have er ceased to regret the precipitate ion. Those two sections might perly be termed, "Dissuasives to rity," or, "Provisions for the Pre-tion of Benevolence." There has no such reckless expenditures for rity—no such impoverishment of mediate heirs-at-law by lavish de-s to benevolence—as to necessitate rigorous restraints here enthroned ur organic law. Indeed, our lam-tion has been, and is, that so little ven, by will or otherwise, to chari-e purposes. These prohibitions are e less than calamitous, and if the position to rescind them should be mitted to the people, with a proper ment therefor, it would be adopt-by an overwhelming majority. The ions, as they now stand in our Con-tion, are as follows:

c. 269. Every devise or bequest of , tenements, or hereditaments, or interest therein, of freehold or less freehold, either present or future, d or contingent, or of any money ted to be raised by the sale there-contained in any last will and tes-ent, or codicil, or other testament-writing, in favor of any religious ecclesiastical corporation, sole or regate, or any religious or ecclesi-al society, or to any religious de-lination or association of persons, c any person or body politic, in , either expressed or implied, se-or resulting, either for the use and fit of such religious corporation, ty, denomination, or association, r the purpose of being given or ropriated to charitable uses or pur-, shall be null and void, and the -at-law shall take the same prop-as devised or bequeathed, as gh no testamentary disposition been made.

c. 270. Every legacy, gift or be-t of money or personal property, any interest, benefit, or use there-either direct, implied, or otherwise, ained in any last will and testa-t or codicil, in favor of any relig-or ecclesiastical corporation, sole regate, or any religious or eccle-ical society, or to any religious de-lination or association, either for its e or benefit, or for the purpose ing given or appropriated to char-e uses, shall be null and void, and distributees shall take the same as gh no such testamentary disposi-had been made.

studying the probable reasons for legislation, I have been led to re-the interesting history of the le of mortmain. It first found e in the Magna Charta, forbidding of land to religious Houses. This done in order to arrest the grasp-greed of the Roman Church, which, said, in the latter part of the Mid-Ages, owned fully one-third of all English landed estate, and thus no revenue. This passed through ous modifications until the statute Mortmain was enacted under George entitled "An Act to Restrain the position of Lands, whereby the e became inalienable." The stat-recites that public mischief had atly increased by many large and rovident dispositions made by lan-ding sod dying persons to charita-uses, to take place after their hs, to the disinheritance of their ral heirs, and enacts that in future lands or sums of money to be laid out in lands shall be given to any per-son or body, unless such gift or con-veyance shall be made or executed in presence of two witnesses twelve months before the death of the donor or grantor. In favor of churches, col-leges and hospitals, there were impor-tant modifications.

With the exception of Pennsylvania, the English mortmain laws have not been adopted in the United States. In that State bequests, devises or convey-ances, for religious or charitable uses, may be valid if made by deed or will at least one calendar month before the death of the testator. In New York gifts to charitable corporations by will must be made two months before the testator's death; and in Georgia such a gift by will is void if the testator has a wife or issue living, unless made ninety days before his death. In other States the general laws, or the charters of corporate bodies, put a check upon their acquisition of real estate.

But it will be seen that the sections in the Mississippi Constitution are more sweeping than the old mortmain statute of George II., and more drastic than any enactments by any State in the Union. And this in view of the fact that the Roman Catholics—against which this prohibition was evidently aimed—are an inconsiderable portion of our population, and most of them poor. Whatever may have been the occasion for repressive legislation in England during the Middle Ages, or the necessity for confiscating the enor-mous estates of the church in Mexico when the republic was established, we have as yet no such danger from Ro-man Catholicism in this country. In Mississippi there is least cause for alarm. But here is a constitutional provision that seeks to shut out the possibility of allowing a citizen, under any safeguards, however much he may intelligently desire it, to leave one dol-lar of his estate to charitable uses.

I am glad to say, however, that by a recent decision of the Supreme Court of Mississippi this foolish provision is not absolutely prohibitory. In the case of Blackbourn vs. Tucker et al., on ap-peal from the Chancery Court of Tate county, Chief-Justice Cooper, deliver-ing the opinion of the court, the two sections passed under review. Al-though the great body of the elaborate opinion was directed to the question of "retroactive operation"—that is, whether the Constitution applied to wills executed before its adoption—the court went farther and construed Sec-tions 269 and 270. These are the con-cluding words of the court:

"We have sought in vain for some principle upon which the two sections might be brought into harmonious reading by construction, but we are constrained to recognize the fact that the subjects are controlled by diver-gent words, too clear to admit of the same construction. We are, therefore, of opinion that while, under Section 269 of the Constitution, the devise of lands by the testator is annulled, the be-quest of the personal estate is valid, because not prohibited by Section 270." Thus it will be seen that the prohibition of devises by will to relig-ions or charitable uses applies to realty and not to personal property.

In this connection I am glad to re-port two recent gifts by will to the Methodist Episcopal Church, South, in Mississippi. The late Rev. Geo. T. Vickers bequeathed a sum of money to be divided equally between the Parent Board of Missions and the Conference Fund of the Mississippi Conference, and a lady in Wilkinson county, who died some weeks ago, left a legacy to the worn-out preachers of the Confer-ence. I am also informed that a gen-tleman of considerable means desires to bequeath quite a handsome sum to establish an educational institution un-der the auspices of the Presbyterian Church. These gifts should increase. Better give to God's church than squander estates on spendthrifts, though they be heirs-at-law.

Jackson, Miss., Aug. 26, 1895.

Midsummer Reflections.

BY H. M. DU BOSE.

This is a world of commonplace. Current literature is a Sahara, with now and then an oasis of originality, a cassia clump of genuine sentiment, or a stray palm of variety to break the gen-eral dreariness. It is held to be half a crime to think, unless one should think in the wake of certain originals, cer-tain oracles, when and by whom con-stituted nobody knows, but oracles none the less. This writer has regard-ed with silent interest the results which have followed the announce-ment lately of two or three genuinely *original* ideas. The gyrations of the *literati* who hail from the cross-roads, and indite tremendously with the goose quill, have been something to see. From what I gather, the creed of this *puissant* cult is, for instance, that the duplicity, double dealing and polyga-mous life of a very venerable oriental sheik got an inviolate sanctity lent them because their possessor happened to be useful in the history of truth, and chanced to get a conspicuous place in that record. The greatness and virtue of such a man stood in the superlative degree as compared with those who moved in concourse about him; but if the outer life of a modern Christian should be found no more correct than that of most of the worthies of Old Testament biography, it would need serious attention; and there is no crime committed against either the truth or the Bible in saying so. The Old Tes-tament records serve to show how much better the Christian dispensa-tion and the characters which it pro-duces are than were the Jewish dis-pensation and its exponents. One thing which, in my mind, fixes the nature of scriptural sanctification is, that the sanctification generally realized under the Old Testament plan would be very unsanctified under the New. There has been progressive experience some-where.

Another thing has been suggested to me by these observations, and that is, that the theological exploitations of the past have brought to light all that could be desirable to know respecting the moral nature of primeval man, and especially that the categories expres-sing the moral nature of young children are written and settled beyond revisal. And a thoughtful and worthy man who has written a brochure, with an orig-inal idea or two in it, undertaking to harmonize the problem with the words of the great Teacher (it is not now so harmonized), has been set upon and furiously assaulted with a shower of quotations from the "Standards," which mention leads me to say that I have also learned that there is a vague-ly defined body of writings somewhere, so denominated, with which to differ is a crime. A man who is so unfortu-nately constituted that he occasionally thinks he has had the hardihood to re-spectfully dissent from a certain view supposed to be set forth in the "Stand-ards" (of the truth of which this depo-nent saith not), and has suffered the usual consequences. The dog-fennel rhetoricians and the pig-sty philoso-phers were on him directly. Method-ist theology is all right, but the theo-logians are in great need of a glossary or a lexicon. A thousand blessings light on the head of the man who shall prepare one—and get it accepted!

Lest I should be thought to lend as-sent to a rage for novelty, and unbri-dled departure from the established systems of thought and life, I will say that these observations in no way con-trovert the necessary and essential or-der and precedents of philosophy. There are certain laws of thought, and certain masters of these laws, which we can never set aside; but the laws of thought and the subject-matter of thought are very different things. Aristotle and the Eclectics devised and discovered a subtle and coherent sys-tem of reasoning and investigation which the world has found it difficult to improve upon at any point; but over the materials to which their system is to be applied they exercised no regn-ancy whatever. Wesley and his co-adjutors devised a very safe system of theological investigation; but they did not, as they had no patent to do so, pass absolutely on the materials of their theology. Only Roman Catholic Popes and Councils do that. The Methodist fathers applied and recom-mended a determinative principle in theology, and that principle was the final test of the written Word. To claim more for them is to dishonor their own loyalty to the finality of truth. Let us put less emphasis on the adjective "Wesleyan," and more on the substantive "gospel." The man who builds a railroad seldom enjoys the luxury of operating it and sharing its dividends; and observation shows this to be true of the promoters of most other enterprises. Even St. Paul found himself able to do little more than lay the foundations of the primitive church. Other men came along and reared thereon a superstructure, thus inheriting his labors. This is the true course of things. Nine generations of men toiled to build the temple of Diana, that the truth might worship at its shrines. There is scarcely a cathe-dral in Europe at whose altars its ar-chitect and builders ever knelt. These facts should lead us to greater patience in our work. When I read in the church papers after the Gehenazides, whose endless dole is the imperfection of the church and the degeneracy of faith, I wonder much if they have ever had in contemplation for a moment the patience of Him whose the church is. If we only knew the meaning of the words, "He who made the world had abundant leisure, and rested a cycle-long Sabbath, and still serenely watches through the fretful lives of men!" The time element is not suffi-ciently regarded in either the individ-ual or collective efforts of our day. To be sure, they are not the oldest civili-zations which are the best; neither are they the oldest theologies which are reckoned the purest; but, assuredly, the best civilizations, as also the purest theologies, embody the oldest and the best-finished ideals. The materials which entered into the construction of the latest iron-clad warship, just now swinging from her stocks, are chemi-cally older than those which were built into mediæval armadoes and argosies. The theorizings of the present day, in religion, in economics, and even in the solid matters of education and science, are too much of the "hot cake," or "hasty pudding," order. The injunc-tion of Mr. Mesgles is philosophically apposite, "Count five and twenty."

One of "the signs of the times" in Southern Methodism just now is the rapid organization of "Preachers' In-stitutes." One such body is now or-ganized in Texas, and is soon to hold its first meeting. The time for slip-shod preaching in Methodist pulpits is past. The "growing preacher" is the man who will find standing in the itin-erant ranks of the future. The "full-grown" preacher, like a "full-grown" theology, is to be relegated—to him-self, perhaps to become an "evangel-ist"—quoted, of course. Let those who have understanding read. New Testa-ment evangelism is likely to be greatly promoted by the departure embodied in the "Preachers' Institute."

Mr. Editor, it would seem that many —perhaps, on second thought, not so many, but not a few—have mistaken the action of the late General Confer-ence in establishing a Commission on Federation as a step toward organic union. Nothing, I am sure, could be further from the general purpose of the church; but I, for one, have never liked the term "federation." It means more than the General Conference en-actment contemplated. It does mean, as an abstract term, some sort of or-ganic union. The fact is, that it is part of a headline written some years ago over the draft of a somewhat chi-merical plan for a loose con-federation of American Methodisms on natural or physical lines of division, and was un-advisedly adopted by the General Con-ference as a name for something quite different. What is proposed by this "federation" movement is a treaty courtesy exactly similar to that main-tained in international ministerial and consular diplomacy. The nations are not "federated" because of this diplo-matic nexus, but are enabled to treat for peaceable cession and recession in matters of territory, or for the preven-tion of hurtful friction and crossing of interests. Moreover, the transfer of citizenship from one nation to another is thus regulated and protected. All of these points, but no more, are con-templated in our scheme of "federa-tion." In point of fact, then, the act of the General Conference looked to the establishment of a joint Commis-sion on Methodist Comity and Juris-dictional Relations.

In the Living Present.

The editor of Harper's Monthly la-ments the degeneracy of the American newspaper. Calls them gossip-mong-ers, etc. Of yore the news was sifted by the editorial department; now we are treated to a diluted miscellany, true or false, fact or fiction, leaving it to the reader to take his choice.

The Medical Times, in New York, declares that tea-drunkenness in-creases. One-tenth of the invalids in the public hospitals suffer from nerv-ous complications directly attributable to excessive use of tea.

The treatment of diphtheria by anti-toxin and use of serum in other mala-dies is assuredly on the homeopathic principle of *similiar simil bus curantur*—like cures like. This ought to unify the opposing medical schools. Man-kind suffers and patients die because of hostility between the disciples of Es-culap and Hahneman.

Dr. Joseph Parker, of the City Tem-ple, in London, attributes the British Liberal collapse to its attempted union of Radicalism, Socialism and Labor-ism. In other words, the result of demagogism. Honesty is the best pol-icy, not only in business, but also in politics.

The dispensary system of South Car-olina is certainly a failure in checking drunkenness. State agents sell a half pint of whisky for ten cents. The commonwealth does a fine business, but more people now see "snakes" than ever before.

Chicago has a reform city govern-ment. It is well. But that govern-ment appointed three preachers—none of them Methodists, we are glad to re-cord—as street commissioners. Are there no honest men to fill those offi-ces? Dragging the holy ministry into the dirt of politics may purify the lat-ter, but the attempt will soil the for-mer.

It is popular now to clamor for re-taliation because of massacre of English missionaries in China. Yes, that mas-sacre was satanic. But, please bear in mind that the Chinese government many years ago explicitly stated that it assumed no responsibility for safety of foreign missionaries beyond the treaty ports. Those going beyond these would go at their own responsibility.

Artificial ice, made of boiled water, is certainly less likely to be injurious to health than that imported from the North. Greedy vendors in that sec-tion take the ice from convenient res-ervoirs of stagnant water and ship the same to distant climes. Thus, year after year, poisonous bacteria were in-troduced into the human system in our Southern cities. IGH DIEN.

Correspondence.

Millsaps College.

The fourth session of Millsaps Col-lege begins Sept. 25. First session the enrollment was 140, the second 160, and the third 205 students. Surely all Mississippians (especially Methodists) want three hundred students for the fourth. We have the boys and the agency for putting them in this rapidly growing, excellent school. In our State—of which we are proud—we have three hundred itinerant and as many local preachers, and not a few strong friends. These constitute the agency. Will everyone of us be a live, watchful, pushing agent in the agency? Nothing will bring our State to the front so permanently and beautifully as an industrious and liberal interest in Christian education. Nothing will advance Methodism so greatly as a united, strenuous effort of the six hun-dred preachers, eighty thousand mem-bers and three hundred thousand friends to send, and induce the sending, of girls and boys to colleges. It is not boasting to say that there is not a better college faculty than at Millsaps College. The curriculum stands with the best in the whole country. Christian institution, surroundings, moral influence consid-ered, it is the cheapest for the facili-ties in the land. It is the place for the rich, intermediate and poor to fit themselves nobly for life—for business, out of which they get much pleasure and ample success.

Now, all the agency act zealously for one month as agents in influencing boys and young men to go to Millsaps Col-lege this approaching session. Send all the names of boys and young men who might be persuaded to go off to college to Dr. I. W. Cooper or Dr. W. B. Murrah. See the boys and parents, and kinfolk often about it. Each one of us, preachers and friends, yearning for real prosperity, is willing to render this light, but important, service. Put these men of God in communication with the vast material for college. By doing this we help make "a man," aid in the flourishing and establishing of our church, and efficiently co-operate in the betterment of our State. This is auspicious time for each of us to dis-charge a clear duty and buoyantly share an exalted privilege in accom-plishing immeasurable good. Our God is blessing us wonderfully through human instrumentality.

Maj. Millsaps is deeply concerned for all the boys—particularly the poor—gives a dollar for every one we give for educating them. He, Dr. Murrah and Bishop Galloway are diligent and sa-gacious in keeping abreast with the best methods for teaching and develop-ing character. They, with others, are studiously contriving plans and means by which to encourage, increase ad-vantage and enlarge the opportunities of the boys. Let us all labor untiring-ly together in the blessed cause.

I am working to get three or four boys to be "ready" to "answer at roll call" Sept. 25. May we all take a pleasure in sending to Drs. Murrah and Cooper several hundred names, and also completely exhaust their stock of catalogues and circulars be-tween this and the middle of Septem-ber! J. M. WYATT.

Clarksdale, Miss.

Epworth League Conference.

MR. EDITOR: In your edition of Aug. 22 a communication from R. M. Blocker was published, stating that it is "extravagance" asking $500 to defray the expenses of the State Conference.

As it is to be a State Conference, and not a New Orleans affair, it is quite reasonable that we should ask our country Leagues to help. Although the Finance Committee have aimed high, nevertheless, after paying for letter-heads, envelopes, stamps, print-ing of programmes, badges, etc., what still remains will probably be turned over for future use in League Confer-ences.

When we consider this will be our first Conference, and the extra amount of correspondence that is necessary in order to awaken our leaguers' interest in the State Conference, we can see that $500 is not too much. New Or-leans will entertain all delegates free of charge. We hope all Leagues will send delegates, and know, if they come in the right spirit, we will return to our homes feeling that it was "good to have been there," and with a greater determination to do "all for Christ."

JOHN T. CRIBBIN.

Memphis Conference Female Institute, Jack-son, Tenn.

MR. EDITOR: Will you allow me, through your columns, to call atten-tion to the opening of the M. C. F. I. on Wednesday, the twenty-eighth of August? Our prospects are good for an overflowing school. It would be well for those intending to enter to come on the twenty-sixth or twenty-seventh, so as to be certain of securing rooms in the institute. Those coming later may have to board out in the city.

We invite an examination of our course of study and the character of work at the institute. When this is done, our college will command even greater patronage at the hands of a discriminating public.

Respectfully, HOWARD W. KEY.

Selections.

A Typical Character.

Not long ago, traveling on a railway in the United States, a conversation with a gentleman, who occupied the next seat, impressed us very much. He was bright and clever, and on some lines very intelligent. He was strongly opposed to orthodoxy, and ardently in favor of free, advanced thought on all theological subjects. He was a warm admirer of Professor Briggs, and every-one who was reputed to be heterodox. He said Briggs was condemned by the Presbyterian Church because he would not say that Moses wrote the account of his own death. We learned that he was a judge who had a high reputation for ability, yet he showed a great ig-norance on subjects on which he deliv-ered himself confidently and dogmati-cally. He certainly would not accept as evidence such loose and incorrect statements as he expressed on great theological questions. We were deep-ly interested in this gentleman's talk. He was a type of a rather large class whose views on religious subjects are determined by their prejudices and partisan predispositions rather than by facts and arguments.—Christian Ob-server.

The world has no greater hero than the man who can open his Bible wide and ask for the whole will of God, de-termined to obey though the heavens fall.

Correspondence.

Letter from Mexico.

MR. EDITOR: I enclose you herewith a copy of a very interesting letter just received by Carondelet street Sunday-school from Dr. Watkins, of the missionary force of our church in Mexico. It is very interesting in itself, but I send it to you and ask you to publish it in the ADVOCATE in order to bring before the church the opportunity he mentions of opening up a school among the Indians on the Pacific coast, trusting that it may be the means of stirring up some heart, or hearts, to make this work possible.

Yours very truly,

ALLEN F. GODAT.

New Orleans, Aug. 18, 1895.

Mexico, Aug. 2, 1895.

Mr. Allen F. Godat, New Orleans.—

DEAR BROTHER: Your kind note, containing $25 was duly received, for which many thanks. I was about six hundred miles away from home when it arrived, hence my delay in answering your letter. Catholic children, as well as Protestant, will receive benefit from it. Every cent spent on the children of Mexico tells in favor of the good cause we represent. I wish I might have from some Sunday-school in the United States, or from some other source, ten dollars per month in American money (which is worth almost double in Mexican money). I would open up a school among some Indians upon the Pacific coast who are pleading with me for a teacher and books. They are nominally Catholics, but they told me when I was among them of their big man and big woman in the top of one of the high mountains near by, that gave food to the Indians in time of scarcity. I need not explain what they meant by these large people; however, a large beefsteak has been the means of awakening an interest in the hearts of these poor Indians, who live under the trees more than nine months in the year, in favor of the gospel. I am sure that the Sunday-school children will laugh when I say that a beefsteak has been such a great blessing; but I have read in a book that I have studied since I was a child, that not even a "cup of cold water" is too insignificant for the Lord to enter into his account book, and for which the giver can draw a large interest. It is too long a story to tell you the whole of it at present (I mean about the beefsteak), but the main facts are these: About four years ago I accidentally found the Indians on the Pijinto river, a stream that empties into the ocean a little below San Blas, on the Pacific coast. I knew that two foreigners who had ventured among them without the necessary precautions had been killed by them. I was surprised indeed when late one afternoon I found myself among these, and only about fifty yards, or so, from the spot where these engineers had been killed. After a fire was kindled, and I had taken a large beefsteak from my saddle-bags, and had placed it in a pan on the fire, and my empty stomach seemed to clap its hands for joy, on account of the fine meal I was in hopes soon to enjoy, I heard a woman, who had a little babe two or three days old, call to one of my companions from the bush under the large tree near by where she was lying. He went to her, and I overheard her ask him to bring her some meat, if we should return that way, as she was so weak and hungry. Of course, I gave the woman the best part of the meal, and I would have given her all I had to eat, and even the frying-pan that I always took with me, and would have gone a few days without food myself, if necessary, rather than let that poor woman in her neglected condition suffer the pangs of hunger. After she had enjoyed, perhaps, as never before, her meal, I began to tell the people that there was no need for them to sacrifice so much to pay the priest, who lived at a long distance from the place, for baptism; that the baby would surely go to heaven even if it should die without baptism. Besides, I told them that I hoped to be back that way some time, and that I would baptize the child free of charge. Singularly enough, the child has not yet been baptized, and they are waiting for me to fulfill my promise. I talked with them nearly all that night that I stayed with them of Christ, the Savior of men; distributed Gospels among them, and gave them a few books, pens and pencils, as if they were school children, although no one that I knew among them could read or write. I have never told this fact before to my friends in the United States, lest they should laugh at me for doing what must appear to them a very strange thing indeed; but I acted with them as I would with a child who had never seen a hammer; but when I gave it to him, he would soon find a way to use it.

Well, my visit has changed the temper of these poor people. As I said, they are pleading for a school for their children. They are willing to learn of the blessed Jesus, and for the lack of money that thousands in the United States could give them, if they were so inclined, they are left in their ignorance and in their deplorable condition, socially and religiously.

But, my dear brother, I did not intend to write you about these Indians, but about my visit to a distant point in the republic, where I was visiting when your letter arrived in Mexico. I wanted to tell you how hundreds of people came to hear me preach in the town where they killed my comrade, the Rev. J. L. Stephens, some twenty years ago; and one man who had killed a Protestant attended for the first time in his life one of the last gospel services that I held there; how this big man, more than six feet high, who had tried to shoot his son because he became a Protestant, fell on the floor of the church as if he had been shot, while I was preaching; how he looked up from between the benches, and unexpectedly saw four of his little grandchildren baptized by me, and how he left the church like a crazy man at the close of the service, having been, I trust, wounded by a gospel arrow. These and other incidentals I hope to write about more fully for Dr. Lambuth to publish in the Review of Missions, where you will be able to read them.

With Christian regards to yourself and to all who, with the Sunday-school, are helping Mexico,

Your brother in Christ,

(Signed) DAVID F. WATKINS.

A Call for Help from the Indian Territory.

Dear Brethren of North Mississippi Conference:

I am a missionary in the Indian Mission Conference, employed on a mission charge. Many of you may be acquainted with the life of a missionary. The time has come that we must build a parsonage on this charge, but we are not able to do it ourselves. I am pushing everything in sight to raise the money by Oct. 1, but I see we will not be able to raise it without some help. People have not been educated to support the church as you have been; therefore, it is a hard matter to get money when they have it. But they are gaining some knowledge on this subject. My wife and I suffered from cold last Winter, and without some help the preacher may have to do worse than we.

Brethren, help us a little in this great time of need. If this were not a time of need, I should not appeal to you for help. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I. John iii, 17.)

Send all contributions by registered letter to Rev. John H. Bass, Johnson, Ind. Ter., by Oct. 1, 1895, and I will publish the names and amounts of each donor in the NEW ORLEANS ADVOCATE. Hoping to receive some help from you soon, I am,

Your humble servant in the ministry,

JNO. H. BASS.

Johnson, I. T., Aug. 19, 1895.

Selections.

Religion is Business.

Religion is the art of being and doing, and the school for the learning of the art is not in the closet, but in the world. Not some hallowed spot where religion is taught, and where proficients, when duly trained, are sent forth into the world, but the world itself, the coarse, profane, common world, with its cares and temptations, its rivalries and competitions, its hourly, ever-recurring trials of temper and character. This is an art which all can practice, and for which every profession and calling, the busiest and most absorbing, affords scope and discipline. When a child is learning to write, it matters not of what words the copy set to him is composed, the thing desired being that, whatever he writes, he learn to write it well. When a man is learning to be a Christian, it matters not what his particular work in life may be, the work he does is but the copy lines set for him; the main thing to be considered is that he learn to live well. The form is nothing, the execution everything. It is true, indeed, that prayer, reading, meditation, the solemnities and services of the church are necessary to religion, and that these can be practiced only apart from secular life. But it is to be remembered that such exercises do not terminate in themselves. They are but steps in the ladder to heaven, good only as they help us to climb. They are but means to an end, and that end can be best obtained by him whose life is a busy one; whose vocations bear him daily into contact with his fellows, into the intercourse of society, into the heart of the world.

No one can be a thorough proficient at navigation who has never been at sea. No man has become a soldier by studying books on military tactics in his closet. He must in actual service acquire these habits of coolness, courage, discipline, address, and rapid combination, without which the most learned in the theory of strategy or engineering will be but a school-boy soldier after all. In the same way the man of solitary study may become a most learned theologian, or may train himself into the timid, effeminate piety of what is technically called the "religious life." But never, in the highest, holiest sense, can he become a religious man until he has acquired these habits of daily self-denial, of kindness, gentleness, humility, sympathy, active beneficence, which are to be acquired only in daily contact with mankind. Religion is not a perpetual moping over good books; is not even prayer, praise, holy ordinances. These are necessary to religion; no man can be religious without them; but I repeat, religion is mainly and chiefly the glorifying of God amid the duties and trials of the world, the guiding car amid the adverse winds and currents of temptations, by the starlight of duty, and the compass of divine truth, bearing us wisely, manfully, courageously for the honor of Christ, our leader, in the great conflict of life.—Rev. John Caird.

Our Sure Evidence.

Some people say, "Oh, we know we are saved because we are so happy." It is by no means a sure evidence, for joy may be carnal, unfounded, unspiritual. Certain Christians are afraid that they can not be in a saved state because they are not joyous; but we are saved by faith, and not by joy. The Word of God is a more sure testimony to the soul than all the raptures a man can feel. I would sooner hold to a promise of my God than trust in the light of the brightest day that ever dawned. Precious as the fruit is, do not put the fruit where the root should be. Please to recollect that. Joy is not the root of grace in the soul; it is the fruit, and must not be put out of its proper position.—Spurgeon.

What is Death?

Death is sunrise, not sunset. It is birth into a better state of being. It is not destruction, but transition. It is something to be hailed with joy, not shrunk from with horror. This is the gospel view of death. But the faith of the average Christian is so weak that these expressions seem strange to him; he regards them with amazement. Happy indeed is he who, like the apostle, looks upon death as gain, and walks at liberty all his days delivered from fear.—Zion's Herald.

The Lord never meant that we should make of our immediate and daily work prison walls to shut ourselves in, so as to take no part in the vast interests of humanity. Every man stands under an arch of heaven, infinite in extent, with the constellations of the universe lighting their solemn fires above him every night, and the unwearied sun marching over his head every day. We all belong to the whole of God's world, and nothing which concerns it ought to find us indifferent. When we walk in the woods, the sweet breath of the ferns takes us back to past geologic ages; the fragrance of the firs and pines recalls the Psalms of David and the hymns of the Vedas. "Over us soars the eternal sky, full of light and of Deity." It is not meant that we should live to ourselves; we are all called on to live for every truth, every human interest, every human need, as the Lord sends them to us or sends us to them.—James Freeman Clarke.

Talk about the questions of the day; there is but one question, and that is the gospel. I can and will correct everything needing correction. All men at the head of great movements are Christian men. During the many years I was in the Cabinet, I was brought into association with sixty master minds, and all but five of them were Christians. My only hope for the world is in bringing the human mind into contact with the divine revelation.—Gladstone.

A pet doctrine of Society is that sin is gilded by distance. When a fallen woman of the community appears on the street, Society draws her robes about her and passes by on the other side. When a confessedly fallen woman from abroad appears at the theatre, Society puts on her best gown and goes to worship the gilded image. Distance lends enchantment to the view, but it has never yet turned a black sin white.—Exchange.

Begin with small things. You can not enter the presence of another human being without finding there more to do than you or I, or any soul, will ever learn to do perfectly before we die. Let us be content to do little, if God sets us at little tasks. It is but pride and self-will that says, "Give me something huge to fight, and I should enjoy that, but why make me sweep the dust?"

A malignant and censorious spirit is not compatible with a holy life. No one will believe that a man who indulges in bitter and acrimonious speech concerning his brethren is a sanctified man, no matter how loud his profession.—Baltimore Advocate.

A life without a purpose is a languid, drifting thing.—Thomas a Kempis.

The out-and-out Christian is a joyful Christian. The half-and-half Christian is the kind of Christian that a great many of you are—little acquainted with the joy of the Lord. Why should we live half-way up the hill, and swathed in mists, when we might have an unclouded sky and a visible sun over our heads, if we would climb higher and walk in the light of His face?—Alexander MacLaren.

We have become terribly familiar with sin, and we are led to think of it as accidental, as the outcome of "environments," as a misfortune, and as a bad thing toward society. We do not think and speak of it, as we should, as rebellion against God, and its wages death eternal. The Spirit of God is needed to convince of sin.—Rev. John Hall, D. D.

Infidelity reproves nothing that is bad. It only ridicules and denounces all that is good. It tears down; it never constructs; it destroys; it never imparts life. It attacks religion, but offers no adequate substitute.—J. R. Paxton.

Humility was a virtue unknown in the ancient world, and even to-day it is not widely cultivated. And yet it was one of the most striking characteristics in the life of the Lord Jesus. "He humbled himself."

A white cravat and a straight-breasted coat do not make a preacher. And a rambling harangue of an hour does not make a sermon. The opinion of some people to the contrary notwithstanding.—Exchange.

The little vexations of every-day life fly close to the earth. When we stand erect, our heads are above them, and they do not keep our brains in a whirl.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. G. H. Lipscomb..Como, Miss
Miss. Conf....Mrs. E. D. Jones....Carlisle, Miss.
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(A part of the report of the editor of items, read before W. F. M. Society, Mississippi Conference, June 13, 1895, and sent to be published by order of said Conference.)

In the prayerful study of the work, we deemed it necessary to urge entire consecration as individuals, for one tendency of organization is to lose sight of individual responsibility—to pause occasionally and consider, "Am I doing what I can?" The great need of aid for our overtaxed sisters in the different fields suggested fasting and prayer, patiently and earnestly awaiting the response to the question, "Lord, what wilt thou have me to do?" Later we called attention to Dr. Mary Walter's grand work, and the rich harvesting from the labors of other medical missionaries, hoping that some of our sisters would make preparation for this beautiful work. And as the call "to go" comes not to all, we pointed out the different demands for financial help, feeling that surely choice can be made suited to each individual desire among the many pressing needy calls which appeal with such force. We have improved every opportunity of emphasizing the importance of cultivating the mind as well as the heart; that all avail themselves of every means of storing the mind with knowledge of the needs and work of missions; that we are left without excuse for ignorance, as so much is said and written on the subject. Let's displace the hurtful trashy literature, and use wholesome mind-food that is inspiriting, finding a richer and deeper meaning in life.

(Added since read: One woman, who had been a student at a convent, said recently one method of obtaining converts to the faith of the Roman Catholic Church was to have read to the pupils brilliantly colored novels, with Catholics as heroines. This excited and impressed them so forcibly that they repeatedly expressed the desire to be like those heroines. How necessary that we use all diligence to have the young people read our literature!)

The merits of the Woman's Missionary Advocate were repeatedly presented, not forgetting The Little Worker, Evangel, the list of books published in the Advocate, recommended by Miss Barnes, and "Mission Studies," by Mrs. Butler. We recommend Dr. Lambuth's books also. We called the attention of the members of the society to Dr. Black's kindness in publishing our items, requesting each one to work earnestly to obtain at least one subscriber to the NEW ORLEANS CHRISTIAN ADVOCATE, which would pay the debt we owe and be a blessing to the subscriber.

"Remembering sorrows are halved and blessings are doubled" by sharing with others, that on the eve of a rich harvesting that surely awaits us eleventh-hour laborers must be called in ere the gleaning-time be too far advanced and the door be closed to some. Possessing the pearl of great price which so many of our brothers and sisters of the human family so sorely need, we should feel constrained by the love of Christ to labor that they should obtain it, adopting for the year the watchword of the meeting, "Through Christ which strengtheneth me." The disciples, obedient to the mandate of the King of kings, tarried for the promise of the Father. Shall we delay too long the waiting for the endowment of power which insures divine help and guidance?—for these doors so suddenly and marvelously opened surely implies a hasty entrance. These tremendous opportunities bring with them awful responsibilities. Shall not the "high priestly prayer" which Bro. Watkins so impressively presented, that has been wafted adown the ages with accumulating force, nerve us to attempt great things for the Master?

Being pleased to note the appreciation of our work by the church, and the arrangement for a more vital union by the last General Conference, we requested the pastors to obtain reports from the auxiliaries for use at the Quarterly Conferences, saying great impetus could be given the work by the presiding elders at both Quarterly and District Conferences.

Whilst we still appreciate the widow's mite, we should tremble lest we allow the evil one to blind us, and it become only a subterfuge. We stressed the duty of lovingly entreating those who have the gold of Ophir to honor the "Giver of every good and every perfect gift" by giving cheerfully as "God hath prospered him."

The children being the storehouse from whence cometh replenishing for our depleting ranks—for one by one we pass away—we deemed it necessary to insist that intelligent conscience be cultivated in the tender, impressive age, producing startling facts and figures from what the Rosebuds of Virginia accomplished; proving what would result from earnest, persistent efforts among them; giving encouragement for more zealous work than ever before. It was said by an infidel that a nation of infidels can be made "by placing children for the first ten years of life under infidel teachers." In this new order of the nineteenth century, "in which God is fulfilling himself in movements for the young," is it not mainly woman's work to faithfully care for "these little shoots of God's planting?"

"Save the man in the boy,
In the thought save the deed.
Let the whirlwind uproot the grown tree if it can.
Save the seed from the north wind.
So let the grown man face out fate.
Save the man-seed in youth."

In the tender, clinging years of the holy innocence of childhood write the beautiful lesson upon the heart: "The fatherhood of God, the brotherhood of man." Then let us "faithfully, patiently, enthusiastically, hopefully do this work among the young."

Let dainty fingers cull the flowers, that they may rejoice the weary ones faltering by the wayside, or the many "shut-ins," and by their fragrant breathings teach the beautiful lesson of the resurrection of all that are not dead, but silently reposing, awaiting the life-giving touch, bringing forth loving echoes from hearts made congenial by the angelic touch of Christian love. May the voice of sweet salvation awake slumbering souls to answer to the "come forth," for surely the harvest is great, but the laborers are few! What sweet evangels the young for uplifting fallen humanity and pointing them heavenward to the God of both Jew and Gentile! "In the morning sow thy seed; and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

"Oh, heart of mine, keep patience,
Looking forth as from the Mount of Vision to behold
Pure, just and free the church of Christ on earth,
The martyr's dream, the Golden Age foretold.
And over all the songs of angels hear
Songs of the love that casteth out all fear,
Songs of the gospel of humanity.
So, in the midst, with the same look he wore,
Healing and blessing on Gennesaret's shore,
Folding together with all tender might
Of his great love the dark hands and the white,
Stands the Counselor, soothing every pain,
Making all burdens light, and breaking every chain."

MRS. E. D. JONES.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Miss Pauline Stafford, of Mississippi Conference
Mrs. F. E. Russ, of Louisiana Conference.

Mississippi Conference.

AN APPEAL.

To the Women of the Meridian, Jackson, Vicksburg, Natchez and Yazoo City Churches—

SISTERS: As it is impossible for me to visit you personally, I have decided to make an appeal to you through our W. P. and H. M. column, and sincerely trust that every worker in the five churches will read, ponder, and they lay the matter alongside heart and conscience. I am aware that this subject is a delicate one in some quarters, and has often caused dissension among the members of some churches; still, I feel it to be my duty to speak out plainly, and then leave the matter in your keeping, or, I hope, careful and prayerful consideration.

The Parsonage and Home Mission Society is an organized branch of church work, and so recognized by the General Conference, which is its head; all other aid societies are independent. Now, then, sisters, please take your Discipline and turn to page 163, ¶ 389, Art. xii., ¶ 390; Art. xiii., ¶ 392; Art. xiv., or, perhaps, it were better to make a study of the pages from 163 to 166. Then turn to page 211, ¶ 441, and you will read, "Will you be subject to the Discipline of the church, attend upon its ordinances, and support its institutions?" Now, when you continue to use your efforts and money in "Ladies' Aid" and "Wesleyan" Societies, you are plainly disregarding the solemn vows you took upon yourself when you united with the church, for you are not only not supporting this one of its institutions, but you are actually working against it by continuing the local society.

Old as the W. P. and H. M. Society now is, every local "Ladies' Aid," or "Wesleyan," or whatever name your society bears, should long since have been organized as a Parsonage and Home Mission Auxiliary. Remember, when I plead with you to do this, and thus fall in line, that you are only keeping your vows, aiding the church institutions, and, at the same time, doing your treasury no harm, for the monthly dues are all the funds the mother society asks of the auxiliaries. The remainder is at your disposal to do with as you will, no matter how large the amount may be.

Sisters, let me urge upon you, in the name of Him we all serve, to give up all these outside societies, and merge into the Parsonage and Home Mission Societies. Your usefulness will be increased, and you will have the pleasant and satisfactory sensation of duty well done, which is its own reward.

CLARA H. COPE,
Conf. Cor. Sec.

Paulding, Miss.

OBITUARIES.

We publish obituaries of 500 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 500. Poetry excluded from this column.

Mrs. Lillian Baker.

Mrs. Lillian Baker (nee Fowler) was born Oct. 23, 1873, and died at Church Hill, Miss., April 30, 1895, aged twenty-one years six months and seven days.

"Lillie," as she was familiarly known and loved, was reared chiefly by her fond and loving grandparents, Capt. W. L. and Mrs. Sarah Faulk, of Fayette, Miss.

The law of compensation is manifested wonderfully demonstrated to the observant mind as we pass along through the varied experiences of life. The young bride and wife of six months lies motionless on the death-bound verge of vast eternity. True, the life was short, but the opportunities and possibilities were great. Consecrated to God in early childhood, she grew up in harmonious adjustment to the demands upon her. The sunshine of gladness and joy in the home, the delight and charm of the social circle, the active, constant and faithful worker in the church which she loved with the wealth of high appreciation of benefits conferred, she developed a symmetrical Christian character rarely attained by one so young. That she was honored and loved was unmistakably by the gloom which overshadowed the community when it was made known that "Lillie" was dead. The tokens of affection were lavishly exhibited. The most impressive expression of love's last demonstration was made by the host of friends who, with tear-bedimmed eyes and tremulous hands, strewed with unstinted profusion rarest flowers on her grave, emblematic of their hopes bound up in the doctrine of the resurrection from the dead. The body moulders in the time-honored cemetery in old Fayette; the soul, liberated and free, dwells with the Savior above the stars. Happy thought!

And now, to the loved ones, these words are affectionately offered in condolence: No sorrow, however dark and shadowy, can long veil the face of our glorified Savior from the expectant gaze of a sincere and loving disciple. The tears may, unbidden, flow, but the cries of distress and desolation may be extended for a brief season, but the complaint, "Why hast thou forsaken me?" will catch the attention of the Blessed Comforter, speed his coming, and restore to the sorrow-stricken soul the joyful assurance, "All is well." May God's angels keep their watch and vigils over the young husband, whose heart has been bereft of its fondest anticipations, and whose home has been left desolate and drear!—and the little sisters and brother beloved, who had learned to look to sister as the representative of the long-lost mother, and to the aged grandpa and grandma bowed down under the double stroke whose tears have been their meat to drink, lo! these many days! May God speedily deliver them from this Gethsemane, in which they have been so long detained!

C. A. POWELL.

DON'T TRY TO QUIT.

And yet you must quit or lose your health and life. Get help if you intend to quit the use of tobacco.

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FROM THE WORK.

Rev. R. E. Rutledge, P. C., Barlow circuit, Aug. 17: "We closed a five-days' meeting yesterday at Brandywine, with good results. God's presence was felt in many hearts, 8 were converted, 7 joined the church and were baptized. The local brethren (Smith and Marble) gave us efficient help. Glory to God!"

Tangipahoa, La., Aug. 19: "Rev. J. J. Smylie having had to resign as pastor of Amite City charge on account of failure of health, Rev. J. M. Alford, formerly a student of Millsaps College, and who has been serving as assistant pastor on the charge, has been appointed by the presiding elder (P. A. Johnston) to serve the work till next Annual Conference."

Rev. Jno. A. Miller, Ruston, La., Aug. 17: "I returned this morning from Bro. Pollard's meeting on the Vienna circuit, held at Antioch. He has had a glorious meeting, almost without ministerial help. About fifty conversions and thirty accessions to the church. The meeting is still going on, and, doubtless, many more will be converted. About forty penitents at the altar last night. I go this evening to Woodville to help in a meeting."

Rev. J. F. Wynn, Baker, La.: "Am thankful to report two good meetings, both lasting little over a week. Bro. Hunt LeRoy did the preaching at Brookstown. Results: 13 members added, church revived, several converted, and a children's prayer meeting organized. Bro. W. W. Drake was with me three days and nights at Black Water. Meeting closed with seven members, quite a number converted and reclaimed, and the church gloriously revived."

Rev. R. H. Barr, P. C., Trenton, Miss., Aug. 16: "I have just closed out two protracted meetings with glorious results. Thirty additions to the church, and the spiritual status of the churches raised to a higher degree, for which I feel grateful to God. I was assisted by Bros. R. A. Sibley and C. C. Griffin, who preached with power, attended by the Spirit of God. Bro. Sibley has a vigorous mind for a man of his age. His memory is wonderful. He can quote his Scripture texts with ease correctly. I regard him as a fine theologian."

Rev. J. N. Tucker, P. C., Bewelcome, Miss., Aug. 20: "Our protracted meeting closed at Hamburg, Roxie circuit, Friday evening, Aug. 16, resulting in 19 accessions, about 6 regenerations, and the membership somewhat aroused. We have the material at this place out of which to develop a strong church in the near future. They have developed more within the last few years than any church in Franklin county. Rev. J. B. Lewis, of Natchez, and Rev. J. W. Crisler, of Martin circuit, did most of the preaching, greatly to our delight and edification."

Rev. W. L. Graves, P. C., Corinth, Miss., Aug. 17: "We have just closed our first meeting on Corinth circuit, North Mississippi Conference. It was held at Box's Chapel; continued twelve days. It was a great meeting. None of us had ever seen such manifestations of divine power. More than thirty conversions, several reclamations, the church on fire, many family altars, thirty-two additions, nearly any member of the church will pray in public. Rev. W. C. Harris, of Corinth, preached four most excellent sermons, and Rev. Wason, of the M. E. Church, preached four. It seems that God is going to take the whole country."

Rev. Thos. B. White, Ruston, La., Aug. 17: "It was a privilege and 'means of grace' to be present at Cottaville Camp Meeting this year. Preaching evangelical, in power and demonstration of the Holy Spirit. Fire baptized preachers, and, as messengers of heaven, the Word was keen and searching and honored of the Lord. Many were converted and sanctified—perhaps 200. Attendance great. Fervor, Christian testimony and fellowship, a general toning up of spiritual life, congregational singing in the 'spirit and with the understanding,' all conspired to unify, strengthen, comfort, develop to the 'perfect man in Christ Jesus.' Oh, it was good to be there! Glory and hallelujah to his name! I praise God for tenderness and sweetness and love unspeakable. The appointments of the camp are excellent."

CHILDREN'S DAY AT CANE RIDGE.

Children's Day at Cane Ridge Methodist Church, of Harriston charge, Jefferson county, Miss., was celebrated on July 28. The day was beautiful. The azure hue of the sky and resplendence of the sun were in unison with the smiling faces and happy hearts of a large audience that had congregated to witness the exercises, which consisted of recitations and songs by the children, that was complete in point of excellence. The missionary speech rendered with fervent emphasis by Miss Maggie Dakin, in the combined interest of her church and the duty of all to contribute to the mission fund, did much credit to the speaker. Another pleasing feature was a song by a baby girl of two years, who was placed on a stool, and sweetly and distinctly sang, "I want to be an angel," which held the audience spell-bound until the conclusion.

The programme was well arranged and executed, for which a great tribute of praise can be sincerely given to Miss Anna Jones as originator of arrangement and instructress of pupils. Her assiduous work was crowned with success. As an exemplified Christian, may she ever promote happiness through life.

With great regard for the instructive remarks and manifold efforts of the much-beloved pastor, Mr. J. W. Crisler, to make the day conducive to the good of all, I earnestly pray that we may all meet at the same place of worship next Children's Day. C.

T. S. R.: "The second annual convention of the Lafayette Parish Sunday-school Association was held in the Presbyterian Church, Lafayette, La., Aug. 7, 1895. The convention was called to order by the president, Rev. T. F. Webb, at ten o'clock A. M. Religious services conducted by Rev. Geo. Frazer, of Crowley, La. Address of welcome by the president, and response by Rev. H. Armstrong, of Franklin, La. A very interesting programme was arranged and carried out, except in two instances. One, the young lady was sick; the other was an addition to the programme of a very interesting and profitable talk by Miss Lizzie Webb, a missionary from Turkey, who is visiting her parents, Bro. and Sister Webb, of Lafayette parish, La. There were several brethren from a distance who added much to the interest of the occasion by their well-timed addresses. Space will not allow mention of all who took part, but I will mention some. Bro. W. W. Drake, of Crowley, gave a fine address on 'The Study and Use of the Bible;' Bro. J. T. Barret, president of Acadia College, gave us a very earnest and eloquent address on 'The Influence of Sunday-school on the Family;' Miss Fannie Greig read an interesting paper, 'How to Conduct a Recitation;' Bro. Freddie Webb gave an instructive address on 'The Home-Class Department.' We consider this a good institution. Bro. C. A. Tichont, State Sunday-school Association Organizer, was with us, adding greatly to the interest of the convention by the assistance rendered. He said many good things, giving good and wholesome advice. His address on 'The Necessity of the Holy Spirit's Influence' was full of gospel truth, and spoken with power and in demonstration of the Holy Spirit, and, I trust, will result in great good to all Sunday-school workers who heard it. Upon the whole, the convention was a success, and conducive of great good, I am sure."

A GREAT REVIVAL AT ACONA.

We have had a great revival of religion at Acona, Miss. The main instrument in this work was Rev. W. M. McIntosh, vice-president of Grenada Collegiate Institute. He is a member of the North Mississippi Annual Conference, and is in the regular work. Bro. McIntosh is a man full of faith and the Holy Ghost, and he is a fiery, fervid, earnest preacher of the gospel of Christ. His themes are sin, conviction, repentance, faith in Christ, justification, regeneration, sanctification, holiness of heart and life, and the direct witness of the Spirit. These he presses home on the hearts and consciences of men with an unction and power that is almost irresistible. Every word of every sermon I could most heartily endorse, save one sermon on "Terminism"—the termination of personal probation while yet in a probationary state. This kind of "terminism," afterhand, is another form of "determinism" beforehand, and both tend to limit the work of the Holy Spirit—the prevenient gift of God to the whole human race. But this is a deep subject.

The meeting was the subject of earnest prayer for days and weeks before it began. The people strive hard to get ready for it. All the great revivals of New Testament times began in prayer meetings. Read the Acts of the Apostles and see. Some fears were felt in entertaining the great crowds. A big tent and an evangelist were new things in a country neighborhood; but the whole thing moved along just as well, or better, than in town. The people came prepared to take care of themselves. I was anxious to try this experiment in a country place as a stepping-stone to wider usefulness on the part of men endowed with such wonderful evangelistic gifts. The entire circuit was revived—Acona, Sweet Water, Emory, and Black Hawk. Results: Old feuds were settled, the love of many warmed up, many backsliders reclaimed, faith strengthened, hopes brightened, sinners convicted, mourners converted, and hundreds moved to a higher plane of living. There were forty-three additions to the Methodist Churches here, with some five or six to join on the adjoining pastoral charges, and fourteen others who gave their hands and promised to unite with sister denominations at their earliest opportunity. This was a great work, a blessed season of refreshing from the presence of God.

Bro. McIntosh is rapidly eliminating from his mission and ministry all those exceptional and objectionable features so characteristic of evangelists as a class—perhaps mistakes copied from one distinguished teacher in this special work. It is wonderful how men copy the faults, rather than the virtues, of their heroes. It is a blessed thing that Christ was absolutely faultless in every respect. Men may safely pattern after him and after others only as they follow Christ. The more prominent one is the more nearly faultless he ought to be—so many copy after him. The public is educative, and preachers are teachers; hence ministers should be careful how they educate and what they teach.

Bro. McIntosh is true to our Methodism in her doctrines and her polity. He fights sin, and not the church. He will be a help and blessing to any pastor and his charge. He is not a crank nor an enthusiast on any subject except on winning souls to Christ. His zeal for souls is a fire in his bones, and it literally eats him up. May God bless his ministry more and more! The good people of this charge will ever pray the blessings of God upon him. GILDEROY.

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A man has no more right to say an unkind thing than to act one; no more right to say a rude thing to another than to knock him down.—Johnson.

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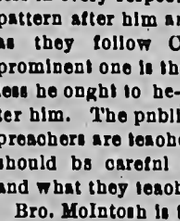
Mrs. Mary E. O'Fallon, a very intelligent nurse of Piqua, Ohio, was poisoned while assisting physicians at an autopsy 5 years ago, and soon **terrible ulcers** broke out on her head, arms, tongue and throat. Her hair all came out. She weighed but 78 lbs., and saw no prospect of help. At last she began to take Hood's Sarsaparilla and at once improved; could soon get out of bed and walk. She says, "I was cured by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Thursday, August 29, 1895.

At Wesson.

Last week we took in the Brookhaven District Conference. The presiding elder, Rev. R. D. Norsworthy, occupied the chair until Friday evening, when Bishop Galloway arrived. Rev. M. L. Burton was at the secretary's table. He was assisted by Rev. W. T. Griffin. There were three sermons a day for the first two days. With the exception of a feeble effort by this editor, the preaching was good. The preaching was done by Dr. Murrah, Rev. M. G. Felder, Rev. J. M. Morse and Rev. E. F. Edgar. On Friday night Bishop Galloway gave one of his magnificent lectures on Mission Work in the Orient. It would be putting it very mildly to say that his auditors were delighted. The Bishop's mission talks growing out of his recent travels will do much towards quickening the conscience of the church on the subject of missions. The night audiences were large. Wesson can surpass almost any place we know of in this respect.

The reports to the Conference were inspiring. Revivals have been general, and many of them have been remarkable in extent and power. Though some of the charges are in arrears with their finances, yet the financial outlook is cheering. Dr. Murrah and Rev. J. W. Chambers represented their respective institutions, both of which give promise of a fine opening. Rev. W. D. Dominick, Conference colporteur, gave an encouraging account of his work. Miss Addie V. Marshall and Mrs. Emma Siebe were present, representing the Parsonage and Home Mission Society and the Woman's Foreign Missionary Society. Their talks were listened to with great interest.

We were delightfully domiciled in the hospitable home of Bro. T. A. Lee, to whom and to his interesting family we are indebted for many courtesies. We also enjoyed the hospitalities of our old friends, Bro. and Sister J. H. Thompson, of Beauregard, and Sister A. Ferguson. Bro. Mellen has his work well in hand. His charge seems quite prosperous, spiritually, and, notwithstanding the general financial depression, the finances are well up. A number of licenses to preach were granted, and there were many renewals of license. We judge that there are few districts that can surpass the Brookhaven district in the number of its local preachers.

We came home on Saturday. We learn that the pulpit was occupied on Sunday by Bishop Galloway and R. W. Bailey to the delight and edification of the people.

A full report of the proceedings will appear in our next issue.

The Labor Problem.

The pulpit, as a rule, sides with the weak. Thus it champions the cause of the oppressed, the poor—the laborer included. It is well. The pulpit must be the friend of the friendless. Such was our Master.

But the true laborer asks not for sympathy. He spurns it. He is a nobleman. Able to pay as he goes. Submits to the Adamic curse of eating his bread in the sweat of his brow. Knows nothing of the harassing cares of the employer. He is aware, as Carlyle says, "Labor, wide as the earth, has its summit in heaven." Work becomes pleasure.

The intelligent laborer is aware that many in affluence work harder than himself, though not for bodily subsistence. Frequently the toil of the employer more onerous than that of the employee.

Hence the pulpit's championship of the so-called laboring man's cause may prove iniquitous. Said cause is not always founded in justice. No; the poor are not right because of poverty. Indigence does not constitute saintship, nor opulence wickedness. It is wicked in the pulpit habitually to denounce the socially and officially strong, the pecuniarily rich and the intellectually superior. Rightly says Pope:

"Honor and shame from no condition rise;
Act well your part, there all the honor lies."

In great Britain and Germany, but especially in the United States, the labor question causes much trouble. Apprehensively many look to the near future. 'Tis universal suffrage which causes the difficulty. Workmen, so called, have discovered their strength. Have learned that their vote is equally decisive as that of the bank president or the minister of the gospel. Not a few employ their vote as capital in trade. Office seekers are aware of this. Resort to demagogism. Make unwarranted promises. Awaken undue expectation. Subsequent disappointment causes unrest, chagrin, malevolence.

Thus labor or trades unions sprang into existence, ostensively for mutual protection. No blame. But it was not long until said unions became iniquitous trusts — trusts compared with which the trusts in oil, whisky and sugar are insignificant. They even go so far as to dictate to the employer whom and whom not he shall employ as workman. They arrogate authority to fix wages and time of daily toil. All the employer would have to do is punctually and cheerfully to pay the exorbitant wages.

It is well known that said trades unions are managed by "horny-handed" men, with diamonds in shirt bosom and on fingers. Men who make agitation their business; who hold office because of skill in brewing turmoil. If turmoil would cease, their remunerative office would become extinct. They are called walking delegates; but when traveling, they occupy a Pullman palace car. Only the first-class hotels are good enough for them.

The daily press adds to the existing difficulty. The majority of their readers are so-called laborers. Pecuniary interest, but they say democracy, causes them to go with the majority. Pathetically the imaginary hardships of the employees, the cruelty of the employers, are published. Yes, the laborers, more numerous, buy more papers than the few employers.

Another cause of the existing unrest among laborers is the repeated introduction and improvement of labor-saving machines. Many trades have been abolished by said machines. Driven to other avocations, the laborers deem themselves wronged. They meditate vengeance.

Attempted social equality adds to the difficulty. Wife and daughters of workingmen deem themselves not inferior to those in affluence. Attempt to dress and live like the latter. But income insufficient. The wicked rich! Institute strike, revolution, anarchy!

What do under these circumstances? Be just to your employees, male or female. Give them fair wages; pay punctually. Dishonesty in an employer is specially damnable. Let your employees know that you do not deem honest work degrading. Do not look aristocratically and disdainfully down on the workman, though his garments be cheap and soiled. Honor the honest toiler. Being, perhaps, intellectually and educationally superior to your employees, apprise them of the danger of being made the foot-ball of the political demagogue. A.

The Family Altar.

Many families are a miniature heaven. Virtue and godly fear, industry and good-will abound. Husband and wife, parents and children, engaged in enhancing each other's happiness. Have been in such happy families. We inquired if it was the apparent common sense, the opulency, the manifest thrift in business enterprise, education or social influence which had brought about such happy result. In reply we were told that the family altar had wrought these charms. We concluded, that happy family life and family altar are inseparable.

If family altars were more numerous there would not be so many unhappy families.

The family altar sanctifies wedlock. Yes, husband and wife are two. Different opinions occur. But no wrangling ensues; acrimonious contention impossible. The family altar harmonizes all differences.

Training the children properly a most difficult task. Bodily, intellectually and temperamentally different from each other. Much wisdom required in their training. Will not success be problematical? No, not if the family altar is not neglected. If God discriminates between prayer, it is family prayer which he takes greatest pleasure in hearing and answering.

We find social and business complications labyrinthine. With most people life is a wild chase after lucre. But only few secure the game. Doomed to failure. Does not now despondency, desperation—yea, suicide follow? No. The family altar points to wealth other than pecuniary. Though we've lost much, the one thing needful is still in possession. Business reverses deprived not of the pearl of great price.

Children are born to us. They develop. Mature. They marry. One after the other leave the parental roof. Now, certainly, that home is deserted, desolate. No. The family altar remains. Besides, the sweet consciousness transfuses the bosom that our children will not neglect to erect such altar in their new home. When we are no more, the family altar will stand erect.

With rapture we think of the family altar in our father's house.

"How dear to my heart are the scenes of my childhood
When fond recollection presents them to view."

But no memory in that connection sweeter than that parents and children at stated times gathered around the family altar.

But the erection and maintenance of the family altar beset with many difficulties. But these we must overcome, the same as Abraham who watchfully drove away the vultures from the meditated sacrifice.

The greatest difficulty is, as we ween, that it is designed to institute a course too elaborate. Long chapters, long meters and long prayers will break down any family altar. Rather one verse of the Holy Bible expressively read, one verse of a familiar hymn sung with animation, a prayer of a minute's duration, but pregnant with holy ardor, than a tedious service requiring an hour's time. Work is pressing. Time is precious. Boys and girls become impatient. The shops, the school awaits them. If you persist in your course, they will be filled with disgust.

Meaning less routine also militates against desired success. Family prayer as a mechanical process is a body without soul. Thus benighted Roman Catholics pray their *pater nosters*, as often as are beads in their rosary.

Leadership also causes difficulty. Perhaps the father deaf or dead. The mother sickly. In such case a child should conduct the services.

Lack of order, of system, irregularity has wrecked many a family altar. Parents and children not rising and appearing at the breakfast table at the same time. The rule of regular attendance must be as unalterable as those of the Medes and Persians. Insist on order. The servants must participate.

Pious men and women of all time neglected not the family altar. In Isaac's piety we see the success of Abraham's family altar. Timothy was aware of its vast benefit. It was found in the parental home of Luther and Wesley. What of the heroes of faith in our day? Our sainted Bishops and our fathers in the gospel held the family altar in high esteem.

Is a family altar found in your home? Are holy fires burning on same? Take heed, lest it suffer injury. A.

Millsaps College.

To the Presiding Elders, Pastors, Sunday-school Superintendents, and Presidents of the Epworth Leagues of the North Mississippi and Mississippi Conferences:

One more month and the fourth session of Millsaps College will open. You can help us secure 300 students. How? By speaking kind words for us, and by sending Dr. Murrah the names of every young man who is contemplating going to college.

We need your influence for your college. Help us just now. When you read this put on your "thinking cap" and write a postal card to Dr. Murrah, giving him the names of young men whom we ought to have. This is no idle request. I wish I could visit every place. I have traveled 1,250 miles this month. Prospects very fine, and if you will help us just now, we will open Sept. 25, 1895, with 300 students.

What do you say? Every man to his work! Let three hundred be the "watchword" of the eighty thousand Methodists of Mississippi. Amen!

Yours for three hundred,

I. W. COOPER.

Clarksdale, Coahoma county, Miss.

Notice.

Our instructions from the Publishing Committee are to conduct the business affairs of the ADVOCATE on a cash basis. We, therefore, give notice that we shall before long have a wholesale cutting off of delinquents.

The label that comes on your paper each week shows the time to which your subscription is paid. If the date there given is July, '95, or any date earlier than that, then you are in arrears.

W. C. BLACK, Publisher.

Tyus, Miss.

A great tidal wave of salvation is rolling over this circuit. Providence Camp Meeting closed on the twenty-second. Results: 100 conversions and reclamations, and fifty sanctifications. This is a low estimate of the figures. The power of God's Spirit swept the congregations. God has put the seal of his Spirit on the preaching of the old Methodist, scriptural doctrine of entire sanctification.

W. W. HOPPER, Pastor.

NOTES.

Rev. C. M. Lyons has been on the sick list for several days.

***

A Chinaman—a Methodist—has given $10,000 for a college in Peking.

***

Emory and Henry College conferred the degree of LL.D. on Dr. Hoss.

***

We are under obligations to Dr. J. B. A. Ahrens for editorial work on this issue.

***

You can make of your memory a gold mine, a trash basket, or a cess pool, just as you prefer. Selah.

***

Our Mississippi subscribers will be specially interested in the article by Bishop Galloway on our first page.

***

Show me the man who would go to heaven alone if he could, and I will show you one who will never be admitted there.—Owen Feltham.

***

Maj. R. W. Millsaps has been re-elected president of the Board of Trustees of Monteagle Assembly. Prof. A. P. Bonrland continues in the secretaryship.

***

"The Man of Galilee," by Bishop Haygood, is to be translated into Portuguese for the use of the people of Brazil. It has already been published in Spanish and Japanese.

***

A society has been organized in China with the commendable object of emancipating women's feet from cruel bondage, with the striking name of the League of the Christian Shoe, or Society of the Heavenly Foot.

***

Rev. T. S. Randle, who has been unable to fill his pulpit for several months past, is now much improved in health, and hopes to be able soon to resume his labors. His appointments have been filled by Bros. Webb and Neill.

***

Some men are like the linnet, whose eye finds beauty in every landscape and whose life is one continuous song; while others are like the vulture, which finds no beauty the wide world over save that which exhales from a putrefying carcass.

***

A. R. Spofford, librarian of Congress, who has held the place for many years, is said to be short in his accounts at least thirty-five thousand dollars—possibly much more. Much crookedness is said to have been unearthed in connection with his administration.

***

The South Carolina election for members of the Constitutional Convention passed off peaceably. The Reform Democrats carried the day by an overwhelming majority. This ensures restrictions upon suffrage similar to those which exist in Mississippi.

***

Rev. W. G. Miller, D. D., pastor of Broadway Church, Louisville, Ky., died Aug. 20. He was a strong preacher and a man of fine character. He was for four years pastor of First Church, Memphis, and had filled a number of other prominent pulpits.

***

"Entire Sanctification: The Second Blessing," is the title of a capital treatise by Bishop John C. Granbery, D. D., in the Christian Advocate, Nashville, of Aug. 22. It should be carefully and prayerfully perused by our entire membership. X.

***

Paul S. Zwicky, a missionary of the Roman Catholic Church, has joined our church, and at the Opelousas District Conference, a few weeks since, was licensed to preach. He speaks French, German and Italian. He is said to be a good preacher and a student. He speaks English, however, very poorly.

***

One young man is working for free board at Centenary by canvassing for the ADVOCATE. He has secured more than fifty new subscriptions. Three others are canvassing in order to go to Millsaps. We hope all will succeed. Fifty more might do the same. Our offer is not limited to any particular number.

***

We are glad to note that some of our home talent is turning toward authorship. Rev. W. T. Andrews, of the North Alabama Conference, has written a book, "A Waif—A Prince; or, A Mother's Triumph," which will issue from our Publishing House by Aug. 1. The story is of Moses, from infancy to young manhood.—Alabama Advocate.

***

The many friends of Rev. J. W. McLaurin will read the following note with sorrow:

MR. EDITOR: I have just returned from the funeral service of my precious mother. Early yesterday morning she passed away from earth to heaven, after having been a faithful member of the Methodist Church for more than sixty-eight years. Although I know she is safe at home, yet I am very much grieved to think that she is gone, and I hereby ask an interest in the prayers of my brethren. Yours in sorrow,

J. W. MCLAURIN.

DeKalb, Miss., Aug. 21, 1895.

A Chinese proverb says: "For him who does everything in its proper time one day is worth three."

***

A committee, consisting of G. C. Rankin, O. T. Hotchkiss and C. R. Lamar, with Seth Ward as chairman, has suspended Rev. E. H. Harman and Rev. W. Wimberly until the meeting of the Annual Conference in Brenham, Texas, Dec 4. Harman is the presiding elder of the Brenham district, and Wimberly is the pastor of Brenham station.

***

Several of the New Orleans preachers have recently been taking vacation in orthodox Methodist style. Rev. F. S. Parker has been rendering efficient service in the Bethel Camp Meeting, near Woodville, Miss. Rev. H. H. Ahrens has been doing likewise at Bluff Creek Camp Meeting. Rev. E. B. Carre has been making full proof of his ministry in a meeting at Longlown, Miss.

***

In the Chautauqua Assembly Herald the editor commends a certain lecture on the subject of "Europe's Big Four." These four, as mentioned, are Cavour, Gambetta, Bismarck and Gladstone. That Gambetta was but a demagogical politician, an ephemeral appearance and self-seeking Israelite, and that properly Adolph Thiers is a member of that illustrous quartet, the lecturer does not seem to have known. X.

***

The Board of Managers of the Atlanta Exposition have abandoned the bull-fight. Corporations may be conscienceless, but they have nerves—one set at least: pocket nerves. Good citizens everywhere will rejoice that this heaven-favored land is not to be disgraced with such an exhibition of medieval barbarism as a Spanish bull-fight. Crime-schools are sufficiently numerous of our own origination. No importations are needed in that line.

***

Bishop Dunoan and Dr. David Morton have made a strong appeal in behalf of the Cubans in Florida. That is eminently right and proper. The Cubans need the gospel, and we ought to give it to them. But we hear no appeal from any connectional officer in behalf of the French in Louisiana. We will give a year's subscription to the ADVOCATE, and a chromo besides, to any man who will show one good reason for doing mission work among the Cubans in Florida that does not apply with equal force in favor of doing mission work among the French-speaking population of Louisiana.

***

The large and constantly growing membership of a total abstinence society in the Roman Catholic Church is an encouraging omen. The time is coming when even Romanism will be compelled to join the great temperance procession. Even now she is debating the question whether those who minister at her altars should be allowed to engage in the manufacture of intoxicants. At Beatty, Pa., a brewery owned and operated by some Benedictine monks. A number of Catholics believing this to be an improper thing for ecclesiastics of the Holy Roman Church to engage in, have petitioned Mgr. Satolli for the suppression of these holy drunkard-factories. Satolli has not yet promulgated his decision. It is hardly to be expected that the petition will be granted. Rome is not that near the front on this question. But the very fact that such a petition has been presented is proof that a strong and healthful temperance sentiment is being created in one of the places where one would expect to find it—the Catholic Church.

***

This city has a temperance society which is built on a different plan from any with which we have heretofore come in contact. Its members pledge themselves to abstain from the use, not from the sale of intoxicants. Brewers, distillers, wholesale dealers and retailers may belong to it; and, as a matter of fact, it has several members who are engaged in the traffic. It has a membership of more than two hundred and owns a handsome building worth not less than $25,000. While this is very far from our ideal of what a temperance society should be, yet its existence in a city like this furnishes food for reflection. Such an organization is an ocular demonstration of the extent to which public sentiment has been leavened by temperance principles. The basal principle of temperance reform is that alcohol is a poison. The existence of such a society as this shows that this scientific truth (biblical as well as scientific) is beginning to be recognized even by men who are engaged in the manufacture and sale of alcoholic beverages. The example of these men is good as regards personal abstinence. There are many church members who might profit by their example at this point. Every Methodist takes a solemn vow when he unites with the church that he will not use intoxicants except in case of necessity; and yet who needs to be told that there are legions of Methodists with whom this vow is "more honored in the breach than in the observance."

Free Board at Centenary and Millsaps.

We will pay the board of any boy at Centenary or Millsaps for one session who will send us one hundred new subscribers to the ADVOCATE at the regular price—$2. We will also take six months' subscriptions at $1 each, and will count two six months' subscriptions equal to a yearly subscription. Here is a good chance for worthy young men to work their way through college. Perhaps some of our preachers who have sons to educate may find it to their interest to avail themselves of this offer. Let us hear from you, if you wish sample copies for canvassing purposes. W. C. BLACK,
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BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

HEALING OF THE DAUGHTER OF THE SYROPHENICIAN WOMAN.
(Matt. xv, 28; Mark vii, 24.)

Though retired to a place in the borders of Tyre and Sidon, the Master, St. Mark assures, could not be hid. Even in ashes fire will assert its presence by smoke. Neither opposition nor calumny can check the cause of Christ.

1. The Syrophenician woman cried unto the Lord. Cried. Intense distress filled her bosom.

(1) The reason why so many professed conversions are superficial—if there can be such conversions—is because of superficial repentance. This superficiality has caused many ills in our Zion.

(2) The disciples disliked the woman's boisterousness. Deemed her a nuisance. Entreat the Master to interfere. Many of our members are aristocratically stiff and formal. Fastidiously ape the dull routine of other denominations.

2. Jesus declares that he had been sent to the lost, primarily though to those of the house of Israel. Helped this woman.

(1) To the lost—hence to all sinners. To sinners who are condemned already. Condemned. The execution of the sentence only a question of time.

(2) Lost. But as careless children we gather pebbles on the grass-covered crater of a threatening volcano.

(3) Are sick, sorely in need of a physician. But neglect to call him in. Are in prison, but careless about liberation. Christ is the great physician and liberator.

3. The woman's astonishing perseverance.

(1) Well knowing that Jewish arrogance had created the linguistic idiom of calling all people not Israelites dogs, she did not feel insulted, but readily understood the Master's figurative language.

(2) She ingeniously employs the same figure in pressing her suit: "Truth, Lord, yet the dogs eat of the crumbs," etc. In seeking religion perseverance indispensable.

4. Jesus grants the woman's request and commends her faith.

(1) According to her faith came relief. If we open our mouth wide, the Lord will fill it. Abraham might have saved Sodom if he had insisted that on account of one righteous the place be spared.

(2) Great is thy faith. The seedling should not remain such. Should become a tree. Grow in grace.

3) The adjective "great" admits of significant comparison. Even great faith may be greater, the greater greatest. And your faith?

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If we could know
Which of us, darling, would be first to go,
Who would be first to breast the swelling tide,
And step alone upon the other side—
If we could know!

If it were you!
Should I walk coldly, keeping death in view?
Should I my love to you more oft express?
Or should I grieve you, darling, any less—
If it were you?

If it were I?
Should I improve the moments slipping by?
Should I more closely follow God's great plan,
Be filled with sweeter charity to man—
If it were I?

If we could know!
We can not, darling, and 'tis better so.
I should forget, just as I do to-day,
And walk along the same old stumbling way—
If I could know!

I would not know
Which of us, darling, will be the first to go,
I only wish the space may not be long
Between the parting and the greeting song;
But when, or where, or how we're called to go—
I would not know.

The Reading Habit.

The reading habit, when properly directed, is a boon simply priceless; and proper direction means careful selection as well as thoughtful attention. When there is so much inviting us, what are we to take, what will best nourish us in our growth toward perfection? "Do you not know," asks Ruskin, "that what you lose to-day you can not gain to-morrow? Will you go and gossip with your housemaid, or your stable-boy, when you may talk with kings and queens; or jostle with the common crowd, when all the while this eternal court is open to you, with its society wide as the world, multitudinous as the days, the chosen and mighty of every place and time? In that you may always enter and take rank and fellowship according to your own wish." "Go with mean people," says Emerson, "and you think life is mean: be sure to read no mean books;" and Browning asks,

"Shall I sit beside
Their dry wells with a white lip and filmed eye,
While in the distance heaven is blue above,
Mountains where sleep the unsunned tarns?"

Persons of the reading habit are liable to another malady of the brain, no less fell than the bleaching. It is congestion, strangulation, intellectual gluttony, and takes place, as Emerson says, whenever our accumulation overruns our power to use. During the reign of Louis Philippe, one of the secret agents of the French police rendered most important service. Having read Cooper's "Spy," he aspired to the sort of ambition which distinguished the hero of that work, and was desirous of playing, in France, the part which Cooper assigned to Harvey Birch during the War of Independence. Harvey Birch, for he adopted this name in all his reports, never belied his professions of fidelity. He rendered services which would have merited a fortune; but, when the term of them ended, he contented himself with asking for a humble employment, barely enough to supply his daily necessities.

In some such practical way will the quality and manner of our reading make itself visible. Ethics no longer sanctions self-cultivation purely for the benefit of self, and we must ever remember the poet's warning:

"Know not for knowing's sake,
But to become a star to men forever."
—Lucy Elliott Keeler.

A Boy's Manner.

"His manner is worth a hundred thousand dollars to him!" That is what one of the chief men of the nation lately said about a boy. "It wouldn't be worth so much to one who meant to be a farmer, or who had no opportunities, but to a young college student with ambitions it is worth at least a hundred thousand."

The boy was a distant relative of the man, and had been brought up by careful parents in a far-off city. Among other things he had been taught to be friendly and to think of other persons before himself. The boy was on a visit in the town where the man lived. They met on the street, and the younger, recognizing the elder, promptly went to his side and spoke to him in his cordial, happy, yet respectful way. Of course the man was pleased, and knew that anybody would have been pleased. The sentence above was the outcome of it. A little later the boy came in the room just as the man was struggling into his overcoat. The boy buried to him, pulled it up by the collar, and drew down the wrinkled coat beneath. He would have done it for any man, the haughtiest or the poorest.

The boy has not been in society a great deal. He has not learned orthodox selfishness. He positively can't be easy at the table until his neighbors are waited on; a chair is torture if he thinks anyone else is less comfortably seated. He wouldn't interrupt to let loose the wittiest or most timely remark ever thought of. He may learn to do so some day—after he has earned his hundred thousand—but it is doubtful. The expression of his kindness may become conformed to popular usage, modified, refined, but the spirit which prompts the expression will only grow with his years.

Do not misunderstand, boys. You may be truly unselfish, and yet not have this boy's prize. You may wish to do things for others, and yet feel that you do not know how. The only way to learn is to try; to hesitate for no feeling of bashfulness or awkwardness; but to put into direct and instantaneous practice whatever kind, helpful thoughts occur to you.—Congregationalist.

What School?

There is no question of more vital importance to both parents and child than the selection of a school; here thousands have started upon the road to a higher and better life, while thousands, upon the other hand, date the commencement of their ruin at this critical point. The moral and religious atmosphere and influence are of the first importance; everything else is secondary; a mistake here is the most awful, as it is in so many instances fatal. The State must teach the heart as well as the head, or the system of secular education will be the means of its own destruction. The world will come to it sooner or later. The education of the heart is of more importance, a thousandfold, than that of the head. The State claims to educate in order to make intelligent voters and citizens. It must be remembered in this connection that the corrupt party leaders are educated men, and thousands of the honest poor are uneducated. Education does not remove the temptation of bribe, but intensifies it by intelligently making merchandise of liberty and evading the law. It were better for the State that the voter remain ignorant if he were disposed to either give or receive a bribe. Education is a power which is always viewed in the light of the heart. The head and heart go together, and when one is wrong the other is wrong, and *vice versa*. This does not have reference to error in judgment and reason, but to premeditation and purpose influenced by the heart. The nation would be better off in the hands of honest uneducated men than in the hands of dishonest educated men; to the first there might be a debit to blunder, to the second there *is* a debit to plunder. We do not believe that the first would balance the latter. It is an erroneous idea that secular education prepares boys and girls for the duties of life. Obligations are moral, not intellectual, and the education that does not recognize this fact is a stupendous failure at its very best. The heart is to the life what the foundation is to the temple; after all, it is the heart and not the head that makes the man.—Pacific Methodist Advocate.

Good Humor in the Family.

Good humor is rightly reckoned a most valuable aid to a happy home life. An equally good and useful faculty is a sense of humor or the capacity to have a little fun along with the humdrum cares and works of life. We all know how it brightens up things generally to have a lively, witty companion who sees the ridiculous points of things and can turn an annoyance into an occasion for laughter. It does a great deal better to laugh over some domestic mishap than to cry or scold over it. Many homes and lives are dull because they are allowed to become too deeply impressed with a sense of the cares and responsibilities of life to recognize its bright and especially its mirthful side. Into such a household, good but dull, the advent of a witty, humorous friend is like sunshine on a cloudy day.

While it is always oppressive to hear persons constantly striving to say witty or funny things, it is worth while seeing what a brightener a little fun is, to make an effort to have some at home. It is well to turn off an impatient question sometimes, and to regard it from a humorous point of view, instead of being irritated about it. "Wife, what is the reason I can never find a clean shirt?" exclaimed a good, but rather impatient husband, after rummaging all through the wrong drawer. His wife looked at him steadily a moment, half inclined to be provoked; then, with a comical look, she said: "I never guess conundrums; I give it up." Then he laughed, and they both laughed, and she went and got his shirt, and he felt ashamed of himself and kissed her; and then she felt happy, and so what might have been an occasion for hard words and unkind feelings became just the contrary, all through the little vein of humor that cropped out to the surface.

Some people have a peculiar faculty for giving a humorous turn to things when they are reproved. It does just as well oftentimes to laugh things off as to scold them off. Laughter is better than tears. Let us have a little more of it at home.—Religious Herald.

Winsome People.

They are the people who love to diffuse happiness. They are happy themselves because they have made others so. They are thoughtful, considerate, and courteous—ever seeking to provide joy and peace for others, ever striving to avoid and remove anything and everything that wounds unnecessarily. It is an unspeakable delight to be near such people.

"Why are you always thinking of others?" asked a friend of a winsome lady beloved by everybody. "I wouldn't wear my life out bearing other people's burdens." "Wouldn't you?" came the questioning answer, with a sweet, but reproving smile. "I could not wear it out doing better work than helping the weary and heavy-laden."

"To do God's will—that's all
That need concern us; not to carp or ask
The meaning of it, but to ply our task,
Whatever may befall;
Accepting good or ill as he shall send,
And wait until the end."

It is a great mistake to think any kindly act too insignificant to be noticed by our Father in heaven. Faber says: "Every solitary kind action that is done, the world over, is working briskly in its own sphere to restore the balance between right and wrong. Kindness has converted more sinners than either zeal, eloquence, or learning; and these three never converted anyone unless they were kind also. The continual sense, which a kind heart has of its need of kindness, keeps it humble. Perhaps an act of kindness never dies, but extends the invisible undulations of its influence over the breadth of centuries.—Christian Work.

Sunday-school Teacher—"If you had your choice, Willie, would you rather be as wise as Solomon, as great as Julius Cæsar, as rich as Croesus, as eloquent as Demosthenes, as tall as Goliath, or as good as the prophet Elijah?" Willie—"I'd rather be a drummer in a brass band."—Chicago Tribune.

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MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

HYGIENE.

The Doctor's Story.

We commend the following words from the Toledo Blade to the consideration of the people who believe in alcohol "only as a medicine": "There is a grave responsibility resting on the physician who prescribes alcoholic liquor. It may arouse in a susceptible patient a dormant inherited tendency to drink. He may, by authorizing its use during the period of convalescence, fix a habit upon a patient of feeble will which the latter will never be able to shake off. No physician who realizes this great moral responsibility will be willing to accept it habitually. He certainly knows that the best medical authorities agree that alcoholic intoxicants are rarely used as a medicine; and at best they are dangerous remedies; and that the less they are resorted to, the better for both the brain and body, the better for his well-being, physical and moral. Furthermore, every physician owes it to his profession to teach his patients the utter fallacy of the common belief that alcohol is an article of food value. It has none whatever.

The use of intoxicants in any quantity whatever, and at any time, is entirely useless and unnecessary. Furthermore, the continued use of them gradually induces structural degradations and functional derangements of the great bodily organs, thus leading to the gravest physical disorders. Alcohol is a poison, and nothing more; a poison which exercises its paralyzing, narcotizing influence in exact proportion to the quantity consumed and the power of the consumer's physical system to resist its poisonous action. If every intelligent physician would thus correct old errors and disseminate a knowledge of the truth, there would be a great impetus given to the effort to pulverize the rum power."

The Medicinal Value of Water.

The human body is constantly undergoing tissue change. Worn-out particulars are cast aside and eliminated from the system, while new are being formed, from the inception of life to its close.

Water has the power of increasing these tissue changes, which multiply the waste products, but at the same time they are renewed by its agency, giving rise to increased appetite, which in turn provides fresh nutriment. Persons but little accustomed to drinking water are liable to have the waste products formed faster than they are removed. Any obstruction to the free working of natural laws at once produces disease, which, if once firmly seated, requires both time and money to cure.

People accustomed to rise in the morning weak and languid will find the cause in the imperfect secretion of wastes, which many times may be remedied by drinking a tumblerful of water before retiring. This very materially assists in the process during the night, and leaves the tissues fresh and strong, ready for the active work of the day.

Hot water is one of our best remedial agents.

A hot bath on going to bed, even in the hot nights of Summer, is a better reliever of insomnia than many drugs.

Inflamed parts will subside under the continual poulticing of hot water.

Very hot water, as we all know, is a prompt checker of bleeding, and besides, if it is clean, as it should be, it aids in sterilizing wounds.—Hall's Journal of Health.

THE CUISINE.

CONDUCTED BY L. A. B.

To make cookies, take nine tablespoonfuls of granulated sugar and four of butter, and cream them well together. Add four well-beaten eggs, one cup of milk, a little grated nutmeg, one ounce of caraway seeds, or, if preferred, one cup of currants, two heaping teaspoonfuls of baking powder, a pinch of salt, and enough flour to make a dough that will roll out easily. Cut out with a round biscuit-cutter, and bake in a moderate oven about twenty minutes. This quantity will make about fifty cookies. Keep a stone jar.—Selected.

Why is it that so many who favor the home missionary work, but oppose the foreign work, never pay anything for the support of either?

Don't ask your dealer what chimney to get for your burner or lamp. The "Index to Chimneys" tells. It is equally useful to you and to him.

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Pearl-glass and pearl-top chimneys last as a teacup lasts.

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Specially recommended by the medical celebrities of the World for Scrofula, (Tumors, King's Evil), and the early stages of Consumption, Constitutional Weakness, Poorness of the Blood and for stimulating and preserving its regular course.
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Special Features.

The little city of Cleveland is noted for its beautiful streets, elegant homes, good churches, and its refined, cultured people. Our location in the great valley between the Cumberland and Great Smoky Mountains, eleven hundred feet above sea level, gives us pure, invigorating air, long and delightful Autumns, mild, short Winters, and Spring-times beyond comparison. We are in the midst of mountains, forests and lakes; and our girls get pleasure and health in rambles through the cool forests and rowing on the lakes. We are in the suburbs of Cleveland; and while it furnishes us delightful social functions, concerts and lectures in the opera house, and excellent shopping facilities, it does not shut us out from the pure air and glorious freedom of the country.

THE BUILDING is three and four stories high, and is designed to place the young ladies as near the ground as possible. There are no long series of stairs to climb; and fifteen ways of escape have been provided in case of fire. The rooms are comfortable and well furnished, warmed by open grates and lighted with electricity. Long hall ways extend through the entire length of the building, giving excellent ventilation. To walk over the balconies and through the halls three times gives nearly a mile of exercise.

We Have Not Sufficient Space

To tell about our Music, Art, Elocution, Literary Work, etc., etc. Our Catalogue tells all about these departments. A careful investigation will show that we are not surpassed by other schools along these lines. Our Director of Music, Prof. Freidaric Agthe, was educated in the Royal School of Music, Berlin, Germany; our Elocutionist in the Boston School of Oratory; our Artist in the Art Schools of New York. These are some of the ablest teachers to be found. The literary course is broad and full. The scientific equipment is quite complete. Chemical and Physical Laboratories are in first-class working order.

BETTER THAN ALL—The religious influences of this school are all that a parent could wish for a daughter. The whole atmosphere of the school is conducive to piety. Very nearly every young lady who comes to us becomes religious while here. Last year five young ladies gave their names as candidates for missionary work in foreign fields. This experience is repeated year after year. One of the greatest shools of life is the choice of a school. While looking for literary advantages, let the parent not overlook the religious influences.

Our Patrons Give Us Our Best Advertising Matter.

WILLIAM J. WILLIAMS, Soddy, Tenn.—"It is the most desirable school in the South for young ladies."

JOHN B. BOYD, Sonoraville, Ga.—"Indeed, it is the ideal college within the range of my observation."

W. O. PEEPLES, Chattanooga, Tenn.—"I regard the school as one of the best female colleges in the South in all particulars."

A. L. BARTLETT, Esq., Brownsville, Ga.—"I regard the school as equal to any, and, after strict trial, I decide there is no better place for girls."

T. T. FISHBURNE, Roanoke, Va.—"In Centenary our daughters of the South will find one of the best colleges in America. I have been among you and remained with you, and I know whereof I affirm."

JUDGE D. K. YOUNG, Clinton, Tenn.—"The building is grand, elegant and spacious, being a product of the most beautiful modern architecture, and has within it all the various appliances for doing thorough and efficient work. The faculty is large and well qualified by learning and experience for the work assigned each, and seems to have infused among the students a spirit of generous emulation. Nothing will strike a visitor more forcibly than the beautiful home comforts that are found in every part of the building."

REV. SAM P. JONES, Cartersville, Ga.—"As one of the patrons of the Centenary College, you will permit me to say to the public that you offer to the daughters of the South and West comfortable quarters, a good table, a fatherly oversight, a splendid faculty, faithful and thorough work, and a most gracious religious influence to all the girls who come under the roof of your spacious buildings. There is no college to which I would commit my daughter with more confidence than to Centenary. Your curriculum is thorough, your faculty complete, among which you have some of the best teachers on this continent, and, above all, the home comforts given our daughters there, commend the college to the young ladies themselves."

MRS. M. C. D. THOMAS, Long Beach, Miss.—"I have been a patron of Centenary College for two years, and it affords me real pleasure to show some appreciation of the work you have done for me in the training and education of my daughter. The lessons not found in the text-books were taught her there, in the pure lives and the lovely manners of her Christian teachers and president. Instead of being home sick at Centenary, she is longing to return. The educational advantages of the school are unsurpassed, and more important than this, the perfect home life, the Christian influences, the firm government and development of the physical woman, without which the best education can not be utilized. Parents have no cause for anxiety with their daughters in your care."

MR. and MRS. W. S. McLELLAN, Durant, Miss.—"We entered our daughters in Centenary College, at Cleveland, Tenn., for the scholastic year of 1893-4, and wish to say we are highly pleased with their advancement in their studies, the moral training, the kind parental care bestowed upon them. It is with pleasure that we take this opportunity to thank the entire faculty for their faithful work. We can most cordially recommend the college to persons having daughters to educate."

J. H. MADDOX, Perthshire, Miss.—"I have been a patron of Centenary College for two years, and wish to say that for thoroughness of work in every department, careful parental oversight, elevating Christian influences and pleasant home life for girls, it can not, in my judgment, be excelled. If I had a dozen girls to educate, I would send them all to your care."

(Dr. and Mrs. Maddox each have visited the college, spending several days, thus having abundant opportunity to know of what they speak.)

MAJ. D. A. CARPENTER, U. S. Pension Agency, Knoxville, Tenn.—"I have been a patron of Centenary Female College for two years, and have watched, with much interest, the progress of the pupils, and have been pleased with the thorough work done. Everything seems to be in complete harmony throughout the whole college; and then, when we realize the parental oversight that every young lady receives at the hands of this college, it does away, in a large measure, with one of the greatest anxieties that parents have in sending their daughters from home to be educated; and last, but not by any means least, are the Christian influences which are brought to bear on every pupil. I know of no better place to send a young lady than Centenary Female College."

REV. C. T. CARROLL, Presiding Elder, Morristown District.—"Having been for several years intimately associated with this college, as presiding elder of the Chattanooga District, and having been a patron of the school for several years, and having frequently visited it during these years, I am in condition to know the value of its work and of its moral and religious influences upon the young ladies, and can speak from personal knowledge of the excellent character of the teachers, the quality of the work done by them, of the comfortable rooms for the girls, the careful attention given them, and the sufficiency of the fare. In fact, our daughters have here all the advantages necessary to enable them to obtain a first-class education if they only apply themselves diligently to the task."

It is a pleasure to commend so excellent a school as the "Centenary Female College," presided over by the Rev. D. Sullins, M. A., D. D.

This institution easily takes rank with the best of our schools for the education of young ladies. Ably officered, with needed supplies and facilities, there is a guarantee of faithful work given to parents, anxious for the intellectual training of their daughters. And better than that—the pupils have a Christian home with most gracious influences for the wise development of Christian character. Rarely does an unconverted woman go from this college to her life work.

"Beautiful for situation" is the college building, the joy of that section of the State. May prosperity continue to bless the school, and thus bless the church. BISHOP W. W. DUNCAN.

June 6, 1894.

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In writing for prices, etc., please state exact work desired, and exact cost will be given.

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NEWS OF THE WEEK.

DOMESTIC.

A fire in Milwaukee, on Aug. 22, burned nearly a thousand freight cars, loaded and empty. Loss, $400,000.

About half the money collected under the unconstitutional income tax law has been refunded. The whole amount collected was but $77,000.

Librarian Spofford, of the Congressional Library, says that the shortage of $35,000 in his accounts is only apparent and due to bad bookkeeping; but for all that he has offered to put up $22,000 to call it square.

Three hundred persons were poisoned at a German Lutheran picnic in a grove at Tracy, Ill., on last Sunday. It is thought the water or potatoes of the dinner was poisoned. As yet none have died, but many are very ill.

The Orleans Parish Medical Society, a body composed of the greater number of the allopathic physicians of New Orleans, in a regular meeting, held on Aug. 24, adopted a resolution to the effect that the sense of the association is unfavorable to the use of Paquin's serum for the treatment of consumption.

It is announced from Washington that the government is about to make a demand upon France for the immediate release of Ex-Consul Waller, the American who was arrested and tried by court-martial in Madagascar, and afterwards transported to France to serve a twenty years' sentence in a fortress on a conviction for treason. The charge against Mr. Waller was that he had communicated with the enemies of France and gave them valuable information concerning the movements of French troops.

The convention of Knights Templar will be held in Boston this week.

The Falson Nail and Iron Works of Niles, Ohio, employing about 1,500 people, have notified their employees that those who have no connection with any association will receive an increase in their wages of ten per cent., taking effect on the first of September next.

The success of the American ship building firms in building warships for the United States government has induced them to extend the field of their operations and seek to secure contracts with foreign governments for the construction of ships. The recent achievements of the "Columbia" and other American ships have turned the attension of these foreign purchasers of warships to American shipyards, and Japan has invite American shipbuilders to bid for the construction of several warships she desires to build abroad.

FOREIGN.

The gendarmes and police surrounded the village of Favara, near Girgenti, Italy, and arrested forty-two members of Mafia societies on charges of murder and other outrages.

The semi-official El Nacional says that the Spanish government has decided to dispatch 100,000 men and all the ships necessary to blockade the island of Cuba and crush the rebellion during the first months of 1896.

The final programme for the visit to Germany of the German-American veterans has been drawn up. On their arrival at Bremen they will be the guests of the Veterans' Association of that city, and fetes there will include a march through the town to the War monument, which will be decorated with floral wreaths.

Col. Romero, who killed a man in a duel in Mexico, was sentenced to three years and four months at hard labor and to pay a fine of $1,600.

It is now estimated that 25,000 mill workers at Dundee, Scotland, are out on strike. The manufacturers met and signed an agreement not to advance wages, under the penalty of £500 for a violation of this agreement.

General Diaz is being boomed for another term as President of Mexico. It is a foregone conclusion that he will be re-elected pretty well unanimously, for nothing but a revolution brings about a change in the Mexican presidency.

The French are incensed at the commander of an American cruiser for refusing to salute the garrison at Tamatave, Madagascar, and to accord other customary courtesies, on the ground that America has not recognized the French protectorate.

Firmness has brought the Chinese to terms. Foreigners are now present at the trials of natives implicated in the attacks upon missionaries. The Chinese officials afford every facility to the foreign commissioners of inquiry. Six of the Chinese who had a hand in the massacre at Hwa Sang have been convicted of murder. New arrests are made daily. Foo Chow is quiet. What was reported abroad as a new massacre was only a local riot.

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FOR GIRLS ONLY,

Is situated in the city of Holly Springs, which is the highest point in the State; hence is free from malarial influences. Accessible from all points, as it is at the junction of the Illinois Central and Kansas City railways.

The boarding department is under the special control of the president and his wife, who, with the teachers, eat at the same table with the pupils—all faring alike.

While the property of the college does not belong to the church, which is the case with many of our Conference schools, it is under the auspices of the North Mississippi Conference, and every teacher is a member of the M. E. Church, South; three of them Methodist preachers' daughters, and one a Methodist preacher's widow. The preachers of the North Mississippi Conference are charged only half price, including board.

Prices have been put down to correspond with the low prices of everything.

The fifth annual session will begin Sept. 17, 1895, and run nine months. No money spent or time lost for elaborate commencements.

Our work free to the inspection of the public at all times.

Expenses per month:

Board, fuel, lights and laundry	$10
Tuition in Collegiate Department	3
Tuition in Academic Department	2
French	1
Instrumental music	3
Voice culture (private lessons)	3
Chorus training (no charge)	
Pencil drawing	2
Crayon, water colors, oil painting, each	3
Elocution (private lessons)	3
Elocution in class	1

For further information address the president, J. W. HONNOLL.

Holly Springs, Miss.

CAMP MEETINGS.

The Leaf River Camp Meeting will commence on Friday night, Aug. 30. Hacks will meet trains on New Orleans and Northeastern railroad at Tuscannia station. All preachers will be taken to the grounds and taken care of free of charge. No gate fee at any time. Brother pastors are especially invited.

H. B. TREVILION, P. C.

The St. Tammany Camp Meeting, located six and three-fourths miles from Covington, La., will begin Saturday evening, Sept. 21, 1895, to continue one week or ten days. Hacks will run between Covington and the camp ground.

There will be a public tent for the accommodation of visitors. No gate fee will be charged. All preachers who come will be provided for. The one end in view in holding this camp meeting is the salvation of precious souls. Come praying and believing.

W. A. CLARKE, P. C.,
JNO. T. SAWYER, P. E.

It is said that Rome contradicts the report that the Pope intends to establish a nunciature in the United States.

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Mansfield Female College.

This popular institution begins its Fall session, Sept. 4, 1895. Advantages: Experienced faculty, a location remarkable for health; thorough teaching, with improved methods; good discipline; refining influences; morals and manners watched over; earnest study insisted upon; strict economy enforced and great reduction in expenses for next session.

This is a great school for Southern girls. It has been proved and tested that no school gives a better education. Engage rooms at once, and apply for information and catalogue to the president,

A. D. McVOY.

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The Texas & Pacific Railway Company have now on sale Summer Excursion tickets to all Summer Resorts in the North, East and Southeast at greatly reduced rates, limited for return to Oct. 31, 1895.

For tickets and further information, call on or address your nearest ticket agent or

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Gen'l Pass. and Ticket Agent,
Dallas, Texas.

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School Boards, Colleges or Families can obtain the names of efficient teachers FREE OF CHARGE by writing THE SCHOOL AGENCY, BIRMINGHAM, ALA., stating the kind of teacher wanted, the position to be filled, salary and other particulars. This Agency is endorsed and patronized by the leading Educators and Institutions of the South and Southwest.

FIRST GRADE successful teachers desiring enrollment should write for circulars.

The civil war, which has so long convulsed the State of Rio Grande do Sul, Brazil, is practically at an end. With the appearance of President Moraes the terms of peace have been signed by the generals in command of the government troops and also by the rebel general.

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We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

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WEST & TRUAX Wholesale Druggists, Toledo, O.
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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price, 75c. per bottle. Sold by all Druggists.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

SARDIS DIST.—FOURTH ROUND.

Sardis	Sept. 1, 2
Senatobia	7, 8
Hernando	14, 15
Como	21, 22
Panola, at Pisgah	28, 29
Tyro, at Fredonia	Oct. 5, 6
Courtland, at Pope's	12, 13
Batesville	13, 14
Wall Hill	19, 20
Arkabutla, at ——	26, 27
Pleasant Hill, at ——	Nov. 2, 3
Cockrum, at Greenleaf	9, 10
Nesbit, at Hind's Chapel	16, 17
Morgansville, at Browning's..(Wed.).	26
Pleasant Grove, at ——	23, 24

H. C. MOREHEAD, P. E.

GRENADA DISTRICT—FOURTH ROUND.

Grenada station	Sept. 18, 16
Oxford station	22, 23
Grenada circuit	28, 29
Toccopola	Oct. 5, 6
Ely	(Wed.).. 12, 13
Paris	18
Water Valley circuit	(Wed.).. 19, 20
Coffeeville	26
Tatum	(Wed).. 26
Charleston	26, 27
Minter City and Strathmore	Nov. 2, 3
Chapel Hill	(Thurs).. 7
Atlanta	8
Pittsboro	(Fri.).. 8, 10
Water Valley station	16, 17

B. A. BURROUGHS, P. E.

CORINTH DIST.—FOURTH ROUND.

Corinth circuit, at Marvin	Sept. 7, 8
Corinth station	9, 8
Jonesboro circuit, at Camp Ground	14, 15
Ripley circuit, at New Hope	21, 22
Guntown circuit, at Bell's	28, 29
Iuka station	Oct. 5, 6
Iuka circuit, at Snowdown	12, 13
Booneville cir., at Carolina	(Wed.).. 19
Booneville and Baldwyn, at E	20, 21
Pleasant Ridge cir, at ——	(Thurs.).. 24
Brown's Creek cir., at Mt Pleasant	26, 27
Marietta circuit, at Prospect	Nov. 2, 3
Kossuth circuit, at Rienzi	(Wed)... 9, 10
Ripley and New Albany, at Ripley	16, 17
New Albany cir., at Ingomar	23, 24
Blue Springs circuit, at Winfield	30

Pastors will please see to it that the trustees be ready to report in answer to Question 74, and that the local preachers present written reports to the Conference.

HESLEP B. TUCKER, P. E.

GREENVILLE DIST.—THIRD ROUND.

Rosedale, at Phalia	31, Sept. 1
Arcola	7, 8
Hollondale, at Glen Allen	14, 15
Bolivar, at Winterville	21, 22

J. A. RANDOLPH, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Aberdeen station	Sept. 7, 8
Okolona station	14, 15
Verona and Nettleton	21, 22
Tupelo	28, 29
Aberdeen circuit	Oct. 5, 6
Shannon circuit	12, 13
Buena Vista	19, 20
Soarsa	25
Houston and Wesley	26, 27
Prairie circuit	Nov. 1
Okolona circuit	2, 3
Saltillo circuit	7
Nettleton circuit	8, 10
Tremont circuit	15
Fulton circuit	16, 17
Quincy circuit	21
Amory circuit	23, 24

S. M. THAMES, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

Opelousas	Sept. 14, 15
Lake Charles	21, 22
West Lake	22, 23
Prudhomme circuit, at Long Point	Oct. 5, 6
Plaquemine Brulee, at Bayne	12, 13
Morgan City	13, 20
Berwick	20, 21
New Iberia	26, 27
Lafayette	Nov. 2, 3
Jeanerette	4
Patterson	5
Franklin	8, 10
Grand Cheniere	16, 17
Sulphur Mine	20
Lake Arthur	23, 24
Crowley	26
Indian Bayou	27
Abbeville, at Abbeville	Dec. 1, 2
Washington	7, 8

H. O. WHITE, P. E.

ARCADIA DIST.—FOURTH ROUND.

Lisbon	Sept. 7, 8
Summerfield	14, 15
Haynesville	21, 22
Valley	28, 29
Minden, at Minden	29, 30
Farmerville	Oct. 5, 6
Dowasville	11, 13
Vernon, at Wesley Chapel	26, 27
Ruston, at Ruston	27, 28
Ringgold	Nov. 2, 3
Gansville, at Gansville	8, 10
Bienville, at Bienville	15, 17
Homer, at Homer	23, 24
Vienna at Aycock	30, Dec. 1
Arcadia, at Arcadia	7, 8

J. D. HARPER, P. E.

NEW ORLEANS DIST.—THIRD ROUND.

Rayne Memorial	Sept. 1
Felicity	8
Plaquemine and Donaldsonville	14, 15
Talisheek, at O. G.	21, 22

JOHN T. SAWYER, P. E.

BATON ROUGE DIST.—THIRD ROUND.

Pine Grove, at Camp Ground	31, Sept. 1
St. Helena, at Camp Ground	31, " 1
East Feliciana, at Camp Ground	31, " 1

P. A. JOHNSTON, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Shreveport and mission	Sept. 1, 2
Mooringsport	7, 8
South Bossier	14, 15
Caddo	21, 22
Coushatta	28, 29
Wesley	Oct. 5, 6
DeSoto	12, 13
Many	19, 20
Anacoco	26, 27
Fort Jessup	Nov. 2, 3
Pleasant Hill	9, 10
North Bossier	16, 17
Natchitoches	23, 24
Grand Cane	30, Dec. 1
Mansfield	4

I will try to fill the above appointments; but, in case of failure, let the pastors hold the Quarterly Conference and forward me statistics. Let us together strive for full reports on every line of church work.

J. L. P. SHEPPARD, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Spring Creek	31, Sept. 1
Evergreen	7, 8
Atlanta	14, 15
Nugent	21, 22
Dry Creek	28, 29
Columbia	Oct. 5, 6
Centerville	12, 13
Bunkie	19, 20
Lecompte, at W. O	26, 27
Montgomery	Nov. 2, 3
Ohicot	9, 10
Simsport	16, 17
Pineville	23, 24
Boyce	30, Dec. 1
Alexandria and West A	7, 8

Local preachers must attend, to have characters passed. Let us have reports from presidents of the Board of Trustees. I urge the preachers in charge to let the officials know their duty.

S. J. DAVIES, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FOURTH ROUND.

Walnut Grove, at W. Grove	Oct. 5, 6
Shiloh, at Camp Ground	12, 13
Decatur, at Centerville	19, 20
Lake, at Lawrence	21
Newton and Hickory, at Newton	26
Hillsboro at New Providence	26, 27
Carthage	28
Brandon station	Nov. 2, 3
Morton and Forest, at Forest	8
Westville	8, 10
Montrose	16, 17
Raleigh	18
Clarksburg	23, 24
Steen's Creek	27
Trenton	28
Homewood	30, Dec. 1

C. MCDONALD, P. E.

To prevent the hardening of the subcutaneous tissues of the scalp and the obliteration of the hair follicles, which cause baldness, use Hall's Hair Renewer.

For Sale.

I control the sale of 25 Perfect Automatic Grand Rapids Single School Desks, which can be had at a give away price. Good as new; only used 6 years; in good order; the best seat on the market. Apply at once to

W. T. FOSTER,
Shuqualak, Miss.

Give all care to the intellect, but ever keep the mind in subjection to a loving heart, and train it simply as the heart's best servant.

For Results of Excesses Use Horsford's Acid Phosphate.

Dr. R. H. PEPPER, Huntington, W. Va., says: "In nervous prostration from excesses, I find it par excellence."

Let us not pray, "Thy kingdom come," and then go out to a six-hours' caucus to plot and plan the election of some bad man.

RUDY'S PILE SUPPOSITORY

is guaranteed to cure Piles and Constipation or money refunded. 50 cents per box. Send two stamps for circular and Free Sample to MARTIN RUDY, Registered Pharmacist, Lancaster, Pa. NO POSTALS ANSWERED. For sale by all first-class druggists everywhere. I. L. Lyons & Co., Wholesale Agents, New Orleans, La.

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For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Attend This Famous College.

Address Prof. Wilbur R. Smith, Lexington, Ky., for circular of the famous Commercial College of Kentucky University. Refers to awards at two World's Fairs and thousands of graduates.

The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him who is weary.—Isaiah.

A Chance for Women to Make Money.

I saw one of your subscribers tell in your columns a few weeks ago how she made money selling Dish Washers. I wrote to the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and obtained one of their Dish Washers and tried it myself first. It is just lovely; you can wash and dry the dishes for a family in two minutes, without touching your hands to a dish or putting them in hot water. I made the first day, $5, and everybody wanted a Dish Washer just as soon as they saw me wash their dishes. Since then I have made as high as $18 a day, and I believe that I can get enough money to keep my brother at school next Winter and have money in the bank too. Any lady or gentleman can do as well as I am doing, I am sure, as I had no experience. When everybody wants to buy, it is not hard to sell. Anyone can get information by writing the above firm, and I am glad to add my experience, because I think it is my duty to others to help them over the hard times.

MARTHA FRANCIS.

BUCKEYE BELL FOUNDRY

E. W. VANDUZEN CO., Successors to VANDUZEN & TIFT, Cincinnati, Ohio, U.S.A., Manufacturers of CHURCH BELLS, PEALS AND CHIMES. Best Rotary Yoke Wheel and Friction Mountings. Best Workmanship & Satisfaction Guaranteed. Price, Terms, etc., Free.

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at factory prices. As manufacturers we save you 20 to 50 per cent. All work Guaranteed. Send for our latest and biggest Catalogue, showing "A" Grade, $44, new styles, improvements, and lowest prices. It's free. Write today.

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EMORY COLLEGE

OXFORD, GA. Forty Miles East of Atlanta. Location Proverbially Healthy! No Saloons.

58th Session opens Sept. 18th, 1895; closes June 10th, 1896. Endowment recently increased $100,000 and equipment greatly improved. Total expense within $200. For full information address

W. A. CANDLER, D. D., Pres't.

Christian Advocate.

VOL. 42.—NO. 36. NEW ORLEANS, THURSDAY, SEPTEMBER 5, 1895. WHOLE NO. 2037

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

TWO SONGS.

A singer sang a song of tears,
And the great world heard and wept,
For he sang of the sorrows of fleeting years
And the hopes which the dead past kept;
And souls in anguish their burdens bore,
And the world was sadder than before.

A singer sang a song of cheer,
And the great world listened and smiled,
For he sang of the love of a Father dear
And the trust of a little child;
And souls that before had forgotten to pray
Looked up and went singing along the way.

—Selected.

Correspondence.

Campaign Closing.

MR. EDITOR: This writing finds me rapidly nearing the close of the Summer campaign. An almost constant absence from home, many deprivations of comfort, many sacrifices of other hopes and purposes, and many, many miles of travel, have made up our days and weeks. During all this we have shaken hands with scores of old friends, and made, we trust, as many new ones. Have enjoyed the kindest hospitality at every point, such as we shall never forget; have been welcomed at gatherings of all kinds; have been permitted to talk for our school, and occupy the pulpits of the brethren. For these courtesies from laymen and ministers I feel profoundly grateful.

In these travels up and down in the earth, presenting the claims of East Mississippi Female College, we have come upon the industrious agent everywhere. Agents, agents, agents for everything, and especially for books and schools. Every man has the very best book in the world—just the thing that you need, indispensable; and every man is representing the very best institution of learning in the land—none superior. The little cross-roads high school confers its A. B. and M. E. L. degrees with just as much gusto and claim for recognition as Yale or Vassar. A course in Latin or Greek can be so arranged and taught that the young man or woman comes out almost an expert in a ten-months' session. Well, why not? It is true it required, a few years ago, from four to six years in these branches to obtain anything like a possible knowledge of them; but this is a day of intensiveness, a day of electricity, which seems to indicate rapidity in everything. Why not the mental keep pace with the physical? It took an ox-cart in the days of our fathers four days to travel a hundred miles. The steam engine now will transport you the same distance in less than as many hours. Why not the average boy, under the improved methods, master an ordinary course in as many months as it took his father years? Ten weeks to geometry, ten weeks to trigonometry, ten weeks to calculus, and ten weeks to mechanics—within forty weeks the feat is accomplished. The hop, skip, jump method has accomplished the whole, and Aleck is ready for the presidency of a college, civil engineer, or governor of his State. Every institution does nothing but first-class and classic work, and, of course, turns out nothing but the finest, best-equipped graduates. How could it be otherwise?—first-class institution, first-class curriculum, first-class advantages, first-class teachers in every department. How could it be possible for any other than first-class scholars should he the result? However, I heard one of these first-class graduates say—horrors to repeat it!—"I taken," and "Him and I." This, too, with diploma in hand on her way home—a "sweet girl graduate." While all claim first-class, one thing is certain: this is an age of education, and every man can be united.

Again: We have the idea of over-production. Over-production of cotton (which I doubt), we are told, has brought to us the exceedingly low prices of the past years; and so over-production of schools have brought the sharp competition in prices which almost makes a thoughtful man hesitate to quote terms, lest he be looked upon as a fraud. Some figures that I have seen in catalogues would indicate uncomfortable surroundings and hard living; and when I expressed such to a father who was quoting these figures to me, his reply was, "That makes no difference to me, so my daughter gets through." "*Sic semper tyrannis.*" Another thought the survival of the fittest will be the finale of the whole matter. Mr. Lincoln's adage concerning the fooling of the people will be vindicated.

From positive promises made and encouraging words given us, we now have prospects of a considerable increase over the past session, but we shall not count the fish until we have strung them. "There's many a slip betwixt the cup and the lip," is especially applicable to this work.

When the carpenters and plumbers finish the work now in hand, we will have our buildings complete for convenience, safety, and comfort. Absolutely no necessity to leave the buildings for any purpose. No exposure; no risk of health by going from warmer to colder apartments. Music, art and elocution teachers all graduates of conservatories and of experience. Literary teachers chosen from among the best. If your readers are looking for a first-class school for their girls, we insist that they give us a trial, for, of course, we can claim to nothing less than first-class at East Mississippi.

Next session begins Sept. 11. We will meet girls from the west at Jackson on Tuesday, the tenth.

Campaign ended.

T. B. HOLLOMAN.

Meridian, Miss., Aug. 23, 1895.

The Brookhaven District Conference.

Wesson proved to be a delightful place for the session. There was overflowing hospitality. The large and live church gave excellent congregations, the evening attendance filling the house and sometimes packing it to its utmost capacity. The preaching was, on the whole, the best your correspondent ever heard at a District Conference. Among our distinguished visitors who filled the pulpit and aided in our counsels were Bishop Galloway, Dr. Murrah, and Dr. Black. Dr. Murrah represented Millsaps College. He made a brief address on education Thursday morning, and preached at eleven o'clock. Dr. Black preached Thursday evening, and addressed the Conference in the interest of the ADVOCATE on Saturday. Adjectives are superfluous in connection with the sermons of Dr. Black and Dr. Murrah. They are our two great Mississippi preachers, and measured up to the high standard of their own excellence.

Friday night an immense throng assembled to listen to a missionary address by Bishop Galloway. The congregation followed intently the Bishop in his tour around the world, sundying the missionary situation, with its problems and prospects. An adequate report of the address is beyond the limits of this letter. The substantial result was a collection of about $50 for a new mission in China.

Rev. J. W. Chambers addressed the Conference, Friday, in the interest of Whitworth College. "There have been grave difficulties. They are being met and overcome. The curriculum is beyond that of most other girls' schools, and compares favorably with that of the very best in the Union. The musical department is especially excellent. The prospects are favorable for next session. A larger attendance is assured. Enough girls are expected to guarantee grand success. Preachers are urged to send one girl from every charge on the proposition of free tuition."

The operation of the new law concerning licensing and renewing license to preach furnished a couple of interesting hours Saturday morning. The Conference showed a disposition to deal rather vigorously with questionable cases. It will be no easy thing to get license from this district in the future. A strong resolution, demanding the attendance of candidates at the Conference session, was adopted. Two young men were recommended to the Annual Conference for admission on trial into the traveling connection.

The reports of the preachers indicated the district in good condition. Finances are bad, of course; they are everywhere and in everything this year. But most of the charges are ahead of last year in this respect. In revival power this has been a great year. Conversions were reported from nearly every charge, and in some instances meetings of tremendous power. Two or three of the preachers were absent because engaged in important revivals.

The ADVOCATE readers will be especially interested in the report on publishing interests. Many of them will think it unwise. We append the essential part of the report:

"It is unnecessary for us at this time to enter into a review of our general publishing interests. We note improvements in the Sunday-school literature, in the Review, and in the other periodical literature issued from Nashville.

"We are more directly and vitally interested in our own Conference organ, the NEW ORLEANS CHRISTIAN ADVOCATE.

"We think that the usefulness of the paper would be increased through a wider circulation, which would result from a lower subscription price. We recommend to the management the lowest possible rate consistent with the business prosperity of the paper.

"We suggest to the Publishing Committee, composed of representatives from the Mississippi, the Louisiana, and the North Mississippi Conferences, the propriety of considering, in the interest of the larger usefulness and prosperity of the paper, the advisability of moving the office of publication from New Orleans to Jackson, Miss.

"Pending such consideration, we recommend the establishment of a Mississippi bureau."

The Conference was, on the whole, a very live affair. There were some animated discussions, with bright speeches. Our meetings certainly did not drag, and we all enjoyed the session, whether or not we were in all things wise. We hope another year to attract yet more dignitaries by the brilliant way we do things.

X. Y. Z

Farewell Service.

On Wednesday evening, Sept. 28, at 8:30 o'clock, in the Sunday-school room of the Methodist Church at Columbus, Miss., a farewell service was held in honor of Rev. B. W. Waters and his wife, Mrs. Lula Lipscomb Waters, who, with their two interesting little children, born in Japan, were to start next day on their return to their distant field of labor and home in Hiroshima, Japan. They had been spending about a year among kindred and friends in their native land, taking needed rest, and stimulating, by their visitations and labors, the missionary spirit of the church at home. Columbus was the childhood home of Sister Waters, and a large audience was assembled to witness and participate in the farewell service. The service was conducted by the pastor, Rev. R. M. Standefer, in an impressive manner, consisting of Scripture reading, songs, prayers, and appropriate talks. A short, but excellent, opening address was made by Bro. Standefer. This was followed by remarks from the writer, Bro. J. W. Dorman, of Starkville, and brief, touching addresses from Bro. and Sister Waters. The father of Sister Waters and other members of her immediate family were present, and many members of other churches in the city were there to offer their tribute of sympathy and prayers in behalf of these devoted servants of our Lord. The occasion was interesting and impressive, and will, doubtless, tend to increase and stir up the missionary zeal of the church in Columbus.

Bro. Waters has made a very favorable impression upon the people of Columbus and other places during his stay among us. He returns by way of Baltimore, where he will spend a few days with his father, and on the sixteenth of September will take a steamer at Vancouver for Japan.

The prayers of the church will follow Bro. Waters, his wife and two little children in their weary travel overland and their long ocean voyage. May our heavenly Father grant them "journeying mercies" and safe arrival at their distant home!

T. C. WIER.

Revival Wave at Long Beach.

A wave of salvation is sweeping over this place. My heart is too full for utterance or writing. Souls are being born into the kingdom of God. The power of the eternal Spirit is with Sister Snell. Her words at times sparkle like diamonds and pearls, then they burn like living coals, and at the last soothe like the touch of a mother. The thought of my precious, sainted mother was with me so much while I listened to her preach. The hush of God is on my soul while I write these words. Under this last sentence the names of many men, women and children at Long Beach could be signed, for the peace of God is resting with the people.

The last scene was touching, indeed. When she announced to the people, who were crowding the house, that it was her last service, they began pleading, "Do not go." Then, turning to me, she said, "What shall I do?" I said, "I can not see how you can leave." Tired, worn, her brain weary, and her body tired from much serving, she said: "Brethren, please do not urge me. Let me go! Let me go to my children! Let me turn aside to rest awhile!"

An estimate of the actual fruits is made at 25 reclamations, 20 conversions, and a large number to be received in the church. Old feuds and difficulties have been settled, and the church moves forward with a shout of victory.

One brother offers half the lumber and another half the carpenter's work to build her a home at Long Beach, to secure her services every year two or three weeks on the Gulf coast. A prophetess with a message from God is among us. Praise the Lord!

NOLAN B. HARMON.

Long Beach, Miss., Aug. 30, 1895.

Mansfield Female College.

This well-known institution of the Louisiana Conference will open its doors for another session, Sept. 4, 1895.

Its past history shows how useful has been its career, and the noble women who have gone out from its walls to adorn society constitute the true evidences of the great work accomplished. No better place can be found to which to send Southern girls. The health of the locality is unquestioned. The expenses of the course have been greatly reduced, so as to bring the choicest advantages within the reach of everyone of moderate means, and can only be maintained by a greatly increased patronage.

The prospects for the coming session are very encouraging. Every Methodist girl in the State ought to be sent here, where she will be educated in harmony with her home surroundings and amid the best influences that can prevail anywhere. The faculty, well selected, have won the confidence of all patrons. Those who send abroad obtain no better facilities, and lose the advantage accruing to their daughters by college acquaintance with girls of their own State, so available and useful to them in after life, and fail to economize the money needlessly spent in going and coming from distant schools. More thorough and conscientious work is not found elsewhere. Everything that can be desired in a school can be secured here.

Louisiana Methodists ought to take pride in their own Conference schools, especially as they are the equals of others and better suited to them, being established for their benefit. Every Conference must sustain its own schools. We want a grand rally for Mansfield. Those who send here this year will be fortunate in placing their daughters in one of the best schools of the country, where every protection and comfort will be secured, and where the welfare and highest interest of their daughters will be promoted. Stand by your own school and make it the great school of the State. Write at once and secure a room.

A. D. MCVOY, President.

Mansfield, La.

Selections.

Statistics.

A correspondent writes: "I am desirous of knowing which is the strongest religious body in the States. I had always thought that the Roman Catholics were the most numerous, but I have found some one who seriously disagrees."

An answer appears in our exchanges. Dr. Carroll has been investigating a census of the churches. The table of communicants is as follows:

Catholics	6,257,671
Methodists	4,589,284
Baptists	3,712,468
Lutherans	1,231,332
Presbyterians	1,278,332
Disciples of Christ, or "Christians"	744,773
Episcopalians	540,509
Congregationalists	512,771
Reformed	309,438
United Brethren	225,241
Mormons	166,125
Jews	150,313
Friends	107,208
All Others	812,582
Total	20,618,307

Catholic "communicants," however, include all members of families over thirteen years of age. If the Methodist or Baptist "communicants" were taken on the same basis, they would largely outnumber the Catholics. The Outlook says: "There is no occasion in any section for either Catholic hopes or American Protective Association fears of Catholic political ascendancy. So far as the number of voters is concerned, there are two Protestant denominations outranking the Catholics."—Christian Guardian.

The School Question in Ontario.

A commission appointed by the Minister of Ontario, Canada, has just made a report in regard to the separate schools maintained at Ottawa by the Christian Brothers, under Roman Catholic auspices. The report is the result of careful examination into the whole question relating to the methods used respectively by the public schools and those under Catholic control. The arrangement of the parochial schools is searching and severe, the report declaring that many of the teachers are incapable of teaching the English language or even of using it correctly; that the methods employed are antique; and that the whole process used in the schools is a repetition-by-rote system in which the memory alone is trained, and the reasoning powers are undisciplined. To quote from the report, "the whole work is largely a mechanical repetition of words." It would be a very dangerous piece of business for Roman Catholic children to be taught to use their reasoning powers. Is not the whole scheme of the papal hierarchy based upon the suppression of the human reason? Its pupils and subjects are taught to receive "the truth" by priestly authority, to believe and accept the utterances of the church, and to hold their reasoning powers and processes in complete abnegation.—Central Advocate.

A Suggestive Fact.

It is a suggestive fact that the date of the awakening of Japan, and the remarkable development which has lifted it up to an honorable place among the civilized nations of the earth, is contemporaneous with the introduction of Christianity and the ideas of Christian countries into "The Land of the Rising Sun." In one generation it has become completely transformed. Is not the superiority which Japan has evinced over China in the recent war a result of the same cause? But in nothing is there more striking evidence of this transformation than in the more humane conduct towards the Chinese. An exchange says: "Three centuries ago, when the Japanese had won a victory in Corea, they sent home the ears of 3 600 victims of the war as a trophy of their success. Now the best steamers of the Japanese government are put at the service of the Red Cross Society, and as much care is taken of the Chinese sick and wounded as of the Japanese. What has caused the change? Surely nothing else than the gospel of Christ. The result is due to the civilizing power of the Cross, the mightiest force in all human history."—Exchange.

A New Era in China.

Among the changes included in the new epoch inaugurated in China by the settlement with Japan is one which the United States are especially interested in, namely: the opening up of a new market for modern machinery. Hitherto the inventions and appliances of the nineteenth century have been sparsely admitted into the Chinese Empire, but under the treaty of peace it has been agreed that the country shall be open for the introduction of modern machinery, and that no duty shall be chargeable thereon. In view of this revolutionary policy, whereby 400,000,000 people are in due time to be supplied with occidental devices, machines, inventions and discoveries, an amazing opportunity will be offered to American manufactures and commerce. In such a case, also, the amenities and appliances of civilization will go hand in hand with the gospel.—Central Advocate.

One of the "Americanisms" which astonishes the dwellers of the old world is American gifts to educational institutions. The record is a notable one. In the last twenty-five years $75,000,000 of money made in America has been given to help in the cause of education. George Peabody left $6,000,000 of his estate to the cause of education; Isaac Rich, $2,000,000 to Boston University; Johns Hopkins, $3 140,000 to found a university in Baltimore which bears his name; Asa Packard gave $3,000,000 to Lehigh University; D. B. Faverweather left a bequest of nearly $3,000,000 to various colleges; Cornelius Vanderbilt gave $1,000,000 to the Vanderbilt University; John C. Green gave $1 500,000 to Princeton College; Asa Stone, $600,000 to Adelbert College; G. I. Seney, $450 000 to Wesleyan University; Matthew Vassar, $300,000 to Vassar College for Women; J. D. Rockefeller's gifts to the Chicago University aggregate $4 500,000; and Leland Stanford's estate will yield from $5,000,000 to $20,000 000 for the university that bears his name on the Pacific coast. Dr. Pearsons, of Chicago, has given away vast sums during the past six years in helping weak institutions. It is a roll of honor indeed.—Mid-Continent.

It is a very curious question, now coming up apparently, whether the relations of the sexes are becoming so changed as that the young woman is to be, at least in indirect ways, the suitor, instead of the young man. Mrs. Potter Palmer, a society leader in Chicago, after much opportunity of observation at watering-places this Summer, alludes to signs of coming change in this regard, and adds: "These are the things which makes me sigh for the good old days in which women waited confidently to be conquered, and did not have to go telephoning from cottage to cottage and from hotel to hotel to secure escort or companion of the male sex." This necessity she seems to regard as symptomatic, and as indicating a disposition on the part of young men to shirk those duties of polite attendance which were once their delight, and which so often ended in more intimate relations. It is suggested, upon the other hand, that young men in these times find themselves so much engrossed with their athletic sports that they become neglectful of their duties in the matter considered. Whether those who feel themselves thus neglected act wisely in undertaking that initiative which once belonged so entirely to the other party, is a question for "the new woman," as she comes to the front, seriously to consider.—The Standard.

Communications.

In the Living Present.

The radical and idiosyncratic Prof. E. W. Bemis, who for the last five years was engaged as teacher of political economy by the Chicago (Baptist) University, has not been re-elected. It is well known that the professor has of late been teaching rank socialism, not to say anarchism. The friends of social upheaval now say that Rockefeller's and other capitalistic influence had brought about the dismissal. 'Tis silly. The professor's so-called advanced thought was but loose and extravagant nonsense.

W. J. H. Traynor, in the North American Review, insists, we think rightly, that our free institutions are being undermined by Roman Catholicism. That the pretended "liberal Catholicism" was but a term for a policy and signified no concession or amendment. A Roman Catholic owes obedience to the Pope first. To the laws of the government under which he lives, if agreeable to papal decree.

A writer in The Century laments the apparent degeneracy of the American stage. That the classic-tragedy, high comedy, the historic and romantic drama have been banished and replaced by worthless melodramas, extravagant buffoonery and "society" plays. Thus the lead has become worse. The worst is in sight.

Said a conservative candidate to a socialistic elector during recent English parliamentary election: "Notwithstanding contrary views, I hope you will vote for me." "No," said the enraged elector, "I rather vote for the devil." Promptly the conservative replied: "Indeed, sir! But your friend, the devil, stands a very poor chance in the present election."

Undertaker Stillwell, of New York, is about to introduce phonographic funeral service. Lachrymal dirges, the usual laudation, called sermon, and pathetic prayer, all furnished by the telephone. He has on hand various collections and combinations, suiting all possible conditions. Sorry he can not provide phonographically the expensive carriages. That would deprive, though, the habitual attendant of all funerals of the usual pleasure-ride, furnished gratis. ICH DIEN.

OUT OF, AND INTO.

BY ALICE HAMILTON RICH.

Out of a habit of doubting,
Into a life of trust
In Him who is full of mercy,
Yet the holy and the just.

Out of ambitious longing
To do a world of good,
Into content in doing
The little that I could.

Believing that the Master
Has counted up the will,
Willing'ring to another
The place I hoped to fill

Out of the dreams of morning,
Into the reals of noon;
With knowledge that the evening
Is coming to me soon.

—Christian Work.

Communications.

An Ecclesiastical Situation.

BY JULIEN C. BROWN, D D.

NO III.

As showing a deep yearning, not often expressed, but common to a multitude of Christian hearts, we give herewith a quotation from Bishop Galloway in a recent speech at Nashville, Tenn. He said: "A thing which impressed the observer was the spirit of Christian unity which everywhere prevailed. In the presence of a common foe there is no ecclesiastical opponent in the strife; but if in China and Japan and in India we can be one in heart and purpose—can clasp hands and lock shields and move upon a common foe—why not in America?" (Applause.)

That the condition here indicated is desirable in America admits of no question—whether possible is the matter to be canvassed. Scores of mission leaders are pleading for some sort of union or federation in foreign lands for economic, religious, and other reasons, and applied common sense must some time bring it about. If there should be, then there can be, a unification of interests and a forgetting of denominational shibboleths, as devoted men and women confront the monsters of Paganism and false religions. In all humility, we ask if the same principles and arguments which apply for a unification of work in foreign fields are not also applicable in home work. If a federation of all moral, intellectual and spiritual forces is needed to conquer the distant places, is it not as needful here, where the enemies of man are more deadly, because more subtle, wily, and strongly entrenched?

Take but a passing glance at the situation. Evil is a unit. The black battalions of the pit move at the signal of command with the rapidity of light and as orderly as the stars. There is never a division in the camp of the devil. Where humanity and souls are at stake there is never dissension in hell. Every evil and sin that festers under the heavens is co-operative and sympathetic with every other evil and sin. Every moral wrong locks hand and heart with every other wrong, and, without murmur of dissent or suspicion of defection, moves toward the overthrow of the church and annulment of the government of God. Every evil that is known to men and Satan has aggressive alliance with the gigantic octopus of intemperance and saloons. By its cohesiveness, its unity, its loyalty to self and leaders, sin has reached the very acme of method for the attainment of its purpose. Its heart is pitiless and its unity unbroken.

In painful contrast another condition is noted. The good is divided. Perpetual conflict is waged among the "hosts of Israel." Inter-ecclesiastic strife is carried on with a rancor that appalls and a hate that is terrible. The army of the good struggles through the years in detached battalions and unheroic squads. When not fighting each other—which sometimes seems their most pleasant employment—they engage in a separate guerrilla warfare against the power of Satan. More than two hundred sects and denominations, each with its peculiar little rag of doctrine mounted on a pole for a flag, and vociferating its private, if not puerile, shibboleth, goes forth to fight for—itself. In thousands of small towns and villages one can find the population of from five hundred to two thousand divided up into four or five struggling, jealous, rival church organizations, each seeking the ascendancy, often by dubious methods, and emphasizing some patented right of non-essential truth or doctrine. The rivalry engenders quite often animosities that are never healed, strifes that are never ended, and acrimonious conduct that is never forgiven. There is continuous and petty war among garrulous old ladies and half-informed men, while children even are drawn into the toils of the abominable clash. If one organization climbs to the top in point of social or financial recognition, it is to the detriment of the others and the increase of dissatisfaction. The question comes to be in the last analysis, What will this community do to save our church from failure and defeat?—not, What will our church do to save this community from perdition? It is eagerly enquired if the people will save the church; not, Will the church save the people? Thus the divine order of things is reversed; the purpose and object of an ordained church is frustrated; and, as the result of multifarious teaching, instead of a stalwart, consecrated and devoted body of men and women, true to Christ and positive in hostility against evil in all its forms, we have reared and developed a community of lean, hungry, lantern-jawed ecclesiastical bigots and denominational zealots. Moreover, it is hardly to be questioned but that in some degree the tone of the pulpit will be modified by such conditions. Obeisance must be done to the money-bags and a very tender respect paid to the social *elite*. The organization has but a precarious foothold on public patronage and popular sympathy, and so resolves that a preacher is wanted who can steer between Scylla and Charybdis.

"A minister that's wise and modern and fast,
To teach that men may live as they list,
And still go to heaven at last."

Our assertion is not meant to be sweeping. In the main, however, it corresponds to absolute facts. There are thousands of places where one solid, substantial and evangelical church, based on the fundamentals of Christ's religion, intent solely on the extirpation of sin, the education of the masses and the salvation of souls, would be infinitely more productive of good than the present effort of handicapped, diverse, quadrangular and warring sects in the same community.

As specific illustration of Protestant and evangelical loss of power, and as showing the need for a more common-sense adjustment of relations among religious people, suppose we look for a moment at the status of our Methodism, North and South. Here we stand, our two vast armies representing the largest Protestant Church of America. (We have some seventeen little sisters called Methodists.) Our doctrines are identical; our polity nearly the same. In our methods of work, our auxiliary systems, and in our policies, we copy each the other. All real reason for antagonism and estrangement between the bodies has long since disappeared. Every reason for closer unity and a federation of forces grows into enlarging proportions and clearer light with each succeeding hour. The interests of humanity, the calls of the Holy Spirit, the almost dying prayer of our ascended Lord, and the sacred memories connected with our sainted and illustrious dead—all adjure us to let common sense come in and right the wrongs which prejudice alone has made. We present the pitiful spectacle of opposing each other in hundreds of towns and cities where the shadows of our buildings almost over-lap, and where to the one or the other, as sure as the stars rise and set, there will come some time the curse of God and the doom of complete overthrow. The foundation is stubble and hay and rottenness. It is true that the masses of men and women are swayed by personal likes and dislikes, by political bias, by sectional feelings and various extraneous influences; it is true that throngs live in our churches to-day who feed on memories of the past that are bitter and stained with blood, and who cherish, maybe, but half-consciously, a feeling of repugnance and hate towards their enemies of thirty years ago; but there are hosts of men and women of another sort. They love truth for its own sake, and do not care to search for it through distorted mediums; they love consistency because it is consistent, and are not inclined to clear away whole mountains of trash to find one nugget of gold. An educated, a cultivated, influential and moral class of irreligious people dwell in these towns and cities where our two Methodisms are now planted and struggling for dear life. These two Methodist forces are antagonistic, and it is specious falsity, or ignorant folly, to say they are not. Their antagonisms may be secret, and held in abeyance, but there is deadly enmity nevertheless. A tiger's eye glitters through the skin of the fraternal sheep, and sheathed in the yielding wool are his sharpened claws. This intelligent, but irreligious, class referred to will look on. If they do not openly sneer, they will grimly smile, and that is an undisguised disgust. They see the irreligion of such religion—the sham and the semblance of the whole miserable thing; they are repulsed by it. It presents to them a phase of so-called religion totally at variance with every preconceived notion of the teaching of Christ, and one which finds no justification in the commonest order of common sense. To their minds it travesties the gospel of the Master; is an open caricature of the Christian spirit it professes to hold, and a visible contradiction of the principles it assumes to teach. A shrewd lawyer remarked in the hearing of your scribe: "The two wine-skins of Methodism in this city have no new wine of the gospel to give. They hold only the poisonous lees of party rancors, deep-seated dislikes, unwise divisions, and unholy rivalries. They are no good. I am a Know-nothing." He could have been a Methodist but for the realistic spectacle before his eyes.

The self-respecting pastor in any section of our common country—one who wants to live to-day, meeting the exigencies of the present and immediately future years—dislikes the odious task of burrowing among the rotten tombs of decayed and settled issues to find justification for the present attitude of these two Methodisms. If an honest man, not blinded by party spirit nor biased by sectional prejudice, he must hang his head and submit that the ruling policy is indefensible.

A search for the causes which have made possible our unfederated condition involves a re-raking among the charnel-houses of *bellum* and *ante-bellum* passions and prejudices—a disobliging, if not profitless, task. To the antiquarian and historian belong of right those shady precincts. For children of the light—those with faces turned to sun-rising, and those called to do present work by personal effort in saving the world—the ghoulish crypts have no attraction, but only repulsion.

The editor of the old reliable NEW ORLEANS ADVOCATE is generous in giving us space. The scribe does not mean to draw out the thread of his verbosity finer than the staple of his argument; so the readers will be relieved next week.

Friar's Point, Miss.

Selections.

Unused Powers.

In most cases, the chief regret of an old person is that life's opportunities were not more wisely used. Whether the sense of moral blame is less keen than that of failure to accomplish the most of which one is capable, or whether, after all, the highest degree of moral blame does not attach to a wasted life, certain it is that age is more apt to lament the good thing left undone than the evil thing done. It is rarely that you find an old man bemoaning his sins. But how often you hear him lamenting his wasted opportunities! It seems to him an unpardonable sin that any of his powers should have gone to waste.

Here is a suggestion and a warning for youth. Make the most of all your powers and opportunities! Do not lay up for yourselves burdens of remorse by neglecting to use and develop the faculties with which you have been endowed. The time to begin is always now. There can be but one now for the present opportunity. There will be another now to-morrow, but it will be for another opportunity. The chance you have to-day will never come back.

There are few sadder sights than a young man or young woman of rare promise squandering time, talent and opportunity in indolent unconcern, or in the pursuit of something utterly unworthy of themselves. One feels that they are capable of such noble things!—and yet they are selling themselves so cheaply to mere pleasure or dull-sensed ease. Little do they dream of the ever-increasing regret which is destined to pursue them like Nemesis as they enter upon the serious years of life. That irreparable past, with the opportunities that can never return—how the memory will haunt them!

"Make the most of your time, my boy!" were the parting words of a good old minister, who was sending his son away to a distant college, not to see him again, perhaps, until the boy's preparation for life had been completed. It was an injunction into which was packed the wisdom of a life of godly experience; and if the boy followed it, he could not have gone far wrong. Make the most of yourself, young man, young woman, whoever and wherever you are! Lay up no regrets for unused powers. Be a Christian; be honorable; be good. But with all your being, be faithful to the power that in you lies.—Zion's Herald.

A careful study of the world as it is will satisfy anyone of these two facts: First, the best people are, as a rule, the least known. Those who are quietly building up the Christian civilization of the ages are like the coral insects in the Pacific. The reef rises year after year, but the builders do not grave their names upon it. They build not for themselves, but for humanity and for God. Second, the best part of human life does not get into history. History is a record of wars and catastrophes, of vices and crimes, rather than of the real progress of the race. And since this is so, why should any of us care about being famous in our day and generation? Is it not enough for us to do our daily duty in the fear of God, and trust in him for the record and the reward? If we are his, our names are written in heaven. If we give even a cup of cold water in his name, he will report it to the universe in the great day. If we are faithful unto death, no matter how lowly our sphere, he will give us a crown of life, and we shall reign with him for ever and ever.—The Interior.

Fine Clothes at Church.

"I believe many poor girls are kept away from church because of the showy and expensive clothes we wear on Sunday; for my part I am going to dress more plainly for church." So said a Christian girl in our hearing recently. Did she not make a point which our women would do well to think about? The excuse may not be a reasonable one. No matter about that. Does it hinder church going on the part of the poor?—Epworth Herald.

"It's not so much where you are, as what you are that makes your heaven." The bright cheery soul who lives the life of trust only sees the sunny side of everything; she has learned to endure cheerfully, and wear a bright face when everything looks dark; to her it is not all dark, there is a light from the face of our Father, and she rests assured that all is well.

We suffer even in our spiritual life when we confine our thoughts to the narrow horizon of our individual welfare. . . . Nothing is more pitiful than a life spent in thinking of nothing but self. Yes; even in thinking of nothing but one's own soul.—Canon Farrar.

It is possible for us to be so deeply interested in getting other people to give up their bad habits as to forget to give up our own. One of the greatest preachers we ever knew so far lost sight of himself that he became utterly wanting in common courtesy.

There is a deal of dying to be done still by those who cherish lofty thoughts of their own attainments. The holiest man will ever be he who thinks least of his own holiness.—Rev. W. H. Aitken.

There is only one thing in the world greater than Christ's Sermon on the Mount, and that is Christ's life in the plain.

It is a great deal easier for some people to pray for the preacher than it is to do their part toward his support.

Faith furnishes prayer with wings, without which it can not soar to heaven.—John Climacus.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

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Programme for the Week of Prayer for W. F. M. S. of the North Mississippi Conference.

As the time appointed by the Woman's Board of Missions for holding the annual Week of Prayer conflicts with the time the Bishop has appointed for holding the North Mississippi Annual Conference—viz., the last week in November—it was resolved by the W. F. M. S. of the North Mississippi Conference, in annual session in Columbus, to change the time for the Week of Prayer in our Conference to the last week in September—Sept. 22-27. This change necessitates the making of our own programme, as the regular programme prepared by the editor of Leaflets will not be out until October.

Let this week be observed by every Auxiliary in our Conference wherever possible. Let it be a week of self-denial as well as thanksgiving, and may our gifts, as well as our prayers, witness to our love for Christ and the cause of missions!

SUNDAY, SEPT. 22.

If possible, secure the services of the pastor for a sermon on Missions and Woman's Responsibility in the Work, at 11 A. M. If preferred, a public missionary meeting, in which the young people and juveniles should take part, may be held on Sunday night.

MONDAY, SEPT. 23.

Topic: United Prayer. II. Chron. vii, 15, 16; Isa. lvii, 7; Matt. xviii, 19, 20; I. Tim. ii, 8-10; Ps. lxv, 2; Acts xii, 5; Rev. viii, 3.

Let these commands and invitations encourage our hearts, and let the prayers that ascend from our societies be as from one heart and one voice, crying mightily unto the Lord, especially for the church at home.

TUESDAY, SEPT. 24.

Topic: Confession. Neh. i, 5-11; Dan. ix, 17-19; I. John i, 9.

We have all sinned before God in this great cause of missions, in that we have failed to do our whole duty. We have not worked and prayed and given according to our several ability.

Field for the day: China.

WEDNESDAY, SEPT. 25.

Topic: Self-denial. Luke ix, 23; Luke iii, 11; John xii, 25; Phil. ii, 4-6; Mark xii, 41-44.

Let this topic secure earnest attention and full discussion. Pray that God may open our eyes to see our duty and opportunities in this line of self-denial, and help us to realize that here is Woman's Bank, and by this means is our work for the heathen to be carried on.

Field for the day: Brazil.

THURSDAY, SEPT. 26.

Topic: Paying Our Debts. Rom. i, 14; II. Cor. ix, 6; I. Cor. xvi, 2; Matt. iii, 8-12; Prov. iii, 9, 10.

Pray that all may realize more deeply their obligation to God and to the heathen souls for whom he shed his blood.

Field for the day: Mexico.

FRIDAY, SEPT. 27.

Topic: Thanksgiving. Ps. cxvi; Ps. cxviii.

Let the service be one of thanksgiving for personal blessings, and also praise for what God has wrought through our weak efforts in heathen lands. Thanks for the past and fuller consecration for the future.

Field for the day: Indian Territory.

During the week let each society see to it that every lady member of the church is invited—yea, urged—to join the W. F. M. S.

MRS. T. B. HARGROVE, Pres.
MRS. H. A. DEAN, Cor. Sec.

North Mississippi Conference W. F. M. S.

The following extracts from Archdeacon Farrar's address before the Church Missionary Society, which is published in the August number of the Review of Missions, must appeal to the earnest consideration of every child of God, and be an inspiration to Christians of every nation to more diligent service for, and liberal giving to, this great cause. This article would make a profitable selection for a monthly meeting of the Auxiliary.

"The uniqueness and the universality of Christ's claim to the allegiance of all mankind is illustrated most of all by the spread of missions. Meeting the needs of all, and alone able to meet their needs; healing the sorrows of all, and alone able to heal their sorrows; forgiving the sins of all, and alone able to forgive their sins—he proclaims himself, by that mighty power, not only the Son of man, but also the Son of God. And he has, as it were, ascended to heaven, and taken his seat at the right hand of God, not only in the presence of his few poor Galilean disciples, but before the face of all the world.

"Millions at this moment are ready to die for Christ. A dead Socrates, a dead Marcus Aurelius, a dead Francis of Assisi can do nothing for the world; but though Christ died—yea, rather, he rose again, and he has proclaimed his universal dominion. Confucius owns many followers over a vast space of the world's surface, but he appeals to the Chinese alone; Mohammed has many adherents, but he appeals only to Turks and Arabians and certain Eastern people; but Christ appeals to every man who is born into the world. The old man dies in the peace of Christ, and the little Christian child on its death-bed whispers the same holy name. If we take the very foremost men in genius whom this world has ever produced—a Dante, a Milton, a Newton—we find them weeping over the records of that life which was given for man. But none the less, when that story of Christ's love is told to the very humblest and meanest of mankind, it comes home to their hearts; and I was told by the late saintly Bishop of Moosonee, who was my friend and my guest, that if at this day you were to go down the bleak shores of Hudson's Bay, there—among those poor, I had almost said degraded—at any rate, those poor, once savage Indians and Eskimo—you would find the Bible in almost every wigwam, and you would find in many of those poor, converted savages a humble student of the life of Christ in the Word of God. Therefore, our commission is plain, and our duty is positive—to obey that last divine command by extending the area of Christianity, by carrying further the victories of Christianity, and by proclaiming to the remotest nations of the world the name of their Savior Christ.

* * * * * *

"Now, what is the history of missions? First of all, you have one hundred and twenty poor, despised, persecuted Galileans, meeting secretly in an upper room, to proclaim the Messiah whom all the Jews and all the Gentiles had combined to crucify (as a malefactor between two robbers. And yet now, all these long series of ages afterwards, you have certainly not less than five hundred millions of the professors of Christianity, and worshipers of the name of Christ among the very greatest and very noblest representatives of mankind. Christianity conquered the Roman, it civilized the barbarian, it prevailed over all the greatest part of the civilized world, and the total result is this: that whereas at the end of three centuries after Christ, if the whole human race had passed in their long procession before you—that interminable procession between the two eternities—then only one out of every hundred and fifty of the human race would have been a Christian; but now, after the fierce light of criticism and of civilization has been burning for nearly nineteen centuries upon the records of the Gospels, if the whole human race were now to pass before us in that interminable procession, one, perhaps, in every three, would own and proclaim the name of Christ. Is it not then perfectly erroneous to talk of the failure of missions when they started with one hundred and twenty despised Galileans, and when now—taking the number of Protestants in the world alone, and not taking the number of other divisions of Christians—there are at least one hundred and twenty millions of Protestants, and they have in their power almost all the wealth and almost all the resources of the world? And I say that this immense success is still going on increasing."

* * * * * *

Then, after showing how much is still to be done, he says:

"When we consider the state of a vast a portion of the world, and see that the work before us must still be a stupendous work, who is to do it if the English nation is not to do it? Only consider our imperial position, and the illimitable prospects which God has spread out before us. If the original preachers of Christianity, contending against so many difficulties, won a conspicuous a victory over the art, and the genius, and the civilization, and the sneers, and the wit, and the philosophy of the world—if they conquered the diadem of the all-powerful Cæsars and the swords of thirty legions, what might not we, in our present position, accomplish? If they, by the irresistible might of weakness, shook the world; if by the force of martyrdom they prevailed over the nations; if by the spreading of the two dove-like wings of purity and of kindness they winnowed out all the wretched elements which have infested the world, then surely we, in the plenitude of our material resources and at the zenith of our power, might, if we were truly faithful, produce such a result as is at present not even dreamed of by us. I say that if impotence, armed with truth, produced upon the world so tremendous an impression, what will not be achieved by Empire, armed with truth? Is that to be helpless when the other was so strong?"

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Miss Pauline Stafford, of Mississippi Conference.
Mrs. F. E. Ross, of Louisiana Conference.

Annual Meeting.

The annual meeting of the North Mississippi Conference Society will be held at Greenwood early in October. Due notice will be given when the exact date is fixed. It is greatly desired that every Auxiliary shall promptly elect a delegate, who may be depended on to attend. That this may be an occasion of great spiritual profit, that every member pray often and earnestly for an outpouring of the Holy Spirit upon the society and upon the town where we meet; and let us go to the meeting emptied of self, and desiring only to do God's work in God's way.

MRS. H. W. FOOTE.

Corinth District Meeting.

Our first meeting of the W. P. and H. M. Society of the Corinth district met at New Albany, Aug. 16 to 18, in connection with the Foreign Missionary Society. "In all thy ways acknowledge Him, and He shall direct thy paths." Realizing the need of divine guidance, our first service was one of preparation. An interesting program was prepared of articles on home and foreign work; and the harmony of these two daughters of Methodism was the theme of a stirring paper read by Mrs. E. D. Rollins. Mrs. Sadler, of Corinth, gave us a forceful and earnest paper on "Information Is Necessary to Successful Work," urging us to equip ourselves with knowledge, and be well posted on our work by careful and prayerful study of our literature. Mrs. H. R. Tucker, in a clear and well-written article, showed clearly to all unconvinced "The Advantages of the W. P. and H. M. Society over the Aid Society." Loving greetings from Mrs. Foote, our president, were read, inspiring us to redouble our zeal in the grand cause of the W. P. and H. M. Society. Mrs. J. R. Thrasher gave an article on "The Work of the W. P. and H. M. Society," setting forth its aim and object, its work already accomplished, and its ambitions for the future, urging us to strong, united effort to advance this great cause which we have espoused. Rev. H. R. Tucker preached us a soul-stirring sermon Sunday, on "Missions at Home and in Foreign Fields." Bro. Bell gave us "Words of Encouragement," Sunday afternoon, and Sunday night Rev. C. Park discoursed on the important theme of tithe-paying. Copies of the Homes were distributed, and New Albany Aid Society donned the Methodist uniform and turned W. P. and H. M. Society. Our work is growing in the Corinth district; three auxiliaries added in the last three months. May it grow and spread until all our Methodist women fall into line!

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FROM THE WORK.

Rev. R. H. B. Gladney, P. C., Gunnison, Miss., Aug. 22: "For the past two weeks we have enjoyed the most wonderful meeting on this charge I have been in for years. I did most of the preaching, the people sung and prayed, and the Holy Ghost came in power. Bro. E. S. Lewis gave us three sermons that were much appreciated. Seven joined the church, and all the people revived."

Rev. F. N. Sweeney, P. C., Dry Creek, La., Aug. 22: "I have had two revivals (not protracted meetings) on my work the last week. On last Thursday, at the Mt. Fair School-house, there were 11 accessions on profession of faith, and many more were stirred deep in their hearts and manifested a desire to lead a better life. Last Tuesday at Pearl I received 8 members on profession of faith, and baptized 4 children, making a total of 35 accessions this year, and have baptized 20 adults and 16 infants. Praise the Lord for salvation."

Rev. J. E. Buck, P. C., Amory, Miss., Aug. 26: "Am through with my protracted meetings (four in all); 19 accessions to the church, Six infants baptized, church quickened. Third Quarterly Conference held last Saturday and Sunday. Pastor's salary up to date. Conference collection three-fourths paid and secured. New stove in the parsonage. Heavy pounding recently. People good and preacher and family happy. Thanks to Bros. Lewis and Dorsey, traveling preachers, and Threadgill, Durrett and Sullivan, local preachers, for help in my meetings."

Rev. R. S. Isbell, P. C., Calhoun, La., Aug. 21: "Have just closed a most glorious meeting of seven days' duration at Indian Village, ably assisted by Bros. Griggs and Crocker, local preachers. The people say one of the best meetings ever held there. On last Thursday night the Holy Ghost descended with great power, and everybody seemed to be shouting at one time. Congregations increased from start to finish, and the meeting closed gloriously. Scores of conversions and several additions to the church. To God be all the glory! Hope to organize an Epworth League soon. Will advance on Cadeville, Saturday. Will begin a meeting in Calhoun on Saturday before the fourth Sunday of September, assisted by Rev. M. M. Morphis, of Tehuacana, Texas. Let all come."

Rev. C. McDonald, Forest, Miss., Aug. 28: "Last night we closed the Lake Camp Meeting. We had a pleasant time, and report thirty to forty conversions and reclamations. Nearly every tent was occupied. Rev. T. B. Malone, of North Mississippi Conference, was with us, and did a liberal share of the preaching. He is a very successful preacher. Besides, we had Witt, Barr, Sullivan, Caldwell, Holloman, Chambers, Penn, Dr. Miller, Hines, Weems (J. S.), Burton (R. W.), Blackwell and Harrod. Only part of these preached, yet all were useful in the meeting. The services on the last afternoon, for the negroes, was an interesting and profitable one. Only one secession to the church. This territory has been well cultivated for nineteen years, or since the camp ground was established; so there are very few to join, only as the children grow up."

Rev. A. D. Miller, Oak Ridge, Miss., Aug. 24: "We have just closed our meeting at Wesley Chapel, Phœnix, Warren circuit, Vicksburg district, Mississippi Conference, and we had a very good and profitable meeting, although we were interfered with, with sickness and rain all the week; yet the good Lord was with us, and hence the church was lifted to a higher plane, and sinners were converted and converted or regenerated. Eight joined the church, so we are encouraged to go forward in the Master's work. We had the service of Dr. H. Walter Featherstun, of Yazoo City, all the week or until the close. He did all the preaching, and it was certainly well done. I do not know when I ever heard a better series of sermons. They were all of the highest order. Dr. Featherstun is one of our strongest men, and will make his mark very high upon the scroll of fame as a strong preacher and theologian. May God graciously bless him and his work, and may God graciously bless the good people of Wesley Chapel, and help them to work to keep up the interest of the church and save sinners. God bless them all!"

Rev. Robt. W. Vaughan, Pleasanton, La., Aug. 17: "I have just closed a glorious revival at Pleasant Valley Church, on Valley circuit (Bro. Parvin's work). Hardened sinners broke down and gave their lives to Christ, and are now singing the praises of a blessed Redeemer; old gray-haired men, that have spent their lives in the service of Satan, are now rejoicing in the wonderous love of a Savior. Thank God! Christian professors have been made stronger in the faith, and backslidden church members reclaimed. Glory to God! We received sixteen members for the church. Our congregations large (for a country place), and very attentive. Bro. Bingett preached three sermons, and gave me valued assistance. Bro. Davis (a local preacher from Ringgold circuit) preached two stirring sermons. We closed with a large number still at the mourner's bench seeking Christ. May God bless them all! Bro. Parvin sowed seed, during his short stay on this circuit, that are reaping a bountiful harvest for the kingdom of God. This is my third meeting on the work. Have received twenty-four members in all. I have four other meetings to hold. Pray for me and my people. May God bless you and your labors. Let God have all the glory!"

Rev. J. A. Poe, P. C., Ethel, Miss., Aug. 24: "We have many things on Ethel circuit to encourage us and make us feel very grateful to our heavenly Father. We have held four meetings up to date. In two of these meetings we have received valuable aid by Bros. A. W. Langley, who assisted me at Ethel, and P. B. Fullilove, who was with me at Marion, his old home church. We had a glorious revival at Marion, resulting in 20 accessions to the church. We have received 35 into the church during this year, and we expect fifteen or twenty more before the revival season is over. I have my heart set on fifty souls for Christ during the year. Don't think I will be disappointed. We are doing some valuable repairing on our churches. We expect to repair nearly every church on the charge, for they all need it. One of the greatest barriers that stands athwart our pathway, as a church, is the need of more respectable and comfortable churches. We have organized four prayer meetings and two Sunday-schools. We have a membership of about five hundred and about two hundred and seventy-five Sunday-school scholars. We have moved up along all lines this year except finance. We have had a good increase in the circulation of our literature. To God be the glory."

Rev. T. S. West, Capitol Street Church, Jackson, Miss., Aug. 21: "We are passing along smoothly, at peace with each other and the world around us. Now and than a baby is baptized, a member received on profession or by certificate. Congregations good, but slightly less during this hot and showery weather. Sunday-school as large as ever. Prayer meeting, perhaps, a little less; prayers as earnest, but the attention fewer. Pastoral visiting kept up at the usual rate, except when I am a little feeble. I don't feel that I am completely over the severe attack I had in the Spring, but I feel sure I will be in the very best of health by Conference. The great missionary enterprise is kept before the minds of the people. By the way, I was at a new sort of tea not long ago. I have been at pink teas, and violet teas, where the fragrant flowers figured largely on the table, and at the high tea that came at the low midnight hour, when all nature is presumed to be at rest. You are invited into the dining-room about 12 o'clock. Then to deal with baked turkey, roast mutton, salads, sauces, cakes, pies, etc.; an hour and a half or two hours later you are back in the parlor, gathering up wraps, hats, gloves, etc., ready for departure. But this new tea, to me different from all these: It was called a Brazilian tea. The members of the Woman's Missionary Society, Capitol Street Church, were there in force, each one posted on some feature of the work in Brazil. One outlined briefly the condition of the country, one told of the beginning of the work; another, its progress; one, the present condition, its needs, etc.; then the collection, then refreshments. I was there by accident, and just in time for the last two services, to give and take. Our assessment for foreign missions has been paid in full; about half the domestic paid; the Conference claimants have received a part of their allowance."

A NOTE FROM GREENWOOD, MISS.

We are having too much rain in this part of the Delta for cotton—so the planters say; but we have a great corn crop, and a large hog crop for this country; and if we get 7 cents or 8 cents for cotton, this county (Leflore) will be in fine condition. I think the spiritual progress of the county has been equal to its temperal development. For nine years in this section I have watched the power and progress of the gospel with very great pleasure. Certainly the gospel has been the power of God unto the salvation of this people.

We are now on the short end of the third year of our stay in Greenwood, and hope to have a glorious ending. I can truly say this is an enterprising, working and spiritual congregation; love their preacher and family, and treat them well. Hardly a day has passed since we have been here that they have not given us some substantial evidence of their love; and the climax was reached the first of July, when they moved us into a magnificent new parsonage. I tell you, Doctor, a hall 12 feet wide, 36 feet long, and with a ceiling 13 feet above your head is a very great pleasure these hot days. We have had no protracted meeting yet, but hope to have a great meeting in October. We have received some this year on profession of faith. I believe we have all the societies organized that the law provides for. But, perhaps, no meeting we have is more enjoyed or better attended than our quarterly love-feast, led by our good presiding elder, J. B. Stone, and I'm glad to say as the weather grows warmer he grows stronger. W. S., Jr., wife and myself are just home from a tour of meetings. Pope's station, a small village north of Grenada, about thirty miles, was where we held our first meeting. Rev. T. B. Clifford, the faithful pastor for the second year, had so thoroughly done his work that but three persons could be found out of the church in that community, and they were hid out—would not come to church. It was a great pleasure to preach to so many Christian people. Clifford is a great worker (and so is his wife), and has almost worked his little self into a shadow on this big circuit.

From Pope's we went to Hernando; then six miles into the country to old Baker's Chapel, where my only brother lives, and where I was raised and was converted. A. J. Jones is the pastor. He and his noble wife are hard at work for the Lord. We had a good meeting. But many of those elect ladies that I used to see working in meetings are lying in the ground just behind the old church; their spirits might have been present, anxiously watching the movements of loved ones—who knows?

W. S. SHIPMAN.

Aug. 21, 1895.

We are too often inclined to be prejudiced against people. If we hear five good things said about a person, we forget them, and the one thing we heard against him is remembered.

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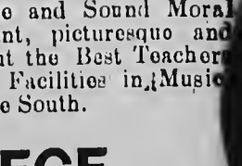

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Thursday, September 5, 1895.

Facts, Not Fables.

You do not need eyesight to inform you when you are in close proximity to a goose; your ears are sufficient. Some geese wear feathers, and some do not.

Nobody pays any attention to the barking of a dog that 'barks all the time. This is true whether the canine walks on four legs or on two.

Some folks are like the wasp, whose chief characteristic is a propensity to sting.

Some dogs are very brave when they are on the other side of the fence. They have kinfolks that belong to the *genus homo*.

It's a very poor wolf that can't find an excuse for eating a lamb, and it's a poor sort of man that can't find a plausible excuse for doing what he wants to do. How much truth there is in the excuse is not the question.

Some fish have to be baited, while others will bite the naked hook. This queer piscatorial propensity reproduced in the human family saves the devil a deal of labor. The profane swearer is one of the devil's catches with the naked hook.

The donkey who imagines that the whole world is envious of his power of song has a near relative who frequents the sanctuary. No use trying to suppress him. The thing can't be done.

Whither Are We Drifting?

A genuine Spanish bull-fight took place a few days ago at Gillette, Col. As would be the case anywhere, a number of toughs were on hand, glad to pay fifty cents apiece for the privilege of witnessing the brutalizing spectacle. A bull-fight, did we say? That is not a correct statement of the facts in the case. There were two fights on two successive days. In the first fight one bull was killed, and another was most mercilessly gored by sharp iron spikes—all to afford amusement to brutes in human shape.

What are we coming to? Have the wheels of time rolled backward two thousand years? Is this Heaven-favored land destined to enter into competition with Pagan Rome for the palm of brutality? What is to become of the rising generation if they are to be trained under such a regime as this? These, our first bull-fights, ought to raise a storm of indignation from one end of the continent to the other. We can not afford to dally with such monstrosities, etc. If the bull-fight is tolerated in one State, it will soon make its way to others. Let no one doubt that.

Woman's F. and H. M. Soc'ety Conference.

The Conference of the Woman's Parsonage and Home Mission Society, at Asheville, N. C., adjourned Tuesday, the twenty-seventh, after a session of nearly a week. The official reports show that much good work has been done. The "mountain work," under the leadership of Miss Belle Bennett, has been vigorously prosecuted with gratifying results. A number of Christian schools have been founded in the mountainous regions of Georgia, Virginia, Kentucky, and the Carolinas. Through the agency of these schools many children and young people are receiving Christian education who otherwise would have grown up in ignorance. Besides these primary schools scattered about in the wild mountainous districts, there are to be industrial schools, which, in addition to a literary course, will give instruction in the various industrial arts, with special emphasis upon the arts connected with home-keeping. One of these, as our readers know, has been established at London, Ky. Another is to be founded at Waynesville, N. C.

Most gratifying reports were made concerning the mission work among the Cubans in the coast cities of Florida, especially Tampa and Key West. The results have been very remarkable, considering the brief period since the commencement of this work. Measures were adopted looking to increased facilities in this department.

Good work has been done among neglected native population in our large cities. The great need in this department is an increase of trained workers. As a means of supplying this desideratum in part, it is recommended that training classes be formed wherever practicable. These classes are to receive instruction in the form of lectures. It is suggested that there be at least ten lectures on each of the following subjects, viz., the Bible, Church History, Sunday-school Work, Methods of Mission Work, Nursing the Sick.

Concerning mission work in this city, we quote as follows from an able paper written by Mrs. Linns Parker:

The Methodist Church, South, has five mission schools in the city, well officered and well attended. They are also suitably located for the needs of the population, but their quarters are rented houses, insufficient as to capacity, and otherwise unsuited to their purposes. The greatest need of these missions is to own their places of work. The Woman's Parsonage and Home Mission Society is now earnestly working with this end in view. This society employs a city missionary, a young woman, who is the exponent of all that a consecrated Christian woman should be. The results of her labors are not only always encouraging, but often marvelous. The delicate, tender, little brown-eyed creature goes forth daily into homes of poverty, filth and sin, and often into places dangerous for any woman to go, unless she be surrounded, as this one is, by a guard of angel forces. The fallen little street gamins know her by name and follow her in all sorts of garbs and conditions to the school-room, and soon, by their clean faces and gentle behavior, show what her influence has accomplished. "When he cometh to make up his jewels," the crown which Susie Burbank shall inherit will be full of gems of brightest radiance. There are many other earnest women working in our missions who spare not any efforts or self-denial which may promote their interests.

The Methodist Church, South, has also a City Church Extension Society, which promises to do much for the cause it represents.

Of other denominations, there are three missions for Chinese carried on by the Presbyterian and Baptist Churches with much success. The Presbyterian and Northern Methodist Churches have missions for the Italians.

The North Mississippi Conference, it seems, takes the banner for the largest percentage of Parsonage and Home Mission Societies, there being only sixteen charges without a society.

The president, Mrs. E. E. Wiley, tendered her resignation, with a view of giving her entire time to the orphanage at Knoxville, Tenn. The resignation was not accepted, but the Central Committee was empowered to accept it, and elect her successor, provided she can not be prevailed upon to reconsider. The ladies of the Conference were the recipients of many social attentions. A grand reception was given them by Central Church in the parlors of Asheville Female College. They were given a drive to the Vanderbilt mansion, which has been in process of construction five years and is still unfinished. It is said that this structure when completed will be by far the most magnificent private residence, not only in America, but in the world.

Among the distinguished visitors to the Conference were Drs. Lambuth and Morton and Bishop Hargrove.

Systematic Study.

One of our prominent divines is reported to have said that most of our preachers accomplish their life-work before they attain to the age of forty years. That thereafter they simply live off the interest of former achievements. Are merely tolerated. We doubt the correctness of the statement. If correct, it reveals a humiliating state of things. Cavour, Thiers, Bismarck and Gladstone were more than sixty years of age before they displayed the greatest genius and achieved greatest success.

To charge the intimated early decay to our itinerancy is wrong. Though some may look upon youthful crudities and incipidities as vigorous thought, the majority of our congregation understand properly to measure a man. It is true, old men are not wanted among us. In India, of yore, the aged were carried to a near jungle to be mercifully destroyed by wild beasts. Not a few look upon old preachers as an encumbrance.

But are not the old preachers—say those more than forty years of age—partly responsible for this state of things. Do not many of about that age abandon former habits of industry and submit to the ruinous embrace of beguiling laziness? If we mistake not, many are not given to habitual research, seek not for the truth for the truth's sake. Are not diligent students. Permit intellectual dissipation.

Two causes, principally, bring about this sad state of things. The first one is, that many preachers, at the meridian of life, discover that their aspirations are doomed to blight. Much lauded while young, they began to overestimate themselves. They expected speedy promotion, elevation, eminence. This ambition is perfectly compatible with piety. Now their hope of life's ideal disappointed. Hence, away books and rehash of former intellectual products.

Another fruitful cause of neglect of habitual study is found in the lack of appreciative audiences. Discover that the superficialities of the unlettered, but united to imposing bodily appearance and unbounded pretension, carry the day. The product of their research worse than wasted, suffer loss because of research.

The trouble with the latter results from lack of adaptation. No, sir; education should not do away with common sense. Those congregations are rare which can properly appreciate an elaborate theological treatise. What our thought can scarcely grasp would illy suit a congregation not given to research. But all the same, we must study. Study for self-gratification and, if you please, for preservation of necessary freshness of mind. Lack of study will superinduce dullness. But it is the height of folly to present to our hearers the height and depth of our cogitations. We must learn to present only what is intellectually easily digestible. Must leave off what transcends ordinary conception.

But while we denounce constant reproduction of old sermons, we do not recommend their destruction. Reconstruction, though, is necessary. Bishop Bascom is reported to have preached the same sermon twelve times in rapid succession, though to different audiences. It was found, however, that he improved on said sermon every time by judicious elimination and addition. An old sermon may contain valuable thought. Preserve it; but add thereto. Strange that a suit of clothes which fit a boy of fifteen should also fit the man at twenty-five!

At the General Conference, in Atlanta, our present Missionary Secretary—then a city pastor—Dr. Morrison, inveighed against the presiding eldership. We remember that, as point seventeenth, he spoke of the elders' insufferable rehash of old sermons, the manuscript being yellow and soiled because of long use.

It is habitual study which will prevent intellectual petrification. Without such study the mind will move in certain grooves. Are threadbare and dull. If given to habitual study, the aged will not have to grace the convenient shelf; congregations will gladly receive them. We could mention names for illustration; but we forbear. Habitual study will keep us in touch with the rising generation, will make us seem young in old age, will still sharpen our intellectual acumen, will enrich our knowledge with data for delectation. A.

Notice.

Our instructions from the Publishing Committee are to conduct the business affairs of the ADVOCATE on a cash basis. We, therefore, give notice that we shall before long have a wholesale cutting off of delinquents.

The label that comes on your paper each week shows the time to which your subscription is paid. If the date there given is August, '95, or any date earlier than that, then you are in arrears.

W. C. BLACK, Publisher.

NOTES.

Rev. J. M. Henry has returned from his trip to the Palmetto State.

***

Turn to our eighth page to learn what sort of a swindles New Orleans can get up when she tries.

***

The next session of Gulf Coast College will open on the second Monday (ninth day) of September.

***

Rev. Edgar C. McVoy, of the North Texas Conference, has been transferred to the Holston Conference.

***

The Chautauqua Literary and Scientific Circle now claims a membership of three hundred thousand.

***

Gov. Culberson, of Texas, says that the proposed prize-fight shall not take place on Texas soil. All honor to Gov. Culberson!

***

Rev. J. L. P. Sheppard returned home a few days since, much improved. He will go to Cooper's Wells soon for a brief sojourn.

***

President Diaz, of the Republic of Mexico, declares that no prize-fight shall take place on Mexican soil. All honor to President Diaz!

***

Bishop Keener has appointed Rev. J. C. Mickle, presiding elder of the Brenham district, Texas Conference, in place of Rev. E. H. Harman, suspended.

***

The editor of the NEW ORLEANS ADVOCATE has found one man besides himself who does not thoroughly understand the silver question. All the rest of Uncle Sam's voters know the exact effect of a proposed coinage bill.

Look out for an effort to repeal the Sunday law in New York and also in Louisiana. Let good citizens see to it that none but clean men go to the Legislature.

***

D. L. Moody will hold a series of services in Atlanta during the Exposition. A tent with a seating capacity of five thousand has been secured. He is to begin in November.

***

Rev. B. B. Sullivan, pastor of Blue Springs, North Mississippi Conference, has been for some time laid up with rheumatism. He has also been afflicted by the death of his father.

***

Miss Eugenia Van Hook, a sister of Rev. H. W. Van Hook, of the Mississippi Conference, died a few days ago. She was a most estimable young woman—bright, cultured, lovable.

***

It is said that the late Rev. Moses U. Payne was appointed to the secretaryship of the Department of the Interior of the Confederate Government by President Davis, but declined the honor.

***

A Methodist house of worship in Rosedale, La., is now an accomplished fact. The house is finished except painting. It will be furnished in the near future. Bro. Schuhle is to be congratulated.

***

Rev. J. W. Bell, Ripley, Miss., is ill with some form of fever, and hence is unable to attend the meeting now in progress on his charge at New Albany. The meeting is conducted by Rev. W. M. McIntosh.

***

Earthquakes seem to be cultivating the acquaintance of Uncle Sam. There was quite a shake on Sunday last in New York, Brooklyn, Philadelphia, Jersey City, Wilmington, and various other localities along the Atlantic seaboard.

***

Rev. B. M. Messick, presiding elder of the St. Louis district, has notified Rev. B. Carradine that complaints will be made against him in the fourth Quarterly Conference of First Church on the ground of neglecting his work as a local preacher in order to evangelize. What the result of the complaint will be time will tell.

***

Mirabile dictu! The Sunday law is actually enforced in New York City. It can be enforced everywhere, provided the people rise in the majesty of their enfranchised manhood and turn out the rascals put into office by the liquor ring and elect in their stead men who have some appreciation of the sanctity of an oath.

***

Hon. Emory Speer, of Macon, Ga., judge of the United States Court, has been selected to deliver the oration at the opening of the Atlanta Exposition. This is an honor wisely bestowed. Judge Speer is a man of fine literary attainments, and possesses rare oratorical gifts. He is a Methodist, and the son of a Methodist preacher.

***

For the past two months I. W. Cooper has been at work diligently and successfully in behalf of Millsaps College. He has been canvassing not so much for money as for pupils. It has been his aim to secure at least three hundred pupils for the next session. From present indications it seems that his expectations will be realized.

***

The State of Illinois has a law requiring that the star-spangled banner shall be kept afloat for a certain number of hours every day over all courthouses, school-houses and other public buildings. The trustees of a Lutheran school have taken steps to test the constitutionality of the law. We predict that they will be worsted in the fray.

***

The great West has its eye upon the South. We have given notice from time to time of colonies from the West settling in different sections of the South. A recent instance of the southward flux of population is the purchase by a band of Western farmers of twenty thousand acres of land in Mississippi, along the line of the Mobile and Ohio railroad.

***

The management of the Atlanta Exposition sent a delegation to Mexico to invite President Diaz to visit the Exposition. The President thanked them for the honor conferred, but declined the invitation. The gentlemen composing the delegation had a pleasant trip, without cost to them. Whether delegations will be sent to invite Queen Victoria, Emperor William, and other rulers, remains to be seen.

***

Johnston Collegiate Institute is the name of a new institution of learning founded at Greenshurg, La. It is named in honor of Rev. P. A. Johnston, presiding elder of the Baton Rouge district. It will be conducted under the auspices of the Baton Rouge district. Prof. A. R. Ladoer has been elected to the presidency. Its first session will begin Wednesday, Sept. 1.

The following from the Nashville Advocate is decidedly refreshing:

The Epworth League now has in the city of Nashville 29 active Leagues, 1,500 members, and an employed general secretary. During the last Winter it collected a library aggregating 693 volumes, and distributed perhaps more than $1 000, either in money, provisions or clothing for the purposes of home and foreign missions, and for charity and help.

***

Mississippi Methodism suffers a severe loss in the death of Judge James T. Fant, of Holly Springs. As a steward and as a delegate to the District, the Annual and General Conference, he was eminently serviceable to the church. He was a man of culture and refinement—a polished Christian gentleman. He was a lawyer of fine abilities and had made an admirable reputation as a jurist. Earth is poorer, but heaven is richer.

***

Bishop Thoburn, of the Methodist Episcopal Church, is an ardent advocate of diocesan episcopacy. He thinks the interests of the church, especially in mission fields, could be much better served by having the same Bishop to preside over a Conference year after year instead of the present system of continual change. He argues that an occasional visit does not give an Episcopos sufficient knowledge of the needs of the work and the qualifications of men.

***

The will of the late Moses U. Payne has been filed for probate. Besides making liberal provisions for his family and a number of other persons, including his servants, he donates twenty thousand dollars to the Church Extension Board of the M. E. Church, South, to be used as a loan fund. Could he have made a wiser use of his Lord's money? This fund will aid in building churches year after year as long as time lasts, or at least as long as the Southern Methodist Church lasts.

***

In Indiana, not long since, a lady suddenly disappeared, and was supposed to be dead. Some of her friends, being ardent spiritualists, went to a medium in order to open up communications with her in the spirit-world. She was readily accessible, and communicated freely with the loved ones on mundane shores, much to their comfort. Not long afterwards, however, the lady appeared in the flesh, and declared that she had never been out of it. So it seems that there is at least one point of similarity between this world and the spirit-world—i. e., both have citizens who answer to names other than their own.

***

Hon. W. E. Gladstone has retired from public life, but he has not ceased to take an interest in public affairs; neither has the world ceased to take an interest in his utterances. He came forward recently at a public meeting to champion the cause of the suffering Armenians. His speech was a severe arraignment of the Turkish government, which, in his estimation, is responsible for the horrid butcheries of Christians in Armenia. Private citizen though he is, his words may well make the Sultan tremble in his palace. A day of reckoning is surely coming for the wretched travesty upon government enthroned on the Bosphorus.

***

The Chautauqua movement has found its way into the Catholic Church. Though the word "Chautauqua" is not used by them, the Catholics are establishing here and there institutions similar to the Chautauqua, which have become one of the characteristic features of nineteenth century civilization. One of these has been domiciled in this city. It is called the "Catholic Winter School of America." Its first session will begin Feb. 16, 1896. Cardinal Gibbons and the Apostolic Delegate, Satolli, will be present at the opening session. The programme is not yet complete. Arrangements have been made, however, for lectures as follows: English Literature 5 lectures; American Literature, 5 lectures; Louisiana History, 5; Science and Religion, 5; Physical Science, 5; Italian Poets, 3; Botany, 2. The president of the organization is Archbishop Janssens.

***

The commission appointed by Congress to inquire into the feasibility of the construction of the Nicaragua Canal has been for some time industriously at work. Its report is not yet ready for publication, but it has given the public through the press some of the chief items which will be embraced in the report. First and foremost, it says that the construction of the canal is feasible. Its estimate of the cost, however, is enormously in excess of the estimate presented to Congress by the Canal Company. One hundred and fifteen millions of dollars is the estimated cost. The labor of twenty thousand men will be required for six years. It is now evident that Congress did well to appoint a commission to investigate and report instead of making an appropriation on the dictum of the Canal Company. Congress can now proceed intelligently in the matter of making appropriations.

The Animal Extracts

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Take Notice.

Our sewing machine offer is still open. We have left it out of the last two or three issues on account of the heavy demands upon our advertising space.

Notice.

The annual convention of the Louisiana Conference Woman's Foreign Missionary Society is to meet in Crowley, Oct. 4-6. The Crowley Society joins with the Conference president in requiring a representation from every auxiliary in the Conference.

The pastors are most cordially invited to attend also. All persons, either visitors or delegates, who propose coming will please send their names to Mrs. G. E. Fontenot, Crowley, La.

W. WINANS DRAKE.

Scrofula, salt rheum, and all disease of the blood, dyspepsia, headache, kidney and liver complaints, and catarrh, are cured by Hood's Sarsaparilla, the great blood purifier.

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Notice.

The time of the dedication of our new church at Fort Jessup, La., is changed from the second Sunday in September to the second Sunday in October. Let everyone take notice of the change.

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Fort Jessup, La.

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When your throbbing head says headache, don't wait until your nerves are all in a jangle; but use PRESTONS HED-ACHE, which cures in 15 minutes. No Cure! No Pay!

Oakley L. Savage.

The following note will be read with sadness by the many friends of Bro. and Sister Savage:

Our little babe (Oakley L. Savage) died Aug. 27, 1895, at seven o'clock P. M. We are sorely bereaved. Pray for us.

O. L. SAVAGE.

Cockrum, Miss., Aug. 28, 1895.

Free Board at Centenary and Millsaps.

We will pay the board of any boy at Centenary or Millsaps for one session who will send us one hundred new subscribers to the ADVOCATE at the regular price—$2. We will also take 6 months' subscriptions at $1 each; and will count two six months' subscriptions equal to a yearly subscription. Here is a good chance for worthy young men to work their way through college. Perhaps some of our preachers who have sons to educate may find it to their interest to avail themselves of this offer. Let us hear from you, if you wish sample copies for canvassing purposes.

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P. S.—Should you fail to get the full number of subscribers, you will get a good cash commission. W. C. B.

Free Board for Girls.

The same offer which is made to boys we make to girls. Any girl who will send us one hundred subscribers at the regular price—$2—will receive board for one session at any college she may select out of the following list: Whitworth Female College, East Mississippi Female College, Port Gibson Female College, Edward McGehee Female College, Grenada Collegiate Institute, Mansfield Female College. This includes board only. Tuition will have to be arranged for with the president of the college. Here is a chance for fifty young ladies to get an education. Remember, you are not confined to one locality to secure subscriptions. You can get them anywhere. You are, of course, at liberty to secure as many assistants as you can in canvassing—fathers, brothers, cousins, preachers, or anybody else. What is done should be done quickly. "The early bird catches the worm." We also make this proposition: We will give five months' board for fifty subscribers at $2 each. Write for sample copies and begin work at once. We will give free board at Malone College for one session to any young lady who will send us eighty-five subscribers. We will give five months' board for forty-three subscribers.

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Grenada Collegiate Institute.

OPENING DAY.

I desire to call the attention of our friends and patrons to our opening, Sept. 11. Pupils are urged to come on the tenth, so that they may be settled in their rooms in due time. Let all who want further information or desire to engage rooms write me at once. Sincere thanks are hereby given to the brethren and friends of the college for their sympathy and help in our difficult, delicate and responsible work for the church.

I am depending on the preachers to hold the Methodist girls in their charges for our own school and to see that they come in time for the opening if possible. I hope as many of the brethren and trustees as can will honor us with their presence. Our prospects for a large opening are very fine. We are expecting every room filled.

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Grenada, Miss.

Money for Women!

In these hard times ladies as well as men should improve every opportunity to increase their bank accounts; and any man or woman can make from $10 to $20 a day, if they will only try. I have not made less than $20 clear, any day the past year, and I had no experience and not very good health. My husband assisted me evenings. I put notices of the Dish Washer in the papers, but do not canvass any. I have examined particularly all the Dish Washers made, and find the Climax decidedly the best. Address the Climax Mfg. Co., Columbus, Ohio, and they will tell you just how to run the business. Every family wants a Climax Dish Washer, and will buy as soon as they get a chance, as you can wash and dry the dishes in two minutes without wetting the hands.

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From Virginia to Georgia, A Tribute in Song by Virginia Women, is the title of a beautiful little booklet published under the auspices of the Virginia Department of Woman Workers for the United States and International Exposition at Atlanta, Ga.

This booklet contains poems by Miss M. G. McClelland, Mrs. Margaret J. Preston, Annie Steger Winston, Amelie Rives, Annie Fitzhugh Wilmer, and a number of other talented Virginia writers.

Some of the poems are bright and beautiful. They go from grave to gay, and will touch tender chords in every heart.

The net proceeds of the book are to be used in paying the expenses of an exhibit by the women of Virginia in the Woman's Building at the Atlanta Exposition.

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Notice.

Although I am in charge of the Lower Coast Mission, I am still carrying on my colportage work. I write this to correct the error into which some have fallen. I have a little money out which I would be glad to receive. My business is cash, and I do not want my brethren to think that I have changed to the credit system.

J. F. SCURLOCK.

EPWORTH LEAGUE.

BY REV. HENRY H. ARRENS.

Theme for Prayer Meeting.

OPENING THE EYES OF ONE BORN BLIND.

(John ix, 1-7.)

Our vision a source of perpetual enjoyment and information. Bless the Lord for eyesight. Asylums and schools for the blind proper.

1. The question of the disciples, Who did sin, this man, or his parents, that he was born blind? not uncommon in our day.

(1) Not all afflictions are divine punitions, but are rather corrective, preventive, etc.

(2) If God afflicts the progeny because of sins of ancestors, he assuredly, substitutionally, makes good the loss in some other way. God would not unjustly punish the innocent for the guilty.

(3) If the salvation in Christ has been accepted, there can be no possible individual punishment of our sin. It would be exacting payment twice for the same debt. Christ paid it all.

(4) It is latent envy and hatred which always sees connection between the afflictions of others and their sins. Beware!

2. Christ cured the blind man miraculously. The employment of means, manifestly inadequate, teaches an important lesson.

(1) The application of clay, made of earth and spittle, did not cure. It was Christ's temporary unhinging of the laws of nature.

(2) Washing in Siloam did not give vision. But it demonstrated the man's implicit confidence in Christ. Had faith in him.

(3) Thus it is not the sermon which leads to repentance, etc., but the accompanying Holy Spirit. Praise the Spirit!

(4) Thus it is also very erroneous to say that prayer helps. No. Not prayer, but God. 'Tis prayer, however, which moves God to action.

3. Incidentally Christ sets forth an important lesson. "Work while it is day. The night cometh when no man can work."

(1) Work! So many trifle away their time. Novel-reading, gossiping, etc.

(2) So much to do. Opportunities right and left. Ignorant to instruct, unconverted to be led to Christ, hungry to be fed, etc.

(3) Have but a short time in accomplishing this important work. The night cometh. Old age and death will terminate our opportunities. Then be up and doing.

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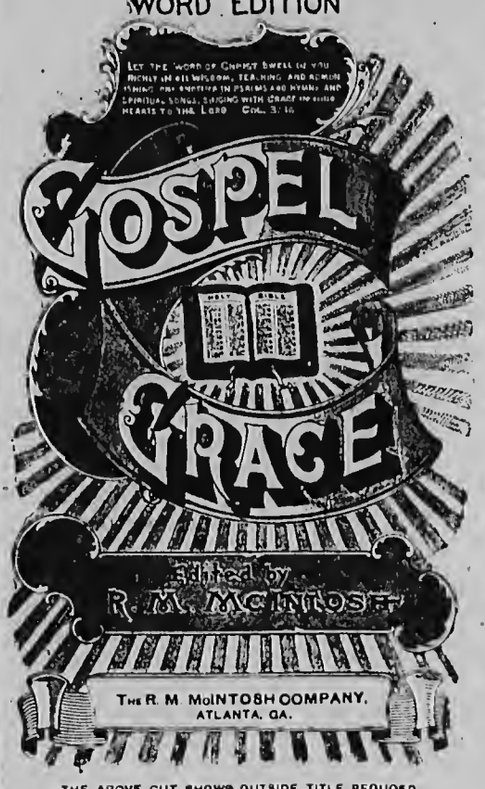
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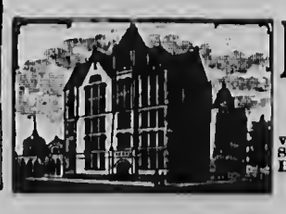

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THE VACANT CHAIR.

BY MAE M. WIKRMAN.

Stealthily the black-robed angel
In the shadow hovered nigh,
And a little soul has vanished
To its home beyond the sky.
Now, the tender bud, transplanted,
Blooms in heaven's purer air,
But our tears will spring, unbidden,
O'er the little vacant chair.

In the circle round the hearthstone
There's a gap that can't be filled,
And we miss the lisping sweetness
Of the voice forever stilled.
Now the little form lies tranquil,
And the cheeks are waxen fair,
And we turn away in anguish
From the little vacant chair.

Going to College.

A college education is very important. We do not mean to say that a boy who can not go to college need despair of learning. With the start that he gets in the common school and the high school, he may go ahead and win distinction. But the advantages of college training are manifold, and we urge every man and woman to avail themselves of them if possible. And it is possible. If we have a right to speak on any subject at all, we have a right to speak on that. We were too late to get the full advantages of college training, and feel the limitation of it to this day. There is a certain drill in the rudiments of knowledge in early youth which is essential to collegiate work. This the war prevented us from having, and we entered college at last without that previous training in the school which must be the foundation of the best work. But we know that where there is a will to go to college there is a way; and we know, too, that the advantages of the college will justify the sacrifices that may be necessary to gain them. Plan to go to college next autumn. If necessary, work your way. People as good as you have had to do it. The waiters at a certain Chautauqua hotel we visited this Summer were students of a noted Methodist college—theologues, preparing for the ministry. They earned their board, and had the privilege of attending lectures. We had them serve us politely at breakfast, and two hours after saw them with pencil and note-book taking down the lecture. Boys of that ilk will make the trip. Yes, go to college if you have to foot it a hundred miles and live on roasted potatoes. Twenty years from now you will consider it about the wisest thing you ever did. And if these lines fall under the eye of a father or mother able to give their boy or girl a college course, we hope it will help them instantly to decide to do so. Better spend a thousand dollars on a boy's education, and let him start in business on five dollars, than to start him in business without the college training on five thousand dollars. Give your children an education, whatever you have to sacrifice to do it.—Dr. Steele, in Epworth Era.

Talking Slang.

This "sermonette" is especially for you, dear girls. The advice could be put in three words—Don't do it. Possibly they might come an occasion—say once in a life-time—when a good round bit of the genuine article "slang" would prove funny. But to hear vulgar words used by a gentle girl is almost invariably shocking. I remember passing two girls in the street, and hearing one of them say, "I'll bet you a quarter." It gave me a shiver. And when a group of school-girls fill their conversation—as, alas; they often do—with one slang phrase after another, the effect on an outsider is painfully disagreeable.

The habit of talking slang grows rapidly. It is like reporting a bit of scandal. Have you never noticed if you say an unkind word against a neighbor, how quickly a chance comes to say another? And with just that same appalling ease a habit of using careless coarse words increases. Weeds grow rapidly.

There is plenty of good strong English to give expression to wit, drollery, indignation or sympathy without recourse to the phrases which belong to horse-jockeys, gamblers, tipplers and vagabonds. The street arab picks up slang as he does the ends of old cigars from the gutter. Surely a well-bred girl is not on the same level in her speech and manner. Why should she use vulgar words any more than she would stain her hands?

There ought to be something akin to flowers in a fresh young girl. She need not be prudish nor priggish. No one wishes her to say "prunes and prisms" to coax her lips into the proper curves. But refined and dainty in speech as well as in dress she surely ought to be. Won't you please think about it for five minutes, and see if you do not agree with me?—Mary S. McCobb, in Harper's Young People.

"Let Us Quarrel To Morrow."

My wife is one of the sweetest little women in the world, and I am not considered peculiarly cranky, but sometimes differences would arise, beginning with the most trivial things, which, however, being duly nursed, became of monumental proportions, and often threatened the peace of the family. Of course, I was commonly the one to blame; in fact, as I look back on it now, I am sure I was always to blame, for I should have had the wisdom to give way on the non-essentials, and by a little restraint and gentle talk win my little wife over to my way of thinking. But, instead of that, I feared I should sacrifice my dignity as head of the family, by yielding. So sometimes I went to business without my good-bye kiss, and two people were miserable all day.

But my little wife had an inspiration—most women have when things come to the breaking point—and the next time our argument was drifting near the danger line, she turned aside the collision by this womanly suggestion, "Howard, dear, let's quarrel to-morrow!" This was a proposal for an armistice. What husband could refuse? "All right," I said, "we will put it off till to-morrow," and we laughed and talked of other things. But to-morrow did not come. Indeed to-morrow never comes; it's always a day ahead; and if we can only keep our quarrels till then, there will be no more heart-broken little wives at home and fewer "blue" husbands at the store or office. "Let's quarrel to-morrow!"—Selected.

The Secret of Her Power.

Dr. F. W. Robertson, in speaking of a Christian woman who was much beloved, when asked what he thought was the secret of her divine power in the home, said:

What was the secret of her heavenly power in the home? Nothing but radiant smiles, beaming good humor, the tact of divining what everyone wanted, told that she had got out of self and learned to think of others; so that at one time it showed itself in deprecating the quarrel which lowered brows and raised tones already showed to be impending, by sweet words; at another, by soothing a sobbing child; at another, by humoring and softening a father who had returned weary and ill-tempered from the irritating cares of business. None but she saw those things; none but a loving heart could see them. That was the secret of her power. The only charm she employed was the talisman of a heavenly spirit and abiding good humor.

Cheerful Old Age.

Is there anything more beautiful than a bright and cheerful old age? To see an old man as he nears the grave gradually growing irritable and peevish and fretful is a sight as sad as it is common. But there are those who seem to get brighter and happier as age and infirmities increase. "At evening time it shall be light." How we love these bright and cheerful old Christians. How delightful to bask in their sunny smiles and to receive their fatherly benedictions. May their path be as the shining light that shineth more and more unto the perfect day.—Standard.

Learn to Work.

No young man can make a success in life unless he works. He can not loaf around street-corners and saloons without deteriorating. He must learn a trade or do some honest work; or, before he knows it, he will be a chronic loafer, despised by all with whom he comes in contact.

Do something, no matter how small, and do it well, and you will eventually find yourself climbing the ladder of success. There are many obstacles to overcome, but toil, grit and endurance will overcome them all. Help yourself, and God and good men will help you.—Farm and Fireside.

The following very interesting account of the way in which Lady Somerset was drawn into the temperance work is given in the press:

She had seen two children, a boy and a girl, sip wine at their father's table, and often heard the guests laugh at the precocious little ones. She had seen the boy go to a drunkard's grave when only twenty-four years of age. "But what of the girl?" she went on. "The girl was happily married, and became the mother of lovely children. The fatal seed had been sown, however. The young mother became a slave to strong drink. I prayed with her and wept with her. She asked me one day whether I would be a total abstainer if she renounced liquor forever. The proposition was a strange one, and I asked twenty-four hours for consideration. When I saw her again, she said it was too late. I felt that if I had given her promptly the answer she would have received, she might have been saved. To-day her home is shattered, but I resolved to do in future all I could for God and humanity."

It is urged as a serious objection to prohibition that it causes the loss of public revenue. But Mr. Gladstone, unrivalled as Chancellor of the British Exchequer, said once: "Give me a sober nation and I will take care of the revenue." To talk of the loss of revenue through the abolition of the drink traffic is not evidence of highest statesmanship, nor has it any redeeming quality of moral principle, for even the priests that crucified Jesus had conscience enough to declare it unlawful to put the thirty pieces of silver into the public treasury, because the price of blood. Canada does not need blood-money to enrich her treasury.—Onward (Toronto, Can.).

Need I say that a wise choice of one's profession is essential to high success? As a plant can not flourish in a temperature contrary to its nature, as an Aretic animal droops and dies in a tropical climate, so is it with mental and moral qualities; they require a suitable atmosphere for a vigorous growth. The man who would thrive in his calling must choose one which will enable him to follow the natural bent of his mind, in which nature will second effort.—Mathews.

Losing the temper takes all the sweet, pure feeling out of life. You may get up in the morning with a clean heart, full of song, and start out as happy as a bird, and the moment you are crossed and you give way to your temper, the clean feeling vanishes, and a load as heavy as lead is rolled upon the heart, and you go through the rest of the day feeling like a culprit. And anyone who has experienced this feeling knows that it can not be shaken off, but must be prayed off.

What you keep by you, you may change and mend, but words once spoken can never be recalled.—Roscommon.

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

HYGIENE.

Intoxicating Drinks.

BY DR. DIO LEWIS.

I shall not in this place undertake to consider at length the subject of alcoholic drinks. Their prescription as medicines, by intelligent physicians, will no doubt continue until we have some substitute for it; but with me it is a settled conviction that every form of alcoholic stimulus, though it be that of the light French wines, is injurious. The most overwhelming proofs were produced before the British Parliament, that the use of even moderate quantities of alcoholic stimulus helps to freeze men in the Arctic regions, and to produce various fatal diseases in hot climates; that in a single word, they are, without qualification, *bad*.

Those who would investigate this subject further, I take the liberty to refer to Dr. Carpenter's remarkable prize essay, "The Physiology of Temperance and Total Abstinence." No more remarkable book has yet appeared on this subject. Dr. Carpenter leaves us not a peg on which to hang an apology for the use of alcohol. He overwhelms us with facts showing that it is an unmitigated curse to British sailors and soldiers, in all climates and under all circumstances.

Alcohol is such a deadly enemy to the body, that no ambitious trainer of a prize-fighter would think of advising it to those under his care. A good trainer will instantly dismiss from a crew a member who stays up late at night, smokes cigars, or drinks any intoxicating drink. He knows such men can not be depended on. A man with a little liquor in his blood may for a moment make a short spurt, but he has no staying power, and, worse than all, his judgment is sure to be at fault. Alcohol demoralizes the judgment in a most remarkable manner. Shakespeare put it in a correct form when he said, "it steals away the brains." Many a battle has been lost because the commander was under liquor, many an accident has happened for the same reason.

The use of alcohol when weary is a mistake; then is the time for rest, for sleep, for food. It is true it paralyzes the nerve centres, benumbs them so the weariness may not be felt, but it does not remove the cause which may be either exhaustion, or the accumulation of poisonous products of broken-down tissue in the blood which will by rest and sleep be removed. This whole subject of weariness is one of great interest and will some day be thoroughly understood. I predict the causes will be found to be those I have already named. With these views on this subject, it seems to me the duty of men and women of influence not only to cease the use of strong drinks, but do all in their power to keep the young from forming habits of drinking.

THE CUISINE.

CONDUCTED BY L. A. B.

There are few *rechaufes* harder to make palatable than cold roast lamb or mutton, and yet with the ever-welcome chafing-dish all things are possible and appetizing. Have your cold meat cut into attractive slices, and placed prettily on a platter. Then make a sauce by putting some butter in your chafing-dish, having ready beside you half of a red onion finely grated. When the butter is slightly brown, put in your onions, and let them fry until thoroughly cooked and browned; add flour, a teaspoonful of lemon juice, a tablespoonful of Worcestershire sauce, salt and pepper. When mixed, add a pint of good beef-stock and a couple of tablespoonfuls of canned tomatoes well blended. Let the sauce simmer for about ten minutes, and then put in your meat, which will only require to be thoroughly heated in the sauce, when it will be ready to serve.—Godey's Magazine.

TOMATO BISQUE SOUP.—Tomato bisque soup is easily made in a saucepan over an alcohol lamp or a gas stove. Cook the tomatoes, whether fresh or canned, until thoroughly done; then strain through a colander. Place over the fire again, adding a lump of butter. Salt and pepper to taste; put in a pinch of soda and pour in gradually a quart of boiling milk thickened with two tablespoonfuls of arrowroot or corn-starch; stir constantly until sufficiently thick and serve.—Godey's Magazine.

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In Memoriam.

Ewell L. Singletary was born in Livingston parish, La., of Methodist parents, Nov. 3, 1862, where he continued to live till he joined the Louisiana Conference. He was converted at Port Vincent under the pastorate of Rev. J. D. Jackson, of the Mississippi Conference, in 1881. He was licensed to preach the same year, and faithfully did the work of a local preacher for four years. He was admitted on trial at Baton Rouge in 1890. He served Sabine mission in 1891, Caddo in 1892, Sabine in 1893, Delhi in 1894, and Pattersonville in 1895. His health failed at the last-named work; was unable for active service, and asked for superannuated relations. He was married to Miss Susan E. Rames, of Vicksburg, to whom he was very much devoted.

Bro. Singletary was an obedient and affectionate son, a model young man, whose society was sought after by all young people. His conversion was to clear, and his call to the ministry so plain, he never hesitated for a moment; hence his consecration was entire.

He was confined at his mother's home in Port Vincent the first part of this year, unable to attend church. As his pastor, we visited him as often as our round of duty permitted, and found him cheerful and hopeful. One thing troubled him very much—the separation from his wife, caused by failing of both.

Everyone loved Bro. Singletary, and, therefore, everything was done to relieve his suffering and smooth his path to the "other world."

He died June 20, 1895, and was buried at Felder Cemetery on the evening of June 21, 1895.

The Louisiana Conference has lost a good man, and Bro. Singletary has gained a crown. God bless and console the loving mother and relatives!

W. L. HAMIL.

It is a sin to be a discourager. The ten spies who brought back the unbelieving report about the giants, and thus spread disheartenment and dismay, wrought a great crime against the people. Their discouraging words led to most calamitous consequences—the doom of death on a whole generation, and the shutting of the nation out of the promised land for forty years. Yet like wrongs are being committed continually right in our own Christian days. Discouragers are going about among men, and by their gloomy, pessimistic words are making life inconsolably harder for them. They put out the lamps of cheer and hope that shine in men's homes. They quench the very stars that burn in the sky above men's heads. They take the gladness out of hearts. They see only the dark shadows of life, never the sunshine. One is never stronger, braver, happier, for meeting them.

There should be nothing but condemnation for the discourager. He is an enemy of his fellows. He is a misanthrope. It is a sore sin against humanity to make life harder for men. Our great Teacher spoke burning words against those who put stumbling-blocks in the paths of God's little ones. This censure falls upon all who in any way lay hindrances in the paths of others.—The Sunday-School Times.

"Study to be quiet," that is, study to dismiss all bustle and worry out of your inward life. Study also to "do your own business," and do not try to do the business of other people. A great deal of "creaturely activity" is expended in trying to do other people's business. It is often very hard to "sit still" when we see our friends, according to our ideas, mismanaging matters, and making such dreadful blunders. But the divine order, as it is also the best human order as well, is for each one of us to do our own business, and to refrain from meddling with the business of anyone else.—Hannah Whitall Smith, in "Every Day Religion."

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by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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Every faithful pastor makes his calls as frequently as his other duty will permit, and as the best interests of each parishioner, in his judgment, require, and it is very disheartening to be greeted on entering any door with the words, "What a stranger; we were beginning to think we should not see you again." How much better to say, "We are very glad to see you, for we were longing for the time when you would have an opportunity of calling." Such a welcome opens the heart's door for any gospel message the pastor may see fit to utter.—Pulpit Treasury.

MARRIAGES.

WILLIAMS—AUSTIN.—At the residence of Dr. W. G. Austin, Utica, Miss., Aug. 8, 1895, by Rev. W. L. Linfield, Mr. Chas. S. Williams, of Texas, to Miss Lydia Austin, of Utica.

HILL—CUNNINGHAM.—At the residence of the bride's father, four miles east of Hamburg, June 9, 1895, by Rev. J. N. Tucker, Mr. R. G. Hill to Miss Mamie Cunningham, both of Franklin county, Miss.

BYRN—ALLEN.—At the residence of the bride's father, Franklin, La., Aug. 11, 1895, by Rev. H. Armstrong, Mr. Marcus A. Byrn, of Frost, Texas, and Miss Caroline H. Allen.

BROWN—SMITH.—At the church in Wesson, Miss., Aug. 21, 1895, by Rev. T. L. Mellen, Mr. Charles H. Brown, of Pearlington, Miss., and Miss Bessie Lee Smith, daughter of Mr. L. D. Smith, of Wesson, Miss.

OBITUARIES.

We publish obituaries of 800 words free of charge; for all over this, one cent per word must be sent. If you want the notice to appear in its order, comply with this rule. Count the words and send one cent for each word over 800. Poetry excluded from this column.

THOMSON—Mrs. MARY SUSAN THOMSON (*nee* Edwards) departed this life July 21, 1895, at Ilessemer, Ala., aged forty-eight years eleven months and twenty-two days. She was the daughter of J. B. and M. E. Edwards, and was born in Uniontown, Ala., July 29, 1846.

Sister Thomson professed religion and united with the M. E. Church, South, at Delhi, La., in May, 1877, of which church she remained a member until taken to the church above. She was married to Bro. E. W. Thomson, Nov. 25, 1865. In 1875 Bro. Thomson and family moved to Richland parish, La., locating at Delhi.

Sister Thomson was a devotedly pious woman, ruling her family in the love and spirit of her Lord. I was frequently a guest at her home, and it was always a pleasure to be in her company.

The last two years of her life she was a sufferer, never being at any time entirely well, and consequently could not attend upon the church services as she would have liked; however, whenever she was with us the pastor felt strengthened by her presence. She was a good listener, and one of whose presence I was always glad. I well remember how she enjoyed the revival services last Fall, and how I was pleased that she could be with us. In sickness she was patient, being supported and strengthened by her faith. Her death was as her life—peaceful and calm. She leaves a husband and six children to mourn her loss. May God watch over the orphans and uphold the husband! HER PASTOR.

LANGSTON—Rev. JAMES R. LANGSTON was born in Georgia, April 19, 1816, and died "in perfect peace with God" in Claiborne parish, La., July 26, 1895. He was converted and joined the Methodist Church at about eight years of age, and continued in its communion till his death. On April 24, 1836, he was married to Miss Mary C. Robinson, with whom he lived for more than fifty years, and until "God took her." And in November, 1893, he was again married to Mrs. Ann L. Gayle, of Monroe, La., who still remains.

Bro. Langston was licensed to preach in 1845, and continued to preach the gospel as long as his physical strength would permit. He lived near the cross, and died as he had lived, and in death "his feet were firmly set on the Rock of a living faith." "He rests from his labors, and his works follow him."

Bro. Langston leaves a son and daughter, and a host of grandchildren, and his recently bereft widow, to mourn their loss; but they expect to meet him again.

He did his duty well in all the relations of life, and God has called him up higher. May we all meet him in the Celestial City!

THOS. J. UPTON.

HAND—WILLIAM ENOCH HAND, son of Mr. and Mrs. T. W. Hand, of Quitman, Miss., was born Jan 8, 1895, and died July 17, 1895.

This sweet babe remained only a short while to brighten our home, when, lo! death's angel entered and suddenly snatched him from our midst and bore him away to the happy land where angels dwell. He left behind him a heart-broken mother, a sorrowing father and many who deeply mourn the loss of this precious little lamb.

His bright, winning ways won the love and admiration of all who knew him. His fond parents had brilliant hopes for his future; but, alas! a wiser than they saw best to take him away from this world of sorrow and strife and transplant him in that bright beyond, where grief, toil or care never enters.

Let us not think of Enoch as gone forever, but only in that beautiful city, where he is waiting with outstretched hands, beckoning us to heaven. K. G. H.

GRIFFIN—MARY CECELE, infant daughter of Rev. Mr. and Mrs. W. T. Griffin, was born Dec. 13, 1894, and died Aug. 3, 1895.

"Little Mary" was the third child born to the family, and was the center of affection; being delicate made a lasting impression as a sweet angel until God took her to be with himself. A sweeter disposition never lived. How she is missed from the home!—yet how sweet to be perfectly submissive to our Father's will!

Smooth the silken, golden hair;
Close the glad blue laughing eyes;
They'll open on a scene more fair—
The radiant shore of Paradise.

Loved ones on the other side,
Meet and guide her on the way;
The pearly gates will open wide
Unto the realms of endless day.

F. W. S.

Wesson, Miss.

JONES—MATTIE ELLEN, infant daughter of Rev. L. J. and Mrs. Jennie Jones, was born Nov. 9, 1894, and died Aug. 17, 1895, aged nine months and eight days.

Mattie was a sweet child, and while her stay on earth was short, it was of sufficient length for her to entwine herself about the hearts of loved ones who weep over her absence, but sorrow not as those without hope; for He who said, "Suffer little children to come unto me," hath taken her to himself.

The bereaved family of our beloved pastor and his wife have our heartfelt sympathy and prayers. Weep not, dear parents; it is yours to meet your loved ones in the sweet by-and-by. B. A. B.

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(Mention this paper.)

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23. Chronology of the Acts and Epistles.
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25. Paul's Voyage to Rome.
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See the advertisement of this splendid house on the sixth page of this issue of the ADVOCATE, and call at its handsome store, 214 and 216 Camp street, and examine its large, complete and select stock of musical instruments and sheet music when you need anything in that line.

NEWS OF THE WEEK.

DOMESTIC.

At the public schools of Rome, Ga., the pupils are charged $1 a year for incidental expenses.

Two million baskets of peaches have been sold from the orchards of Delaware and the eastern shore of Maryland.

The Sleepy Hollow and Americus Mines, Colo., were flooded last week, and twenty-nine men were buried in the mines.

The local Atlanta Exposition Committee, at a meeting on Aug. 30, elected Prof. Wm. C. Stubbs commissioner for Louisiana.

Milwaukeeans have organized a "League for the Protection of Personal Liberty," to stand up for open beer shops on Sunday.

Now the managers of the Atlanta Fair have taken another tack about the bull-fight. They are saying that it was dropped because it might attract an undesirable element.

So much fruit has been raised in California this year that the local markets have been glutted, and in San Francisco tons of melons, pears and plums have been thrown into the sea.

A New York paper declares that the dry Sundays have taken away the occupation of the police justices on Mondays. Last week the "tenderloin precinct" did not contribute a single prisoner.

The University of Arizona receives from the general government $21,000 per annum, which must be expended solely for instruction and procuring facilities for instruction, such as laboratories, scientific instruments and the like.

The official call for the convention of the new Irish movement to be held in Chicago, Sept. 24, 25 and 26, has been issued from the headquarters of the Executive Committee of the new Irish movement.

The Treasury Department has granted an extension of the time given sugar producers for filing their claims for bounty on the crop of 1894 to Oct. 1. The regulations originally issued fixed Sept. 1 as the limit for filing claims.

The committee who have in charge the preparation of an exhibit representative of the productions and industries of Louisiana at the Atlanta Exposition have now progressed sufficiently in the work to make it certain that the display to be made by the State will be in every way a success.

Two ticket brokers in this city have been arrested on the charge of selling counterfeit tickets on the Southern Pacific road. They appeared before the United States Commissioner on Sept. 2 charged with forging Southern Pacific railroad tickets and utilizing the mails for furthering the scheme of fraud. They gave bond in the sum of $1,000 for appearance at trial.

A Baltimore man is trying to prove that General Grant and Jefferson Davis were relatives. He traces them both to an Irishman, Simpson, who came over about 1750.

FOREIGN.

The Queen of Belgium, who has been staying in Spa, the famous Belgian watering-place, was thrown from her horse last week, and slightly injured.

On Sunday the celebration of Sedan Day was inaugurated by the dedication of the Emperor William Memorial Church in Berlin. All the Protestant and Catholics Churches held special services on that day.

While England and the United States have been considering the necessity for calling upon the powers to compel China to protect foreigners and indemnify persons who suffered at the hands of lawless mobs, France has acted without regard to any other power, and has secured from China the payment of an indemnity of 4,000,000 francs for outrages committed some time since on the French mission stations in Canea.

They say that the present Cuban trouble has already cost Spain $20,000,000, and it is likely to cost a great deal more before it is done.

Four thousand additional laborers have joined in the Dundee mill workers' strike. It is estimated that fully 30,000 persons are now idle because of this strike.

Five thousand soldiers and 10,000 Kurds, under Sako Pasha, attacked the Armenian town of Kemakh and several villages. They plundered the churches and monasteries and burned the houses.

The terms of the agreement recently concluded with the insurgents of Rio Grande do Sul, in Brazil by the government of that country, are gradually becoming known. It was first announced that certain concessions in the way of the control of the political affairs of the Southern province had been granted, and now comes the news that the Brazilian Congress has granted general amnesty to all political prisoners and those lately in rebellion.

Does economy bore you?

It ought not to, always. Take the matter of washing with Pearline, for instance. That is a pleasant economy. There's your work made light and short for you; and while you're doing it, in this easy, pleasant way, you can be thinking of the actual money that you're saving by not rubbing things to ruin, as in the old way.

That ought to be pleasant to think of, whether you're doing the work yourself, or having it done.

Millions use Pearline.

Send it Back Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—*send it back*. 431 JAMES PYLE, N. Y.

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CAMP MEETINGS.

The Salem Camp Meeting, twenty-two miles north of Moss Point, Miss., will begin on Thursday night before the second Sunday in October. The public generally are invited to attend, and will be entertained at reasonable rates by R. C. Galloway.

Ministers of the gospel are especially invited. They and their horses will be cared for free of charge after they arrive on the grounds. P. HOWARD, P. C.

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GRENADA DISTRICT—FOURTH ROUND.

Grenada station	Sept. 14, 15
Oxford station	21, 22
Grenada circuit	28, 29
Toccopola	Oct. 5, 6
Etsy	(Wed.).. 8
Paris	12, 13
Water Valley circuit	(Wed.).. 18
Coffeeville	18, 20
Tatum	25
Charleston	(Wed.).. 25, 27
Minter City and Strathmore	Nov. 2, 3
Chapel Hill	(Thurs.).. 7
Atlanta	(Fri.).. 8
Pittsboro	9, 10
Water Valley station	16, 17

R. A. BURROUGHS, P. E.

CORINTH DIST.—FOURTH ROUND.

Corinth circuit, at Marvin	Sept. 7, 8
Corinth station	8, 9
Jonesboro circuit, at Camp Ground	14, 15
Ripley circuit, at New Hope	21, 22
Guntown circuit, at Belt's	28, 29
Iuka station	Oct. 5, 6
Iuka circuit, at Snowdown	12, 13
Booneville cir., at Carolona	(Wed.).. 13
Booneville and Baldwyn, at B	20, 21
Pleasant Ridge cir., at ——	(Thurs.).. 24
Brown's Creek cir., at Mt Pleasant	26, 27
Marietta circuit, at Prospect	Nov. 2, 3
Kossuth circuit, at Bienst	(Wed.).. 3
Ripley and New Albany, at Ripley	9, 10
New Albany cir., at Lugomar	16, 17
Blue Springs circuit, at Winfield	23, 24

Pastors will please see to it that the trustees be ready to report in answer to Question 24, and that the local preachers present written reports to the Conference.

HESLEP R. TUCKER, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Aberdeen station	Sept. 7, 8
Okolona station	14, 15
Verona and Nettleton	21, 22
Tupelo	28, 29
Aberdeen circuit	Oct. 5, 6
Shannon circuit	12, 13
Buena Vista	19, 20
Boaz	25
Houston and Wesley	26, 27
Prairie circuit	Nov. 1
Okolona circuit	2, 3
Saltillo circuit	7
Nettleton circuit	9, 10
Tremont circuit	15
Fulton circuit	16, 17
Quincy circuit	21
Amory circuit	23, 24

S. M. THAMES, P. E.

GREENVILLE DIST.—THIRD ROUND.

Arcola	Sept. 7, 8
Hollandale, at Glen Allen	14, 15
Bolivar, at Winterville	21, 22

J. A. RANDOLPH, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Potts' C. and Myrtle, at Hickory Flat	Sept. 21, 22
Waterford, at Sonie Chapel	28, 29
Holly Springs circuit, at Sylvestria	Oct. 5, 6
Holly Springs station	7
Olive Branch, at Olive Branch	12, 13
Byhalia, at Byhalia	14
Red Banks, at Victoria	16
East Holly Springs circuit, at Bethel	19, 20
Cornersville, at Cornersville	26, 27
Mt Pleasant, at New Salem	Nov. 2, 3
Ashland, at ——	5, 10
Pontotoc, at ——	16, 17
Abbeville, at ——	23, 24

J. D CAMERON, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FOURTH ROUND.

Opelousas	Sept. 14, 15
Lake Charles	21, 22
West Lake	22, 23
Prudhomme circuit, at Long Point	Oct. 5, 6
Plaquemine Brulee, at Rayne	12, 13
Morgan City	13, 20
Berwick	20, 21
New Iberia	26, 27
Lafayette	Nov. 2, 3
Jeanerette	4
Patterson	5
Franklin	9, 10
Grand Cheniers	16, 17
Sulphur Mine	20
Lake Arthur	23, 24
Crowley	27
Indian Bayou	28
Abbeville, at Abbeville	Dec. 1, 2
Washington	7, 8

H. C. WHITE, P. E.

ARCADIA DIST.—FOURTH ROUND.

Lisbon	Sept. 7, 8
Summerfield	14, 15
Haynesville	21, 22
Valley	28, 29
Minden, at Minden	29, 30
Farmerville	Oct. 5, 6
Downsville	11, 12
Vernon, at Wesley Chapel	26, 27
Ruston, at Ruston	27, 28
Ringgold	Nov. 2, 3
Gansville, at Gansville	9, 10
Bienville, at Bienville	16, 17
Homer, at Homer	23, 24
Vienna at Aycock	30, Dec. 1
Arcadia, at Arcadia	7, 8

J. D. HARPER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Atlanta	Sept. 7, 8
Evergreen	14, 15
Centerville	21, 22
Dry Creek	28, 29
Columbia	Oct. 5, 6
Nugent	12, 13
Bunkie	18, 20
Lecompte, at W. C	26, 27
Montgomery	Nov. 2, 3
Chicot	9, 10
Simsport	16, 17
Pineville	23, 24
Boyce	30, Dec. 1
Alexandria and West A	7, 8

Local preachers must attend, to have characters passed. Let us have reports from presidents of the Board of Trustees. I urge the preachers in charge to let the officials know their duty.

S. J. DAVIES, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

Summit, at Johnston	Oct. 5, 6
Gallman, at G	12, 13
Crystal Springs	(7 P. M.).. 11-13
Adams, at Adams	18, 20
Caseyville, at Bethel	26, 27
North Wesson	Nov. 2, 3
Wesson	(7 P. M.).. 3, 4
Martinsville, at Tabernacle	6
Beulehurst	(7 P. M.).. 8
McComb City	(7 P. M.).. 9, 10
Whitestown	(11 A. M.).. 9, 13
China Grove	16, 17
Pleasant Grove	18
Providence	23, 24
Magnolia	25
Brookhaven	30, Dec. 1

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Crawford Street—Vicksburg	Oct. 5, 6
South Vicksburg	6, 7
Edwards, at Edwards	9
Bolton, at Bolton	11
Utica, at Utica	12, 13
Rocky Springs at Hickey R	18, 19
Hermanville, at Burtonton	26, 27
Rolling Fork and C, at ——	Nov. 2, 3
Mayersville, at ——	6
South Warren, at ——	9, 13
Harriston, at Harriston	16, 17
Port Gibson	18
Warren, at ——	23, 24
Mt. Olivet, at ——	30, Dec. 1

Pastors will please be prepared to answer Ques 26, up to date and see that trustees be prepared to answer Ques. 27.

J. M. WEEMS, P. E.

Vicksburg, Miss.

A Chance to Make Money!

I have made $1 640 clear money in 87 days and attended to my household duties besides, and I think this is doing splendid for a woman inexperienced in business. Anyone can sell what everyone wants to buy, and every family wants a Dish Washer. I don't canvass at all; people come or send for the Washers, and every Washer that goes out sells two or three more, as they do the work to perfection. You can wash and dry the dishes in two minutes. I am going to devote my whole time to this business now, and I am sure I can clear $5 000 this year. My sister and brother have started in the business, and are doing splendid. You can get complete instructions and hundreds of testimonials by addressing the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and if you don't make lots of money, it's your own fault.

MRS. W. H.

For Sale.

I control the sale of 25 Perfect Automatic Grand Rapids Single Student Desks, which can be had at a great bargain away price. Good as new; only used a few years; in good order; the best desk in the market. Apply at once to

W. T. FOSTER,
Shuqualak, Miss.

Good character is properly. It is the noblest of all possessions.

A Pure Baking Powder.

A baking powder that can be depended on to be free from lime and alum is a desideratum in these days of adulteration of food. So far as can be judged from the official reports, "Royal" seems to be the only one yet found by chemical analyses to be entirely without lime or the other of these substances, and absolutely pure. This, it is shown, results from the exclusive use by its manufacturers of cream of tartar specially refined and prepared by them by processes which totally remove the tartrate of lime and other impurities. The cost of cream of tartar is much greater than any other, and it is used in no baking powder except the "Royal," the manufacture of which control the patents under which it is refined.

Dr. Edward G. Love, formerly analytical chemist for the U. S. Government, who made the analyses for the New York State Board of Health in their investigation of baking powders, and whose intimate knowledge of the ingredients of all those sold in this country enables him to speak authoritatively, testifies to the purity, wholesomeness and superiority of the "Royal:"

"I find the Royal Baking Powder composed of pure and wholesome ingredients, viz., cream of tartar powder, and does not contain either alum or phosphates or other injurious substance."

Prof. Love's tests, and the recent official tests by both the United States and Canadian governments, show the Royal Baking Powder to be superior to all others in strength and leavening power. It is not only the most economical to use, but makes the purest, finest-flavored and most wholesome food.

The consciousness of duty performed gives us music at midnight.

How the good traits of our loved ones become magnified in our sight after we have laid them away to rest! We almost forget that they ever had any faults. How much better it would be if we would see less of the faults and more of their good traits while they are with us.

Christian Advocate.

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THE TWILIGHT BELL OF THE ANGELS.

There has come to my mind a legend, a thing
I had half forgot,
And whether I read it or dreamt it, ah well, it
matters not.
It is said that in heaven, at twilight, a great
bell softly swings,
And man may listen and hearken to the wondrous music that rings.
If he put from his heart's inner chamber all
the passion, pain and strife,
Heartache and weary longing that throb in
the pulse of life—
If he thrust from his soul all hatred, all
thoughts of wicked things,
He can hear in the holy twilight how the bell
of the angels rings.
And I think there lies in this legend, if we
open our eyes to see,
Somewhat of an inner meaning, my friend, to
you and to me.
Let us look in our hearts and question, Can
pure thoughts enter in
To a soul if it be already the dwelling of
thoughts of sin?
So, then, let us ponder a little—let us look in
our hearts and see
If the twilight bell of the angels could ring for
us—you and me. —Anon.

Correspondence.

A Visit to Wesley's Home and Other Famous Places.

MR. EDITOR: Since my return from Paris I have been boarding in London with three "redneed gentlewomen," typical English old maids; tea, black cat, and all other accompaniments peculiar to the delectable state of spinsterhood. My room is the same that Dr. Samuel Johnson occupied for many months. In these interesting quarters Miss Lillian Phelps, W. C. T. U. lecturer for the Dominion of Canada, is my companion. Together we saw London. Our first ambition was to visit the Dickens' quarters. For hours we rambled down the queer old streets made famous by the great novelist, gazing upon the antique collection of books and papers and dusty bric-a-brac in the "Old Curiosity Shop," sauntered into the home of "Sairy Gamp," the "Pickwick Club," saw called "Old Black Jack," and Bedlam's Hospital, under which is buried the body of "little Joe."

One day, in a pouring rain, we went out to the home of John Wesley, which is now the parsonage for the clergymen who fill his pulpit. In the room where Wesley died we were shown the book-case that he used, the kind minister who welcomed us opening the doors and pointing where Wesley kept his precious papers and where he wrote his great sermons. The little room adjoining was his sanctuary, where he retired to pray and meditate. In his "living-room" we saw the chair that he used, and another book-case that he owned; in the hallway is his old clock, which keeps time as excellently as ever. A few steps from Wesley's home is the old church where he preached. He designed the interior. Recently it has been somewhat renovated. The gallery is supported by seven handsome colored marble columns given by Methodists from seven different countries. I was glad to know that the M. E. Church, South, had presented one. The organ is wonderful. It is worked by steam. The key-board is in front of the pulpit. There are nine miles of pipe, arranged on either side of the gallery. The present organist is a grandson of Charles Wesley. John Fletcher's chair is in the old church. Back of the pulpit are tablets erected to the memory of Fletcher, Benson, and Adam Clarke. In the little graveyard at the rear of the church John Wesley is buried. Charles Wesley and his sister rest in the same grave at Marylebone. In front of the church is a statue of John Wesley, a life-size figure, with his famous sentence, "The world is my parish" written beneath it. Near is a monument to the memory of Susannah Wesley, whose body lies in Bunhill Fields, an ancient burial-ground beside City Road Chapel. On her tomb is inscribed, "Mother of nineteen children." In this quiet spot lies also Dr. Watts, John Bunyan, Daniel Defoe, and members of the Cromwell family.

On through the wet streets we plodded our way to St. Giles, Cripplegate, the old church in which John Milton is buried. The building is in process of repairs, and the beedle, who did not expect our presence until we had been standing for several moments before the bust of Milton, hurried up and insisted that we could not stay, as the church was not open to visitors. "We have come a long way to see Milton's burial-place, and it seems too bad to go away without a glimpse of it," we declared. 'I can't help it, Miss," returned the man "clothed in a little brief authority," "but I have my orders." "But won't you even tell us where it is?" we persisted. "Oh, yes; it is not far from the chancel, near"—mentioning some place with which we were not acquainted, being Methodists. "What do you mean by that?" I asked, referring to the unknown portion of the church he had spoken of. He looked at us in amazement, and said: "Ah, you do not belong to the Church of England, I see! I am sorry for you. Are you Wesleyans?" "Yes," we replied, "and feel so sorry for you." This was the "open sesame" to his volubility. He launched out at once into an argument against Methodism, declaring that John Wesley never left the Episcopal Church. In his excitement he walked around the church, and we followed, taking in points of interest as we went. Finally he stood over a brass plate, which was nailed to the floor near the chancel. "Ah!" he exclaimed, stepping aside hastily, "this is the grave of John Milton." His argument was never ended. We immediately beat a retreat.

The first Sabbath after our return to London we went to hear F. B. Meyer preach, but were disappointed, as he was off on a vacation. Dr. Newman Hall occupied the pulpit and delivered a spiritual sermon on, "This is the same Jesus." In his opening remarks he declared that he had been in the ministry for sixty years, and his heart was as full of enthusiasm as when he first began. It is a strange anomaly for Meyer to be the pastor of a Congregational Church, as he is a Baptist; but such is the case. He has the charge that for many years was that of Dr. Hall. We were astonished to find so many of the dissenting ministers using the forms of the Church of England in their services. Dr. Hall was in full regalia.

In the afternoon we heard a marvelous sermon from Canon Wilberforce in Westminster Abbey. The trammels of ecclesiastical garb seem to be trying to him. We were amused to see him, in the midst of his oration, draw up the sides of his white gown and put his hands in his trousers' pockets, standing in the attitude of a tradesman driving a good bargain with unusual vehemence. The ever-present manuscript is another astonishing feature among the dissenting clergy.

Last Sunday night I went to hear Hugh Price Hughes. His sermon was all cut and dried before him, and he turned over the leaves as methodically as any curate in the Church of England. Nevertheless, he seems to be a great success with the people. The theatre where he preached was packed. The English, in their conservatism, are full of inconsistencies. Some things that we do as a matter of course shocks them beyond measure, while many of their customs are startling in the extreme to Americans, who, by the way, are not easily startled. At the Sunday evening service of Hugh Price Hughes he had a full orchestra; in it four young lady violinists. I had never heard of a similar mode of worship in the United States; but if it is English, it must be right.

BELLE KEARNEY.

A Chinese Proclamation.

While the civilized world has read with anxiety and distress of the murder of missionaries and the destruction of mission property in China, there comes also an assurance of a better day. The proclamation issued by Viceroy Li Hung Chang, a translation of which appeared in American papers last week, is a remarkable document from an authoritative Chinese source. It not only commands the people to refrain from molesting the missionaries, but speaks in high praise of their character and good works. That this is an honest expression from the Viceroy all believe who are acquainted with the distinguished and venerable statesman. He is thought to be the greatest man in the East, and had his policy been followed, China would have been far in advance of its present state of development. The Emperor, it is reported, has been reading the Holy Scriptures and studying the English language. We may be assured, therefore, that the power of the government will be used to protect missionaries in their work. Some local officials, here and there, may be fanatical enough to condone, if not encourage, persecution; but the government has gone too far in its treaty relations with other countries ever to recede. The China of twenty years ago has gone forever. Here is the proclamation:

"Given by Li, by grace of the Emperor, Commissioner of Salt Revenue, expectant intendant of circuit, and prefect of the Jaing Ning (Nanking) circuit, being advanced three steps in office and having one brevet rank, having thirteen times honorable mention on official records:

"For the purpose of publicly and straightly charging the people concerning foreigners who have in whatsoever points of the interior established chapels, schools, or like places. For a long time these have been permitted by the Emperor's commands. Now, having examined the doctrine hails in every place pertaining to this prefecture, we find that there are free schools where the poor children of China may receive instruction; hospitals where Chinamen may freely receive healing; that the missionaries all are really good; not only do they not take the people's possessions, but they do not seem to desire men's praise:

"Already the prefect, with the magistrates of the provincial capital, has personally visited each hall, and has commanded the magistrates of outside districts to personally visit each outstation of the churches and talk with the missionaries. They have personally observed the hospitals, schoolhouses, etc. There is, therefore, good established with the sincere desire to save men. Although Chinamen are pleased to do good, there are none who excel these (missionaries).

"We think it right, therefore, to put forth this proclamation, plainly charging soldiers and all people. Be it known that foreigners here renting or otherwise setting up halls do so to save and to help the poor, and there is not the least underhand business. Let it not be that you invent false reports and even commit crimes and misdemeanors. If there should be shameless villains who, thinking to 'fish for wealth' (*i. e.*, take by violence), invent or create disturbance, falsely accusing the missionaries of offenses, they will first be thoroughly examined, then strictly dealt with. They will be punished to the fullest measure, certainly not leniently. You have been informed and warned. Do not disregard this proclamation.

"Given on the twelfth of Literalary, fifth month, twenty-first year of Kuang Hu (July 4, 1895)."

The fact that an official document, sanctioned by the Emperor, should thus pronounce a eulogy on the character of Christian missionaries, is most marvelous. What hath not God wrought? We wonder if this is really the China of which Dr. Morrison knew! In presence of this imperial utterance, however distressed because of reported persecutions, the church at home had reason to gird up her faith, renew her strength, increase her offerings, and multiply her faithful workers. Now is the time to hurry other laborers to the field.

CHAS. B. GALLOWAY.

Jackson, Miss., Sept. 6, 1895.

Selections.

Educate Your Sons.

Parents sometimes imagine that there is no use of educating their children except for the professions; that a boy who intends to be a farmer or a mechanic or a day laborer needs no training in the colleges and universities. This sort of reasoning implies that the parent's judgment is infallible, and that his foreknowledge is absolute. None but God can tell what is before a child. There is probably no branch of knowledge which a sensible person, whatever his vocation, may not turn to some excellent purpose. The day is past when ignoramuses can expect to accomplish much in the battle of life. The popular idea is to develop everywhere educated farmers, trained workmen and skilled laborers. Every person should seek to excel in his own calling. It is well to acquire learning which is adapted to the requirements of our chosen vocation, but all kinds of culture help us more or less. It is better that a clod-hopper should know Greek than that a minister of the gospel should be untaught in the classics.—Michigan Advocate.

How Methodists Treat Baptists.

A few days later we went with Brother John F. Ragland, of this city, to see Mr. James B. Pace about a valuable lot in the West End of Richmond, which was needed for a Baptist chapel. Mr. Pace is a Methodist, but he gave us a princely reception, sold us the lot at our own figures and subscribed $375 towards the enterprise. A few days later we were in Pocomoke City with a Methodist preacher on one side and a Presbyterian on the other, both responding most generously to the call for help and encouraging their people to do the same. We believe in Baptist principles and in their estimable value, but that does not make us blind to the good that is in other people.—Religious Herald.

Rev. Heber Newton's Infidelity.

This Episcopal Higher Critic affirms that the writers of the New Testament evidently believed and distinctly taught the resurrection of our Lord Jesus Christ. He, however, does not accept their testimony. What is the use, therefore, of his preaching at all? What is the difference between him and Ingersoll? None at all, except to the latter's advantage, for he does not claim to be a clergyman, nor profess to belong to the church, nor has he violated the most solemn vows taken at the ordination of a man to the gospel ministry. Hence the preacher is in a much worse and more hopeless condition than the profane and vulgar blasphemer.—Truth.

A general outlook upon the church at large discloses the danger of a frightful apostasy from the truth of God. In certain quarters, hitherto regarded as orthodox, there is an undisguised attempt to eliminate the supernatural from all religion. The Incarnation is openly separated from the doctrine of Atonement and Redemption: and Christ is presented, with all the embellishment of rhetoric, as the mere flower of humanity. Man is no longer to be described as "dead in trespasses and sins," but as having a germ of natural goodness, which, under sufficient culture, develops into "the power that makes for righteousness." The necessity of "the new birth" being disallowed, a future probation promised beyond the grave, and every element of saving grace removed, a religion is built up exactly suited to the taste of the sinner. It is a religion of mere sentiment, founded upon the mercy of God apart from his justice and holiness—based upon a high morality and a faithful discharge of the relative duties of life.—Rev. B. M. Palmer, D. D., in S. W. Presbyterian.

Samuel L. Clemens (Mark Twain), who sailed a few days ago from Vancouver, B. C., on a lecture tour around the world, said in an interview concerning the purpose of his trip: "It has been reported that I sacrificed, for the benefit of the creditors, the property of the publishing firm whose financial backer I was, and that I am now lecturing for my own benefit. This is an error. I intend the lectures, as well as the property, for the creditors. The law recognizes no mortgage on a man's brain, and a merchant, who has given up all he has, may take advantage of the laws of insolvency and start free again for himself; but I am not a business man, and honor is a harder master than the law. It can not compromise for less than a hundred cents on the dollar, and its debts never outlaw.—Central Advocate.

A Roman Catholic paper, published in San Francisco, refers to Bishop Foss as "one Bishop Foss." It speaks of Chicago Methodist ministers as "lunatics and liars." Speaking of the persecutions of missionaries in South America, it says that its only regret for their treatment is that "their imported heads proved harder than the indigenous cobble stones;" that "no self-respecting Protestant in South America would care to touch a missionary with a forty-foot pole; that these hypocritical hirelings are in the business simply for a living; that they have not been able to produce a convert from South America who could be trusted alone with the spoons; that the doings of the so-called Protestant missionaries have been a scandal and a disgrace from Tokio to Timbuctoo."—Exchange.

Mr. Andree's project of a balloon voyage to the Pole, described by him in an address before the Stockholm Academy of Sciences, has been fully approved by Baron Nordenskjold and other authorities. Mr. Andree is an engineer as well as an aeronaut of experience, and he has made practical acquaintance with the conditions of life in the polar regions. An original device for steering the balloon has been tried and found to be successful. Cables attached to the car drag upon the ground and furnish a point of resistance for the working of a sail, so that the balloon can be headed as much as 27 degrees, sometimes even 40 degrees, from the direction of the wind. The start will be made in 1896.—Frank Leslie's Popular Monthly.

Hebrew is rapidly becoming a living language again. This is one of the singular facts of the age. In Jerusalem and throughout Palestine there is a remarkable resurrection of the language of Moses. The only papers published in Palestine are two weeklies, both in Hebrew. In 1893, a Jewish monthly was started for juvenile readers, and this also was in Hebrew. There are households where only Hebrew is spoken. Here we have a sign of the times. The Jews can not die out while they keep their old language alive. The Bible has a way of saving every language into which it is translated. It is the preaching of the gospel which is saving the Welsh language from rapid extinction.—London Commonwealth.

Andrew Carnegie says: "The country at large does not realize the boom which has started in the industrial world. Iron and steel mills all over the country have contracted their full capacity for months ahead, and many are actually unable to take additional orders. Since the bulk of their contracts were booked, there has been an advance of fifty cents in pig iron. This Fall consumers will find that they can not place orders. The country is on the threshold of the biggest revolution in business it has ever experienced, and it is not a long ways off."

It is astounding that some pastors, and the people generally, are so little interested in the circulation of a worthy denominational paper. Pastors stand sadly in their own light when they fail to encourage the members of their churches to take a good denominational paper. It is simply impossible for church people to be in the largest degree useful to their churches, to their denomination, and to the cause of Christ at large, if they do not take a religious paper. There is no investment of money which will bring larger returns for the church.

The Wells Fargo Express Company has issued a new order to its employees. This makes the superintendent, route agent, or general agent, personally responsible for any loss occurring through failure to properly exercise their authority in the matter of controlling the habits of drinking or gambling of the men they employ. The first time an employee is detected in taking a glass of liquor while on duty, he is to be cautioned at once. If he repeats the offense, he is to be discharged immediately.—Exchange.

It is said that a young scion of one of the rich families in New York conceived the idea of going to London and establishing a newspaper after his own liking. After sinking $2,000,000 he gave up the venture and came back to New York thoroughly cured of a desire to run a paper in London. With that sum of money he could have purchased a fine lot of experience in this line, even in this country. It takes something more than money to make a newspaper go, anywhere.—Central Methodist.

In the county Tyrone, Ireland, there is a district of sixty-one square miles, inhabited by nearly 10 000 people, having three great roads communicating with market towns, in which there are no saloons, entirely owing to the self-action of the inhabitants. The result has been that there is not a policeman in the district, the poor rates are one-half of what they were before, and the police magistrates testify to the great absence of crime and disorder.—The Templar.

A coming trouble is seldom as big as the shadow it casts before.

The editor of the American Baptist Flag, commenting on the author of "Letters on Baptism," by Dr. Fairfield, who was for four years a member of Dr. Ray's church, and for about twenty-five years a member of the Freewill Baptist Church, having left the former church on account of close communion, says: "Mr. Fairfield was about as near being a Baptist as an ordinary immersed Methodist is a Baptist. According to Dr. Ray, an open-communion Baptist is not a Baptist after all. This is rather hard on such men as Spurgeon, Dr. Hall, F. B. Meyer, and other Baptist lights. The American Baptist Flag is published in St. Louis, and is supposed to be a nineteenth century paper. But the date on the title page should be set back about 700 years."—St. Louis Advocate.

The late Mr. Barnum, the great showman, went upon the principle which proved in his case to be very remunerative, that people love to be humbugged. We are not prepared to say that this is the declared policy of the Roman Catholic Church, but its course borders closely upon it. A while ago we had the "holy coat" fraud which proved to be remunerative. Then came the "bone" fraud, the allegation being made that the said bone is from the arm of the Virgin Mary's mother. Crowds flocked to a Catholic Church in New York City, a sight of the "bones" being granted by the payment of an admission fee. A new "miracle" at so much a peep is now due.—Mid-Continent.

Ex-Postmaster General John Wanamaker has under consideration the foundation of an institution for the reformation of inebriates, and a friendly inn for the poor, which will be so conducted that no deserving person shall apply for shelter in vain.

Communications.

In the Living Present.

The posthumous writings of the late Spurgeon bid fair to be more voluminous than those which appeared during his lifetime. Question the wisdom of putting into print all the pickings of the lamented divine's study table. It will injure his fame.

Lilliputian dogs are indispensable to morbidly cultured women. Caterers to fashion know how to supply the demand. A newly born dog, no matter of what species, only a few hours old, is taken from its mammy and treated to an exclusively alcoholic diet. The alcohol stunts the growth without necessarily injuring the general health. Canine dwarfs are hence the product of alcohol.

The worthy editor's confession, that he did not thoroughly understand the silver question, reminds us of a recent funeral sermon by a Western preacher. Said he: "Yes, my beloved, the departed brother has gone to the land where all things are known—even, perhaps, the coinage question."

Saliva neutralizes poisonous microbes which may be contained in our food. It is dangerous to partake of any esculents not properly surcharged with saliva. That this familiar fluid contains antiseptic properties is well known. Thus, when a brute is wounded, it licks the laceration with its tongue. The saliva thus furnished heals the sore without suppuration.

The Scientific American assures that molasses pavements will soon be introduced. Some cities in California have already introduced them. Refuse molasses, almost without money value, is mixed with a certain species of sharp sand to about the consistence of asphalt. When dry it becomes hard as granite.

Cremation increases in favor, though the cremation society of New Orleans disbanded. Its property has been sold for debt. But in Paris cremation is popular. Recently a second columbarium had to be erected in Pere La Chaise. Apropos, on the fifth instant, a well-known druggist in our Crescent City shipped the corpse of his wife to St. Louis for cremation.

In men purloining is called stealing; in women, kleptomania. Chivalry calls the latter a disease. Such logic would convert all penitentiaries into hospitals. In Bon Marche, Paris, alone, during the past twelve months 662 women were arrested for kleptomania. ICH DIEN.

TO-DAY.

BY MARY BRADLEY.

We mourn too much for our dead yesterdays,
We dread too anxiously unborn to-morrows;
To-day is ours for love, for joy, for praise!
Yea, and for pain perchance, and possible sorrows;
To-day alone is ours for righteous living,
For patience, kindness, most of all, thanksgiving.

Out of the grace divine it comes to us,
A sweet, bright thing from darkling shadows creeping;
A thing with mercies multitudinous,
And loves and duties always in its keeping,
Whose opportunities, alas! are wasted,
And sweetest things too often pass untasted.

Ah, that we knew it for the thing it is!
That each immortal soot to-day possessing
Might garner all its mingled preciousness,
Its seeming evil and its real blessing;
Then truly unafraid of sin or sorrow
Might we fare forth to meet the great to-morrow. —Sunday-School Times.

Communications.

Applied Common Sense.

BY JULIEN C. BROWN, D. D.

NO. IV.

After the Reformation, under Martin Luther, had become an assured fact, the strong writers and seers of the Roman hierarchy, endorsed by Popes and Jesuit prelates, made this prophetic announcement: "Protestantism will ultimately fail, because of its innumerable divisions into unimportant sects, and its lack of a federal head having church authority."* And Rome has never lost faith in that simple prediction. Having the finest, completest, and most comprehensive organization of ecclesiastical and secular forces the world has ever known, she has worked right on in the day and in the night—secret, if need be; openly, if prudent—to bring about the fulfillment of her prophecy. The multiplication of sects, the estrangements of doctrinal friends, the internal divisions of progressive denominations, occasional heretical outbursts of fanatical zeal, have all encouraged the Romanist hope, and added fuel to the flame of her self-assertion. A great joy has been hers in marking the oft mistaking of verbal minutiæ for divine essentials, the substitution of traditional exegesis for God-given directions, and the holding to allegorical interpretations as revealing the absolute "mind of the Spirit." As sects have multiplied and internal divisions increased, ever widening the gulfs between rival and warring factions throughout the Protestant world, her satisfaction and complacency have steadily augmented. The basis of her confident prediction was the far-sighted prescience which discovered that such condition could only result in disintegration and death, or a possible return to the bosom of the "Mother Church." So Rome does not much fret, believing, as she does, that the seeds of death are already sown in the Protestant body.

Shall Rome's prediction prove true? Millions of Protestants say, "No," with emphasis. No sadder sight can be contemplated, and no more terrible situation conceived, than this world again in the iron clutch of the merciless Papacy. The horror of it is beyond description. And yet millions of Protestants are moving along the exact lines which, if persisted in, may make the fulfillment an absolute reality. Without some sort of adjustment, some kind of external unity based on essential truths, some organic federation of moral and spiritual forces, and in presenting an unbroken front to the arrogant claims of her priesthood, as well as against all forms of sin, the dream of Protestant supremacy must fade as a fantasy of the night. In a divided, contentious and warring condition, can we ever reasonably hope to forever defend ourselves, much less overcome that dominant, wealthy, all-encompassing, united, systematic, intensely organized and aggressive power? To-day the Vatican day-books and ledgers, written up by more than a thousand clerks, and guarded by a legion of lynx-eyed Propagandi, with the Holy Father at their head, can tell more facts about Protestantism than Protestantism can tell of itself.

And yet, with the murky threats of Rome hanging as a cloud over our head; with her deep curses, hissed through clenched teeth, throbbing in the air about us, we forge forward to ultimate chagrin and suicidal death. On the mere suggestion that our great and wise leaders, our men of influence and power, might devise, by their combined wisdom, some external bond of union, some cosmopolitan Christian platform, some acceptable and aggressive federation of forces, we are met with the peremptory statement, "It can't be done," or that other old hackneyed and threadbare phase, "Unity in diversity," etc. What a multitude of errors that last expression has covered! Like a host of old saws and pet proverbs, it is misleading, if not sophistical. On close inspection, its bottom drops out, and the soul of it flees when common sense attempts to apply it to our present emergency. Through the longest series of years it has figured as the basis for non-action, and perhaps constitutes now the apology for indifference in presence of a coming danger. Anyone can see that the emphasis is decidedly put on the "diversity" part.

We can observe the coalitions, the international laws and agreements between various governments, the co-operative organization and work of mammoth commercial interests for self-protection and mutual benefit, the combinations of capital and formation of trusts under laws both binding and practical, and still say that while sin is a unit, and diversified national, commercial and monetary interests may thus co-operate for the attainment of a specific end, yet "children of the light" can not do that same? To affirm such discredits the brain, the heart and common sense of the Christian world. You let railway companies, vast mercantile establishments and moneyed institutions see that they are losing by a wasteful competition by a warring among themselves, and the time is short until they get together in some kind of mutual understanding. They may not exactly agree in all their methods and policies, but they do agree that energy is being lost, money is being wasted, and power is being decreased, and on that basis of fundamental fact they scheme to outwit their opponents and build the edifice of a combined future success. The plan is, a co-operative harmony which will decrease friction and augment effectiveness. The very air is alive to-day with the spirit of combined and united action. Men in all trades and callings have come to see that success lies along that line. Trades unions, labor unions, and a variety of co-operative organizations are on every side of us; and yet, where it seems most desirable, where most needed, and could be most productive of all good—viz.: among this great aggregated conglomeration of Protestant sects—the bare mention is either sneered at as an Utopian dream, or discouraged as an impossible task. Any proposition or effort looking to that end is met with a grin of disapproval from long-winded, moss-backed conservatives. They fear it involves the revision of some old, antiquated ideas, the discarding of some old fossilized faiths, or the overthrow of some old worm-eaten convictions. And so freely do they fling forth "crank," "visionary," "impracticable," etc., that one is almost afraid to say what he thinks, or write what he believes.

Without assuming an air of superior wisdom, without claiming a philosopher's judgment, or the prophet's ken, but in all humility, we submit that a thoughtful and prayerful study of the matter can result in no harm, but might eventuate in the miracle of modern Christianity. The most careless will admit that at least something should be done—that neither religion nor common sense will justify the present conditions. The time has surely arrived when the Protestant world should lift the reproach that "the children of darkness are wiser in their generation than the children of light," by applying to ecclesiastical affairs the common sense which obtains in business relations; by adjusting the machinery to make less friction, and by organizing, combining and concentrating power so that some time it may almost be literally true: a nation shall be born unto God in a day. If such does not finally come, somebody will be culpable, and the blood of souls, now perishing through ranorous strifes, and unholy competitions, will be required at the "watchman's hands."

Some movements of an initial or tentative character have been started—such, for instance, as the "League of Catholic Unity," and others; but the mighty men of valor, the tall Anaks of clerical influence, must take the matter in hand if a successful work is ever achieved. By what steps, or through what processes, it must go to full accomplishment must be left to the wisdom, discretion and judgment of our wisest and best men; those of strong common sense and practical intellect—a mighty host of whom may God speedily raise up to answer that unanswered, but wonderful, prayer of the ascended Lord: "Neither pray I for these alone; but for them also which shall believe on me through their word: that they may all be one; as thou, Father, art in me, and I in thee, that they may also be one in us: that the world may believe that thou hast sent me."

Friar's Point, Miss.

(Finis.)

*Bronson's Review.

The Urgent Need.

The pessimist is no friend of the church. His eye is evil; consequently, his whole body is full of darkness. He views the pathway of life as if a cyclone of wickedness had swept over it, and hideous desolation marks its flight. He is a prince of doubters. He can see no good thing coming out of the present status of things. The world's pessimists have not been the world's helpers. Spare me the association of such bilious comrades. His theme, like a one-string instrument, furnishes doleful music. That theme is, that the church is fast going to the devil.

The optimist is an over-zealous friend of the church. He sees not things in their right proportions, because he peers at them through a menial microscope. They argue it is better to magnify than to minimize. We reply, It is better to do neither, but to dig up the golden mean of truth that lies midway between.

With this preface we arrive at the urgent need of Louisiana Methodism, which is a revival of knee-work, and unconditional, unreserved faith in the sure promises of the living God. Not a spasm of religion that leaves the congregation, after a season, suffering from nervous prostration; not a sensational, flitful flare of a revival based upon empty self-assertion and anecdotes, but a revival that buries its vitalizing energies deep in the individual heart. Thorough work in the individual never fruits into deception. A revival of knee-work means that church numbers will become millions on their knees; not careless, as many do. Some pray so little in secret that they are ashamed to pray in public, and beg to be excused. The prayer-altar has been taken down and out in certain households. Some congregations have converted their prayer-meetings into veritable preach-meetings. Others argue that God has not called them to make public prayers. Perhaps they are very doubtful as to whether the Lord or the devil called them, because they are trying to serve both God and mammon; but if we understand the Scriptures, there is only one divine call recognized therein, and that is a specific call to preach the gospel; so they are without an excuse. A lazy few reason that they pay the preacher to attend to that sort of business, but they won't admit that by the preacher going to heaven in their stead would satisfy their immortal spirits. If congregations, in some localities, are shorn of their strength, it is because the flocks are feeding on the juiceless pastures of prayerlessness. The old mother church at Jerusalem throbbed with spiritual power. The Scriptures unfold the secret: "And they continued daily with one accord in the temple, breaking bread from house to house, did eat their meat with gladness and singleness of heart. Praising God, and having favor with all the people. And the Lord added to the church as were saved." I would walk across the State to join such a church as that scriptural one. Prayerlessness is the devil's freezing mixture to souls in the church. We need a revival of quenchless, prevailing pleadings with God, in order to give us a holy passion for the salvation of the devil-imprisoned. We must have a revival of unshakable faith in "the exceeding great and precious promises of God." You need not hunt up an arrogant infidel in order to find unbelievers in God's energizing promises. They are to be had in our Sunday-schools, prayer meetings and congregations. A number of courageous spirits have planted their lives on a grand promise, and cried: "Here stand I. I can do no other; so help me God." They are the spiritual dynamos of the church, whom God uses to light up the world of sin. Some believe the whole Bible with the head, but imbed only a few scanty fragments of it in their hearts. They are the sickly failures in the church that demand so much "coddling" on the part of their perplexed pastor. The Savior commands, "Have faith in God." Are we ready to take God at his word? If so, eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him." Read your Bibles until it becomes read into your characters. Assimilate it as the meat and drink of your souls. Prayer impinges the illumination of the Spirit on certain dark passages. It is not how much of the Bible you have read, but what you remember, that makes the sword of the Spirit death-dealing to sin. In all your pleadings and readings of God's Word remember that over the doorway of every unopened opportunity are written in letters of gold these words of Christ, "Without me ye can do nothing."

HARRY W. RICKEY.

Correspondence.

"The State of the Church."

MR. EDITOR: My eyes have recently fallen upon a contribution from the pen of Bishop R. S. Foster, of the M. E. Church, under the above caption. According to his statements, Protestantism is a full-fledged partner of Satan. Especially is this true concerning Methodism, for he speaks principally of the state of Methodism. Here is what the Bishop says: "The church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theater, nude and lawd art, social luxuries, with all their loose moralities, are making inroads into the secret enclosure of the church; and, as a satisfaction for all this worldliness, Christians are making a great deal of Lent and Easter and Good Friday and church ornamentations. It is the old trick of Satan. The Jewish Church struck on that rock, the Romish Church was wrecked on the same, and the Protestant Church is fast reaching the same doom.

"Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which, summed up, is a fashionable church. That Methodists should be liable to such an outcome, and that there should be signs of it in a hundred years from the 'sail loft,' seems almost the miracle of history; but who that looks about him to-day can fail to see the fact?

"Do not Methodists, in violation of God's Word and their own discipline, dress as extravagantly and as fashionably as any other class? Do not the ladies, and often the wives and daughters of the ministry, put on 'gold and pearls and costly array?' Would not the plain dress, insisted upon by John Wesley, Bishop Asbury, and worn by Hester Ann Rogers, Lady Huntington, and many others equally distinguished, be now regarded in Methodist circles as fanaticism? Can anyone, going into the Methodist Church in any of our chief cities, distinguish the attire of the communicants from that of the theatre and ball-goers? Is not worldliness seen in the music? Elaborately dressed and ornamental choirs, who, in many cases, make no profession of religion, and are often sneering skeptics, go through a cold artistic or operatic performance, which is as much in harmony with the spiritual worship as an opera or theatre. Under such worldly performance spirituality is frozen to death.

"Formerly every Methodist attended class meeting and gave testimony of experimental religion. Now the class meeting is attended by very few, and in many churches abandoned. Seldom the stewards, trustees and leaders of the church attend class meeting. Formerly nearly every Methodist prayed, testified or exhorted in prayer meeting. Now but very few are heard. Formerly shouts and praises were heard; now such demonstrations of holy enthusiasm and joy are regarded as fanaticism.

"Worldly socials, fairs, festivals, concerts, and such like, have taken the place of the religious gatherings, revival meetings, class and prayer meetings of earlier days.

"How true that the Methodist Discipline is a dead letter! Its rules forbid the wearing of gold, or pearls, or costly array; yet no one ever thinks of disciplining its members for violating them. They forbid the reading of such books and the taking of such diversions as do not minister to godliness; yet the church itself goes to shows and frolics and festivals and fairs, which destroy the spiritual life of the young as well as the old. The extent to which this is now carried on is appalling. The spiritual death it carries in its train will only be known when the millions it has swept into hell stand before the judgment.

"The early Methodist ministers went forth to sacrifice and suffer for Christ. They sought not places of ease and affluence, but of privation and suffering. They gloried not in their big salaries, fine parsonages and refined congregations, but in the souls that had been won for Jesus. Oh, how changed! A hireling ministry will be a feeble, a timid truckling, a time-serving ministry, without faith, endurance, and holy power. Methodism formerly dealt in the great central truth; now the pulpits deal largely in generalities and in popular lectures. The glorious doctrine of entire sanctification is rarely heard and seldom witnessed in the pulpits."

To my mind this matter demands the prayerful consideration of every Methodist. Whether this is an exaggeration, or not, we know that a great deal of it is true. I pray God to so direct the truths here spoken of by the Bishop that every Methodist who may read these words may be aroused and made to inquire whither are we drifting as a church to-day.

Brethren, let us, as a church, "ask for the old paths." (See Jer. vi, 16.)

F. B. ORMOND.

Herbert, Miss.

Wandering Thoughts.

Are we as careful as we should be to avoid wandering thoughts in church? A great deal of good is certainly lost by the average worshiper who suffers his mind, more or less of the time, to roam about almost from one end of the earth to the other, instead of fixing it on the topics presented in the service. The hymns, the Scripture, and the prayers, as well as the preaching, may afford much benefit if rightfully employed. But they will not unless our minds are given to the matter. How rarely are they as concentrated as they should be! How rarely do we get the utmost good available from any single service! What a steady leak is here week after week! Surely it is no wonder that our vessels are not full.—Zion's Herald.

"What maintains one vice would bring up two children."—Benjamin Franklin.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference,
Miss Pauline Stafford, of Mississippi Conference
Mrs. F. E. Rues, of Louisiana Conference.

Gleanings of General Interest from the Woman's Parsonage and Home Mission Convention.

The third annual convention of the Woman's Parsonage and Home Mission Society was held in Central M. E. Church, South, at Asheville, N. C., Aug. 21-27, 1895. Bishop R. K. Hargrove preached the opening sermon Wednesday night. Text—Luke x, 25: "What shall I do to inherit eternal life?" The Bishop said: "If Christ were here on earth to-day, one of the all-important questions we should ask him would be the words of the text." The sermon was a most interesting one, and drew forth many words of praise. "Christ sets forth the object of all Christian enterprise in the recital of the Good Samaritan. We need a great deal more of that practical Christianity which goes about doing good."

The business session was opened Thursday morning with reading of Scriptures and prayer by Mrs. E. E. Wiley. This was the first Annual Conference that Mrs. Wiley attended, bereavement and sickness having prevented her attending the two previous sessions. This work grows with increased interest under her guidance and direction. Her talk on personal consecration as a basis of success in our labors was impressive, and we cherish it as a blessing and inspiration. Eighteen Conference societies were represented, and forty-two delegates answered to roll-call. Several more names were added during the session. The following members of the Central Committee were present: Mrs. E. E. Wiley, Mrs. R. K. Hargrove, Mrs. Geo. P. Kendrick, Mrs. M. A. Wolff, Mrs. M. K. Carter, Miss Lucinda B. Helm, Miss Belle Bennett, Miss Emily Allen. The address of welcome was given by Mrs. James Atkins, of Asheville, and the response was read by Mrs. Hinton, of North Georgia Conference. Bishop Hargrove attended each session, and added much to its success by his words of counsel and advice. As Mrs. Wiley remarked: "What would we do without our balance-wheel?" Some twelve ministers and several laymen of our church were introduced to the Conference. One of the ladies remarked, "This Conference is a woman's, and men must remain quiet until called on." This the ladies did frequently. Drs. David Morton and W. R. Lambuth were welcome visitors. Rev. H. B. Somellian, a native Cuban, and in charge of our Cuban Mission work in Tampa, Fla., addressed the Conference in behalf of his people. He is a most interesting talker, and fully consecrated to his work. Mrs. M. A. Wolff told of the sore need of work among those Cubans. Surely the heathen are not only in China and Mexico, but among us; nay, at our very doors. God has brought this work to us. Will we accept or reject it? Mountain work was introduced by Miss Belle Bennett, of Richmond, Ky. Miss Bennett is an easy, graceful speaker. She read a very comprehensive paper on the subject, showing her thorough knowledge of the mountain work in Kentucky. The remarks of this gifted and consecrated woman were delightful and interesting in every way. Several valuable papers on Cuban and mountain work, mountain schools, press work, and our course of study, were read. One on "City Mission Work in New Orleans," by Mrs. Linus Parker, was among the best. An orphanage will be established in the Holston Conference. Property valued at $5,000 has been offered to the society as a site for building an industrial school in Waynesville, N. C. Dr. Morton's talk on the loan funds was excellent. The Doctor said: "How to secure funds necessary to prosecute the work of the church is one of the greatest problems before us to-day." Of course, a collection followed; money to be appropriated to the Mutual Building Fund. Six hundred dollars cash and subscriptions was raised.

Central Church was crowded on Sabbath morning to hear the annual sermon by Dr. W. R. Lambuth. Text: "Ye are the salt of the earth." "The mission of Jesus Christ," the speaker said, "was to inaugurate the kingdom of Heaven; the mission of his followers to extend it." . . . "We find our lives by losing them. As God gave us his life, we are privileged to impart it to others." Our noble woman's work, more than any other, is building character for God and eternity in the home and in the church. At the close of the service a collection was taken for Cuban and mountain work, and about $100 was raised.

Miss Bennett addressed the Epworth League at their evening session. She spoke with the zeal and force of a true worker for Christ. Dr. Atkins preached at night on the "Human Conscience."

Monday was occupied in hearing reports from the various Conference societies. Monday evening the Asheville P. and H. M. Auxiliary tended the delegates a reception, in addition to their warm-hearted hospitality extended the many representatives to the convention.

The Conference closed on Tuesday evening with a consecration meeting. The Holy Spirit was with us in power to bless, encourage, and inspire.

Dear sisters, this one question confronts us, "Have we been faithful?" Remember that "inasmuch as ye have done it unto one of the least of these ye have done it unto me."

All papers read at the convention will be published in a convention number of "Our Homes." You will find it a very profitable investment if you send your name and address enclosing 50 cents for one year's subscription, to Miss Lucinda B. Helm, No. 1214 McGavock St., Nashville, Tenn.

MRS. FLORENCE E. RUES,
La. Conf. Cor. Sec. W. P. and H. M. S.

Notice.

The annual meeting of the Parsonage and Home Mission Society of the North Mississippi Conference will be held in Greenwood, Oct. 6-8. We will hold a preparation service Saturday night, Oct. 5. Delegates will please send their names promptly to Mrs. W. W. McNeil, that homes may be assigned them.

MRS. H. W. FOOTE, Pres.,
MRS. S. M. THAMES, Rec. Sec.

The Importance of Annual Meetings.

A little woman once said to me without the slightest intention of rudeness, that she believed the different woman's societies held their annual meetings just to have a good time and to show off. I am sure no other brain could have evolved an idea at once so original and so absurd; but are there not some who have never attended one of these meetings who have a not much more intelligent conception of them? some who fail to realize the self-denial demanded of officers and delegates and to appreciate the amount of energy required to condense a year's business into two or three days? Those familiar with the workings of our woman's societies do not need to be told of the absolute necessity of these yearly assemblies. They know how essential it is to our success that we meet to review the work of a year just gone, and to plan for the one we are just entering upon. They know the value of thoughts and suggestions from the minds of consecrated women who have made a prayerful study of the work, and the good resulting from comparison and free discussion of methods.

Outside of mere business considerations, there is a religious atmosphere pervading all these meetings that quickens the spiritual pulse and gives strength and courage for better and more enduring work. Sometimes a delegate goes to an annual meeting discouraged and mortified because her local auxiliary has failed to measure up to its full duty; and, while listening to the reports of other auxiliaries, discovers the cause of the failure she deplores in her own, and goes back home with a clearer insight and a stronger determination to help lead aright. Another, perhaps, proud of a little success, is made to realize, more than ever before, the wonders of Christ's love and the greatness of his sacrifice, and in the strong light of his life sees the littleness of her own, and that she has not done half enough for him, and determines, henceforth, to keep back no part of the price.

Our delegates should go to these meetings with an earnest sense of personal responsibility, and whatever work is assigned them, they should do unto the Lord, and not unto men. For example: Much of the work of the annual meeting is done by committees, and, while no resolution or nomination can pass until submitted to the approval of the whole society, still the committees not only simplify the business of the meeting, but must bear a heavy responsibility. Hence, the woman put upon a committee should realize that it is not a complimentary appointment, but that the best and most conscientious work is expected from her, and should earnestly and prayerfully devote herself to the task assigned her.

The approaching annual meeting of our North Mississippi Conference Society promises to be an unusually important one. We will have new work to consider and much work to do. In ourselves, we are not sufficient for these things, and must put all our trust in Him who alone is able to direct us.

The religion that fancies it loves God, and yet does nothing to help a brother, and evinces no love for a brother, is not piety. It may be dogma with a worm in its head. If you love God, you will love your fellow-men. If you love God, you will seek to advance his kingdom.—W. K. Chaplin.

Go, not to conquer men by force, but to work on their hearts, make them disciples, docile pupils in the school of Christ.—Scherr.

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FROM THE WORK.

Rev. J. G. Cammack, Fannin, Miss., Aug. 30: "We have had two meetings on Fannin charge recently, viz., at Drake and Fannin. Thirty-five accessions and eleven children baptized."

Rev. J. F. Wynn, Baker, La., Sept. 2: "Have just closed a week's meeting at this place. Robert Wynn preached for us fourteen times. The Word was attended with success. Quite a number converted and twelve young persons added to the church."

Rev. W. W. Hopper, Pastor, Tyrus, Miss.: "The meeting of five days at Bethel Chapel resulted in 15 conversions and reclamations, and 10 sanctifications. Rev. D. C. Rawls, evangelist, did the preaching, and Miss Fannie Larkin led the singing. The Lord is graciously reviving his work among us."

Rev. W. G. Backus, P. C.: "We have just closed our fourth protracted meeting on Caseyville circuit. Thirteen accessions, several conversions, and the church graciously revived as a part of the results. Some of these meetings were said to have been the best held in years. Bros. D. C. Rawls and W. T. Griffin did most of the preaching, and it was good, plain, earnest and in demonstration of the Spirit and of power. We expect to round up all right on this work."

Rev. W. M. McIntosh, Grenada: "We have just closed a great meeting at New Albany. The church was wonderfully blessed and many sinners saved. Sixty-five committed themselves to join the church, mostly the Methodist. Bro. Bell was not with us but two days. He was taken ill with slow fever, and is still quite sick. Let the brethren pray for his recovery. He is one of our most efficient pastors, and is doing a fine work for God and the church in Ripley and New Albany."

Rev. R. A. Breland, P. C., Camden, Miss., Sept. 2: "For July I report as follows: Miles traveled by private conveyance, 290; on railroad, 425—total, 715. Sermons preached, 15; burials attended, 1; members received, 1. For August I report as follows: Miles traveled by private conveyance, 264; on railroad, 110—total, 374. Sermons preached, 40; prayer meetings held, 2; pastoral visits made, 16, burials condnoted, 1; children baptized, 8; adults baptized, 14; members received, 30."

Rev. P. D. Hardin, P. C., Westville, Miss., Aug. 30: "Since my last report we have had glorious revivals at Pleasant Hill and Goshen, resulting in many conversions and thirty-nine accessions to the church. Bros. G. H. Brown and M. A. Thurman rendered faithful assistance. This circuit is afire with the Holy Ghost, probably as never before. In the past five weeks I have been in four protracted meetings, which resulted in eighty-eight accessions to our church. Surely God is doing great things for our beloved Zion. To him be all the glory."

Rev. G. W. Bachman, Slate Springs, Miss., Aug. 30: "I have been here nearly one week aiding Bro. Massey in a meeting, which closed last night, with seven accessions to the church on profession and three by letter. I go today to Benela; thence to Enterprise, to spend a week with Bro. W. L. Anderson and his people. I am to be in Pittsboro the second Sunday in September, and the week following with Bro. A. J. Foster and his charge, closing the third Sunday at Chapel Hill. I hope these weeks of preaching, colportering and Sunday-school working in Calhoun county will result in much good for Christ and souls."

Rev. A. D. Miller, Oak Ridge, Miss., Sept. 4: "We have had another good meeting at Bradley's Chapel Church. We commenced the fourth Sunday in August, and closed the first Sunday in September. The church was greatly helped, lifted from a state of lethargy into a state of activity, and we hope several sinners saved, with nine accessions to the church. We had a fine meeting. Bro. G. A. Guice, of Hermanville, did nearly all the preaching, and did it to the great delight of pastor and people. He is a good preacher and a good revivalist. He preached some very fine sermons, and the Lord owned and blessed the service. Praise the Lord!"

Rev. D. F. Turner, Homer, La., Aug. 26: "In July the Arcadia District Conference saw fit to give me license to preach God's Word, and since that time I have been trying, by the help of God, to exercise the functions of my office as a minister of the gospel. A short while since, by invitation of the pastor, Bro. Collier, of the Haynesville circuit, I preached at Flat Lick. We had a very good service Sunday morning. That evening, considering the size of the congregation, we had the most glorious outpouring of the Holy Spirit it has ever been my pleasure to witness. Sinners were brought into a saving knowledge of Jesus Christ, backsliders were reclaimed, and the Christian soldiers were filled to overflowing with the love of God. I feel now that I can say with more earnestness than I have ever said, 'Praise God from whom all blessings flow.' Brethren, pray for us."

Rev. J. R. Roy, Columbia, La., Aug. 30: "I will give a few data of the Columbia circuit. On the first of August I commenced a meeting at Olla. Preached eight days, having two services a day. My help failed to come, so I had to hold the fort myself, by the help of the Master. We had a glorious revival; had eleven additions to the church. We are also building a nice church at this point. I went from Olla to Boeuff River, where one of my local preachers, G. W. Garrett, had commenced a meeting. I preached twice a day for three days. Twenty-four were added to the church and sixteen were baptized. I then went to Master's Chapel, assisted by Rev. I. T. Reams, who did the preaching from Thursday until Friday. He preached a pure, straight gospel. The church somewhat revived, and three added to the church. Total this year by profession of faith, 39, and three by letter. Have two meetings to hold yet. All glory to God. Pray for us."

Rev. R. L. Phillips, Supply, Theadville, Miss., Aug. 26: "We held our third Quarterly Conference at State Line Church on the ninth. It was presided over by our presiding elder, Bro. Carley, who has won great favor with our people by his zeal and judgment manifested in the interest of the work. He only remained with us one day, but preached us a strong sermon on 'The Just Man.' We protracted the meeting two days, and were blessed by the presence of the Holy Spirit. The second day there was a great awakening among the sinners; 17 coming to the altar for prayer, and there was visible evidence of a change of heart in some. However, the Lord had a greater blessing in store for us. We opened a meeting at New Home on the following Sunday, and then the pentecostal wave struck us and continued to baptize us throughout the meeting. Bro. J. N. Broadway did all the preaching for the first three days, and I have never heard a man preach with greater demonstration of the Spirit. The entire membership was revived and many sought salvation. I have never attended a more happy or more glorious meeting. Bless the Lord, O my soul! May the Lord grant an outpouring of his Spirit on all the land this year! Amen!"

Rev. W. D. McCullough, P. C., Pickens, Miss., Aug. 28: "We began a revival meeting at Goodman, Miss., on the fourth Sunday in July, and closed out on Friday night following. Rev. J. R. Robertson, from Panola county, reached us on Monday night, and did most of the preaching after that. We had a flaming revival. The church was quickened, sinners convicted and many converted. Goodman is moving on grandly. With Bro. Robertson to assist, we began a meeting at Pickens the first Sunday in August, and closed after a week and a half of earnest work. This was the finest revival I ever saw. Christians of all denominations worked as I never saw Christians work. Every sinner who attended the services was convicted; 25 or 30 conversions; 17 accessions to our church, and 3 to the Baptist Church. Pickens runs up the white flag and surrenders to Christ. The oldest people here say they never saw such a revival. We have an Epworth League organized and ready to begin work. Our W. F. M. Society and Pickens' Pickers all aflame. More family altars than ever before. More and better workers in the church. Glory to God! Bro. Robertson's preaching was of a very high order. It was spiritual and clear. It was the good old gospel, red-hot. Christians rejoiced in it, sinners were convicted by it, and mourners converted by it. He is as good help as I ever had in a revival."

The Family Altar.

I was interested in reading the article of "A.," on "The Family Altar," in your paper of Aug. 29. There was so much in it to remind the man who prays with his family of the events and happenings of life. If God's people would write more about home duties and talk together about his mercies, blessings and goodness to his people, refreshings to the thoughts of men would spring up in the soul more frequently than they do. We would love each other more and be happier.

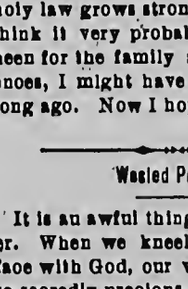
I joined the Methodist Church, as a seeker of religion, in December, 1841. My wife, who was an Episcopalian, joined with me. Next morning she handed me a Bible, saying: "You are now a member of the church. You must have family prayers, that our children may learn to love God." I took the book with great confusion, read a part of the thirty-seventh Psalm, kneeled down and tried to pray. Our hearts were comforted, a principle was established, our family altar erected, which stands to this good day. The comforts and blessings of this good deed of a good wife will not all be known in this world. I have been tempted often to let the altar fall, but when such temptations came, I have thought of my pledges and promises to my heavenly Father, the acts and influences upon my children, and the blessed woman who prompted the building of the altar. Yielding to the Spirit's guidance, the temptations have departed, and the satisfaction of having tried to do my duty in that regard remains with me, and the determination to try to live in obedience to God's holy law grows stronger day by day. I think it very probable, if it had not been for the family altar and its influences, I might have been a castaway long ago. Now I hope for salvation.

H. W. FOOTE.

Wasted Prayers.

It is an awful thing to waste a prayer. When we kneel to plead face to face with God, our words ought to be so sacredly precious that none of them should be lost. We waste our prayers when we do not want what we ask for and do not ask for what we want. We waste our prayers when we unnecessarily prolong them or when we care more for the words we speak than for the message those words bear to the heart of God. But perhaps the saddest waste of prayer is experienced by those of us who ask for what God wants us to get for ourselves. What a waste is in the petition, "O Lord, show me something to do," when all about us the world is fairly overflowing with work to be done! It has been said that there is no power in the piety of a man who is in the house praying for something to do, when he ought to be out clearing the snow off his sidewalk. What a waste is in an appeal to God to give us the purpose to do right, when we ought ourselves to form just this purpose! How deplorable is the waste when we pray, "Lead us not into temptation," and then get up and deliberately walk into temptation! Oh, the blasphemy of wasted prayers!—Christian World.

A Veteran's Story



Jos. Hemmerich.

Mr. Joseph Hemmerich, an old soldier, 529 E. 146th St., N. Y. City, writes voluntarily. In 1862, at the battle of Fair Oaks, he was stricken with **typhoid fever,** and after a struggle of several years in hospitals, was discharged as incurable with **Consumption.** Doctors said both lungs were affected and he could not live long, but a comrade urged him to try Hood's Sarsaparilla. Before he had finished one bottle his cough began to get loose, the choking sensation left, and night sweats grew less and less. He is now in good health and cordially recommends

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Thursday, September 12, 1895.

Making History.

Florida is making history on the miscegenation question. The last session of the Legislature passed a new school law which went into operation September first. One of the provisions of this law makes it a penal offense for any person to teach white persons and negroes in the same school or class. Fine and imprisonment are the penalties provided for. The law was aimed primarily at a certain school at Orange Park, where co education of the races is practiced. The superintendent of education has given notice, however, of his intention to apply it universally. There are in the State several missionary schools of the M. E. Church in which there is no attempt at general co-education, but in which the children of white members of the faculty receive instruction in the same classes with negro children. Rev. J. C. Hartzell, secretary of the Freedman's Aid Society, recently wrote to the State superintendent of education inquiring how he would construe the law as regards pupils of this class. From the superintendent's reply we quote as follows:

It is my opinion that the word "persons," in section 1, is intended to apply to teachers and pupils, as the intent of the law is to nip in the bud social equality and miscegenation, that such schools are calculated and possibly are intended to inaugurate in this part of the country. Those of us who love the Anglo-Saxon race and this great American republic are willing to do almost anything to preserve race purity and to save the South from the spectacle witnessed in Hayti, Jamaica, Mexico and wherever there are no race distinctions. We believe in the education of the negro. Our works testify to our faith, but we do not believe in the elevation of the negro at the cost of the degradation of our race. In many sections of the South the blacks are largely in the majority. You are philosopher enough to know what must be the final result of your nefarious doctrine of co-education of the races and social equality. If the negro must be educated with the whites, I sincerely pray that it will only be done north of the Ohio, where the whites outnumber them. This doctrine of social equality, especially as it is enforced upon the helpless school children, is the only animosity I bear the North.

In every other respect, I admire her institutions and her enterprise, especially her educational and religious labors and enthusiasm.

Yours respectfully,
W. N. SHEATS, State Sup't.

It is said that the authorities of these M. E. Church schools will disregard the law and that, if arrested, they will appeal to the United States Courts. Then comes the tug of war. The final decision of this question will be far-reaching in its consequences.

American Criminology.

Of all the sciences of our day, not one is worthy of more careful study than criminology. What are the causes of crime? To what extent is crime preventable? What methods are best adapted to the suppression and prevention of crime? Questions like these should engage the attention of the best intellect of the day. Statesmen, philanthropists and reformers of every description should give to these matters the most careful, painstaking thought. It is a simple, undeniable fact that crime is rapidly increasing in the United States. Sufficient evidence of this is furnished in the columns of our daily papers. Crime of every grade, but especially of the higher grades, in wholesale quantities greets us at the breakfast table every day. The published statistics of crime in this country are absolutely appalling. We are a Christian nation, and yet we almost surpass heathendom itself in deep-dyed villainy. And we are steadily going from bad to worse. A comparison of our crime record during the last five years with that of any former period of equal length will demonstrate this.

In spite of our wealth, luxury and refinement; in spite of our marvelous inventions and discoveries; in spite of our railroads, telegraphs, electric lights, improved machinery and other paraphernalia of an advanced civilization; in spite of improved educational methods and a wider diffusion of education than was ever known before in the history of the world; in spite of our many boasted reforms and our improved legislation; in spite of religious literature of every description circulated on a scale hitherto never dreamed of; in spite of our Bible Societies and other agencies which are circulating the Word of God to an extent never approximated in any former age; in spite of our Sunday-schools supplied with biblical literature incomparably superior to that of our fathers; in spite of our churches, with the multifarious evangelistic agencies which they operate with a vigor, energy and heroism that is truly marvelous—in spite of all this, crime is increasing among us at a fearful rate. Not only is there an increase in the sum total of crime, but the greatest increase is in crimes of the highest grade—murder, robbery, and the like.

One fact to be considered in this connection is that this condition is peculiar to the United States. In England there has been for some years a decrease of crime. Late statistics show that the United States has thirty murders to England's one. Why this difference? We repeat, that this is a question which should engage the attention of the wisest men among us. We do not propose in this brief article to attempt an exhaustive analysis of the causes of this anomalous state of things. A few facts, however, we will present.

It is a simple fact that crime is much more surely and speedily punished in England than here. In England justice moves with railroad speed. The criminal is brought to trial at once. No one needs to be told that all this is reversed in this country. The grounds upon which a plea for continuance can be based are so numerous that one or another is nearly always available. If a criminal has money or influential friends, he can nearly always secure a continuance; and a postponement from time to time for two or three years is almost a guarantee of acquittal. In a murder case, the sympathies of the public are very soon transferred from the victim to the murderer. We need a reform just at this point. Measures ought to be adopted which will ensure a speedy trial of persons accused of grave crimes. Another feature of American jurisprudence which needs attention is the absurd requirement of a unanimous verdict. This requirement puts it in the power of a crank, or a corruptionist, to defeat the ends of justice. It is an easy matter for a rich criminal to bribe at least one out of twelve jurymen. Without saying anything to the disparagement of other reforms, we express the opinion that the plaudits of the civilized world await the man who will bring about a reform at this point. Why not let a majority rule here as well as everywhere else?

Another prolific source of crime is found in the mighty flood of immigration that is constantly pouring in upon us from all the countries of the old world. Immigrants of the right sort are valuable to us. We should welcome with open arms the man, of whatever nationality, who comes among us to contribute to our national prosperity. But we should not tolerate the wholesale importation of criminals and paupers from all the ends of the earth. This alone accounts for a considerable part of our increase of crime, especially in our large cities.

Another matter which needs attention on the part of those who shape our criminal jurisprudence is the moral regime to which criminals are subjected. There ought to be a classification of criminals. Youthful criminals and those committed for some minor offense ought to be kept apart from those who have become hardened in crime. This only needs to be stated in order to be accepted by all intelligent, right-thinking people. And yet, how often is it the case, that mere boys and men who are incarcerated for some comparatively trival offense are forced into constant association with the most hardened criminals. As a result of this method of procedure, these classes go out into the world after a short term of imprisonment far more depraved than before, and ready for a career of crime hitherto undreamed of.

Then, too, the preaching of the Word, the Sunday-school, religious literature and all the agencies of Christianity should be brought to bear upon the inmates of all our penal and reformatory institutions. Away with the idea, "Once a criminal always a criminal." This is contrary to the teachings of the Word of God. The door of hope should never be closed against any human being. We have not space to dwell upon this further at this time; but there is just here food for thought upon the part of the churches as well as law makers and reformers.

Systematic, organized effort should be made to furnish employment to ex-prisoners. In these times men of unblemished reputation often find it difficult to obtain employment. How much more so must it be for that class usually spoken of as "jail birds," etc.? Many of this class feel that they are confronted with the alternative, "steal, or starve." Thus they continue in a career of crime, when, if employment were afforded them, they might soon become good citizens.

After all, however, the great cure and preventive of crime is the gospel of Christ. An increase of crime marches *pari passu* with an increase of infidelity. The great need, therefore, is that the masses of humanity be brought under the influence of the regenerating grace of God. City evangelism is the one great need of our times. Our agencies for reaching the unsaved masses in our great centres of population need to be multiplied a thousand-fold.

Chicago has twenty-six daily papers; New York, forty-nine; and London, twenty-five. London has more than twice the population of New York, yet only about half as many papers.

Protestantism in New York.

Rev. Thomas Dixon, Jr., began a few days since a series of sermons on "The Failure of Protestantism in New York City, and Its Causes." In his first sermon he presented "The Facts of the Failure." Some of the statements made in this first sermon we here epitomize:

New York City is the metropolis of the nation—is, in addition to this, the ground of Protestantism. New York is, without exception, the most godless city on the American continent. In 1840 there was one church for every 2000 inhabitants. To-day it has one church for every 4500 of its inhabitants. There are vast districts in this city in which there are 50,000 people and no church. New York City has 500,000 human beings who, as far as regards Christian knowledge, are heathen, and heathen not in name and form, but in heart and spirit. The number of men who attend church is not equal to one-half of those who register daily at the hotels in our city.

In the Methodist Church, which is the most aggressive church of our time, there was a membership in New York last year of 17,309, divided among 86 churches. The members subscribed last year $550,000, and there was $4,100,000 invested money besides. All this capital resulted in a gain of 241 members during the year. In the Baptist Church the average gain is 216 members a year, with a membership of 18,000, an income of $500,000 and an invested capital of $4,000,000. The same state of affairs prevails in the Presbyterian Church, notwithstanding its immense wealth and power. The men have destroyed the churches of New York. There are 1000 secret orders in New York, and they have not a single woman member, and 300 churches, the membership of which is three-fourths women.

Dixon is no doubt a sensationalist; but he is here dealing with facts. If his statements are untrue, it will be easy to disprove them. If they are true, we are confronted with a state of things in our great metropolis that is truly appalling. Just think of it; our greatest city has less than half as many churches to-day as she had fifty-five years ago. That means not only no progress, but direful retrogression. Think of eighty-six Methodist Churches in a great urban centre, with vast pecuniary resources at their command, and with pulpits filled by men of learning, ability and eloquence, reporting an average annual gain of less than three members each; while the Baptists make a still worse showing, and the Presbyterians no better. If these statements are true, then, there is something wrong somewhere. Perhaps, Spurgeon's remark about American Methodism is true of New York at least, viz., that "it's becoming entirely too respectable." Perhaps too much wealth and fashion in the pews have caused New York Methodism to lose its hold upon the masses. We give this only as a perhaps. We do not know what the real cause is. If this is the cause, then the followers of Wesley need to regain the spirit and imitate the example of their great leader. Evidently there is ample room for the Salvation Army in America as well as in the old world.

The Curse of God.

The substance of the following was published in the secular papers a short time since. Having had too much experience to copy a story so sensational from such a source, we took no notice of it at the time. Seeing it, however, in last week's Wesleyan Advocate, we regard the story as authentic:

Rev. J. T. Lowe, of the North Georgia Conference, has been conducting a meeting of much interest at High Shoals. In the congregation, from time to time, could be seen an old gentleman whose name is William Haygood. He moved into the neighborhood not long since from Princeton Factory. He professed infidelity, and it was his custom, after each service, to gather a little company around him and object to the doctrine preached. He laughed at the idea of immortality, of heaven and hell. During one of these conversations the crowd was awed to silence when the old man stopped short in his talk, looked wild—and could speak no more. His tongue was paralyzed! He was at service the next day greatly distressed. At the close of the service he wrote on a piece of paper these awful words: "I am doomed to hell! There is a hell—pray for me." He still attends the meetings. Is penitent, but unable to speak.

P. S.—Since writing the above, we see by a press dispatch, dated August 28, that William Hogue Wood (or Haygood) has regained his speech. He was stricken on Sunday. All day Monday and Tuesday he prayed for forgiveness. Last night he arose from his seat and began to talk. He declared that he had been forgiven for his great sin, and his speech returned immediately after his conversion. A profound impression was made on the people of High Shoals.—Wesleyan Advocate.

NOTES.

J. B. Mason, one of the oldest members of our church at Canton, Miss., died on the ninth instant.

***

Rev. F. N. Parker is in Natchez, Miss., assisting Rev. W. B. Lewis in a meeting at Jefferson Street.

***

Rev. H. O. Moore, of the North Texas Conference, has been transferred to the Kentucky Conference.

***

Bishop Hendrix arrived in Japan on the nineteenth of August, ten days before the meeting of the Japan Conference.

***

Romanism is operating 463 homes of mercy by her sisters in this land, while Methodism is maintaining twenty.—Exchange.

***

Rev. M. S. Williams has been appointed to fill out the unexpired term at Edgewood, Ga., occasioned by the death of Rev. H. H. Parks.

***

Every presiding elder of the Methodist Church in Ohio has signed an address urging the Methodists of that State to take united action against the saloons.

***

Charles R. Bishop, first vice-president of the Bank of California, San Francisco, has contributed $800,000 to schools and societies in the Hawaiian Islands.

***

Mrs. F. G. Blackwell, widow of the late Dr. J. D. Blackwell, of the Virginia Conference, has been elected matron of Randolph-Macon Woman's College, Lynchburg.

***

Li Hung Chang, Viceroy of China, has issued a proclamation requiring his subjects not only to respect the missionaries, but to give assistance in protecting them and their property.

***

Rev. E. M. Murrill, formerly a member of the West Virginia Conference, who located not long since in order to itinerate as a second-blessing evangelist, has joined the M. E. Church in Texas.

***

The British Wesleyan Conference has appointed Rev. W. L. Watkinson as a fraternal delegate to the General Conference of the M. E. Church, which is to meet at Cleveland, Ohio, next May.

***

Dispatches from China announce that sixteen persons have been executed by the Chinese government for participation in the Ku Cheng massacre of missionaries. Justice is not so swift of foot in this country.

***

Hon. George S. Dodds, a prominent attorney of Hazlehurst, Miss., who removed to this city a few months ago, is rapidly coming to the front, having recently been employed in two of the most celebrated cases of the day.

***

Rev. C. H. Brooks has been appointed by Bishop Keener in charge of Brenham station, Texas Conference, in place of W. Wimberly, suspended. Brooks' place at Chapel Hill is to be filled by Rev. Charles McCarthy.

***

Rev. W. B. Murrah, D. D., president of Millsaps College, preached two splendid sermons in the Methodist Church last Sunday, morning and night. Dr. Murrah's style is thoughtful and deeply spiritual, his language chaste, but not ornate. His two sermons made a profound impression upon his hearers, and stamp him as a man of marked ability.

A gentleman of our community who heard him, remarked, "The Methodists made no mistake in putting Dr. Murrah at the head of their college. It will be a large part of a liberal education for a young man to be associated with such a man."—Carrollton (Miss.) Conservative.

The late Edward A. Hunter, of Philadelphia, left about $500,000 to be used, after the death of his wife and daughter, for the free treatment of surgical cases in the hospital of the University of Pennsylvania.

***

The Woman's Foreign Missionary Society owns property to the value of $300,000 including natives, it employs a force of one hundred and fifty workers. Its revenues for the year ending April 30 aggregated $70,348.89.

***

In New York City the arrests for Sunday drunkenness have been diminished in the ratio of four to one since the regime of Sunday closing began. Such facts are worth more than a million tons of theorizing about the impossibility of enforcing a Sunday law.

***

Tangipahoa parish, La., will ship on the nineteenth a carload of products to be placed on exhibition in fairs in the Northwest, especially Iowa. Tangipahoa parish has already a number of immigrants from that section. She likes them so well that she wants more of the same sort. Hence this exhibit. This is a pointer for every parish in Louisiana and every county in Mississippi.

***

It now turns out that it was neither Debs, nor Howard, nor any other officer of the American Railway Union who originated the great railway strike of last year. Debs issued the order, but the first suggestion came from Mayor Hopkins, of Chicago. So say Debs and Howard, and there is every reason to believe that their statement is true. It is well that such a man has been relegated to the shades of private life.

***

Rev. B. M. Drake, a graduate of Centenary College, and afterwards a member of its faculty, and more recently a student in Vanderbilt University, was married on the twenty-eighth ultimo, in Athens, Ga., to Miss Inman, daughter of Prof. J. B. Hunnicutt, of the University of Georgia, and niece of Dr. W. L. C. Hunnicutt. The happy young couple went immediately to Virginia, where Mr. Drake enters upon the professorship of Latin and Greek in Emory and Henry College.

***

Our readers, we are sure, will be interested in the letter of Miss Bell Kearney, on our first page, giving an account of her visit to the home of John Wesley and other places of interest in London. Miss Kearney has returned to America. Her postoffice address at present is Prohibition Park, Staten Island, N. Y., care Rev. W. H. Boole. She has a number of lecture engagements in New York and other States in the East. She will not return to Mississippi before November.

***

A Missouri correspondent of the Richmond Advocate (Rev. C. E. Briggs, D. D.), writing about the Pacific Springs Chautauqua, says:

The Epworth League love-feast was expounded by Dr. F. R. Hill, of Kansas City. He told us that when a boy he was led to Christ by Dr. Mathews, of St. Louis, then a pastor in Tennessee. Rev. A. R. Faris, of Marshall, Mo., testified to the saving influence of Dr. Hill upon his life when he was a child. The next speaker was a young man who said that Bro. Faris led him to Christ. That is the right kind of apostolic succession.

***

We gave notice more than a year ago of an effort on the part of the Methodist Preachers' Association of Chicago to induce His Holiness, the Pope of Rome, to use his mighty influence with the governments of Peru, Bolivia, and Ecuador to cause them to grant to the Protestants of those countries the same religious liberty that is extended to Catholics in the United States. It is stated that His Highness has condescended to take notice of the petition and to grant the request. The thanks of the Protestant world are due to the Chicago Methodist Preachers' Association. It may not be safe to say that there will be no more persecution of Protestants in South America; but it is certain that there will be very little of it, whenever the Holy Roman Church desires to put a stop to it.

***

Just now when, on account of recent disturbances in China, newspapers of a certain sort are indulging freely in decrying foreign missions, the following words from Danby, who spent ten years in China as a United States minister, are worthy of careful consideration. They form part of an official report to Secretary Gresham.

I think no one can controvert the fact that the Chinese are enormously benefited by the labors of missionaries in their midst. Foreign hospitals are a great boon to the sick. . . . In the matter of education the movement is immense. There are schools and colleges all over China taught by missionaries. . . . The education of a Chinaman who speaks English becomes a new man. . . . Missionaries are the pioneers of trade and commerce. . . . In the interests, therefore, of civilization, missionaries should not only to be tolerated, but ought to receive protection, to which they are entitled from officials, and encouragement from other classes of people.

Notice.

Our instructions from the Publishing Committee are to conduct the business affairs of the ADVOCATE on a cash basis. We, therefore, give notice that we shall before long have a wholesale cutting off of delinquents.

The label that comes on your paper each week shows the time to which your subscription is paid. If the date there given is August, '95, or any date earlier than that, then you are in arrears.

W. C. BLACK, Publisher.

Are We a Christian Nation?

Glancing over a statistical table in this week's ADVOCATE, it appears that there are in these United States of America 20,618,307 people who worship God. And we have in the States at least 65,000,000 people. Where are the 44,381,693 citizens of this great republic? What a mass of unchristianized heathen! If these figures are reliable, and they are the best at hand it seems, what a tremendous work the various churches have just at their doors!

In this 20,618,307 are included Jews, Mormons, Unitarians and Universalists. So it seems that over two-thirds of the people of America are either atheists or heathens. No need, then, to point to social vices, political corruption, or shameful crimes to answer the question; here are the figures. Let us then either have a revision of these statistics or cease claiming to be a Christian nation. There is a fearful mistake somewhere.

S. J. DAVIES.

Bishop Granbery on Sanctification.

I desire to say through your columns what others have said elsewhere in regard to Bishop Granbery's masterful paper on the doctrine of sanctification, published two weeks ago in the Nashville.

The paper is decidedly strong in the support of this very scriptural doctrine, and clearly eliminates the "second-blessing" theory, which certainly minifies the work of regeneration. This paper—of the Bishop—will not settle the question, however, for, as I read it, it leaves the main issue untouched, viz.: whether sanctification is obtained by faith, as regeneration, or by "faith" and "good works," as the maturing of Christian experience. I hope "the Muse" will publish the paper in pamphlet form, and it may have an immense circulation.

J. A. PARKER.

Millsaps College.

The fourth session of Millsaps College will begin Wednesday, Sept. 25. Entrance examinations in Latin and Greek, Sept. 24. Entrance examinations in English and Mathematics, Sept. 25.

Applicants for admission must report to the president as soon as possible after their arrival in Jackson, and secure board at some place approved by the college authorities.

The opening exercises will be conducted in the college chapel, Wednesday morning, Sept. 25. The exercises will begin at 9 o'clock.

W. B. MURRAH, President.

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Very truly,

MRS. M. A. NORMAN.

Wesson, Miss.

North China, New Mission Station.

WINONA DISTRICT CONFERENCE.

I have to-day, Sept. 7, forwarded to the treasurer at Nashville $411 85 for the new mission station, subscribed at the Winona District Conference. The balance of the five hundred dollars will be reported in the regular Annual Conference collection from the charges in which the subscribers hold their membership.

SECRETARY.

Notice.

The M. E. Church at Simmsport will be dedicated by Rev. James A. Parker, D.D., of Morgan City, the first Sunday in October. The pastor extends a cordial invitation to all former pastors to be present.

W. T. WOODWARD, P. C.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

HEALING OF THE TEN LEPERS.

(Luke xvii, 11-19.)

1. The Master is met by ten lepers. They were handed together. Illustrating the adage: "Misery loves company."

(1) When David, a fugitive, was hiding from his adversary, Saul, Orethi and Plethi—outcasts—associated themselves with him.

(2) So the lepers who first discovered the flight of the Syrians from the walls of famishing Samaria. They were handed together.

2. The lepers, standing afar off, so as not to endanger the disciples, cried, "Jesus, Master, have mercy upon us!"

(1) Certainly prayer may be unexpressed.

"The motion of a hidden fire
That trembles through the breast."

(2) But, as a rule, a fire will not long be hidden, but break out in conflagration. In the turmoil of the heart, the mouth can not remain silent. Even Hannah, in silent prayer, moved her lips, expressing tacitly her petitions.

(3) Prayer, loudly expressed, is necessary on account of ourselves, not on account of God. Hearing ourselves expressing a desire intensifies that desire, secures individual attention, collection—yea, absorption.

(4) Even Jesus, in prayer, cried with a loud voice. Loudly the Publican prayed, "God, be merciful to me, a sinner!"

3. The Master's strange method in healing these ten lepers. Simply sent them to the priests for inspection.

(1) It was a test of their faith. Going was proof of implicit confidence in Christ.

(2) Doubt would have cavilled. Would have said, "Nay, Lord, having leprosy, the priests will not receive us."

(3) Oh, for such faith! Lord, increase our faith!

4. Only one of the ten cleansed returned and gratefully acknowledged the Master's kindness. Humiliating proportion.

(1) Of the vast number of Christians, does about one in ten lead a truly Christian life? How about yourself?

(2) There never was an age when an appeal to the backsliders was more necessary than now. Where are the nine?

Louisiana Epworth League Conference.

Where to be held? In Louisiana Avenue Church, New Orleans.

When will it take place? Soon; very soon. Oct. 3-6.

What about entertainment? Will there be room enough for all? Enough, and to spare. It will be furnished gratis to all delegates, lay or clerical.

Railroad fare, we understand, will be furnished at the usual reduced two-thirds rate.

We expect at least two hundred delegates. Has every church a League? If not, proceed immediately in effecting such organization. Elect delegates forthwith. Delegates may be male or female, lay or clerical.

Will you attend? We are assured that the Lord will be there. The programme is elaborate, promising glorious results. Come.

A Fortune Lost.

It was not at Monte Carlo or Baden-Baden, but at home, in her own house, when her system broke down under the strain of Uterine trouble, that her fortune and good health were lost. CREOLE FEMALE TONIC restored it rapidly by its wonderful influence and tonic power.

Palmer Camp Meeting.

By invitation of the pastor and officers of the church, I will, God willing, lead the Palmer Camp Meeting, beginning Oct. 4. I leave to-morrow for Greenfield, Tenn., for a week's meeting; then to Memphis. I ask an interest in the prayers of all who love God's work.

MARY MCGEE SNELL.

Columbus, Miss.

PUBLISHER'S NOTICES.

Take Notice.

Our sewing machine offer is still open. We have left it out of the last two or three issues on account of the heavy demands upon our advertising space.

Free Board at Centenary and Millsaps.

We will pay the board of any boy at Centenary or Millsaps for one session who will send us one hundred new subscribers to the ADVOCATE at the regular price—$2. We will also take six months' subscriptions at $1 each; and will count two six months' subscriptions equal to a yearly subscription. Here is a good chance for worthy young men to work their way through college. Perhaps some of our preachers who have sons to educate may find it to their interest to avail themselves of this offer. Let us hear from you, if you wish sample copies for canvassing purposes.

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512 Camp Street, New Orleans, La.

P. S.—Should you fail to get the full quota of subscribers, you will get a good cash commission. W. C. B.

Free Board for Girls.

The same offer which is made to boys we make to girls. Any girl who will send us one hundred subscribers at the regular price—$2—will receive free board for one session at any college she may select out of the following list: Whitworth Female College, East Mississippi Female College, Port Gibson Female College, Edward McGehee Female College, Grenada Collegiate Institute, Mansfield Female College. This includes board only. Tuition will have to be arranged for with the president of the college. Here is a chance for fifty young ladies to get an education. Remember, you are not confined to one locality to secure subscriptions. You can get them anywhere. You are, of course, at liberty to secure as many assistants as you like in canvassing—fathers, brothers, cousins, preachers, or anybody else. What is done should be done quickly. "The early bird catches the worm." We also make this proposition: We will give five months' board for fifty subscribers at $2 each. Write for sample copies and begin work at once.

We will give free board at Malone College for one session to any young lady who will send us eighty-five subscribers. We will give five months' board for forty-three subscribers.

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Any subscriber who will pay his subscription for two full years in advance, *i. e.*, up to Sept., '97, can get this Bible at $1.35.

There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2.45 instead of $1.65. This is the best bargain ever offered in a bourgeois type Bible.

We sell our large-type Holman Bible to persons who are not subscribers for $5—publisher's price. Our subscribers get it on conditions specified in our offer for $2.45. The ADVOCATE and the Bible both cost only $4.45, while the Bible alone costs $5. See the point?

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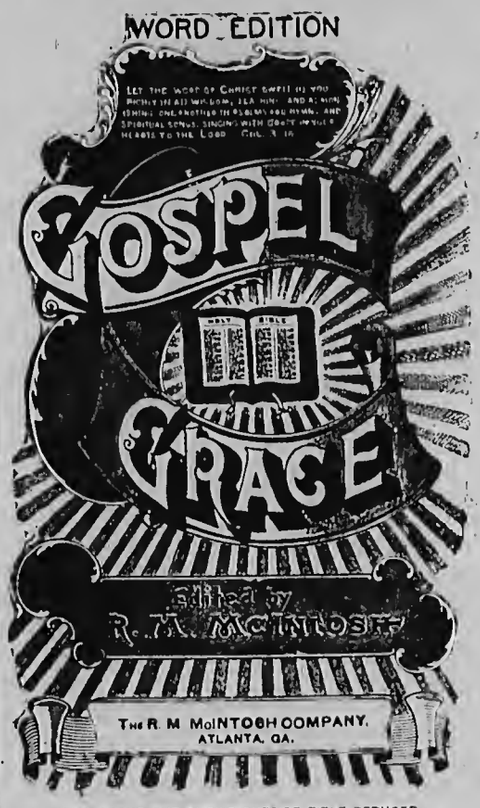

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HOME CIRCLE.

LITTLE THINGS.

A good-bye kiss is a little thing,
With your hand on the door to go,
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare
After the toil of the day,
And it smooths the furrows plowed by care,
The lines on the forehead you once called fair
In the years that have flown away.

'Tis a little thing to say, "You are kind;
I love you, my dear," each night,
But it sends a thrill through the heart, I find—
For love is tender, as love is blind—
As we climb life's rugged height.

We starve each other for love's caress,
We take, but we do not give;
It seems so easy some soul to bless,
But we dole the love grudgingly, less and less,
Till 'tis bitter and hard to live.

Trash.

Next to the bad books are the idle books, which beget idle people. These modern paper-bound press expectorations are a bane to society. This spawn of an idle devil is immense in proportions. Our American postmaster general reported to the last Congress that, under the guise of "second-class matter," which passes through the mails at cheaper rates, these books defrauded the government out of about seventeen millions of dollars of postage in one year. You may conjecture its market value. The idle trash of the presses is appalling in extent. At times it seems to me that I should prefer insane activity to insanity. Next to outbreaking sin is uselessness in this needy world. The mind of some men is like the home of the unclean spirit, which was swept and garnished in his absence, and made all the more hospitable for the seven other spirits more wicked than himself. Very naturally that man's last state became worse than the first. In England, last year, 575,900,000 of such idle-book packages passed through the mails. The postmaster of the United States shows that our state is none the better, while France, the home of the worse than useless novel of the baser sort, has its own suggestive history.—Northwestern Advocate.

Something Worth Knowing.

Prof. William Jones, of Harvard, in his text-book on psychology, says: "Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state. Every smallest stroke of virtue or of vice leaves its scar. The drunken Rip Van Winkle in Jefferson's play excuses himself for every fresh dereliction by saying: 'I won't count this time.' Well, he may not count it, and a kind heaven may not count it, but it is being counted none the less. Down among the nerve-cells and fibers the molecules are counting it, registering and storing it up, to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out. Of course, this has its good side as well as its bad one. As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific, spheres by so many separate acts and hours of work."

Take the Children to Church.

"But do they not have the Sunday-school?" Yes; and a well equipped and Christ-presenting Sunday-school is the right arm of a church. But a right arm is not a main body, and an arm dissevered from the body is a bloodless and impotent thing. All honor to the zealous, devoted Sunday-school teacher! He, or she, is often an actual pastor or shepherd to guide to Jesus those who have no spiritual guidance at home. But the Sunday-school never was ordained to be, and never can be, a substitute for the regular services of the sanctuary. Bring your children with you to church, dear friends. It is their nestling-place, as well as yours. Are you quite certain as to what your young swallows and sparrows may be about while you are sitting in your pews? How do they spend the Lord's day at home? If you commit the sin of beginning the day with your Sunday newspaper, you may be quite sure that the boys and girls will be deep in the police reports, and fashion, and gossip, and wretched scandals of those Sabbath breakers, while you are listening to the sermon. Then keep the secular desecrators of holy time out of doors, and take your "bairns" with you to the place where their young hearts may be led heavenward. Expect their early conversion to Christ.—Rev. Dr. T. L. Cuyler.

Don't.

We spend a large part of our lives at the table, and the world at large would be vastly improved by observing the following hints regarding table manners:

Don't bring your troubles to the table, to allow yourself to think or speak of domestic cares during meal time. Half of the nostrums for the cure of dyspepsia, headache, and neuralgia would disappear from the market if this rule should be followed. Silence and surliness on the one hand, querulous fault-finding and snarling on the other, are bad aid to digestion, and convert a feast into a fruitful breeder of disease. Those who have read "Southey's Table Talk" and other works of the kind may realize how greatly and agreeable intellectual conversation can be made to conduce to physical benefit; and how a ready reply or happy repartee man convert a meal into "a feast of reason" as well as a moral agency for permanent mental and physical improvement. Try it. There is nothing like acquiring a habit in such matters. If you do not find a rich return in improved spirits, appetite, and general bodily and mental comfort, the whole science and theory of hygiene is a delusion. Mr. Pecksniff's belief that in setting his wonderful digestive machinery in motion he was a benefactor of society, was not a very bad idea after all.

The Value of Small Things.

One day a visitor to the school found Sydney Smith during play hours absorbed in the study of Virgil, gave the lad a shilling, and with it a few kind words of sympathy and praise. "Clever boy, clever boy," exclaimed the stranger, "that is the way to conquer the world." Such unlooked-for encouragement broke like a gleam of sunshine across the dreary and troubled life of the neglected boy, and roused within a capable heart the laudable ambition for distinction. Sydney Smith never forgot that man, and to the end of his life praised his deed. The stranger went his way little dreaming of the good his pleasant words had accomplished, while the lad he had cheered soon afterward rose to the prond position of prefect of the school.

"The little ills of life," say Thackeray, "are the hardest to bear. What would the possession of a hundred thousand a year, or fame or applause, avail to a gentleman who was allowed to enjoy them only with the condition of wearing a shoe with a couple of nails inside it? All happiness would disappear and plunge into that shoe. All life would wrankle around those nails."

Boyhood of Webster.

As a boy Webster showed signs of the greatness he attained in later years. He learned to read from the Bible and psalm books. His memory was prodigious. He committed everything he laid his hands on. He had a discussion with his brother Ezekiel about a piece of poetry he learned from an almanac. He got up in the night to verify his quotation, and nearly burned the house down. He gave the first quarter he earned to a peddler, and obtained a handkerchief on which was printed the United States Constitution. He committed the code to memory, lying flat on the hearth at night and studying by the light of the fire. He had a great thirst for knowledge. His destination was determined while he was turning hay by the side of his father in the "south hay field." A man rode up and held a conversation with Mr. Webster. When he left the father said: "Dan, that man beat me by a few votes because he had an education. Had I learning, I should now be in his place as a member of Congress. Your mother and I have decided to send you to college. You must then work your own way into Congress."—Exchange.

A Word to the Boys.

If you have anything to do, do it at once. Don't sit down in the rocking chair and lose three-quarters of an hour in dreading the job. Be sure that it will seem ten times harder than it did at first. Keep this motto: Be on time, in small things as well as great. Habit is everything. The boy who is behind-time at breakfast and school will be sure to get "left" in the important things of life. If you have a chronic habit of dreading and putting off things, make a great effort to cure yourself. Brace up! Make up your mind that you will have some backbone. Don't be a limp, jelly-fish kind of person. Depend upon it, that life is very much as you make it. The first thing to decide is, what are you going to make it. The next thing is to take off your coat and go to work. Make yourself necessary somewhere. There are thousands of boys and young men in the world who wouldn't be missed if they were to drop out of it to-morrow. Don't be one of this sort. Be a power in your own little world, and then, depend upon it, the big world will hear from you.—Standard.

The first and fundamental thing that the home has to do for the child in the way of education is, then, to help make of him a little moral vertebrate, writes the Rev. Charles H. Parkhurst, D. D., in a vigorous article on "The Training of a Child," in the August Ladies' Home Journal. "This lesson of law and obedience, then, is one that needs to combine with love in the very first instruction given to the child. When a boy hears his father say, 'My son, do this,' the impression made upon him needs to be like that made upon the old Hebrews by a 'Thus saith the Lord.' His father is the only almighty, practically, that the boy has during the first years of his life. Obedience is worth more than geography: To learn to obey is the hardest, even as it is the most valuable, lesson a child can ever acquire. It is not only valuable for what it is in itself; it is also valuable for what it serves as the basis of. One of the first things told us of Jesus has to do with this same matter. It is related to us that he was subject to his parents; and the narrative immediately goes on to remark that he grew in wisdom and in favor with God and men. The close juxtaposition of the two seems calculated to teach that obedience was the seed kernel out of which his intelligence and holiness waxed."

The most cultivated minds are usually the most patient, most clear, most rationally progressive, most studious of accuracy in details, because not impatiently shut up within them, as absolutely limiting the view, but quietly contemplating them from without in their relation to the whole. * * * This adaptation to the humblest wants is the peculiar triumph of the highest spirit of knowledge.—James Martineau.

There was no use in saying that it was dirty wives and low-ceilinged houses that made people drunkards, because it was drunkenness that made dirty wives and low houses. It was the dirty pig that made the dirty pig-sty. Let them put a pig into a parlor. It was a pig still. The parlor would not reform the pig; but the pig would very soon transform the parlor into a pig-sty.—James Guthrie.

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HYGIENE.

Early Rising and Longevity.

Most persons who have lived to be old have been good sleepers, but this does not mean that they have been long sleepers. A good sleeper is one who sleeps well. He may sleep quite enough in six or seven hours to answer all his needs and it would be folly for him to lie in bed three or four hours more. As a rule, long-lived persons have been early risers because they have been good sleepers. By "good sleep" is meant sleep that is sweet and sound, without dreaming, refreshing; the body recuperates wholly. Those who love to rise early generally are of this sort. They have strong wills and good health to begin with. Late risers are often invalids or persons of bad habits, idlers who are never free from other vices besides idleness. The nervous exhaustion which keeps a man wakeful throughout the small hours requires sleep late in the morning. This exhaustion is invariably due to one of several life-shortening influences, especially anxiety or indiscretion in diet or drink. Early rising is thus rather one effect of certain favorable influences, another result of which is longevity, than a cause of longevity. To turn a weakly man out of bed every morning will not prolong his life unless he has slept enough. Preventing a weakly person from sleeping more than four or five hours nightly would not cause him to live to be old, but would tend to shorten his life. Early rising does not mean the time by the clock. The word "has a relative significance with reference to the time of going to bed. A person who retires to rest four hours after midnight and gets up at 10 A. M. may be strictly regarded as an 'early riser.'" Thus early rising is synonymous with short sleeping, which means rapid recovery from fatigue, itself a sign of bodily strength. Early rising as a practice may be cultivated by all persons in good health. It is excellent as moral discipline, and eminently healthy as a matter of fact. Most persons will eat three meals daily. When a man gets up late those meals will probably follow each other at too short intervals and eaten too rapidly to be wholesome. When he is an early riser it will probably be otherwise. He can enjoy a good breakfast, and when his other meals are due he will be ready for them, and with a good appetite, which is itself one of the signs of health.—Journal of Hygiene.

Serious Facts.

General Grant died too young with cancer. Cause—tobacco.

Senator Hill, of Georgia, went to a premature grave after terrible suffering from cancer of the tongue. Cause—tobacco.

The life of Thomas Dunn English, eminent poet and physician, was barely saved by a torturing operation in removing a cancer. Cause—tobacco.

Lieutenant Greely says of those who went with him to the North Pole, of the seventeen of his men who died, all were smokers but one, and he died last. Of the seven survivors none were smokers.

The tobacco habit threatens to exclude men from some important industries. A woman holds the position of inspector of colored glass in New York, her sense of color being more perfect than any of her male competitors.

The tobacco habit is injurious to health, it is an expensive habit, and it is a bad example; therefore, it ought to be shunned.—Selected.

THE CUISINE.

Conducted by L. A. B.

Caramel Filling.—Put one cup of granulated sugar and one-quarter of a cup of water in a sance pan over the fire; stir until the sugar is dissolved, but not after the water has begun to boil. Cook until the sugar browns to a very light caramel. Beat the whites of two eggs to a stiff, dry froth and add the caramel, pouring on the egg in a thin stream, beating all the while, in the same way that boiled icing or filling is made. Beat until cold; add one teaspoonful of vanilla and spread between the cakes.—Table Talk.

Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might.—Bishop Phillips Brooks.

What chimney to use for your burner or lamp?

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No burner or lamp burns well with wrong-shape chimneys.

Pearl glass, pearl top, tough glass.

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MARRIAGES.

NAPIER—BALLEW.—At the residence of the bride's mother, Mrs. Ballew, near Monticello, Miss., Aug. 20, 1895, by Rev. M. L. White, Mr. G. J. Napier to Miss Minnie U. Ballew.

ABERNETHY—JENKINS.—At the home of the bride, by Rev. E. H. Rook, Mr. T. F. Abernethy, of Honlka, Miss., to Miss Minnie Jenkins, of Webster county, Miss.

May God bless this happy young couple!

OBITUARIES.

TUCKER—Mrs. LUCY J. HUSTON, wife of W. F. Tucker, was born in Louisville, Ky., June 15 1850. Upon professing faith in Christ at the age of twenty, she became a member of the Christian Church, in which her mother had been for eight years a consistent and devoted christian. After her marriage to Mr. Tucker which was solemnized in the city of Louisville, Oct. 15, 1879, she united with the Methodist Church, to which her husband belonged by both choice and inheritance. The godly wisdom of this change was apparent in the sweet harmony of family life, and in Mrs. Tucker's success in rearing her stepchildren in the fear of the Lord. One of these, Mrs. Gertrude Evens, has preceded her to the Father's house of many mansions.

From Louisville, Mr. Tucker removed to Tampa, Fla. In 1887 he came to Mobile, Ala., and, with his wife and now sainted daughter, joined St. Francis Street Church. There they lived a useful and devout life, and were held in high esteem and Christian love. Early in the present year Mr. and Mrs. Tucker came to New Orleans, and here they worshiped at Dryades Street Church.

Mrs. Tucker's prospect of usefulness as a worker for the Master was cut short by the summons to enter into her rest. She died in New Orleans, Aug. 10, 1895, after a long and painful sickness, and the sorrowing husband followed her body to burial at Louisville, Ky.

Rarely has it been my privilege to see a sufferer more perfectly resigned to the will of God. Rapidly the process of perfection through suffering went on before the eyes of those who watched over her. She was neither nervous nor impatient. Death was robbed of his sting through the cleansing blood of Jesus. More than a week before her death Mrs. Tucker realized what her friends were slow to admit: that the time of her departing was at hand. She had not to make peace with God; joy and peace had long been her constant experience. She was willing to live for service, but desired to depart and be with Christ. Her assurance was perfect and her testimony uninterrupted. No cloud ever crossed her sky to hide her Savior from her eyes. She died well. "Precious in the sight of the Lord is the death of his saints." Precious in memory, and a strengthener to the faith of those who witnessed her death.

FITZGERALD SALE PARKER.

New Orleans, Sept. 3, 1895.

McLAURIN—Mrs. ELIZABETH A. McLAURIN, mother of Rev. J. W. McLaurin, of the Mississippi Conference, calmly passed from her earthly to her heavenly home on Aug. 20, 1895, near DeKalb, Miss., aged eighty years and two days.

She had been feeble and infirm for several years, frequently unable to attend the religious services of her church; but whenever she could—and sometimes against the advice of her friends—she would, at some risk, take her accustomed place at church. Like the Psalmist, she was glad when they said, "Let us go into the house of the Lord."

The writer, in a ministry of a quarter of a century, served as her pastor eight years; four years at one time, then an interval of eight years, and he again served four years in the same relation. During these years he was often and gladly entertained at her home. She knew how to make her pastor feel at ease.

Her son, Rev. J. W. McLaurin, writes me that for several years "she had been packed up and ready to go. She often spoke of death as calmly as she would speak of going on a journey."

From the same source I learn that she was born in Maury county, Tenn., June 18, 1815, and that her maiden name was Elizabeth Amelia Madison, and that she was converted and joined the Methodist Church in 1826, when she was eleven years old.

She married Duncan Campbell McLaurin in March, 1832. Her husband died eight or ten years before her decease, and in all the afflictions and troubles through which she was called to pass, she was not heard to murmur.

Bro. McLaurin writes me that she had made it a subject of prayer that she might die without suffering excruciating pain. The Lord graciously heard her prayer. She died without a struggle, as peacefully as an infant falls to sleep in its mother's arms.

D. G. W. ELLIS.

PATTERSON—Mrs. MITTIE PEARL PATTERSON, a daughter of Rev. J. M. and M. A. Franklin, was born March 17, 1872. She was married to George H. Patterson, Sept. 20, 1893, with whom she lived happily until July 30, 1895, when she departed this life. She leaves an infant. (Poor angel; it is so fixed by the angel of death that you shall never know a true mother's love; but one day you may know that God is both your mother and father.) She was converted and joined the M. E. Church, South, when about ten years of age. While all loved and admired, yet she was not always true to her religion. She was confined to her bed about eleven months before she died. Just about one month before she passed over the river she sent for me to come and pray for her recovery. I asked her if her soul was well. She said, "No." Then I insisted that we should pray for the health of her soul. She became penitent. We prayed, and God made her happy by the regenerating power of the Holy Spirit; so when she came down to death, just before she passed over on the golden shore, I asked her if she was willing and ready to go, and her answer was, "I am."

Dear husband and parents, here is hope. Cling to it by faith in Christ, and let this be your submission, "Where he leads me I will follow," and all will be well.

Her pastor, T. W. BOYNTON.

STEELE—JAMES BURRIS STEELE was born in Copiah County, Miss., Oct. 18, 1858, and died May 18, 1895. He was the son of Capt. Archis and M. J. Steele; a nephew of the sainted Elijah Steele, of precious memory.

James Burris was converted at Providence Camp Meeting, near Rock Port, on Pearl river, and was ever afterwards a consistent member of the Methodist Church. His mother was left a widow, with a large place to manage, while he was young, and he took his father's place in the management of the place. He was so devoted to his mother and sisters. He never married, but to help bring up the younger children was his loving purpose. He knew, from the nature of his disease, he had to die, and was ready, but that he wanted to live to do good; otherwise nothing in his way—a noble Christian young man.

A. B. NICHOLSON.

A Decade of Mission Life.

I wish to commend most heartily to every lover of mission work (and especially to every member of the Woman's Foreign Missionary Society of the Mississippi Conference) "A Decade of Mission Life," by Miss Nannie E. Holding. God's precious promises to his children have been so faithfully pondered in the hearts of our heroes of the "Border Mission," and the fulfillment of them brought so vividly to our minds by the author, that we praise God "the desert place has blossomed like a rose." It will prove an inspiration to every reader. It will comfort, cheer, and increase their faith. Truly, it is a "beautiful sacred volume, upon whose every page is seen the unfolding of a divinely laid plan." It is beautifully illustrated with views of our schools and pictures of Miss Holding and her collaborators, with characteristics of each that render it an invaluable history of missions in Mexican homes. It is appropriately dedicated to the Woman's Board of Missions of the Methodist Episcopal Church, South; and the proceeds, after expenses are met, will go to their treasury. Send at once to the Nashville Publishing House for a copy. Price, $1 75

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MRS. B.

Rev. N. B. Norwood.

The third Quarterly Conference of the Lower Coast Mission of the Louisiana Conference appointed a committee to draft appropriate resolutions upon the death of Rev. N. B. Norwood, the pastor of the work, which occurred June 3, 1895. The following have been prepared:

Resolved, That we bow with humble submission to the inscrutable providence which removed Bro. Norwood from the walks of men to the future state.

Resolved, That we recognized in him a true disciple of Christ, a fearless expounder of the truth, and a minister possessed of a consuming zeal for saving souls from sin and for building up the membership of the church in the faith of the gospel.

Resolved, That the Lower Coast Mission feels deeply and sorrowfully its great loss in the death of its pastor.

J. F. SCURLOCK,
WASHINGTON HARRIS,
JOHN EDGECOMBE,
Committee.

Preaching the truth in love is one of the prime essentials to success in the pulpit. If the people do not feel that the preacher is in sympathy with them and loves their souls, the sermon, however able, is not likely to do them the needed good. The homely adage, "Molasses draws more flies than vinegar," is as true in preaching as in everything else. Severity of tone and manner repels. People can not be scolded into religion. The Spirit gently draws men to Christ. This fact is suggestive of the temper the minister should evince, and the methods he should employ. As a preacher as well as a man, he should be careful not to grieve the Holy Spirit by his harshness of temper.—Mid-Continent.

Deafness Can Not Be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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is useful to children, especially in two ways. It is Cod-liver Oil emulsionized, thus being easily assimilated and rendered palatable, with the Hypophosphites of Lime and Soda added to tone up the nervous system and nourish the bones. This combination of these potent nutrients is just what thin children need to give them flesh, color and vitality. Almost all children like it.

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10. Miracles of the Old Testament.
11. Parables of the Old Testament.
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14. Genuineness and Integrity of the New Testament.
15. Summary of the Books of the New Testament.
16. Harmony of the Gospels.
17. Our Lord's Miracles.
18. Our Lord's Parables.
19. Names, Titles and Offices of Christ.
20. Prophecies Relating to Christ.
21. Recorded Appearances of Christ after His Resurrection.
22. Family of the Herods.
23. Chronology of the Acts and Epistles.
24. Paul's Missionary Journeys.
25. Paul's Voyage to Rome.
26. Special Prayers in the New Testament.
27. Passages from the Old Testament Quoted in the New Testament.
28. References to the Old Testament Not Being Exact Quotations.
29. References in the New Testament to Incidents Recorded in the Old Testament.

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32. The Jewish Year.
33. Geography and Topography of the Holy Land.
34. Mountains of the Bible.
35. Rivers, Lakes, etc., of the Bible.
36. Animals of the Bible.
37. Birds Found in Palestine.
38. Reptiles of the Bible.
39. Aquatic Animals of the Bible.
40. Insects of the Bible.
41. Trees, Plants, Flowers, etc., of the Bible.
42. Geology of the Bible.
43. Precious Stones of the Bible.
44. Music and Musical Instruments of the Bible.
45. Weights and Measures.
46. A Glossary of Antiquities, Customs, etc.

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Subject-Index to the Bible.
Concordance.
Dictionary of Scripture Proper Names, with Their Pronunciations and Meanings.
Index to Scripture Atlas.
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NEWS OF THE WEEK.

DOMESTIC.

Blue and Gray Day, at the Atlanta Exposition, will be held on Sept. 21.

The Masonic Temple, in Boston, was almost entirely destroyed by fire on Sept. 7. The loss is about $300,000.

The twenty-ninth annual encampment of the Grand Army of the Republic is being held in Louisville, Ky., this week.

Thirty men were burned in the Oceola Mine, Michigan, on Sept. 7. The fire cut off their retreat, and the rescuers were driven back by the flames.

Recently the Navy Department has displayed a commendable disposition to hurry the completion of the warships building as much as possible.

The Catholic University, at Washington, D. C., has decided to admit women as pupils in all the higher studies, embracing courses of science, philosophy and the arts. The university heretofore has been available for priests alone.

Judge Bellinger, of Portland, Or., has sentenced Ex-Collector of Customs James Lotan, convicted of conspiracy to illegally land Chinese, to pay a fine of $8 000. Said Back, the Chinese merchant who was convicted with Lotan, was fined $5,000.

The Methodist Conference of Montana has decided by a vote of 34 to 4 to admit women as members on the same footing as men. The action seems to be reasonable, as women preachers have been recognized by that Conference for some time.

The Central German M. E. Conference has indicated its position on the subject of the admission of women as delegates to the General Conference. It will be almost unanimously opposed. Its committee, on Sept. 5, reported in favor of what is called the Baltimore amendment, which provides that women shall not be eligible.

Recently the Cotton Exchange received from the Liverpool Cotton Association a letter notifying it that, after the coming season, the Liverpool Exchange would impose a penalty of five pounds per bale on all cotton imperfectly baled. The local Cotton Exchange has made a reply to this notification, declining to become a party to such arrangements, and denies the right of the Liverpool Cotton Association to impose a penalty upon improperly baled cotton.

For some days past accusations of misconduct and malfeasance have been made against the conduct of the district attorney in this city. These allegations were to the effect that the district attorney, or some one of his assistants, had accepted money which was paid to delay the prosecution of the violators of the Sunday law; also that the district attorney had exacted and accepted money considerations in payment for the withdrawal of prosecution against onmerous accused persons. These charges have been made by the editor of one of the evening papers, and, in consequence, the accuser is now being tried for libel in the Criminal Court.

FOREIGN.

Spain will send 25,000 additional soldiers to Cuba in October to subdue the revolution.

The insurgents have divided Cuba into five States, and elected the Marquis of Santa Lucia president.

The French Parliament proposes to adopt a law punishing electors who refuse to vote. For the first offense he is posted and for the second he is disfranchised.

In consequence of the activity of the nihilists, it has been found necessary to guard the Czar's every step as completely as the movements of his father, Alexander III., were guarded by the police at the most perilous period of his reign.

The licensed liquor dealers of Austria are making a fuss because some priests have been making their people take a pledge. They claim that the priests are interfering with their lawful business and threaten to bring the matter into court.

The Trades Union Congress, in England, has passed a resolution, by unanimous vote, the delegates protesting against Emperor William's interference with the liberty of the press, and expressing sympathy with the workingmen of Germany.

The inquiry into the massacre at Ku Cheog, in China, is proceeding to the satisfaction of the American and British consuls. There have been a number of important convictions. Among those condemned are some of the ring-leaders of the riot.

Advices from Cuba are to the effect that a great battle was fought on Aug. 31, near Santiago de Cuba, between the insurgents and a body of Spanish troops commanded by Cavillas. The insurgents are said to have routed the Spanish army. Six hundred Spanish soldiers and eight officers are reported killed and many were wounded, Cavillas among the latter.

A Timely Reminder.

Each season forces upon our consideration its own peculiar perils to health. The advent of Fall finds many reduced in strength and vigor, poorly prepared to continue the business of life. The stomach and bowels, the great highway of animal economy, is especially liable to disorder in the Fall. The nervous system has also suffered in the struggle. Typhoid fever and malaria in particular find in the Fall that combination of earth, air and water that make this season so especially dangerous. The falling leaves, the decaying vegetables contribute their share of contamination. Hood's Sarsaparilla furnishes a most valuable safeguard at these important points, and should be used in the Fall before serious sickness has laid you low.

Brookhaven District Preachers' Institute.

The Fall session of the Preachers' Institute for Brookhaven district will meet in Gallman, Monday, Oct. 14, at 2 o'clock P. M., and close Tuesday, Oct 15.

PROGRAMME.

MONDAY.

2 o'clock P. M.—Opening exercises, by Rev. W T Griffin

2.30—The Preacher and the Pastor—Paper by Rev. E. F. Edgar. Discussed by Revs. W. G. Backus and H. P. Lewis.

3 P. M.—Our Duty to the Children of the Church—Paper by Rev. T. L. Mellen. Discussed by Revs. R. W. Bailey and J. W. Tindall.

3:30 P. M.—The Duty of the Stewards, with Special Reference to the Collections Ordered by the Annual Conference—Paper by Rev Irs R. Robertson. Discussed by Revs. W. T. Griffin and W. W. Morse.

8 P. M.—Sermon by Rev. T. L. Mellen.

TUESDAY, OCT. 15.

8 o'clock A. M.—Devotional Exercises, by E. F. Edgar.

Ministerial Courtesy Among Itinerant Pastors—Paper by M. L. Burton. Discussed by T. L. Mellen and R. F. Jones.

9 A. M.—Should a Preacher Go in Debt?—Paper by Rev. J. M. Morse. Discussed by Revs. J. T. Abney and B. W. Lewis.

9:30 A. M.—Our Relation to Denominational Education, and Our Duty as Ministers to This Great Interest of the Church—Paper by Rev. W. W. Hopper. Discussed by Rev. L. J. Jones and Rev. J. W. Chambers.

R. D. NORSWORTHY.

P. S.—Brethren, don't fail to make full preparation on subjects assigned you please.

N.

Makes Pure Blood. These three Words tell the whole story of the wonderful cures by Hood's Sarsaparilla. It is the best blood purifier and Spring medicine.

Hood's Pills have won high praise for their prompt and efficient yet easy action.

Don't Be Side-Tracked.

The time for study should be regular, daily and unhurried. Take time enough to forget time, and take the choicest time of the day. Study in the morning prepares for the day's fight against self, sin and Satan. Chinese Gordon put a big handkerchief out in front of his tent every morning. Then everybody knew that he wanted to be left alone with God and his Word. Havelock, when on his heaviest marches in India, would get up one hour earlier than the camp was broken to study and pray. Ruskin said: "Make it your first business of the day to understand what the Bible says to you, and then make it your business to live it out for the remainder of the day."

As to the manner of carrying out this personal-growth study these suggestions were made: Keep in mind the object of this kind of study; be alone; let there be resolute detachment of mind; do not be side-tracked; be thorough; meditate; record results. —The Bible Reader.

A person is prematurely old when baldness occurs before the forty-fifth year. Use Hall's Hair Renewer to keep the scalp healthy and prevent baldness.

A man attempted to explode a bomb in the vestibule of the Rothschilds banking house, in Paris, last week, and was arrested before accomplishing his purpose.

Stafford Springs.

The roomy farm-house at Stafford Springs can be had for rent, with the use of the water, at a low rate, unfurnished. Apply to

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Vesshurg, Miss.

CAMP MEETING.

The Salem Camp Meeting, twenty-two miles north of Mosa Point, Miss., will begin on Thursday night before the second Sunday in October. The public generally are invited to attend, and will be entertained at reasonable rates by R. C. Galloway.

Ministers of the gospel are especially invited. They and their horses will be cared for free of charge after they arrive on the grounds. P. HOWARD, P. C.

RUDY'S PILE SUPPOSITORY is guaranteed to cure Piles and Constipation or money refunded. 50 cents per box. Send two stamps for circular and Free Sample to MARTIN RUDY, Registered Pharmacist, Lancaster, Pa. No POSTALS ANSWERED. For sale by all first-class druggists everywhere. I. L. Lyons & Co., Wholesale Agents, New Orleans, La.

A significant fact regarding the boasted educational virtues of the Roman Church is found in the following item: "In Rome there are 30 cardinals, 75 bishops, 1,369 priests, 2 832 monks, and 2,215 nuns, and yet in the same city there are 190 000 people (adults) who can neither read nor write."—Pacific Advocate.

BUSINESS NOTICES.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DISTRICT—FOURTH ROUND.

Grenada station	Sept. 14, 15
Oxford station	22, 23
Grenada circuit	28, 29
Toccopola	Oct. 5, 6
Etay	(Wed.).. 9
Paris	12, 13
Water Valley circuit	(Wed.).. 16
Coffeeville	19, 20
Tatum	(Wed.).. 23
Charleston	26, 27
Minter City and Strathmore	Nov. 2, 3
Chapel Hill	(Thurs.).. 4
Atlanta	(Fri.).. 6
Pittsboro	9, 10
Water Valley station	16, 17

R. A. BURROUGHS, P. E.

CORINTH DIST.—FOURTH ROUND.

Jonesboro circuit, at Camp Ground	Sept. 14, 15
Ripley circuit, at New Hope	21, 22
Guntown circuit, at Bell's	26, 29
Iuka station	Oct. 5, 6
Iuka circuit, at Snowdown	12, 13
Booneville cir., at Carolona	(Wed.).. 16
Booneville and Baldwyn, at B	20, 21
Pleasant Ridge cir., at ———	(Thurs.).. 24
Brown's Creek cir., at Mt. Pleasant	26, 27
Marietta circuit, at Prospect	Nov. 2, 3
Kossuth circuit, at Rienal	(Wed.).. 6
Ripley and New Albany, at Ripley	9, 10
New Albany cir., at Ingomar	16, 17
Hine Springs circuit, at Winfield	23, 24

Pastors will please see to it that the trustees be ready to report in answer to Question 14, and that the local preachers present written reports to the Conference.

HESLEP R. TUCKER, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Okolona station	Sept. 14, 15
Verona and Nettleton	21, 22
Tupelo	28, 29
Aberdeen circuit	Oct. 5, 6
Shannon circuit	12, 13
Buena Vista	13, 20
Sparta	25
Houston and Wesley	26, 27
Prairie circuit	Nov. 1
Okolona circuit	2, 3
Saltillo circuit	7
Nettleton circuit	9, 10
Tremont circuit	15
Fulton circuit	16, 17
Quincy circuit	21
Amory circuit	23, 24

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Potts' O. and Myrtle, at Hickory Flat	Sept. 21, 22
Waterford, at Soule Chapel	28, 29
Holly Springs circuit, at Sylvestria	Oct. 5, 6
Holly Springs station	7
Olive Branch, at Olive Branch	12, 13
Byhalia, at Byhalia	14
Red Banks, at Victoria	15
East Holly Springs circuit, at Bethel	19, 20
Cornersville, at Cornersville	26, 27
Mt. Pleasant, at New Salem	Nov. 2, 3
Ashland, at ———	9, 10
Pontotoc, at ———	16, 17
Abbeville, at ———	23, 24

J. D. CAMERON, P. E.

KOSCIUSKO DIST.—FOURTH ROUND.

Pickens circuit, at Pickens	Sept. 14, 15
Durant station	17
Kosciusko and Salem, at Salem	21, 22
Ashton, at Pleasant Grove	27
Lexington and Tchula, at Tchula	28, 29
Sallis, at Springdale	Oct. 5, 6
New Port, at Harmonia	12, 13
Poplar Creek, at Friendship	18
Ethel, at Shady Grove	19, 20
Belzona, at Belzona	26, 27
Kupora, at Matherston	Nov. 1
Stewart, at Shady Grove	2, 3
Ackerman, at McCool	8
Chester, at Pisgah	9, 10
Rural Hill, at Rural Hill	14
Louisville, at Rocky Hill	15, 17
Ebenezer, at Liberty Chapel	23, 24

J. H. MITCHELL, P. E.

WINONA DIST.—FOURTH ROUND.

Valden	Sept 21, 22
Winona station	Oct. 6, 7
Greenwood station	12, 13
Winona circuit	13
West	19, 20
Carrollton station	26, 27
Indianola	30
Carrollton circuit	Nov. 2, 3
McNutt	9, 10
Sidon	15
Dublin and Brooklyn	16, 17
Black Hawk	23, 24

J. B. STONE, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Cleveland	Sept. 28, 29
Shaw	29, 30
Clarksdale	Oct. 5, 6
Lyon	6, 7
Jonestown	12, 13
Lula	13, 14
Hill House	19, 20
Friar's Point	20, 21
Rosedale	26, 27
Gunnison	27, 28
Leberton	Nov. 2, 3
Tunica	3, 10
Greenville	13, 17
Bolivar	17, 18
Arcola	23, 24
Hollondale	24, 25

J. A. RANDOLPH, P. E.

SARDIS DIST.—FOURTH ROUND.

Hernando	Sept. 14, 15
Como	28, 28
Panola, at Pisgah	28, 29
Tyro, at Fredonia	Oct. 5, 6
Courtland, at Pope's	12, 13
Batesville	13, 14
Wall Hill	19, 20
Arkabutla, at ———	26, 27
Pleasant Hill, at ———	Nov. 2, 3
Cockrum, at Greenleaf	9, 10
Nesbit, at Hind's Chapel	16, 17
Morgansville, at Browning's	(Wed.). 23
Pleasant Grove, at ———	23, 24

H. C. MORRHEAD, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

Summit, at Johnston	Oct. 5, 6
Gallman, at G	12, 13
Crystal Springs	(7 P. M.).. 11-13
Adams, at Adams	19, 20
Caseyville, at Bethel	25, 27
North Wesson	Nov. 2, 3
Wesson	(7 P. M.).. 2, 3
Martinsville, at Tabernacle	3
Hazlehurst	(7 P. M.).. 3
McComb City	(7 P. M.).. 9, 10
Whitestown	(11 A. M.).. 3, 10
China Grove	13, 17
Pleasant Grove	13
Providence	23, 24
Magnolia	29
Brookhaven	30, Dec. 1

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Crawford Street—Vicksburg	Oct. 5, 6
South Vicksburg	6, 7
Edwards, at Edwards	9
Bolton, at Bolton	11
Utica, at Utica	12, 13
Rocky Springs, at Hickey R	13, 20
Hermanville, at Bartouton	26, 27
Rollins Fork and C., at ———	Nov. 2, 3
Mayersville, at ———	5
South Warren, at ———	2, 13
Harriston, at Harriston	12, 17
Port Gibson	13
Warren, at ———	23, 24
Mt. Olivet, at ———	30, Dec. 1

Pastors will please be prepared to answer Ques 26, up to date, and see that trustees be prepared to answer Ques. 31.

J. M. WEEMS, P. E.

Vicksburg, Miss.

BRANDON DIST.—FOURTH ROUND.

Walnut Grove, at W. Grove	Oct. 5, 6
Shiloh, at Camp Ground	12, 13
Decatur, at Centerville	19, 20
Lake, at Lawrence	21
Newton and Hickory, at Newton	25
Hillsboro, at New Providence	26, 27
Carthage	27
Brandon station	Nov. 2, 3
Morton and Forest, at Forest	6
Weatville	9, 10
Montrose	15, 17
Raleigh	19
Clarksburg	23, 24
Steen's Creek	27
Trenton	28
Homewood	30, Dec. 1

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ENTERPRISE DIST.—FOURTH ROUND.

Vossburg, at Goodwater	Sept. 21, 22
Pachuta, at Pachuta	26, 27
Waynesboro and S. L. at Waynesboro	Oct. 11, 12
Ellisville and Laurel, at Ellisville	19, 20
Shubuta, at Shubuta	25, 27
Mathersville and miss. at Mathersville	Nov. 2, 3
Waynesboro cir., at Tokio	(Wed.).. 6
Leaksville, at Leaksville	9, 10
Heidelberg, at Liberty	(Fri.).. 15
Eastabuchie, at Eastabuchie	16, 17
Mount Carmel, at Mt. Zion	(Thurs.).. 21
Williamsburg, at Bethel	23, 24
Enterprise and Stonewall, at E	29, Dec. 1

L. CARLEY, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Dryades Street	(11 A. M.).. Sept. 22
Parker Chapel	(7 P. M.).. 22
Craps Street and Gretna	(11 A. M.).. Oct. 5
Algiers	(7 P. M.).. 6
Moreau Street	(11 A. M.).. 13
Carrollton Avenue	(7 P. M.).. 13
Carondelet Street	20
Louisiana Avenue	27
Lower Coast and Wesley	Nov. 2, 3
Covington	3, 10
Rayne Memorial	17
Plaquemine and Donaldsonville	20, 21
Tallsheek	20, Dec. 1
Felicity Street	8

JOHN T. SAWYER, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Clinton	Sept. 7, 8
Jackson	14, 15
Ascension, at Meador's	21, 22
Wilson, at Gayden	28, 29
Slaughter, at Slaughter	29, 30
Bayou Sara, at Bayou Sara	Oct. 5, 6
Zachrie	12, 13
E. B. Rouge, at Blackwater	19, 20
Live Oak, at Palmetto	21
Port Vincent, at Bayou Barbary	Nov. 2, 3
Ponchatoula, at Springfield	3, 4
Franklinton, at Franklinton	6
Amite City, at Amite City	9, 10
Pine Grove, at Pine Grove	10, 11
Baton Rouge, at ———	16, 17
Gross Tete, at Rosedale	23, 24
St. Helena, at Greensburg	30, Dec. 1
East Feliciana, at Independence	7, 8

P. A. JOHNSTON, P. E.

SHREVEPORT DIST.—FOURTH ROUND

South Bossier	Sept. 14, 15
Caddo	21, 22
Coushatta	28, 29
Wesley	Oct. 5, 6
DeSoto	12, 13
Many	19, 20
Anacoco	25, 27
Fort Jessup	Nov. 2, 3
Pleasant Hill	3, 10
North Bossier	16, 17
Natchitoches	23, 24
Grand Cane	30, Dec. 1
Mansfield	4

I will try to fill the above appointments; but, in case of failure, let the pastors hold the Quarterly Conference and forward me statistics. Let us together strive for full reports on every line of church work.

J. L. P. SHEPPARD, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Opelousas	Sept. 14, 15
Lake Charles	21, 22
West Lake	22, 25
Prudhomme circuit, at Long Point	Oct. 5, 6
Plaquemine Brulee, at Bayue	12, 13
Morgan City	13, 20
Berwick	20, 21
New Iberia	26, 27
Lafayette	Nov. 2, 3
Jeanerette	4
Patterson	5
Franklin	9, 10
Grand Cheniere	16, 17
Sulphur Mine	20
Lake Arthur	23, 24
Crowley	25
Indian Bayou	27
Abbeville, at Abbeville	Dec. 1, 2
Washington	7, 8

H. O. WHITE, P. E.

ARCADIA DIST.—FOURTH ROUND.

Summerfield	Sept. 14, 15
Haynesville	21, 22
Valley	28, 29
Minden, at Minden	29, 30
Farmerville	Oct. 5, 6
Downsville	12, 13
Vernon, at Wesley Chapel	26, 27
Ruston, at Ruston	27, 28
Bluggold	Nov. 2, 3
Gansville, at Gansville	2, 10
Bienville, at Bienville	15, 17
Homer, at Homer	23, 24
Vienna, at Aycock	30, Dec. 1
Arcadia, at Arcadia	7, 9

J. D. HARPER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Evergreen	Sept. 14, 15
Centerville	21, 22
Dry Creek	28, 29
Columbia	Oct. 5, 6
Nugent	12, 13
Buckie	19, 20
Lecompte, at W. C	26, 27
Montgomery	Nov. 2, 3
Chicot	9, 10
Simsport	16, 17
Pineville	23, 24
Boyce	30, Dec. 1
Alexandria and West A	7, 8

Local preachers must attend, to have characters passed. Let us have reports from presidents of the Board of Trustees. I urge the preachers in charge to let the officials know their duty.

S. J. DAVIES, P. E.

WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	6 7-16	@ — —
Ordinary	6 9-16	— —
Good ordinary	7⅛	— —
Low middling	7 1-16	— —
Middling	7 15-16	— —
Good middling	8⅛	— —
Middling fair	9	— —
Fair	10	— —
Galveston middling	7 15-16	— —
Mobile middling	7⅞	— —
Memphis middling	7 11-16	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2⅝	3⅛
Prime yellow	3¼	3 9-16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —

MOLASSES.

OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	30	46

RICE.

No. 2	1⅛	1⅛
Good	3¼	3⅜
Fair	3⅛	3¼
Prime	4	4⅛
Rough, ℔ bbl	1 25	2 60
Polish, ℔ ton	15 00	— —

FLOUR.

Extra Fancy	3 20	3 35
Fancy	— —	— —
Choice	— —	— —
Minnesota Patents	— —	— —
Winter wheat patents	3 60	3 70
Minnesota bakers	— —	— —

CORN PRODUCTS.

Corn meal	1 95	2 00
Cream meal	2 40	— —
Grits	2 80	2 82
Hominy	3 00	— —

GRAIN, ETC.

CORN:		
White, ℔ bushel	41	— —
Yellow	48	— —
Mixed No. 2	43	— —
OATS:		
Western	36	39
Texas rust-proof	— —	— —
BRAN:		
℔ cwt	72½	75
HAY:		
Prime	18 50	19 00
Choice	22 00	21 00

PROVISIONS.

PORK:		
Mess (Standard)	— —	10 50
Prime Mess	9 20	9 75
Rumps	9 00	9 25
BACON:		
Fancy Breakfast	9½	10½
Shoulders	6¼	6¼
Sides, short rib	6¼	6⅜
Sides, long clear	6⅜	6⅜
HAMS:		
Sugar-cured	10½	11
DRY SALT MEAT:		
Shoulders	5⅜	5½
Sides, short rib	— —	5
Sides, long clear	— —	5⅜

GROCERIES.

COFFEE:		
Prime	— —	— —
Fair	15⅝	— —
Common	14	14½
TEAS:		
Choice	— —	— —
He-No	— —	— —
BUTTER:		
Western Creamery	21	— —
Western Dairy	18	14
Common	— —	— —
LARD:		
Refined	6⅜	— —
OILS:		
Coal, bbls	9	— —
Coal, cases	16½	16⅝
Cotton seed, crude	20	20½
Lard, Extra No. 1	33	— —

VEGETABLES.

CABBAGES:		
Western, ℔ [illegible]	1 25	1 50
Chicago, ℔ 100	— —	— —
Louisiana, ℔ [illegible]	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 20	1 25
ONIONS:		
New Louisiana	— —	— —
Western	1 75	1 80

BALING STUFFS.

BAGGING:		
Jute, 2 lb. ℔ yard	5½	— —
Jute, 1¾ lb. ℔ yard	4⅝	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
℔ lb	6½	6⅝
TIES:		
℔ bundle	75	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 25	— —
Young Chickens	1 50	3 50
Chickens, Southern	3 00	3 25
Young	1 40	2 75
Turkeys, Southern	— —	— —
EGGS:		
Western	14	— —
Southern	14½	15
WOOL:		
Lake, ℔ lb	18½	14
Louisiana	12	13½
Burry	8½	5
COUNTRY HIDES:		
Green Salted, ℔ lb	5½	6
Dry salted	10	— —
FERTILIZERS:		
Cotton seed, ℔ ton	3 80	— —
Meal	16 50	17 00
Pure ground bone	— —	— —
Muriatic acid, ℔ lb	— —	— —
Sulphuric acid	— —	— —

Sept. 10, 1895.

After a period of almost uninterrupted success in the way of gaining adherents, the Socialists of Germany have recently met with a severe setback. With a degree of folly, almost amounting to insanity, the Socialist leaders have drawn down upon themselves and their party the anathemas of all patriotic Germans by openly denouncing the recent celebrations in honor of the twenty-fifth anniversary of the victories of the war of 1870.

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HAIR
and
SKIN

A warm shampoo with Cuticura Soap, and a single application of Cuticura (ointment), the great Skin Cure, clear the scalp and hair of crusts, scales, and dandruff, allay itching, soothe irritation, stimulate the hair follicles, and nourish the roots, thus producing Luxuriant Hair, with a clean, wholesome scalp.

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Mansfield Female College.

This popular institution begins its Fall session, Sept. 4, 1895. Advantages: Experienced faculty, a location remarkable for health; thorough teaching, with improved methods; good discipline; refining influences; morals and manners watched over; earnest study insisted upon; strict economy enforced and great reduction in expenses for next session.

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Every bottle of this great effervescent temperance beverage is a sparkling, bubbling fountain of health—a source of pleasure, the means of making you feel better and do better. You make it yourself right at home. Get the genuine.

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ONE CENT RATE

On the occasion of the Dedication of

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National Military Park,
September 18th to 20th, the
Queen & Crescent Route
Will make a low rate of
One Cent a Mile each way
For Round-Trip Tickets to
Chattanooga, selling same
September 16th to 19th,
Good until
October 13th to return.
Ask agents for particulars.

W. C. RINEARSON, G. P. A., Cincinnati, O.
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BLANCARD'S PILLS. IODIDE OF IRON.

ALSO IN SYRUP.

Specially recommended by the medical celebrities of the World for Scrofula, (Tumors, King's Evil), and the early stages of Pulmonary Consumption, Constitutional Weakness, Poorness of the Blood, and for stimulating and preserving its regular course.

None Genuine unless signed "BLANCARD." E. Fougera & Co., N. Y. and all Druggists.

BUFFALO LITHIA WATER {Spring No. 1.}

IN NERVOUS DYSPEPSIA.

Wm. O. Baskerville, M. D., *Oxford, N. C., Member of N. C. Medical Society, writes under date of October 3, 1893, as follows:*

"About August or September of 1891, I was very much troubled with torpidity of the liver and disorder of the digestive organs; later in the fall and winter I found that my urine was laden with uric acid, and I was **a victim of Nervous Prostration and Nervous Dyspepsia.** I tried the most approved remedies for such ailments, and consulted several of the most noted physicians of our country. Failing to obtain any relief, I determined to visit the Buffalo Lithia Springs of Virginia, where I spent a period of six weeks during the summer of 1892. I was entirely restored to health; my nervous symptoms all disappeared, and my general health was rapidly restored to its normal condition. Since that time my health has continued as good as at any period of my life. **As a tonic, anti-dyspeptic and restorative, the BUFFALO LITHIA WATER is without a peer."**

Dr. P. A. Flournoy, *Charlotte Court House, Virginia.*

"My **Nervous System** was shattered, my digestion difficult and painful, the stomach often rejecting the lightest possible article of food. I was **greatly** depressed in spirit, and had but little hope of any improvement in my condition. Upon a diet of **tea and crackers,** I visited the Buffalo Springs and put myself upon the Water of Spring No. 1. I was soon conscious of an increase both of the **appetite** and **digestive power,** and at the same time of a gradual **increase of Nervous Vigor.** This improvement continued through a protracted stay at the Springs, and to such an extent that before leaving I was able to eat with impunity any article of food found upon the hotel table. I left the Springs fully restored, and returned home to enter actively upon the arduous duties of my profession."

This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles $5.00 f.o.b. at the Springs. Descriptive pamphlets sent to any address.

THOMAS F. GOODE, Proprietor, Buffalo Lithia Springs, Va.

Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE INEVITABLE.

BY SARAH KNOWLES BOLTON.

I like the man who faces what he must;
With a step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God; that somehow, true and just
His plans work out for mortals; and a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp: better, with love, a crust
Than living in dishonor; envies not, nor
Nor loses faith in man; but does his best,
Nor even murmurs at his humbler lot,
But, with a smile and words of hope, gives zest
To every toiler: he alone is great,
Who by a life heroic conquers fate.

—From "The Inevitable and Other Poems."

Correspondence.

London from the Top of a Bus.

MR. EDITOR: Desiring to study English life on all sides, I made it a point to visit Hampton Court on Bank holiday, knowing that "the great majority" would be out in full; and they were. Climbing to a seat on the top of a bus at Charing Cross, I had the benefit of being "a looker-on in Venice" to my entire satisfaction as the four stalwart horses jogged along the crowded streets. Every laboring man, woman and child in London, and every idle one, seemed to be out, dressed in their best clothes, with nosegays in their button-holes and lunch-baskets in their hands. A very staid and orderly set they were for several hours; but, as the day lengthened, there was loud laughter, unsteady jokes and utter disregard of the proprieties. The English are considered by all the world as the very essence of all that is proper, society. I have never seen such freedom between the sexes in the middle and lower classes. Young men and women holding each other's hands walking along the streets in the glare of daylight, arms not only intertwined, but often the masculine encircling the feminine waist, and *vice versa*, and all with the utmost *sang froid*. At stated intervals our driver would stop at "inns," dismount, and rush to the bar to refresh himself, followed by nearly every man and woman in the coach. If the latter did not care to descend, her male escort would bring the liquor out to her, and she would drain the glass as often as occasion presented itself, as each draught growing redder and jollier.

A magnificent avenue of chestnut trees leads to the old palace of Cardinal Wolseley. We went from room to room and hall to hall in the old palace, in a tremendous crowd of people, who would look mechanically at the paintings and tapestry and other remnants of the glories of Henry VIII. and his prime minister, making remarks on each which were as indicative of as much ignorance and stupidity as the ordinary British mind is capable of.

Later we saw throngs loiling idly on the banks of the Thames, others eating under the trees and in the restaurants, and some young soldiers, half drunk, walking with girls similarly befuddled. In the midst of it all a band of mission workers were singing gospel hymns and preaching of the salvation of Christ. The amount of drunkenness in England is appalling, especially among the women. There are barmaids in every saloon, bloudined and painted; there are crowds of women in every grog-shop, dozens with their children in their arms; as many as fifteen young girls are seen often on the streets in groups, all drunk. Open immorality is tolerated to an extent that would astonish the least righteous of American minds. The English are in the very initiative stages of prohibition. Only recently, during the last year, have they begun to agitate the question of a local veto, known among us as local option; but even that measure was killed in the defeat of the Liberal party at the last election. It is an undisputed fact that the ministers of the Church of England combined with the liquor dealers of the British kingdom to make the Conservatives triumphant. One was pushed on by the question of the disestablishment of the church in Wales; the other by the fear of a restriction of the liquor business. Reform measures have been retarded twenty years by the election of the Conservatives. When the church and liquor dealers combine, there is no power under heaven that could defeat them. Wine drinking is a common thing among the British clergy. A minister of high repute in the Methodist Church made the statement on the platform this Summer that divinity students in theological schools drank their wine as regularly as they ate their meals. He had reference, too, to Methodists; but, I am glad to say, he asserted that among the Nonconformists it is growing "beautifully less."

After a visit to Windsor Castle, the Tower of London, the National Gallery, the British Museum, and other places of interest in and around London, I concluded to see the great city at night from the top of a bus. With two elderly ladies, prominent in W. C. T. U. work in England and America, I began my pilgrimage at Ashley Gardens. In a few moments we were at Westminster Abbey and the Parliament buildings; then we went up Whitehall street, where the government offices are, passing the place where King Charles I. was hung (from a window), and crossed Downing street, where, for a long time, Mr. Gladstone had his official residence. Soon we came to the Queen's Life Guards Barracks and the Admiralty building, arriving at Trafalgar Square, where is seen the statue of King Charles, which was buried during the Cromwell Revolution, and the splendid monument to Nelson. The lines at the base of the latter were modeled after those of St. Mark's, in Venice. Just back of this is the monument to Chinese Gordon, whose body rests in the crypt of St. Paul's Cathedral. After a glance at the old church of St. Martin's in the Fields, where all that is mortal of Nell Gwynn lies, we went down the Strand, passing by the old palace of Henry VIII. and Cardinal Wolseley, now used as a barber shop; Somerset House, the place of registration of all deeds in England; Temple Bar, where the griffin marks the limits of the old city and the beginning of the new; King's College and St. Dunstan in the West; the old church where Isaac Walton was warden, and in which, by the way, only recently a tablet has been placed to his memory; down Fleet we went, where all the leading newspapers of England are published; up St. Paul's by the cathedral, down Cheapside, passing Newgate, then to the Bank of England, the Mansion House, and the Stock Exchange. The last looks like an old Greek temple, and covers a whole block. From here we went to Whitechapel, which we were surprised to find a very broad, well-lighted street; but, as we rode along, my friends pointed to the small courtways opening to the dark alleys, where the horrible murders were committed by the fiend who signs himself "Jack the Ripper." The further down we went the greater the unwashed crowds swelled. It was Saturday night, and the later it grew—we started at twelve—the more tumultuous they became, and the further down we went the dimmer the lights became. We finally got to Burdette Road, where we took an underground railway to Charing Cross. There we mounted another bus, and went up to Piccadilly, Pall Mall, and Regent streets; then, taking a cab, we went down by way of St. James Palace, where the Duchess of York lives, through Hyde Park, and in a few moments landed safe, but wiser and sadder for poor humanity, at Ashley Gardens, where my Anglo-American friend lives who has entertained me here as one of her very own for many happy hours. BELLE KEARNEY.

London, Aug. —, 1895.

To Pastors in the Louisiana Conference.

DEAR BRETHREN: The time has now come when the products of the country are beginning to flow to the trade centers, and money is being returned for them. We are at the beginning of the money season, the opening of the financial harvest. If we expect to secure the sum of our collections, we must begin now—the sooner the better.

The apportionment to the Louisiana Conference for missions is not exactly in proportion to the peculiar demands of our Conference territory, but the sums for both the foreign and the domestic work will all be needed, viz.: For foreign missions, $9 000; for domestic missions, $3,400; total for missions, $12,400. Of this amount, the very inadequate sum of $3,400 is allowed for our domestic work, provided that sum is collected on its own merits. If the whole amount of this very small sum is collected, it will enable us to double our forces in the God-forsaken, priest-ridden portions of our Conference next year.

The Board of Missions, through its secretary, has been seeking competent men for our French work, not only among men, but by humble prayer to the great Head of the church. In answer to this diligent inquiry, several men, well known, tried and true, thoroughly qualified in heart and tongue for this peculiar work, have offered themselves, and now await the pleasure of the Bishop and Board of Missions. Shall we, as heretofore, go up to Conference at Jackson, next December, with less than half our domestic mission apportionment in hand? God forbid. Responsibilities are greater than ever before. Heretofore the men qualified for the work most needed were not to be had. Now they stand at our side, crying: "Here am I; send me!" Shall we send them? "How can they go except they be sent?"

At least one-fourth of the population of our State are being taught to believe the Bible is a bad book, and that it is a sin for the common people to read it! Shall these people die under such delusions?

China, Japan, Brazil and Mexico must not be neglected, much less the foreign-speaking population of Louisiana. The masses of the people—the majority of them—in the parishes of St. Bernard, Plaquemines, Lafourche, St. Charles, St. John, St. James, Jefferson, Ascension, Iberville, Assumption, Terrebonne, Point Coupee, West Baton Rouge, Avoyelles and St. Martins are as destitute of the gospel of grace as the people of Mexico or Brazil. In all the parishes named above, except where immigration has strengthened the hands of Protestantism, Romanism has spread out its dragon wing and driven our own church toward the hills of Central and Northern Louisiana. Our own church has less hold upon these parishes now than it had thirty years ago! We must put more men in the open field, or continue to retreat. Which shall we do? Everywhere the people are calling for our preachers, even though they can not preach in the French language.

The want of piety in the Catholic Church, the imperviousness of its priesthood, and its antagonistic attitude to secret societies, have combined to dissatisfy its communicants and create a desire for a form of religion which satisfies the soul without interfering with the liberty of conscience.

Let me beg you, dear brethren, not to rest until every dollar of your apportionment for domestic missions is in hand. You need not neglect any one of your seven collections, but press this one, which, next to that for "widows and orphans," is, in my humble judgment, most important.

Your brother in the gospel,
J. A. PARKER,
Sec. B'd of Missions, La. Conf.

About the Atlanta Exposition.

MR. EDITOR: Next week the gates to the Cotton States and International Exposition will be thrown open. This will be the finest exposition, save the World's Fair, this country has had. It is remarkable that a city of one hundred thousand inhabitants should inaugurate such a huge enterprise during the times of financial depression. Surely no other city beside Atlanta would have shown such pluck. Fourteen years ago, when I moved from Mississippi here, the city numbered 37,000 inhabitants; now it reaches 100 000 and over. The development and carrying out an enterprise like this is due to the fact that every Atlantian is for Atlanta. The citizens may differ on some questions, but when it comes to progress, every hand is ready to push. For fear you may think I am bragging, I will leave that part, especially as I remember you were a Georgian for a while, but a Maconite instead of an Atlantian. It is to be hoped that you imbued no jealousy while sojourning there.

The Cotton States and International Exposition is not a local affair at all. It contains the products of many countries, especially those of South and Central America. I saw yesterday a large exhibit marked "Gt. Britain." Like all other expositions, this one will not be ready for opening day, but will be by October first, to astound the most expectant visitor. The site is much more picturesque than that of the World's Fair, which was on a level. This is on terraced ground, some points fifty feet higher than the level of "Clara Meer," which is the lowest point of the grounds. In this beautiful lake will float the historic gondola and the modern electric launch. Across it will span beautiful bridges; rising from the center of it will be the most magnificent fountains, casting water one hundred feet high. These fountains will be wonderfully beautiful at night, as they will be illuminated. This, the most beautiful display, will be more accessible than those of Chicago. Broad, beautiful steps will lead from one terrace to another. The balustrades of the steps are of granite in rustic form. Handsome statuary will adorn both sides of the ways. The roof of every building will sparkle with electric lights, which will thickly dot the eaves, the combs and the ridges of the roofs. Thousands of these lights will twinkle like stars above. Some immense searchlights are being put in position, which, when turned on Stone Mountain, eighteen miles east, will show this wonderful shaft of granite rising, as it does out of a valley, like a ghost. When the lights are turned northwest, Kenesaw will read his sad records of the war twenty miles away.

The government exhibit, for which $200,000 was appropriated, is about ready, and is magnificent. In many respects it will surpass the Chicago exhibit. The fisheries will certainly be finer. Those who saw that beautiful display at Chicago will want to feast their eyes again on the beautiful varieties of fish.

The first building, after passing through the grand battle-towered entrance gate, is the Auditorium; then, bearing to the left, round one of the prettiest and highest terraces, is the handsome Fine Art Building. This is an exquisite structure. Next is the Government Building; then the Liberal Arts, a magnificent structure, which had to be made much larger after it was nearly finished. Close to this is the unique building, pyramidal in shape, of the Plant System of Railroads and Steamships. I can't, for lack of space, tell of the many special and State buildings. The next in order, after descending a beautiful terrace, is the "Japanese Village;" then across the end of Clara Meer is the Electric Building, a large, fine structure. Next comes the Transportation; then the Georgia Manufacturers Building, devoted entirely to the manufactured products of Georgia. The next is the Negro Building. This will astonish all visitors, and will show the progress of the negro race. After this is the Machinery Hall; then the Forestry. This is a beautiful rustic building. Back of this is the Midway, where "fakirs" will be aglow. Here is the phœnix wheel, a smaller edition of the Ferris, and the scenic railroad, and other things to while away the time and spend money. One week of time is necessary to see the Exposition. I saw people at Chicago who did the show in a day. It was amusing to see them. They struck a streak down the center aisle of a building, passed out and into another the same way. They could not tell a thing they saw, for they saw nothing. Prepare to come to the Atlanta show. B. H. CATCHING.

Atlanta, Ga., Sept. 12, 1895.

Selections.

"A Districted Episcopacy."

Bishop Thoburn's deliverance in the Methodist Review in favor of "A Districted Episcopacy" is attracting much attention in the M. E. Church. Zion's Herald delivers itself on the subject as follows:

The remarkably able article of Bishop Thoburn in the Methodist Review is the subject of many favorable comments. The suggestion that the Bishops should have each their definite field for a number of years, and be held responsible for its efficient supervision, has common sense in its favor. Why should the able resident Bishop of New York have nothing to do with administration here, while the supervision of New York City is divided between two Bishops—one residing at Omaha and the other at Denver? Why should the San Francisco Bishop be brought across the continent twice every year to preside at two or three Eastern Conferences, and then go away, not to see them again during the year, but to have all questions of episcopal administration that may arise referred to him by letter or telegraph across the breadth of the continent? These are puzzling conundrums, and the talk about them is not likely to cease. If Bishop Andrews could have all the Conferences of the Second District under his care for four years, he would become known throughout their bounds, and could exert an influence which is now practically impossible. Such a plan is feasible, and could be enacted by the General Conference, and put into operation at once.

The Western Advocate takes the other side, as the following quotation will show:

We do not believe that the church is ready to adopt the project which he advocates. We are convinced that nearly all our Conferences would, over against his suggestions, prefer the current and time-honored policy, in vogue for three-quarters of a century, whereby a "new" Bishop comes to preside at the annual session every year. The variety of service rendered under this arrangement, the fresh inspirations imparted by the new personality of the presiding Bishop, the difficulty of perpetuating a Conference "ring" when the administration each year is reviewed and conducted by a new administration—these are some off hand reasons why the present arrangement will be, we are convinced, continued.

As to the expense of the case, it is but a trifle. The traveling expenses of our Bishops amount, even in the aggregate, to a very small sum. Without bringing into comparison any of the living Bishops, we have in mind the great advantages which the undergraduates of our Conferences twenty-five years ago possessed in the privilege of having, in succession, Bishops Simpson, Ames, Janes, and Harris, during a quadrennium—each one a master in his own field—followed by Bishops E. O. Haven, Gilbert Haven, Jesse T. Peck, and Wiley, all of them unique characters and gifted with individual characteristics which made them marked men. This privilege was worth more to an Annual Conference in eight years than the administration of the greatest of the eight, whoever he may have been, could have been for the whole of that time.

Lord Salisbury told some wholesome truths to the Sultan in his speech. He referred to what the European powers, and especially Great Britain, had done to bolster up his rotten empire, and led him to understand in plain terms that if he did not insist upon radical reforms in his Christian provinces, the powers would seriously consider the question whether he was worth preserving. Whether this warning has had its effect, time will tell. But it would be absurd to maintain in power a rule which sanctions such brutalities as have been recorded in connection with Armenia. If half reported were true, it would be a crime for a civilized power to protect the government any longer. There is a report that the Sultan intends to signalize the coming anniversary of his accession by proclaiming general reforms. Like the late government, he has done more promising than performing, and deserves no less merciful treatment than they received. If he proclaims reforms and gives effect to them, well and good; but if he does not, the Sultan should be told to march off, bag and baggage, from Europe.—Belfast Witness.

The hypocrisy of many of the Northern papers in their utterances on the race question is beginning to be observed and commented on north of Mason and Dixon's line, as the following from Zion's Herald will show:

We are being forced to the conviction that there is as much pretense and hypocrisy upon the "color question" right here in Massachusetts as anywhere else. The latest illustration comes from Springfield. The Rev. Bradley Gilman, of Springfield, Mass., has been a bicyclist for a number of years, and, in consequence of the benefits to be received from the efforts of the American League of Wheelmen, it was urged that he should join the league. Soon he received a circular in which it was said: "Our rules require a member to be an amateur *to be white*, and to be eighteen years of age." And yet how vehement we become when the color line is drawn in any part of the Southland!

There is a common notion that uprightness is stern of countenance. We look for a certain severity about great purity. But there was nothing hard or angular about Jesus. People did not think of his piety as of an apple that would be good if it were only mellow. He attracted men. That is, he attracted all to whom goodness had any attraction. The children came to him—instinctively recognizing in him the children's friend. Alas! for the man whose piety makes children run shy of him.

The vast stride that has been made in the circulation of the Scriptures and evangelical literature may be estimated from the report that more Bibles have been printed and circulated in the past twelve months than were produced in all the years previous to 1880. Portions of the Scriptures are now provided for nearly all the races of the globe.—Exchange.

The attorney-general of Kansas lately visited incog. every large city in the State during two weeks, while he was supposed to be in New York on legal business. The result was the issuance by the governor of positive injunctions to the police commissioners of every city under the Metropolitan Police Law to close every saloon within three days or immediately resign. The attorney-general also sent a letter to all the county attorneys in the State notifying them that unless the laws were enforced a writ of ouster would be filed in the Supreme Court within ten days. Such official fidelity as this can not fail to close the saloons. Law enforced is effective law.—Christian Intelligencer.

That "better times" are beginning to dawn must be apparent to all. Almost every paper one picks up contains an announcement of some factory resuming business, enlarging its capacity and increasing the wages of its employees. This is significant and means, if it means anything, that capital is beginning to come out of its hiding place; that the clouds of adversity are beginning to roll away, and that the near future will witness an active business revival.—Winona Times.

Some men, like some matches, never show what is in them until they are struck, when it is discovered that they are made chiefly of brimstone.—Texas Advocate.

Communications.

In the Living Present.

English medical papers speak of the appearance of the bicycle-face. Overexertion and unconscious effort to maintain one's balance produce it. It expresses disquiet and exhaustion. One exchange suggests, that it is the result of the gradual approximation of the long, solemn horse visage.

Book and Review critiques, like the tombstones, seldom tell the truth. Encomium from first to last. Everything, even the veriest bosh, is "best, cleverest, most suggestive, frankest, epoch making," etc. Knowing ones do not read them.

The Minneapolis Methodist Herald assures, that about one half of the old historic camp grounds have been converted into summer schools. The old Chautauqua Camp Ground in New York led the van. In this said paper discovers not declension of spiritual power in the church. Since every hamlet has been supplied with church facilities, the old time camp meetings are no longer a necessity. Besides, education is the chief hand-maid of the Christian religion.

The St. James Gazette believes, that not less than fifty thousand American tourists have visited Great Britain during the present Summer. It has been noticed that nearly all visited and took interest in those places and scenes which have been prominently mentioned in Dickens' novels. Said novels are found in nearly every American's house.

The Chicago Preachers' Meeting is a very enterprising body, bordering sometimes, though, on the impertinent. Recently it invited Keir Hardie, the defeated English labor candidate, to set forth his views in its midst. He complied; but advocated rank anarchism. Praised Chicago's labor agitators and murderers. Of course, the preachers interrupted him with hisses. The speaker left in disgust. Ah, yes. What Prince Metternich said of the Russian, "Scratch him, and you discover a Cossack," is true in regard to European socialists. Probe them fully and you find them incipient anarchists.

The oldest, and at the same time youngest, American college graduate is Mrs. Phœbe Davenport. She is eighty-five years old and very recently received her graduation parchment from the Chautauqua People's College, having successfully completed the prescribed four years' course of study.

Honesty and firmness in the New York court officials succeeded in having the State Sunday law respected and executed. The Liquor Dealer's Association has, by resolution, declared to keep the establishments represented by same closed on Sunday. Disobedience will result in expulsion. What of New Orleans? ICH DIEN.

UPLIFT

Whene'er a noble deed is wrought,
Whene'er is spoke a noble thought,
Our hearts, in glad surprise,
To higher levels rise.
The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares.
—Longfellow.

Communications.

Some Methods Used in My Own Pastorate, and Presented by Request of Some of My Brethren.

BY H. WALTER FEATHERSTUN.

While it is true that no amount of machinery, however good, will bring success to a church without the spiritual force flowing only from the indwelling of the Holy Ghost, it is also equally true that spiritual power, operating, through the best church machinery, will accomplish a great deal more than if left to do its work regardless of methods. The best railroad locomotive in the world will not run without steam, but the steam will do better work if the locomotive is a good one. I do not claim these methods as the best, but, as my methods, the best I have found. When I find better I shall hasten to adopt them.

I.—REGULAR SERVICES.

They rarely consume more than one hour, unless we have communion, and then about twenty minutes longer. I study to economize time. Beginning promptly on time, following studiously and conscientiously the order laid down in the Discipline, I use no unnecessary words. I do not say, "Let us begin worship," or, "Let us sing No. 245." I never ask my people to sing numbers, I want them to sing hymns; so I begin by saying, "Hymn 245;" then I read the hymn, re-read the first couplet, and they sing. I do not say, "Let us all kneel and pray." I feel that would be a reflection upon their rearing. If they are well-bred, they will conform to the church's postures of worship; if Methodists, they kneel. I say, "Let us pray." I read short lessons; never long, never too short. I preach from thirty to thirty-five minutes; rarely more than thirty. I find it better. I condense when I thus limit myself, and I find my sermons more effective because of such condensation. At the close of the last prayer, which is always short, the Doxology is sung without word or gesture from me, and the benediction closes the service. I make no announcements. This matter is thus arranged: At the beginning of the year some six thousand cards are printed on one side thus:

You are cordially invited to attend services at the Methodist Church, corner Madison and Washington streets, Rev. H. Walter Featherstun, D. D., pastor. Sunday-school, 9.30 A. M.; regular preaching services, 11 A. M. and 7:30 P. M.; prayer meeting every Thursday at 7:30 P. M. Seats free.

The other side contains announcements of services for the week.

This printing does not cost over fifteen dollars per year. These cards are distributed on the seats by the sexton. We have ushers to seat the audience. Everyone knows his part, and everyone does it without a word from the pulpit. Thus time is saved, and utmost order prevails.

II.—OUR PRAYER MEETINGS.

Forty minutes are given to the prayer meeting, held each Thursday at 7:30 P. M. The lesson, a brief one, is read responsively—I one verse, the audience the next, and so on—and the lesson is explained in a twelve- or fifteen-minutes' talk. Two or three verses of each hymn sung is all we use. We have the organ lead the music. The lesson and its explanation, from four to six songs, and from two to four prayers, are put into our forty minutes, and make up our prayer meeting. They are well attended.

III.—OUR EPWORTH LEAGUE.

No branch of our work is worth more to us. I do not see how I did without it so long. After five years of trial, I am determined never to undertake to direct the work of a church without one. I can not get along without it. Our League does all of our charitable work; aids the pastor in circulating religious literature and in taking the collections ordered by the Annual Conference; gives our young people pleasant and profitable social entertainment, thus leading them away from the forbidden kinds constantly offered by godless society, and cultivates a love of the Bible and other good reading. Its business meetings are held on the first Thursday in every month at the close of the prayer meeting. Its social meetings are held at the homes of our people on the last Friday night of each month, and are very profitable and delightful. The Bible study meetings are held every Sunday at 5 P. M.

IV.—RECEIVING MEMBERS.

The names of candidates are taken, some in the old way, "opening the doors of the church," and some in private conversation. When I have a number—I had about fifty a few months ago—I divide into classes according to ages, and appoint some godly person in the church to be leader for each class. I put into the hands of each candidate a paper-bound copy of our ritual, and card, on one side of which is printed the following:

OUR VOWS.

Do you solemnly, in the presence of God and this congregation, ratify and confirm the promise and vow of repentance, faith, and obedience, contained in the baptismal covenant?

ANS.—I DO, GOD BEING MY HELPER.

Will you be subject in the discipline of the church, attend upon its ordinances, and support its institutions?

ANS.—I WILL ENDEAVOR SO TO DO, BY THE HELP OF GOD.

"THE BAPTISMAL COVENANT."

It is found in our service for baptism. It contains three vows:

I.—VOW OF REPENTANCE.

QUES.—Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?

ANS.—I RENOUNCE THEM ALL.

II.—VOW OF FAITH.

QUES.—Dost thou believe in God the Father Almighty, maker of heaven and earth? and in Jesus Christ, his only begotten Son, our Lord? and that he was conceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified, dead, and buried? that he rose again the third day? that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again, at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the communion of saints, the remission of sins, the resurrection of the body, and everlasting life after death?

ANS.—ALL THIS I STEADFASTLY BELIEVE.

III.—VOW OF OBEDIENCE.

Will thou obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

ANS.—I WILL ENDEAVOR SO TO DO, GOD BEING MY HELPER.

On the other side is printed:

WHAT WE PROMISE.

I. To "be subject to the Discipline of the church," not to do what it forbids:
1. Taking God's name in vain.
2. Breaking the Sabbath.
3. Dram-drinking.
4. Fighting and quarreling.
5. Uncharitable talking.
6. Unkindness of all kinds.
7. Dancing, theatre-going, card-playing, circuses, and such things.
8. Singing bad songs and reading bad books.
9. All other wickedness.

II. To "attend upon the ordinances" of the church:
1. Preaching.
2. Prayer Meeting, and Love Feast, and Class Meeting.
3. The Lord's Supper.
4. Family Prayers.
5. Private Prayers.
6. Fasting.

III. To "support the institutions" of the church:
1. Sunday-school.
2. Epworth League.
3. Missionary cause.
4. Educational cause.
5. Bible cause.
6. Ministry—a, Bishops; b, Presiding Elder; c, Pastor; d, Superannuated Preachers; e, Widows and Orphans of Preachers.

With the aid of this card and the ritual, the leader very easily gets the candidates to thoroughly understand the vows and the consequent obligations. Frequent meetings, not unlike class meetings, are held, and the spiritual life of the would-be member is thus developed. In short, he is trained for membership. This method, I think, is invaluable in the case of children, and I look upon the children thus brought into the church as the most valuable members I receive. This method also helps me to carry out my ideal of church management, viz.: Give every member something to do.

Selections.

Piety is of the heart and is personal: It is inward and of the spirit, not outward. It is not to be put on, like a clerical coat or the veil of a religieuse, but is that inward adornment of which the Scriptures speak, and as to which they inculcate modesty of demeanor. Nothing is more beautiful than that quiet, unostentatious piety which springs from a full apprehension of the demerits of self and of the merits and mercy of Jesus Christ; relying upon him, living in him, and living for him. All assumptions of piety are offensive; they savor of hypocrisy; they indicate a pride which comes from the exaltation of self and from a desire to get credit for religious devotion. Our Savior distinguished this class of persons in his condemnation of those who "love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." We have need to remember his injunction: "Take heed that ye do not your righteousness before men to be seen of them; otherwise ye have no reward of your Father which is in heaven."

Genuine piety can always be distinguished from the spurious type. It never advertises itself. It never seeks to make itself conspicuous. It never tries to elicit the praise of men, but seeks by secret prayer and personal devotion to worship the Creator and Redeemer in spirit and in truth.—Independent.

Living Well To-Day.

Living well to-day is the best anyone can do. We can not live in the future. We must live in the present. If that be lived wisely there need not be any anxious concern for the morrow; for, says a judicious writer, "the value of the future depends entirely upon the value attached to to-day; there is no magic in the years to come; nothing can bloom in those fairer fields save that which is sown to-day. The great aim of Christianity is not to teach men the glory of the life to come, but the sacredness of the life that now is; not to make men imagine the beauty of heaven, but to make them realize the divinity of earth; not to unveil the splendor of the Almighty, enthroned among angels, but to reveal the deity of the Man of Nazareth. He has mastered the secret of life who has learned the value of the present moment, who sees the beauty of present surroundings, and who recognizes the possibility of sainthood in his neighbors. To make the most and the best out of to-day is to command the highest resources of the future, for there is no future outside of us; it lies within us, and we make it for ourselves."—Religious Telescope.

The Best Cure for Weariness.

There is nothing which will give a chance for rest to the over-tired nerves so surely as a simple religious faith in the overruling, wise and tender Providence which has us in its keeping. It is in chafing against the conditions of our lives that we tire ourselves immeasurably. It is in being anxious about things which we can not help that we often do the most of our spending. A simple faith in God which practically and every moment, and not only theoretically and on Sundays, rests on the knowledge that he cares for us, at least, as much as we care for those who are the dearest to us, will do much to give the tired nerve the feeling of the bird in its nest. Do not spend what strength you have, like the clematis, in climbing on yourself, but lay hold on things which are eternal, and the peace of them will pass into your soul like a healing balm. Put yourself in the great everlasting currents, and then you can rest on your oars, and let those currents bear you on their strength.—Harper's Magazine.

Loyalty to Denomination.

The individual church whose form of doctrine best expresses your conception of Christ's teaching, whose form of government best expresses your idea of efficiency in Christ's service, which brings the most to you as a worker, and gives you the most to do as a worker—that is the church to which you should belong. Loyalty to it is simply loyalty to your Master. Everyone enrolled in the grand army of souls which is following the banner of our Lord Jesus Christ expresses loyalty to the cause in loyalty to the corps, the regiment, the company in which he is enrolled. . . . Each one in his own place, and each one doing his own work; each one accomplishing that work to the full extent of possibility, laying all upon the altar of consecration, and taking up all the armor of God in doing God's will. . . . Every man is the best worker for the cause at large who is the truest and most faithful worker for the narrower field within which his lot is cast.—Rev. O. H. Tiffany, D. D.

Heaven.

It is well to think much of heaven. One of the most beautiful sentences ever penned about it is the following by Dr. Guthrie: "A city never built with hands, nor heary with the years of time; a city whose inhabitants no census has numbered; a city through whose streets rush no tides of business, nor nodding hearse creeps slowly with its burden to the tomb; a city without griefs or graves, without sin or sorrow, without births or burials, without marriages or mournings; a city which glories in having Jesus for its king, angels for its guards, saints for its citizens; whose walls are salvation, and whose gates are praise."—Zion's Herald.

Joy is communicative. It is sure to break forth. It can not be confined to its possessor's heart alone. It looks out of face and eye; it sings out of heart and lip; it speaks out of word and action. Heaven, so barred from earth at other times, could not hold the joy that angels felt as the Son of God began his earthly mission of saving men. "Glory to God in the highest, and on earth, peace; good-will toward men." Christmas joy, which is but another term for Christian joy, is communicative. Good tidings need not search for a messenger. They invite telling. The gospel is "good tidings of great joy to all people." How can we who know its gladness keep from carrying it to others?

If you have light, God will put you in some place where it will shine.—Exchange.

It is well understood that the road to popularity, especially with the unthinking, is to be classed as a heretic. No matter how unreasonable may be one's views, no matter how destructive they may be to religion, or to the good order of society, if the sensationalist can get some one to call him a heretic, he thinks his reputation is made. It is often short lived, but the injury has been done, and good and honest men have grown cowardly in opposing error, fearing to do mischief by increasing the popularity of the advocate. In this country the heretic has the same rights before the law as the orthodox man. He has everything the heretics of past ages who receive our sympathy asked for. He should stand, therefore, on the same level as other men. Yet he continually whines because others are unwilling to pay him for propagating his views. He is abusive. He charges every man who disagrees with him with lack of scholarship. He intimates that all who do not agree with him are fools or knaves; and because people are behind the times, and are thinking of the Spanish Inquisition, they sympathize with him.—The Journal and Messenger.

It is not enough that we have love to others; we must take pains to manifest it in all possible ways, and by this means it will be both deepened and extended. It is well each day to make a special point of thinking about people with love, and speaking to them in love, and doing acts of special kindness. A little forethought and planning in the morning with reference to finding opportunities for this, will greatly help. So will a careful review of the day at night. There is plenty of talent love lying about, enough to make every home brighter, but it needs to be brought out into the daylight instead of being hid away in the shadow.

Yesterday's conscience will not do for to-day's need, nor to-day's for to-morrow's. Conscience is a thing which must be growing all the time—must grow with our growth, strengthen with our strength. If it be stationary, it becomes stagnant, it deteriorates, it may die. It must be kept up, its tone always equal to our best individual advances.

God respects not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how long they are; nor the music of our prayers, how melodious they are; nor the logic of our prayers, how methodical they are—but the divinity of our prayers, how heart-sprung they are. Not gifts, but graces, prevail in prayer.

A man may be an eternal failure, although his footsteps glitter with gold and his words sparkle with knowledge. That man is the most successful in the divine kingdom who sets in motion the greatest amount of spiritual power for the glory of God, whatever may be the opinions or rewards of fallen mortals.—John Reid.

It is our talent in action, in circulation, not wrapped up in a napkin, that will bless and help the world, and bless and ennoble ourselves; and that rule holds good whether our particular talent happens to be culture, or the genius of organization, or the gift of sympathy, or the stewardship of money.—Henry C. Potter.

It is god-like to create, build up, improve. It is the spirit of a devil that destroys, mutilates, soils. The man who never reared a hut can set fire to a temple. Erect or ruin — the act discloses character. A brute can fling a log across a rail and wreck a splendid machine that genius and skill conceived and equipped.—Richmond Advocate.

So live with men as considering always that God sees thee; so pray to God as if every man heard thee. Do nothing which thou wouldst not have God see done. Desire nothing which may either wrong thy profession to ask or God's honor to grant. — Bishop Henshaw.

Alexander the Great, it is said, had a soldier in his army who bore his name, but was a great coward. The emperor, enraged at his conduct, justly said to him, "Either change your name, or learn to honor it." So may it be said to many Christians.

When you lie down, close your eyes with a short prayer, commit yourself into the hands of your faithful Creator; and, when you have done, trust him with yourself, as you must do when you are dying.—Jeremy Taylor.

The most powerful intellect can not grasp a spiritual truth any more than the most powerful pair of tongs can grasp a flame.

The difference between reading the Bible devotionally and reading it critically is the difference between corn and husks.

Whatever you are called to do by the grace of God, you may be enabled to do by the power of God.—Myer.

"Speak the truth and shame the devil," says the ancient adage; but, as a matter of fact, nothing can delight Satan much more than the disagreeable way some people have of speaking the truth.—The Look Out.

The toughest philosophy we have tried to master recently is that of the well-meaning preacher who hopes to build up the church by pulling it down.—Wesleyan Advocate.

If you are brethren of Christ, try to be so like him that everyone will recognize the family likeness.

Happy is he that condemneth not himself in the things which he alloweth.—Ex hange.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Miss Pauline Stafford, of Mississippi Conference
Mrs. F. E. Enss, of Louisiana Conference.

Notice.

The annual meeting of the North Mississippi Conference P. and H. M. S. will be held at Greenwood, Miss., Oct. 6-8. Preparation service Saturday night, Oct. 5. On Sunday, the sixth, the annual sermon will be preached by Rev. John Rohey, of Winona. Reduced rates are expected, and delegates will please provide themselves at starting-point with certificates showing that they have paid full fare. Send promptly names of delegates to Mrs. W. W. McNeil, Greenwood, Miss.

MRS. H. W. FOOTE, Pres.
MRS. S. M. THAMES, Rec. Sec.

North Mississippi P. and H. M. S.

Our Conference society may feel some pardonable pride at the news from the P. and H. M. S. Convention, recently held at Asheville, that our society takes the banner for the largest percentage of organization; although the reporter for the ADVOCATE, last week, did us more than justice when she said we have "only sixteen charges without a society." In fact, we have one district which has nearly that many charges without P. and H. M. S. auxiliaries, but in this case we consider that it is more for the lack of some one to organize than from indifference on the part of the women, as we have been unable to keep the district supplied with a secretary. At our approaching annual meeting, we hope to give those sisters more encouragement to enlist under our banners. At the rate of which auxiliaries are being organized in other parts of our Conference, it is at least possible that our delegate to the next convention may be able to report, "No charge without an auxiliary."

The report from various quarters and the notification of election of delegates indicate the largest delegation we have ever had at an annual meeting. In our eagerness to advance the business of our society, do not let us forget the spiritual side, but let us stress that more and more. Realizing our own insufficiency, let us continually acknowledge the majesty and goodness of God. "In thine hand is power and might; and in thine hand it is . . . to give strength to all." "For all things come of thee, and of thine own have we given thee." I wish to commend to your attention the following selection from Our Homes. May the love of God so guide us, and his Spirit so enlighten our lives, that in all our ministrations those we come in contact with may feel that we are "sent" by him!

GOD-SENT.

The members of the Louisville Flower Mission, while making their charitable visits, see and hear many pathetic things. One day last Winter a lady went to the western portion of the city to take a basket of groceries and fruit to a sick woman. Making a mistake in the address, she found, on getting off the car, that she was not in the right place, so she stopped at a house to make inquiries.

She was told that although the person she was seeking did not live in the neighborhood, there was a family on the opposite side of the street that was certainly suffering. Accordingly she crossed over, and found standing at the gate a little golden-haired fellow about four years old. He was looking anxiously and expectantly down the street. When he saw her his countenance brightened, and, looking earnestly into her face, he said in an awe-struck tone: "Did God send you?"

"Yes, God sent me," was the reply.

"Have you brought us bread?"

And receiving an answer in the affirmative, he rushed into the house, crying joyfully: "Mama, mama, God has sent the bread!"

The lady followed him into a room, where a poor woman lay sick and suffering. By her side was a baby only a few days old, and another of two years was sitting on the floor. They had no coal and nothing to eat. The father was out trying to find work; and when the children had cried for something to eat, the poor mother had told them to be good and God would send them bread. The little fellow had been watching at the gate ever since.—Boys' Journal.

A Generous Gift.

[Note with gratitude this item from September number of Our Homes.]

Mr. John C. Collins, of St. Louis, Mo., died some months ago, leaving most of his property to religious and benevolent objects. We gratefully rejoice to know that one clause of his will reads as follows: "I give and bequeath to the Board of Church Extension of the Methodist Episcopal Church, South, a corporation organized under the laws of the State of Kentucky, in trust for the Woman's Parsonage and Home Mission Society, to be held, paid or applied as the Central Committee of said Society shall direct, one thousand dollars, and the receipt of the treasurer of said Board shall be a complete discharge of my executor for same." This shall be with us a lasting memorial of our generous brother in Christ.

W. F. M. S.

Edited Weekly by North Mississippi, [illegible] and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. G. H. Lipscomb..Coma, [illegible]
Miss. Conf....Mrs. E. D. Jones....Carlisle, [illegible]
La. Conf.....Mrs. M. H. Murrison...Shreveport

Officers for 1895-96.

President, Miss Addie V. Marshall, Brookhaven, Miss.; vice-president, Mrs. R. R. Parker, Jackson; recording secretary, Mrs. A. F. Watkins, Jackson; corresponding secretary, Mrs. J. B. Chatfield, Meridian; treasurer, Miss Mary Andrews, Vicksburg; auditor, Mrs. Annie De Moss, Vicksburg; editor of items in the NEW ORLEANS CHRISTIAN ADVOCATE, and agent for the Woman's Missionary Advocate, Mrs. E. D. Jones, Carlisle, Mississippi. District secretaries: Brandon, Mrs. W. P. Jones, Newton; Jackson, Mrs. Blanche Howell, Canton; Brookhaven, Mrs. Emma Siebe, Crystal Springs; Meridian, Miss Sallie Smylie, Meridian; Vicksburg, Mrs. J. D. Crymes, Anguilla; Enterprise, —— ——; Seashore, Mrs. Lou Whyte, Purvis; Natchez, Mrs. Robert Reed, Natchez, Mississippi.

Our corresponding secretary wrote wisely: "Without information we can not hope for best results. Can you stir our people up. Our annual reports have been falling short for several years. May the Lord arouse us to greater action." She reported two new auxiliaries, Vicksburg district. The secretary is working industriously. The secretary of Brandon district is anxious to do her whole duty. May the Holy Spirit move the heart of some sister in the Enterprise district to take that work! Will not the ministers of the district prayerfully and earnestly endeavor to fill this vacancy, and aid the sister in her labors?

Those of our leaders in Israel more familiar with the good accomplished by this work realize the value of it in establishing the work of the Parent Board, and in saving souls. Dr. Morrison, secretary of the Parent Board, pled earnestly for Mexico at the Bay meeting in Meridian. His eloquent words will give an idea of his estimate of the work there. When leaving Mexico this question shaped itself as he had remained unanswered in his mind: "Is the Parent Board, with its three Conferences and one hundred preachers, doing any more for the salvation of Mexico than the Woman's Board of Foreign Missions, with its schools and missionaries?" All are familiar with Bishop Galloway's encouraging words and the necessity for it, as seen in his extended tour. And besides others we recall some words of Bishop Hargrove: "The Woman's Foreign Missionary Society has managed its affairs with distinguished credit to themselves and have set us a good example. The pastor is recreant to his duty who does not help these women." Can the church afford to allow our work to languish, especially at this critical period of missions?

The secretary of home affairs in annual report said: "Organizers and visitors have become a necessity. How will you meet the demand? . . . To insist upon this very necessary addition to the full equipment of the enterprise we should extend as well as intensify." This was strongly indorsed by the Board in annual session, and our Conference was extremely anxious to put an organizer in the field, but just at this time deemed it unwise, but allowed district secretaries more money for necessary expenses, and endeavored to select those who could visit, and work labor faithfully. In view of this, and the imperative need of our work to supplement and aid the Parent Board, besides its value otherwise, and while we appreciate valuable help heretofore given, we most kindly entreat our ministers to aid the best they possibly can to supply this felt need, and help these earnest women by counsel and otherwise.

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NEW ORLEANS, LA.

FROM THE WORK.

Rev. J. W. Tinnin, P. C., Auburn, Miss., Sept. 6: "Our meeting at Adams was a great success. About 100 converted, reclaimed, and sanctified. We were assisted by Rev. Claude L. Chilton, of Montgomery, Ala. Our meeting at Ebenezer resulted in 20 conversions. Was assisted by Rev. Henry Catlin, of Johnson station."

Rev. R. E. Rutledge, P. C., Barlow, Miss., Sept. 11: "We have just closed a glorious meeting at Mehoboth. Bro. L. S. Jones, our presiding elder, was with us and did the preaching. The Holy Ghost was present at each service. There were 43 accessions to the church, 40 or more conversions. The joy of God's salvation was restored to quite a number and a number of family altars were erected. Hallelujah!"

Rev. Thos. J. Upton, Lisbon circuit, Louisiana Conference, Sept. 6: "Have held three protracted meetings on my work, at which much good was accomplished. The churches were greatly revived and strengthened, and quite a number were converted and added to the church. I was assisted in these meetings by Bros. R. Randle, May and Collier, and by Bros. Turner and Jordan, of the local ranks. Their preaching was full of faith and the Holy Ghost."

Rev. Ira B. Robertson, P. C., Gallman, Miss., Sept. 7: "We have recently held a very successful meeting of several days at Bethesda. Visible results are: Between twenty-five and thirty bright, clear conversions; eighteen accessions; a young ladies' prayer meeting, a young men's prayer meeting, to meet weekly; an increased attendance at the general prayer meeting, and a mighty uplifting in spiritual life in the church. Praise the Lord! Bro. K. S. Enochs assisted us most efficiently."

Rev. W. J. Porter, P. C., Indian Bayou, La., Sept. 8: "Our tent meeting at Bethel was a glorious success. Sixty-three conversions, twenty-nine sanctifications, and fifty-two additions. The meeting was followed by a Sunday-school Conference and Quarterly Conference of four days' duration, presided over by our beloved presiding elder. I praise the Lord for a presiding elder who does not oppose holiness or evangelists. Closed a meeting at Perrie's Point this week, which resulted in five conversions, one sanctification, and four additions to the church. Praise the Lord!"

Rev. H. G. Hawkins, Binnsville, Sept. 5: "We are having a protracted meeting at this place, led by Rev M. H. Moore, of Terry, Miss. Here Bro. Moore was licensed to preach and made his first effort in the pulpit. Already there are 21 applicants for church membership, and the interest continues. Two weeks ago we had revival services of a week at Wahalak; Rev. D. Scarbrough, of Meridian, leading during four days with great success. The Epworth Leagues at Scooba and Binnsville are at work, and are learning how. The Fairview Male and Female College, of Binnsville, opens its session Sept. 11."

Rev. J. H. Freeman, P. C., Coffadelah, Miss., Sept. 6: "We closed our protracted meeting at Pine Grove yesterday. We had a most wonderful revival at Pine Grove this year. About 30 conversions, 10 additions to the church. To God be all the praise! Rev. T. B. Ormond, of Linwood circuit, and Rev. J. C. Long assisted. Bro. Frank Robinson, of Brandon, Rankin county, preached Sunday afternoon to the delight and pleasure of a very large congregation. As he was once the pastor of this charge, it was a source of pleasure to the people to meet him again. Neshoba charge is in a very good condition, spiritually, but badly behind, financially."

Rev. R. R. Randle, P. C., Ascension mission, La., Sept. 5: "We have held two meetings on this work up to date. Both of them were glorious successes; not much done on the onside; but, by the help of the Lord, and Bro. A. S. J. Neill, from the Lafayette work, Louisiana Conference, we straightened up the churches, and now—praise the Lord!—I can say they are in a growing condition. I want to correct a statement that has gotten into the public press about our meeting at Antioch Church. The statement read thus: 'The meeting was a success. Two converts, two killed, and four in jail.' Now, this is wrong in the main. We did have a very successful meeting and we did have two converts and accessions; but we did not have anything to do with the killing. There were two young men killed just in front of the church on Saturday night just as we had commenced service, and four men are in jail accused with the crime. This is a sad fact; but I want it understood that we, the church, had nothing to do with it. It originated (that is, the trouble) at a ball, an institution of the devil, and he, the devil, tried to use this means to break down the works of God; but—praise his holy name!—the victory was ours. Now, I do not intend that any man shall saddle this off on our church, nor on the cause of my Master. We shall commence a meeting at Meadows' Chapel next Sunday, Sept. 7. Pray for us, that God may own and bless our labors, and that this country shall be taken for God."

REVIVAL NEWS.

At the request of the pastor, Rev. S. B. Whatley, I pen for the readers of the ADVOCATE intelligence of a gracious meeting held at Prudhomme Church, on Prudhomme circuit, in which he was assisted by the writer. There were seventy-five conversions at least, though some estimate the number at one hundred; five sanctifications, and forty-three accessions, with more to follow. The meeting was in many respects a duplicate of one held in the same place by the writer and Bro. W. D. Pickens, just twelve months ago, when the church was organized with a large membership converted on the spot, with, perhaps, a few exceptions. At that time money was raised for a church-building, which has since been erected, and it was in the new building now nearly finished that this meeting was held. The church now has, I am informed, about one hundred and fifty members, representing one of the best communities in St. Landry parish, and from present indications it will pay as much as all the other three churches on the work to the support of the pastor. The writer has rarely attended a better meeting on Louisiana soil than that just concluded. Bro. Whatley, who is one of our best preachers and workers, is in favor with his people and is, perhaps, doing the best year's work of his ministerial life.

J. M. BEARD.

New Iberia, La., Sept. 6, 1895.

INDIAN MISSION.

It is now only three months until the Annual Conference, and I have received only a very small amount for the Indian Mission in our State, and only a very small amount on land debt, and only one dollar to help build that church. What is the matter? Have the people lost interest in it? Have we no, or but very few, friends to the mission? Are the souls of the Indians not worth saving? Did Christ not die for them? And did he not say, Preach the gospel to every creature? Surely he did, and it is our duty, and we can not expect to get to heaven and fail to keep the commandments. "If ye love me, keep my commandments." Can we do that and leave the Indians out? No, surely not. Now, what we do must be done quickly. Let's do something right away; everybody do something.

Now, let me suggest. Just write me a postal card, telling me what you will pay by the first of December or the Conference, and then hand the amount to your preacher to carry to Conference and hand to me. How many will do that? Don't all speak at once, but let the postal card come at a lively rate. However, any that prefer to send money send as before. Postoffice money order on Vicksburg, Pearnix or Jackson, or draft or check on Vicksburg or Jackson, and be sure not to lay this paper down until you resolve to send something and let it get to me by Dec. 1.

Now, brethren and sisters, please help for Christ's sake and for the sake of poor, fallen humanity. Help, help right away, and all you can. We need eight hundred or a thousand dollars between now and Dec. 1. What is that among so many? Ought we not to get it almost without asking for it? We will see. Yours in love.

A. D. MILLER, Agent.

Oak Ridge, Miss., Sept. 6, 1895.

Family Prayer.

While visiting my children and attending upon my sick wife here and at Woodville, attending the camp meeting at Old Bethel, and hearing some good preaching, I have had also the pleasure of spending a day with Mrs. Nolan Dixon and her daughter, Miss Lucy W. Dixon, at the old Woman's Homestead; the one the daughter, and the other the granddaughter, of the loved and lamented Wm. Winans, the mention of whose name revives precious memories. I was entertained at their bountiful board in a hospitable manner, and a special treat was tendered me in the privilege of reading from the diary of Dr. Winans, who, for many years, was recognized as a father in the Mississippi Conference. No man came nearer being idolized by the Conference than this great and good man. For many years he stood at the head of the list as a delegate to the General Conference from Mississippi. He took an active part in the controversy that resulted in the division of the church into two General Conferences. Though born and reared in the North, he, like Bishop Soule, cast his lot with the South. His word was "law and gospel" with the younger members of the Mississippi Conference. He was a model man and minister of the gospel of Christ in his day, a giant in intellect, profound in his logic, never hesitating for a moment to condemn what was wrong and approve the right. He lives embalmed in the memory of all who knew him, or ever heard him preach.' I was privileged to read his diary, dating far back beyond the time when I knew him first in 1839. I was impressed with his invariable habit of praying with families that he visited. After giving the date, the record is, "Prayer with the family." Then next comes, "Rode to Br. S.'s," or to some church where he had an appointment to preach. Never did he leave the house of a friend, brother, or stranger, without praying for the family—a practice that should be kept up, but is often neglected.

The public ministry of the Word may not always move the heart, but prayer with a family almost always leaves a savor for good. I called once at a house where some of the family had never seen a preacher. I asked the privilege of reading a lesson from the Scriptures, prayed with the family, and distributed some tracts. Years after I met the man of the house; did not know him. He introduced himself to me, recalling the incident, and told me that his family had all joined the church, and that he was now a preacher. Oh, how glad I was to know that I had sown some good seed that day when I visited this man's house!

Another benefit of family prayer that is very precious to me I beg to relate: A dear little boy, five years old, who has lost his power of speech and sense of hearing from an attack of meningitis, by the force of example, and moved by the good Spirit of God, alternates with his father and myself in conducting family worship. He calls the family together at the hour, opens his Bible deliberately, and, by the movement of his lips, would seem to be reading a lesson; then, closing the book, and pointing upward, gives a sign for all to kneel before God and pray. Who but God alone could inspire this dear child?

H. J. HARRIS.

Centerville, Miss., Sept 5, 1895.

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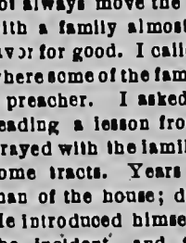
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Thursday, September 19, 1895.

Poverty of Spirit.

The disposition of mind and heart which in Christian theology we term "humility" is a thing unknown to heathen morality, yet it is the basis of all right action, the first among the Christian graces. Wonderful is the power of Christianity in transforming not only the lives of men, but also the meaning of words. In the Greek language the word which the gospel writers used to express humility meant originally "meanness of spirit;" but in the service of the truth what new dignity it has assumed! The grace for which it stands has redeemed and exalted the Word no less than the human being in whose heart it operates. And thus it has happened with a large number of Greek and Latin words. Their application in Christian teaching has given them new and higher shades of meaning, and rescued not a few from oblivion.

It is not a little remarkable that in pronouncing the beatitudes our Lord begins with "poverty of spirit." Human wisdom would never have pronounced a blessing upon lowliness of heart. Before Christ's coming such a spirit was almost always associated with fear and cowardice, and was regarded with contempt. But "that which is highly esteemed among men is abomination in the sight of God." The better we understand human nature, the more do we see the wisdom of God in conditioning the acceptance of salvation upon self-abasement. The unregenerate heart is so full of pride and self-importance that, until it is emptied of these, there can not be that firm faith in God necessary to spiritual progression. Riches of grace can never be poured out upon us until we realize our utter helplessness and poverty apart from the Creator of all things.

As Matthew Henry forcefully says: "The foundation of all other graces is laid in humility. Those who would build high must begin low; and it is an excellent preparative for the entrance of gospel-grace into the soul; it fits the soil to receive the seed." Not only so, but there must be continual self-abasement, or the Christian will lose the ground he has already gained. "Pride goeth before destruction; and a haughty spirit before a fall." The kingdom of heaven is ours so long as we are poor in spirit, and no longer.

Humility, then, is the right estimation of ourselves, the conviction that in us dwells no good thing, and that all our help must come from God. Feeling thus day by day, even as Paul who esteemed himself "less than the least of all saints," we become rich in faith, and heirs of eternal salvation. To the worldling the subject of humility is utterly distasteful, "for the natural man receiveth not the things of the Spirit." This gracious disposition of soul, because so rarely exhibited in its purest form, is by many looked upon with coldness. And who would not turn with loathing from humility of the Uriah-Heep type? Alas! that it should be so, but base cunning and cowardice do occasionally assume the garments of meritorious lowliness.

Even in the very cultivation of lowliness of mind there lurks a danger against which we must be on our guard. Just about the time we fancy the work is entirely accomplished, we are startled to find a spirit of boastfulness which must be repressed. Benjamin Franklin, who early in life drew up a list of virtues for the regulation of his conduct, remarks of pride that even if he could conceive of having completely overcome it, he would be proud of his humility. His experience illustrates what is apt to take place in the life of every Christian. If we do not reach the point where we congratulate ourselves on our poverty of spirit, we are at least in danger of becoming like the self-righteous Pharisee, who thanked God that he was not as other men are, winding up his prayer with an enumeration of his many virtues. Let each Christian ask himself, as he recalls the parable, "Lord, is it I?"

It is only by looking often to the "rock whence we are hewn, and to the hole of the pit whence we are digged," that we can have a just conception of the debt of gratitude we owe to God for all his benefits to us. When deeply conscious of our nothingness and unworthiness, we are then in the position where God can use us. Not until we are prostrate in the dust, not until we are ready to become all things to all men, are we in the true sense Christ's disciples. The real Christian does with his might whatever of good his hands find to do. He does not stop to question whether this or that act of benevolence will be easy and pleasant of performance; but into the haunts of vice, into the wretched hovels where filth and disease and want have their abode—into these he goes to carry food and clothing and physic, as well as the sunshine of God's love.

The willingness to be used is one of the best tests of humility. Church members nearly all are willing to do what suits their convenience, and what accords strictly with the proprieties; but when it comes to performing disagreeable duties or disregarding public opinion in carrying forward works of benevolence, many, alas! "are weighed in the balances and found wanting." Teaching in a mission Sunday-school, visiting the sick, speaking to sinners about their need of God—these are some of the things that not every church member having opportunity and qualifications for such work, is willing to do.

"Hast thou a lamb in all thy flock
I would disdain to feed?
Hast thou a foe before whose face
I fear thy cause to plead?"

"Would not my heart pour forth its blood
In honor of thy name?
And challenge the cold hand of death
To damp th' immortal flame?"

Happy the man who can answer as did Peter when our Lord put him to the test, "Lord, thou knowest that I love thee."

To the humble God gives grace and every blessing meet. Well has it been said: "As the lark that soars highest builds her nest lowest; the nightingale that sings the sweetest sings in the shade; the branches most laden with ripe fruit bend lowest, and the ship most laden sinks deepest in the water; so the holiest Christians are the humblest."

Irish Home Rule.

Irish Protestantism is solidly opposed to Gladstone's Home Rule policy for Ireland. A formal protest against it has been signed by nearly every Protestant minister in Ireland. It is claimed that the turning over of Ireland to Rome (for that is what Home Rule amounts to) would place the government on the hands of bad men, would most disastrously affect the material interests of the country and would imperil the civil and religious liberty and the educational interests of Protestantism. We have no doubt whatever that these men who are on the ground understand the matter far better than we in this country can do. Nevertheless, public opinion here is overwhelmingly in favor of Home Rule. This is only one of many illustrations of the fact that there is a strange perverseness in human nature which causes men to think they understand the political and sociological questions of a distant region better than those who are immediately affected thereby. It would be almost impossible to find a New Englander who does not understand the race question as it confronts the people of the South better than any man who lives in the South—*i. e.*, he thinks he does.

NOTES.

The gospel is making rapid progress among the Sioux Indians.

***

Rev. F. D. Van Valkenburgh has been spending a few days in the city.

***

The five Methodisms of England are discussing the question of organic union.

***

Prussia has at Charlottenburg the finest technical institution in the world. It cost $4,000,000.

***

Southern Methodism is to be congratulated upon the fact that her Review is now self-sustaining.

***

Our clerical readers will peruse with interest the article of Dr. H. Walter Featherstun on our second page.

***

We are pleased to learn that Whitworth College and East Mississippi College have had a fine opening.

***

It is claimed that the new illuminant, acetyline, will very soon be a formidable competitor of the electric light.

***

Bishop Granbery's son, John C., Jr., was licensed to preach a few days since by the West Richmond District Conference.

***

We invite the special attention of our Mississippi readers to the article of Bro. J. A. Bowen on our fifth page headed, "Off for College."

***

Orders have been given at Washington for an additional star to be put on the American flag, to indicate the reception of the State of Utah.

***

Rev. W. M. McIntosh held a meeting in Valden, Miss., recently which resulted in ninety-five accessions to the different churches. A much larger number professed conversion.

***

It is given out as the result of careful inquiry that of the 12,000 saloon keepers of New York city, whose "good moral character" entitled them to license, 8,000 have served terms in prison.

***

The Greek Archæological Society has undertaken to restore as far as possible the Parthenon at Athens. The sum of $200,000 has been raised for the purpose, and as much more will be needed.

***

The Waco (Texas) Female College, which has been for years the property of the M. E. Church, South, has been sold for debt, and will henceforth be conducted under the auspices of the Campbellites.

***

The woman's edition of the NEW ORLEANS ADVOCATE will appear Oct. 3. It will be double the ordinary size. Those who wish extra copies should send in their orders by the first. The price will be ten cents per copy.

***

We are in receipt of an invitation to attend the marriage of Rev. C. B. Carter, of the North Texas Conference, to Miss Ella Robinson, of New Iberia, La., which is to take place at the Methodist Church at Crowley, on Thursday, Sept. 19. The best wishes of the ADVOCATE attend the talented young itinerant and his accomplished bride.

At the recent session of the Missouri Conference, Rev. T. B. Noland was expelled from the church and ministry on a charge of gross immorality. He took an appeal to the General Conference. He had filled some important stations.

***

The new secretary of the Board of Education, Rev. R. J. Bigham, has taken possession of his office in the Publishing House, and is up to his eyes in work. He will make a most favorable impression on the church.—Nashville Advocate.

***

Hilton Hughes & Co., of New York City, have procured and put into use one of the famous horseless delivery wagons which have been in operation in Paris for some time past. Coal oil and electricity combined constitute the propelling power.

***

We are pleased to learn that Grenada Collegiate Institute has had a finer opening than ever before in all its history. Dr. Malone and his efficient corps of teachers are to be congratulated. The Doctor will make room for a few more girls.

***

We are happy to announce that Dr. I. G. John, who has for some time been confined to his home, is once more able to be out. His friends everywhere will be glad to learn that he has a good prospect for restoration to perfect health.—Nashville Advocate.

***

The Mississippi Railroad Commission recently ordered the "Little J." railroad to run a train into Jackson in the morning instead of in the afternoon. The "Little J." replied to the order with a very emphatic No. It remains to be seen what the commission will do about it.

***

A petition is in circulation for a local option election in Atlanta. The movement was inaugurated by the Methodist preachers. What a troublesome set these Methodist preachers are—always meddling with somebody's business, especially a money-making business like whisky selling.

***

We are in receipt of an invitation to attend the marriage of Mr. Wiley M. Barnes to Miss Iva Reed, the ceremony to take place in Central Church, Meridian, on the second of October. The ADVOCATE extends hearty congratulations to the youthful pair as they enter the arena of married life.

***

The University of Mississippi opened on the twelfth with an attendance of two hundred and fifty students, a number considerably in excess of the entire enrollment last session. Addresses were delivered by Chancellor Fulton, Dr. R. W. Jones, Hon. R. A. Hill, and Prof. T. Dabney Lipscomb.

***

Rev. H. C. Morrison, D. D., our Missionary Secretary, after a brief sojourn in Brazil, reached home last week in safety, and in good health. He writes encouragingly of the work in that far-off land, as those will see who read his excellent letters now appearing in this Advocate.—Nashville Advocate.

***

Be sure to read Bro. A. D. Miller's article, on our third page, concerning our Indian Mission. The church owes it to herself and to her divine Lord to give the gospel to these red men of the forest. We were exceedingly tardy in beginning this work, and now that it is begun we should not let it languish.

***

The article by Dr. J. A. Parker, on our first page, is worthy of a very careful perusal. Anyone who will read this article with a map of Louisiana open before him, and will note carefully the extent of territory covered by the fifteen parishes named, will have the materials furnished him for much serious reflection.

***

Many persons in Mississippi and Louisiana are paying five, six and seven dollars for Bibles not as good as we sell at $2.45. They could get a year's subscription to the ADVOCATE and the Bible both for less money than they pay for the Bible alone. They do not know any better, because they do not read the ADVOCATE.

***

An endowed chair of Bible study in a woman's college is "something new under the sun." Rev. Littleton F. Morgan, D.D., who died a short time since, bequeathed to the Woman's College of Baltimore $60,000 for the endowment of such a chair in that institution, the chair to be called the "Susan Rigby Morgan Chair of Bible Study" in honor of his wife.

***

North Carolina has an applicant for a pension who does not belong to the common herd of pensioners. He has been entitled to a pension for many years, but has hitherto refused to accept it, on the ground that he was able to take care of himself. Now, that he is 101 years old and unable to earn a living, he asks for a pension. He volunteered in the Confederate Army when he was sixty-seven years of age, —too old to be conscripted. His tribe is not numerous.

The Louisiana Epworth League Convention is near at hand. Let every League send delegates, and let every pastor who has no League organize one. After all that has been said in the ADVOCATE on this subject in the last few months, we do not deem it necessary to say more at this time. The Epworth League in many sections is a tower of strength to our Methodism.

***

The New Orleans Church Extension Society has procured a tent for the purpose of holding revival services in different parts of the city. At present the tent is stretched at the corner of Claiborne and Poydras streets. Services have been held every night for the past week with good attendance. The preaching is done by the pastors of the city under the leadership of the presiding elder.

***

The Cuban War is proving a serious problem for Spain. It has already cost nearly thirty millions of dollars, besides many thousands of lives. It begins to look as if the rebels will prove too strong for the mother country. While we do not wish to see Cuba annexed to the United States, we think the time is rapidly approaching when it would be right for the United States to recognize the independence of Cuba.

***

We are deeply pained to hear of the death of Rev. J. W. Ellison, of the Mississippi Conference, which occurred at Jackson on the eleventh. He was on a brief visit to Jackson when he was taken ill. He had been quite sick some weeks since, but had recovered. Bro. Ellison was an earnest, consecrated, godly man, highly esteemed wherever known. A suitable memoir will doubtless be prepared in due time.

***

Rev. W. A. Harris, D. D., one of the leading educators of the South, died at Roanoke, Va., on the fourth instant. For the past two years he has been president of the Virginia College for Young Ladies at Roanoke, of which he was the founder. For twenty-seven years previously he was president of Wesleyan Female Institute, Staunton, Va. At an earlier date he was president of Martha Washington College.

***

President Cleveland has offered the place on the supreme bench, made vacant by the death of Judge Jackson, to W. H. Hornblower, of New York. Hornblower has signified his willingness to accept, provided there is no doubt of his confirmation by the Senate. As Senator Hill, whose opposition prevented his confirmation when nominated a year or two ago, will make no opposition, there seems to be no reason to doubt that the appointment will be made.

***

Rev. Samuel Wakefield, a minister of the M. E. Church, died at his home in West Newton, Pa., on the thirteenth. He is said to have been the oldest preacher in the M. E. Church, being in the ninety-seventh year of his age, and in the seventy-eighth year of his ministry. He was for many years a conspicuous figure in the history of Methodism in Western Pennsylvania. He was widely known as an author, one of his publications, "Wakefield's Theology," having had an extensive circulation for many years.

***

The man who thinks that the Salvation Army is composed only of poor people has missed the mark. It has in its ranks men of large means. One of these, said to be a millionaire, George S. Montgomery, has organized a band for the invasion of Japan. The expenses of the expedition are to be borne by Mr. Montgomery. The commander-in-chief is to be a Jap, who was recently converted through the influence of the Army at Oakland, Cal. The project meets with the hearty approval of Gen. Booth.

***

A recent issue of the Texas Advocate has an able editorial congratulating the church upon the Cole Lectureship at Vanderbilt University. The first series of lectures on this foundation delivered by Bishop Wilson has been published in book form, and all hereafter delivered will be published. The next series will be by Bishop Galloway—subject, "Missions; Their Evidential Value." These lectures are to be kept up perpetually. We quite agree with Dr. Pierce that these lectures mark the beginning of a new era in Southern Methodism.

***

The Baltimore and Ohio railroad made a test a few days since of electricity as a substitute for steam. A speed of sixty-one miles per hour was attained on an up grade, and that, too, by an engine that was not specially built for speed. The test was witnessed not only by the chief officials of the B. and O. R. R., but also by a number of practical electricians from various sections. It is believed that electricity will soon take the place of steam on all the great railway lines, and that, on a level track and with an engine constructed specially for speed, a velocity of a hundred miles per hour will soon be attained.

Among the celebrities who will attend the Epworth League Conference we mention the following: Bishop R. K. Hargrove; Dr. H. C. Morrison, our Missionary Secretary, and Dr. Carlos Martyn, of Chicago. Dr. Martyn will be recognized by our readers as one of the ablest speakers at the Chattanooga Conference, a large part of his address having been published in our columns. He is said to be a remarkably attractive speaker. His theme will be "The Devil in Politics." He might get materials for his lecture in this part of the world were it not that he hails from Chicago.

***

Rev. N. B. Harmon and family have been sojourning in the city for several days. Bro. Harmon reports that the new church at Bay St. Louis is approaching completion. It is quite a handsome structure, built according to one of Uncle David Morton's plans. We congratulate Bro. Harmon upon his success in this enterprise. A suitable house of worship has long been needed at Bay St. Louis. The Methodists in various parts of the State who have made contributions to this enterprise may congratulate themselves upon having made a first-class investment of the Lord's money.

***

The celebrated explorer, Henry M. Stanley, arrived in New York a few days since. He will spend three months in the United States and Canada. In an interview with a reporter he stated that his career as an explorer is at an end. He still feels a deep interest in the "Dark Continent," but he thinks he can do much more for the development of its magnificent resources by occupying the seat in Parliament, to which he was recently elected, than by continuing his explorations. He thinks Africa has a glorious destiny awaiting it. Its greatest need, he thinks, is railroads.

***

We predicted many months ago that Bishop Turner's African Colonization scheme would come to naught. We have all along believed that while a few educated negroes having some means might do well in Liberia, the importation of a large number of Southern negroes to that country would prove disastrous in the extreme. Our views on the subject are a recent deliverance from Rev. Edward Wilmot Blyden, D.D., a professor in the College of Liberia. Dr. Blyden has exceptional opportunities for forming a judgment upon this question, having filled the office of Secretary of State of the republic of Liberia for some years, and having also represented that government as a minister to Great Britain. He thinks it would be a most direful calamity if such a movement should become widespread.

***

Rev. Elijah H. Gammon, who died a short time since at his home in Batavia, Ill., had rather a remarkable career. His first charge was a poor circuit which paid him, all told, only $100. After he had done faithful work in the pastorate and the presiding eldership for several years, he was compelled to take a superannuated relation on account of throat affection. Delivered in this providential way from pastoral responsibilities, he engaged in secular business, vowing as he did so that his earnings, large or small, should belong to the Lord. His success was such that while he was still living he gave $5,000 to Maine Wesleyan Seminary, $10,000 to Garrett Biblical Institute, and $250,000 for founding and endowing Gammon Theological Seminary, Atlanta, Ga. There is a very old book which says, "Honor the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty," etc.

***

Three of the five republics of Central America—viz., Nicaragua, Honduras and San Salvador—have taken steps towards the formation of a confederation of all the republics of that region. In fact, terms of confederation have already been agreed upon by the chief executives of these three governments, and there is no reason to doubt that the other two republics will join the movement in the near future. The confederation proposed is not by any means modeled after the United States government. The general government will have no such power as our government possesses. Each republic will manage its own internal affairs without any interference from the general government. One provision in the terms of agreement is highly complimentary to the United States. It is this: Whenever a dispute arises among the governments composing the confederation, the United States is to be called upon to act as arbiter. Any policy which will put an end to the internecine strife which has so long raged among these nations will be a blessing to them and to the civilized world. Central America has sufficient population and resources to take respectable rank among the nations of the earth, but will never do so under the present regime.

The Animal Extracts

Cerebrine, extract of the brain of the ox for Nervous Prostration, Insomnia, etc.

Cardine, extract of the Heart, for functional weakness of the heart.

Medulline, extract of the Spinal Cord, for Locomotor Ataxia.

Testine, for Premature decay.

Ovarine, for diseases of women.

Thyroidine, for Eczema and Impurities of the blood.

Dose 5 drops. Price $1.

Columbia Chemical Company

Send for Book. WASHINGTON, D. C.

Wholesale Agent, L. N. BRUNSWIG.
Retail by P. L. CUSACHS.

Off for College.

The pastor has no duty more delicate and important than to visit and encourage our young men just before they leave home for college. It is the turning-point in the life of our boys and affords the pastor a great opportunity to do good. Parents realize the importance of the occasion and feel the need of that help which the preacher alone can give them.

From all parts of Mississippi young men are preparing to enter Millsaps College, Sept. 25. I trust that every Methodist pastor in our State will see these young men as often as possible, especially those from the country. We can give them letters of introduction to the president or some other person, which will relieve them of any unnecessary embarrassment.

I hope to see the day when it will be an occasion like the departure of a missionary when our children start to our church schools. Thus we can teach them that it is an honor to attend our own colleges. Let us push the canvass until the news comes to us from Millsaps College that over three hundred students have matriculated.

J. A. BOWEN,

Macon, Miss.

Port Gibson Female College.

The 1895-1896 session of the Port Gibson Female College opened Wednesday, Sept. 11. The faculty has been completed by the addition of Miss Belle Person and Miss Ruth Drake to the literary department, and Mrs. B. E. Eskridge to that of music as instructor on stringed instruments, while Miss Eugenia Morris—beloved of all the children—will have charge of the little ones in the primary department. With this able help the school, under the direction of its capable and faithful principals, Mrs. M. H. Meek and Miss W. L. Park, is certainly deserving of the fullest confidence and patronage. We are glad that the present prospect and promise is for the best session of recent years. The terms are as low as any institution of like character and class, and anyone with a girl to educate will do well to send her to Port Gibson if they want it well done.

For further particulars write to Mrs. M. H. Meek, senior principal, Port Gibson, Miss.

H. M. ELLIS.

East Mississippi College Opening.

The following note from President Holloman is certainly cheering. East Mississippi is one of our best schools, and we are rejoiced to know that it is receiving a good patronage.

First roll call, 81 present. Several boarders to report next week. Many local pupils not yet returned from Summer outings. Prospects exceedingly bright. Pupils coming may be classified easily up to Oct. 1.

T. B. HOLLOMAN.

For Brain-Workers.

Horsford's Acid Phosphate.

Dr. Lee W. Battle, Durham, N. C., says: "My work and experience with it has been large, and results very good among brain-workers, giving satisfaction in every instance."

The Advocate.

From a private letter received from Sister E. M. Montgomery, widow of the late H. H. Montgomery, of the Mississippi Conference, we make the following quotation:

The ADVOCATE is a first-grade paper to have in the family. Its pure moral tone elevates and refines; and to me it is invaluable, as it keeps me in touch with every advance church movement in my old Conference.

Whitworth College.

Whitworth College is opening well. About forty boarders present. Many more to come. Everybody is jubilant over the flattering prospect. Old Whitworth is herself again.

R. D. NORSWORTHY.

The above from Bro. R. D. Norsworthy is exceedingly gratifying. We hope to hear of the continued prosperity of Whitworth.

Palmer Creek Camp Meeting.

OFFICIAL NOTICE.

The meeting will begin as announced, Oct. 4. The services will be conducted by the presiding elder, and in his absence by the preacher in charge, Rev. E. T. Breland.

C. A. POWELL, P. E.

Hattiesburg, Miss., Sept. 9, 1895.

Notice.

The annual meeting of the Woman's Foreign Missionary Society will convene at Crowley, La., Oct. 11-14. Members and delegates will please notice change of date.

MRS. C. J. FOSTER,
Cor. Sec.

Asleep in Jesus.

The following will be read with painful interest by the numerous friends of Bro. Flowers. We bespeak for him the prayers of his brethren.

Our home is sad. The angel of death has visited us and taken away our only boy and my wife. Little Albert G. Flowers was born Oct. 3, 1890, in Clarke county, Miss., and died Sept. 6, 1895, at 4:04 A. M., near Jackson, La. Mrs. I. L. Flowers was born near Natchez, Miss., June 23, 1854; was married Jan. 11, 1887, and died Sept. 8, 1895, at 8:08 P. M. She joined our church while quite young, and died full of faith.

We laid the dear ones in the graveyard at Concord Church, 5 miles north of Jackson. Her last words were exhortations and messages to her friends and loved ones to seek Christ and to meet her in heaven. I have little Abbie with me, a girl of seven years, to cheer my heart. The dear ones are in heaven. Pray for me in this sad hour.

A. C. FLOWERS.

Gone Home.

The following note from Bro. J. C. Ellis, of the Mississippi Conference, will be read with sorrow by many. We bespeak for Bro. and Sister Ellis the sympathies and prayers of the brethren of the Conference.

We are so sadly bereft. Jesus took our little darling, Lillian Lee, home yesterday at ten A. M. She can no longer throw her sweet little arms around us, but while she can not come to us, oh! God, help us live right so we can go to her. Heaven is more attractive now. One dear child on earth to stay with us, and one in heaven to go and stay with. Be sure to pray for us.

Her mama and papa,
J. C. AND JENNIE ELLIS.

Leakesville, Miss., Sept. 9, 1895.

Here's a Chance to Make Money!

I have worked hard all my life and never had a streak of good luck till the past year, and I think my experience may be beneficial to many others. I have cleared more than $20 a day for over a year selling Climax Dish Washers, and I think any man or woman can do as well as I have, if they only will, as I had no experience. It don't take long to get rich clearing $20 a day. Every family wants a Dish Washer, and you can sell them at home; no canvassing. That is why a lady can do as well as a man. I put a notice in the papers, and people send after the Washers. The Climax is far superior to any other Dish Washer. Everybody knows of the Climax now. For particulars address the Climax Mfg. Co., Columbus, Ohio, and they will start you in business, if you will only push.

A READER

PUBLISHER'S NOTICES.

A brother, in sending a list of new subscribers, writes: "I am remitting my commissions in order to circulate the paper. I believe that I shall have a better financial report by having your excellent paper in our Methodist homes."

Take Notice.

Our sewing machine offer is still open. We have left it out of the last two or three issues on account of the heavy demands upon our advertising space.

Free Board for Girls.

The same offer which is made to boys we make to girls. Any girl who will send us one hundred subscribers at the regular price—$2—will receive free board for one session at any college she may select out of the following list: Whitworth Female College, East Mississippi Female College, Fort Gibson Female College, Edward McGehee Female College, Grenada Collegiate Institute, Mansfield Female College. This includes board only. Tuition will have to be arranged for with the president of the college. Here is a chance for fifty young ladies to get an education. Remember, you are not confined to one locality to secure subscriptions. You can get them anywhere. You are, of course, at liberty to secure as many assistants as you like in canvassing—fathers, brothers, cousins, preachers, or anybody else. What is done should be done quickly. "The early bird catches the worm." We also make this proposition: We will give five months' board for fifty subscribers at $2 each. Write for sample copies and begin work at once.

We will give free board at Malone College for one session to any young lady who will send us eighty-five subscribers. We will give five months' board for forty-three subscribers.

W. C. BLACK,
512 Camp Street, New Orleans, La.

P. S.—Should you fail to get the full quota of subscribers, you will get a good cash commission. W. C. B.

Free Board at Centenary and Millsaps.

We will pay the board of any boy at Centenary or Millsaps for one session who will send us one hundred new subscribers to the ADVOCATE at the regular price—$2. We will also take six months' subscriptions at $1 each; and will count two six months' subscriptions equal to a yearly subscription. Here is a good chance for worthy young men to work their way through college. Perhaps some of our preachers who have sons to educate may find it to their interest to avail themselves of this offer. Let us hear from you, if you wish sample copies for canvassing purposes. W. C. BLACK,

512 Camp Street, New Orleans, La.

P. S.—Should you fail to get the full quota of subscribers, you will get a good cash commission. W. C. B.

The Holman Bible for $1 65.

We are now offering the Holman Self-Pronouncing Bible for $1.65 to subscribers who pay a full year in advance, i. e., up to Sept., '96. This Bible has all the Helps of the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself wherever the name occurs. This makes it by far the best Bible on the market. Everybody, whether educated or uneducated, needs help in the pronunciation of proper names, especially Bible names. Read carefully our offer on the seventh page.

Any subscriber who will pay his subscription for two full years in advance, i. e., up to Sept., '97, can get this Bible at $1 35.

There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2.45 instead of $1.65. This is the best bargain ever offered in a bourgeois type Bible.

We sell our large-type Holman Bible to persons who are not subscribers for $5—publisher's price. Our subscribers get it on conditions specified in our offer for $2.45. The ADVOCATE and the Bible both cost only $4.45, while the Bible alone costs $5. See the point?

We are now prepared to fill orders for Bibles (both kinds) promptly.

For twenty cents we will have your name engraved in gilt letters on the outside of the book.

Improper and deficient care of the scalp will cause grayness of the hair and baldness. Escape both by the use of that reliable specific, Hall's Hair Renewer.

FOR

Biliousness, Dyspepsia,

SICK HEADACHE, WEAK STOMACH,

—AND ALL—

Disorders of the Liver.

TESTIMONY.

I have used Brodie's Pills for many years in my family, and have found them invaluable in all cases, and, as a Liver Pill, do not think they have an equal. GEO. H. WILEY.

Sold By All Druggists.

Price, 25c. a Box.

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NEW ORLEANS, LA.

Mrs. Jane McNeill, now eighty-one years of age, had had charge of Mt Tabor Sunday-school for forty years, and still meets her class every Sunday. During the troublous war times she faithfully conducted the school without missing a Sunday.—North Carolina Advocate.

A Pointer.

He started (improvidently) to his friend's wake,
Neglecting to take along PRESTON'S HEDAKE;
Next day was a time of the saddest surprise,
His head pained, he scarcely could see from his eyes.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE RAISING OF THE WIDOW'S SON
(Luke vii, 11-17.)

1. A sad condition, widowhood. Life complete in marriage. Now severance. The protector, support, gone. The strong arm on which to lean palsied in death.

(1) Dislike the special garb of widowhood. The wearer resembles the nun. It must be very uncomfortable. Some have called it the advertisement expressing meditated change.

(2) There are more widows than widowers. It speaks well for the men. Provided amply for wife. Women at watering-places; men perspiring in sultry counting-room.

(3) Widows do not fare badly in business. The laws of the land are in their favor. Chivalry aids them. Deference all around.

2. Approaching Nain, the Master and associates are met by a funeral. Who has not, broken-hearted, attended such procession?

(1) It is a heathen custom to make a funeral the occasion of a great pageant. The dead are made to feed the vanity of the survivors.

(2) Funerals should teach us that our end, too, is near. Death is but a question of time. 'Twill not be long until we will occupy the hearse.

3. The Master had compassion on this mourning widow. Told her not to weep.

(1) Sympathy is sweet. But when the heart bleeds profusely, words of men appear a hollow mockery. In such case the Holy Spirit alone can comfort.

(2) Jesus knew well the value of tears. Tears relieve, ease, allay. Thank God for tears! The advice here, not to weep, was based on his design of furnishing immediate relief.

4. Miraculously the Master restored the dead to life.

(1) He touched the bier. Wonderful touch! When he touches our heart regeneration will certainly follow.

(2) Similar to the resuscitation of Lazarus, the Lord called this youth to mortal life. "Arise!" he said, creatively. Death was ordered to surrender his prisoner, the robber his spoil, the fowler his game.

(3) Arise! Expressive word. Stand upright. In death, as in sin, men lie prostrate. Sinner, arise! Christians do not recline, recumb. Having risen from the life of sin, stand erect, walk uprightly.

As the time draws nearer, interest in the coming Epworth League Conference increases. The Union Epworth League of New Orleans is leaving nothing undone to make the Conference a complete success.

The program includes some of the best speakers in our church. In the next issue we hope to give our readers the program in full.

All delegates who expect attending will do well to write immediately to Rev. R. H. Wynn, chairman of the Committee on Homes.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years, - $84,520,6[illegible]
N. Y. Life, " " " " " - 40,684,16[illegible]
Equitable, " " " " " - 40,117,61[illegible]

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above

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Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Col. 3. 16.
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Church Music.—This department contains all of the best old tunes in general use among our people and also a good variety of such new tunes as may be readily learned and sung to the edification and spiritual uplifting of the Church, by either choir or congregation.

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Gospel Grace, Therefore, is a book of unusual power. It is superior to any now on the market, and can not be surpassed by any soon to come. The hymns are Scriptural in sentiment, logical in form, poetic in conception and lyric in diction. The music is devotional, strong, dignified, pleasing, impressive and strictly correct.

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MUSIC EDITIONS.—Single copy in Boards, red edges, postpaid, 60 cents. In Cloth, red edges, 75 cents.
Per dozen, in Boards, red edges, $6.00, not postpaid. Per dozen, in Cloth, red edges, $7.80, not postpaid.
WORD EDITION.—In Boards, 25 cents; in Cloth, 30 cents.

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10 CROCUS, 5 sorts, named, " 10 "
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1 BLACK CALLA, new, from Palestine, " 10 "
or the whole 36 Bulbs, postpaid, for 50 cents.

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Improves your health That's the rest of it.

A 25 cent package makes 5 gallons. Sold everywhere. Made only by The Chas. E. Hires Co., Phila.

FITS CURED

(From U. S. Journal of Medicine.)

Prof. W. H. Pecke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address, Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

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HOME CIRCLE.

DOES ANYONE CARE FOR FATHER?

Does anyone care for the father?
Does anyone think of the one
Upon whose tired, bent shoulders
The cares of the family come;
The father who strives for your comfort,
And toils from day unto day,
Although his steps ever grow slower,
And his dark locks are turning gray?

Does anyone think of the due bills
He's called upon daily to pay?
Milliner bills, college bills, book bills—
There are some kind of bills every day.
Like a patient horse in a treadmill,
He works on from morning till night;
Does anyone think he is tired?
Does anyone make his home bright?

Is it right, just because he looks troubled,
To say he's as cross as a bear?
Kind words, little acts of, and kindness
Might banish his burden of care.
'Tis for you he's ever so anxious,
He will toil for you while he may live;
In return he only asks kindness,
And such pay is easy to give.

—Selected.

Don't Scold.

Husbands, do not scold your wives. Praise her. Do not be always telling her how much better your mother's victuals tasted than do those she prepares. A wife is very sensitive. More than one poor, little, timid wife after doing her best has given up in despair, and has become a slovenly gossip just for the want of a little timely praise.

Wives, do not scold your husband. They have faults, no doubt; who has not? Scolding never did any good, but millions have been harmed in this way. Many a kind-hearted husband has been driven to the dram-shop and gambling den because he could find no peace at home. Be cheerful; don't speak of every little pain. Make home the pleasantest place on earth. Keep the children neat and clean. Encourage them to run to meet and hug and kiss papa.

Fathers, do not scold your boys, and find fault with everything they do. Remember they have not had the experience of years as you have. Be firm, yet kind. Be a companion to them, not a stranger, and you never will regret it.

Mothers, do not scold your girls. Correct their faults pleasantly. Encourage them to confide in you, and to keep no secrets from you. Keep plenty of innocent games, and good moral and religious books and papers for girls and boys to read. Welcome their playmates, first ascertaining that they are the proper kind. Never mind if they do make disorder and confusion in the house. It will only take a few minutes to "set things to rights again." Better, far better, to keep them at home, dear, noisy, mischievous children, than to scold and find fault till they escape into the streets and highways, where evil lurks on every side.

We have brought our children into this world of temptation. Let us strive to bring them up strong to resist the evil, and willing to yield to the good influences that surround them.

Husbands, wives, fathers and mothers, be kind and loving now. Let us not wait until our loved ones are ruined, or are lying cold and dead before we show our love. Tears of regret or remorse will avail nothing then. Let us "do something for somebody quick." May we all try to make the world better and happier because we are in it.—Michigan Christian Advocate.

Growing Old Together.

It is wonderfully subtle, yet curiously simple, the interweaving of thought, feeling and desire in two who are growing old together. It is almost as if they had but one soul between them, so identified are the interests of both, so responsive are their sympathies, so instantaneous is their comprehension of each other's needs. Old husband and old wife neither very strong in these latter years, but mutually helpful and each the other's complement. One can see how incomplete would either character, either life, have been had the other been lacking, so perfectly do the two unite to make the rounded whole. If the children have grown up and gone away to their separate homes and their own work in the world, the interdependence of the old parents is the more touching, and their solitude is sweetened by a thousand associations, by uncounted memories, by a blended Christian faith and a certain indispensableness which has grown to be the very atmosphere of their being. It is lovely to see the children, and the grandchildren are an unspeakable pride and delight. When these come back to the old nest it rings with mirth and glad elation, but even the children are not essential to the parents in the sense in which they are essential to each other.

Time was when there were angles and sharp points which now and then caused a moment's pain, when the two hearts, passionately loving though they were, knew occasional antagonisms, or at least irritations which led to friction. But in the daily intercourse of many fruitful years the angles have worn away; they are no longer hurt by misunderstandings, their differences of opinion are gone. In growing old together they have grown nearer to each other.—Mrs. M. E Sangster, in the Congregationalist.

Influence of Books.

A Puritan divine named Sibbs wrote a booklet called "The Bruised Reed." A copy of this was given by a humble layman to a little boy at whose father's house he had been entertained over night. That boy was Richard Baxter, and the book was the means of his conversion. Baxter wrote his "Call to the Unconverted," and among the multitudes led to Christ by it was Philip Doddridge. Doddridge wrote the "Rise and Progress of Religion in the Soul," and "the time would fail us to tell" its blessed influence. By it Wilberforce was converted, and of his life and labors volumes could be written. Wilberforce wrote his "Practical View of Christianity," and this not only led Doctor Chambers into the truth, but also Leigh Richmond to Christ. Richmond wrote "The Dairyman's Daughter," which has been published in a hundred different languages, and over five million copies have been sold.

Carey's compassion for benighted men was first awakened by reading Cook's "Voyage Round the World." Buchanan's "Star in the East" led Judson to be a missionary, and untold has been the influence of the apostle of Burmah in heathen lands and at home. Some one has said, "The debt of literature to Christ is that of vegetation to light;" and so we may say that all helpful and religious books derived their potency from the Book of books, the Holy Bible, "which is able to make us wise unto salvation." — Rev. John Gordon.

Making the Best of It.

Not long ago a bedraggled bumble bee taught us a lesson. We found him on a sunshiny morning, after a night of storm, perched on a flower, trying to get the tangle out of his legs, and free his wings from their agglutinated condition, and meanwhile bathing in the sunlight and extracting a bit of honey from the blossom. That flower was for the time his little world, and he was making the best of it. Small as was his sphere and forlorn as was his condition he had found sweetness and sunshine to cheer him after the darkness and the tempest. As we watched him we saw him grow more cheery and lusty, and in a little while he spread his wings and flew on his way rejoicing. We would spoil the incident were we to homilize upon it, but it did seem to us that the bee's message, appropriated and applied, might find a voice in the poet's admonition to himself:

"Rise, my soul, and stretch thy wings,
Thy better portion trace;
Rise from transitory things
Toward heaven, thy dwelling-place."

— Central Advocate

A More Kindly Judgment.

How the good traits of our loved ones become magnified in our sight after we have laid them away to rest! We almost forget that they ever had any faults. How much better it would be if we would see less of the faults and more of their good traits while they are with us!—Kansas Christian Advocate.

Cherish Your Girlhood.

Dear girls, don't be so often wishing you were grown-up women that you will neglect your girlhood. In the rush and hurry of these fast times, there is danger that you will reach and strain after "young ladyhood" too much.

Be girls awhile yet—tender, joyous, loving, obedient and industrious. Womanhood, with its privileges and power, its burdens and its trials, will come soon enough. On this point one has said: "Wait patiently, my children, through the whole limit of your girlhood. Go not after womanhood; let it come to you. Keep out of public view. Cultivate refinement and modesty. The cares and responsibilities of life will come soon enough. When they come, you will meet them, I trust, as true women should. But, oh, be not so unwise as to throw away your girlhood. Rob not yourself of this beautiful season which wisely spent will brighten all your future life."—Christian Intelligencer.

Lord Macaulay paid a very tender tribute to the memory of his mother:

"Children, look in those eyes, listen to that dear voice, notice the feeling of even a single touch bestowed upon you by that hand! Make much of it while yet you have that most precious of all good gifts, a loving mother. Read the unfathomable love of those eyes; the kind anxiety of that tone and look, however slight your pain. In after-life you may have friends; but never will you have again the inexpressible love and gentleness lavished upon you which none but a mother bestows. Often do I sigh in the struggles with the hard, uncaring world, for the sweet, deep security I felt when, of an evening, nestling in her bosom, I listened to some quiet tale suitable to my age, read in her untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep; never her kiss of peace at night. Years have passed away since we laid her beside my father in the old churchyard; yet still her voice whispers from the grave, and her eye watches over me, as I visit spots long since hallowed to the memory of my mother."

Parents sometimes imagine that there is no use in educating their children except for the professions; that a boy who intends to be a farmer or a mechanic or a day laborer needs no training in the universities. This sort of reasoning implies that the parents' judgment is infallible, and that their foreknowledge is absolute. None but God can tell what is before a child. There is probably no branch of knowledge which a sensible person, whatever his vocation, may not turn to some excellent purpose. The day is past when ignoramuses can expect to accomplish much in the battle of life. The popular idea is to develop everywhere educated farmers, trained workmen, and skilled laborers. Every person should seek to excel in his own calling. It is well to acquire learning which is adapted to the requirements of our chosen vocation, but all kinds of culture help us more or less. It is better that a clod-hopper should know Greek than that a minister of the gospel should be untaught in the classics.—Michigan Christian Advocate.

The surest way to spread evil is to abuse evil doers. The world can be tolled almost anywhere; but crack your whip as you may, you can not drive people into anything—except politics. We never thought bloomers would outlast a season until some preachers got to calling bloomerites ugly names.—Richmond Advocate.

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HYGIENE.

Indigestion.

BY RACHEL SWAIN, M. D.

The cure of indigestion comes largely through right thinking, through moderation in all things, and through plain, wholesome living, with well-selected, well-prepared food in proper combination. The habit of masticating the food thoroughly should be formed; life in the open air, keeping the surface of the skin and bowels clean, will also facilitate the growth toward health. In short, the observance of the following rules, together with judicious selections in the matter of diet, will greatly facilitate the health processes and tissue changes of those suffering from indigestion.

Select your food in moderation, from grain, fruits and nuts; also eat regularly. Use freely of well-baked bread, made from the best quality of Graham flour. Abstain from all stimulating foods and drinks; from fish, flesh or fowl, and from alcoholic fluids. Three-fourths of the human system is fluid, and can be replenished with pure water or juicy fruits. Organic fluids are as needful as the solids in building up the body.

Observe regularity in all things, in sleeping as well as in eating and drinking; and sleep at least three hours before midnight. Let your underclothing be of light, all-wool material, suspended from the shoulders, and equally distributed over the body. Keep the skin clean by judicious bathing, or by daily rubbing the body with a Turkish towel wet in cold, hot or warm water, according to the power of the system to react. Avoid getting chilled during or after a bath. Practice deep breathing through the nostrils, keeping the mouth closed.

Live in the open air and sunshine as much as possible, and exercise systematically and daily every muscle, but not to weakness or exhaustion. This will stimulate the action of the capillaries, and eliminate morbific matter from the system before disease germs have time to get a foothold. Let your occupation be one that is the least injurious; one that is useful and to your liking, and employ yourself at it about eight hours daily, but not until fatigued. Cultivate a spirit of healthfulness; a determination to be well. Do not worry; do not get angry, these feelings interfere with the natural secretions. Be self-controlled, and hopeful.—Health Culture.

The Value of Sleep.

Women who sleep a great deal and comfortably, who are addicted to "cat-naps," and regard nine hours of wholesome rest as absolutely requisite to their physical well-being, are the women who defy the frosting hand of time. These are the women whose wrinkles are few and far between, and whose eyes remain the brightest and cheeks the rosiest for the longest period after the bloom of youth has fled. No less notable a beauty than Diane de Poitiers, who retained her irresistible loveliness until her seventieth year, recognized the value of sleep as a preventive of wrinkles. Indeed, so fearful was she of losing a moment of perfect rest that, mistrusting the beds of her friends, she carried her own with its splendid fittings on all her journeys.

THE CUISINE.

CONDUCTED BY L. A. B.

SAVORY STEAK.—Put several thin slices of nice bacon in a hot frying pan, and when beginning to curl, add two good-sized white onions, or a single small Spanish onion cut in rings; when beginning to brown, add a pound of lean steak out into collops, and beaten with the back of a knife until the fiber is somewhat broken; season with pepper and salt, and when this, also, is cooked a rich brown, add sufficient water to form a rich gravy; simmer until the meat is tender, sprinkle over a tablespoonful of minced parsely and the juice of half a lemon. The fact that this recipe was given a friend by a native cook of Brazil will not, we hope, prejudice anyone against it as a "foreign mess" until they have tried it.—Selected.

SPINACH SALAD.—Take a quart of young, tender, spinach leaves, put in a salad-bowl with spring onions cut up fine and a sprig of mint, adding a little chopped-up parsley. Pour on the dressing and garnish with hard-boiled eggs and some slices of beet.—Ex.

What's the use of having a first-rate lamp if you put a wrong chimney on it?

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6:15 p. m. train has through Pullman Buffet Sleepers to Shreveport and Marshall, and connects with Cannon Ball train for Hot Springs. Also through Sleeper to Little Rock, via Alexandria.

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In answering advertisements please mention the ADVOCATE.

In Memoriam.

Dr. W. H. Lyon, long a local preacher in this country, was born in Putnam county, Ga., in 1809; moved to Chambers county, Ala., in 1843, and to Holmes county, Miss., in 1858; and died at his home near Lexington, July 14, 1895, in the eighty-seventh year of his age.

Dr. Lyon did much to plant and much for the upbuilding of Methodism in this country. Though driven to the necessity of practicing medicine and preaching school for the support of a growing family, he never lost sight of the fact that his chief business in life was to preach the gospel of Christ. As a preacher, he was remarkably gifted. In the days of his strength he had few equals. Eloquent, strong, powerful, realizing that his message was from God unto perishing men, his appeals were often sublime. Many have been awakened and brought to Christ by his ministry. Bro. Lyon was also powerful in prayer. A man of faith, he would wrestle until he prevailed with God. The whole sixty years of his ministry were spent in the local ranks, though he traveled much as a supply.

In 1891 he lost his wife, to whom he was much devoted. This, to him, was indeed a heavy stroke; but, like the good man he was, it appeared to make him even more heavenly minded than before. "In age and feebleness extreme," unable to preach, he spent much of his time with his pen. Among other things, he had written some beautiful tributes to the memory of his wife, in which were some of the finest thoughts that the writer remembers to have ever read. Had they not been consumed in a fire that rendered him homeless last December, we would like to see some of them in print.

After the usual church funeral services, he was buried by the Masonic fraternity, of which he was long an honored member, and by whom he was held in the highest esteem, at Hebron Church, on the spot he himself had selected as his last resting-place.

"Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

A. W. LANGLEY.

Notice.

To the Preachers of the Sardis District:

The Theological and Pastoral Society of the Sardis district will convene in Fall meeting, Oct. 16, at nine o'clock A. M., in the town of Hernando. The following is the

PROGRAMME.

1. What is the True Exegesis of I. Tim. iv, 10—"Who is the Savior of all men, specially of them that believe"—T. B. Hargrove, A. J. Jones and R. M. Lawson.

2. Regeneration: Its Relation Both to Justification and Sanctification, and the Fruits Flowing from It—W. M. Young, R. O. Brown and T. H. Porter.

3. Would Not a More Extensive Circulation of Our Literature Increase the Efficiency of the Entire Membership and Effect Favorably Every Interest of the Church?—T. B. Clifford, James Porter and W. C. Carlisle.

4. The Epworth League: Its Advantages and Its Perils—H. T. Cunningham, D. M. Geddie and A. G. Coleman.

5. Is the Child Dying in Infancy Saved by the Redemption That Is in Christ Jesus, or Must the Holy Spirit Make a Personal and Individual Application of It in Order to Its Salvation?—K. M. Harrison, T. W. Dye and W. H. Eckels.

6. Our Connectional Interests: What Are They, and How Should They Be Provided for?—W. S. Lagrone, O. L. Savage and J. R. Roharson.

7. Should the Church Change Her Laws and Usages So That Local Preachers May Travel as Evangelists?—G. H. Lipscomb, S. B. Myers and J. C. Braswell.

Preaching by the following brethren:

Tuesday, Oct. 15, 7:30 P. M.—Preaching by Rev. H. T. Cunningham.

Wednesday, Oct. 16, 11 A. M.—A sermon on The Descent of and the Office Work of the Holy Ghost, by Rev. W. S. Lagrone.

Wednesday, Oct. 16, 7:30 P. M.—A sermon by Rev. J. R. Roberson on The Wages of Sin Is Death.

Thursday, Oct. 17, 11 A. M.—A sermon by Rev. G. H. Lipscomb on The Gifts and Graces of the Ministry, Both Human and Divine.

Thursday, Oct. 17, 7:30 P. M.—A lecture by Rev. T. B. Clifford on Methodism.

A full attendance is very much desired, and we trust that each and every one will investigate each and every subject on the programme. Under the blessing of the Holy Ghost, let us make the most interesting meeting we have ever had. Brethren from other districts and Conferences will receive a warm welcome.

H. C. MOREHEAD, Pres.,
DANIEL M. GEDDIE, Sec'y.
Executive Committee.

Program.

The Holly Springs District Pastoral and Theological Society will hold its Fall meeting at Potts' Camp, Miss., Wednesday and Thursday, Oct. 16 and 17, 1895. The following order will be observed in the discussion of subjects:

WEDNESDAY.

8:30 A. M.—The Necessity of Spiritual Life and Holy Living in the Church—Revs. G. H. Jacobs and Rev. W. W. Edge.

9:20 A. M.—The Duty of the Church to Furnish Means to Support the Interests of the Church—Rev. M. D. Fly and Rev. W. W. Bott.

10:10 A. M.—How to Secure the Attendance of Our People upon Church Services—Rev. J. S. Oakley and Rev. C. H. Moss.

2 P. M.—The Necessity for Our Religious Literature in the Home—Rev. J. H. Smith and Rev. J. M. Morse.

2:50 P. M.—Our Duty to the Epworth League—Rev. Ben P. Jaco and Rev. J. J. Garner.

3:40 P. M.—Family Religion Indispensably Necessary—Rev. L. D. Worsham and Rev. C. H. Hall.

THURSDAY.

8:30 A. M.—Observance of the Sabbath—Rev. J. W. Hoonoll and Rev. H. C. Gray.

9:20 A. M.—Personal Duties Requisite to a Successful Pastorate—Rev. F. A. Whiteon and Rev. J. W. Poston.

10:10 A. M.—The Necessity for Keeping Prominently before the People the Essential Doctrines of Christianity, viz.: Saving Faith, Justification, Regeneration, Sanctification, and Witness of the Spirit—Rev. J. H. Harris and Rev. A. J. Wilson.

2 P. M.—The Necessity for the Administration of Discipline in the Church—Rev. J. D. Cameron and Rev. Eben Ingram.

2:50 P. M.—Election of officers and miscellaneous business.

3:10 P. M.—Best Methods of Promoting Revivals. General discussion by all.

Preaching Tuesday night, at 7:30 P. M., by Rev. F. A. Whitson. Wednesday, at 11 A. M., by Rev. L. D. Worsham; at 7:30 P. M., by Rev. J. S. Oakley. The Lord's Supper will be administered after the sermon. Thursday, at 11 A. M., by Rev. J. W. Honnoll.

It is expected that the brethren prepare one paper on the subject to which they are assigned.

REV. J. D. CAMERON, Pres.,
REV. L. D. WORSHAM,
Vice-President.
REV. BEN P. JACO,
Sec. and Treas.

Jackson District Preachers' Institute.

The Preachers' Institute will convene in Madison Station, Tuesday, Oct. 22, 1895, at 7:30 P. M. Opening sermon by Rev. T. S. West. Subject: Repentance.

WEDNESDAY.

8:30 A. M.—Devotional services. Review of sermon on repentance.

9 A. M.—Preparation for the Pulpit—Paper by E. H. Mounger, P. E. Discussion opened by H. L. Norton.

10 A. M.—How to Secure a Revival—Paper by M. H. Moore. Discussed by J. G. Cammack and others.

11 A. M.—Sermon by D. C. Langford. Subject: Faith.

2:30 P. M.—Devotions. Review of sermon on faith.

3 P. M.—Pastor and Epworth League—Paper by H. W. Featherston. Discussion opened by W. D. Dominick.

4 P. M.—Pastor and the Church Register—Paper by R. A. Breland. Discussed by T. H. King and others.

7:30 P. M.—Sermon by A. F. Watkins. Subject: Regeneration.

THURSDAY.

8:30 A. M.—Devotional exercises. Review of sermon on regeneration.

9 A. M.—How to Secure and Conduct Prayer Meetings—Paper by J. G. Galloway. Discussion opened by H. Mellard.

10 A. M.—How to Organize, Conduct and Keep Alive Sunday-schools—Paper by W. G. Ferguson. Discussion led by T. J. Norsworthy.

11 A. M.—Sermon by H. W. Featherston. Subject: Witness of the Spirit.

2:30 P. M.—Devotions. Review of sermon on witness of the Spirit.

3 P. M.—How to Make Church Music Efficient—Paper by A. F. Watkins. Discussed by J. A. B. Jones and others.

4 P. M.—Best Methods to Collect Church Funds—Paper by T. S. West. Discussion opened by J. M. Cowan.

7:30 P. M.—Sermon by R. A. Breland. Subject: Danger of Final Apostacy.

One hour will be given to each subject. Papers read limited to twenty minutes. Members appointed to open the discussions are requested to make special preparation.

H. W. FEATHERSTUN,
R. A. BRELAND,
J. A. B. JONES,
Committee.

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by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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MARRIAGES.

McKAY—ADEN.—At the residence of W. H. McLaurin, Vicksburg, Miss., Sept. 3, 1895, by Rev. Ira B. Robertson, Dr. H. E. McKay, of Hammond, La., to Miss L. Aden, of Vicksburg, Miss.

KRISLEY—HARRISON.—At the residence of the bride's mother, Franklin, La., Sept. 4, 1895, by Rev. H. Armstrong, Mr. Wm. M. Krisley and Miss Hattie F. Harrison, all of Franklin.

KENT—RATCLIF.—At the residence of the bride's parents, in Rankin county, Aug. 14, 1895, by Rev. J. A. B. Jones, Dr. Henry C. Kent, of Winona, and Miss Hattie Ratcliff.

OBITUARIES.

FULMER—L. D. FULMER was born in Pickens county, Ala., Sept. 30, 1832, and died at his home in Lafayette county, Miss., Aug. 13, 1895.

He was the youngest of ten children; leaves the other nine, a wife, and two little ones, to mourn his death. He was converted and joined the Methodist Church at Free Springs years ago, and lived faithful in Christ to the last. When he died his feet were set firmly on the Rock of a living faith. His last words to the bereaved companion were giving her the blessed assurance of entering into the joy of the Lord. He was taken with typhoid fever Aug. 1, and gradually grew weaker until the morning of the thirteenth day, when the death angel called him home.

After brief, but very appropriate, services by Rev. N. F. Metts, witnessed by many friends and relatives, his remains were buried in the family cemetery with Masonic ceremonies, he being an honored member of that body.

His life on earth will be long remembered, and his place in the family can never be filled; so we mourn his loss most grievously. It fills our hearts with aches and pains when we think of the loved one that is gone, though there is joy in the divine Lord's promise to comfort those who seek to live with Christ again.

May the bereaved companion and little ones live in that perfect peace which springs from a consciousness of right to where all conflicts with the flesh shall cease, and then join the loving husband and gentle father in that spirit-land where joy doth never cease!

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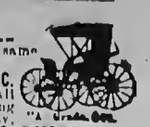

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12. Special Prayers in the Old Testament.
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15. Summary of the Books of the New Testament.
16. Harmony of the Gospels.
17. Our Lord's Miracles.
18. Our Lord's Parables.
19. Names, Titles and Offices of Christ.
20. Prophecies Relating to Christ.
21. Recorded Appearances of Christ after His Resurrection.
22. Family of the Herods.
23. Chronology of the Acts and Epistles.
24. Paul's Missionary Journeys.
25. Paul's Voyage to Rome.
26. Special Prayers in the New Testament.
27. Passages from the Old Testament Quoted in the New Testament.
28. References to the Old Testament Not Being Exact Quotations.
29. References in the New Testament to Incidents Recorded in the Old Testament.

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30. Ethnology of the Jews and Their Neighbors.
31. Jewish Sects and Parties.
32. The Jewish Year.
33. Geography and Topography of the Holy Land.
34. Mountains of the Bible.
35. Rivers, Lakes, etc., of the Bible.
36. Animals of the Bible.
37. Birds Found in Palestine.
38. Reptiles of the Bible.
39. Aquatic Animals of the Bible.
40. Insects of the Bible.
41. Trees, Plants, Flowers, etc., of the Bible.
42. Geology of the Bible.
43. Precious Stones of the Bible.
44. Music and Musical Instruments of the Bible.
45. Weights and Measures.
46. A Glossary of Antiquities, Customs, etc.

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NEWS OF THE WEEK.

DOMESTIC.

The Atlanta Fair has got a Ferris wheel. It puts its passengers 200 feet up into the air.

The steamship "Calhoun" has been lost off Seal Rock, B. C. Of 81 persons only 26 were saved.

A St. Louis physician reports the cure of five desperate cases of diphtheria by the use of anti-toxine.

For the first time in the history of New York City, a drink could not be had at the bar of any hotel on last Sunday.

The editor of the Telegram, this city, who was indicted for libelling the district attorney, was found guilty, last week, in the Criminal Court.

The Illinois State Typographical Union denounces typesetting machines, and asks the national union to give it more power to deal with the thing.

Maj.-Gen. John M. Schofield retired from active service on the fourteenth. He denies the story that he has presidential aspirations.

The Beauregard Monument Committee has gone to work in earnest, and it is expected that the thirty thousand dollars required for a statue will be raised.

The Episcopal Church in Milwaukee has refused the donation of a handsome building for a hospital, because the donor wanted it to be known by his father's name.

Seattle, Wash., has undertaken to dig a ship canal four miles long from the harbor to a lake back of the city. It will cost $7,000,000, and will give Seattle one of the best harbors on the Pacific coast.

Washington has settled the overhead trolley business. The officers of the company have been fined so often that they have given it up. Horses will be used until the underground trolley can be established.

The thirtieth annual encampment of the Grand Army of the Republic, which body met in Louisville, last week, will be held in St. Paul, Minn., in 1896. Col. Ivan Walker, of Indianapolis, has been elected commander-in-chief of the Grand Army.

Under the guiding hand of the Secretary of War, acting under the auspices of Congress, Chattanooga and the notable battle fields surrounding it have been prepared for a national event without parallel. Great throngs of veterans, who fought against each other, are crowding into the city to take equal part, under national enactment, in the dedication of the National Park, which takes place on Sept. 18, 19 and 20.

FOREIGN.

They say that the Duke of Cambridge was retired from his position as commander-in-chief of the British Army much against his will.

The Sultan of Turkey has notified President Faure, of France, that he intends to give 500 000 francs toward the projected mosque in Paris.

The Russian government has concluded to adopt the South Carolina dispensary scheme and take possession of the whole retail liquor business.

The Mexican Congress began its deliberations on Sept. 16. President Diaz, in his address, congratulated the country on its peace and general prosperity.

The outbreak of Asiatic cholera, which resulted from the gathering of large bodies of troops together during the recent war between China and Japan, is gradually spreading in the far East.

The Chinese officials at Ku Cheng are proving obstinate over the results of the inquiry into the outrages upon missionaries and are unwilling to sentence the guilty. They offer one life for each European who was killed, and no more.

Fire broke out on board of the steamer "Iona," from Edinburgh to Loodoo, on Sept. 16. The flames spread with so much rapidity that before aid reached the vessel six of the passengers and the stewardess of the "Iona" were burned to death. The fire was put out after four hours' struggle.

The unsettled state of affairs in the little Balkan principality of Bulgaria is still a menace to the peace of Europe. Although Prince Ferdinand has returned to Sofia, and has announced his intention of retaining his hold on the Bulgarian throne by ordering extensive improvements in the palace there, the popular turmoil caused by the assassination of Stamboloff has not subsided by any means.

The inquiry at Ku Cheng is being obstructed by the tactics of the officials, headed by the viceroy, who is trying to exonerate the prisoners in the face of the most damaging testimony.

There is great indignation among Europeans over the fact that upon the occasion of the Ku Cheng or Hwashang massacre on Aug. 1, when ten missionaries or members of their families were killed and four wounded, the British consul refused to do anything beyond writing to the viceroy of the province. The missionaries were obliged to appeal to the American consul, Mr. Hixion, who acted promptly.

If You are weak and worn out, or have that tired feeling, Hood's Sarsaparilla is just the medicine to restore your strength and give you a good appetite. Hood's makes pure blood.

For a dinner pill and general family cathartic we confidently recommend **Hood's Pills.**

Drift of Population to Cities and Its Significance

The closing decades of this century are witnessing no more remarkable phenomenon than that shown in the migration of population, not so much from country to country, as from place to place in the same country. This interior migration is most noticeable in the most progressive lands. In Australia, for example, the rural districts prosper and a few great cities grow enormously, while all the intermediate communities are relatively stagnant; but in the United States the drift is unmistakably from the farms to the nearest village, from the village to the town, and from the town to the city. The newest portion of the Western States, which are still in progress of settlement, have not as yet felt the full effect of the centripetal attraction, for population tends to spread out into a more or less uniform density; but wherever immigration has ceased the new forces quickly begin to tell, and throughout the older settled States, in New York as well as in Illinois and Iowa, a universal and all-powerful current has set in, sweeping everything toward the centres. This transplantation has most far-reaching effects. Politically, it transfers a preponderance of power to the great cities, changing the results of important elections, and increasing the urgency of municipal problems. Socially, it swells the number of the classes most exposed to agitation and discontent, intensifies the dangers to be apprehended from social upheavals, and widens the growing chasm between the classes. It concentrates the wealth of the nation into fewer hands, and reacts profoundly upon the material, social and political life of the entire nation. The importance of this migration, therefore, is hardly to be overestimated. It is a striking characteristic of our period—that it is a period of universal transition, in which large masses of people, apparently against their own interests, leave the country, where homes are cheap, the air pure, all men equal, and extreme poverty unknown, and crowd into cities where all these conditions are reversed. When this movement has proceeded too fast, and the cities have become swollen with a surplus population for which there is no employment, when urban expansion has far outrun the growth of the contributory territory, and this condition has become excessive and universal, a panic interrupts this concentration for a time, until the proper balance between town and country is re-established. The more rapid, therefore, the process of centralization, the more frequent and intense must be the periods of depression needed to correct it.—Forum.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DISTRICT—FOURTH ROUND.

Oxford station	Sept. 22, 23
Grenada circuit	28, 29
Toccopola	Oct. 5, 6
Etay	(Wed.).. 9
Paris	12, 13
Water Valley circuit	(Wed.).. 18
Coffeeville	19, 20
Tatum	(Wed.).. 23
Charleston	26, 27
Minter City and Strathmore	Nov. 2, 3
Chapel Hill	(Thurs.).. 7
Atlanta	(Fri.).. 8
Pittsboro	9, 10
Water Valley station	16, 17

R. A. Hargroves, P. E.

CORINTH DIST.—FOURTH ROUND.

Ripley circuit, at New Hope	Sept. 21, 22
Guntown circuit, at Bell's	28, 29
Iuka station	Oct. 5, 6
Iuka circuit, at Bnnwdown	12, 13
Booneville cir., at Carolons..	(Wed.).. 16
Booneville and Baldwyn, at B	20, 21
Pleasant Ridge cir., at ——	(Thurs.).. 24
Brown's Creek cir., at Mt Pleasant	26, 27
Marietta circuit, at Prospect	Nov. 2, 3
Kossuth circuit, at Rienzi..	(Wed).. 6
Ripley and New Albany, at Ripley	9, 10
New Albany cir., at Lugomar	18, 27
Bine Springs circuit, at Winfield	23, 24

Pastors will please see to it that the trustees be ready to report in answer to Question 24, and that the local preachers present written reports to the Conference.

Heslep R. Tucker, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Verona and Nettleton	Sept. 21, 22
Tupelo	28, 29
Aberdeen circuit	Oct. 5, 6
Shannon circuit	12, 13
Buena Vista	19, 20
Boaz	25
Ilonston and Wesley	26, 27
Prairie circuit	Nov. 1
Okolona circuit	2, 3
Saltillo circuit	7
Nettleton circuit	9, 10
Tremont circuit	15
Fulton circuit	16, 17
Quincy circuit	21
Amory circuit	23, 24

S. M. Thames, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Potts' C. and Myrtle, at Hickory Flat	Sept. 21, 22
Waterford, at Soule Chapel	28, 29
Holly Springs circuit, at Sylvestria	Oct. 5, 6
Holly Springs station	7
Olive Branch, at Olive Branch	12, 13
Byhalia, at Byhalia	14
Red Banks, at Victoria	15
East Holly Springs circuit, at Bethel	19, 20
Cornersville, at Cornersville	26, 27
Mt Pleasant, at New Salem	Nov. 2, 3
Ashland, at ——	9, 10
Pontotoc, at ——	16, 17
Abbeville, at ——	23, 24

J. D. Cameron, P. E.

KOSCIUSKO DIST.—FOURTH ROUND.

Kosciusko and Salem, at Salem	Sept. 21, 22
Ashton, at Pleasant Grove	27
Lexington and Tchula, at Tchula	28, 29
Salls, at Springdale	Oct. 5, 6
New Port, at Harmonia	12, 13
Poplar Creek, at Friendship	18
Ethel at Shady Grove	19, 20
Belzoni, at Belzoni	26, 27
Eupora at Matherston	Nov. 1
Stewart, at Shady Grove	2, 3
Ackerman, at McCool	8
Chester, at Pilgah	9, 10
Rural Hill, at Rural Hill	14
Louisville, at Rocky Hill	15, 17
Ebenezer, at Liberty Chapel	23, 24

J. H. Mitchell, P. E.

WINONA DIST.—FOURTH ROUND.

Valden	Sept 21, 22
Winona station	Oct. 6, 7
Greenwood station	12, 13
Winona circuit	16
West	19, 20
Carrollton station	23, 27
Indianola	30
Carrollton circuit	Nov. 2, 3
McNutt	9, 10
Sidon	15
Dublin and Brooklyn	16, 17
Black Hawk	23, 24

J. B. Stone, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Cleveland	Sept. 23, 26
Shaw	29, 30
Clarksdale	Oct. 5, 6
Lyon	6, 7
Jonestown	12, 13
Lula	13, 14
Hill House	19, 20
Friar's Point	20, 21
Rosedale	26, 27
Gunnison	27 28
Leherton	Nov. 2, 3
Tunica	9, 10
Greenville	16 17
Bolivar	17 16
Arcola	23, 24
Hollondale	24, 25

J. A. Randolph, P. E.

SARDIS DIST.—FOURTH ROUND.

Como	Sept. 22, 23
Panola, at Pisgah	28, 29
Tyro, at Fredonia	Oct. 5, 6
Courtland, at Pope's	12, 13
Batesville	13, 14
Wall Hill	19, 20
Arkabutla, at ——	26, 27
Pleasant Hill, at ——	Nov. 2, 3
Cockrum, at Greenleaf	9, 10
Nesbit, at Hind's Chapel	13, 17
Morgansville, at Browning's..	(Wed.). 26
Pleasant Grove, at ——	29, 24

H. C. Morehead, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

Summit, at Johnston	Oct. 5, 9
Gallman, at G	12, 13
Crystal Springs	(7 P. M.).. 11-19
Adams, at Adams	19, 20
Osseyville, at Bethel	26, 27
North Wesson	Nov. 2, 3
Wesson	(7 P. M.).. 2, 9
Martinsville, at Tabernacle	9
Hazlehurst	(7 P. M.).. 8
McComb City	(7 P. M.).. 9, 10
Whitestown	(11 A. M.).. 8, 10
China Grove	16, 17
Pleasant Grove	18
Providence	23, 24
Magnolia	26
Brookhaven	30, Dec. 1

B. D. Norsworthy, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Crawford Street—Vicksburg	Oct. 5, 6
South Vicksburg	5, 7
Edwards, at Edwards	9
Bolton, at Bolton	11
Utica, at Utica	12, 13
Rocky Springs, at Hickey R	13, 20
Hermanville, at Bartonton	20, 27
Rolling Fork and C., at ——	Nov. 2, 3
Mayersville, at ——	9
South Warren, at ——	9, 13
Harriston, at Harriston	19, 17
Port Gibson	18
Warren, at ——	23, 24
Mt. Olivet, at ——	30, Dec. 1

Pastors will please be prepared to answer Ques. 29, up to date, and see that trustees be prepared to answer Ques. 24.

J. M. Weems, P. E.

Vicksburg, Miss.

BRANDON DIST.—FOURTH ROUND.

Walnut Grove, at W. Grove	Oct. 5, 6
Shiloh, at Camp Ground	12, 13
Decatur, at Centerville	19, 20
Lake, at Lawrence	21
Newton and Hickory, at Newton	23
Hillsboro, at New Providence	25, 27
Carthage	29
Brandon station	Nov. 2, 3
Morton and Forest, at Forest	6
Westville	9, 10
Montrose	10, 17
Raleigh	19
Clarksburg	23, 24
Steen's Creek	27
Trenton	29
Homewood	30, Dec. 1

C. McDonald, P. E.

JACKSON DIST.—FOURTH ROUND.

Jackson—First Church	Oct. 13, 13
Jackson—Capitol Street	13, 13
Sharon circuit, at Sharon	19, 20
Terry circuit, at Byram	26, 27
Yazoo circuit, at Fletcher Chapel	Nov. 2, 3
Flora circuit, at Flora	(Thurs.).. 7
Silver Creek and S. Lake	9 10
Lake City and Lodi	(Wed.).. 13
Yazoo City	(Thurs.).. 14
Benton, at Benton	(Fri.).. 15
Tranquil at Tranquil	18, 17
Fannin, at Fannin	(Wed.).. 20
Camden, at Camden	23, 24
Jackson circuit	(Tues.).. 23
Madison	(Thurs.).. 23
Canton	30, Dec. 1

E. H. Mounger, P. E.

SEASHORE DIST.—FOURTH ROUND.

Hattiesburg	Sept. 21, 22
Purvis, at Purvis	23, 29
Pearlington, at P	Oct. 12, 13
Nicholson, at Bryd's	(Tues.).. 15
Columbia, at C	19, 20
Bilexi, at B	26, 27
Americus, at Salem	(Wed.).. 30
Escatawpa, at Zion	Nov. 2, 3
Moss Point	(11 A. M., Wed.).. 6
Ocean Springs, at Scranton	9, 10
Vancleave, at Mt. P	(Wed.. 13
Whitfington, at Holland's C	18, 17
Bay St. Louis at Long Beach	(Tues.). 19
Augusta, at Augusta	23, 24
Black Creek	(Tues.).. 26

C. A. Powell, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Fayette	Oct. 5, 6
Jefferson Street	(8 P. M.).. 7
W. C	(8 P. M.).. 6
Gloster and Centerville, at Cent	12, 13
Wilkinson, at Macedonia	19, 20
North Wilkinson, at Hopewell	26, 27
Percy Creek	Nov. 2, 3
Woodville and mission	3, 4
Amite, at Woodland	(11 A. M.).. 6
Barlow, at Lebanon	9, 10
Roxie, at Roxie	(11 A. M.).. 11
Meadville, at Oak Grove	16, 17
Washington	20, 24
Homochitto	Dec. 1, 2

Let the trustees and Sunday-school superintendents be ready to make their reports. If practicable, let the local preachers be present at their several Conferences.

L. S. Jones, P. E.

ENTERPRISE DIST.—FOURTH ROUND.

Vossburg, at Goodwater	Sept. 21, 22
Pachuta, at Pachuta	28, 29
Waynesboro and S. L. at Waynesboro	Oct. 1, 13
Ellisville and Laurel, at Ellisville	19, 20
Shubuta, at Shubuta	26, 27
Mathersville and miss. at Mathersville	Nov. 2, 3
Waynesboro cir., at Tokio	(Wed.).. 6
Leaksville, at Leaksville	9, 10
Heidelberg, at Liberty	(Fri.).. 13
Eastabuchie, at Eastabuchie	16, 17
Mount Carmel, at Mt Zion	(Thurs.).. 21
Williamsburg, at Bethel	23, 24
Enterprise and Stonewall, at E	30, Dec. 1

L. Carley, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Dryades Street	(11 A. M.).. Sept. 23
Parker Chapel	(7 P. M.).. 29
Crapa Street and Gretna	(11 A. M.).. Oct. 6
Algiers	(7 P. M.).. 6
Moreau Street	(11 A. M.).. 13
Carrollton Avenue	(7 P. M.).. 13
Carondelet Street	20
Louisiana Avenue	27
Lower Coast and Wesley	Nov. 2, 3
Covington	3, 10
Rayne Memorial	17
Plaquemine and Donaldsonville	24, 24
Tallisheek	30, Dec. 1
Felicity Street	8

John T. Sawyer, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Arcadia, at Meador's	Sept. 21, 22
Watson, at Gayden	28, 29
Slaughter, at Slaughter	29, 30
Bayou Sara, at Bayou Sara	Oct. 5, 6
Zachrie	12, 13
E. B. Rouge, at Blackwater	19, 20
Live Oak, at Palmetto	21
Port Vincent, at Bayou Barbary	Nov. 2, 3
Ponchatoula, at Springfield	3, 4
Franklinton, at Franklinton	6
Amite City at Amite City	9, 10
Pine Grove, at Pine Grove	10, 11
Baton Rouge, at ——	16, 17
Gross Tete, at Rosedale	23, 24
St. Helena, at Greensburg	30, Dec. 1
East Feliciana, at Independence	7, 8

P. A. Johnston, P. E.

SHREVEPORT DIST.—FOURTH ROUND

Caddo	Sept. 21, 22
Coushatta	28, 29
Wesley	Oct. 5, 6
DeSoto	12, 13
Many	19, 20
Anacoco	26, 27
Fort Jessup	Nov. 2, 3
Pleasant Hill	3, 10
North Booster	16, 17
Natchitoches	23, 24
Grand Cane	30, Dec. 1
Mansfield	4

I will try to fill the above appointments; but, in case of failure, let the pastors hold the Quarterly Conference and forward me statistics. Let us together strive for full reports on every line of church work.

J. L. P. Sheppard, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Lake Charles	Sept. 21, 22
West Lake	22, 29
Prudhomme circuit, at Long Point	Oct. 6, 6
Plaquemine Brulee, at Rayne	12, 13
Morgan City	18, 20
Berwick	20, 21
New Iberia	26, 27
Lafayette	Nov. 2, 3
Jeanerette	4
Patterson	5
Franklin	9, 10
Grand Chenieres	16, 17
Sulphur Mine	20
Lake Arthur	23, 24
Crowley	23
Indian Bayou	27
Abbeville, at Abbeville	Dec. 1, 2
Washington	7, 8

H. O. White, P. E.

ARCADIA DIST.—FOURTH ROUND.

Haynesville	Sept. 21, 22
Valley	28, 29
Minden, at Minden	29, 30
Farmerville	Oct. 3, 9
Downsville	13, 13
Vernon, at Wesley Chapel	26, 27
Ruston, at Ruston	27, 29
Ringgold	Nov. 2, 3
Gansville, at Gansville	9, 10
Bienville, at Bienville	16, 17
Homer, at Homer	23, 24
Vienna at Aycock	30, Dec. 1
Arcadia, at Arcadia	7, 8

J. D. Harper, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Centerville	Sept. 21, 22
Dry Creek	28, 29
Columbia	Oct. 5, 6
Nugent	12, 13
Bunkie	19, 20
Lecompte, at W. C	26, 27
Montgomery	Nov. 2, 3
Chicot	9, 10
Simsport	13, 17
Pineville	23, 24
Boyce	30, Dec. 1
Alexandria and West A	7, 8

Local preachers must attend, to have characters passed. Let us have reports from presidents of the Board of Trustees. I urge the preachers in charge to let the officials know their duty.

S. J. Davis, P. E.

CAMP MEETING.

The Selem Camp Meeting, twenty-two miles north of Moss Point, Miss., will begin on Thursday night before the second Sunday in October. The public generally are invited to attend, and will be entertained at reasonable rates by R. O. Galloway.

Ministers of the gospel are especially invited. They and their horses will be cared or free of charge after they arrive on the grounds. P. Howard, P. C.

Programme.

The Ministers' Institute of the Aberdeen district will be held at Amory, Oct. 15-17, 1895.

The following programme will be the guide in the discussions had:

TUESDAY.

11 A. M.—Sermon by Rev. Amos Kendall on "Regeneration."

2:30 A. M.—Are Good Works Necessary after Regeneration—Revs. W. T. J. Sullivan, J. M. Barnes and T. H. Dorsey.

7:30 P. M.—Sermon on the Possibility of Apostacy, by Rev. J. C. Lowe.

WEDNESDAY.

8:30 A. M.—The Best Way to Conduct Church Conferences — Revs. J. H. Shumaker, M. E. Tumlin and A. T. Buck.

11 A. M.—A sermon on The Subjects and Mode of Baptism—Rev. M. H. Honnoll.

2:30 P. M.—Denominational Loyalty—Revs. J. W. Anderson, A. P. Leech and J. M. Davenport.

7:30 P. M.—The Duty of the Church to Missions—Rev. W. T. J. Sullivan.

THURSDAY.

8:30 A. M.—Christian Education—Revs. J. H. Shumaker, S. M. Thames and J. C. Lowe.

11 A. M.—Sermon on the Witness of the Spirit, by Rev. S. M. Thames.

2:30 P. M.—A discussion on the "Epworth League"—Rev. J. H. Shumaker, W. T. J. Sullivan and Amos Kendall.

S. M. Thames, P. E.

The Little Worker.

Published monthly, twenty-five cents a year, in advance. Subscriptions and money sent to Miss Lena Freeman, Publishing House M. E. Church, South, Nashville, Tennessee. Address all communications and other literary matter to Miss Annie Merle Barnes, editor, Duluth, Georgia.

How to get a poor preacher, if there are any: Starve the one you have got.—Methodist Advocate Journal.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6 1-16	@ — —
Ordinary	6 9-16	— —
Good ordinary	7¼	— —
Low middling	7 7-16	— —
Middling	7 13-16	— —
Good middling	⅞	— —
Middling fair	⅞	— —
Fair	to	— —
Galveston middling	7 15-16	— —
Mobile middling	7 11-16	— —
Memphis middling	⅞	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	1⅜	3⅛
Prime yellow	3 3-16	3⅜
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
Syrup	40	— —
RICE.		
No. 2	1⅛	1⅛
Good	3¼	3⅜
Fair	3⅝	3¾
Prime	4	4⅛
Rough, ₩ bbl	1 75	2 30
Polish, ₩ ton	15 00	
FLOUR.		
Extra Fancy	3 13	3 30
Fancy	3 25	3 30
Choice	— —	— —
Minnesota Patents	4 00	4 25
Winter wheat patents	3 60	3 75
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 95	— —
Cream meal	2 40	— —
Grits	2 45	— —
Hominy	3 00	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	40	41
Yellow	42	—
Mixed No. 2	41	42
OATS:		
Western	28	— —
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	87½	70
HAY:		
Prime	13 50	17 00
Choice	19 00	20 00
PROVISIONS.		
PORK:		
Mess (Standard)	9 75	10 00
Prime Mess	8 33	9 75
Rumps	9 30	— —
BACON:		
Fancy Breakfast	9¼	10¼
Shoulders	9¼	9¼
Sides, short rib	8⅜	8⅜
Sides, long clear	8⅜	8⅜
HAMS:		
Sugar-cured	10¼	11½
DRY SALT MEAT:		
Shoulders	8⅛	8⅛
Sides, short rib	— —	8
Sides, long clear	— —	8⅛
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	19	— —
Common	14¼	— —
TEAS:		
Choice	— —	— —
He-No	— —	— —
BUTTER:		
Western Creamery	22½	29
Western Dairy	17	18
Common	10	11
LARD:		
Refined	9⅝	7
OILS:		
Coal, bbls	9	— —
Coal, cases	— —	— —
Cotton seed, crude	19½	16½
Lard, Extra No. 1	33	33
	80	— —
VEGETABLES.		
CABBAGES:		
Western	9	1
Chicago, ₩ 100	— —	— —
Louisiana, ₩ [illegible]	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 35	1 95
ONIONS:		
New Louisiana	— —	— —
Western	1 90	1 65
BALING STUFFS.		
BAGGING:		
Jute, 2 lb., ₩ yard	5½	— —
Jute, 1¾ lb., ₩ yard	4½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	6½	6½
TIES:		
₩ bundle	75	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 25	4 50
Young Chickens	2 00	3 50
Chickens, Southern	3 00	3 50
Young	2 00	2 75
Turkeys, Southern	— —	— —
EGGS:		
Western	15	— —
Southern	19	19½
WOOL:		
Lake, ₩ lb	13½	14
Louisiana	13	13½
Burry	6½	8
COUNTRY HIDES:		
Green Salted, ₩ lb	5	5½
Dry salted	9	— —
FERTILIZERS:		
Cotton seed, ₩ ton	9 00	— —
Meal	16 50	17 00
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

Sept. 17, 1895.

The Color Line.

We transfer to our columns, i this impression, what the Ep worth Herald, the Epwort League organ of the Method Episcopal Church, says on th color line in the Leagues, grow ing out of the incident at Chatta nooga. Just as well face th facts at once, for the war is on and a break in the relations no existing between Leagues of th two Methodisms is inevitable What they propose is that w shall accept, without even th right to question its propriety their dictation of policy, eve though they do not follow themselves. By their fanaticism on a similar line, they forced division of the church in 1844 and now they will dictate term of friendship among Leaguers or destroy the pleasant relation already existing. Southern Leaguers will not wear the yok which they have constructed fo their necks, hence the labor ha been in vain. In this matter w speak from our well-know knowledge of the feelings o Southern people, and from ex pressions which have come t us, leaving no doubt of their p sition at this point. A word t the wise is sufficient.—Centra Methodist.

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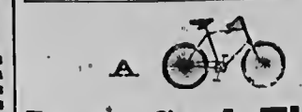

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Christian Advocate.

VOL. 42.—NO. 39. NEW ORLEANS, THURSDAY, SEPTEMBER 26, 1895. WHOLE NO. 2040

Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POST-OFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

"Local Preachers—And Evangelists."

The editorial of Dr. Hoss on this subject is timely and strong, and deserves to be read by the whole church. But there are other reflections on this great question that need airing, in order that these people may the better understand themselves and the church. Not to speak of the great flood-tide of worldliness they are pouring into the church on a mere show of hands, they are constantly meddling in the most delicate and complicated local church matters. All that any of them need to make them equal to the gravest emergency is to be invited into the church where it exists. The prudence and prayers of the wise and careful pastor, who knows all the facts and knows the dangers, are all matters of contempt in the wisdom and methods of this self-constituted hero of the occasion. He sneers and ridicules the factions into unity, and then some enthusiast catalogues the marvelous results in the nearest church paper, and that is all the general public knows of the matter. The ill-fed pastor—and church, too—suffers the terrific rebound of evangelistic cheek and imprudence in silence. These things can not be published in church papers, as the act would only intensify differences, and render more hopeless all efforts to effect genuine reconciliation.

But let God be praised, and the church thanked, that she has men and women who are watching the trend of things, and who have the courage of their convictions. These evangelists sound in their direful threats of what the next General Conference will do for them, and against those who oppose them. It is a matter of consternation on all sides that the council of last resort is composed of an equal number of laymen and preachers, and can afford to abide the decision.

Another point that demands careful thought is the assumption that the administration of the church is at fault, because the Holy Spirit honors the irregularity of the evangelist by converting souls under their ministry. Bishops, presiding elders, preachers, laymen and churches are held up and censured as fighting against God because they presume to require respect for law, and the most solemn vows that man can make to God and to the church; and they are threatened with the most direful vengeance of God for their resistance of his approval. To hear them talk, and to read their press communications, one might suppose the whole church was gone after strange gods, while only a small handful were standing near the cross. There is at least some comfort in the statement of Scripture that the vagaries of the *ego* do not make facts of mistakes. Elias thought he was the only good man left in Israel until God informed him there were seven thousand other men as good as he.

But what of the fact and of the charge? Suppose the conversions were ten times as many as they are, must we accept that fact as proof that the Holy Spirit approves their disregard of the vows they have vowed to obey, and that disproves the administration that requires obedience? If so, it also follows that the law, the vow and the administration are all wrong, and that the Holy Spirit can not approve them, and it will never do to assume that the Holy Spirit approves a wrong that evil may come. But if the unparalleled growth and development of the M. E. Church, South, is not a proof of the Holy Spirit's approval of her laws and the loyalty of her membership, can it be claimed that the success of evangelists is proof of their discipline being accepted? But is the appeal to effect proof that the Holy Spirit approves the cause? In Phil. 1 Paul tells us of a certain class of bold men who preached Christ for more than pure motives, and yet the "truth of Jesus Christ" turned their preaching to good account to him. Many contend that Paul or the Holy Spirit approved these men and their preaching because good came of it.

Few years ago there was one of the worst of the vile of impostors imposed upon the Mississippi Conference, and was in charge of one of the first circuits, and an almost unparalleled success attended his ministry of the people. Are we to accept his great success as proof that the Holy Spirit approved the vile man? The thought is blasphemous!

It will be understood that I do not say, nor yet so much as intimate, that evangelists are bad characters; but I do hold that the fact the Holy Spirit uses their work for good to souls can not be accepted as proof that he approves the fact that they are laboring not only without law, but against the law they have vowed to keep. The Holy Spirit stands pledged to enter every heart, and to do his perfect work where resistance is not offered; and whenever that resistance is yielded in good faith, the Holy Spirit stands pledged to honor the fact, regardless of the antecedent cause or causes by which it is produced.

J. M. WEEMS.

Vicksburg, Miss.

Letter from Switzerland.

Several days ago we left England. After crossing the channel, which was smooth and beautiful, we landed at Calais, and were soon passing swiftly through the sunny slopes of *la belle France*. I have never seen a fairer land. In every direction the eye was gladdened by the most brilliant landscapes, flower-covered plains, picturesque hills, calm little lakes, and limpid streams. The soil is divided with as much precision, and cultivated to as high degree, as in Great Britain. The trees seem to have been planted, every one, as they grow in the most stately rows not only about the handsome country houses, but on the farms. Aboundosk we reached the town where Joan of Arc met her unhappy fate. A wretched night was spent locked up in a compartment with seven ladies in a continental car, which is such a horror to all travelers who have ever enjoyed the luxury of a sleeper on our great American lines of railway. We decided to forgive Mr. Pullman for his connection with the Chicago strike if he would come to Europe and introduce his magnificent system.

Next morning we passed over into Swiss territory. We realized at once that we had got into finer atmosphere and on higher ground. The cars here are very much like ours, large and comfortable. The felt upholstery gives them quite an air of elegance. At noon we crossed Lake Thun, which lies like an exquisite gem in the heart of the great mountains that surround it on all sides. The scenery of Switzerland surpasses in beauty and majesty any conception that can be formed from the description of travelers. Its waters are the bluest, clearest, sunniest, shiniest, most opalescent; its mountains the grandest, wildest, most stupendous; rock-ribbed, rugged, and crowned everlastingly with snow. Grindelwald is a famous resort high up in the Bernese Alps. The town consists of several hotels, a few stores, many bazars where curios are sold to tourists, and a few charming "chalets." Among the last is that of Madame D'Aubigne, the wife of the great writer. The adjacent hills are covered with the quaint huts of the peasants. One little church, antique in structure, occupies a prominent place, and adds to the generally striking effect. The mighty Jungfrau and Matterhorn keep eternal watch over the hamlet and its kindly, simple people. It is here that Dr. Henry Luun, the editor of The Review of the Churches, has established a European Chautauqua. The leading purpose of this is to accomplish church unity. Ministers of every religious faith gather here through the Summer months to discuss in a brotherly way their beliefs and creeds, with a view of coming nearer together in thought and purpose. For four delightful, never-to-be-forgotten days we have been in these rarified regions, growing nearer to God with every breath, and abounding in health and thankfulness. Each night services are held, where prominent speakers entertain a cultivated audience. With every sunrise parties begin excursions through the mountains, some riding on horseback, others in carriages or on railways. To-day we have been to the very edge of glaciers, and have looked down into the clefts of interminable blue ice; we have climbed to the tops of peaks; have walked over beds of snow; have watched avalanches fall in a splendor of misty whiteness, and have listened to their thunderous reverberations. Up to a wonderfully high altitude flowers of every hue and shape blossom luxuriantly. The further we climb the fewer they appear, but rarer in quality. Below are daisies, buttercups, cowslips, and alpine roses in great quantities; beyond are violets, pansies, and forget-me-nots, while at the summit, in the midst of snow and ice, is found only the edelweiss. The grass grows green and luscious along with the flowers. The herdsmen drive their cattle higher and higher up the mountains as the Spring advances, and build temporary homes in which to live and guard them. As the Winter approaches they are driven into the valleys below. The women work in the fields as regularly as the men; at this season they are cutting hay. Often one sees women hitched to carts, with men drawing heavy loads of hay, or bearing burdens on their backs. Recently I saw a man between two women drawing a wagon. The women dress in the costume peculiar to their country, except a few who appear much like the rest of the feminine world. The men, while working, wear colored blouses which reach to their knees. We have been into the homes of the people, and wonder how they manage to live through the terrible Winters. Their homes are no better, as a rule, than the negro cabins on our Southern plantations in the United States. They do not use nails in building their houses. The roofing is held down by stones. Many of the people of the earth live like sparrows, but our Father in heaven knows and cares for them all.

BELLE KEARNEY.

Grindelwald Switzerland, June 27, 1895.

FROM THE WORK.

Rev. Jno. R. Countiss, P. C., Lehrton, Miss., Sept. 11: "We have just closed our protracted meetings on Lehrton circuit. The Lord was with us in great power. Twenty-five persons were added to the church. Our presiding elder, Rev. J. A. Randolph, and Revs. D. M. Miller and J. C. Woodruff, local preachers, rendered valued assistance. Praise the Lord for his great work among us."

Rev. Herman W. Knickerbocker, Lake Providence, La., Sept. 12: "Have just closed a meeting in which my brother, Rev. P. R. Knickerbocker, assisted. Although I was sick most of the time, the Lord was with us, and we had a good time. Membership revived, about fifteen conversions, and eight accessions to the church. Have a good Sunday-school, good congregations, good parsonage, a liberal-cultured people, and the Lord is with us."

Rev. E. E. Laogford, P. C., North Kemper charge, Sept. 20: "I have just finished my round of revivals for this charge (six in number) with glorious results. Thirty or 35 conversions, with 27 additions to the church, and three for other churches. I received able assistance from Rev. K. J. Jones, P. E., Meridian; Rev. G. H. Thompson, Lauderdale; Rev. C. M. Crossley, Lauderdale; Rev. D. Scarborough, Meridian, and Rev. H. W. Van Hook, DeKalb. Spiritual state of charge good."

Rev. Jno. D. Ellis, Anguilla, Miss., Sept. 18: "The Lord has greatly blessed us this year. Up to date meetings held by the preachers in charge, and others assisted in by Bro. W. W. Hopper and Slater Snell, have resulted in the conversion and sanctification of 150 souls, and 55 accessions to the Methodist Church. We have other meetings yet to hold, and expect victory. The church is in good condition, comparatively, and we will have a good report for Conference. Prospects good to build a new church on the work and a parsonage at Rolling Fork."

Hineston, La., Sept. 19: "Have just closed a warm meeting at this place. Results: Two conversions and accessions, and the church waked up, and many under deep conviction. The sinners here are indeed hard cases, and are not easily moved. They are what we call, in a certain sense, moral people—righteous in their own conceit. Bro. Grace did most of the preaching, and preaching it was, too—full of pith and point, and set on fire of the Spirit. His were 'thoughts that breathe and words that burn,' and it was a gracious treat to hear him. Bro. P. Swann, a local preacher, and Bro. Monroe, of the Congregational Church, also rendered me efficient service in declaring the glad tidings. Spring Creek circuit is improving. We are building a neat, substantial and commodious church at the Rapides Camp Ground, which we hope to complete before Conference. Pray for us."

Rev. J. P. Moore, P. C., Okolona, Miss., Sept. 15: "We are through with all our meetings except one. Have had 85 professions, 63 accessions, 30 new family altars, doubled the membership at some points. The Lord be praised for his presence with pastor and people of the Okolona circuit. Many thanks to Bros. Shumaker, B. B. Sullivan, Bogan, East and Parrott for their earnest help. May God bless them in their labors!"

Rev. C. C. Grisham, Sept. 12: "We are closing our protracted meetings on the Tooooopola circuit. We have had about 50 conversions and about 40 additions to date. We will hold one more meeting. This has been a hard year for revivals. Politics have run high. We have had but little help on the work, as there is no local preacher. Bro. J. W. Honnoll, of Holly Springs, preached four days and nights at Tooooopola, and endeared himself to us all. We would be glad to see him here again. Finances behind. We are improving the parsonage this week. God bless the ADVOCATE!"

Rev. J. F. Wynn, Baker, La., Sept. 20: "Am glad to report another successful meeting. Our services at Deer Ford embraced the second and third Sabbaths. Bro. R. W. Tucker preached three sermons, which were highly appreciated. On Tuesday evening the Lord sent Bro. Lallance, whose faithful labors were crowned with success. Bro. Anders came in and conducted the last service. Christians were quickened, backsliders reclaimed, and penitents were pardoned. As nearly everyone in this community is a church member, only two were added to our list. I have never served a kinder people than I find on East Baton Rouge circuit. I think our collections will all be in full."

Rev. W. G. Borks, P. C., Jonesboro, Miss., Sept. 21: "We have held our last two meetings on the Jonesboro circuit for this season, resulting in 16 conversions at camp ground, where Rev. L. A. McKeown did the preaching 'with the demonstration of the Spirit and of power;' and in 6 conversions and 3 accessions at Ebenezer, where the pastor had no assistance. At camp ground there were 12 accessions; others may join. Jonesboro is moving up. We expect to report at Conference two new churches building and a good parsonage secured during the year. Besides this, we will paint and repair one church. Collections behind, but we are doing what we can to raise them. Think we will excel last year's report. Pray for us, brethren."

Rev. W. G. Roberts, P. C., Franklinton mission, Sept. 18: "We have held two meetings up to date; one at Tally's Chapel. We had a good three-days' meeting. Rev. W. H. Benton came to help me on Monday. No help Saturday or Sunday, but the Lord was with us. Five accessions to the church at that place. We closed a meeting at Pleasant Valley on the sixteenth. We had a good meeting at that place. Ten accessions to the church. One mother seventy-two years of age joined the church, and a son and granddaughter. Three generations were received in the church by Rev. W. H. Benton. He did some fine preaching. I will close before this goes to the waste-basket. We have received eighteen in all. Pray for us."

Rev. H. P. Lewis, Summit, Miss., Sept. 19: "I am at home sick with fever, caused, I suppose, from overwork and overheat. I hope to be up and at work again in a few days. My meetings have been held with good results. Quite a number of our people, both old and young, have had a wonderful spiritual uplift, and are beginning to realize something of the saving and sanctifying power of the Holy Ghost. Too many of our people are satisfied with a mere nominal profession of religion, and are not seeking after the 'fullness of the blessing of Christ.' Bro. C. L. Chilton, of Montgomery, Ala., did most of the preaching in two of my meetings, and he did it well. People of all denominations were charmed with him and his preaching. About twenty have united with our church on profession of faith. Several bright conversions and quite a number sanctified. Upon the whole, so far we have had a pleasant and prosperous year. One new church built at Norfield, three miles south of Bogue Chitto. Finances behind."

Rev. Wilson Moore: "We have about completed our protracted meetings, and, while the results are not altogether satisfactory, a goodly number have been converted and added to the church. Our first meeting was in the town of Winfield, where we had several conversions and 7 accessions. We were assisted the first week by Bro. Roy, of Columbia. Bro. Roy preached a straight gospel, but it did not fall very sweetly on the ears of those who were contented with a sinful life. Our next meeting was on the Saline, where we witnessed several conversions and 6 accessions to the church. We were assisted in this meeting by Bro. W. F. Sanders. Our next meeting was on Fish Creek, which did not result satisfactorily. Our next was at Atlanta, which also was a drag. Our next meeting was at Liberty Chapel, where we witnessed 7 or 8 conversions, and 3 accessions. It was the opinion of some that Liberty Chapel was dead, but such allimers were given to hyperbole. Our meeting at Liberty lasted eight days, and the Lord was with us at every service. The presiding elder was with us three days, during which time he did some efficient preaching. Bro. Davies grows in favor with the people. We have one more meeting to hold, which we hope will be a success. We will close for this time."

Rev. J. H. Smith, Olive Branch, Miss., Sept. 18: "I send some account of Olive Branch circuit. I am just through with protracted meetings for the season. Have had some good meetings. The meeting at Oak Grove, just closed, was a decided success. Church revived, backsliders reclaimed, about 20 conversions, 16 joined the church. All praise to the Lord, who must give the increase, though Paul preach and Apollos water. We had some good help in the way of preaching. Bro. G. H. Jacobs, our faithful pastor at Mt. Pleasant, was with us, and did valuable work. His only business here below is to cry, Behold the Lamb!' The simple story of the cross is the great saving and drawing power with him. No clap-trap methods are respected with him. May his like ever remain among us to hold and give success to our Zion! We had also a young preacher, Bro. C. P. Moss, of Byhalia, with us; son of Bro. John Moss, of precious memory, whose dying prayer was not lost when he asked that his two boys be preachers of the gospel, and truly the father's mantle has fallen upon this son. His soul is aflame with love to God and his fellow-men, and he has a message that he confidently believes will be a benefit, and the people gladly hang on his earnest words. Conviction melts the hardest hearts, and mourners shout their sins forgiven, and Christians rejoice for the same grand old gospel that has been the charm of their lives. Bro. Moss will come up to our next annual gathering for admission on trial into the traveling connection. I am ready, with both hands up, to vote for all such young men, with strong bodies, vigorous minds, and consecrated lives, to have a place in the vineyard of the Master, that is so white to the harvest. We have worked under difficulties on Olive Branch circuit this year; but, praise the Lord for granting success to our labors! Among other things, I think we will report two new churches at Conference."

Rev. S. B. Myers, Arkabutla charge, Sardis district, North Mississippi Conference, Sept. 17: "We have just finished our round of revival meetings. God has done for us more than we were worthy. We are not able to give the number of conversions, in and out of the church, but we have about 45 accessions, most of them on profession of faith. Old feuds were settled, family altars erected, and a general uplifting and moving out to higher attainments in the divine life. We are indebted to Bros. Dye, Lagrone, Porter, McKeown and Clifford for valuable service rendered. Bros. Dye and Lagrone are too well known to need commendation. Bro. Porter is a young local preacher of great promise. Bro. McKeown is also a local preacher of the Corinth district, whose labors, for years past, speak for him. No more worthy or earnest man belongs to the ranks. Bro. T. B. Clifford, of Courtland, one of our noble Englishmen, is making for himself a record of which he need not be ashamed. He, with his precious, consecrated wife, make a team. Bro. Clifford is earnest, enthusiastic, full of fire, and preaches with power and in demonstration of the Holy Ghost. He uses no clap-trap methods, but preaches the gospel as it is in Christ, and under it men repent, resolve, believe, and are saved. His wife is a thoroughly consecrated Christian worker, fully adapted to the work of conducting prayer, praise, and children service. They will ever live in the hearts of this people. Our meeting here may well be called a union meeting. While it was conducted in a Methodist Church and by Methodist preachers, I never saw more hearty co-operation by people of all denominations. Our meeting here was in all respects a grand success, and these people certainly enjoyed a feast of good things. The work is moving very well along all lines, and we are praying and trusting that these things are but a beginning of what shall be. Brethren, pray for us."

Rev. L. M. Lipscomb, P. C., Walden, North Mississippi Conference: "We have a great revival in Walden. Our town is literally redeemed. Nothing like it ever in Walden before. About 90 conversions outside the churches, and more than that inside of them. Many nominal Christians took on positive character, and since you have good fellowship in determining whether they belong to the church. All old difficulties settled, all old feuds wiped out, all old wounds healed, all old tomahawks buried, and all old sinners, with the fewest exceptions, converted and brought into the church. The people have loved each other into peace, and full confidence is now restored. The town and community have closed up their long-divided ranks, and now present a solid front to the one common foe. That earnest, consecrated man of God, W. M. McIntosh, held the meeting under his large tabernacle. There was much doubt, even among the best people in town, as to the anticipated results of his labors among us. They looked forward to it with hope, and yet with fear and trembling as so many efforts had been made in Walden, and seemingly all in vain. But Bro. Mac came on time, and the Lord was with him in mighty power from the very first service. He preached the gospel which is always the 'power of God unto salvation to everyone that believeth.' Some, still mocking, said they would freeze him out in four or five days; but you can't freeze a man out who is in vital touch with God. You had as well try to put out the sun with an icicle. Mac is a good, strong gospel preacher. He cries aloud and spares not. No sin or vice escapes his notice and keen rebuke. Before him all no little sinners or good moral fellows; no colonels or majors. All have sinned and come short of the glory of God. He is plain, practical, simple, pointed, earnest, and powerful; sometimes becoming eloquent under the heat and fervor of great thoughts. He is thoroughly in sympathy with the Methodist Church, her doctrines and polity, and does his work in harmony with connectional and conservative spirit. He will build up and strengthen any pastoral charge, and leave the people with a fonder love for the Methodist Church. We have many new family altars, many new Sunday-school pupils, many new people."

FIELD NOTES.

I have recently paid Rev. Ben. P. Jaco, of the Abbeville circuit, Holly Springs district, North Mississippi Conference, a ten-days' visit, including the last Sunday of August and the first Sunday of September. I helped him in a five-days' meeting at Liberty Church, twelve miles east of Abbeville, and in a two-days' meeting in the town of Abbeville. As results of the meetings, both churches seemed to be considerably revived, spiritually, and four sinners came out upon the Lord's side. I never met a more hospitable people. Bro. Jaco is a live man, and is doing a fine work all along the line. Abbeville has a good normal school; and Bro. Jaco, who seems to be especially associated for winning the love and confidence of young people, is doing a great work there, developing and utilizing the fine talents of the students and other young people of the town through a lively, working Epworth League.

I was accompanied by Bro. S. J. Wallace, a zealous young licentiate of this place, who is canvassing for the CHRISTIAN ADVOCATE. Bro. Wallace is a young man of ability, being a graduate of the A. and M. College at Starkville, Miss. To better equip himself for the ministry, he now desires to take a two-years' course at Millsaps and a three-years' course at Vanderbilt. His means are limited, but he will soon have his one hundred, and maybe two hundred, subscribers to the ADVOCATE, and will thus avail himself of the liberal offer of free board made by the editor. Such young men are bound to succeed.

T. H. PORTER, L. P.

Cold Water, Miss., Sept. 14, 1895.

Continued on Third Page.

FAITH.

BY ANDREWS NORTON.

My God, I thank thee! May no thought
Ever deem thy chastisement severe;
But may th heart, by sorrow taught,
Calm each wild wish, each idle fear.

Thy mercy bids all nature bloom,
The sun shines bright, and man is gay;
Thine equal mercy spreads the gloom
That darkens o'er his little day.

Full many a throb of grief and pain
Thy frail and erring child must know;
But not one prayer is breathed in vain,
Nor does one fear unheeded flow.

Thy various messengers employ,
Thy purposes of love fulfill;
And midst the wreck of human joy
Let kneeling faith adore thy will.

—Exchange.

Communications.

Our Troubles.

We are in a world of trouble. Troubles beset us from the earliest dawn of our existence to its close. Troubles come not only upon those who do not reverence the name of God, but also upon those who are trying steadily to do his will.

Many of our troubles are purely imaginary. A diseased mind and a diseased body have a strong bias toward the unreal. A mother confined to her room from affliction, and deeply impressed with the thought that she will never recover, is very deeply concerned about her children, and what will become of them when she is gone. I knew a woman who objected seriously to her daughter's marrying a preacher on account of the hardships of itinerant life; and yet that undesired son-in-law became one of the most eloquent preachers in the church, and most successful educators in the Southern States. Her daughter's hardships were imaginary. I knew a preacher who married into a certain family much against the will of the parents, and yet he alone, of all the sons-in-law, ever attained to anything like rank, or acquired much of this world's goods. In course of time the old people had to look to him for their food and raiment. Imaginary troubles give more real pain than real ones.

Many of our troubles are the results of our own choice and doings. I choose to take a wrong step when I might have avoided it, and that same step involved me in apprehensions of danger, in moral mistakes, in physical affliction and financial disasters. Had I taken time to think, or consult the Word of God, I should have avoided such consequences, and the unhappiness of mind consequent upon my own action. We often charge our troubles to others with the greatest self-complacency. It is painful for us to acknowledge it, but it is nevertheless true, that many of our troubles are self-procured.

What use can we make of troubles? Troubles, if received with the right spirit, will wean our affections away from earth. We love the world, we seek after its wealth, and we lay ambitious schemes for our personal promotion, but our troubles sweep the virtue of these away, like the chaff before the wind. They show the utter nothingness of all sublunary things. These make heaven more dear to us. By so much as it destroys our love for earthly things, by so much does heaven become dearer to us. As we receive them, so do we find in Christ greater virtue. His mercy and goodness stand out in the fullest sense to cheer and comfort us. Christ before us endured them, and out of them has poured forth the aroma of eternal life. Life has been made sweeter on account of them; but instead of receiving them with the spirit of Christ, we often make them the occasion of murmuring. Our condition is not thus made any better, but worse. If we submit to them with love, they will be robbed of their bitterness. The bitter cup will be sweetened, and we shall find a real pleasure in them.

When they are past we are surprised how we were troubled and distressed in mind over them. They were of short duration, and were really of no great moment, and yet we felt as if the world were centered in them. We are surprised at our own weakness, and how easily we were thrown off our balance. After a few months have elapsed we laugh at our own folly and misgivings; we wonder at our cradility. But amid them all the only support we can have is the assistance of divine grace. Whether great or small, we shall find that our weakness must be supplemented with the strength of God; and when we would sink in despair, our heavenly Father will not leave us to a sad and ruinous fate. He will help us in our time of need. He who takes his case out of the hand of God will make a sad failure. He who puts himself into his arms shall gain his favor.

PEN.

"Systematic Study"

The valuable article in the ADVOCATE, of the fifth of September, is of sufficient worth, to my mind at least, to call for this further notice of the subject. The requirements of the age in which we live, and the diligence enjoined upon us, insist upon study, and a great deal of it.

Bishop Keener remarked to a young preacher, at one of our Conferences lately, that an experience and observation of fifty years had shown him that when there was little study, the throat suffered from the delivery of the sermon. It is true. This is possibly the reason of some sore throats. But this is a digression.

The Methodist Church has been very lax in its requirements of ministerial candidates. The times, however, are changing. Written examinations are required in some of the Conferences, and the licensing of preachers is no longer with the Quarterly Conferences, but at the District Conferences. The reason of this is to get the best men. The time has about come when the man who habitually makes glaring grammatical blunders will be retired to the backwoods. There is nothing that reveals the man so well as his language—his past, present and future (if he remains the same). With the easy methods of instruction now pursued, any person of common sense can learn grammar and rhetoric, which, outside of the Bible, are the greatest helps to a Methodist preacher. A preacher should not sing his sermons, nor shout, and then whisper, as some do. Alas! alas! Then, in the matter of writing, great care should be exercised. A preacher has to do a great deal of writing from time to time. His writing should be clear, concise, well-punctuated, and properly capitalized. Of course, the spelling is an item also.

There is need of more systematic study on the part of many of our preachers in these simple matters, in which it is no excuse to say, "Well, my parents never sent me to school."

In their preaching and writings the apostles used language without a blemish. It follows, then, that the men who read daily the Scriptures and the choice books of theology should use good language in their preaching.

PREACHER.

Who Are Authorized to Preach Among Us?

I suppose, Mr. Editor, the answer must be, "Those who have been duly licensed to do so." If they must be licensed to preach in order to preach among us, then none but licensed persons can lawfully preach among us. This seems to me logical and clear. Who, then, is empowered to license and authorized to preach in our church? Answer: The applicant must be recommended by the society of which he is a member; by the Quarterly Conference of his circuit or station to the District Conference, which alone has power to license and authorize to preach. If, then, a preacher should invite and request an unlicensed person to preach to his congregation and conduct divine service as a preacher only is authorized to do, is not such a preacher "mending our rules" instead of "keeping them," as he promised to do? Is he not arrogating the sole prerogative of the District Conference by authorizing an unlicensed person to preach?

Such a precedent is fraught with danger and mischief. People without proper qualifications, possibly heterodox, may, by young and inexperienced preachers, be asked to officiate as ministers. As such persons are not members of Quarterly Conferences, how are we going to reach and control such people? It seems to me that our next General Conference ought to ask and answer some such question as this: 'Who shall preach among us? Answer: Only such as are licensed and in good standing." This would prevent dangerous irregularities.

J. B. WALKER.

New Orleans, La.

Prof. Thomas Huxley.

The epitaph that has just been put on the tomb of Prof. Thomas Huxley, the great English evolutionist, who died June 29, is as follows. It is interesting for its intrinsic beauty, but especially so for the abiding faith it expresses in an overruling Purpose in spite of a lingering doubt about the hereafter.

And if there be no meeting past the grave,
If all is darkness, silence, yet 'tis rest.
Be not afraid, ye waiting hearts that weep,
For God still giveth his beloved sleep,
And if an endless sleep he wills so best.

Can there be rest where there is no life? Does a rock rest? Can there be sleep where there is no life? Does a rock sleep? What abiding faith can there be in an overruling Purpose that could purpose "endless sleep," utter annihilation, for Huxley's intellect? Remove the false metaphors, and what remains of the "intrinsic beauty" of Huxley's epitaph? E. M. N.

The cross of Christ does not make God love us. It is the outcome and measure of his love to us. He loves all his children, the clumsiest, the dullest, the ugliest, the worst of his children. His love lies at the back of everything, and we must get upon that as the solid foundation of our religious life, not growing up into that, but growing up out of it.—Mark Guy Pearse.

Correspondence.

Letter from Nashville.

BY REV. W. M. LEFTWICH.

It is not an easy matter for one in my work to find time to write for the press. Whenever I can snatch a little rest from this intense toil and unrelaxed labor, I am willing to give my impressions to the press for whatever they are worth. But no man knows the intense tension of brain and nerve and heart in constant revival work who has not tried it. It tests a man's powers of endurance at every point; and unless he makes up his mind to become artificial or mechanical, he will have his very bones set on fire by the zeal of the Lord's house. A passion for souls baptized by the Holy Ghost is necessary to success; and this is better than all the clap-trap methods and sensational attractions that can be substituted for it.

My circuit this year has been of good size, extending from the Ohio to the Gulf, and from the Atlantic to the Mississippi. The journeys that cost Asbury many months and great hardships I can accomplish in a few days in palace coaches. He worked upon the foundations; we work among the golden fruits of an ever-widening harvest. He was an apostolic evangelist, burning his way through primeval forests with apostolic zeal for souls, following the trail of the pioneer to his rude cabin, and planting the seeds of Methodism with the first grain that was put into the virgin soil. To "do the work of an evangelist" now is to be under fire from start to finish, and to disturb the peace of Zion. Has it ever occurred to you that all of this strange discussion of evangelists, and still stranger administration concerning local preachers, has a deeper providential significance than we have yet discovered? While some wise men are saying that we have too much law now on the subject of evangelists, and others, equally wise, are saying that we have not enough law, that we need special legislation to regulate the functions of this class of preachers; and while some are saying that recent decisions in District Conferences by those in authority are extra-judicial, and others are waxing hot in their invectives against evangelists, has it ever occurred to you that we are not wise enough to see the movement of a power that we dare not resist? We need less discussion and more patient, prayerful study of this singular movement that has come in our day in the church of God, and which seems to be irrepressible. What does it all mean? The wise counsel of the famous rabbi may well be applied now: "And now I say unto you, refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: but if it be of God, ye can not overthrow it; lest haply ye be found even to fight against God." There may be irregularities in it, and evils; but the evils may be increased by the methods adopted to remove them. Of one thing we may be assured: the measures adopted in some quarters and by some officials to remedy the evils complained of are evidently multiplying them, while they complicate the administration of the law. When men undertake to so construe the law of the church as to make it support their prejudices against a class, they bring the administration of law into contempt. St. James speaks on this wise: "But if thou judge the law, thou art not a doer of the law, but a judge." We have many such. Suppose we call a halt and go to asking God for wisdom, that we may know what Israel ought to do. The church is being seriously divided in some places and disturbed in more places by the discussion; but God is reviving his work and saving sinners through it all.

Selections.

"Get Away from the Crowd."

The following from Robert Burdette has been a source of help to some. I give it, thinking, perhaps, some other young man may get some good from it: "Get away from the crowd a little while every day, my dear boy. Stand one side, and let the world run by, while you get acquainted with yourself; find out all you can about yourself. Ascertain, from original sources, if you are really the manner of man people say you are; and if you are always honest; if you always tell the square, perfect truth in business deals; if your life is as good and upright at eleven o'clock at night as it is at noon; if you are as good a temperance man on a fishing-excursion as you are at a Sunday-school picnic; if you are as good a boy when you go to Chicago as you are at home; if, in short, you are really the sort of man your father hopes you are, and your sweetheart believes you are. Get on intimate terms with yourself, my boy, and believe me, every time you come out from one of these private interviews you will be a stronger, better, purer man. Don't forget this, Telemachus, and it will do you good."—Selected.

Blistering Our Feet for Satan and for Christ.

A preacher, who is well-known throughout the United States, in walking the length of the hotel piazza at a Summer watering-place, met a lady friend hastening toward the breakfast room. It was late in the morning. A casual remark of the gentleman as to the lateness of the hour for breakfast, led to the following remark: "I am late because I was tired. I danced last night until I blistered my feet."

"May I ask one question?" the preacher said, and with consent he asked: "Did you ever blister your feet in the service of your Redeemer?" A scornful look and a hasty retreat were the result. A bystander and mutual friend remarked that the question was faithful, though rather severe. The two wondered what would come of it.

For several days the lady avoided her friends, and, in fact, was invisible. Nearly a week passed. Then followed an interview at the request of the offended lady, who, with real distress, confessed that, although angry at the preacher's question, she had been unable to justify herself, nor had sleep been possible since the morning of her confusion. "God has forgiven me," she said, "I come to ask your pardon, and that you will tell me how I can blister my feet in the service of Christ. I am ready to do it now, and before I do anything else; I want to do it very much indeed; I want to make myself weary in his service. I will do anything to atone for the waste and folly of the past. It has been so heartless of me."—The Conporture.

Take Time for the Bible.

As we drift along the swift, relentless current of time toward the end of life; as days and weeks and months and years follow each other in breathless haste, and we reflect now and then for a moment that at any rate for us much of this earthly career has passed irrevocably, what are the interests, thoughts—aye, the books—which really command our attention? What do we read, and leave unread? What time do we give to the Bible? No other book, let us be sure of it, can equally avail to prepare us for that which lies before us; for the unknown anxieties and sorrows which are sooner or later the portion of most men and women; for the gradual approach of death; for the period, be it long or short, of waiting and preparation for the throne and face of the eternal Judge. Looking back from the world, how shall we desire to have made the most of our best guide to it! How shall we grudge the hours we have wasted on any—be they thoughts or books or teachers—which only belong to the things of time!—Canon Liddon.

I do not believe any man ever yet genuinely, humbly, thoroughly gave himself to Christ without some other finding Christ through him.

When I see society conceiving no higher purpose for its activities than amusement; when I consider how many of our brightest men have written the word agnostic on their banner, as if not to know anything, or to consider anything incapable of being known, were a condition to shout over, and not to mourn over; when I see all these things, I can not help feeling as if there came something very like the echoes of the old Hebrew cry, "Let not God speak to us, lest we die."

Great is the power of a life which knows that its highest experiences are its truest experiences; that it is most itself when it is at its best. What a piece of the man was for that shining instant, it is the duty of the whole man to be always.

Our creed is not what we have thought, but what our Lord has told us. The true creed must come down from above, and not out from within. Make your creed simply and broadly out of the revelation of God, and you may keep it to the end.—Phillips Brooks.

We are every day photographing ourselves on the minds and memories of the people we meet. Some one will forever remember you and estimate your character by the glimpse he gets of you to-day. This applies especially to preachers in the pulpit. Every time you preach some one is likely to hear you for the first and last time. But it applies to us all. Every day, therefore, we should aim to be at our best, and do and speak and write our best. Every day, every word and deed is to bear fruit for time and eternity.—Cumberland Presbyterian.

Spurgeon tells of a man who stopped at an inn while traveling in England, and when his bill was presented to him, said: "I never thought of a bill, and have made no preparations for paying." The inn-keeper replied: "You must either be a fool or a knave if you have made no provision for your reckoning." Yet how many are traveling towards the end of their earthly journey without making any provision for reckoning with God.

The main reason why there are not more good boys is because there are not more good fathers.

In the boy of to-day already walks the man of to-morrow. The shaping of the career of the man depends upon the training which the boy is receiving in his home. The parents who do not maintain a constant supervision over their boys; who, if not directly, yet indirectly, permit them to associate with evil companions, to spend much of their time on the street, to run about of nights, are sowing seed which they will one day reap with sorrow and confusion of face.—Mid-Continent.

Christ built no church, wrote no book, left no money, and erected no monuments; yet show me ten square miles in the whole earth where Christianity is not, and where the life of man and the purity of woman are respected, and I will give up Christianity.—Lowell.

Our safety is in having lofty ideals and in constant labor to secure their realization. Let the getting of money be a man's ideal, and he will of necessity grow toward the dust.—Joseph Parker.

One excuse for not being a Christian is that there are so many sects one does not know which to choose. That is like the donkey that starved to death between the haystacks for the same reason.

If the church in America should go into the thirteenth chapter of First Corinthians and live there six months, this country would be revolutionized for Christ.—D. L. Moody.

Ruskin says: "Whenever you see want or misery or degradation in this world about you, then be sure either industry has been wanting, or industry has been in error."

Jesus did not spend his life in trying not to do wrong. He was too full of the earnest love and longing to do right—to do his Father's will.—Phillips Brooks.

Be not disturbed by infidelity. Religion can not pass away. The burning of a little straw may hide the stars, but the stars are there and will reappear.—Thomas Carlyle.

Do not consider any vice as trivial, and therefore practice it; do not consider any virtue as unimportant, and therefore neglect it.—Chinese.

Never speak when your silence will do more good, never be silent when your speaking will do more.

The mistake of a moment may be the sorrow of a lifetime.—Exchange.

W. F. M. S.

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La. Conf.....Mrs. M. H. Morrison...Shreveport.

Let us prayerfully consider these burning words of the home secretary: "To enlist every woman and child in the church should be the desire and aim of all workers. If these members could be secured, and one dollar and forty-five cents paid in by each, our funds would be ample for support in the field and at home, and for extension. After all that may be said or done to effect results so desirable, only the anointing by the Holy One can help us to do full service. We may present dire necessities of our sisters afar off with a tongue endowed with all the powers of eloquence; we may paint, with ready brush, the destitution of heathen lands, the misery of homes without the gospel, the desolation, the sin, the fearful forecasts of the future; we may do all this and move no heart to action. I have listened, as you have, to appeals that seemed to us would melt the most stubborn soul, and yet many about us — women we know, women of seemingly warm hearts and liberal education—would appear as indifferent as though no responsibility rested upon them.

"Prayer, unceasing trust, and faith that takes God at his word, must be the means of success in an enterprise like foreign missionary work. At home we have the incentive of sight. The misery we see our hearts are quick to relieve; the misery we hear of and do not see appeals to our faith; and in proportion as we exercise this faith, we work and are blessed—blessed abundantly, above measure. The wise-hearted women must spin for themselves, and do much that the unwise leave undone, if the tabernacle of God is supplied with the blue and purple and scarlet and fine linen.

"Only those whose hearts have been stirred, whose hearts the Spirit of God makes willing, can expect much success. The acceptable servant must do his Lord's will; must, if necessary, suffer, if he have an eye to the recompense. Love must impel, love of Christ constrain, if love for the world nerve the arm to action when self-sacrifice and self-denial are involved. You remember Garibaldi's appeal to his countrymen when Italy was to be redeemed. Said he: 'Soldiers, I have nothing to offer you but cold and hunger and rags and hardships.' The love of Italy filled their hearts, and thousands flocked to his standard, and Italy was saved. The conflict in which we are engaged is with the powers of darkness; and Christ, our leader, bids us dispel the darkness, redeem the daughters of men, lead captivity captive. We have placed ourselves under his banner, and the promise of triumph is sure." MRS. E. D. JONES.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference,
Miss Pauline Stafford, of Mississippi Conference
Mrs. F. E. Enss, of Louisiana Conference.

Notice.

The annual meeting of the Parsonage and Home Mission Society of the North Mississippi Conference will be held in Greenwood, Oct. 6-8. We will hold a preparation service Saturday night, Oct. 5. Delegates will please send their names promptly to Mrs. W. W. McNeil, Greenwood, that homes may be assigned them. They should also be careful, at starting-point, to secure certificates that they have paid full fare.

MRS. H. W. FOOTE, Pres.
MRS. S. M. THAMES, Rec. Sec.

Hindrances.

No one but a busy woman can appreciate the many interruptions our sisters have in their efforts to accomplish church work without neglecting home duties. Only one who has had a like experience can understand the discouragement that comes when one's "best-laid schemes" "gang agley" from some seemingly unnecessary hindrance. When the wants of husband and children have been attended to, household duties discharged, and, in the leisure hour secured by strict economy of time, she sits down to write a letter important to the work, or to prepare a paper requested for a district or annual meeting, or is about to put on her bonnet to go out for some home mission work, a sudden peal of the door-bell is followed by the entrance of some inopportune visitor, who, having more time than other gifts, is inclined to waste it upon her friends. Perhaps an agent comes in who can not be hurried off without great incivility, or messages from neighbors demanding immediate attention, with countless other interruptions until the precious time is all gone, the thoughts that her brains had garnered passed from her mind, and the routine of daily duties to be resumed. When at last, the wished-for opportunity does arrive, it often seems too late, and her effort, of whatever nature, she feels to be but an imperfect one, with the fresh enthusiasm taken out of it, and too often she regards it as the work of duty instead of love.

These thoughts are suggested by letters that frequently come to me from our Parsonage and Home Mission workers, showing plainly the self-denial some of our sisters have had to exercise to accomplish the encouraging work which has given us such grand results. Several of them are teachers, some widows with little children, and others have the care of invalids. To all true women must, they acknowledge that these God-given duties have the first claim, and discharge them with loving hearts. The rest is a free-will service, only rendered possible by a systematic care of time; and when that is delayed or prevented by seeming valueless interruptions, it is indeed discouraging.

The question is, How can we convert these hindrances into a blessing? I can not understand why they are permitted; why the service we desire to make a perfect one should so often be unfinished. We can not tell. It may be the very service we deplore as imperfect may be the more acceptable because we do feel it unsatisfactory, because there is no self-gratulation in it. If we can only learn to think these little trials as sent to us by a tender Father who watches every step of our pathway, and to hear his voice saying to us:

"These hindrances that made you fret,
These 'interruptions,' one by one,
They were but sudden tasks I set,
My errands for your feet to run."

Some of these interruptions seem meaningless and unnecessary to our view; but we, who have given our lives to Christ, must know that nothing can come to us that is without meaning, and we should strive to so accept them so uncomplainingly and cheerfully that they may answer the purpose for which they were sent. If we can only see that they are God's "errands," and do them gladly for his sake, we will only be the stronger and better for them. Some of our dear Parsonage and Home Mission workers have certainly learned this lesson. My heart goes out in love and sympathy to those who are doing so faithfully and effective work in spite of many hindrances. I feel sure that great will be their reward.

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FROM THE WORK.

Continued from First Page.

Rev. W. W. Williams, Decatur, Miss., Sept. 18: "During the past month we have three protracted meetings that resulted in great good. The one at Union was especially effective, as it brought the Christians together of all denominations and permitted us to sit together in heavenly places in Christ Jesus. Some said it was the best meeting they ever had. These three meetings resulted in 23 accessions and a number of conversions. To God be all the glory."

Rev. J. W. Raper, P. C., Nettleton, Miss., Sept. 14: "The Lord is doing much for us on the Nettleton circuit. We have just closed our fourth meeting on this charge. It was held at Carolina Church. About forty conversions and thirty-two accessions to the church, with more to follow. The church revived last week. We were at Mt. Zion. We had thirteen additions to the church, with more to follow. This charge is getting all alive to God and his cause. To God be the praise!"

Rev. Ben. P. Jacc, P. C., Abbeville circuit, North Mississippi Conference: "I am at home run down and sick. I have just ended my revival campaign of seven weeks. We have held five meetings on this work this Summer, and assisted in three others elsewhere. Our meetings have been few. Not as many conversions as we hoped for, but success on other lines. Bro. M. D. Fly ably sustained his already attained high reputation as a preacher at our Oxford Camp Meeting, and whose labors there will long be remembered. May God bless him! Bro. Tom Porter, of Senatobia, Miss., rendered able assistance at Liberty and won all hearts. Our own local preacher, Bro. W. A. Fitzgerald, has been faithful. He has done fine work, having had quite a revival at Harris' Chapel, resulting in about 15 conversions and several accessions. Our new church at Abbeville is going up rapidly."

Rev. R. A. Tucker, Booneville, Miss., Sept. 11: "Owing to the failure of the health of Bro. Sullivan, preacher in charge of Blue Springs circuit, I was sent one and one-half months ago to take charge of the circuit and hold the protracted meetings. The people received me kindly, and co-operated with me, and, as a result of five meetings held, we are able to report a revival in every instance and forty-nine conversions. The Quarterly Conference was held during the time, and the charge made a good financial report. I feel specially indebted to Bro. W. R. Ramsey, a layman of the charge, who rendered efficient service in all the meetings held. Thanks to all the brethren who aided in the work. I am now at home preparing to leave in a few days for school, where I hope to prepare for my life work. Bro. Sullivan is improving, and it is hoped that he may be able to take charge of his work in a few days. To God be all the praise."

Rev. W. L. Anderson, P. C., Ethey, Miss.: "Our meetings (six in number) have all been held. This has been a season of great refreshing to many of us. One meeting was a decided failure, there being no converts. Four were nominal successes, while one was a decided victory. Twenty have been converted, sixteen joined our church. Quite a number reclaimed and the whole church revived. We received needed help from local brethren—D. A. Lowe, of this charge, and M. Ward, of Atlanta charge, at Sharon Church. Both did efficient, faithful work. Many thanks. At Hurricane we were assisted by Rev. G. W. Bachman, colporter and Sunday-school agent, and by Rev. Bro. Hollingsworth, visiting brother from Aberdeen circuit. These brethren did strong and effectual preaching. A faithful steward indeed is our colporter over his Lord's goods. Not being slothful in business, he was not slow to discover that he was on missionary territory here, and, while supplying many with good books, he assisted some who needed much. Many yet remain in need of help, for 'the poor ye have always with you.' Arrangements are made for Sunday-school literature for the entire Winter at one church. Pray for us."

Rev. M. H. Moore: "We have some signs of progress on this work. Forest Hill Church has been repaired and painted outside and inside. This church is on the up grade. We had a splendid meeting there. Twelve infants were baptized. Thirteen accessions to the church. The church was very much revived. Some of the older members of Spring Ridge Church say the meeting at that place was the best they have had in several years. Only two accessions there. The church at Byram is, I think, permanently improving. At the close of our meeting there we organized an Epworth League with eighteen members. The Ladies' Aid Society, organized at this place in the Spring, has been busy and helpful to the church. The good ladies have raised money, and had some necessary improvement done on the inside of the church, and furnished the church with new pulpit, chandelier, etc. We had a gracious meeting at Terry early in the Spring. The Ladies' Aid Society here has been busy furnishing the parsonage, and raising money to pay off the debt on the church and parsonage. We have some as large-hearted and true men and women on this work as are to be found anywhere. We are doing our best to bring everything up in full by Conference."

Rev. W. T. Woodward, Simsport, La., Alexandria district: "Our third Quarterly Conference was held at Marine appointment on Aug. 17 and 18. This appointment was established in the early part of the year 1893 by Rev. Robert C. Grace, who was with us on this occasion. Through his instrumentality we have a thriving congregation at this point. He started on nothing, save that missionary zeal that characterizes the Methodist itinerancy. Within a few months he organized a society with seven members. Ere he left for Annual Conference his flock had increased to nineteen. Rev. J. R. Roy followed. He and Bro. Davies held a revival meeting last Summer, which resulted in twenty-three accessions to the church. This year the writer, assisted by Rev. Dan C. Rawls, had a fine revival and eleven to join the church. In the above congregation we have eleven families represented—eight of the eleven hold family prayer; four NEW ORLEANS ADVOCATES taken. No other paper taken, save circular papers. I want to have an ADVOCATE in each family before I leave for Conference. Bro. Grace preached four times for us—good, plain, practical sermons, which made us sit together 'in heavenly places in Christ Jesus.' Bro. Grace knows nothing but Christ and him crucified—a friend to sinners, the Savior of the world. I think I can truthfully say that he has less of self in his preaching than most of us. He loves his Lord and church with his whole heart, soul and mind and strength and his neighbor as himself. As to the other part of the circuit, everything is moving along nicely. Fully ninety-five per cent. of my membership attended regular services."

Rev. P. H. Howse, P. C., Woodville, Miss., Sept. 14: "Since my last report we have held two Children's Day services. The one at Bethel I believe was the banner Children's Day service of the Natchez district. We had a long, but very interesting programme. The children were well drilled by our efficient Sunday-school superintendent, Bro. R. M. McCranie, and his wife, our organist, and they executed their pieces admirably. The verdict of a number of prominent Methodists was, 'It was the best service of the kind I ever witnessed.' The collection amounted to $15. Our Children's Day at Macedonia was a nice exercise under the superintendency of Bro. Hines Petty. It was a success. Recitations were all good. Collections, $7.55. I have not heard of anything better in this line on this or any other district. We have recently passed through a delightful ten days' camp meeting at Bethel. The following ministerial brethren with us: Rev. L. S. Jones, P. E.; Fitzgerald S. Parker, M. J. Miller, B. S. Rayner, J. A. Bishop, B. F. Lewis, T. A. Luster, L. E. Witoht, G. M. Hull, R. W. Tucker and a young Bro. Parker from Jackson, La. The preaching was very fine. The results can hardly be told. From twenty to thirty conversions, eleven accessions, and the general tone of the church improved. One brother has paid the pastor $75 since the camp meeting, and I believe that the people are going to meet the liabilities of the church. This is a good people, and I expect good things of them. 'A good tree can not bring forth corrupt fruit.' Money has been scarce, but they have been true, many of them; and now they are beginning to handle some money, and their preacher will not be forgotten. May the Lord be with us as we work together both people and preacher!"

Rev. Wm. M. Stevens, Rocky Springs, Miss., Sept. 7: "We began our series of protracted meetings on the Rocky Springs charge, Mississippi Conference, Sunday, Aug. 4, at Shiloh Church. Rev. J. D. Ellis, of Anguilla, reached us Monday morning and labored among us, preaching twice a day until Thursday. There were no great demonstrations, but the Spirit's presence was manifest, and good was accomplished. There were some who professed conversion, and there were two accessions by profession of faith. Our next meeting was held at Centre Grove, near Rocky Springs, beginning Aug. 11. Bro. Simmons, of Fayette, was with us during the entire meeting, and Dr. Andrews, of Vicksburg, reached us Monday morning. These brethren—faithful servants of God—preached with power and demonstration of the Spirit. How we all enjoyed the presence and preaching of these godly men! Thank God the Word preached became 'a savour of life unto life' to some! We also here received two into the church by profession of faith. Aug. 17 we began a meeting at Cayuga. This being the time fixed for our third Quarterly Conference, Bro. Weems was present to the delight of all. Rev. J. W. Chambers, president of Whitworth College, was with us also for a few days, working faithfully for the college. Bro. J. P. Drake, of Edwards, came to us Monday and gave us two very earnest discourses. Our interruptions were such at this place that, regardless of the faithful efforts of these brethren, we closed the meeting Tuesday with no visible results. The following Sabbath we began at Hickory Ridge Church. Bro. H. M. Ellis, of Port Gibson, was put in charge while I went out to fill his pulpit. Upon my return I found Bro. Ellis sick and unable to preach; but, by resting him one day, he rallied from his indisposition and we moved along nicely. Bro. Ellis is a practical, forceful preacher. Though we were interrupted, yet we had a good meeting. The Lord was with us and blessed us. There were several conversions and one accession during the meeting. Several were received into full connection who had previously applied for membership. Grand Gulf next became the place for intrenchment and warfare. As Grand Gulf was a scene of mighty struggle, some thirty years ago, in the bloody war between the States, so now it becomes a scene of conflict between right and wrong, sin and holiness, Satan and God. Bro. Ellis, by his genial disposition, won many hearts to himself, and by his strong, convincing sermons won, we trust, many souls to Christ. Thank God for his blessings and for the manifestation of his saving power! We now return to our regular routine work, and pray God's richest blessings ever to rest upon these brethren in their labor of love. We are very much behind with our finances at present, but expect to make a full report at Conference."

Don't conclude that you have said good-by to the devil because you have joined the church. You may find him there on a front seat.

Large as a Dollar

Were the scrofula sores on my poor little boy. They were especially severe on his legs, back of his ears and on his head. His hair was so matted that combing was sometimes impossible. His legs were so bad that sometimes he could not sit down, and when he tried to walk his legs would crack open and the blood start. Physicians did not cure. I decided to give him Hood's Sarsaparilla. In two weeks the sores began to heal up; the scales came off and all over his body new and healthy flesh and skin formed. When he had taken two bottles of

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Thursday, September 26, 1895.

Served Them Right.

The Chicago Methodist Preachers' Association a short time since invited the English socialist, Keir Hardie, who was then in Chicago, to address them. He, of course, accepted. The character of his speech may be seen from the following quotation:

The early Christians were criticised for their religion, and the press of that day—if there were such an institution, which I hope there was not—held them up to ridicule, but the truth they taught was extinguished. They were crucified and burned at the stake, and felt it an honor to die in the cause which they indorsed. The world could not see the truth of their teachings. And is it not possible the men hanged in Chicago a few years ago (the anarchists) may be pioneers of a new gospel.

This utterance raised such a storm of hisses and jeers that the speaker could not go on with his speech. We think he served them exactly right. They knew his principles beforehand; and if he had refrained from saying what he did say, it would have been out of courtesy purely. What business has a body of Methodist preachers to invite an anarchist to address them? Imagine a body of Southern Methodist preachers doing such a thing! Impossible. Munchausen's imagination would not be equal to the task.

Two Were Chosen.

At the Marshall, Texas, District Conference, held a short time since, four unordained local preachers were charged with insubordination in refusing to work under the authority of their pastors. After a full statement of the facts in the case, and considerable discussion with reference thereto, the following question was propounded by the chair to each of these brethren: "Will you promise this District Conference that you will hereafter work in harmony with the pastors of our church?" One of the four, Ulig by name, replied with a defiant air, "I am so constituted that when I get orders from the General (meaning God) I pay no attention to corporals" (meaning the church). Another, of the name of Tucker, replied in a similar strain. The other two, Black and Pardo, made answer in the affirmative. The licenses of the last two were renewed. The other two were left without license. All four of these brethren are advocates of the second blessing.

More Infidel Bosh.

We had occasion not long since to call attention to some miserable bosh in the editorial columns of the Times Democrat concerning the achievements of Prof. Huxley as a champion of infidelity. Last Sunday's issue contains an editorial headed "The Bible and Popular Infidelity," which is of a piece with its former infidel deliverance, with this difference—that it has less foundation to rest upon. We quote as follows: "Col. Ingersoll, who may be cited as the most conspicuous incarnation of popular infidelity, has never shown any considerable power in attacking the fundamental tenets of Christianity. . . . This notable agnostic HAS WON HIS ANTI-THEOLOGICAL TRIUMPHS ON THE PLATFORM, AND IN THE MAGAZINES, ONLY WHEN HE HAS ASSUMED THAT THE ESSENCE OF CHRISTIANITY IS ABSOLUTELY IDENTIFIED WITH BELIEF IN THE TOTAL INFALLIBILITY OF EVERY HISTORICAL STATEMENT AND EVERY ETHICAL UTTERANCE WHICH MAY BE FOUND IN THE SIXTY SIX BOOKS BOUND TOGETHER AND NAMED THE BIBLE." (Small caps ours.)

Now, according to the Times-Democrat, Col. Ingersoll HAS TRIUMPHED over his adversaries, the votaries of Christianity, both on the platform and in the periodical literature of the day. Taken in its connection, this means, if it means anything at all, that INGERSOLL HAS DEMONSTRATED THE FALSITY OF SOME OF THE STATEMENTS MADE IN THE BIBLE. Now, this we deny *in toto*, and call upon the Times-Democrat for proof. What historical statement of the Bible has Ingersoll ever disproved? The man who makes such an assertion as this only proclaims his own profound ignorance of the Bible. Ingersoll's criticisms of the Bible are very few of them new. Most of his objections were urged long before he was born, and have been answered time and again. Will the learned editor of the Times Democrat, who takes such delight in glorifying Huxley, Ingersoll, *et id omne genus*, be so kind as to go into details? If it be true that Ingersoll has shown the Bible to be false in its statements, it will be an exceedingly easy matter for the aforesaid editor, who evinces extensive acquaintance with the literature of infidelity, to point out some of these false statements, giving us chapter and verse. Will he do so? We trow not. He will pursue the same policy of dignified silence as when we made a similar challenge a few months ago in regard to the Bible-demolishing achievements of Prof. Huxley. Silence is the best policy when a man has made an assertion which he can't prove.

As a Christian journalist, we here and now enter a respectful, but earnest protest against such deliverances as the above. A great majority of the readers of the Times-Democrat are Christians who have implicit faith in the inspiration of the Scriptures. Many of them are grieved to see this great, enterprising journal use its editorial columns for the propagation of infidelity. The fact that it seeks to sugar-coat its nauseous pill does not mend the matter in the least.

What do our readers think of the following: "SO LONG AS CHRISTIANITY IS IDENTIFIED WITH A BOOK, JUST SO LONG WILL IT FAIL OF ITS MISSION. It can never be what it might be and do what it might do, until the character and life of Jesus Christ are given first and permanent place in the foreground of Christian vision. His religion when he taught it was not based upon a book; was not confined within a book; it was based upon an ideal, a life, a personality."

So the Christian Church has been for eighteen hundred years failing of its mission, and the causes of its failure is too much faith in the Bible; and this failure will continue until the church is revolutionized in this respect! But, lest this dose of downright infidelity should prove too much for his readers, the aforesaid new light in the theological world hastens to give it a thin sugar-coating by professing great reverence for Jesus of Nazareth. Who are they that most revere Jesus of Nazareth—those who accept the Bible as the infallible Word of God, or those who regard it as a cunningly devised fable? Such a question is answered in the asking. From the beginning until now faith in the Bible as the inspired Word of God has been the *sine qua non* of the church's triumph over the powers of darkness, while, on the other hand, a loss of faith in the inspiration of the Bible has always been accompanied by a decay of spirituality and a low standard of morals. No. What the church of the present day needs is not *less*, but *more* faith in the Bible as the inspired, infallible Word of God. Our greatest trouble is that we have too many church members who have imbibed these infidel sentiments. Such members are always a source of weakness to the church. The men who can be counted on for aggressive spiritual work are those who believe that the Scriptures are "given by inspiration of God."

If the Times-Democrat's theory is correct, there ought to be some foundation for it in the teachings of Jesus. He ought somewhere to have said something like this: "Believe in me; but beware of putting faith in the Scriptures. These books which men call sacred are purely of human origin. They contain a modicum of truth hidden away in a vast heap of error and superstition. Therefore accept nothing which they contain unless it suits your fancy." Did he ever make such a deliverance? On the contrary, he constantly, both in public and in private, quoted and referred to the Scriptures, and always spoke of them as the Word of God, inspired and infallible. Either the Scriptures are the inspired Word of God, or else Jesus of Nazareth was the veriest imposter the world ever saw.

The fact that there are many books in the Bible written by different authors in different ages of the world does not alter the case. Each and every one of these authors "wrote as he was moved by the Holy Spirit." And these sixty-six books, with all their variety of authorship and style, make one book which is entirely consistent with itself from beginning to end. No one of these authors when properly understood contradicts any statement made by another. There is the utmost harmony of aim and purpose among them. While there are subordinate ends aimed at, it is the supreme purpose of the book, as a whole, to point dying men to "the Lamb of God that taketh away the sin of the world." The atonement made by Jesus of Nazareth and the reconciliation of the world to God through him, this is the burden of the book through all its parts. The contradictions of the Bible, which are so flippantly talked of in the infidel literature of the day, exist only in imagination as the offspring of ignorance. No man who has carefully studied the Bible as a whole, with a sincere, prayerful desire to know the truth, has ever found these contradictions.

The most dangerous, because the most insidious, foe which confronts the youth of the present generation is this sort of sugar-coated infidelity. Scarcely any greater calamity can befall a Christian household than for its youthful members to embrace that form of infidelity (or faith, if one insists on calling it such) which professes great reverence for Jesus of Nazareth, while at the same time it regards the Bible as a merely human book, containing a small amount of truth hidden away amid a vast amount of error. The universal acceptance of such teachings would result in the utter overthrow of all the institutions of Christianity. True reverence for Jesus Christ as the Savior of the world is impossible without faith in the Bible as the inspired Word of God. A profession of profound reverence for Jesus of Nazareth, while one in the same breath proclaims the untrustworthiness of the Revelation which He gave to fallen humanity, reminds us very strikingly of a certain individual who "betrayed the Son of man with a kiss." From such reverence, good Lord, deliver us.

Dollar for Dollar.

Every pastor should make it his aim to raise his assessments, dollar for dollar. The assessments do not represent the amounts which the church really needs in order to carry on her work. They are simply the amounts which the powers that be think there is some probability of raising. More than twice the sums assessed for the different claims could be used most advantageously. Our Mission Board could use twice as many men as we have in the foreign field, and the men can be had if the means for their support were in sight. The same state of things exists in our home mission fields. New fields could be occupied if the necessary means were provided. Not only is this the case, but it is also true that the appropriations to our home missionaries are exceedingly meagre. This being the case, a failure on the part of a Conference to meet its assessment for home missions entails hardship and privation on the men who are serving these mission charges and upon their families. As a rule, we have no more heroic men among us than the men who serve mission charges in our midst. They ought to have every single dollar appropriated to them. Let every pastor see to it that this assessment is raised in full; and if a number of the wealthier charges should go a little beyond the assessment, so much the better.

Then, there is the Conference Fund. Who believes that any Conference has ever made an assessment for this fund that was excessive? The aged veterans who preached the gospel to our fathers; does anyone begrudge them the pittance they receive? Who is there that would not be glad to see the church make such provision for them as would enable them to enjoy the ordinary comforts of life while they linger among us "in age and feebleness extreme"? And then, the other claimants upon this fund, the widows and orphans of the men who but yesterday stood by us in the thickest of the fight; who so penurious as to raise the cry of excessive assessments on their account? Who is there that would not be glad to see them receive far more than it is our custom to pay them?

Then, there is our Church Extension Fund. What lover of our Zion does not feel a thrill of holy joy as he contemplates the glorious results of our labors in this department of church work? All over this fair land, from the Atlantic to the Pacific, men are to-day worshiping God in neat, tasteful houses of worship which would not have been in existence but for the Church Extension Fund. Our beloved Methodism never built more wisely than when she made church extension a part of her permanent policy. Every dollar assessed for this cause is needed, and a much larger sum could be used with vast benefit to the church.

The Bishops' Fund it is scarcely necessary to speak of. Every true Methodist will admit that our Bishops ought to receive their salaries. And yet it is sometimes the case that we are largely in arrears with them.

Last on the list we mention the Education Fund. This cause has never reached the hearts and consciences of our people as it should do. To assist young preachers in obtaining an education in order that they may be properly qualified for the noble work to which God has called them; can any man make a better use of the Lord's money than this? Then this fund is used in part to assist young men of moderate means who are not preachers in acquiring an education. Good work has been done in this line, and much more could be done were the means provided.

There is not a single one of these claims which a pastor or a charge can afford to ignore. The church asks for nothing which she does not need, in order to do the work which the Lord has committed to her hands. Let every pastor, then, make an earnest, persistent effort to raise the full assessment for every claim; and let stewards and other officials co-operate heartily with the pastor. With the increased prosperity which is now everywhere visible, most of our pastoral charges ought to be able to pay their assessments in full.

NOTES.

Five women voted recently in an educational election held at Madison Station, Miss.

***

At the approaching anniversary of the famous John Street Church, New York City, Bishop Galloway will preach.

***

Malone College opened last week with a large increase over last session. We congratulate Bro. Honnoll upon his success.

***

The Valence Street Baptist Church, Dr. D. I. Purser, pastor, has projected a mission in the vicinity of the Northeastern railroad depot.

***

Rev. F. N. Parker will commence a meeting at Rayne Memorial, Oct. 6. He will be assisted by Rev. W. P. Hurt, of the Alabama Conference.

***

Belhaven College opened last week with an enrollment of about a hundred. The boarding department is full, so that no more boarders can be taken.

***

Mississippi College (Baptist), at Clinton, Miss., opened with an attendance of two hundred, with a prospect of a large increase in the near future.

***

Bishop Keener preached at Carondelet Street Church, last Sabbath, from the text, "Here am I; send me." It was a most excellent sermon and was greatly enjoyed.

***

Jones College, Gadsden, Ala., opened with an attendance so large that a new building is needed for dormitory purposes. The new building will be erected at once.

***

The new Methodist Episcopal Church, South, of West Alexandria is about completed, and will be dedicated the fourth Sabbath in October by Dr. W. H. LaPrade.

***

Dr. B. M. Palmer, pastor of the First Presbyterian Church, preached at Carondelet Street Church on Sunday night much to the delight and edification of the congregation.

***

There have been fifty-six cases of cholera up to date at Honolulu, with thirty-five deaths. Every effort is being made to stamp it out. No island steamers are allowed to leave port without first remaining in quarantine for five days.

***

The Columbia Conference needs at once eight or ten active, efficient itinerant preachers. This statement is worthy of the attention of the scores of young men who, in the last few years, have sought to join our older Conferences, but have been rejected for want of room.

***

At Obion, Tenn., a few days since, Rev. W. H. Evans, during a protracted meeting, preached a sermon in which he gave offense to a person in the congregation of the name of Brown. After the sermon Brown walked up to Evans near the pulpit and struck him with such force as almost to knock him down. Evans did not strike back, but said, "Strike the other side." Brown then called the attention of the audience and made a statement in which he said that he had no apology to make. As Brown is a tutor in Vanderbilt University, it is probable that the end of the affair is not yet.

A California millionaire, J. C. Wilmerding, has donated to the California State University four hundred thousand dollars for the establishment of an industrial institute for boys. Pupils are not only to receive a literary education, but are also to be trained to some trade.

***

Our readers will find on the eighth page a notice of an interesting double wedding at Crowley, La.—Rev. W. W. Drake, pastor of Crowley, La., and Rev. C. B. Carter, of the North Texas Conference. The ADVOCATE extends hearty congratulations, and welcomes the two fair ones into the itinerant ranks.

***

The law of Mexico forbids the President crossing its boundaries, and, therefore, President Diaz can not accept the invitation to attend the Cotton States Exposition to be held in Atlanta. But the wife of the President is not prevented by law from going out of Mexico, and she will come in her husband's place.

***

The cable dispatches report another Armenian outrage on the ninth of September almost equal in atrocity to that of a few months ago. How long are these wholesale butcheries of Christian people by the Turks to be tolerated? What reason is there why England should not at once put an end to these diabolical outrages?

***

Judge Hurt, of the Supreme Court of Texas, has decided that there is no law in that State against prize-fighting. The hoodlums are in high feather and good citizens are correspondingly crestfallen. But look out when the Legislature meets. We predict that Texas will soon have a more rigid anti-prize-fight law than any State in the Union.

***

South Carolina is the only State in the Union that makes no provision for divorce. It seems probable that she will not continue to enjoy this unique distinction, as the Constitutional Convention, now in session, has under consideration a provision for divorce. The proposed clause, however, makes provision for divorce only on scriptural grounds.

***

The chairman of the Committee on Transportation, Rev. J. M. Henry, authorizes us to say that all the railroads leading to New Orleans have agreed to convey all delegates of the Louisiana Epworth League Conference to our city at one and one-third rate. Pay in full at home office and take certificate. This certificate, signed by secretary of the Conference, will entitle bearer to return home at one-third of regular rates.

***

With this week our editorial authority ceases for one week. Mrs. F. A. Lyons, with a corps of ten assistants, will occupy the tripod. The business manager is Mrs. W. W. Carre. Mrs. J. T. Sawyer is chairman of the Publishing Committee. Look out for something superlatively good in next issue. Those having business with these ladies should address or call on them at 512 Camp street. Let everybody send for an extra copy. Price, ten cents.

***

We invite special attention to the notice on our fifth page concerning the Louisiana Epworth League Conference. We repeat what we have said several times before—that every League in the State should be represented at this State Conference. The Methodists of New Orleans, whether leaguers or not, should turn out in full force to witness the proceedings. An interesting programme has been prepared, and will be duly announced.

***

The State Census of Massachusetts, which has just been completed, indicates that the process of change from the country to the city still continues. Town growth is constant—growth in the agricultural regions is slow, and sometimes the population decreases. This is not well. Congestion of population is not a whit more healthy morally than is congestion in the human body. We hope that a turn in the tide will come speedily, and that the crowded dwellers in our large cities will seek the fresh air and freer life of the country. The worst misfortune which could befall us would be the decay of the rural population.—Northwestern Advocate.

***

We are informed that at the Quarterly Conference of First Church, St. Louis district, of which Dr. B. Carradine is a member, Dr. Messick made complaint against Dr. Carradine. On the vote being taken, his character passed by a unanimous vote. Whereupon Dr. Jarrell presented the ruling by the presiding elder the following question of law: "Is it improper and illegal for a local preacher to adopt and to devote himself to the work of a general evangelist?" The presiding elder ruling that it was illegal, Dr. Jarrell appealed from his ruling to the Bishop presiding at the St. Louis Conference, Sept. 25, thus seeking up this vexed question for settlement. The end will be awaited with interest.—Tennessee Methodist.

Notice.

Those who want Bibles at our premium rates would do well to order at once, as our offer may be withdrawn in a few weeks.

Take Notice.

Our sewing machine offer is still open. We have left it out of the last two or three issues on account of the heavy demands upon our advertising space.

In the Living Present.

Justice Brewer, of the United States Supreme Court, laments, *a la* Shakespeare, the laws' delays. Says that the legal profession has degenerated into legal obstructionism. Unfit men at the bar of justice everywhere. Wishes that some Noachian deluge would engulf the large herd of pettifogging practitioners.

"The Druggist" holds that, though drugs become lamentably numerous, true remedies continue to be very few. The prolific products of chemistry tended to bewilder the practitioner. Only few physicians knew how to derive benefit from the new discoveries. In the meantime patients suffer. Concludes with saying, that so-called new remedies are added every day for the benefit chiefly of those who do not know how to use them.

The Congregationalist assures that the church it represents has an oversupply of preachers. This plethora was caused by other denominations. In and around the neighborhood of Boston one-third of the Congregationalist pastors have formerly been Methodists. Said church is hence a fine safety valve to Methodism. Our church is benefited by the loss of the over-fastidious and scatheads.

Incompetents abound. Found in shop, counting-room, at the bar, bedside, in pulpit, government offices. Apprenticeship scarcely known. In the matter of schools, graduates abound; but knowledge is neglected. Superficiality, pretense, arrogance, dash, carry the day. Thoroughness is ridiculed. Are drifting towards social collapse

It has been computed that in the United States alone twenty million dollars are being annually spent for chewing gum. Principally women, but some men, too, are addicted to the vice of using said drug. It is said that defective cookery is responsible for this pernicious habit. Food not sufficiently solid for proper exercise of chewing apparatus.

The influence of women in politics is well known. Who knows not of Catherine de Medici, Pompadour, etc. Now it is said that the present Czar of Russia is controlled by his mother. That means friendship for France. Said Emperor Augustus that, though he ruled Rome, his wife ruled him. Happy that nation and that family when said rule is wise.

The recent medico-legal congress in New York has declared that magnetism could not control a hypnotized person to such an extent as to act contrary to his convictions of right and wrong. If such condition crime is committed, the hypnotized person is to be held responsible. ICH DIEN.

Where Care is Required.

Keep a careful eye upon the baking powder sent you by your grocer to see that an inferior brand is not substituted for the Royal. There are many cheap imitations of this necessary leavening agent, sold under some other name, which are sometimes sent to the customer when Royal is wanted, because of the greater profit which they afford to the dealer.

Carefully avoid, also, all so-called baking powders offered under misrepresentation. Alum powders are invariably sold as pure and wholesome cream-of-tartar goods. A baking powder now notoriously advertised as having published upon its labels all the ingredients used in it, is shown by recent investigation to have in its composition four different substances not upon its label, two of which are lime and sulphuric acid.

Protection from such frauds, and from all alum baking powders, can best be secured by the consumer looking carefully at the label, and declining to accept any substitute for the well-known, well-tried Royal, which all public tests show to be absolutely pure and wholesome.

Edward McGehee College.

The following, from Bro. Lewis, brings cheerfulness:

Edward McGehee College, under Prof. J. A. Monroe, opened splendidly. To date, after only two weeks, there are between sixty-five and seventy enrolled, between fifteen and twenty boarders, with new day pupils and boarders registering every day or so. We are all rejoiced at this.

B. F. LEWIS.

Woodville, Miss.

Palmer Creek Camp Meeting.

OFFICIAL NOTICE.

The meeting will begin as announced, Oct. 4. The services will be conducted by the presiding elder, and in his absence by the preacher in charge, Rev. E. T. Breland.

C. A. POWELL, P. E.

Hattiesburg, Miss., Sept. 9, 1895.

Palmer Camp Meeting.

Are you coming to the Palmer Camp Meeting? I hope you are. Sister Snell, so marvelous in teaching the Word of God, is to be with us, and we are expecting and planning for unusually great and gracious times. If you want to see happy people, and hear triumphant shouts, and assist in the work of the Lord, come to Palmer. Provisions are being made to entertain, as comfortably as possible, all who may attend. Expenses small and opportunities great.

The meeting begins on Friday night before first Sunday in October, and will continue through two Sabbaths. Conveyances will meet the morning trains at Mississippi City, on Saturday, Oct. 5, and will carry passengers to camp ground. At other times the public hacks of Mississippi City may be secured. May God inspire you to come.

E. T. BRELAND, P. C.

Stonewall, Miss.

Institution for the Education of the Deaf.

JACKSON, MISSISSIPPI.

The next session of this school opens Wednesday, Oct. 2. There are a great many deaf persons in Mississippi who are entitled to the privileges the Legislature has so liberally provided and who are not taking advantage of them. The reason of this generally, is, that they do not understand that their children can be educated free, practically. There is no man in the State who is so poor but his children can be educated here, and given the knowledge of a useful trade. We will admit any uneducated deaf person, of good moral character, sound in mind and body, who is not too old to learn, and who is not too young.

We have two institutions, about one and a half miles apart, for white and colored.

J. R. DOBYNS, Superintendent.

A Missionary to Seoulton.

I have just read Dr. Chandler's letter in regard to Seoulton, and Minister Yan's appeal for Corea, and the offer of his relative to accommodate a missionary in his family until he can get a house. Let us open a subscription list in the ADVOCATE, to be paid between now and Conference without fail, to send a missionary to Seoulton. I will head the list with $5.

GEORGE JACKSON.

Lecompte, Sept. 14, 1895.

Magnolia and Oaks.

The third Quarterly Conference for this charge, for this year, was held Sept. 21 and 22, at Magnolia. Rev. R. D. Norsworthy, our faithful and efficient presiding elder, was with us in the Spirit of the Master. He gave us three very excellent sermons. Our people were highly edified and profoundly impressed. His preaching gave evidence of a vigorous mind and a well-stored heart. His presence and counsel will abide as a benediction. We pray that he may live long to serve and bless the church which he loves and honors so devoutly.

Our reports were all gratifying. Spiritually, we are slowly, but constantly improving. Class and prayer meetings are means of much good. W. P. and H. M. S. just organized, and full of holy enthusiasm. Much good is expected to result from this society. Finances are about up to date, except Conference claims, which are provided for in good subscription. Paid on demand to-day to presiding elder twenty-one dollars' assessment on district parsonage.

We will build a new and handsome church soon on one of the most beautiful and eligible lots in our city. This lot was secured by our consecrated women and their former faithful pastor, Rev. V. V. Boone. A Building Committee, composed of such men as L. L. Lampton, H. B. Ford and P. H. Enochs, was appointed by the last Quarterly Conference to raise the funds and erect the church. These men are a guarantee of success, being staunch, successful business men. And what they will, they can do. So, realizing the dire need of a more suitable and comfortable house for God, they will doubtless push the enterprise to an early and successful completion. The Lord is blessing us.

E. F. EDGAR.

Is your Brain Tired?

Take Horsford's Acid Phosphate.

It supplies the needed food for the brain and nerves and makes exertion easy.

Notices.

To the Members of the Mississippi Conference Brotherhood:

Bro. J. W. Ellison is dead. Assessment No. 17 is now due, and must be paid within sixty days. Remit by postoffice money order or registered letter to Rev. B. F. Lewis, at Woodville, Miss.

Those members of this Brotherhood who are within the bounds of the Louisiana Conference will accept this notice in lieu of a postal card, as the secretary has not been furnished with their postoffice address.

B. F. JONES, Sec. Miss. Conf. Brotherhood.

Brookhaven, Miss., Sept. 17, 1895.

Although I am pastor of the Lower Coast mission, I am still carrying on my ecipertenr's work in connection with it. I write this to correct the error into which some have fallen with regard to this matter. I still have some amounts due me, which I ask the brethren to liquidate at once.

J. F. SOURLOCK.

Rev. K. S. Enochs has been appointed in charge of Shiloh circuit, made vacant by the death of Rev. J. W. Ellison. C. MCDONALD.

Forest, Miss., Sept. 17, 1895.

There will be held on Oct. 3 to 6, inclusive, at the Louisiana Avenue M. E. Church, South, a Conference of the Epworth Leagues of our State.

MORRIS B. DEPASS, Sec. La. State Epworth League Convention.

New Orleans, La., Sept. 20, 1895.

To Whom It May Concern.

I am sometimes written to by persons contemplating moving to Wesson in order to get work for themselves or their children in the Mississippi Mills. To save postage and letters, my advice to all such is, Stay away. There is abundance of labor here. Wages are very low. There has recently been a further "cut," or reduction, in wages. Many of the operatives are going to Waco or Galveston, Texas, because they can't make a living here. Operatives who used to make $35 and $40 per month are now making only $15 or $18, and sometimes not so much. Some—not children—are making only $11 or $12 a month. Children make much less. House rent, though low, has not been reduced with the wages. The merchants are growing tired of advancing supplies to people who, though they work ever so hard, are unable to pay for necessary supplies. Stick to your farms. T. L. MELLEN.

Sept. 18, 1895.

A Typical Case.

How poorly Mrs. —— looked at the opera! Nervous, pale, fagged-looking—a mere suggestion of her recent self. Fact is, one look showed that she was suffering with "Woman's Trouble," and no one had thought of suggesting that great specific for Uterine Ailments—CREOLE FEMALE TONIC. It always cures.

The Bible Institute Colporiage Association.

BY MR. D. L. MOODY.

We publish the following by special request of Mr. Moody:

My attention has recently been called to the lack of wholesome religious literature in this country, especially for the use of gratuitous distribution among prisoners.

Upon investigation, I learned that there are about 750 000 men and women in this country who are looked upon as belonging to the criminal class, and that, on the whole, comparatively little organized religious work is being done among them. Especially is this the case in the 2 700 county jails of the country. The necessity for good reading is so imperative that we have thought it wise to organize a society for the distribution of good books among prisoners, and the Colporiage Association connected with the Bible Institute for Home and Foreign Missions, Chicago, has now a "Prison Fund" for that purpose. We have suitable books ready, and now desire to distribute them economically throughout the country. They consist of writings of the leading Christian workers of this and other lands, putting the way of life plainly before the reader.

Will not those who do Christian work in prisons, who wish to have some religious literature for free distribution in their respective fields, correspond with me? We will send packages of books to such friends by mail, free of charge, to any place in the United States, Canada or Mexico. When writing please give references, or enclose some card showing that you are engaged in the work. Also mention the prison for which the books are intended. The co-operation of ministers of the gospel, Y. M. C. A. secretaries, and Christian Endeavorers is earnestly desired.

We can furnish books of 128 pages, or a pocket edition of the New Testament, for about seven cents each.

Any friend desiring to assist in this fruitful work may send contributions to my address, East Northfield, Mass. For books, address me at the same place.

FOR

Biliousness, Dyspepsia,

SICK HEADACHE, WEAK STOMACH,

—AND ALL—

Disorders of the Liver.

TESTIMONY.

I have used Brodie's Pills for many years in my family, and have found them invaluable in all cases, and, as a Liver Pill, do not think they have an equal. GEO. H. WILEY.

Sold By All Druggists.

Price, 25c. a Box.

I. L. LYONS & CO., Prop's,

NEW ORLEANS, LA.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

RAISING OF JAIRUS' DAUGHTER.

(Matt. ix, 25; Mark v, 23; Luke viii, 41.)

1. Jairus sought help for an only daughter. Perhaps, she was an only child.

(1) An only child frequently spoiled. Is unduly indulged. Thus physically, mentally and morally frail.

(2) Having only one child is very harrassing to parents. The least ailment causes the abyss of childlessness to appear. Horrid abyss!

(3) But an only child need not necessarily suffer loss because of its condition. Isaac was an only child. So was Samuel.

2. The only daughter of Jairus being sick, he applied to the Master for help.

(1) Men should more familiarize themselves with physiology, *materia medica*, for necessary self-help.

(2) In case of actual need, it is proper to seek the aid of a good physician. Have a family physician.

(3) But neglect not also to inform the preacher of the sickness. He can not know without such information. A prayer may do more good than medicine.

3. We admire the modesty of Jesus. He well knew that the maid was dead. Saying that she merely slept, was to prevent undesired prominence.

(1) Modesty! Said the poet:

"Oh, to be little and unknown,
Loved and prized by God alone."

(2) Modesty is admired by all. It is more precious than diamonds. Strange that this ornament is not more frequently worn.

(3) True worth is usually modest. The consciousness of its possession avoids publicity. Sham delights in parades, bunting trumpets.

4. Jesus restored the dead child to life. Wonderful word: *Talitha, cumi*—"Damsel, arise."

(1) All unconverted are dead in trespasses and sin. Arise. Said the ship captain to Jonah: "What meanest thou, O sleeper, arise, and call upon thy God." May conversions multiply!

(2) It is no less a momentous miracle to make sinners Christians, true children of God, than to restore the physically dead to life.

Louisiana Epworth League Conference.

A week from to-day many leaguers from this city and the interior of our Pelican State will assemble in Louisiana Avenue Church for Conference. Association will give information. Information begets enthusiasm. The Epworth League is a necessity. Our young people require special attention. Too long Methodism has surrendered its youth to other denominations. This the League designs to remedy.

The speakers chosen to address the Conference are specially fitted to throw a flood of light on the movement.

In nearly all other States our leaguers have held Conferences the same as the one designed by us at this time. We fall loyally in line. New Orleans Epworth League Union, whose worthy president is Bro. John T. Crebbin, has taken the initiative in this matter.

Of course, you will attend. Make haste, to be here in time.

Notice.

All delegates who expect to attend the Epworth League Conference (Oct. 3 6) are requested immediately to notify Mr. Harry B. Russ, corner Camp and Aline streets, New Orleans. Delegates, on arriving, will please report at Conference headquarters, Louisiana Avenue Church, corner Louisiana Avenue and Magazine streets, that homes may be assigned them.

ROBERT H. WYNN, Chairman Homes Com.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,	-	$84,520,680
N. Y. Life, " " " " " "	-	40,684,168
Equitable, " " " " " "	-	40,117,610

The Mutual Recently Paid $9,215 on a $3,000 Policy

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HOME CIRCLE.

WORDS.

One day a harsh word rashly said
Upon an evil journey sped,
And, like a sharp and cruel dart,
It pierced a loud and loving heart;
It turned a friend into a foe,
And everywhere brought pain and woe.

A kind word followed it one day,
Flew swiftly on its blessed way;
It healed the wound, it soothed the pain,
And friends of old were friends again;
It made the hate and anger cease,
And everywhere brought joy and peace.

But yet the harsh word left a trace
The kind word could not quite efface;
And though the heart its love retained,
It bore a scar that long remained;
Friends could forgive, but not forget,
Or lose the sense of keen regret.

Oh, if we could but learn to know
How swift and sure one word can go,
How would we weigh, with utmost care,
Each thought before it sought the air,
And only speak the words that move
Light white-winged messengers of love!

— Sunday-School Times.

An Actress Converted.

The following incident was first published as related by the Episcopal Bishop of Michigan, in E. P. Hammond's meeting in St. Louis:

A young, talented, and tender-hearted actress was passing along the street of a large city, and, seeing a pale, sick girl lying upon a couch within the half-open door of a beautiful dwelling, she entered, with the thought that she might cheer, by her vivacity and pleasant conversation, the young invalid.

The sick girl was a devoted Christian; and her words, her patience, her submission and heaven-lit countenance so demonstrated the spirit of her religion that the actress was led to give some earnest thought to the claims of Christianity, and was thoroughly converted, and became a true follower of Christ.

She told her father, the leader of the theatre troupe, of her conversion, and of her desire to abandon the stage, stating that she could not live a consistent Christian life and follow the life of an actress.

Her father was astonished beyond measure, and told his daughter that their living would be lost to them and their business ruined, if she persisted in her resolution.

Loving her father dearly, she was shaken in her purpose, and partially consented to fill the published engagement to be met in a few days.

She was the star of the tronpe, and a general favorite. Every preparation was made for the play in which she was to appear. The evening came, and the father was rejoiced that he had won back his daughter, and that their living was not to be lost.

The hour arrived; a large audience had assembled. The curtain rose, and the young actress stepped firmly forward, amid the applause of the multitude. But an unwonted light beamed from her beautiful face. Amid the breathless silence of the audience, she repeated—

"My Jesus, I love thee! I know thou art mine;
For thee all the pleasures of sin I resign;
My gracious Redeemer, my Savior, art thou;
If ever I loved thee, my Jesus, 'tis now."

This was all. Through Christ she had conquered; and leaving her audience in tears, she retired from the stage, never to appear on it again.

Through her influence her father was converted; and through their united evangelistic labors many were led to God.

Tact.

May we not describe tact fairly well as the antithesis of clumsiness? Etymologically, as we know, tact is touch, and it may be called, therefore, the deft way of handling people. It is born with some men and women, like the supple, delicate fingers of the artist's hand, and those who have it use their gift instinctively. It is not measured alike to those who have it—men possess it in different degrees, while others, again, are wanting in it altogether.

Tact ought not to be confounded with *savoir faire;* it is not merely the English equivalent for that term; one may have a large acquaintance with the world and its conventions and be perfected in the practice of social duties, great and small, and yet be lacking in this fine sixth sense, so invaluable to its possessors and to all with whom they come in contact. It is the outcome of intellectual and of temperamental qualities, and implies the possession of clear perceptions, quick imagination, and delicate sensibilities; it is these that give the tactful person his subtle intuition of another's mental processes and moods of feeling, and in the same moment the exactly right mode of dealing with these. Tact, it is true, like any other natural gift, may be consciously exercised and brought by use to a higher perfection. Practiced on a large scale, with experience and foresight aiding, it makes the successful diplomat. It is impossible not to feel a certain pleasure in the use of special faculties, of whatever kind; and it is not to be wondered at that a person possessing the gift of dextrous touch should regard with a mingling of amusement and compassion the unfortunate individual who goes on his blundering way through the world, forever stumbling against people's idiosyncrasies, bruising their small foibles, overgetting their cherished prejudices, when a little adroitness might save all the damage. There are men and women who are always doing this, just as there are those whose awkward motions and clumsy fingers are continually bringing disaster upon themselves and whatever they handle.—Selected.

Dr. Parkhurst's Early Training.

THE HOME HE WAS BORN, LOVED, AND CHASTISED IN.

If I speak confidently and feelingly upon this point, it is because I know how much I owe personally to the fact of being brought up in a home where I was taught to appreciate the greatness of righteous authority, the vastness of its meaning, the advantage of submitting to it, and the serious risk of resisting it, writes the Rev. Charles H. Parkhurst, D. D., in the September Ladies' Home Journal. No anarchist could ever have graduated from the home I was born, loved, and chastised in. Such experience makes me pity the children who know no discipline but that of caresses and sweetmeats, and makes me more than pity the parents who have neither the discernment in their mental constitution nor the iron in their moral constitution to perceive that nothing which a child can know or can win can begin to take the place of sense of superior authority, and of the holy right of that authority to be respected, revered, and obeyed. The moral strength of a man is measured pretty accurately by the cordial reverence with which he regards whatsoever has the right to call itself his master. Estimated by this criterion, the average American boy is a discouraging type of humanity, and is a severe reflection upon the crude attempts at manhood manufacture evinced by the typical American home. If our homes can not turn out children that will respect authority, there will be no authority in a great while, either at home, in the State, or anywhere else, that will be worth their respecting.

A Sunny Face.

Wear it. It is your privilege. It has the quality of mercy; it is twice blessed. It blesses its possessor, and all who come under its benign influence; it is a daily boon to him who wears it, and a constant overflowing benediction to all his friends. Men and women, youth and children, seek the friendship of the sunny-faced. All doors are open to those who smile. All social circles welcome cheeriness. A sunny face is an open sesame to heart and home. By it burdens are lightened, cares dispelled, sorrows banished, and hope made to reign triumphant where fear, doubt and despondency held high carnival.

Get the glow and radiance from such nearness of the throne as God permits to his own. Bring from a holy and divine communion a face luminous with light, and let it glow and shine on all around. A little child on the street of a great city, wishing to cross at a point where the surging throng and the passing vehicles made the feat dangerous to the strong, and especially so to the weak, paused, hesitated, and then asked a sunny-faced gentleman to carry her across. It was the sunny face that won the child's confidence. Childhood makes no mistakes.

A Noble Hearted Boy.

One day a gentleman saw two boys going along the street of a large city. They were barefooted. Their clothes were ragged and dirty, and tied together by pieces of string. One of the boys was perfectly happy over a half-withered bunch of flowers, which he had just picked up in the street.

"I say, Billy," said he to his companion, "wasn't somebody real good to drop these flowers just where I could find them? And they are so pretty and sweet. Look sharp, Billy; maybe you'll find something by-and-by."

Presently the gentleman heard his merry voice again, saying:

"O, Billy, if there ain't half a pear, and it ain't much dirty, either! 'Cause you haven't found anything, you may bite first."

Billy was just going to take a very little taste of it, when his companion said:

"Bite bigger, Billy; maybe we'll find another 'fore long."

What a noble heart that poor boy had, in spite of his rags and dirt!—Selected.

Small Courtesies.

In this hurrying age it behooves us all to cultivate a habit of being generous in the bestowal of small courtesies, especially upon the aged and lonely. One who is in the whirl of a busy career may never miss the slight attentions, but another who sits apart and sees life's "great occasions drifting by" is apt to feel hurt if notice is withheld. It is the sign of a gracious spirit to cherish such persons in thoughtful remembrance and to recognize them in all possible ways. "What a beautiful letter-writer your friend is!" said a dear old lady, in a pleased tone, to her daughter. In point of fact, it was a quite ordinary epistle, but it contained a cordial message to the old lady, whom the writer had never seen, and the unexpected attention brought sunshine into the dull monotony of her days. In our correspondence, and in all the interchange of social life, let us take more pains to notice the unnoticed.

The Girl and the Wife.

It is a wide-spread error that the gay young girl need not be taught anything practical before marriage; that by a kind of magic she will develop into the good manager, the skilled housewife. Here is an ally of the divorce court. The art of true homemaking is not much thought of when all those pretty and useless presents are spread out for inspection. The theory is that the bride is to live in a bower, and know no more of baking and brewing than the birds of the air. But nature's common sense pierces through all our silly fictions, our shallow pretenses and make-believes. If we could present a little capacity for making home homelike, we might block at least one of the side paths that lead from the church to the divorce court.—Christian Register.

Frederick the Great once wrote to his Senate: "I have just lost a battle, and it's my own fault." Goldsmith says that this confession shows more greatness than his victories. The world needs more great men who will say: "I was wrong, I erred." The first manly impulse of the Prodigal Son led him to resolve to go home, and say: "Father, I have sinned."

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HYGIENE.

Labor Good for Delicate People.

BY SIR ANDREW CLARK.

Labor is the life of life. And especially is it the life of life to the delicate. When any organ is sick it is then truer than in health that even in sickness and delicacy it is better for it to do what work of its own it can, provided it can do it without injury. And I can say to you from a considerable experience in consumption, that those who have got on the best have usually been those who have occupied themselves the most. I never knew my own parents. They both died of phthisis.

At the age of twenty-one I myself went to Madeira to die of the same disease. But I did not die, and on coming back I had the good luck to get into this great hospital; and in those days they were not very well pleased to have Scotchmen coming to London to occupy such appointments. The members of the staff had heard that I had tubercles, and they wagered one hundred to one that I would not live six months at most. The reason given for this was that I did not eat and worked too hard. I got the appointment. Thirty-eight or thirty-nine years have gone by since that time, and it is all the other doctors that are gone. Only I am left here on the staff—an old gentleman—not dead yet.

Worry is killing. It is bad management that kills people. Nature will let no man overwork himself unless he plays her false, unless he takes stimulants at irregular times, smokes much, or takes opium. If he is regular, and obeys the laws of health, and walks in the ways of physiological righteousness, nature will never allow him or any other person to work too hard. I have never yet seen a case of breaking down from overwork alone, but I admit that it is necessary above all things to cultivate tranquility of mind.

Try to exercise your wills in regard to this—for will counts for something in securing tranquility—to accept things as they are and not to bother about yesterday, which is gone forever; not to bother about to-morrow, which is not ours; but to take the present day and make the best of it. Those women who will continually peer into what lies beyond never have any present life at all—they are always grizzling over the past or prying into the future, and this blessed to-day, which is all that we are sure of, they never have.—Journal of Hygiene.

Money Value of Relaxation.

I have learned from observation that three things happen to a man who works steadily without relaxation. In the first place, he becomes nervous, irritable and hard to get along with. In the second place, the grade of his work falls off, his services are worthless, and he is liable to err in his judgment. In the third place, he dies suddenly. It is an incontrovertible law of nature.—Chauncey Depew.

THE CUISINE.

CONDUCTED BY L. A. B.

WHITE CAKE.—Beat one-half cup of butter to a cream; add one cup of granulated sugar and stir until light and creamy; add one-half cup of milk or water, and one-half pound of flour. Beat until light and smooth; add the juice of one lemon, and, when mixed, the whites of four eggs beaten to a stiff froth. Stir in gently with one tablespoonful of baking powder; turn into greased tins and bake thirty minutes in a moderately quick oven. If used for a layer cake, bake only fifteen minutes in a quick oven.—Table Talk.

Stuffed bananas is a recipe given at a late lesson of the Boston Cooking-School. They are to be served on a doily and tied round the centre with a narrow ribbon. Remove carefully one section from the side of a banana, then scoop out the pulp and mash it fine. For four bananas add two-thirds cupful of powdered sugar, a cupful of cream whipped and one-half tablespoonful of lemon juice. Mix well. Then fill the banana skins and replace the section that was pulled back. Pack these bananas in a tin box or deep pail surrounded by ice and salt, and let them stand two hours, when they will be well chilled.—Selected.

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MARRIAGES.

AVERA–FRENCH.—In the parsonage at Leakville, Green county, Miss., Sept. 11, 1895, by Rev. J. C. Ellis, Hon. W. W. Avera and Miss Ida H. French.

STAGG–MOHLER.—At the Presbyterian Church, Mathersville, Miss., Aug. 21, 1895, by Rev. W. W. Moore, Mr. W. F. Stagg, of Wayne county, Miss., and Miss Lula Mohler, of Scooba, Kemper county, Miss.

OBITUARIES.

WILLIAM.—We don't always have music and joy in our hearts. Sometimes these are mixed with sorrow. Such has been the case lately. We have lost by death our noble friend and brother, HUGH G WINNHAM, who had just entered upon active life, both as a farmer and merchant, with bright prospects before him, but that fearful disease, typhoid fever, laid hold of him, and, notwithstanding all that medical skill and kind friends could do, he had to succumb and go hence. "We weep not as others who have no hope." He was the ever-faithful and affectionate son of Walter D. and Mary Wadham. He was born Sept. 15, 1873, and died Aug. 20, 1895. He joined the Methodist Church when but a boy, to which he belonged at his death.

Hugh (as we called him) was an extraordinary young man. In his growing up to manhood he was as patient as a tried Christian. He bore all things, believed all things, hoped all things, endured all things," and without effort seemingly. He won the admiration of all who knew him. He always had a smile and a kind word for all; stood for the defense of all good character from a boy; never neglected his prayers, either as a traveler or at home. How we had planned for him to work in the church of his choice; but just as he entere the threshold of usefulness he leaves us. It may be that he will save more in his death than he would in his life. We submit to a wise Providence, and "kiss the rod that smites us." Will we miss Hugh? Yes, we will miss him at prayer meetings, Sunday-school, the regular service at God's house, and at every pleasant turn of social life in our little village. May his loved ones overtake him in the good world!

D. W BAAB.

PAINE.—Mrs. EMMA CORNELIA PAGE (nee Ballard) was born in Clark county, Miss., Sept. 22, 1853, and died at Conehetta, Miss., Aug. —, 1895. She was the daughter of J. S. and Laura S. Bullard. She professed religion and joined the M. E. Church, South, in her fourteenth year; married to Thomas H. Page, February, 1895, with whom she lived until after the birth of her third child, when he left her to raise those three children, which she has done as none but a Christian mother could. The father has helped to educate the two girls. Sister Page has had a hard and painful struggle through life. She had been afflicted with a very painful cancer for some time before her death. She was confined to her bed for about six months before her death, and suffered as much as anyone I ever saw. But with all this she was ever submissive and cheerful. She loved to talk about heaven and Jesus. She would have her friends to read to her from the Bible for hours at a time. She would frequently send for her near neighbor to come in and sing for her. Whenever her pastor would visit her, she enjoyed his songs and prayers and comments on the Scriptures very much. It was so refreshing to hear her talk about how happy she would be when she got to heaven, and could see Jesus as he is. She lived a consecrated life, and died in the faith, and has received her crown. She leaves a sad mother, three children and several brothers and sisters to mourn her loss; but they sorrow not as those that have no hope.

W. M. WILLIAMS, P. C.

Decatur, Miss.

PAINE.—THOS H. B PAINE was born in Natchez, Miss., in 1842, being the youngest child of Thomas and Eliza Paine. His father died when he was only three months old. He was married, July 21, 1861, to Miss Sarah J Higgins. He enlisted in the Natchez Fencibles for the Confederate War, and served the four years until taken prisoner after the surrender of Vicksburg.

He was a devoted and loving husband and father. Modesty and refinement were his characteristics. When the death angel warned him to come, it was with a calm and resigned mind he said to his wife: "I want to join the church which I have neglected so long. God has forgiven all my sins, and I feel that the Savior is mine." According to his request, the holy communion was administered unto him. His soul was in ecstacy of enjoyment, and he exclaimed: "Glory to God! The next time I take the sacrament it will be with Jesus and the saints. All is light and glory. I am safe in the arms of Jesus." He called each member to his bedside, and gave to each his parting injunction. The scene was very affecting. When he came to his little son, his only son, he bade him pray a last prayer for his suffering father. Together they repeated "Our Father in Heaven," and "Now I lay me down to sleep." His mind then rested quietly, and every few moments, until his spirit took its flight, he would clasp his hands, and say: "Come blessed Jesus, take me. Why do I stay? I am ready."

The above tribute has been furnished mainly by his devoted and sorrowing wife.

C. G. ANDREWS.

HAMPTON.—HARRY HERBERT HAMPTON, son of Mr. and Mrs. Preston Hampton, of Vinton, La., was born Oct. 25, 1894, and died Aug 21, 1895, aged nine months and twenty-eight days.

This sweet babe, being very delicate, was the center of affection in the family until death's angel snatched him from their midst and bore him away to the land where angels dwell. He left behind him a heart-broken mother, a sorrowing father, and many who deeply mourn the loss of this precious little jewel. He is greatly missed by his five sisters and a brother, but a wiser than they has called him from this world of sorrow and strife, and transplanted him in the bright beyond, where grief, toil and care never come. Let us not think of little Henry as gone forever, but only in that beautiful city above, waiting with outstretched arms, beckoning papa, mama, brother and sisters to come home.

W. D. PICKENS.

Vinton, La.

ROGERS.—Master RICHARD SNEED ROGERS was born Oct. 17, 1879, and died Sept 12, 1895, at half-past one o'clock A. M. He suffered eleven days with remittent fever, which resulted in inflammation of the stomach. It was a stubborn case from the beginning. He joined our church last year under the pastorate of Bro. Roy, and lived a good Christian boy to the end. He was a true and an affectionate son. His schoolmates all loved him. May the Holy Spirit that made his death-bed so easy, bring mama, papa, and his two brothers unto eternal life through Jesus Christ our Lord!

W. T. WOODWARD, P. C.

MILLER.—Mrs. MARY E. MILLER was born near Richmond, Va., June 1, 1834, and died at the home of her daughter, Mrs. Ida M. Owen, Rosedale, Miss., Aug. 16, 1895. At an early age she removed to Mississippi, where the remainder of her life was spent. On Jan. 12, 1858, she was married to James E. Miller at Pontotoc, Miss. Not many years after her marriage she was left a widow, and to her own hands was committed the responsibility of rearing her children. She had a sunny disposition, and bore the burdens of life with remarkable fortitude. For many years prior to her death she was sorely afflicted, but not a complaint escaped her lips. She said to her daughter, "God has been so good to me." She was a fond mother, tender and thoughtful about the welfare of her children. She begged her children, as she was dying, not to grieve for her. She said if it was God's will, she was ready to go.

Because of her afflictions she was deprived of the privilege of visiting her friends; but in her own home she could always be found cheerful and happy.

In her last illness she manifested a sublime faith in God. While breathing her last she said, "Quietly and gently passing away."

To her widowed daughter and her son we extend our sincere sondolence, praying that He who doeth all things well may overshadow them in this dark hour with His gracious providence.

E. S. LEWIS.

MCDANIEL.—Mrs. REBECCA MCDANIEL, an excellent Christian woman, well beloved by all who knew her, passed away from earth to glory after a long illness. She died of that long, lingering disease called consumption. She was confined to her bed about ten months, but amid all the afflictions and sorrow she was never known to murmur or complain at the providence of God. Among her last requests was for her pastor to pray for her children. We shall always remember her sincere candor, her true friendship, her faithfulness as a member of the church, and devotion as wife and mother.

She was born Oct. 20, 1826, in Lowndes county, Ala., and joined the M. E. Church, South, in 1856, at old Pilgrim Rest Camp Ground, afterward moved to Pine Grove, Neshoba county, Miss., and died Aug. 31, 1895. Her funeral was preached the next day by the writer to a large congregation at Pine Grove Church. She leaves a husband and several children to mourn their loss. They mourn not as those who have no hope. May God bless their lonely home!

J. H. FOREMAN, P. C.

Coffeeville, Miss.

NEWSOM.—Miss KATE NEWSOM, daughter of Rev. J. D Newsom, of the North Mississippi Conference, was born Aug. 3, 1859, at Oak Ridge, Warren county, Miss., and died at Arcola, Miss., Sept. 1, 1895. She professed religion at the age of thirteen, and joined the M. E Church, South, at Lexington, Miss., under the pastorate of her father. It was my pleasure to have been her pastor for the past three years. During this time she was sorely afflicted with that terrible disease, consumption, which resulted in her death. She bore her sufferings patiently, always keeping cheerful. She told me about ten days before her dissolution that she would not survive the Summer; said her faith was strong, and that she was ready to depart this life and be at rest. Her friends and sympathizers were many—a noble lady. Her body was laid to rest in the Arcola Cemetary to await the resurrection morn. We ask the prayers and sympathy of the church, specially the brethren of the North Mississippi Conference, in behalf of her bereaved father.

J. C. MIMMS.

Arcola, Miss.

RICKS.—Died at Cairo, Miss., little LEX, son of S. H. and B. B. Ricks. Closed in eternal rest are the beautiful soft eyes; folded in everlasting peace the baby hands; stilled forever the sweet baby voice. God's angels were bidden to make little Lex fair; so they fashioned his baby eyes, so blue and deep, like twin violets, and wove the sunshine in his hair. He was but one year and ten months old; yet he was possessed of an intelligence far beyond his years. He was a bright, promising, and sweet child. Words are inadequate to express our deep grief at the loss of the little one we so loved. Medical skill nor faithful nursing could not stay the hands of the reaper, and as pure as the lily was the flower he has transplanted in the loved Father's garden inside the pearly gates. Our Father, guide the sorrowing father and mother and brothers to that better land where hearts laden with anguish shall rest forever, is the wish of

A FRIEND.

EASTERLY.—SELON HAUCK, infant son of Eliza and S. B. Easterly, died Aug. 16, aged three months. He was a well-developed and promising little fellow. He leaves a sad home behind him to find a happy home in heaven.

We all miss him, and feel in his departure a personal affliction. God bless the bereaved parents! May they find infinite comfort in the assurance that their little darling sleeps "safe in the arms of Jesus." May the sweet thought constantly constrain them to live to meet it where the white wings have wafted its pure little spirit! Good by, little darling, till we meet again.

AUNTIE.

FLOWERS.—ALBERT G. FLOWERS, little son of A. C. and Irene L. Flowers, was born in Clark county, Miss., near Shubuta, Oct. 3, 1890, and died near Jackson, La., Sept. 5, 1895, aged four years eleven months and two days. Four days later the mother followed the little son to the city whose builder and maker is God. Therefore, I only point the bereaved father and little sister to him who is able to heal the bereaved and console the disconsolate. Live, dear father, so you may meet those gone before.

T. A. L.

Deafness Can Not Be Cured

by local applications, as they can not reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

No soul can preserve the bloom and delicacy of its existence without lonely musings and silent prayer, and the greatness of this necessity is in proportion to the greatness of the soul. Canon Farrar

We guarantee **Heiskell's Ointment** to quickly and permanently cure all forms of Scald-Head, Tetter, Ringworm, Eczema, Salt-Rheum, Barber's Itch, Blotches, Pimples, Boils, Carbuncles, Sore Eyes, Sore Lips, Sore Nipples, Chilblains, Chapped Hands, Frost-Bites, Chronic Sores, Fever Sores, Piles, Burns, Scalds, Cuts, Bruises, Wounds, Corns, Bunions, Ingrowing Nails, Sore Feet, Sore Throat, Rheumatism, Neuralgia, Sciatica, Lumbago, Backache, Pleurisy, Pains in the Chest, Sprains, Swellings, Stiff Joints, Contracted Muscles, Insect Bites, Sore Breasts, Caked Breasts, Sore Nipples, Ulcers, Abscesses, Fistula, Felons, Whitlows, Erysipelas, Blood-Poisoning, Tumors, Cancers, Scrofula, Skin Diseases, Diseases of the Blood, Liver, Kidneys, Stomach, Bowels, Nervousness, Sleeplessness, Female Weakness, Headache, Catarrh, Asthma, Bronchitis, Coughs, Colds, Hoarseness, Croup, Influenza, Consumption, Malaria, Fevers, Ague, Dropsy, Gout, Erysipelas, Piles, Fistula, Worms, Tapeworm, Pinworms, Stomach Worms, Lung Worms, Kidney Worms, Heart Worms, Liver Worms, Blood Worms, Skin Worms, Bone Worms, Brain Worms, Nerve Worms, Muscle Worms, Joint Worms, Eye Worms, Ear Worms, Throat Worms, Lung Worms, Stomach Worms, Bowel Worms, Kidney Worms, Liver Worms, Heart

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

The propored Sherman moonment in Washington seems pretty secure, as $94,000 has been subscribed towards it.

The Mexican bull-fighters, who fought bulls in Colorado, have been fined $15 apiece for cruelty to animals.

Legal proceedings have been instituted looking to the abrogation of the contract of the city authorities with the garbage company.

Railroads running into Chicago say that the aldermen ask passes and then sell them; and they will issue no more to members of the council.

The battleship "Maine" has been put into commission, and will soon be off for her first cruise. She was begun in 1890, and cost $2,400 000 She can do 17.75 knots an hour.

The editor of the Evening Telegram, who was convicted of libel, was sentenced by Judge Ferguson to pay a fine of $100 with the alternative of three months' imprisonment. He paid the fine.

Charles W. Mowbray, the English anarchist, who went to Chicago for the purpose of teaching his doctrine of red flag and no government, was stopped in the middle of a speech on Sunday at Belmont Park by the police.

Postmaster Hesing tried to exclude the Chicago Times Herald from the mails on the ground that its great enterprise was a lottery, and while he was about it, his wife, by a lucky guess, won a bicycle from the paper.

Senator Tillman, of South Carolina, does not love ex Senator Butler, not even his name. The Constitutional Convention named a new county Butler a few days ago. This angered Tillman, and he has managed to have the name of the county changed to Saluda.

The Rev. Dr. H. W. Thomas, of Chicago, caused somewhat of a sensation, on Sunday, by declaring from his pulpit that the time has come for America to say that the oppression of Cuba by Spain must come to an end. There was a large attendance of the best people of the city, and the speaker was frequently interrupted by outbursts of applause.

In the presence of thousands of veterans of both the Northern and Southern armies, and of men who held high command on both sides, the battlefield of Chickamauga was last week formally dedicated and turned over to the government in perpetuity as a national park, sacred to the memory of the heroes who fought and fell on that historic and bloody field.

A rather onrious state of affairs has turned up in the district attorney's office at New York. Only a few days ago a batch of 2,000 untried indictments which had been "mislaid," turned up quite by accident, and now there has been found a great pile of police court complaints, which had been referred to the grand jury, and have never reached that body. They cover all sorts of crimes, except murder.

FOREIGN.

Madagascar treats unsuccessful generals worse than China. Instead of taking away their jackets, it burns them alive.

The Japanese Parliament has voted a credit of 200 000 000 yen for the building of four ironclad ships, ten coast defense vessels and fifty torpedo boats.

The Spanish cruiser "Barcastegui" was wrecked by a floating torpedo, it is said, in the canal at the entrance of the port of Havana. Admiral Delgado, Parejo and three other officers and thirty of the crew were drowned.

Since the easy conquest of China, Japan has been rapidly growing in power and influence, and some of the European powers are watching with a jealous eye the rapid strides made by the Island Empire in all the arts of civilization. The growth of Japan is at the present moment giving Russia very serious concern.

Instead of being invested in gold marble or bronze, the funds raised by public subscription for a monument in memory of M. Carnot, the murdered President of the French Republic, are to be devoted wholly to the relief of suffering humanity. Eleven thousand francs, the interest on the sum raised, will hereafter be distributed annually among twenty five widows of working men who have been left with children without support. Mme. Carnot has reserved the right to increase the fund by donations.

Semi-official denials that the change in the imperial chancellorship is impending are accepted as settling, for the present, the question of Emperor William's intention of displacing Prince Hohenlohe. The fact must not be forgotten, however, that the agitation against Prince Hohenlohe proceeds from the same quarters and is prosecuted upon the same lines, significantly enough under almost precisely the same circumstances, as the agitation which preceded the fall of Count Von Caprivi.

"The children are much pleased with the paper dolls, which were sent for one trade-mark from Hood's Pills and ten cents in stamps. We have found Hood's Pills a sure cure for headache."—Mrs. Fred Stein, No. 2815 Conti St., New Orleans, La.

Hood's Pills cure biliousness, indigestion.

We never graduate in religion; because the nearer we are to God, the more we see there is to be learned.—M. H. Seelye.

"ALL FOR CHRIST."

First Annual Conference of the Louisiana State Epworth League, M. E. C. S.

LOUISIANA AVENUE METHODIST EPISCOPAL CHURCH, SOUTH.

OCTOBER 3 TO 6, INCLUSIVE.

FIRST DAY.

7:30 P. M. Mr. John T. Crebbin, president, New Orleans.

Prayer and Praise Service. Rev. Albert Lutz, Shreveport

Address of Welcome. For New Orleans Methodism, (10), Rev. J. T. Sawyer, D. D., New Orleans. For New Orleans District Union League (10), Mr. Morris B. DePass. For Louisiana Avenue League (10), Miss Ella Crebbin.

Response (15), Rev. John F. Foster, Delhi.

Appointment of Committees by the president: (1) Enrollment; (2) Constitution; (3) Resolutions; (4) Organization.

Benediction.

SECOND DAY.

6:30 A. M. Sunrise Prayer Meeting Rev. F. S. Parker, New Orleans.

10:30 A. M. Mr. W. W. Carre, New Orleans. Prayer and Praise Service (15), Rev. T. L. Lallance.

I. HISTORICAL DEVELOPMENT.

1. Early Societies for Religious Cultivation, the Predecessors of the Epworth League (10), Rev. Thomas Carter, Jackson.

2. Young People's Societies in America (10), Rev. H. H. Abrens, New Orleans.

3. The Epworth League a Product (10), Rev. Stephen J. Davis, Alexandria, La.

II. HOW THE EPWORTH LEAGUE MEETS THE PRACTICAL NEEDS OF

1. Association in Work (10), Rev. H. R. Singleton, Jackson, La.

2. Organization for Effort (10), Col. David Zable, New Orleans.

3. Committment to Service (10), Miss Susie Burbank, New Orleans.

III. SCOPE AND PURPOSES

1. In the Sphere of Personal Piety (10), Rev. F. N. Parker, New Orleans.

2. Benevolence (10), Miss Susie L. Lyons, New Orleans.

3. Intellectual Development (10), Rev. J. M. Henry, New Orleans.

3:30 P. M. Department Conference, Spiritual Work of the League Rev. F. N. Parker, New Orleans.

4:00 P. M. Department Conference. The Junior League, Mrs. J. W. Edgel.

Two minute talks on the work of the Department.

CHRISTIAN CITIZENSHIP.

7:30 P. M. Rev. Jas. A. Parker, D. D., Morgan City, La., president.

Prayer and Praise Service (15), Rev. Geo. Anders, Hillsdown, La.

Address, The Relation of the Citizen to the Judiciary, Judge J. H. Ferguson, New Orleans.

Address, The Devil in Politics, Rev. Carlos Martyn, Chicago, Ill.

Benediction.

THIRD DAY.

The League in Its Relations.

One body in Christ, and everyone members of another.—Rom. xii, 5

6:00 A. M. Sunrise Prayer Meeting, Rev. L. A. Reed, New Orleans.

10.00 A. M., A. A. Parker, president, New Orleans.

Prayer and Praise Service (15), Rev. Wm. G. Schuhle, Rosedale.

I. THE LEAGUE AND THE CHURCH.

1. As a Conservator of Force (10), Rev. W. C. Black, D. D., New Orleans.

2. As an Object Lesson of Normal Church Life (10), Mr. Paul A. C. Voss, New Orleans.

3. As a Training-School for Church Workers (10), Rev. Robert H. Wynn, New Orleans.

4. The Part of a Church Organism (10), Rev. J. B. A. Ahrens, D.D., New Orleans.

II. TO THE SUNDAY-SCHOOL.

1. As a Recruiting Corps (10), Mr. James R. Westerfield, New Orleans.

2. The Spiritual Complement of the Sunday-School (10), Mrs. S. A. Montgomery, New Orleans.

III. RELATIONS TO THE UNSAVED.

1. Social Influences (10), Rev. Herman W. Knickerbocker, Lake Providence,

2. A Means of Access to the Unconverted (10), Rev. Jos. L. Pierce, New Orleans.

3. Spiritual Influences (10), Rev. F. S. Parker, New Orleans.

3:30 P. M. Conference on Departments of Charity and Help, Miss E. C. Jones, New Orleans.

Literary Work, Rev. A. D. McVoy, D.D., Mansfield.

7:30 P. M. Rev. J. B. A. Ahrens, D.D., president.

Prayer and Praise Service (10), Rev. T. K. Fannt LeRoy, New Orleans.

Report of Committee.

Miscellaneous Business.

Address, Missions, by Rev. H. C. Morrison, D. D., Nashville, Tenn.

Address, Stewardship, By Rev. J. T. Sawyer, D.D., New Orleans.

FOURTH DAY.

9:30 A. M. Love-Feast, led by Rev. C. W. Huddleston, Mobile, Ala.

11:30 A. M. Services in all Churches.

3:30 P. M. Conference Sermon, Rev. J. L. Pierce, New Orleans.

7:30 P. M. W. B. Thomson, president.

Prayer and Praise Service, Rev. F. D. Van Valkenburgh, Patterson, La.

GRAND RALLY.

ADDRESSES.

Note.—Figures indicate time allowed each Speaker.

The Little Worker.

Published monthly, twenty-five cents a year, in advance. Subscriptions and money sent to Miss Lena Freeman, Publishing House M. E. Church, South, Nashville, Tennessee. Address all communications and other literary matter to Miss Annie Maria Barnes, editor, Duluth, Georgia.

BUSINESS NOTICES

For Over Fifty Years

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DISTRICT—FOURTH ROUND.

Oxford station	Sept. 22, 23
Grenada circuit	26, 29
Toccopola	Oct. 5, 6
Etsy (Wed.)	9
Paris	13, 16
Water Valley circuit (Wed.)	16
Coffeeville	18, 20
Tainm (Wed.)	23
Charleston	26, 27
Minter City and Strathmore	Nov. 2, 3
Chapel Hill (Thurs.)	7
Atlanta (Fri.)	8
Pittsboro	9, 10
Water Valley station	16, 17

R. A. BURROUGHS, P. E.

CORINTH DIST.—FOURTH ROUND.

Ripley circuit, at New Hope	Sept. 21, 22
Guntown circuit, at Bell's	28, 29
Iuka station	Oct. 6, 6
Inka circuit, at Snowdown	12, 13
Booneville cir., at Carolona (Wed.)	16
Booneville and Baldwyn, at B.	20, 21
Pleasant Ridge cir., at —— (Thurs.)	24
Brown's Creek cir., at Mt Pleasant	26, 27
Marietta circuit, at Prospect	Nov. 2, 3
Kossuth circuit, at Bieeai (Wed.)	6
Ripley and New Albany, at Ripley	9, 10
New Albany cir., at Ingomar	16, 27
Blue Springs circuit, at Winfield	26, 24

Pastors will please see to it that the trustees be ready to report in answer to Question 24, and that the local preachers present written reports to the Conference.

HESLEP R. TUCKER, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Verona and Nettleton	Sept. 21, 27
Tepelo	28, 29
Aberdeen circuit	Oct. 6, 8
Shannon circuit	12, 13
Buena Vista	13, 20
Soar a	25
Houston and Wesley	26, 27
Prairie circuit	Nov. 1
Okolona circuit	2, 3
Saltillo circuit	3
Nettleton circuit	3, 10
Tremont circuit	16
Fulton circuit	16, 17
Quincy circuit	21
Amory circuit	23, 24

S. M. THAMES, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Potts' O. and Myrtle, at Hickory Flat	Sept. 21, 22
Waterford, at Soule Chapel	22, 23
Holly Springs circuit, at Sylvestria	Oct. 6, 6
Holly Springs station	7
Olive Branch, at Olive Branch	12, 13
Byhalia, at Byhalia	14
Red Banks, at Victoria	16
East Holly Springs circuit, at Bethel	19, 20
Cornersville, at Cornersville	26, 27
Mt. Pleasant, at New Salem	Nov. 2, 3
Ashland, at ——	9, 12
Ponotoc, at ——	16, 17
Abbeville, at ——	23, 24

J. D. CAMERON, P. E.

KOSCIUSKO DIST.—FOURTH ROUND.

Kosciusko and Salem, at Salem	Sept. 21, 22
Ashton, at Pleasant Grove	27
Lexington and Tchula, at Tchula	28, 29
Sallis, at Springdale	Oct. 6, 6
New Port, at Harmonia	12, 13
Poplar Creek, at Friendship	13
Ethel at Shady Grove	19, 20
Belzona, at Belzona	26, 27
Eupora at Matherston	Nov. 1
Stewart, at Shady Grove	2, 3
Ackurman, at McCool	8
Chester, at Pilgah	9, 10
Rural Hill, at Rural Hill	14
Louisville, at Rocky Hill	16, 17
Ebeneezer, at Liberty Chapel	23, 24

J. H. MITCHELL, P. E.

WINONA DIST.—FOURTH ROUND.

Valden	Sept 21, 23
Winona station	Oct. 6, 7
Greenwood station	12, 13
Winona circuit	16
West	13, 20
Carrollton station	26, 27
Ledianola	30
Carrollton circuit	Nov. 2, 3
McNutt	9, 10
Sidon	15
Dublin and Brooklyn	16, 17
Black Hawk	23, 24

J. B. STONE, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Cleveland	Sept. 28, 29
Shaw	28, 30
Clarksdale	Oct. 3, 4
Lyon	5, 7
Jonestown	12, 13
Lula	13, 14
Hill House	19, 20
Friar's Point	20, 21
Rosedale	26, 27
Gennison	27, 28
Leherton	Nov. 2, 3
Eunice	9, 10
Greenville	16 17
Bolivar	17 18
Arcola	23, 24
Hollondale	24, 21

J. A. RANDOLPH, P. E.

SARDIS DIST.—FOURTH ROUND.

Como	Sept. 28, 29
Panola, at Pisgah	26, 29
Tyro at Fredonia	Oct. 5, 6
Courtland, at Pope's	12, 13
Batesville	13, 14
Wall Hill	19, 20
Arkabutla, at ——	26, 27
Pleasant Hill, at ——	Nov. 2, 3
Cockrum, at Greenleaf	2, 10
Nesbit, at Hind's Chapel	13, 17
Morganville, at Brownleg's (Wed.)	20
Pleasant Grove, at ——	23, 24

H. O. MORRHEAD, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Starkville station	Sept. 14, 16
Tibbee	21, 22
Columbus	28 29
Crawford	Oct. 6, 6
Cedar Bluff	13, 20
Starkville circuit (Wed.)	28
Brooksville	26, 27
Macon	27, 28
Shequalak (Tues.)	29
Columbus circuit	Nov. 2, 3
Hebron	9, 10
Mashulaville (Wed.)	18
Sturges	13, 17
West Point	23, 24

T. O. WIER, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIST.—FOURTH ROUND.

Summit, at Johnston	Oct. 6, 6
Gallman, at G	12, 13
Crystal Springs (7 P. M.)	11-16
Adams, at Adams	19, 20
Cassyville, at Bethel	26, 27
North Wesson	Nov. 2, 3
Wesson (7 P. M.)	3, 3
Martinsville, at Tabernacle	3
Hazlehurst (7 P. M.)	3
McComb City (7 P. M.)	3, 10
Whitestown (11 A. M.)	3, 10
China Grove	13, 17
Pleasant Grove	16
Providence	23, 24
Magnolia	23
Brookhaven	30, Dec. 1

R. D. NORSWORTHY, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Crawford Street—Vicksburg	Oct. 5, 6
South Vicksburg	6, 7
Edwards, at Edwards	8
Bolton, at Bolton	11
Utica, at Utica	12, 13
Rocky Springs, at Hickey R	13, 20
Hermanville, at Bartonton	26, 27
Rolling Fork and C., at ——	Nov. 2, 3
Mayersville, at ——	6
South Warren, at ——	9, 10
Harriston, at Harriston	13, 17
Port Gibson	16
Warren, at ——	23, 24
Mt. Olivet, at ——	30, Dec. 1

Pastors will please be prepared to answer Ques 28, up to date, and see that trustees be prepared to answer Ques. 26.

J. M. WEEMS, P. E.

Vicksburg, Miss.

BRANDON DIST.—FOURTH ROUND.

Walnut Grove, at W. Grove	Oct. 5, 6
Shiloh, at Camp Ground	12, 13
Decatur, at Centerville	13, 20
Lake, at Lawrence	21
Newton and Hickory, at Newton	28
Hillsboro at New Providence	26, 27
Carthage	28
Brandon station	Nov. 2, 3
Morton and Forest, at Forest	6
Westville	9, 10
Montrose	16, 17
Raleigh	18
Clarksburg	23, 21
Steen's Creek	27
Trenton	23
Homewood	30, Dec. 1

O. McDONALD, P. E.

JACKSON DIST.—FOURTH ROUND.

Jackson—First Church	Oct. 13, 13
Jackson—Capitol Street	13, 13
Sharon circuit, at Sharon	13, 20
Terry circuit, at Byram	26, 27
Yazoo circuit, at Fletcher Chapel	Nov. 2, 3
Flora circuit, at Flora (1 hurs.)	7
Silver Creek and B. Lake	3, 10
Lake City and Lodi (Wed)	13
Yazoo City (Thurs.)	14
Benton, at Benton (Fri.)	15
Tranquil at Tranquil	16, 17
Fannie, at Fannin (Wed.)	20
Camden, at Camden	23, 24
Jackson circuit (Tues.)	26
Madison (Thurs.)	28
Canton	30, Dec. 1

E. H. MOUNGER, P. E.

SEASHORE DIST.—FOURTH ROUND.

Hattiesburg	Sept. 21, 22
Purvis, at Purvis	28, 29
Pearlington, at P	Oct. 13, 13
Nicholson, at Byrd's (Tues.)	15
Columbia, at C	19, 20
Biloxi, at B	26, 27
Americus, at Salem (Wed.)	30
Escatawpa, at Zion	Nov. 2, 3
Moss Point (11 A. M., Wed.)	6
Ocean Springs, at Scranton	9, 10
Vancleave, at Mt. P (Wed.	13
Whittington, at Holland's O	16, 17
Bay St. Louis at Long Beach. (Tues.)	13
Augusta, at Augusta	23, 24
Black Creek (Tues.)	26

C. A. POWELL, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Fayette	Oct. 6, 6
Jefferson Street (8 P. M.)	7
W C (8 P. M.)	8
Gloster and Centerville, at Cent	12 13
Wilkieson, at Macedonia	19, 20
North Wilkinson, at Hopewell	26, 27
Percy Creek	Nov. 2 3
Woodville and mission	3, 4
Amite, at Woodland (11 A. M.)	6
Barlow, at Lebanon	9, 10
Roxie, at Roxie (11 A. M.)	11
Meadville, at Oak Grove	16, 17
Washington	23, 24
Homochitto	Dec. 1, 2

Let the trustees and Sendey-school superintendents be ready to make their reports if practicable, let the local preachers be present at their several Conferences.

L. S. JONES, P. E.

ENTERPRISE DIST.—FOURTH ROUND.

Vossburg, at Goodwater	Sept. 21, 22
Pachuta, at Pachuta	28, 29
Waynesboro and S. L. at Waynesboro	Oct 14, 13
Ellisville and Laurel, at Ellisville	19 20
Shubuta, at Shubuta	26, 27
Mathersville and miss. at Mathersville	Nov. 2, 3
Waynesboro cir., at Tokio (Wed.)	6
Leaksville, at Leaksville	9, 10
Heidelberg, at Liberty (Fri.)	15
Kasiabuchie, at Kasiabuchie	16, 17
Mount Carmel, at Mt Zion (Thurs.)	21
Williamsburg, at Bethel	29, 24
Enterprise and Stonewall, at E	30, Dec. 1

L. CARLEY, P. E.

Woman's Missionary Advocate.

Terms, fifty cents per annum, in advance. Mrs. F. A. Butler, editor and agent. Publishing House, M. E. Church, South, Nashville, Tenn.

MARRIAGES.

CARTER—ROBINSON.—

DRAKE—COLLIER— At the Methodist Episcopal Church, South, in Crowley, La., on Thursday, Sept. 19, 9:30 A. M., by Rev. Robert H. Wynn, Rev. Chas. Briscoe Carter, of the North Texas Conference, to Miss Ella Robinson, of Crowley; and Rev. W. Winans Drake, of the Louisiana Conference, to Miss Nora Collier, of Crowley.

LEGGETT—JOHNSON.—In the Methodist Church, Shubuta, Miss., Sept. 4, 1895, by Rev. D. P. Bradford, Mr. C. W. Leggett to Miss Edna E. Johnson.

COWSERT—RICKETTS.—At the residence of the bride's mother, near Vaughn's, Miss., Aug. 18, 1895, by Rev. W. D. McCullough, Prof. J. B. Cowsert and Miss T. A. Ricketts.

Do not wear impermeable and tight-fitting hats that constrict the blood-vessels of the scalp. Use Hall's Hair Renewer occasionally, and you will not be bald.

Programme.

The Greenville District Preachers' Association will meet at Hillhouse, Miss., Oct. 10 and 11, 1895.

The following is the programme:

Wesleyan Arminianism—J. C. Brown.

The Demands of the Soul—J. M. Wyatt.

The Personality of the Holy Ghost: His Relation to the Sinner and the Christian—R. H. B. Gladney and H. P. Crowe.

Past and Future of Methodism—T. Y. Ramsey.

Essays on the Purport and Relation of Seventh and Eighth Chapters of Romans—J. C. Mimms and J. J. Brooks.

The Nature and Power of Sin—H. T. Gaines and J. M. Bradley.

Baptism—Design and Mode—J. L. Bowling and H. S. Spraggins.

The Epworth League—E. S. Lewis and C. H. Pittman.

Duty of the Church to the Heathen—W. H. Sendors.

Repentance—H. P. Gibbs and J. R. Countiss.

SERMONS.

The Judgment and Eternal Retribution—J. C. Brown, D. D., T. Y. Ramsey (John iii, 10).

The Witness of the Spirit—H. P. Crowe.

Special Providence—J. J. Brooks.

R. H. B. GLADNEY, Sec.

J. A. RANDOLPH, Pres.

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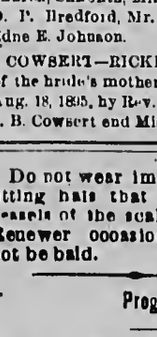

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Middling fair	8 1-16	— —
Fair	10 5-10	— —
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Mobile middling	7⅞	— —
Memphis middling	7 13-16	— —
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OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	1⅝	3⅛
Prime yellow	3⅜	— —
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	33	40
RICE.		
No. 2	1⅛	1⅜
Good	3¼	3⅝
Fair	3⅝	3¾
Prime	4	4⅛
Rough, ₩ bbl	1 25	2 40
Polish, ₩ ton	16 00	— —
FLOUR.		
Extra Fancy	3 10	3 30
Fancy	3 25	3 30
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CORN PRODUCTS.		
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Hominy	3 00	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	38	40
Yellow	44	— —
Mixed No 2	39	41
OATS:		
Western	28	— —
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	86	88
HAY:		
Prime	16 50	17 00
Choice	19 00	20 00
PROVISIONS.		
PORK:		
Mess (Standard)	9 75	10 00
Prime Mess	9 50	9 75
Rumps	9 00	— —
BACON:		
Fancy Breakfast	9½	10⅝
Shoulders	6	6⅛
Sides, short rib	6⅝	6⅞
Sides, long clear	5⅞	6⅛
HAMS:		
Sugar-cured	10	10¾
DRY SALT MEAT:		
Shoulders	5⅝	5⅞
Sides, short rib	— —	6
Sides, long clear	— —	6⅛
GROCERIES.		
COFFEE:		
Price	— —	— —
Fair	13	— —
Common	14⅛	— —
TEAS:		
Choice	— —	— —
No. 2	— —	— —
BUTTER:		
Western Creamery	18	— —
Western Dairy	17	18
Common	10	11
LARD:		
Refined	6¾	7
OILS:		
Coal, bbls	2	— —
Coal, cases	18½	19½
Cotton seed, crude	20	20½
Lard, Extra No. 1	30	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ lb	3	3½
Chicago, ₩ 100	— —	— —
Louisiana, ₩ lb	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 20	1 30
ONIONS:		
New Louisiana	— —	— —
Western	1 60	1 75
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	5½	— —
Jute, 1¾ lb, ₩ yard	4¾	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	5½	5½
TIES:		
₩ bundle	75	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	3 00	3 50
Chickens, Southern	3 00	3 50
Young	2 00	2 75
Turkeys, Southern	— —	— —
EGGS:		
Western	14½	— —
Southern	13	— —
WOOL:		
Lake, ₩ lb	12½	14
Louisiana	12	12½
Burry	5½	6
COUNTRY HIDES:		
Green Salted, ₩ lb	5	— —
Dry salted	8	— —
FERTILIZERS:		
Cotton seed, ₩ ton	3 00	— —
Meal	16 50	17 00
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

Sept. 24, 1895.

CAMP MEETING.

The Shiloh Camp Meeting will begin Friday night, Oct. 11, and continue several days. There is a well-appointed hotel for the accommodation of the public.

Brethren of the ministry, you are invited, and will be cared for and furnished something to do. Please come. Hacks will meet all trains at Pelahatchie, on the V. & M. R. R. There will be the usual gate fee.

K. S. ENOCHS, P. C.

We see it quoted from the Japanese Buddhist Magazine that—

The greatest move of the twentieth century will not be a commercial one, nor yet a military one; but the nations of the West will invade the East with great armies of Christian missionaries, backed up by the wealth of Christendom. We must arouse ourselves to meet them.

Considering the source, this is a remarkable statement. It shows that heathenism is no longer passive, but that it is fully aroused, and that the lines are being drawn for the decisive battle. When it is considered that there are already 1,200 places where Christianity is taught in Japan, and 700 Protestant schools, and about 2,000 young persons going out from these schools every year, it is not strange that a leader of thought on the ground, one, too, who is in perfect sympathy with the old institutions and customs of the country, would give the alarm. Japan, after the slumber of centuries, has just been awakened in a military and in a political sense, and now they say authoritatively that Christianity will command their thought and challenge their energies next century. What hath God wrought! — Pacific Advocate.

Notice.

The annual meeting of the Woman's Foreign Missionary Society will convene at Crowley, La., Oct. 11-14. Members and delegates will please notice change of date.

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Christian Advocate.

VOL. 42.—No. 40. NEW ORLEANS, OCTOBER 3, 1895. WHOLE No. 2041

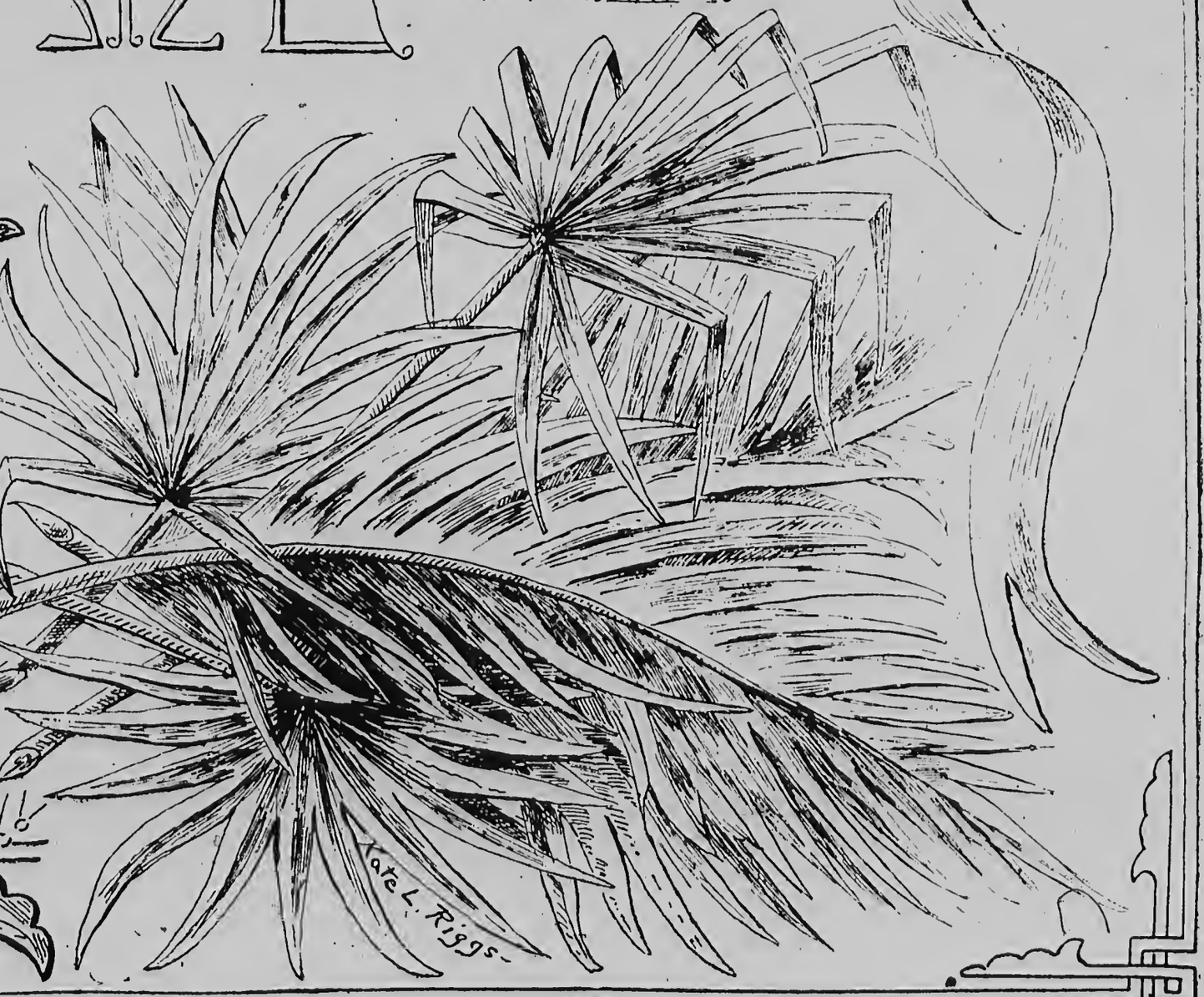
Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

WOMAN'S EDITION.

PARSONAGE and HOME MISSIONS

IN as much as ye have done it unto one of the least of these my brethren, ye have done it unto ME

ST. MATT. XXV-40



Kate L. Riggs

P. AND H. M. S.

JUBILATE.

(A Hymn to Methodism.)

BY EUNICE R. FOSTER.

O glad and glorious p an
Ringing the wide world through!
O shout of joyful millions
In victory ever new!
Hosanna! while the echoes
Repeat the mighty thought;
In thrill of wonder asking
Amazed *What God hath wrought!*

The tree in sorrow planted,
And watered long with tears,
Hath spread its beauteous branches
Through the victorious years.
To-day we lift our voices
With prayer and praises fraught,
And sing in joyful wonder
Again, *What God hath wrought.*

O blossom of the ages!
O Church beloved of God!
Thy feet are on the mountains,
Thy glory shed abroad.
Thou art bringing in the nations,
The isles thy light have caught;
They lift their hearts in gladness
Shouting *What hath God wrought!*

Grace, grace then be unto it!
And glory be our song,
And praise to Him our Father,
Where grace and praise belong.
This stone cut from the mountain
With heavenly wisdom taught,
This is the mighty wonder,
This is what God hath wrought.

But not till time has ended
And that blessed hour has come,
When the new earth uprisen
Glows in her sinless bloom;
Not till the new-born heavens
Shall fill our perfect thought
Can angels grasp the wonder,
And say what God hath wrought.

Shreveport, La.

THE RISE AND PROGRESS OF THE WOMAN'S PARSONAGE AND HOME MISSION SOCIETY.

BY LUCINDA B. HELM,
Editor of "Our Homes."

It is a law of nature that to every demand there should be a responsive supply. And the origin and growth of the Parsonage and Home Mission Society is an instance under this rule. Church extension, meaning the extension of the spiritual church by the building of houses of worship, soon developed the fact that parsonages also were necessary to its permanent establishment; for often the necessities of the man compelled the church to fall back from an advance hopefully made. The Church Extension Secretary, Rev. David Morton, D. D., declared he found the building of parsonages even more necessary, if possible, than the building of churches. Bishop Hargrove found the progress of the church in the new West hampered on every side by the lack of shelter for the preacher and his family. Bishop McTyeire pronounced parsonages the greatest need of the church. Here, then, was a demand for the sense of Christ.

The work of providing these homes was, naturally, allotted to the women offering, as a Woman's Department, to aid in extending the spiritual church. That the right means of supplying this demand had at last been found was proven by church statistics, showing that during eight years one-half as many parsonages had been built as had been built in the whole one hundred years prior to this movement.

But should the coming of our Lord's kingdom depend on the personal labor of ministers only? Will it not come more rapidly when each servant of the living God goes to work individually to save souls? So thought those who framed the Constitution of the Woman's Department of Church Extension. The women should not only build parsonages, that the gospel might be preached with more ease, but form a body of helpers around their pastor, and labor directly for the salvation of sinners. This demand expressed in the command of our Lord, "Preach the gospel to every creature," can only be supplied when every individual called by the name of Christ shall throw his whole heart into the work of seeking and bringing home the lost. Witness the triumph of sin around you! See the multitude going down into death! Will you cry, "Save them," and not reach forth your own hand to save one creature from eternal death? Too long, too long, have men and women sat idly in pews, listening to the man of God exhausting all his heaven-born zeal in telling and retelling to them the story of Him who loved them, and giving no heed to the pleadings of that Savior for help from each one of them to save the world—"every creature"—for he does not want one to perish.

In view of this, the Constitution and By-laws of the Auxiliaries to the Woman's Department of Church Extention read as follows: "It shall be the duty of the Visiting Committee to report to the pastor the names of strangers, and all cases of sickness and destitution they may find. The members of the committee, in their rounds, should also endeavor, by the reading of God's Word, to comfort, strengthen, or bring to church those whom they may visit." These were to be no meaningless visits, but to be made with a spiritual purpose. The little children of the society were given certain Scriptures each month to read to 'some one;" and many touching reports were sent in, showing the children were truly being used, as mouthpieces of God, to speak his words to dying men and discouraged Christians. Thus the Word of God was brought to the front as "the sword of the Spirit," and "church work" deepened into truly spiritual labor for the salvation of souls. The Visiting Committees, distributing church literature, visited charitable institutions and went into jails, bearing the Bread of Life "to those in prison." On these committees were often put old members of the church, who had never before visited jails, or other houses of correction, where the sinners most needing spiritual help are to be found. This personal effort and contact with the sinners deepened the spirit of missions and aroused a desire for more enlarged work along this line.

The individual must work, but systematic organization gives power. Each year it became more apparent that from those that built the parsonages could not be withheld the privilege of supplying the urgent wants of their inmates, and of aiding the servant of God so sheltered in the direct work of his Master. There came from the heart of the society a general demand for more liberty. The Woman's Department of Church Extension was authorized by the General Conference of 1886. By the end of the first four years it had become clearly apparent to the General Secretary that this demand from His people was a call from God to go forward, and that it would be criminal to ignore it. The authority for broader work was given by the General Conference in 1890, with the more comprehensive title of "Woman's Parsonage and Home Mission Society." The result has proven the wisdom of this yielding to natural growth, natural development, in response to needs as they presented themselves.

The quadrennial report, at the end of the second four years, showed a wonderful advance. More than twice as many parsonages had been aided than during the first four years. The value of boxes of supplies sent to needy fields, and money, as personal gifts, amounted to $2 000. Many souls had been brought to Christ, Sunday-schools had been built up, and missions opened, to more effectually reach those who refused to come to church. Nearly all our large cities were prepared to set to work city missionaries, as several had already done, with glorious results. Work for the mountain regions had been projected, and was progressing. Everything was now ready for rapid growth. A strong foundation had been laid deep in the Rock—the Word—on the demand of a dying world for the best, most loving efforts of Christian women to show the way into the life given by the Son of God. The foundation was waiting for the superb structure, wherein the glory of God might be fully revealed in the multitude that shall be brought to Christ.

One more year passed, and the ninth annual report showed progress in all lines, as many parsonages had been helped, and the Loan Funds for parsonages had been greatly increased, while decided advance had been made in other branches of the work. Two schools for the Cubans flooding Florida had been undertaken. The interest in the mountain work had deepened and become more general. Supplies and personal gifts had been sent to needy places to the amount of $2,670.62. Eight city missionaries were employed, and six industrial schools in operation. In every way the organization had grown and strengthened. We have the promise that the Word of God shall not return to him fruitless. Confidently we count upon his blessing, and prophesy that as the second quadrennial in the history of this society exceeded the first, so shall the third exceed the whole past of its existence.

Like a goodly tree planted by the rivers of water, it has sent its tap-root down deep into the commands and promises of God, and is now, through the spiritual life within, reaching out its branches, spreading out its leaves, and lifting up its precious fruit—an humble offering to the Sun of Righteousness, which alone can perfect it.

MOUNTAIN WORK.

(Paper read by Miss Belle Bennett, of Kentucky, at the P. and H. M. Conference, held at Asheville, N. C., Aug. 23, 1895.)

The mountain work projected by the P. and H. M. Society comprises that section of the Appalachian range of mountains which extends from the northern border of the Virginias to the Black Hills of North Carolina.

Scientists tell us that heredity and environment are the master influences of the organic world; that these have made all of us what we are, and that these remain the great natural forces which "shape our lives." Accepting this as true, let us look for a moment at the people and conditions of life in these mountain parts of our country, and learn, if we can, what it is that makes this mission ground and places a peculiar obligation upon every individual Christian and conscientious citizen. In doing this, you will pardon me if I direct your attention especially to the people who live in that section of the Alleghanies known as the Cumberland Mountains. Its ridges and foot hills extend over nearly one-fourth of the area of my own State—Kentucky—and with the habits and customs of these people I am comparatively familiar. Mr. Shaler, who has given us the best short work on the settlement and development of Kentucky, says: "At the close of the Revolutionary War, Virginia found herself with a large population that had long been separated from the ordinary pursuits of life. Their places had closed behind them. The best and richest lands of the State had been greatly worn by a shiftless agriculture, and life in the 'Old Dominion' was stagnant." These circumstances led to a very large exodus of her population to the Westward—to the recently founded settlements in Kentucky, where land in abundance, and of the most excellent quality, could be had for the trouble of possessing it. The same writer says: "By far the most important element of the Kentucky colonists came from the soldiers who were disbanded at the close of the war with Great Britain. The number of Revolutionary soldiers who emigrated to Kentucky may be judged by the fact that in the year 1840, nearly sixty years after the termination of that struggle, the pension returns showed that there were about nine hundred of these veterans still living in the State—their ages, according to the record, varying from seventy to one hundred and nine years. This, of course, was but a small part of the host that had found a dwelling-place within the State. Probably, at the least, ten times this number had gone to their graves."

These disbanded soldiers were, for the most part, the direct descendants of that large class of rural Englishmen who came voluntarily to America, settling on the rich agricultural lands of Virginia, not generally under the influence of political or religious persecution, but with a view to bettering their condition, as tillers of the soil. Another factor which entered into this colonizing force was drawn from the families of those hardy Scotch pioneers who came to this country after the rebellion of 1745, several thousand of whom made homes on the lands beyond the Blue Ridge, close under the shadow of the mountains. "Such men were, by their native strength and their deeds, the natural leaders in the new colony, both in peace and war. Thus the Kentucky spirit was the offspring of the Revolution. The combative spirit left by the Revolution was elsewhere overwhelmed by the tide of commercial life; here it lived on, fed by tradition and by a nearly continuous combat down to the time of the Civil War."

In the last few years several learned gentlemen have written voluminously to prove that the people who now live in the southeastern portion of Kentucky, in those counties that are distinctively mountainous, and also in that part of West Virginia immediately bordering on them, are not a people having the same ancestry and the same blood as those who live in the Blue Grass region of Kentucky and in the Shenandoah Valley of Virginia. These gentlemen prove quite conclusively to themselves that these "poor mountain whites," as they are called, "are the descendants of that destitute and semi-criminal class who were sold into service to pay their fines and the cost of their transportation into the colonies." As so many of their names begin with Mc., they get their descent direct from that Scotch-Irish element that located in the Blue Ridge counties, moving back as the number of negro slaves increased and the country developed.

We, who live in the more favored sections of these two States, under the very shadow of the mountain peaks, know the fallacy of these theories. It is true that the rigid caste system which slavery always engenders between the slave-holder and the non-slave-holder had its effect in driving back into the mountains many who, through poverty or for conscience sake, belonged to the latter class, but Kentucky was never a large slave-holding State, and to the present day her foreign-born population, and the number of her citizens whose parents were foreign-born, is insignificantly small. These people have the same ancestry and the same inheritance as we. Surrounded by the same conditions of life, they would be the same people; or let me reverse the picture: Take from us, or from you, in whatever section of the country you may live, the churches, the school-houses, and the good roads which make contact with your neighbors and the outside commercial world possible, for one hundred years, and think, if you can, what the result would be. Three generations of poverty, isolation and neglect have left them where we find them to-day—dwarfed, physically, mentally, and morally. Their homes the same rude one- or two-roomed log cabins, lighted by the open door, that the early settlers found sufficient for their meagre and temporary wants. Large families of men and women, girls and boys, living in a single room, sixteen to eighteen feet square, with filthy earthen or dilapidated wooden floor, in which the average farmer of the Blue Grass would not begin to stable his work-horses, and scarcely to bed his pigs. Their food is of the coarsest and the most ill-y prepared kind, calculated to remind the unfortunate "stranger from the settlements" of the tortures which Hunter's sea-faring bird must have experienced while feeding on land-food before its crew became a gizzard. In Summer the little garden patch, which the woman has made, some bacon, and occasionally a little fish or game, "if the men about the place are not too shiftless" and the river is "nigh," make a full larder. In Winter, generally, the bacon, some hard, sodden cornbread, varied by a nondescript thing which they call bisque, made from the heavy black flour that has been ground on the old water-mills; some coffee, sweetened with honey, sorghum, or "no sweetnin';" the ever-present "chaw" of tobacco, and that scourge of the mountains, "moonshine whisky," supply the cravings of the inner man. What shall I say of the household furniture? Perhaps it were better left unsaid, as it rarely consists of more than a bench, a rickety table, a chair or stool, and some beds. These, if there be other than a pile of leaves in one end of the room covered with a linsey quilt, to describe would be to disturb recollections of a vast army of crawling aborigines, whose right of possession no sane man or woman unaccustomed to such associations would willingly dispute a second time. These miserable, squalid homes are the most prolific sources of degradation and vice with which the missionary or the philanthropist has to contend in trying to better the condition of these people.

In calling your attention to these facts, I would not have you understand that all, or even a large majority, of the people in these mountains have suffered such degeneration, or live as I have described. Far from it. Possibly one-half of what are called the mountain counties on both the Virginia and Kentucky sides of the Cumberland range have made a wonderful advance movement in the last fifteen or twenty years. Good roads, churches and school-houses have been built; villages and towns have sprung up, or increased their population and business until even the "back counties" are beginning to be aroused from their lethargy, and to feel the tremor of an impending change. Always, even in the darkest and most inaccessible parts of this large section of country, in the county seats, and scattered here and there throughout the counties, there have been some men and women of strong intellect and character. They have made comfortable homes, good estates, sent their children away to school, and held an acknowledged leadership in politics and business; also in the barbarous feuds that have terrorized this whole region of country.

The Methodist circuit rider has had his appointments among this people for three-quarters of a century, working under untold difficulties, but sowing the seed—some on stony ground, some among thorns, and some, thank God, in good ground; but the "rocky ground" has been the largest part of this harvest field. The stubble of revival fires is always burning; but the great mass of the people still remain unchanged. Along the heads of the rivers, in the coves and narrow valleys, one-half of the people can not read. The Holy Scriptures are an unknown tongue, and no man interprets. The Primitive, or "Hard-Shell Baptist," is the ruling denomination, and in one county their leaders preached for seventy years with a "church-house." The preachers of this church can often neither read nor write, and it is no uncommon thing to hear it said of one of them, "He took out a license to keep from working on the road."

In the last ten or fifteen years the public school system is beginning to make itself felt in these mountain wilds, and the members of the Parsonage and Home Mission Society who have been appointed to investigate, or who, by reason of life-long proximity, are familiar with the conditions and needs of this section of country, believe that a wise and Christian use of this great governmental force is the best and surest channel through which to civilize and redeem this neglected people. Each of the different States through which this mountain chain extends annually spend from one to two millions of dollars on its public schools. By recent enactments some of them have made it possible for the school commissioners to put a special tax on each district, to build and furnish the school-house. These mountain people, even in the darkest localities, are by no means oblivious of the potent influence of money; and the brightest boys and girls, the most influential families, want to secure the salary paid to the district school teacher. In the thirty-two mountain counties of Kentucky alone there are two thousand district schools. In very many districts of the interior counties the local surroundings are such that only the native-born teacher can fill the place. Of course, they are totally unqualified, and the rude people whose children they are supposed to teach recognize that a fraud is being perpetrated on them. A sufficient awakening to this condition of things has taken place, to make a change possible and to prove a golden opportunity to the church, if she will but seize it. The mountains are demanding better schools; the teachers, many of them, earnestly desire to be better qualified to hold their positions.

The States do not furnish training-schools for these teachers; and if they did, in some of the large towns or cities the poverty, want of proper clothing, and fierce pride engendered by life-long seclusion would prove an insuperable barrier to these mountain folk. To evangelize and educate them, Christian people must establish high-grade schools in some of the principal towns or county seats, adding, where possible, a few industrial features, and seeing to it that the teachers are well-equipped, progressive teachers, and earnest Christian men and women, who can put their spirit, the Spirit of Christ, into these boys and girls, who, going back to their respective homes, can have, through the district schools, opportunity to come into personal contact with every child and every household in the mountains. Let the houses in which these high-grade schools are taught—their furnishings, the teachers, their clothing and surroundings—be object-lessons to the students, arousing in them the desire for better things, and creating a dissatisfaction with the old home life.

Believing this to be the most effective way in which we can work as a Mission Board, our Society has enterprised a school of this kind in London, Ky., the people of the town and the women of the Kentucky Conference furnishing the money for grounds and buildings, the same to be given in fee simple to the Society, which is to maintain and control the school. Other points in this mountain range are pleading for the privilege of obtaining schools on the same terms, and are urging that they will be entirely self-supporting in a few years. Our church needs nothing so much as a united advance along all educational lines. These schools ought to be established, and, with the co-operation of the Board of Education, correlated with such Conference institutions as it may direct, with a membership of 1,300 000, 900,000 of whom are women and girls, the Southern Methodist Church ought to do this work, and do it now.

Our Society is young, and its collections small. Money we must have; and if the church could be aroused to its opportunity and its duty, this would be poured into our treasury until we would not have room enough to contain it.

OUR TREASURY AND ITS NEEDS.

BY MRS. A. A. NORRIS,
Conl. Treas. W. P. and H. M. S., Louisville Conf.

What are our needs? What methods pursued in filling our treasury? Is God's way our way? What new methods have been tried, and with what success? What mistakes discovered, etc.?

We grieve over the fact that, proportionately, our work is so small. People who are not informed can not realize the great importance of our work, nor the immense possibilities within the reach of the women of our church. Truly it hath been said, "Knowledge is the mother of zeal; lack of knowledge, our greatest foe."

I would recommend that a live and industrious agent for "Our Homes" be appointed in every Auxiliary, with a sample copy ever on hand. Anyone sent on God's errands is a missionary, whether the service be great or small, in the home field or the uttermost parts of the earth, and a successful Auxiliary must have missionaries at both ends of the line.

As you all know, the regular plan for filling our treasury is the ten cents per month paid by each member. Every treasurer should also be impressed with the important fact that she must be a "model treasurer," and be filled with enlightenment and enthusiasm. What a wonderful impetus it would be to the work! When we think of the magnitude of this work, our ten cents seems absurdly small and inadequate, and yet if every member would pay this small amount monthly, their treasurer, at the end of each quarter, could make a full report to the Conference treasurer, and at the close of the year she would not have to keep her book open till the last minute, hoping for delinquent dues. And the Central Committee would know earlier the amount of appropriations they could make, for, after all, their work depends upon this insignificant ten cents a month from every member of your Auxiliary. "A wheel within a wheel," each one moving smoothly, keeps the whole machinery of missions in motion. Let every member of each Auxiliary take the following formula for a successful Missionary Society:

"Information plus enthusiasm; minus self; multiplied by activity; divided by every member of the Auxiliary, equals—a successful society."

Our "Special Donations" include everything else—"Loan Funds," "Mutual Building Funds," "Angel Band Fund," etc. These are all to be remitted through your Conference treasurer, that your Auxiliary may have full credit, and every dollar you raise during the year will then be incorporated in the "Annual Report." God has richly blessed our efforts in behalf of these various enterprises. We are profoundly grateful to Him, and extend our heartfelt thanks to all for their liberal encouragement. May He who loveth a cheerful giver abundantly bless in body and soul, in basket and store, all who have contributed to these various calls in His name!

But the demand is far larger than the supply. What has been done is an encouraging evidence of how much good a few consecrated women can do. It indicates spiritual health, and shows that the heart is beating true to the privileges inculcated by our Lord and Savior, "for whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—for, "Inasmuch as ye did it not unto one of the least of these, ye did it not to me."

It is not just to the memory of our beloved dead, nor is it profitable to the living, that the influence of our glorified ones should soon pass away. The inspired record, for good reasons, declared of righteous Abel that "he being dead, yet speaketh." When our dear ones pass over to a brighter land, leaving us so desolate and full of gloom, then our hearts turn to this "Angel Band Fund" as a thank-offering from a chastened spirit. We gladly pay the twenty dollars to make some loved one, whom God has taken home, a member of "Our Angel Band." It may seem a paradox to say our purest thank-offerings are the offsprings of our deepest sorrow; but sometimes in the night of bereavement, or under the dark cloud of a heavy sorrow, our eyes become more sensitive, and we discern causes for gratitude which we never saw before.

FEMALE HYMN WRITERS OF OUR STANDARD HYMN BOOK.

ARRANGED BY MISS LIZZIE G. WASSON.

Harriet Auber:
"With joy we hail the sacred day."

Elizabeth Eunice Maroy:
"Thou, Man of grief, who once apart
Didst all our sorrows bear."

Maria De Fleury:
"O Garden of Olivet, dear honored spot."

Elizabeth Reed:
"Our God in pity lingers still."

Annie Steele:
"Dear Savior, draw reluctant hearts
To thee let sinners fly."

Charlotte Elliott:
"Just as I am, without one plea."

Madame Guyon:
"How happy are the new born race,
Partakers of adopting grace!"

Elizabeth Payson Prentiss:
"More love to thee, O Christ."

Antoinette Bonsignon:
"Come, Savior, Jesus, from above."

Phœbe Carey:
"One sweetly solemn thought
Come to me o'er and o'er."

Mrs. Lydia H. Sigourney:
"Go to thy rest, fair child!
Go to thy dreamless bed."

Mrs. Felicia D. Hemans:
"Calm on the bosom of thy God,
Fair spirit, rest thee now!"

Anne Gilbert:
"The nations call from sea to sea."

Dorothy Anne Thrupp:
"Savior, like a shepherd lead us."

Phœbe Hinsdale Brown:
"I love by faith to take a view."

Elizabeth Scott:
"My life I would anew,
Devote, O Lord, to thee."

Elizabeth C. Clephane:
"There were ninety and nine."

Fanny J. Crosby:
"Jesus, gracious One, calleth now to thee!
Come, O sinner, come!"

Mary B. C. Slade:
"Sweetly, Lord, have we heard thee calling."

Elizabeth Codner:
"Lord, I hear of showers of blessings."

Anna S. Dober:
"Holy Lamb, who thee receive."

Sarah F. Adams:
"Nearer, my God, to thee."

Anna L. Waring:
"Father, I know that all my life
Is portioned out for me."

Frances M. Cooper:
"My span of life will soon be done."

Selina, Countess of Huntingdon:
"When, thou my righteous Judge shall come,
To take thy ransomed people home,
Shall I among them stand?"

Margaret Mackay:
"Asleep in Jesus! blessed sleep."

Anna L. Barbauld:
"How blest the righteous when he dies."

Annie S. Hawks:
"I need thee every hour."

Lydia Baxter:
"There is a gate that stands ajar."

Mary A. Baker:
"Master, the tempest is raging!
The billows are tossing high!"

Jane C. Bonar:
"Fade, fade, each earthly joy
Jesus is mine."

Mrs. M. S. Cooke:
"In some way or other
The Lord will provide."

Kate Hankey:
"I love to tell the story
Of unseen things above."

Elizabeth Mills:
"We speak of the land of the blest,
A country so bright and so fair."

Mary L. Demorest:
"I am far frae my home, an' I'm weary afore whiles."

Frances L. Mace:
"Only waiting till the shadows
Are a little longer grown."

Annie S. Hounditch:
"Around the throne of God in heaven."

Ellen H. Gates:
"I will sing you a song of that beautiful land."

Mary A. Kidder:
"We shall sleep, but not forever."

Annie L. Walker:
"Work, for the night is coming."

Miss Fletcher:
"Think gently of the erring one."

Jane C. Simpson:
"Go when the morning shineth."

Mary S. Dana:
"I'm a pilgrim and I'm a stranger."

Jane Crewdson:
"O Thou, whose bounty fills my cup."

Mariana B. Slade:
"Up to the bountiful Giver of life—
Gathering home! gathering home!"

OUR WOMEN WHO WORK.

BY MARIA TAYLOR PIPKIN.

I see them pass by as the morning mists rise,
Weary-faced some, some with laughter-lit eyes;
Some wearing youth's garments, heribboned and bright,
Gaily swaying from the left to the right;
Other some clothed in the drapery of woe,
With lip corners drooping, with eyelids hung low;
All passing along in an ever-changing stream,
Though many a busy brain's hope-freighted dream
Runs lightly ahead of the task of the day,
Bright flinging the hours of work with the play
Of fancies that lighten the toil and the pain,
That lay their hard touch on the heart and the brain,
Whilst the hands work away and the feet rarely rest,
Till the sun's sleepy smile fades away from the west.

Ah! our women who work, how noble they seem,
As ever onward they move, a pulsating stream
Of life that makes better our world and our day,
Though some have grim skeletons hidden away
In closets whose doors sometimes swing open wide,
Disclosing the ghosts they are striving to hide;
Who ask for God's blessing or little to eat,
Whose teeth rarely close on a morsel of meal,
Lest an invalid parent, or husband or child,
Feel the fangs of the wolf, gaunt, hungry, and wild;
Lest the robing that hides nether poverty be
Cast for fastidious passers to see,
And the drawing sallee with a jest or a jeer,
Or the face, half-averted, scarces hiding a sneer.
Start the warm blood to surging in billowy red,
Whilst the lips press back firmly the anger unsaid,
Whilst the wells of hurt feelings rise quick to the eye,
And they think 'twould be better for their sort to die
Than to live in a world where pity lies low
And mercy seems frozen to immaculate snow.

There are blessings for all in the world beyond this,
Where fullness of joy makes life-throbbing bliss,
Where pleasures supernal unceasingly roll,
And God's smile is a feast that ne'er palls on the soul;
Then, brave ones, push on through the heat of the day,
For the evening will come when the fountain will play,
And the sweet, cooling waters will wash away care,
When earth's weary workers heaven's diadems wear.

New Orleans, Aug. 20, 1895.

INDUSTRIAL SCHOOL FOR ORPHAN CHILDREN IN THE BOUNDS OF HOLSTON CONFERENCE.

BY MRS. E. E. WILEY,

Vice President P. and H. M. S., M. E. Church, South.

No need, of course, to argue the necessity for the best possible environments in the rearing and training of children, for everyone knows that the home or family life is the pivot upon which turns the destiny of Church or State. It matters not if the child be reared in the lap of luxury, or first see his mother's smile by the light of pine knots. With proper religious care to foster and develop the god-man of her child, both church and nation will be the richer for his life. I believe the exceptions will be rare. If womanhood had long ago realized this; if her open eye had seen the hidden rock of her parental oversight; if only her ear had caught the sullen roar of "breakers ahead" when she turned her child's future with the care of an alien, or forgot him in the demands of society, or forgot him in the out of his garments, he would have planted as a Gibraltar the soul of that child the eternal principles of Christian citizenship, around which mad counter-currents would have swirled in vain. There would have been no occasion for a "new woman," nor for the shame of a new Bible." As it is, the very elements are all a-quiver. Instead of the cry, "How long, O Lord!" we hear, "What next, O man!" God knows. The influence of a holy Christian home life is the salt that would have kept its savor. It is not so much a Deborah we need to lead out our national Israel as a million Deborahs in many families where militant hosts meet to measure swords in the child heart of the home. The Deborah needed is the mother who can draw on heaven's armory for a full panoply in the home where the wearer is a living, struggling soldier for the victory over the world, the flesh, and the devil. If family religion is the least discussed, the most neglected and the most vital problem appealing to the church today for her settlement," it behooves the church to help those who, seeing the danger, are trying, in the fear of God, to warn the life-boats drifting hitherward. Else, God send us the Deborah!

Oh, that every mother-heart were a spiritual "power-house" where forces forged which would bear humanity back to the place where it walked and talked with the Lord. Our children must be brought to the Savior, and will there. Our children! Oh, yes; of course. But what of that great throng of little ones who are motherless and that other host whose orphanage were a blessing! They come before me, a pleading, hungry, haunting crowd. Hundreds like them have been given up and found a home in a fellow's cell—the best, perhaps, they have ever known. Little hands like theirs have grown strong for theft and murder. Lives, once like theirs left to neglect and poverty, have gone out and down forever. God's eternal judgments will follow the priest and Levite, who are forever "passing by on the other side." Whose "heritage" are they? "Behold thy mother!" Belshazzar's vision were not clearer.

And the Woman's Parsonage and Home Mission Society of the Holston Conference accepts the charge, and has contracted for a farm of fifty acres, on which are to be erected brick cottages capable of accommodating fifteen or twenty children. Each cottage will be in charge of a good, consecrated house-mother, who will also be fitted to teach. The farm has for a building site twenty-one acres of fine oak trees. One cottage is almost finished. We do not go in debt, and we insure as we build. There will be a large central building to contain dining- and recitation-rooms, kindergarten and chapel. The many acres of farming land is in good state of cultivation. As the children will be given a thorough industrial, as well as scholastic and technical training, all possible labor will be done by them. They will be taught that service—highest only at its best—ennobles, and that the only happy life is the useful one. Not a mite will the first installment of cows, pigs, horses, chickens, etc., cost us. God is moving kind hearts to give these and more. Already our Parsonage and Home Mission women are making quilts, blankets, sheets, pillows, etc. We want to make it as the dear little girl put it, "a truly home." Will we succeed? Yes, by prayer, faith, and work. "He is faithful that hath promised." If you are passing Greenville, East Tennessee (whose big-hearted citizens have subscribed $9 000 to the enterprise), look just across the railroad from Andrew Johnson's monument, and you will see our farm, with its grove and cottage; and when you see it, you will not wonder that we "thank God, and take courage." And the endowment will follow.

Emory, Va., Sept. 10 1895.

Mrs. Paisley.

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'Thank You'

I was badly affected with **Eczema** and **Scrofula Sores**, almost covering one side of my face, nearly to the top of my head. Running sores discharged from both ears. My eyes were very bad, the **eyelids so sore** it was painful opening or closing them. For nearly a year I was deaf. I went to the hospital and had an operation performed for the removal of a cataract from one eye. One day my sister brought me

Hood's Sarsaparilla

which I took, and gradually began to feel better and stronger, and slowly the sores on my eyes and in my ears healed. I can now hear and see as well as ever." MRS. AMANDA PAISLEY, 176 Lander St., Newburgh N. Y.

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MATIN.

BY SALLIE GEORGE FULLILOVE.

Across the plain, sad night departs
With stealthy tread;
Within the lake, the pale light starts
And flushes red.
Aurora, in gauzy purple and grey,
Whispers the birds of coming day;
The mocking-bird with dreamy note
Wakes, and his heart springs to his throat
And silvery clear,
Sings far and near,
As he shakes the dew from his dainty coat.
—Exchange.

THE NEWSPAPERS OF LOUISIANA.

This great agent and engine of popular education and enlightenment is represented by 171 serial publications, of which 14 are issued daily; 2 semi-weekly; 147 weekly; 3 semi-monthly; and 6 monthly. Of these, 7 are printed in both French and English; 3 in French wholly; 3 in German; 2 in Italian, and 1 in Spanish. They are for the most part well-conducted and are excellent exponents of the local interests of the several parishes and districts in which they are printed. The intending settler can thus learn all that he desires short of a visit to the locality which he proposes to examine, and, therefore, they should be carefully consulted by persons at a distance. The State's press is made up of secular, religious, trade, professional and literary publications representing all classes and every important interest.

The leading newspaper published in Louisiana is the New Orleans Picayune. It was started in January, 1837, and has attained its 58 h year. It is the oldest English paper in the city, or in the State, its age being surpassed only by that of L'Abeille (the Bee), which is ten years older and is printed in the French language, and with the two exceptions of the Bee and the Deutsche Zeitung (or German Gazette), it is the only paper in New Orleans that has survived the Civil War.

The Picayune has always been an able, conservative, enlightened representative of the best interests of Louisiana and of the great Southwest in whose progress and development it has had a large share, and no paper in this country has been so close to the people themselves. It is their great tribune and advocate, ever standing against political trickery and official dishonesty; and being free from all corrupt jobs and selfish schemes, it has always maintained the highest place in public confidence and favor.

The Picayune was started by the brilliant and famous George Wilkins Kendall, one of the most distinguished wits of his day, and, perhaps, the first journalist in the world who played the part of a correspondent for the press from military headquarters in the field, Mr. Kendall having accompanied the United States Army of Invasion to Mexico during the war of 1846 47, sending to the Picayune the first and freshest news of all the military operations of that important war.

Since then, the Picayune has been conducted by many able and often distinguished men, constantly improving its excellent qualities as a newspaper, and always growing in influence and ability to represent and work for the people of New Orleans, Louisiana, and of the South, until under its proprietors, Mrs. E. J. Nicholson and Col. George Nicholson, it has reached the summit of journalism and is the leading paper in the great Southwest.

A volume could be filled with accounts of the Picayune's enterprise in getting news, the time of the Mexican War down to the present, but what has been said will suffice. Its complete offices of publication, containing the most improved machinery and perfect appliances which science has provided for the production of newspapers, and its able and skilled corps of thinkers and workers, combine to make it what it is, one of the great American dailies and the chief of all the journals of the Southwest.

"She riseth while it is yet night, and giveth meat to her household, and a portion to her maidens."—Prov. xxxi, 15.

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"She considereth a field, and buyeth it; with the fruit of her hands, she planteth a vineyard."—Prov. xxxi, 16.

"She girdeth her loins with strength, and strengtheneth her arms."—Prov. xxxi, 17.

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Thursday, October 3, 1895.

THANKS.

The Business Manager and Treasurer breathes a sigh of relief as our paper goes forth today freighted with valuable matter that means money for our Tchoupitoulas Street Mission, and wishes to thank all those who have contributed to its success, by giving us their ads. in so prompt and generous a manner, those who have donated money, as well as those who have subscribed for papers.

We hope none of our friends will feel hurt because they were not called upon to give us their advertisements; but our genial and accommodating foreman, Mr. Pflug, informed us that our space was filled and caused us to halt. I know he rejoices that the "Woman's Edition" is out, for we fairly loaded him with advertisements. After this he will not have such a weight to carry.

We owe many thanks to Dr. W. C. Black, who so generously donated this issue of the paper to our use. The gentlemen of the Advisory Board, whom we had to consult many times, Miss Tillie Mitchell, the office boy and all in the ADVOCATE office, have given us their assistance most cheerfully.

We thank each and everyone who has aided in this good work.

OUR TITLE PAGE.

It is scarcely necessary to call attention to the charming title page of this issue of the ADVOCATE, as its own attractiveness speaks for itself; but the ladies interested in this Christian enterprise desire to express publicly their high appreciation of the assistance which our talented young artist, Miss Kate Riggs, has given towards the successful completion of the paper. We are sure that all its readers will thoroughly enjoy the artistic merit of the design, its dignified grace, and entire suitability in all details to the end in view. It is beautifully suggestive of our palm-grown Sunny South, and the refined delicacy of the whole effect shows the touch not only of the artist, but the gentle and cultured Christian woman; and the crowning merit of the perfect whole is the well-chosen and most precious utterance of the blessed Master, the "Inasmuch," which comprehends the sum of all effort to serve Him, however small or great. For these, His "brethren," and for the great, lost and shepherdless flock, has this special effort to further His cause been made. E. K. P.

GREETING!

The Woman's Edition of the "P. and H. M. Society" "send greeting to all who love the Lord Jesus Christ in sincerity." Do not think, dear readers, that we have entered this sanctum without a sense of grave responsibility. As we look around at the portraits of some of the distinguished editors that adorn this office, and call to mind others who are not represented, but whose labors are recognized and appreciated by the paper, we are profoundly conscious that we have not measured up to the standard set by them. But with all its imperfections, we commend our paper to you. May it be a comfort and blessing to some one! If we have unconsciously caused disappointment, or given offense to any, we pray their forgiveness. Our chief object in publishing this edition is the salvation of souls and the glory of God. Our association as editors, business manager and Publishing Committee has been helpful and encouraging, occasionally "provoking each other to good works." And now we resign our brief editorial life at peace with everyone connected with this office and the dear old ADVOCATE. May it live long, and prosper, and continue to be a mighty influence in the "pulling down of the strongholds of Satan," and in "building up the kingdom of Christ!"

"EARTH HAS NO SORROW THAT HEAVEN CAN NOT CURE."

The religion of our Lord Jesus Christ is the cure for all the ills of life. "Without money and without price" this remedy may be obtained. Men and women have made pilgrimages of many weary miles to secure this priceless treasure, and been disappointed because they were unwilling to comply with the plain, simple terms of the gospel; *repentance* toward God and *faith* in Jesus Christ being the only conditions required. In Isaiah lxi the office of Christ is so touchingly described: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

If we are Christ's followers, we must imitate His example. We must walk in his footsteps "where'er they go." Are we willing to do this, dear sisters? Have we heard the voice of the Savior calling, "Take your cross and follow me?" Are we wholly consecrated to his service? If so, then, in the language of Bishop Galloway, "Christ hath no other hands, no other feet, but yours and mine." Let us, then, with renewed diligence," "work while it is called day, and improve every opportunity of pointing men and women to the Lamb of God that taketh away the sin of the world.

"O Christ, Redeemer, Master! I who stand
Beneath the pressure of thy gracious hand—
What is the service thou would'st have from me?
What is the burden to be borne for thee?
I, too, would say, though care and fear exhaust:
'What matters it? Love counteth not the cost.'"

The Louisiana Epworth League Convention will be held at Louisiana Avenue Church, Oct. 3 to 6. Distinguished speakers are expected, and every arrangement made for a successful meeting. A number of delegates have been provided for, and it is earnestly hoped there will be a grand rally of young Methodism. Unusual preparation has been made for good music. Mr. Adams, of Carondelet Street Church, has been appointed to lead the Epworth choir, and Miss Nonie Jones will preside at the organ. Let everybody attend, and make the meeting a memorable one in the history of Methodism in Louisiana.

P. AND H. M. WORK IN THE LOUISIANA CONFERENCE.

In the year 1886 the General Conference authorized the Church Extension Society to organize a Woman's Department of Church Extension, to collect funds for parsonage-building. At the General Conference, held in St. Louis in 1890, the more definite title of "Woman's Parsonage and Home Mission Society" was bestowed, and its powers so enlarged as to allow the new society to do any work coming under the head of home missions.

Mrs. Linus Parker was the first secretary appointed for the Louisiana Conference. Through her influence two societies were organized and a foundation for the future work was laid. Owing to ill-health, she resigned, and Mrs. S. S. King became her successor. Mrs. King traveled and organized sixteen societies in the Louisiana Conference. Through her zeal and devotion the work prospered, and in December, 1892, Mrs. King called the workers together at the Carondelet Street Church and organized a Conference Society with Mrs. F. A. Lyons, president; Mrs. C. W. Carter, recording secretary; Miss Mary Werlein, corresponding secretary; Mrs. L. K. Widney, treasurer. Soon after this Mrs. King removed to North Carolina on account of failing health, and many prayers were offered for her recovery.

At the second annual meeting Bishop Galloway was invited to deliver the address in Felicity Street Church. It was full of inspiration, and set forth the need of this new society in unmistakable terms. At this meeting Mrs. Widney resigned, and Mrs. J. H. Campman was elected treasurer.

The third annual meeting was held in Louisiana Avenue Church. At this time Miss Mary Werlein was elected solicitor for "Our Homes," and Mrs. Florence Russ was elected corresponding secretary. Dr. Walter Lamtuth delivered the annual address on city evangelization, which so aroused all who were present that immediate steps were taken to do more aggressive home mission work in New Orleans.

Acting on a recommendation from the Central Committee, it was decided to change the time of holding our annual meeting from December to February.

During our Week of Prayer, held at Rayne Memorial Church, we had the pleasure of having our honored president, Mrs. E. E. Wiley, with us. It was a season of great profit. God blessed his people. Everyone who attended was impressed with Mrs. Wiley's deep spirituality. At the close of this week's service Miss Mary Werlein was elected organizer for the Louisiana Conference.

In January, 1894, we organized an Industrial School at the Tchoupitoulas Mission. In June the work had become so important that at a meeting of the New Orleans District Auxiliaries it was decided to engage a home missionary. Miss Susie Burbank, a consecrated young lady, consented to undertake the work, the different anxiliaries in New Orleans agreeing to contribute to her salary. Her usefulness can not be overestimated. No one doubts her fitness or call to the work.

Last October, through the cooperation of our pastors and leading physicians, a training-class for Christian workers was organized, and met once a week for five months, pastor and physician lecturing alternately a half hour each. Much valuable instruction was obtained and put into practical use.

The Reading Course, arranged by the Central Committee, has been recommended to all our workers. It comprises "Our Country," by Dr. Strong; "Prisoners of Poverty," by Helen Campbell, and "Applied Christianity," by Dr. Gladden. We must equip ourselves for service if we would be efficient workers in God's vineyard.

Our fourth annual meeting was held in the beautiful new church in New Iberia. Rev. J. M. Beard, pastor, preached the annual sermon. All the reports showed progress. Four parsonages had been helped during the year, and a number of Auxiliaries organized. Rev. F. S. Parker accompanied the delegation from New Orleans, and rendered valuable service during the session.

Eight months ago it clearly became the duty of the P. and H. M. Society of the New Orleans district to assume the rent and lighting of building used by Tchoupitoulas Mission, amounting to three hundred dollars per annum. At first we hesitated, but after praying for Divine guidance, we concluded to enter this open door. A district treasurer, Miss Mary Werlein, was appointed, a list of monthly subscribers secured, and the work continued with Mr. Hadley Harrison superintendent of the Mission. The devotion of this earnest Christian gentleman, and his remarkable adaptability for this work, is appreciated by all who have been connected with the Tchoupitoulas Mission. The Sunday-school is under the faithful care of Mr. H. Jones and his self-denying teachers. The Industrial School has continued to meet through the long, hot Summer. Miss Burbank, Mrs. S. A. Montgomery (one of its founders), Mrs. W. C. Nelson, Mrs. Sawyer, Mrs. Sutcliff, and others, have been willing to help train these children for future usefulness. There are three night services held each week. A protracted meeting for two weeks resulted in the conversion of fifteen persons last Spring. At the earnest solicitation of the P. and H. M. workers, Dr. Sawyer, the presiding elder, received these converts as members, organized a church, and appointed Rev. J. M. Henry, pastor.

The proceeds of this Woman's Edition of the NEW ORLEANS ADVOCATE will be used as a building fund for a permanent house of worship in that neighborhood.

A PLEA FOR PARSONAGES.

The principle of selfishness belongs so essentially to human nature that it is accepted by the world at large as the right thing for a man to "seek his own," and not the welfare of his neighbor; and if one attempts, with unselfish zeal, to seek the good of others, there is always the unkind comment and critical sneer, "That man has an ax to grind." It is the same the world over—in the great social fabric, in commercial and political circles, and sometimes even in the churches themselves, and, from observation and experience, we are forced to admit this universal opinion of poor human nature to be true—in part, at least. There are so many who feign to be what they are not; who, under the appearance of generosity, conceal the selfish motive, and, under the mask of virtue and religion, hide the vicious propensities and low desires of the criminal. There are men—sometimes occupying positions of honor and trust—highly regarded for their liberality to public charities, who, in private, turn deaf ears to the appeal of the widow and orphan, and, unlike "the good Samaritan," "pass by on the other side" when the needs of suffering humanity would claim their time and attention.

Then, again, there are those who would be "good Samaritans" if sympathy and pity could "bind up the wounds" without the aid of the "oil and wine." They are always willing and ready to give largely and freely of the former commodity, and people say of them, "How deeply they feel the woes of others!" But sympathy and pity, although sweet and comforting to the sore, burdened heart, can not alone "feed the hungry and clothe the naked," and send spiritual food to the destitute. There must be something more, and this "something more" means not only pity and sympathy, but time and money. And as being directly contrary to the scriptural law, which says, "Thou shalt love thy neighbor as thyself," mere sentiment must be set aside by the men and women who would follow in the footsteps of their Lord and Savior, and in its stead must be placed the broad platform which has for its foundation the principles of charity or love. That men and women have stood on this platform in the face of danger and persecution, and even death itself, is a truth which shines bright on the pages of history; and that men and women to-day stand on this platform in the face of poverty and privation and separation, is exemplified in the lives of our Methodist preachers and their wives. Noble and steadfast as the martyrs of old, they go forth, wherever the call is made, with their wives and children, to preach the glad tidings of the gospel of peace; to carry the good news of salvation to sad-eyed women and weary, toiling men, and bid them take shelter under the cross, which has proved to so many "the shadow of a great rock in a weary land."

A band of Christian women, known as the "Parsonage and Home Mission Society," "by the issue of this paper, by conventions and much talking, by much time and labor, are standing on this platform (just a little nearer the edge than the preachers and their wives), and clamoring not for "Woman's Rights," but for help to build homes for these preachers and their families, for aid among the needy and destitute in our city, and for means to build a house where ignorant and perishing souls may be taught the "way of life." May God grant the response to be as true and hearty as the need is great, and so true and hearty that no preacher's wife can say, "We have no home!"

"Dispensing good where'er He came,
The labors of His life were love;
Then if we bear the Savior's name,
By His example let us move."

MRS. H. A. KENNEDY.

WORK OF THE WOMAN'S MISSIONARY SOCIETY OF THE CARONDELET STREET METHODIST EPISCOPAL CHURCH, SOUTH.

On Jan. 28 1878, in obedience to a call from Mrs. J. C. Keener, twenty-five Methodist ladies met in the classroom of Carondelet Church for the purpose of organizing themselves into a Woman's Missionary Society. After singing, and prayer by the pastor, Rev. J. C. Mathews, an election of officers was held, when Mrs. B. H. Moss was unanimously elected president; but she declined to serve on account of poor health. Mrs. Mathews was then nominated by Mrs. Walmsley, seconded by Mrs. Keener, and unanimously elected to fill that office. Mrs. Perry Nugent, Mrs. Moss, Mrs. Dannica and Mrs. Merrick were elected vice-presidents; Mrs. Justus Vairin, recording secretary; Mrs. R. M. Walmsley, treasurer, and Miss Phala Mathews, corresponding secretary. A resolution was passed constituting the president, vice-presidents and secretary a committee to prepare a constitution and by-laws for the control and guidance of the Society. After an interesting address by Bishop Keener, the meeting adjourned to meet the following month.

Such was the organization of the Woman's Missionary Society of Carondelet Church. Mrs. Mathews leaving the city in 1879, Mrs. R. M. Walmsley was unanimously elected president, which office she filled with the greatest ability until 1888, when she resigned on account of ill-health. Thereupon Mrs. W. W. Carre was unanimously elected, and the Society still continues under her administration. Mrs. Vairin, the first recording secretary, having resigned, Mrs. J. J. Lyons was elected and served for one year most efficiently; since which time Mrs. A. A. Bartels has been the faithful secretary of the Society.

In March, at the third meeting, a circular was received from Dr. Kelley, asking the Christian women of the church to send contributions for the purpose of aiding in the outfit of an assistant for Mrs. Lambuth in China; whereupon it was decided to send the first collection, amounting to $61.40, immediately to Dr. Kelley for that purpose. Miss Rankin was soon sent, and she proved a most zealous and devoted worker; ending her life in the cause. At the fifth meeting, in May, Mrs. Walmsley offered a resolution that the Society should obligate itself to contribute twenty-five dollars a month to the support of a female school in Mexico, which was unanimously passed. Although this continued to be the main object of the society for seven years, until 1885—when Mrs. Keener reported that the Parent Board, at Nashville, had assumed the payment of the teacher's salary—yet during these years the Society had made various other contributions: among them $50 to Mr. Ransom for Brazil; $25 to Mr. Lambuth for China; half the cost of an organ for a new congregation in Mexico; $125 toward equipment and salary of Miss Hallaran. Among other things boxes of little presents were sent to gladden the hearts of the little Mexicans at Christmas. The choice of Miss Hallaran from our midst was a most happy one, inasmuch as she proved herself a most able and efficient assistant to Mrs. Patterson, teacher of the little school in Mexico, which may be said to have been the special care of the three Societies organized by Mrs. Keener at Carondelet Street, Rayne Memorial and Louisiana Avenue Churches.

For several years Mrs. S. G. Weems did faithful work in our school, and, through her advice we continued to send a trunk for Christmas, with necessary articles of clothing, thus winning the hearts of the parents for our care of their little ones. One year our trunk contained over one hundred and forty suits. Much to our regret, Mrs. Weems was compelled to leave our work in Mexico on account of her husband's ill-health; but after returning home she still felt such an interest in Mexico that she prevailed upon us to employ a "Bible woman," who could visit and talk with the Mexican women. This we did for about one year, expending in this way $132.65. Besides this amount, we have contributed to our Mexican school since its organization $3,764 25. In addition, the Young Ladies' Auxiliary has contributed ready-made garments and money towards our annual Christmas offering.

The need of money in our school necessitated the withdrawal of our support from the Bible woman, as the two other churches that had assisted withdrew their support, and in May, 1893, we were left to care for it alone. God has been with us, however, for the school is prospering.

Mrs. Weems' mantle fell upon strong and willing shoulders when Mrs. Eliza M. Watkins, the wife of our presiding elder in Mexico, assumed control. Mrs. Watkins is devoted to the interests of our school, keeps us fully posted as to its progress, and makes judicious expenditures of all remittances sent her. The school has been fruitful in good results, many having been led to Christ and specially prepared for teachers. Many of our girls have married native preachers, who, in their turn, work for the cause.

About a year and a half ago we met with a severe loss in the death of our principal teacher, Miss Roldan. It seemed a strange and mysterious Providence that deprived us of one who seemed necessary to the success of our school; but, while He buries his workmen, He also raises others up to fill their places. Singular as it seems, her work will soon fall upon her niece, Julia F. Roldan, who came here four years ago, was educated by Dr. Featherstun, of the Woodville (Miss.) Seminary, and has returned to the City of Mexico to take her position as a worker in the only school she ever attended before coming to the United States. Catholic children, as well as Protestant, receive benefit from it.

Mrs. Keener was, from the beginning, the most zealous and devoted worker, having been most regular in her attendance at the monthly meetings of all three Societies, and unceasing in her efforts to increase the interest in the school. Whatever good may have been accomplished by the awakening of priest-ridden consciences, or by the enlightenment of dark minds, we may justly claim as due, in a great measure, to her faithful and consecrated effort.

In this connection my pen would fail to do its duty were I to omit to mention the unceasing devotion of Mrs. Mollie Keener Wilkinson to our work. Our hearts were saddened when her Lord took her unto himself, but He doeth all things well, and her name and works still survive her in the person of her daughter.

We, of Carondelet Church, ought to feel more interest in the Central Mexican Mission than in any other, as it was in our church, and by one of our members—Mr. R. M. Walmsley—that the generous donation of $1,000 was made which enabled Bishop Keener to proceed to the City of Mexico and there establish the first Southern Methodist Mission.

Every cent spent on the children of Mexico tells in favor of the good cause that we represent.

It may be of interest to state that, from statistics published by our Conference, we find in 1877 just before Mr. Patterson arrived in Mexico, that the number of members was seventy, with only thirty children in Sunday-schools. In 1887 the number of members was 1,774, with 1,069 scholars. Surely these figures ought to encourage and incite us to far greater liberality and exertion in this good work.

MRS. W. W. CARRE.

WOMAN'S WORK IN ST. LOUIS.

BY MRS. M. A. MATHEWS.

St. Louis is noted for her charitable institutions. When looking over a "register" of the same, we felt that almost every condition of human suffering and struggle had been provided for by the establishment of the varied charities which are an honor to the city and a blessing to her people. The women of the M. E. Church, South, are actively engaged in many of these philanthropic charities, and are officers and leaders in not a few. The object of this paper, however, is to make mention of institutions established and developed under the auspices of the M. E. Church, South.

The one most prominent, and of which Methodists are justly proud, is the "Methodist Orphans' Home." Orphan, or destitute children of Protestant parentage, are received into this Home, and boarded, clothed and educated free of charge. Half-orphans, if placed in the Home by their father, are charged five dollars; if by the mother, three dollars per month. These children are generally clothed by their parents. Orphans or half-orphans enjoy the same privilege of a good education. No children admitted to the Home under three years of age. Boys are cool retained in the Home over nine years of age. This Home had its beginning in a Methodist preacher's house (Rev. Wm. Prottsman), and the first inmate a little girl left on an ash-pile, and given the name of Mary, or Mary Ashley. Then Mr. Wm. H. Fairbank kindly and generously housed and clothed the destitute children gathered into this Home for ten years. In 1867 the Methodist Orphans' Home Association was organized. Messrs. Brogher, Cupples, Scruggs, O'Fallon, Scudder, Nichols and Carleton constitute the present Board of Trustees. Fine business ability and financial skill characterize this Board, as shown by the accomplishment of this year. There is also a Board of lady managers representing the churches of the district, who look after the details of the Home and collect from the churches for current expenses. Mrs. John J. O'Fallon is president, and throws her whole heart into the work. The twenty-seventh annual report shows an endowment fund of $15,156.12, and a building fund of $45,-943. Mr. Samuel Cupples made glad the hearts of all Methodists by proposing to build the new Home himself, if the consolidated fund of endowment and building funds were made one hundred and fifty thousand for endowment. The proposition was gladly accepted, and will be easily effected. The building is being pushed to completion, and provides every convenience, and will be an enduring monument of the generosity of this generation in behalf of those to follow. Let the Methodists from every section of the church make it a point to visit this Home when visiting our great city, and it will speak for the management. The new Home is situated on Cleveland and Newstead avennes. The Olive street car line is but a block distant. At present there are forty-seven in the Home—all that the contracted quarters will allow.

In all great centres of population conditions in human need arise for which the constitutions and by-laws of established homes do not provide. This fact caused a good Methodist woman to start what she calls an "Emergency Home." She knew of mothers who, through the drink habit, were disqualified for the care of their children. If brought to the attention of the Humane Society, that society would turn the children over to a Catholic institution provided for just such cases. Many Protestant children fall into the hands of Romanists because Protestants have not provided for such emergencies. So this Methodist woman started the home, and has nineteen children, besides the adults who give their services.

The Parsonage and Home Mission Societies have no union work at this time, but the auxiliaries are doing some mission work in the neighborhood of their respective churches. Three missionaries have been employed: by Centenary, St. John's, and Lafayette Park. Mrs. T. P. Ulmer is the missionary for Centenary, who, by the way, was converted in old Carondelet, and is a very efficient worker, having unusual gifts and graces.

In summing up the work done by Centenary for the Annual Conference, it was found that the money valuation of supplies sent to the frontier—supplies given the worthy unfortunates at home—amounted to more than one thousand dollars. It is a matter of surprise and regret that the local societies of all the churches do not consolidate under the name of Parsonage and Home Mission Societies, and thus become a part of the regular machinery of the church. It takes time to grow into some things; but, oh! the loss of force in the meanwhile. When the church has gathered all she can through the Sunday-schools, and has sheltered and clothed all she can through her orphan homes in the great centres of population, there are still the needy, the neglected, appealing to the individual sympathy and interest of the Christian.

The Lord meant it should be so; since he said: "The poor ye have always with you." "Inasmuch as ye do unto the least of these, ye do it unto me." The P. and H. M. Society is just what is needed in every church to aid in the highest individual development of the membership. We are given that we may impart.

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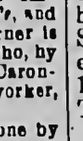

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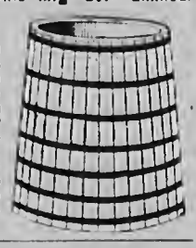

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"OUR HOMES."

We can not too highly commend "Our Homes," organ of the P. and H. M. Society. Its gifted editor, Miss Lucinda B. Helm, is a thoroughly consecrated Christian. She is keenly alive to the needs of the work, and wise in the management of the paper. By a concert of action on the part of the Conference Societies, we ought to double the subscription list the coming year.

The Convention number of Our Homes will be a double number, and full of interest, containing a complete account of the convention at Asheville, N. C. All should subscribe at once to secure it. Single copies may be had at five cents. Conference Societies, or Auxiliaries, can obtain them at $2.50 per hundred, or $4 50 for 200 copies. Send your orders at once to the editor, Miss Lucinda B. Helm, 1412 McGavock St., Nashville, Tenn.

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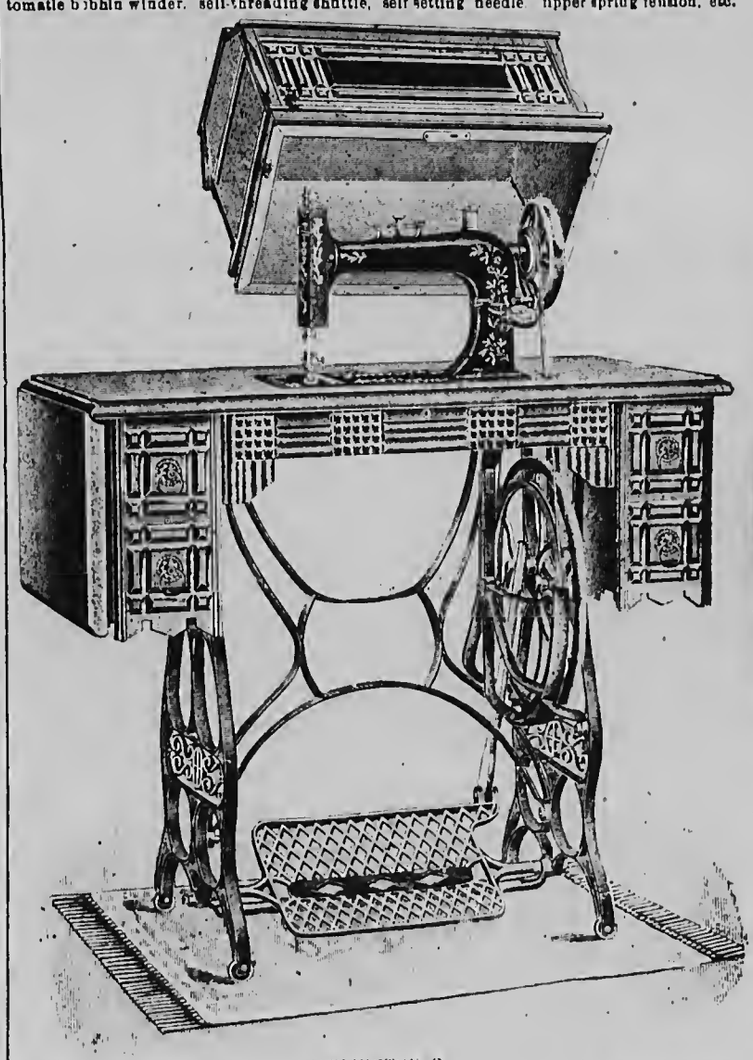

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PARSONAGE AND HOME MISSION SOCIETY IN THE NORTH MISSISSIPPI CONFERENCE.

BY MRS. H. W. FOOTE.

During the regime of the Woman's Department of Church Extension, there were several fitful efforts at organization in our Conference. Many of us, to whom letters and postal cards on the subject occasionally found their way, regarded these appeals with indifference, if not with downright impatience. The preachers' families, of whom we read as living on the frontier in hovels and sod houses, seemed too far off and unreal to deeply move us; and we could not realize the need of help in our own Conference, because our preachers on the hard circuits and missions bore their trials and privations so bravely and silently that we really knew nothing about them. In our short-sightedness we fancied that our hands were quite full with the W. M. S. and our local work, without undertaking anything more, and so we let these blessed opportunities go by unimproved.

When the General Conference of 1890 changed the name of the Society, and gave it a broader scope, the P. and H. M. S. of the North Mississippi Conference was put in charge of Mrs. T. B. Hargrove, president of the W. F. M. S. (now, also, recording secretary of the W. B. F. M.), and secretaries were appointed for every district. Mrs. Hargrove at once brought her consecrated energy to bear upon the subject. She addressed to many of our representative women a circular letter, full of information and enthusiasm, that opened blinded eyes, and aroused sleeping consciences, and gave the work an impetus which it has never lost.

An organization meeting was held at Winona, March 19, 1891. The corresponding secretary reported twelve Auxiliaries, all but one of which had been organized within the preceding three months. Mrs. Robert Somerville was elected president, and Mrs. Hargrove continued as corresponding secretary. Mrs. Somerville brought to the work a strong intellect and indomitable will and energy. Her letters flashed, like electric sparks, over the Conference, startling and rousing to action. The first annual meeting was held at Carrollton, April 27 to 29, 1892. "Reports were encouraging, showing steady growth and increasing interest." Auxiliaries reported: Adult, 21; juvenile, 8. The second annual meeting was held in Macon, April 7 to 9, 1893, when the corresponding secretary reported 34 adult and ten juvenile Auxiliaries. At this meeting the time for holding annual meetings was changed from April to October. The third annual meeting was held at Holly Springs, October, 1894, when 52 auxiliaries were reported. In October next our fourth annual meeting will be held, when over 50 auxiliaries will be reported.

During our four years' existence as a Conference society we have assisted 10 needy parsonages within our own Conference; have sent promptly every quarter 50 per cent. of dues to the general treasurer, besides several liberal "specials;" and a number of our Auxiliaries have sent valuable boxes and barrels to the families of our frontier preachers. A large amount of local work has also been reported through our Society. God has greatly blessed our work, and to him must be ascribed all the glory. Each year brings us increased success and greater opportunities for usefulness. We feel ourselves particularly fortunate in our faithful, zealous district secretaries, and many capable, consecrated women have joined our ranks. May the day soon come when every Methodist woman in North Mississippi shall be a member both of the W. F. M. S. and of the P. and H. M. S.!

"A GLIMPSE OF OUR MISSION FIELD."

BY MISS SUSIE BURBANK.

I shall never forget my first experience in this hitherto unknown portion of our city, when, in response to the call from our Home Mission Societies, I commenced my labors as missionary. Following the directions I had in my possession, I found myself in a narrow street, hemmed in on the one side by a dingy and almost deserted market, on the other by an unbroken row of buildings without any outward manifestation of the population secluded there. I wondered where the people lived, but it was not long before I found myself behind these walls in the midst of a work which daily widens in its responsibility.

Souls, souls everywhere, and, oh! the fearful need in many cases of pressing the battle ere it be too late! Gray-heads on the verge of eternity, without Christ; dying men and women possessing not the faintest assurance of a future hope; children who hardly know the name of Jesus, and the scores upon scores of indifferent creatures who have forgotten God. Their need proved the inspiration which threaded its way through the successive days, linking faith to faith till the first blades began to appear, which shall, by his increase, be the "ear, after that the full corn in the ear." Shall not God be glorified when we consider that men who had not entered his house since the administration of the rites of baptism now find their way beyond its portals to the altar, praying for the salvation of their souls; that drunkards, abandoned to their woe, are led to turn from the broad way of destruction and find the way that leads to life eternal; that neglected children and destitute women are rescued, clothed, fed and instructed into the kingdom of God?

A few hasty sketches from life-scenes may give the reader some conception of the condition of these people at our very doors. Some months ago I found in a little shop, scarcely noticeable from the street for its unfavorable position, a sick and weary woman, who was endeavoring to maintain her existence by selling a few little wares that, to a thoughtful eye, revealed the sad fact what this support must be. Purchasing from her occasionally, adding a few words of encouragement, and ministering to her in times of deep distress, I won her confidence, and the home picture was held before my view—too sad, too long to repeat. To have comforted this aching heart would alone have been a great blessing; but she was invited to the mission, and subsequently converted, and through this instrumentality her husband was attracted to the house of God, where he had not been in twenty-five years. In answer to the inquiry of one of his friends, he remarked: "I would never have gone if the missionary had not come for me." Verily, we must "go out into the highways and hedges, and compel them to come in."

Endeavoring to leave no stone unturned to gather in the lost ones, I went one afternoon, without exception, through the premises of a tenement building, wherein I found a family in which I became much interested. Through Christian entreaty the father was constrained to come just as he was—coatless and shabby—over to the Mission, where he was reclaimed from a backslidden condition, reinstated, and rejoices in the strength of his Savior, who enables him to touch not what first proved his downfall.

In another of these buildings devoted to the same purpose I was deeply impressed with a scene I witnessed within the last few weeks. Sent for by a woman apparently in a dying condition, I ascended the stairs to the fourth floor of the dreary old place. What a scene! A stormy night, no panes in the window-sash, a burning coal-oil lamp chimneyless, and a sick woman without a physician, medicine, or means for their provision. All that could be given to afford relief was provided, and, as I watched by her bedside, I would talk to her of her Redeemer. In answer to my inquiries as to her spiritual condition, she said with a confidence, the tone of which I never shall forget, "I know I am saved;" but a short time since this woman knew not God, nor thought of him in prayer.

Another touching incident is that of a mother who, after the loss of three children within twelve months, is again called upon to return the fourth to Him who gave—this time her only son, a boy of fifteen; promising, affectionate, and a child of God. The boy's request was to be buried in his old home in Mississippi. Accordingly the remains were to be removed before daylight of the following morning. Knowledge of the facts reaching the Mission, those interested went in search of a minister for the burial service. It was a difficult task, as it was Sunday, and the hour the one of all evening worship. However, one of our ministers kindly consented to officiate, and, after ten o'clock, the impressive ceremony was conducted. "God moves in a mysterious way his wonders to perform." The heart of a woman in that assembly of mourners was touched with the message of one of God's servants, was led to see the sincerity of our beloved faith; and we shall see how the work of love intertwines itself from heart to heart, from time to time. After a lapse of months this woman is led through a similar experience of sorrow in the death of her only little girl, a child of three years. The conditions of the case were soon learned, and, upon visiting her, it was found she desired to have the minister called to whom she had listened the night of many weeks previous. He was informed of her request, and again went to minister "unto one of the least of these." Let us unobtrusively, sympathetically attend one of these touching services. Here is a mother almost alone in her grief; her home a little room scantily furnished; one of a number composing a large, uninviting building these people call "home;" the meagre funeral outfit—the whole a picture sufficiently appealing to reach a hardened heart. I find myself here with a handful of flowers, and affected by the sad aspect, I will go from room to room, from story to story, that I may gather at least one or two to relieve the loneliness of the scene, and, too, that they might hear the gospel message and realize its solemn truth. My search, however, is in vain, for her friends are in the midst of their daily toil elsewhere; and, returning to be witness of the sad occasion, I thank God that "two or three of us are gathered together in his name" to comfort this stricken mother in her grief.

In conclusion, I would speak of the boys I have been privileged to gather into a class in the Mission Sabbath-school. These interesting pupils have been found here and there, and, attracted by sympathy in their temporal affairs, have been banded together, and are undoubtedly trying earnestly to walk in the footprints of Jesus; and beyond the Mission bear the reputation of "better boys."

These are the places, these the means, by which we may preach Christ. During the past months I have been called upon to act as physician, nurse, teacher, comforter, peace-maker, provider, watched by the bedside of the dying, invited thoughtless men, women and children from the streets to hear the gospel—in short, "I have been made all things to all men, that I might, by all means, save some."

"A virtuous woman is a crown to her husband."—Prov. xii, 4.

MISSISSIPPI CONFERENCE WOMAN'S PARSONAGE AND HOME MISSION SOCIETY.

BY MRS CLARA H. COPE, CORRESPONDING SECRETARY.

After six years of struggle an organization was effected at East End Church, Meridian, May 28, 1893. We have had two annual meetings since that time, and the Lord has been with us graciously. But we are constrained to add our entreaty with St. Paul's advice to our brethren: "Help those women who labored with us in the gospel, and others also whose names are written in the Book of Life." Our need is summed up in one little word—help; and, strange to say, we are suppliants at the door of this Conference, as of all other Conferences, of this church as of all other churches, save a few. Strange, that those who are to be benefited most seem most indifferent. When urging the work, we are met with, "We have so many organizations and so much to do." Surely we, your willing servants, are not the ones to whom complaint should be made. It is ours to do what the church asks of us—yea, what the church demands of us. The General Conference gave us the work, and we look to you for assistance.

The last General Conference approved our work, and enlarged its borders. The Bishops, everyone of them indorse it, and most of them by speech and pen entreat the church to come to our help. All remember how earnestly Bishop Key, at our last Annual Conference, pleaded with the brethren to assist us. None can forget the eulogy he passed upon Miss Lucinda B. Helm, until recently our General Secretary, and still editor of Our Homes. Her self-sacrifice, her complete abnegation, is a repetition of the heroism of apostolic times.

And so we women of your own Conference come to you and join our pleadings with Miss Helm and Mrs. Hargrove, and in the name of the Lord Christ, the Head of the Church, implore the assistance of our pastors.

No doubt you ask, "What do you want us to do?"

1. Give us your prayers. We need them. "The effectual fervent prayer of a righteous man availeth much." "Prayer is the key which unlocks the storehouse of heaven and pours upon us blessings rich and large. Brethren, pray for us."

2 Whatever the preacher endorses and works for, will succeed. When the women and preachers unite their efforts upon any undertaking, it is an assured success. You can, with us, make the W. P. and H. M. Society a success, if you give us help. The design is a home for every servant of God. We women will never rest satisfied until every preacher has a comfortable home.

3. We want you, if you have not already done so, to organize an Auxiliary to the W. P. and H. M. Society. If there is a local Aid Society, make it connectional by turning it into a W. P. and H. M. Society. This can be done by adopting our Constitution and By-laws, and each member paying twenty-five cents a quarter.

One word in regard to an objection sometimes urged will not be amiss here. We are asked: "Why send money out of our charge? We who are so poor need every cent at home. Why send off to help others when we are so poor ourselves?" There is a passage from God's Word very applicable to such an inquiry. "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." Withhold the dues, and the general treasury will be empty. Give, and the money can be distributed to the weak, and the strong shall thus help the weak.

Out of fifteen Auxiliaries in our Conference, Bay St. Louis, Summit and Port Gibson are the most flourishing. They have been faithful in stringent times—paying their dues regularly. And the result: Bay St. Louis has received from the Parent Board more money than she has paid in during the entire existence of the Auxiliary, and has one of the loveliest little parsonages in the Mississippi Conference.

"Who can find a virtuous woman? for her price is far above rubies."—Prov. xxxi, 10.

"The heart of her husband doth safely trust in her, so that he shall have no need of spoil."—Prov. xxxi, 11.

"She will do him good, and not evil, all the days of her life."—Prov. xxxi, 12.

"She seeketh wool and flax, and worketh willingly with her hands."—Prov. xxxi, 13.

"Blessed above women shall Jael, the wife of Hebor the Kenite, be; blessed shall she be above women in the tent."—Judges v, 24

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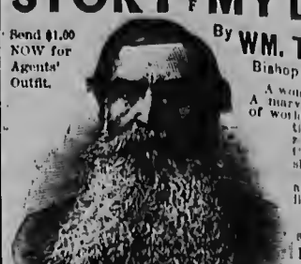

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FRANCES RIDLEY HAVERGAL.

BY MRS. M. A. STEVENS.

"Yea, saith the Spirit, for they rest from their labors, and their works do follow them."

The name of Miss Frances Ridley Havergal has become a household word on both sides of the Atlantic. She was born at Astley, Worcestershire, England, on Dec. 14, 1836, and died at Swansea, Wales, on June 3, 1879, aged forty-three years. She was the youngest daughter of the late Canon Havergal, a man of genuine piety and great gifts. The advantages which Frances enjoyed in her parental home bore good fruit. In this happy Christian home her poetic tastes were cultivated, and her brilliant natural gifts were systematized and trained so that she was able to use them with grace and power. This was what might have been expected, for her father was acknowledged to be the first modern authority on ecclesiastical music and psalmody. His devotion to the ministry of the gospel alone led him to refuse the professorial chair of music in the University of Oxford. He was rector of Astley for thirteen years.

As a child, Fanny was remarkable for her quiet and studious disposition. She was, when not more than ten years of age, deeply concerned about herself, and astonished her father's curate one day, when he happened to be alone with her, by asking his advice.

Her mother died in 1848, and Fanny was sent to school before her father's second marriage in 1851. She afterwards accompanied her father and stepmother on a tour in Germany in 1853, and spent the Winter in Dusseldorf, where she attended school. Seeds were sown during this sojourn which bore blessed fruit in her after life. In January, 1867, she paid a second visit to the continent, and has left us a characteristic poem entitled, "Traveling Thoughts," which records her deep love for her happy home. Her musical studies and occasional versewriting were plentifully relieved by physical exercises and games. She was a good swimmer and a graceful skater. She was a good linguist, and could converse fluently in German and French, and read the New Testament in Greek. But neither her accomplishments nor her love for physical exercises in any way detracted from her home duties.

In December, 1867, her father removed to Leamington, in Warwickshire, and there died suddenly of apoplexy on Easter Sunday, 1870. Mrs. Havergal continued to reside in Leamington, and Fanny made her home with her stepmother, between whom and herself there was a very warm attachment.

In 1874 she enjoyed a pedestrian excursion in Switzerland with some friends. Returning from Switzerland to England, she spent some time in her old home at Oakhampton, and at once began her diligent work. Every day seemed now to open doors of usefulness, and she longed for whole households to taste with her of the goodness of the Lord. One extract must serve as a glimpse of many others. She says: "Perhaps you will be interested to know the origin of the consecration hymn, 'Take my life.' I went for a little visit of five days. There were ten persons in the house; some unconverted, and long prayed for; some converted, but not rejoicing Christians. He gave me the prayer, 'Lord, give me all in this house.' And he just did! Before I left the house everyone had got a blessing. The last night of my visit I was too happy to sleep, and passed most of the night in praise and renewal of my own consecration, and these little couplets formed themselves and chimed in my heart one after another till they finished with, 'Ever, only, all for Thee!' The beautiful couplet in the same hymn,

'Take my voice, and let me sing
Always, only, for my King,'

was thenceforth really carried out."

She says, in a letter to a friend: "The Lord has shown me still another step, and, of course, I have taken it with extreme delight. 'Take my silver and my gold' now means shipping off all my ornaments (including a jewel cabinet which is really fit for a countess) to the Church Missionary House, where they will be accepted and disposed of for me. I retain only a brooch or two for daily wear, which are memorials of my dear parents; also a locket with the only portrait I have of my dear niece in heaven, my Eveline, and her 'two rings' mentioned in 'Under the surface.' But these I redeem, so that the whole value goes to the Church Missionary Society. I had no idea I had such a jeweler's shop. Nearly fifty articles are being packed off. I never packed a box with such pleasure."

During a visit to London, Frances was invited to an amateur musicale. Some classical music was rendered, and she was especially charmed by the unfinished singing of an Italian lady. Last of all, she herself was invited to the piano. True to her resolve,

"Let me sing,
Only, always, for my King,"

she chose a song of Handel's; and when the hostess graciously pressed her for one of her own composition, she sang, "Whom having not seen, ye love." The rooms were hushed, and then the Italian stranger, with tears in her eyes, sought her, as she left the piano, with: "Miss Havergal, I envy you. Your words and face tell me you have something I have not."

It had been arranged that she should visit the Irish Church Mission stations in June, 1879, but that tour was never performed. Before setting out Miss Havergal proposed holding a farewell meeting for the sailors and village boys, who almost idolized her. The meeting was held May 21, 1879, on the village bank. The day was cold and damp, and, while standing a long time on the cold ground, heavy clouds came up from the Channel, and she returned home wet and chilly with the rain and mist.

She took a severe cold, but the next day insisted on going out again to pay farewell visits. This cold soon developed into pneumonia. On June 2 her pastor, seeing she was dying, said to her, "He is with you." Her face lighted up as she answered, "Of course, he is!" Shortly before death she tried to sing. She had scarcely uttered a note when her voice ceased, and, without a struggle, she was gone.

In her poems we find the best key of her life. Emphatically, she was one of God's own poets; and as she wrote and sang, others read and heard more and more perfectly the melody of the growing life of consecrated service.

Her funeral took place June 9, in her native village, in the burial-ground surrounding the church where her father had preached for many years, and within the sight of the rectory where she was born. There had been heavy storms all day, but as the service ended the sunshine came, and a chorus of birds burst forth emblematic of her bright and glorious entrance into that mansion prepared for her, where sorrow and sighing, which she labored here to mitigate, can never come.

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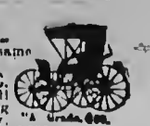
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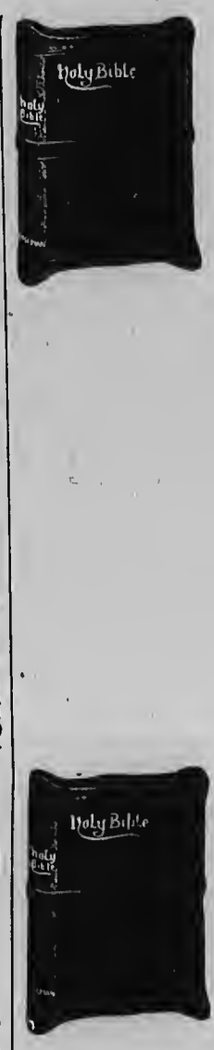

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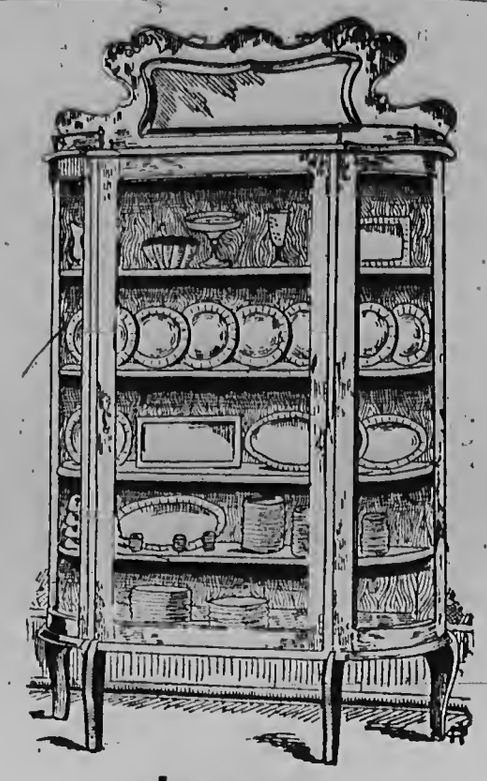

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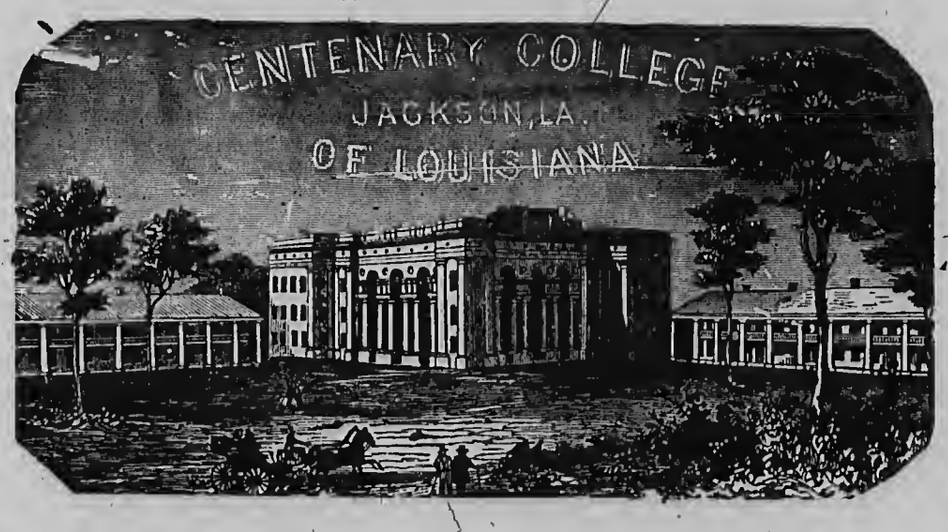

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PART SECOND—9 TO 16 PAGES.

VOL. 42.—No. 40. NEW ORLEANS, OCTOBER 3, 1895. WHOLE No. 2041

MARY MAGDALENE.

DEDICATED TO W. F. M. S. OF M. E. C., S.

BY ELIZABETH J. FULLILOVE.

The drama most sublime, potential most,
In all creation vast had thrilled the heart
Of the whole universe; the scenic stage
Was spread on Calvary, with rugged floor
Of rock and sward, deep dyed in precious red,
The pure of souls, beneath a canopy
Of clouded drapery, suspended from
High arches of the universal dome.
Throughout the scene, the muffled drums of heaven
Kept mournful time to dying throbs of Him—
The Son of God—incarnate on the cross.
Of this great tragedy, the theme was Love,
God's love to man; with audience
Of seraphim, and earth-born multitude,

'Twas near the City of Jerusalem
That Jesus Christ had late been crucified.
They buried him in Joseph's new-made tomb
And set a Roman guard.

On the third morn
Death's bonds gave way before the inborn life,
And Jesus rose triumphant from the grave;
Appearing thus to waiting women near
Who quickly ran and told what they had seen.

Excitement followed fast on news so strange,
And late mid-day, the city was astir
With many rumors. Annas, the High Priest,
And Pontius Pilate met in conclave deep,
Questing for natural ways to reconcile
Divine with human laws; meanwhile, in fear
Men crowded anxiously about the tomb
And talked of these amazing happenings.
The crucifixion and its terrors dark
Followed by this surpassing mystery—
The disappearance of the Crucified.

The live-long day brought no repose to fears;
Nor did the shades of night bring rest to hearts,
Grown faint with yearning after things to come,
But with the gruesome dark, men sought their homes,
And mystery was left enthroned in gloom.

Before next dawn, a woman went her way
Through the solitary streets to Joseph's tomb;
A lonely spot amid the blackness grim,
The drooping grass was wet with heavy dew,
And all the air was dense with rank perfume
From hemlock, myrtle, sycamore and fir,
The yellow camphire, rose of Sharon fair,
The lily bells, and noisome night-shade blooms.
Cool breezes whispered in the lofty trees
And mother-birds amid the olive boughs
Were twittering to fledglings, half asleep,
All else was still.

But the invisible
Presence reveals itself, with potent spell
To listening souls, apart in solitude;
In hush of this dark night on sighing breeze
Were spirit voices, low and sibilant,
Yet conscient unto her, the watcher brave,
Whose every soul with sense was in tension bent
To catch the mystic sounds aerial.

Beneath a lofty palm, with dripping leaves,
She sat upon the grass, enveloped in
The unpierced dark that goes before the dawn.
Uncanny fears born of the quiet hour
Disturbed her not; she peered into the gloom
Expectantly, for spirit-presence near,
Or studied the pale stars which herald day.

Like journey she had made on yester morn,
One of three Marys come to embalm their Lord,
Whom they had found in resurrected life.
But now the Magdalene came alone,
Perchance once more to see Him—hear Him speak,
And waiting thus, she mused on many things,
But chiefly on her past before she knew
The Sinner's Friend.

That time she saw him first
She recollected well! As Master, stern
She oft had heard them tell of Him, and feared
To meet a man so pure, knowing herself
A sinner vile—and then, oh, then, at last
In guilt and shame, had she been led by men
Into the Temple where this Jesus taught.
With subtle thought to tempt and then accuse,
They said to Him: "Now Moses in the law
Commanded that this woman should be stoned;
What sayest Thou?"

At memory of the scene,
A blush of shame spread over cheek and brow;
She saw herself—a outcast bold—and yet
She felt a bitter sense of their unjust
Interpretation of Mosaic Law.
An impulse rose to urge this rightful plea,
But ere she spoke, the Master sentence gave:
"Let him who hath not sinned cast the first stone."

As her accusers passed out one by one,
Her wondrous gaze was fastened on the Man
Who stood majestically, all alone
And spoke to her in quiet tenderness.

"Hath no man condemned thee?"
"Not one, my Lord."
"Neither do I. Go thou and sin no more."
In hours of misery, she never knew
Such loving kindness, and her weary heart
Grew sick beneath its consciousness of guilt.

The day of all most joyful of her life
Was when she found Him grasing Simon's board;
The leper, rich and proud, had treated Him
Neglectfully—No water for his feet,
Nor greeting kiss, that Jewish social law
Imposed for all. It made her sorrowful
To see Him thus insulted; knowing what
Great honor was His due; and in her zeal
She hastened to atone for such contempt.
With copious tears, surely her own to use,
She washed His feet, then wiped them with her hair.
E'en kissing them the while in love's excess.
Her alabaster box of ointment rare,
She gladly broke and poured the fragrant oil
Upon his head

Judas Iscariot
Denounced, as blameful waste, the offering
Which might have fed a multitude of poor;
But Jesus quick reproved these selfish thoughts.
"Thy riches are thine own to give the poor;
For they are always here. Let her alone,
She gives her best unto my burial.
And wheresoe'er my gospel is proclaimed,
This work which she had wrought shall there be told
As her memorial. Thou, daughter, go;
Thy faith hath saved thee."

Wildly, reviewing thus
These checkered scenes, the night was waning fast,
A silvery mist sifted among the trees.
And ghostly sentinels of stature vast,
With slow majestic glide and hooded forms
Came crowding into space. Then golden rays
In thick battallions chased the phantoms grim;
Clearing the way before the blushing morn;
Then all was light.

The watcher's yearning eyes
Grew luminous, as o'er the scene they roamed.
It was in early dawn He came before,
And surely, now He would again appear.

In vain, for save the glad birds' matin song
In joyous nature's praise, dead silence reigned.
The confession came, and then the sun space
Full-orbed and grand, proclaimed a new-born day.

The watcher sighed: Alas! no Lord was here.
Dwelt there a shade of doubt within her soul?
Or had her faith, steadfast and strong by night,
Grown faint when unsustained by buoyant hope?
Bend low and listen to the words she spoke so fervently:

"He cometh not; and yet
I know, I know that my Redeemer liveth!
There stands the sepulcher with broken seal,
The stone that closed Him in lies near apart,
Convulsed from door of tomb when Death was slain.
No Roman soldiers there—no need for them—
Their Victim crucified is Conqueror.
Just there he stood, among the lilies white,
Beneath the palm. The bursting blooms upheld
Their heads in sympathy with nature's joy
When he was near. I see no faint impress
Upon the yielding sod, but traces deep
Are printed on my heart, indelibly.
And these pure flowers ever will remain
Reminders of the happy Easter Morn.
In gray of misty twilight, I bethought
The gardner had early come to work.
But then—the deep, sweet voice in accents clear,
Called my unworthy name: 'Mary!'—'All hail!'
His first known word in resurrected life
Was 'Mary.' Ah! a wondrous name I bear—
The risen Son of God hath taken it
Upon His glorious lips. His tender tones
With joy my being thrilled so heavenly,
That soul and body both in ecstacy
Fell prostrate at his feet, crying lowly,
'Rabboni—Lord.'"

This honor were enough
For endless years of life, but wonder great!
He condescended to entrust to me
An errand, most divine.
"Be not afraid;
To my disciples go and tell these things:
And lo! I go before to Galilee."

I comprehended not what worlds of life
The message held, but now I understand.
Risen! Then all shall rise; yes, all the race.
These tidings glad, entrusted were to me—
Yes, even me!

Our Mother Eve brought death
Into the world, and now her daughter saved
Is chosen messenger of happy life.
None, but a Savior full of pardoning love
Could thus have shown such mercy, unsurpassed
To womanhood.

"Go tell—be not afraid"—
Yes, Master dear, I now will go and tell
And tell and go as long as life endures.
My sisters will I seek, Eve's daughters all,
In bondage to the curse, till Jesus Christ,
Emancipator, come to their relief.

To those, in slothful ease or pleasure thrall
I'll tell of Him who died that they might live.
And then I'll go to those less favored ones
Whose slippery path lies on the treacherous brink
Of that abyss, the miry slough of Despond.
I'll take them by the hand and set their feet
Upon the aged Rock where safely dwells.
Yes, I will lovingly enfold their forms
And kiss their fevered lips, stained deep with sin:
For 'twas such love as this that lifted me
To fellowship with my dear risen Lord.

Yet others lost are calling loud for help,
"The uttermost" from lowest heathendom
Are crying in the dark for light—some light.
Ah! what a surging crowd comes looming up!
With every moment filled, my one poor life
Is time too short for work that must be done
Before the nations all shall hear the Word.
For one small deed of love, he said of me,
"She hath done what she could."

I would do more—
And this poor life is all I have to give.
Dear Lord, 'tis Thine! direct it with Thy will.
Ah! Mary lost and Mary found must go.

In hush of early morn, she went her way
With joyful mien, from Joseph's garden spot
Into the world—a messenger of life.
Pure Easter lilies in her arms she bore.
A gem immortal in her rescued soul.

Shreveport, La.

AN UNWORKED FIELD.

BY MRS. W. R. LAMBUTH.

The doctrine of the brotherhood of man is no mere sentiment, but is to-day a marked force in the world. It is the vital principle which animates the many forms of Christian benevolence. What save the sense of personal responsibility in being our brother's keeper has given birth to all kinds of missionary work both at home and abroad? University Settlements have been established in our cities where men and women of refinement and culture make their home among the poor and illiterate. By these object lessons of the most practical kind, by open doors and a kindly welcome they, gain the hearts of the people, teach cleanliness of body and home, and awaken and inspire them to intellectual activity. In fact, the entire man is uplifted in a wonderful degree.

Free Kindergartens for the children of the poor, opening, as they do, a new world to many neglected little ones, are surely the outgrowth of the love and sympathy which found expression in the words of our Savior: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." "Doors of Hope" have been opened for our outcast sisters, wherein they have rejoiced to know that "though their sins be as scarlet, they shall be white as snow." Most earnest have been the efforts of some of these, who have been reclaimed, to take the good tidings to others, and they have been the means of leading many into the knowledge of Christ. Only a few weeks since one went forth from the New York "Door of Hope" to carry the light into Darkest Africa. May God bless these and other efforts being made to teach love to God and man!

But there is one field as yet practically untouched: work among the men and women in our penitentiaries. As yet, in the South, little has been done in this department. How many women have given this field any study? What may be done to better the conditions? This paper is not so much to suggest what shall be done as it is a plea for intelligent study of the problems peculiar to these unfortunates, and to urge that we women may use our influence to work up a public sentiment that must always underlie any successful effort at reform.

We are glad to know that one most important step has been taken by the Woman's Parsonage and Home Mission Society in the organization and establishment of schools for mountain whites, for in our very limited experience we find the larger proportion of the women in our Southern penitentiaries are from the mountain regions, and that they are densely ignorant. Education must prove one of the best and most effective of preventive agencies. As prevention, however, is not always possible, we must strive to better existing evils within prison walls. Even with our advantages and enlightenment, if we were confined for years within narrow precincts, with no occupation for mind or body, with evil companions on every side, and with rough guards to constantly arouse the worst elements in our nature, would we come out of such a place better or worse?

We would not do away with penitentiaries. They are necessary for the preservation of life and property, and for the welfare of the State, but not to be used as spoils for politicians. The bane of our present system is that its appointments depend largely upon local officials. Let them be taken out of politics, let good, Christian men be superintendents of prisons, and let the *public* see that honest wardens and upright guards be appointed. With such surroundings incarcerated men and women will surely become better. Punishment that is not remedial is wrong, and man has no right to inflict such on his fellow man.

It goes without saying that prisons and penitentiary buildings should be such as to promote the betterment of those confined, and younger men should be kept entirely separate from hardened criminals; otherwise they leave the place graduates in crime to become a perpetual menace to society. Stringent enforcement of regulations concerning separation and the wise classification into different departments according to first, second or third terms of imprisonment would do much to aid reform. Great good is being done by the chaplains and prison Sunday-schools; but, as one of the inmates remarked: "The preaching and the teaching may do some good, and we may have desires to be better, but when one is treated with cruel injustice by some brutal guard, all good resolutions vanish before a wild longing for revenge." Another one urged to become a Christian shook his head in a hopeless way, and said: "No use. A man can't be a Christian in here. It is hard enough to be a consistent Christian outside with all the help and encouragement possible, but it is ten thousand times harder to be one here. Why, if you were to put a good man here with nothing to do, and with these surroundings, he would soon become bad."

We are glad that Chautauqua Circles have been established in some of the Northern prisons, and hope the day may soon come when there will be one in every penitentiary. For whatever tends to develop the intellectual or the spiritual in man lifts him above the brute, and how sadly does the criminal class need every possible uplift.

The writer knows of women who are so situated that to live a life of shame is made easy, while to reject the infamous proposals of lecherous guards requires a nature which God alone can strengthen to successful resistance. Their sins may be largely those of commission; ours in failing to relieve our unfortunate sisters are none the less dark because they are those of omission. Should we not feel conscience-smitten in quietly allowing such things to be unless we raise our united voices in earnest and continued appeals for reform?

"And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee, blessed art thou among women."—Luke i, 28.

"When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me."—Matt. xxvi, 10.

"Favor is deceitful, and beauty is vain; but a woman that feareth the Lord she shall be praised."—Proverbs xxxi, 30.

"Many daughters have done virtuously, but thou excellest them all."—Proverbs xxxi; 29.

"She hath done what she could, she is come aforehand to anoint my body to the burying."—Mark xiv; 8.

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THE PERSONAL TOUCH.

BY MRS. MARY M'GEE SNELL.

Some time ago there marched under the electric lights of New York an army of unemployed; men and women walked in sullen silence, carrying banners on which were inscribed these words: "I am hungry." If we might catch the unspoken longing of the world's heart, we would hear the same words: "I am hungry;" yet the yearning is not so much for food and raiment as for love. It was to answer this cry that Christ came.

Since "the beginning" God had "so loved the world" he caused the earth to bring forth her increase for the comfort and need of man. He wrote his love letter in the stars of the firmament and taught the faithfulness of his care in the lilies of the field, and the birds of the air. Through sunlit centuries of the past all things have been voices endeavoring to convince man of the love of God; but it was not till God dwelt among men, and gave himself, that human consciousness awoke to the realization that God's love is personal, and that his call is the call of the Father to the child, "My son, give me thine heart."

John, the beloved disciple, says: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our own hands have handled." It was thus through personal contact that Christ revealed such infinite depths and heights of God's love that the intensest longing of thirsty souls could never reach its limit, or fail to be filled and satisfied through its boundless supply.

He laid his hands on the decaying flesh of the lepers, and it became as pure and whole as that of little children. He touched blind eyes, and they beheld the light. He banished the fever from restless hands, and they immediately administered unto others. He raised the dead, and commanded food to be given unto them. He calmed the storm, fed the hungry multitude with bread, such as old-fashioned kitchens become fragrant with on baking days, and he spoke such living words that they who heard forgot that hopes ever came fluttering back like carrier birds beaten home, broken-winged, by the tempest—that ever a human love grew cold, or that a grave was ever filled. As sunbeams kiss the blackness of the pool, till from its depth a new life springs and finally crowns its surface with a star-like flower, white as moonbeams make the snow, fine as silk the women hung in temples long ago, and as fragrant as a dimpled baby's breath, so the touch of Christ wakens in the human heart the perfect blossom of an exquisite peace, which no wind of earth can ruffle or frost of Winter blight.

Dr. Strong writes: "As the Father sent Christ, so Christ sends his followers into the world—as revealers of his love. Filled with God and his love, the Christian is to save men by a divine contagion—by a living touch. It is not enough to yearn over men at a distance; the Christian is God's leaven, and leaven must mingle with meal; he is God's salt, and salt can only save as it comes in actual contact. God's might love could only save as it came to men in human form and uttered itself in human speech. Heaven must needs touch earth."

We can not toss a tract to an impenitent sinner, as he walks in the dust of the highway—dust made thicker, perhaps, by the roll of our carriage wheels, and expect that alone to bring him to Christ; but we must give the message with the thrill of God's love in our voice, a lingering pressure of sympathetic fingers in our hand's clasp, and an unutterable faith making eloquent our eyes, telling him of our trust, that he will yet reach the heavenlies in Christ Jesus, and all of this must be supplemented by a desire to be to him all God would have us, and we must do it as not unto the sinner defiled; but as unto our brother for whom Christ died.

A woman going along one of the sidewalks of Chicago carelessly removed her glove, a splendid diamond slipped from her finger and fell in the black, soft mud of the street. Instantly she stooped and plunged her beautiful hands in the slush and filth of the gutter, moving them about until she found her jewel. Christ would have us search for precious souls sunken deep in the night of the world's misery and sin. It is lives laid down that will save the world.

A regal Easter lily was broken and given to a woman hardened in sin, and serving a long sentence in the State's prison. She bent her marred face to the coolness of the lily's cheek, when the sweet soul of the broken flower kissed the cold, cruel lips of the woman. Suddenly the sins of the years seemed to melt away, tears filled her eyes, her lips quivered with emotion as she said, in heart-broken tones: "This brings back the days when I was profound good, and makes me wish I could get nearer to God. It takes the bitterness out of my heart for the first time—for the first time in all these weary years." The lily had not lived in vain.

O, if only we believed it, that, filled with Christ, we can win souls to him so quickly, so easily. The streamlet flows in and out among the pines, and earth blessed by its water waves its palms of praise and yields its wealth of flowers. She, the woman with heaven in her face, and God's melody in her voice, came with fruit and song into the hospital ward where the charity patients had suffered all day with heat and pain; and lo! when the doctor came he found the restless moaning banished and a divine resignation in human eyes he had not seen before.

Zaccheus received in his house a heavenly guest one day, and then ever lived an honest life. Peter went fishing with the master in the boat, and evermore became a fisher among men. Christ touched a woman's soul who came to draw water, and the message she carried from him brought a whole city to his feet. A dying thief turned his eyes upon the Friend of sinners as he hung near by, and in a few hours exchanged the cross for paradise.

O, let us touch Christ, and then as metals that receive power to attract from magnets, let us go among men and, bringing Christ down to date, till earth with peace and heaven will praise.

"ATTEMPT GREAT THINGS FOR GOD. EXPECT GREAT THINGS FROM GOD."

BY MRS. FLORENCE E. RUSS,
Cor. Sec. Lit. Conf. W. F. and H. M. S.

The work of the Woman's Parsonage and Home Mission Society, of the Louisiana Conference, is steadily growing in numbers and interest. Since Jan. 1, 1895, twelve new Auxiliaries have been organized. The Conference roll consists of twenty-seven adult and eight juvenile Auxiliaries, with a membership of 526 adults and 173 juveniles.

With a few exceptions the Auxiliaries disbanded for the Summer months, and but little has been done during the past quarter. Many of the Auxiliaries do not realize the importance of keeping a strict record of work done, such as visits to the sick and strangers, garments and papers or leaflets distributed and Bible readings given. Push the work, pray for the work, and grant that each one of us may so labor that God will see none more faithful or efficient.

One of the best and easiest things a preacher can do is to organize a Parsonage and Home Mission Society in his charge. Each member represents $1 per annum, and fifty per cent. of that is invested in a home for preachers' wives and children. Every church in our Methodism needs a band of Home Mission workers; those doing personal work with the unsaved in our churches, and willing to go out into the highways and hedges and bring sinners to the house of God; to visit the sick, feed the hungry, clothe the naked, comfort the bereaved. What pastor does not yearn in his soul to see an extension of work along this line.

"As ye sow, so shall ye reap."

The office of corresponding secretary is a most important one, and upon her earnest, faithful labors depends much of the success of our work. One of the most necessary duties is promptness and punctuality in sending her reports. Would that each corresponding secretary read the leaflet on "The Model Corresponding Secretary," by Mrs. M. A. Morton, distributed last quarter.

Realizing the importance of training our young people in all lines of Christian work, we urge the organization of juvenile P. and H. M. Societies: "The object of this society is to interest the young people of the church in missionary work, to secure their help in carrying it forward, and to cultivate piety and systematic giving.

At the Asheville Convention it was suggested that each P. and H. M. S. organize a "Baby Roll," membership twenty-five cents per year. We trust that many names will be enrolled this year on our "Baby Roll," and these quarters will help swell the treasury, as well as teach our little children to help in church work.

Our Savior's commands were to the disciples: "Go, preach," to the woman, "Go, tell." The latter is often the most effective.

The Asheville Convention recommends that the Ladies' Aid Societies in our different churches be merged into the P. and H. M. Society, thus receiving recognition for work, as an authorized society of the church, and still carry out their plans and purposes for local work.

May our motto be, "More of Christ and less of self," and may God's richest blessings rest upon the Woman's Parsonage and Home Mission Society.

"The fields are indeed white unto the harvest but the laborers are few."

The Auxiliaries in the Louisiana Conference are working with new interest this year, and we think will accomplish a good work. We desire to see an increased interest in the Mountain and Cuban mission schools.

We can not too earnestly press the claims of the Mutual Building Fund. Many of the Auxiliaries feel that they can do but little, as many claims of local nature are upon them.

By urgent request at the Asheville Convention, our Conference Society was pledged to raise $60 by June 1, 1896, for this fund. We present a plan suggested by our general secretary, in regard to meeting this obligation. If adopted by the Auxiliaries, we could easily raise the amount, and possibly more. "That ten women should pledge themselves to give ten cents per week for ten weeks, or twenty women five cents per week for ten weeks," and thus fill one book of shares.

Dear Sisters, may each one of us be faithful in this work "unto death;" that we may receive "a crown of life," and that it may be said of each one of us, "She hath done what she could."

"And the angel said, Fear not, Mary, for thou hast found favor with God."—Luke i, 30.

THE CONFERENCE TREASURER'S REPORT.

FOR EIGHT MONTHS.

Balance Year ending Dec. 29, 94		$ 51 44
Received from connectional membership dues quarter ending March 30, '95	$ 72 10	
Quarter ending June 29, '95	56 40	
Quarter ending Sept. 29, '95	48 09	176 59
Received from collecting cards	80	
" " collections at district meetings	41 25	
Received from week of prayers	11 05	
" mutual building fund	30 00	
Received for city missionary	136 83	219 93
Total Receipts		$ 447 96
DISBURSEMENTS.		
Remitted Mrs. Geo. P. Kendrick, First Texas Dist. mem. dues	$ 22 25	
Remitted Mrs. Geo. P. Kendrick, col. cards	80	
Remitted Mrs. Geo. P. Kendrick week of prayer	11 05	
Remitted Mrs. Geo. P. Kendrick mutual building fund	30 00	$ 130 10
Remitted traveling expenses Woman's Parsonage and Home Mis. Workers	74 85	
Remitted, expense accounts	12 80	
" Miss Burbank, city missionary	135 00	219 85
Total Expenses		$ 349 75
To Balance		$98 21

Sept. 29 1895.

MRS. J. H. CAMPMAS
P. and H. M. S. Conf. Treas. La Conf.

W.C.T.U. Department

EDITED BY MRS. MARY HEAD COOPER.

With Florence Balgarnie, "it is borne in upon me more and more that this is Woman's Century, the century of all others in which we may be glad to live: this and none other would I have chosen had choice been granted to me. Women during this century have triumphed over difficulties and disadvantages in the economic, the social, the educational and the religious worlds. Their homes are not less home-like because their outlook has grown wider; in working for public interests and caring for those who have fallen by the way, they do not love their own children less, but their power to love has grown in the loving, as their power to act has grown by service. Their public conscience has been aroused and private conscience quickened."

Bartholdi's beautiful statue in New York harbor of a woman holding aloft a light to enlighten the world was a happy conception and reminds the thoughtful that a woman really gave this great country to the world. To Isabella, a woman of purity of life and conduct, far ahead of all her contemporaries, a woman who "willed that she might do God's will," it was given to raise aloft the bright and ever-increasing light of liberty, which will enlighten the world and purity, by its potent and vivifying rays, the dark corners of the earth. She was privileged to give Columbus the aid which enabled him to discover the new land—the land of promise.

Let woman then feel her great responsibility and do her share to make this part of the earth as like unto the Kingdom of Heaven as earth can be.

The Woman's Christian Temperance Union stands among the foremost organizations of the world in worth, in members and in reputation. The World's W. C. T. U. numbers over half a million.

In ancient times, when an invading army entered a land, a beacon fire was lighted on the nearest hill, and, as the light flashed abroad fires sprang like magic from hilltop to hilltop 'till all about it was known that an enemy was in the land, and patriots were called to arms to defend their homes. To day our Unions, like beacon lights, are kindled because there is an enemy in the land, and all brave and true and loving-hearted are called to rally to the white-ribboned army, and to fight under our banner of home protection, purity in life and purity in law and government.

All 'round the world these lights have been kindled and the call heard.

All 'round the world the ribbon white is twined,
All 'round the world the glorious light has shined,
All 'round the world our cause has right of way,
We'll raise the anthem swell of victory some glad day.

In our own State, the work is done by consecrated, loving-hearted women. Forty-two active unions were reported at the last Convention, and since then a number have been organized. We report this year to the National W. C. T. U. fifteen hundred paying members. We have nineteen departments of work in the State, all tending to promote Christian temperance and scientific truths in relation to stimulants and narcotics.

Some of the faint-hearted say the work is slow. True it is, but it is not discouraging. A gentleman once said to Mr. Moody, when he was holding meetings in a little mission chapel with scant results: "Rather slow work this, Mr. Moody." "So it is," he replied; "but if you want to kindle a fire, you must put together a few splinters, blow them into a blaze and then you may pile on wood afterward."

We have put the splinters together, blown them into a blaze by agitation and education, and now we are beginning to pile on the wood and feel the heat of the fires we have kindled in the great advance made in temperance sentiment among many classes of people.

In Louisiana prohibition prevails in the parishes of Union, Lincoln, Claiborne, Ouachita, Sabine, Natchitoches, Washington, St Helena, Cameron, Livingston and Jackson. Besides this, many wards in other parishes have prohibition, and a number of schools and colleges have availed themselves of their right to do so, and have secured the enactment of the three or five-mile prohibitory law.

The white ribbon, the distinctive badge of our society, means to us who wear it consecration, purity, sacrifice, helpfulness. Mrs. Snell's little poem, "Ribbon White," tells the story truly.

This ribbon that I have, to me
Means more than I can say.
I wear it here just as you see—
It helps me every day.
You would not dream this ribbon white
Can speak, and that I hear
Its accents if I listen right,
Do you think that is queer?

It tells me this—if I would wear
My badge as woman ought,
I must be pure in every deed,
And pure in every thought.
I must be strong to act, to want
Just as my Master saith—
I must be brave for any fate
And steadfast unto death.

"I must in truth be set apart,
For the bath need of me.
This ribbon, friend, above my heart,
Makes this work plain to see.
It points just where I best must go,
Just what I best must say.
We women know how this is true
Who wear the badge to day.

"Although it may seem strange to you
Who do not understand,
Somehow I feel while wearing this,
That God doth hold my hand.
It is a coolest little knot,
To you a trifling thing;
To me it means a loyalty,
A birthright with a King.

"I hold it dear and prize it more
Than glow of jewels rare;
No jewel ever equaled this
We are so glad to wear.
Some day the battle will be done,
Some day the fight be o'er,
Some day the sun for me will sink,
To rise again no more.

"Kind friends who robe my body then,
In its last earthly gown;
Who gently fold my weary hands,
And press my eyelids down,
Will not forget this ribbon white,
They'll place it o'er my heart,
Thus, as in life—so in my death—
We two shall never part."

I wish some strong, bright angel stood before you, just now, while you read, girls, to flash before you as no words of mine can, the power you possess to help or hinder the cause of temperance; to make you feel your responsibilty because you are girls in this matter; to shudder at its weight, and to never cease trying to fulfill it.... When the time comes that the young man who now shares his time in your company and the saloon; who jokes about temperance in your presence, and takes a glass socially now and then, is made to feel that these things can not be if you are to be his companion at party, ride or church; that good society can not tolerate these things in its members; in short, that this kind of man is unfashionable and unpopular, then alcohol will tremble on its throne, and the liquor traffic will hide its cancerous face.—Elizabeth Cleveland.

All history proves that it is safe to trust great questions to the verdict of the people, if they understand and believe the facts in the case. If we can imbue in the intelligence of the children of this generation, before they are contaminated by it, the scientific facts about alcohol, they will banish it and its vendors from the pale of human society when they come to be voters. The star of Bethelem of the temperance reform stands over the school house.—Mary H. Hunt.

The World's C. T. U., at its recent meeting in London, established the "Department of Christian Citizenship," with Mrs. Sarah D. LaFetra, of Washington, D. C., as Superintendent. She writes: "The aims of this department shall be the promotion of Christian citizenship. A citizenship which shall be one of brains and intellect and unselfish devotion to principle, having no sex distinction—where women shall be as fully recognized and as effective as her brother, and where the Golden Rule shall be the basis of action—where loyalty to religion, not of creed or formalism, but 'pure and undefiled before God and the Father'—a religion of helpfulness and personal consecration shall be the standard. A citizenship whose aim shall be the extermination of the liquor traffic and the opium trade, and every form of vice which debaucheth the citizen or worketh any ill to its neighbor. One which stands for the preservation of the Christian Sabbath and all institutions for the betterment of humanity, for public and private virtue, for the sanctity of marriage and the protection of the homes of the people. A citizenship which stands uncompromisingly and always—at the ballot box and elsewhere—for the overthrow of every institution or trade or business which robs womanhood and childhood of the sacred right to make the very best of the life given of God for his glory and for the purest human happiness. This department will co-operate with the oppressed and the down-trodden of every land in securing and enforcing just and righteous laws, and may God grant his blessing evermore upon the work and the workers."

The services in Westminister Abbey, the most historic of English cathedrals, on the Sunday evening following the World's W. C. T. U. Convention, were attended by a large number of white ribbon women, seats having been reserved by order of the Dean for the leaders of the different nations. The Bishop of Dover preached a straightforward, earnest sermon, in which he advocated total abstinence and strong legal measures against the liquor traffic. He referred warmly to the great convocation of temperance women who had been holding meetings in London during the week, and which was represented in the historic old Abbey at this temperance gathering. He said there were people who thought it witty to laugh at the temperance cause; but there was not a cause more sacred. Dean Bradley read those conclusive verses of St. Paul, "If meat cause my brother to offend, I will eat no meat while the world standeth." The anthem, 'Cry aloud and spare not," sent a great wave of fresh young voices through the "dim mysterious aisles" of the venerable edifice, which we venture to say has never before witnessed a service wherein the organized undenominational work of women has been recognized. Of all the varied meetings in London, probably no single event was so significant as this service in the Abbey.

The grog-shop must be shut. The power that will do the thing, whatever it be, is the power that must do it. So long as eighty-five per cent. of our prisoners owe their incarceration to drunkenness; so long as there is in our city one licensed place for the sale of liquor to every 170 inhabitants; so long as sixty thousand a year die drunk or from the effects of drink, there is no other side to the matter. The grog-shops must be shut. At any rate—whether of public inference or private self-denial, whether the law goes on the statute-books or the wine comes off the dinner-table—by some means the grog-shops must be shut. He is either criminally ignorant of the facts, or criminally indifferent to them, who can deny this?—Elizabeth Stewart Phelps.

"I hereby solemnly promise, God helping me, to abstain from the use of all intoxicating liquors as a beverage and to employ all proper means to discourage the use of and tariff in the same."—Pledge of Louisiana W. C. T. U.

"Not by might, nor by power, but by my spirit."—Motto of Louisiana W. C. T. U.

"How firm a foundation, ye saints of the Lord," is the hymn selected by the State W. C. T. U., as their State song at the National Convention in Baltimore, this month.

The wild honeysuckle is the Louisiana W. C. T. U. flower.

I have no fears for the women of America. They will never content themselves with remaining stationary in methods or policy, much less sound a retreat in their splendid warfare against the saloon in law and the saloon in politics. The tides of the mother's heart do not change: we can count upon them always. The voice of Miriam still cheers the brave advance, and all along the line we hear the battle cry, "Speak unto the children of Israel, that they go forward.—Frances E. Willard.

In my thoughts I always liken the Woman's Christian Temperance Union to the Joan of Arc, whom God raised up for France, and who, in spite of their muscle and their military prowess, beat the English and crowned her king! But evermore she heard and heeded heavenly voices, and God grant that we may hear and heed them evermore! To the martyrdom of public rebuke and criticism they will surely lead us, a sacrifice not easy for gentle hearts to bear; doubtless, also, with some of us, to the actual martyrdom by which a national history grows sacred and heroic; but, following where they lead, we shall steadily pass onward from the depths of the world's pain to the heights of eternity's peace; and, best of all, we shall help to lift humanity, so weak and so bewildered, nearer to the law, the life, the freedom of God in Christ Jesus our Lord.—Frances E. Willard.

SOCIAL PURITY.

BY MRS. MARY H. CROUCH,

State Superintendent Social Purity, W. C. T. U.

"I solemnly promise by the help of God to hold the law of purity as equally binding upon men and women, and to use my utmost efforts to obey the command, 'Keep thyself pure'; to discountenance all coarse language and impurity in dress, in literature and art, to lend a helping hand alike to men and women, giving the penitent of both sexes an equal chance to reform, so far as my assistance and influence can do this."—Purity Pledge.

This comes directly under the National W. C. T. U. Pledge, being equally important, for impurity and drunkenness go hand in hand.

It seems strange that there should exist anyone so untutored as to be ignorant of the fact that any such society exists for lending a helping hand to the fallen—to the fallen man as well as the fallen woman. If women were true to themselves, to their church and their God, there would be fewer fallen women. I never say the word but my heart overflows, for too many times, alas! they are the victims of circumstances. I can tell you of a beautiful woman not more than twenty-five years old who, with tears in her eyes, tells this pathetic story: "My parents died when I was a little child. Thrown upon the world, I was betrayed and ruined. No kindly hand was extended to me, no friendly shelter was offered, no door was opened to receive me but the gilded palaces of hell."

Dear mothers, this is no fiction, but an every-day occurrence. Pause and consider; it may come to your own daughter. God says: "Be not deceived. God is not mocked, whatsoever a man soweth that shall he also reap."

You may say: "What have I to do with this. I can not go into the highways and hedges and gather in the fallen." No! but you can by your prayers and means help those who do. At Memorial Home, 1616 Tulane avenue, in an old brick building, a reformatory work is going on that too many of even professing Christians are utterly careless. There are now sheltered fourteen young women in their first transgression—six of them with their innocent little babes. In this haven of rest many have found peace in believing; others have married and are happy in the love of husband an children. (Let no man dare to exact purity of life unless he is prepared to give an unsullied one in return.) Many have been restored to their parents, and others have found good homes where, in many instances, they have been allowed to keep their little ones. Nearly all of the girls cling to the only human they seem to care for, for they will give up home, father and mother for the little frail bit of humanity that grows dearer each day. How many times has a poor girl entered the Home wild with despair, with no love for the child, without even a desire to see her offspring; but the mother love is too strong, and before she is aware of it the tie can not be severed. Many kindly, appreciative letters have been received from the girls after they leave the Home. I copy a few extracts from a letter (one of many) received from the last girl placed in a good home: "It is with the deepest feeling of gratitude that I pen you a few lines. I arrived at my new home safely. They are very kind people, and treat me as one of the family. Give my regards to the girls. I enjoyed reading the paper you gave me on Sunday. The beautiful prayer you rendered will ever be a source of comfort to me, as it impressed my heart. Yes, indeed! How hard you have all prayed and worked. How many a poor girl you have thus saved from the sin who otherwise might have fallen by the wayside. Accept my hearty thanks for all kindnesses shown me in my hour of trouble. I pray that all who come under your care may learn the lesson I have, for it certainly has been a blessing in my career. I am sure your good works will receive a higher recompense than this world can offer. May our Father in heaven watch over you all, is the earnest prayer of your sincere friend."

The cause of all this is the indifference of professing Christians who allow their children to frequent vicious places of amusement, the ball-room, theatre, books which they could not discuss with their friends of the opposite sex. The pictures placarded on the fences should serve as a warning, not an invitation to these questionable place. "Come ye out from among them and be ye separate, saith the Lord, and I will receive you."

Look at the news-stands with their parti-colored pictures to attract the attention of the young: they are bought, read and the purity of that young life is sullied. If we love an earthly friend so that we would not offend him, how much more should we love that dear Friend that we must leave at the threshold of the door of theatre, gambling saloon, bar-room and ball-room. Let us raise the standard of purity higher, but never lower. As the blessed Jesus said, "Neither do I condemn thee: go and sin no more." Let us emulate his example and exact the same from both sexes, as there is "neither male nor female, but all one in Christ Jesus." Let the churches see to it that the middle wall of partition between the church and the world is not broken down, but rather built higher.

W. C. T. U. RESTAURANT.

BY MRS. ALICE M. ZABLE.

For years it had been a dream of the Woman's Christian Temperance Union, of New Orleans, to open a lunch room in this city where men could obtain a lunch at a moderate price, thereby inducing them to come away from the free lunch of the bar-room. This thought materialized on Dec. 9, 1891, when, under the auspices of the Central W. C. T. U., a restaurant was opened at 632 (new number) Gravier street, our present location.

With faith in God and the earnest prayers and patient labors of a few of our consecrated women, the work was commenced and carried on under such difficulties and obstacles as only those know who were actively interested. With the rent secured for six months by monthly subscription of merchants and friends and members of the W. C. T. U., and three hundred dollars in cash, we opened our doors to the public. Our finances being limited, we could only afford a superintendent and one other employee, but the courageous and faithful women who had started the enterprise were equal to the emergency and became cashiers, cooks and waitresses for one month.

The lunch house was liberally patronized by an interested public; the 15 cents, lunch becoming daily more popular.

After the Central W. C. T. U. had carried on this restaurant for nearly a year, they felt they were no longer able to sustain it.

On Sept. 23, 1892, a stock company was formed, known as the Woman's Christian Temperance Union Stock Company, Limited, with a capital stock of $5,000, of two hundred shares of twenty-five dollars each. A Board of ten Directors were appointed to serve for one year.

Since the organization of this company the restaurant has been advancing in popularity, and to-day stands on a solid foundation.

To the public who have so generously patronized us, and to the friends who stood by us when we first opened, we owe a debt of gratitude. Had it not been for their helping hand, we would have long ago been compelled to close our doors.

Just here we wish to specially mention our Advisory Board, to whom we are indebted for advice and council. They were always ready to help in our hour of need. We earnestly hope in the near future to establish coffee stands in different parts of our city, where anyone can get a lunch and such beverages as do not intoxicate, for a small sum of money. We hope to make the present restaurant sustain all the coffee stands that we may open, thereby proving what we truly believe: that if inexpensive and comfortable places are provided for young men and boys, they will frequent them in preference to the saloon.

We sincerely hope that the public, who are ever ready to aid a noble cause, will feel that the Board of Directors of the W. C. T. U. Restaurant have but one end in view—that is the elevation of mankind.

TEMPERANCE, NOT SUFFRAGE.

At a regular meeting of the Woman's Christian Temperance Union, last Spring the following resolution was adopted:

Resolved, That, as members of the Central Woman's Christian Temperance Union, of New Orleans, we wish to define our position on the question of woman suffrage. We have never adopted this department of work in Louisiana. We are working on temperance lines, and are unwilling to have the temperance cause merged into suffrage work.

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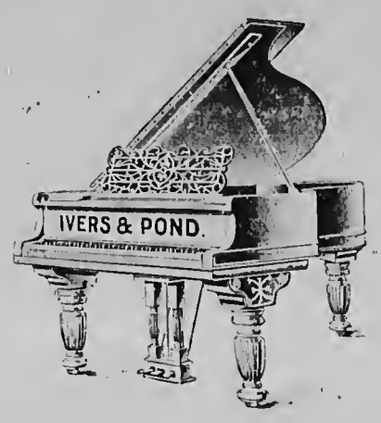

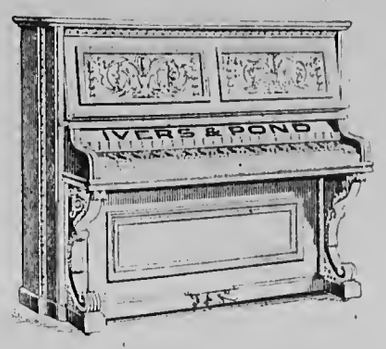

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THE ENTRANCE OF THY WORD GIVETH LIGHT.

BY EUGENIE H. HARDING.

Blind Bartimeus, in his darkness lone,
Sat by the dusty highway begging bread,
His only couch the rugged wayside stone,
With poor and tattered garments overspread.

For him how slowly passed the long, blank years!
How tardily the sought-for pittance came!
How oft his fainting heart was filled with fears!
That blackest of all darkness who can name!

Heaven's sunlight all about him smiled and shone;
The palm trees threw cool shadows o'er his face;
At night the pitying moon would gild his stone;
He knew it not—he could not dream such grace.

"Ah, me!" he sighed, "if now the tales I hear
Of the great Prophet who hath risen are truth,
Perchance for me deliverance is near,
Oh that it were Messiah's self, in sooth!"

He paused, for, rising on his quickened ear—
Faint and far distant, mid Judea's hills,
A sound like marching multitudes drew near,
And now a sudden hope his bosom thrills.

"Mayhap it is the Prophet!" And he springs
With eager joyfulness upon his feet,
And out upon the air this cry he flings,
"Who passeth by! What is this crowd I meet?"

"Jesus of Nazareth!"—and, "Hast thou not heard
Of the great Prophet and his wonders wrought!"
Jesus of Nazareth! His hopes are stirred—
With sudden joy the wondrous word is fraught.

Oh sweetest echo, that from hills remote
Gave back the joyous news that happy day,
Still though all ages jubilantly float:
"Jesus of Nazareth passeth by this way!"

"Thou son of David," rings his piercing cry;
"Have mercy on me, son of David, hear!"
He pants with dread. "What if he pass me by!"
Like noise of many waves the crowd draws near.

"Have mercy on me!" rings again his cry,
The longing of a lifetime in each breath.
Then on him turned the Master's pitying eye;
"He calls for thee—be of good cheer," one saith.

A look—a word spoke by those blessed lips,
And light and life shine forth in glad surprise!
Gone is the darkness of his life's eclipse;
Wonder and love shine in those new-born eyes;

He sees!—Not the glad sunshine nor the sky,
Nor wond'ring crowd that press upon him fast,
But the blest radiance of this Savior's eye
Shining on him—Messias come at last!

Oh, poor, dark soul, that on life's dusty way,
Dost grope with feeble struggles all alone,
Like Bartimeus cry aloud and pray—
Jesus doth surely hearken to his own.

One healing word spoke by those blessed lips,
And, lo! eternal sunlight gilds thy soul!
Gone is the darkness of sin's long eclipse;
Thou see'st Jesus, and He makes thee whole!

Shreveport, La.

Foreign Missions.

THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE LOUISIANA CONFERENCE.

BY MRS. C. J. FOSTER,
Cor. Sec. La. Conf. W. F. M. S.

At the session of the Louisiana Conference, M. E. Church, South, convened in Baton Rouge, Dec. 12, 1879, a meeting was called for the purpose of organizing a Conference Society auxiliary to the M. E. Church, South.

Many elect women met on that occasion; some of whom have passed to their reward; others are working still in the Master's vineyard. The society was organized with the venerable Mrs. Mary W. Read as president.

During the following year eight Auxiliaries were filed on record, and 196 members enrolled.

Up to the present time eighty societies have been recorded in the Conference, though the love of many have waxed cold, and a large per cent. of these have disbanded. The largest number of members at any time was in 1889, when 1,102 were reported in adult societies; total, adult and juvenile, 1,615.

The Louisiana Conference W. M. S. has sent one missionary to the foreign field, Miss Sallie Phillips, since married.

The influence of this organization has been, as it always proved, a spiritual uplift to the women of the church who have availed themselves of its opportunities. It has awakened dormant powers, and aroused self-centered souls to look out and abroad at the needy and the lost, to lift a helping hand, and say, "Behold the Lamb of God." It has quickened intellectual life, and opened fields of knowledge before hedged in by selfish inertness and indifference. If every woman in the Louisiana Conference would give to this work the prayer and the interest which is due, we could conquer the world for for Christ in a short time. Are we guiltless in that only a small per cent. of these are even silent members of the Woman's Missionary Society?

The juvenile work is at present, and must continue to be, our strongest vantage-point. Young people's societies are active in all sections of the State, and the next generation will see an incoming of intelligent, enthusiastic, well-informed Christian workers, ready to send or go, as God may direct.

The juvenile membership is not as large as we hope to see it, but is already a power.

We are looking for the fulfillment of the prophecy when the Spirit shall be poured upon all flesh, and the children, young men and maidens, shall be filled, and speak it abroad.

NORTH MISSISSIPPI CONFERENCE MISSIONARY SOCIETY.

MRS. G. H. LIPSCOMB.

In June, 1878, the first Auxiliary within the bounds of North Mississippi Conference was organized at Aberdeen the home of Mrs. Bishop Paine, who a few months before had presided over the meeting in Atlanta, when Mrs. Hayes was elected president of the Missionary Society of M. E. Church, South.

In April, '79, Mrs Paine met representatives from the five Auxiliaries that had been organized within the North Mississippi Conference at Columbus and organized the Woman's Missionary Society of the North Mississippi Conference. As much as $186.50 had been contributed during the past year. The first annual meeting was held at Verona in 1880, and the collections for the first year of organized work amounted to $351.67.

When we compare the first little gathering of women in Columbus, in 1879, representing five auxiliaries and a collection of $186.50, with the last annual meeting held there in June of this year, representing 141 missionary societies with about 3,000 members, and the collection for the year amounting to $2,017.79, we feel grateful to Almighty God for the work wrought, for those statistics represent years of patient toil and steady growth. It sprang up as no mushroom in a night, but is the fruit of the earnest work of consecrated women after seventeen years of planning and praying and giving. The history of the Missionary Society in the North Mississippi Conference could not be written without the mention of one loved and honored for her work's sake, Mrs. Mary K. Stone. She was elected our first corresponding secretary, and served us faithfully in that capacity until our fourteenth annual meeting, when domestic cares compelled her to resign. Few women have been so untiring amid difficulties, so full of hope and courage as she.

From our eighth annual meeting, held in Grenada we sent to the foreign field Miss Lula Lipscomb, now Mrs. B. W. Waters, of Japan; Miss Addie Gordon, now Mrs. W. B. Burke, of China. Our zeal and interest have been much quickened by this personal representation, and their letters to each annual meeting have been sources of pleasure and inspiration.

Since the first mention of the Training School the hearts of North Mississippi women have been stirred, and Miss Bennett found them ready to pledge their help in a material way. In the early history of the Woman's Foreign Missionary Society a consecrated young woman of Greenville, Miss., who had offered herself to the foreign work, was called to her eternal reward, and left one hundred dollars as a legacy to the Woman's Foreign Missionary Society. The memory of this earnest life had lived in the hearts of the women of her State, and this loving memory was demonstrated by the endowment of the Helen Finlay Scholarship. Miss Viola Blackburn, of Holly Springs, finished her course at the Training School in June under the benefit of this scholarship, and is now teaching in Laredo, Texas. In addition to the endowment of the scholarship, a room has been furnished by the North Mississippi Conference Missionary Society, and named in honor of our loved secretary mentioned above, "The Mary Roger Stone Room."

Our present president, Mrs. S. B. Hargrove, elected in 1889, has labored most diligently, and her deep consecration and wise leadership have been productive of much development. She is recording secretary of the Women's Board of Missions. Mrs. H. A. Dean, of Iuka, is our corresponding secretary and representative at the Woman's Board of Missions.

A survey of the history of the work in North Mississippi Conference shows that much has been accomplished, much given, many hearts enlisted. On the other hand, we must confess with shame that little has been done in comparison with what might have been done. May the day come speedily when every member of the Methodist Church in the North Mississippi Conference will be an earnest, active and intelligent member of the Woman's Foreign Missionary Society!

THY KINGDOM COME.

BY MRS. C. J. FOSTER, CORRESPONDING SECRETARY, LOUISIANA CONFERENCE.

The mightiest question of time, even antecedent to all time and before the foundations of the earth were laid, when the eternal Son was in the bosom of the Father, the mightiest force which moves the world to-day in both material and spiritual dynamics, is the coming of Christ's kingdom. Recognized or unrecognized, it is the same. The tremendous forces which project themselves into the present are, without exception, subservient and impellant to this culmination. Beyond all themes of political economy, vaster than all schemes of national development, deeper than all searchings after scientific evolution, embracing all, and ennobling all, is this supreme good, "Thy one far off, divine event, toward which the whole creation moves," and yet the simplest prayer of the infant tongue, the coming of God's kingdom.

When "in the beginning," that mysterious remote period, the Spirit of God moved upon the face of the waters and creation was accomplished, this ultimatum was in the heart of the Father. That day of doom, when the voice of the Lord was heard in the garden, and the cherubim stood with drawn sword amid the soft leafage, in justice most righteous and vengeance most terrible, bid in the recesses of his love, the blessed kingdom was purposed of God.

And how can we reconcile ourselves to Calvary, to its agony and its reality, were not the kingdom of Christ its end and its design?

Around this mighty sun of the universe moves every atom of creation. The thunderous march of history, nation falling before nation, event marshaling event; the magnificence of Babylon, the culture of Greece, the valor of Rome, the sleep of the Middle Ages, the bugle call of the Reformation, the chained lighting and harnessed steam of the nineteenth century—"What a gathering of rays into one burning focal point!" These agencies called of God are the heralds of his purpose, the Michaels, bearing its fulfillment of supreme goodness and supreme wisdom; and while with unerring aim and implicit obedience the forces of nature answer the call; while the lightning from its reservoirs of power quivers with eager response, "Send me, send me!" while the spirits of fire and water in magnificent strength go forth together across the world, lifting misty hands toward heaven, unfurling their banners of cloud, inscribed with one great war cry, "The World for Christ;" while the earth gives forth her treasure, and knowledge is everywhere increased, the call of God to his church comes like the voice from Sinai: "Depart, and go up hence, . . . and I will send an angel before thee, . . . my presence shall go with thee."

A wise man has said: "All the vast resources of our material civilization are but facilities granted to the Church with the express design to enable her as trustee of that priceless thing to make known God's love toward those, the world over, for whom Christ died."

When on one occasion the late Jonah G. Warren stood watching a company of missionaries standing upon the deck of a steamer just putting to sea, he exclaimed, as if that moment impressed with the thought: "That is what steamers are for." Yes, that is what steamers are for. The wonderfully improved means of transportation of our age "are highways Christ has cast up for those who are shod with the preparation of the gospel of peace."

The vast wealth of the church at the present day, surpassing any other age, even when the Temple was lined with gold, and its altars and mercy seat were of pure gold; or when the cathedrals of Rome were reservoirs of untold riches, evidence that God is calling us to mighty deeds for him. He is placing in our hands weapons for this conflict which are commensurate with its magnitude. The material side is well armed for victory.

Christian homes, wider in scope and truer and more tender in their life, signify the results of his joyful gospel which God would have us proclaim "to every creature." These are no new thoughts on the subject, but that their repetition is needed is proved by our sluggish movements on this line.

Have we known the love of Christ, which passeth knowledge? Have we bathed in the blissful atmosphere of his love? Have we realized from our earliest being the sacred presence in all the nameless and numberless avenues of blessing enjoyed? What are these but messages from him, repeating his last command: "Go disciple the nations." If we need motives to mission work, here are those which would thrill an angel. We are called not only to advance the kingdom, but to do so *immediately*. That obedience which does not make haste, which delays and halts after the command is, to say the least, unloving obedience; it goes with the lame and tardy gait of the servant, not the joyous acquiescence of the son. When did love ever find a difficulty too great to overcome, or a mandate too hard to fulfill? God wills the largest and promptest proclamation of the gospel. Every soul is a herald; it must be. Our marching orders are: "Occupy." We have no right to hesitate, because, like the disciples with the loaves, the multitude seems too great to be fed. The positive command is clear and not to be misunderstood; we are to make every nation, and every creature in every nation, a partaker of this gospel.

We have the command and assurance: "Go, preach;" "my word shall not return unto me void." Are we prone to feel that the results are unequal to the sacrifice? When Judson had buried himself in Burmah for ten years, and had but eighteen converts to show for his work, he was asked: "What of the prospect?" His heroic answer was: "Alright as the promises of God."

Christianity is not dying out. The Army Chaplain, a European publication, states the following: "Three centuries after Christ there were 5,000,000 Christians; eight centuries after Christ there were 30,000,000 Christians; ten centuries after Christ there were 50,000,000 Christians; eighteen centuries after Christ there were 174,000,000 Christians; now there are 450,000,000 Christians. The followers of the three religions, Confucianism, Buddhism, and Taoism, all combined, are less in number than the Christians alone. Including the latest division of Africa among the European powers, about four-fifths of the land in the world is under Christian control. So much for figures. Of one thing we must beware, the above figures represent not the converted disciples of Christ, but those identified with so-called Christian communities."

These facts, avant-couriers, bring joyful assurance of the incoming of our Lord to his kingdom. Shouts of victory come sounding along the line of battle, though the conflict is still growing hotter. The vanguards, as they fall, send back no note of fear, but their clarion voices ring only such messages as these from the border land: "I die at my post; send more men."

By the devotion and heroism of our missionary army, we are pledged to "depart, and go up hence" to take the land for the God of Israel.

Our obedience should be implicit. "The way of exact obedience is the way of constant blessing and sure success."

The soldiers of Napoleon never stopped to ask: "Is it possible?" Their reply to each command was, "*Vive L'Empereur*," and they were invincible.

Nothing will be so irresistible as the Church of God when her obedience is absolute.

In the 277th year of the hegira arose the famous Arabian preacher, Carmath; his twelve apostles spreading themselves, after his death, among the Bedouins, a race of men equally devoid of reason and religion. And so successful was their preaching that all Arabia was threatened with a new revolution. The Carmathians were ripe for rebellion, and the secret of their power was a vow of blind and absolute submission to their leader. A secret and invisable oath was their bond of brotherhood. Leaving tracks of blood, they moved along the Persian Gulf, and the province of Bahrein bowed before them. Far and wide the desert tribes lowered their standards before the swords of Abu Seid and Abu Taher, his son, until they could muster on the field a force of over 100,000 fanatics. Their approach was like the approach of an avalanche. They neither asked nor accepted quarter, and bore everything before them. Even the caliph trembled as they advanced. They crossed the Tigris, and with desperate daring, with only five hundred horse, knocked at the gates of the capital. By special order the bridges were broken down, and the lieutenant, in behalf of the caliph, told Abu Taher that he and his forces were in danger of annihilation. "Your master," replied the fierce commander, "has thirty thousand soldiers, but in all his host not three such as these." Then turning to three of his followers, he bade one plunge a dagger into his breast, a second leap into the Tigris, a third fling himself from a precipice. Without a moment's waiting, or a murmur of discontent, each one obeyed. "Go," said he, "and tell what you have seen, and before the night falls your general shall be chained among my dogs." It was so; before the sun set the camp was surprised and the sentence executed.

Nothing can stand before a church whose only law is the will of God, and the motto of whose crusade is "*Deus vult*". So says the great leader, Dr. T. A. Pierson. When these few are thus consecrated, the kingdom will be near, even at our doors, and why may not we, you and I, be of the few, and here and now hasten that grand consummation by simple, hearty obedience?

The missionary must ever be a hero. Nothing moves the higher instincts of humanity more than self-sacrifice; and here comes in the beautiful provision of unfailing compensation. It is the law of giving that it shall be given again, good measure, pressed down, shaken together and running over. The influence of missionary enterprise is reflex. It has been likened to the mighty currents of the sea, which distribute warmth and life from the teeming tropics upon the icy cliffs of other lands, returning again through unseen paths of the ocean to bless the sources from whence they came.

We feel an ownership in India, China, in Brazil, and in the islands of the sea. To them we have given the treasures of our hearts; sons and daughters and the gold which is sublimated by prayer into an offering of incense, sweet and acceptable unto God. How we love to read of these once comparatively uninteresting countries. What vivid pictures are photographed in our very hearts of them all! How near and real they have become! How knowledge of men and things increases as we seek through hitherto unknown avenues to find whatever may be learned of them!

Livingstone, who gave himself for Africa, has received in return more radiance to his name, more honor for his memory, than could have been without this sacrifice. The Dark Continent has radiated upon him a halo of glory. Westminster opened to him her urns of honor, and the vision of that wasted form, dying upon his knees in prayer for his beloved Africa, has electrified the world and set in motion limitless currents of power and ceaseless impetus of action, tending all toward the ultimate and supreme design.

The martyrs of Terra del Fuego, the leper hero Damien, the immortal Judson, all who have suffered and been sacrificed, wear not alone the heavenly, but the earthly crown of light, placed upon their holy shrines by reverent hearts. "Behold I come, and my reward is with me!"

Having glanced at the purpose of creation in the kingdom of Christ, at motives for hastening its coming, and rewards temporal and heavenly to the bearers thereof, there remains a darker side of the question. Wherefore do the wheels of power move so slowly? Why the long delay of the millennial age? What is this incubus which hangs to the chariot wheels and clogs the forward march to victory, the immediate evangelization of the whole world? Down through the ages come the blessed, yet fateful words, investing us each with tremendous responsibility: "*Ye are my witnesses!*" O heart of mine, is it thy falseness and thy failure which are holding back the coming of the Lord? Is it these world-busy hands, these feet hastening to all things more than to the enthronement of him upon whose vesture and on his thigh is written King of kings and Lord of lords.

My friends, there is nothing more unprofitable than generalizations. We speak of the failure of "the church" in performance of duty, and feel it to be a lamentable thing, beyond any control of ours; but each of us, so far as our influence and responsibility can reach, is the church. "Awake, thou that sleepest!" "Rise up, ye women that are at ease! . . . Tremble, ye women that are at ease, . . . until the Spirit be poured upon us from on high, and the wilderness be a fruitful field."

My sisters, our one dollar a year and one meeting a month will not satisfy us in the day of his power, when he shall question: "Was thou a *faithful* witness?" In that day side issues will be a small thing, the surplus in the treasury, the dominance of factions, the success of my way or thy way. The question will be intensely personal: "Am I numbered with those who, through his commandments, have a right to the tree of life, and may enter through the gates into the city, where, with rejoicing acclamations, I see those nations which are saved (which I have helped to save) walking in the light of it, and I hear, as it were, the voice of many waters, and as the voice of mighty thunderings, saying: 'Alleluia! for the Lord God omnipotent reigneth!'" Ye are my witnesses.

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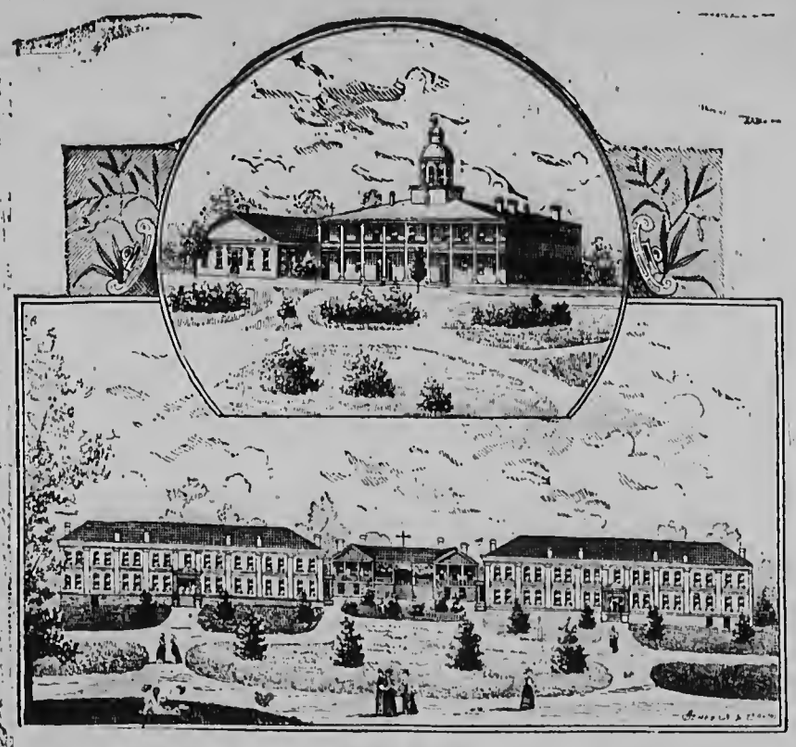

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New Orleans, unfortunately, bears the reputation of being the worst paved city in the United States; or, rather, of being a city without a paving system of any sort whatever. And for this our own people are largely responsible. Eleven years ago, we remember well, when the work of paving St. Charles Avenue with sheet asphalt by the Barber Paving Company was first undertaken, there were no more strennous opposers of the system, which has since demonstrated its value, than those properly-owners whose realties fronted on that now famous boulevard; and it was not until the work of paving had been completed, and the enormous and immediate appreciation in values began, that our people were fully able to appreciate the benefits that had accrued to them as a result of the adoption of so thorough and lasting a system of street paving.

Since that time our city has experimented to some extent in various lines of pavements, and though the results have proven in a measure beneficial, no such results have yet been accomplished as followed close upon the laying of the sheet asphalt on our main residence street. In short, it has been practically demonstrated that sheet asphalt is the only pavement thoroughly adapted to the requirements of our streets, low-laying and soft-surfaced as they are.

The contention that the sheet asphalt is not calculated to bear the weight of heavy traffic will not hold, though it has been strongly made, for it is unreasonable to expect one single thoroughfare to do duty for the traffic of an entire section, and the remedy for the evil complained of is clearly the systematic paving with this material of the entire city, or at least that portion of it that has not already been laid with square or Belgian blocks. Do this, and the distribution of heavy traffic will have no appreciable effect upon any of the streets so paved; they will last for generations.

Our National Capitol, for example, has the reputation of being the best paved city in the country, and it is fair to presume that only the most desirable pavement to be had for money would have been selected for street coverings by its commissioners, and its untold lengths of sheet asphalt pavements, unbroken except for a few streets which are laid with Belgian blocks, show conclusively that the question of wear, where traffic is evenly distributed, can not well enter into the calculations of capious objectors. It is undoubtedly a fact, in our opinion, that what our city needs in the way of street pavements is sheet asphalt; and inasmuch as we have tested the Barber pavements through a period of nearly twelve years, and during that time it has proven beyond peradventure both durable and lastingly attractive, we are of the further opinion that our people should lose no time in demanding from the municipal council its employment upon the thoroughfares that now operate only as a discredit upon our otherwise beautiful city. We understand that Mr. Frank P. Mullen, the superintendent of the Barber Asphalt Paving Company, is permanently located in New Orleans, and we can not too strongly recommend to our people the advisability of consulting him in regard to this matter. He will doubtless be pleased to give any information upon the subject desired, with the natural view of extending the sphere of his company's usefulness in this section of the country.

Children's Corner.

EDITORS.
Mrs. Mario E. Stevens.
Miss Mary Wellein.

A CHILD'S FANCY.

BY EMILY HUNTINGTON MILLER.

Roselind lay in her trundle-bed,
With her small hands folded above her head,
And fixed her innocent eyes on me,
While a thoughtful shadow came over their glee
"Mamma," she said, "when I go to sleep,
I pray to the Father my soul to keep;
And He comes and carries it away,
To the beautiful home where angels stay.

"I gather red roses, and lilies white;
I sing with the angels through all the night;
And when, in the morning, I wake from my sleep,
He gives back the soul I gave to keep;
And I only remember, like beautiful dreams,
The garlands of lilies, the wonderful streams."

WISHING FOR AN ANGEL.

A Christian and a Jewish family lived side by side, and the little boys from each house were great friends and constant playmates.

One Sabbath the children of the Christian household had gathered around their mother for their accustomed Sabbath afternoon Bible reading, when the door bell rang and Henry came back to say that Jacob was down stairs waiting for him to come out and play with him. The mother herself went down, and, explaining their custom to the little visitor, invited him to come in if he would like to join them in it. "You know," she said, "a part of the Bible is yours as well as ours, and if you will come I will read the part that will interest us all." He came very willingly and listened with the rest to the history of David and Goliath, of Joseph and of Daniel; stories which make a red boy's eyes shine, and make him glad to be a boy. When she came to a pause, Jacob asked: "Have you got anything in your Bible about Jesus Christ?" "O, yes, it has all about him." "Well, read that." So she read of the birth of Christ, the angel choir rejoicing over it, and the visit of the wise men.

When she closed the book, the little fellow looked up with a sad perplexity on his young face, and said with a sigh: "O! I wish an angel from heaven would come down and tell us what is the real truth."

Little boys and girls, be sure to tell what you know about Christ every time you have a chance, for you know not which one of your playmates may be longing for the truth.—Anna E. Wilson, in Presbyterian Journal.

EDUCATION OF THE YOUNG.

In an article on Education of the Young, in the Arena, Lady Somerset writes:

"Many a sorrow eats into a child's heart that it has not the strength to express, or the courage to share with its elders; but I think if, instead of posing as infallible—a role which at best breaks down very soon—we were to speak more freely of our difficulties to the young, we should find out the beautiful law which binds us together and which makes mutual confidence the most delightful feature of home life."

TWO PENNIES.

BY EMILY HUNTINGTON MILLER.

Two bright little shining pennies!
Bright and yellow and new!
Don't tell me about the heathen—
I want them myself, I do.

I want a top and some marbles,
A sword, and a gun that shoots
A candy cane and a trumpet,
A knife and a pair of boots.

But then, what if I were a heathen,
With no precious Bible to tell
The story of Jesus, our Savior,
Who loved little children so well.

For Jesus, you know, may be asking
This question of you and me:
"Did you carry my love to your brothers
And sisters way over the sea?"

I guess you may send my pennies—
Perhaps in some way they may grow;
For little brooks grow to be rivers,
And pennies make dollars, you know.

I am not very wise, but there's one thing,
I think, must be certainly true;
If little boys ought to give pennies
Big men should give dollars—don't you.

A FOUR-WORD SERMON.

A friend tells of an idiot boy, who lived near her home when she was a child, who was frequently badly treated by the boys and ridiculed by older people, and, being utterly unable to defend himself, he would simply say, "God looked at that." It made such an impression on her young heart that she says in all the years that have passed, she has never seen an injustice done anyone but there would come to her mind again the idiot boy and his graphic sermon—"God looked at that."—Selected.

WITH THE LITTLE ONES.

A little girl objected to going to bed alone. "But you are not alone," said her mother. "God is with you all the time, and then you have your dolly besides." She examined her doll critically before replying. "I don't want them," she said at last. "I want somebody with a skin face."

A little girl was overheard talking to her doll, whose arm had come off, exposing the sawdust stuffing: "Now dear, good, obedient dolly, I knew I had told you to chew your food fine, but I didn't think you would chew it so fine as that."—Northwestern Advocate.

IF I WERE A GIRL AGAIN.

BY LUCY ELLIOT KELLER.

If I were a girl again—if some benignant fairy should touch me with her wand and say, *Be* a girl again, and I should feel bursting over me the generous impulses, the enthusiasm, the buoyancy, the ambition, that belong to sixteen—some things I should do, and some things I should not do, to make me at fifty the person whom now at fifty I should like to be.

First of all, I should study self-control—the control of body, of speech, of temper; a power best learned in youth before the current of habit has deepened the channel of self-will and impetuosity that seems to be cut in every human heart. I should count one hundred, like Tattycorum, before I would allow myself to utter unkind, impulsive words; I should scorn to burst into tears because of some petty correction or grievance; I should learn to sit quietly, to close a door gently, to walk calmly, even when my thoughts were boiling within me.

I should shun, if I were a girl again, the tendency to be sensitive and suspicious. Because my friend talks to another person, or because a group of acquaintances seem to be enjoying themselves apart from me, I should not construe thoughtlessness into intentional slights, nor abstraction into indifference. I should say oftener to myself, "My friend did not see that I was here; she has not heard of my return; she is busy with her music; she is tired after her journey. I will trust in her friendship, just as I would have her trust in mine."

If I were a girl again, I should be more careful about my conversation. I should beware of slang and gossip, and a tendency to drop into silence. I should avoid sarcasm like the plague, remembering that the person who uses it shows her sense of her own inferiority. Nobody ever had so many enemies as Disraeli, and it is to be remembered that sarcasm was his most powerful weapon. I should practice the art of such gay repartee as is free from satire and unkindness, learning to tell a story well, and to dwell upon what is kindly and happy. I should be more ready to express my appreciation and thanks for services rendered; be quicker with my praise and tardier with my criticism. I should cultivate a distinct enunciation, enlarge my vocabulary, and remember Lord Chesterfield's dictum, "never to utter one word, even in common conversation, that should not be the most expressive and the most elegant with which the language could supply him."

If I were a girl again I should be a better student. I should worry less over my lessons, and potter less; but I should think as I study, and try to understand statements in one reading rather than by saying them over and over, like a parrot. I should be more thorough, not passing to one lesson until I had mastered the last; and I should be ashamed of poor spelling or illegible handwriting or faulty pronunciation.

I should be more scrupulous about making and keeping engagements; I should be less daunted by obstacles and defeat, and be less, I hope, the slave of petty, but annoying habits.

These things I should do if I were a girl again. But suppose I have passed my girlhood! Suppose I am thirty! Still, shall I not at fifty wish that I could retrieve the past twenty years? Should I not employ them differently? Again, say I am fifty. At seventy could I not better use those precious years of preparation? There is always a golden age, soon to be behind us, which at every period of our life is before us—just as to-morrow's yesterday is still to day. So we may all take courage. It is never too late to mend.—Outlook.

Cuisine.

EDITED BY MISS ADA BLACK.

JAM CAKE.—One cup sugar, two cups flour, half cup butter, four eggs—leave out whites of two for icing, nine tablespoons buttermilkin, to which put one teaspoon soda. Put half teaspoon baking powder into the flour, one cup of jam (I use blackberry), one teaspoon each of ground allspice, cinnamon and cloves. Bake in layers or loaf.—Mrs. E. E. Wiley, Emory, Va.

WATERMELON PICKLES.—Pare off very carefully the green part of the rind of a ripe melon, trim off the red core, cut in pieces one or two inches in length, place in a porcelain-lined kettle, in the proportion of one gallon rinds to two heaping teaspoons common salt, with water to nearly cover, boil gently 'till tender enough to pierce with a silver fork, pour in a colander to drain, and dry by pressing a few pieces at a time gently in a crash towel. Take syrup in proportion of three pints of sugar to each quart of vinegar, boil and scald every morning for a week. On the last morning put in jars a layer of rinds sprinkled with mace, cinnamon and ginger; fill the jars. Boil syrup until thick, and cover all.

SALLY LUNN.—Nearly 1 cup of butter, same of sugar, 3 eggs beaten separately, 6 tablespoonsful of milk, 2 full teaspoons baking powder, and flour to make as stiff as cake batter.—Miss Mary Penland, Asheville, N. C.

SOUP STICKS.—One-half pint of milk scalded and cooled; white of one egg; one tablespoon butter; one teaspoon sugar; one-half saltspoon salt; one cake Fleishman's yeast. Flour to knead very stiff; put in bowl and let rise to double its bulk; shape rolls one-half inch thick and five inches long, and put in stick pans; let rise again; bake in a moderate oven till crisp all the way through.—Mrs. Frederick Rutledge, Asheville, N. C.

MILK BREAD.—One quart scalded milk poured on two tablespoons sugar; two tablespoons salt, and one scant tablespoon shortening (butter or lard). When the above is lukewarm, add about two-thirds cake of compressed yeast moistened in one-half can lukewarm water. (If in a hurry, use one cake of the yeast instead of two-thirds of cake). Now add sifted flour until stiff enough to handle, stirring all the time with a wood spoon. Knead fifteen minutes or until smooth and elastic; put in greased bowl; cover and grease top of dough; allow to stand until double in size; knead again five minutes; form into loaves and put in greased pans, filling them half full; use about one quart of the dough, that is, do not make it into loaves; to this piece, work in one tablespoon butter and flour to make smooth. (Add sugar and eggs if you wish them to be very rich). Put this dough in a pan to rise again; when light make into any shape you wish; lay them in a greased pan to rise; then bake in rather hot oven fifteen to twenty minutes. This bread will require good flour and fresh yeast.—Ella M. Bickerstaffe, Asheville, N. C.

ORANGE LOAF CAKE.—Beat the yolks of six eggs to a cream, with half pound of powdered sugar and two ounces of softened butter. Add the grated rind and pulp of three oranges. Take the pulp out with a spoon, saving all the juice and rejecting the core and seeds. Sift together half a pound of flour and one teaspoonful of baking powder, and stir it into the cake alternately with the whites of the eggs beaten to a stiff froth. Pour quickly into well-greased tins and bake in a moderate oven. This is nice baked in little pans of fancy shapes, and when done dip them in orange icing.

ORANGE ICING.—From a five-cent baker's loaf of stale bread cut off all the crust, and grate or crumble the inside as fine as possible. Pour over it one quart of boiling milk, add a quarter of a pound of butter and the same of sugar. Let it stand until cold; then add the grated rind of one, and the pulp and juice of two large oranges and six eggs beaten light. Pour into a buttered dish and bake one hour. Serve hot or cold.—Selected.

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CUBAN MISSION.

BY MRS. E. H. SWAIN.

Come with me to the ancient city of St. Augustin. One day, as a young Cuban lad scarce fourteen years of age, was crossing the plaza, a strong, sudden gust of wind hurls his hat from his head. Starting after it, an oath escapes his lips. A soft, restraining hand is laid on his head, a soft, gentle voice says: "What has God done to you, my boy?" Glancing up, he saw the gentle face that is well harmonized with the words, and the words spoken and interpreted, impressed, by the Holy Spirit, fell deep into his heart, and a sense of guilt and shame came over him because of the words, almost the only English words he knew that had passed his lips. A kindly exhortation and invitation to Sabbath-school was extended and accepted. Here, at the hands of a Presbyterian lady, was the birth of our Cuban Mission work.

The next Sabbath found this lady with the Cuban lad, who had been sent to study for the priesthood, in the Sabbath-school under this Christian woman's influence. Here in this school did Henry B. Somellan learn the truths that to-day makes him the Superintendent of Cuban Mission work in Florida. The home mission work done by this dear sister was the fulfillment of the parable of the mustard seed, the fulfillment of the promise to bless the simplest deed done in His name.

When the time for return to Key West came, our Cuban lad, now well grown into manhood, joined the Presbyterian Church, but, under the advice of the same sweet-spirited Christian woman, united with the Methodist Episcopal Church, South, in which he has since labored. We find him first as missionary in the Havana and Key West Missions, and, although tried as in a furnace, the results won by labor and sacrifice—yes, even persecution—now show that God was indeed with him.

Do we comprehend what "sacrifice" means? Who of us would have made a sacrifice of a comfortable home, going to reside in two small rooms that the rental could be secured for carrying on the work of giving to our countrymen the message of salvation? Who of you, dear sisters, would have counselled your husband this way and stood by him, giving up the property owned by yourself, as did our dear Sister Somellan? Again I say, how little do we know of sacrifice for the Gospel's sake!

At last patience is rewarded, prayers are answered, and to-day the Cuban Mission of Key West is in possession of a beautiful chapel and a handsome, comfortable parsonage. The former is due to the earnest efforts of the pastor and people and the co-operation of the Board of Church Extension, and the parsonage is due to the W. F. and H. M. Society. The lot was purchased through a donation and loan from the Central Committee, and the parsonage built by the Florida Conference Society of W. F. and H. M. Society; and to the personal management and supervision of Dr. C. F. Kemp both enterprises owe much.

But Bro. Somellan is not destined to preside in the pulpit of the new chapel nor occupy the new parsonage, for God has a greater work for him; but in the new parsonage is Bro. Delnfue, who was led to Christ under the ministration of Bro. Somellan. His work goes on.

Many sisters here remember the hard-fought battle in the Woman's Board of Missions, at Kansas City, the earnest efforts made to secure a school at Key West for Cuban Mission work. God knew best, and out of defeat has arisen victory, grand and glorious; foreseeing, as we could not, the coming Cuban troubles, driving to our shore the tens of thousand of Cubans, thereby changing the necessity for the main school from Key West to Tampa.

The Lord indeed placed an open door before the W. F. and H. M. Society—a door of golden opportunity, great and imperative.

Shall we look at the Cuban work as it now exists for a few moments, its present condition, necessities and possibilities? The ten thousand Cubans in Tampa are divided into the two suburbs, if suburbs they can be called—Ybor and Cuba City. Ybor with about 7,000, and Cuba City with more than 3,000 souls. These cities, being the location of extensive cigar interests, have the usual advantages of real city life, electric cars and lights, fine stores, etc.—all advantages save those of religion, and all the temptation of city life.

It was my privilege to visit Tampa about six months ago, and I saw in Ybor City only one small Catholic Cathedral and one small Congregational Church edifice. In Cuba City there was no church. Do you wonder how the Sabbath is spent? Many know no Sabbath except as a day of sport, including the inevitable cockfight. The saloons, with their gaming tables and other fascinations, are standing with open doors. Is there not need for mission work? Is there not an open door before us? Feeling the great responsibility that devolved upon the Christian people of Florida by this sudden tide of immigration, can you wonder that our hearts were overjoyed with thankfulness when the message reached us that the dear sisters of the W. F. and H. M. Society had decided to adopt this work which Florida, alone, was powerless to assume. We knew that God, in his own good time, had heard our prayers, and later when our dear Sister Wolff, with earnest heart and clear head, came to superintend the work, as none other could, how we did thank him for his continued goodness to us! And then when, at Conference, Bro. Somellan was made pastor of this work, we felt indeed the way was being opened to care for these souls who had been sent to us without a knowledge of God or a religion, as a rule.

While giving to the older ones the Bread of Life, can we, dare we, neglect the little ones? To many of these, care of body means redemption of soul. Shall we not use every opportunity to save these hundreds of children and lay the foundation for useful citizenship here and salvation hereafter.—Lots have been donated for school, parsonage and church. The congregations which gather each Sabbath to hear the message of salvation as delivered by Bro. Somellan, are becoming entirely too large to be accommodated in the school-rooms; and a church-building is an immediate pressing necessity. The Lord is wonderfully blessing the labors of Somellan, and about a score have come into the church within the last month. These people, as I have said, are poor, working people, and it is folly to expect them to build their own church. It is a mission work, and, as such, appeals to us.

The good sisters of the Woman's Parsonage and Home Mission Society have succeeded, by hard labor, in raising a goodly sum toward a parsonage for Bro. Somellan, and will succeed in their object if a little aid is granted them by the General Board. Through adverse circumstances they have toiled on unaunted, and the Lord has blessed their efforts.

I beseech, for the noble sisters of Tampa, your co-operation and prayers.

Bro. Somellan writes me there is great need in each school for an assistant teacher, a need for a good woman who can do house-to-house visitation, and for a pastor's assistant—all of whom must speak Spanish.

The city missionary is very necessary to reach the masses of the woman. Custom and sentiment forbid the pastor to visit the homes of a Cuban in the absence of the husband; yet to accomplish the greatest amount of good we must win the mothers, win their sympathy and co-operation, and, if possible, their hearts for Christ. We need their aid in saving the children. The teachers need a book fund, from which the poorer pupils can be furnished with the necessary books and other school supplies. A friend who owns a book store gladdened my heart by a liberal donation of picture cards, large and small, for the work, and I am praying that the words thereon may be messages of joy, instruction and warning, and seed sown unto salvation.

In Ocala, in the suburb named Marti City, we find about 3,000 Cubans in almost the same condition as Tampa, and they have no school and no resident pastor. A lot sufficient for church, parsonage and school has been donated, and the pastor of the Methodist Church there says there never was a more opportune time to enter the "open door." Bro. Somellan can give only an occasional Sabbath to them and they need the Bread of Life. This work needs an earnest, consecrated woman at the head who can speak Spanish. A public school was tried last year, but abandoned as impracticable.

Shall we, as Methodists, keep atop with the evil influences which our so-called free Christian nation is placing around these people?

They are turning to us, looking, expecting freedom. Shall they find the degrading enthralldom of sin, or shall we seek with all our power to make them free indeed—free from sin, servants of God, with fruit bearing unto holiness, and in the end eternal life.

"But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."—Luke x, 42.

METHODIST WOMEN.

BY MRS. L. CRANY SADLER.

It has been said that this is the "Woman's Century," and we hear and read much of "The new woman." To some this phase of the question is alarming, but to those who read aright there is nothing so very startling in the present aspect.

It is not the purpose of this paper or the spirit either to discuss this subject; but there is one side of it that we, as Methodist women, may, without egotism, glory in, and that is what Methodist women have done, are still doing and expect to keep on doing. They are co-workers with their brothers in the conversion of the world.

The names of women of note in the early days of Methodism are too well known to require a panegyric in their behalf; yet it is well to hold them up and keep their names bright in memory's pages, that their virtues and characters may be studied and emulated.

The names of Grace Murray, Mrs. Crosby, Sarah Ryan (who, it has been said, was the original of "Dinah Morris," in Adam Bede), and many others too numerous to mention, of whom, perhaps, the most noted was Miss Bozanquet (afterwards Mrs. Fletcher), whose influence is still felt, and is still permeating through the hearts of the women of the church. The many missionary enterprises inaugurated by the societies that have sprung into being through "Woman's Work for Women," is the culmination of this influence.

The first Woman's Missionary Society was organized in 1861, and was auxiliary to the "American Board of Missions." Many others were organized later on, and in 1878 our own "Woman's Foreign Missionary Society, of the Methodist Episcopal Church, South," and also our Home Missionary Society. Other and abler pens than mine may tell in glowing words and astounding figures of the great and ever-widening work of these devoted Methodist women and their God-blessed societies.

Yes, tell it, sisters, tell it. Tell "it in Gath, publish it in the streets of Askelon," and every other place, how the good work goes marching on.

"Awake, awake; put on thy strength, O daughters of Zion. Put on thy beautiful garments;" go on with this work until every knee shall bow and every tongue confess that Jesus "is King of kings and Lord of lords."

All honor to the noble army of Methodist women who have gone over to join the great majority! All honor to those who are still in the front ranks battling against the hosts of Satan! We have asked "for the heathen for an inheritance" at home and abroad, and the promise is sure that "it shall be given."

"Christ for the world we sing."

And we will work in this our loved employ, work while it is day; yes, we will work.

"We'll work 'till Jesus comes
Then we'll be gathered home."

FLORENCE NIGHTINGALE AT 75.

On the 15th day of this month she celebrates her seventy-fifth birthday—as a great woman and as great a public benefactor, and much of a heroine as she was forty years ago, when she went forth from her comfortable home in England, not as a mere nurse to attend to the wants of the wounded and dying British soldiers in the Crimea, but as a fearless organizer of a great field hospital system, which the British war office authorities, staff officers, and generals had looked upon as a mere matter of afterthought in the preliminary arrangements of one of the most difficult campaigns in the history of the civilized world.

Miss Nightingale loathes anything in the form of publicity. To journalists she never opens her mouth, nor even her door, but to anyone who seeks her advice on a question affecting the interests of the sick or those who nurse them, a hearty welcome and a word of encouragement and counsel are always cheerfully given. She has a very comfortable home on one of the best streets in the West End of London, but spends most of the year at Clayden House, in Buckinghamshire, the home of her sister, Lady Verney.

She is a tall woman, rather stout, with grey hair, and fine open face. Although a great sufferer, she does not show a trace of it. She has not known what it is to be without pain for many years. Her features are finely modeled, while her hands and feet are very small. Her voice is low and musical. She often reads aloud and sometimes she hums a song or a hymn. She is very devout, and an omnivorous reader. Her room is littered with newspapers, magazines, writing paper, pencils and letters. She is always cheerful.—Ladies' Home Journal.

JUNIUS HART,
PIANOS, ORGANS, MUSIC,
191 CANAL STREET, - - - - - - - - NEW ORLEANS, LA.

IMPORTANCE OF TRAINING FOR CHRISTIAN WORKERS.

BY MARIA LAYNG GIBSON,
Principal Scarritt Bible and Training School.

The world moves! A few centuries ago the mere assertion of his unquestioned fact involved the peril of prison walls and excommunication. That the world *does* move is evidenced unmistakably in the advanced movement of young people in the church. Although Victor Hugo has styled the present century "Woman's Century," it may, with equal propriety, be designated "The Age of Young People's Organizations." In the days of our grandmothers the enthusiasm peculiar to youth found vent in singing schools and spelling bees, in huskings and merry-makings; but it was deemed indecorous for a young Christian to take part in a church service. How much the church missed then can best be estimated by the gain it receives now from the Epworth League, Young People's Society of Christian Endeavor, and kindred associations, that are massing our young people in organized battalions of volunteers.

The mission of the church is to take the world for Christ. That the army of Christ needs the impetus and power gained from the ardor and glow of youth with its outspoken and fearless defense of truth, its denunciation of error, its unbounded hope, no mature Christian soldier will deny. But this power and energy needs guidance and training. Ten trained soldiers can put to rout a hundred undisciplined recruits; and so in the warfare against the powers of evil, the usefulness and influence of a zealous young Christian, fired by divine love may, be multiplied when his natural gifts are strengthened and developed by training.

The times demand skilled labor; the church is waking slowly to its importance. In secular affairs, who would think of taking a watch to an unskilled mechanic for repairs? What would be thought of a surgeon who would convert a hospital ward filled with patients in extreme illness to a probationer just entered on a course of nurse training? That the ornaments of gold and the ills of the body need the trained eye and the skilled hand for their repair, is not worse than folly to think that the salvation of the soul—that priceless treasure ransomed by the Son of God himself—may be intrusted to the unskilled and inexperienced.

Training saves waste of time and waste of strength. A friend of mine took a trunk of a relative with her on a journey the other day. Not being familiar with the lock, she chanced to touch a spring which caused a guard to slip across the keyhole, preventing the entrance of the key. Arrived at her destination, she sought to open it in vain. She remembered how she had closed it; but the entire household worked in vain to solve the riddle how to open it. After an hour or two of profitless labor, a locksmith was sent for, and in one moment after his arrival the trunk stood open. Why? He had been trained to the business. He knew how to deal with locks. He charged a good price for his moment's work, and no one disputed that he deserved it for knowing how. When we stand before the Judge, will the plea, "We did not know how," prove an excuse for waste of energy? If we shall be called to account for what we *might have done had we developed our talents*, what will be our sentence if through our ignorance of methods we fail to do the work God fitted us by nature to perform?

"How to bring men to Christ" is the title of a book which the most careless reader could not fail to recognize as the work of a trained scriber of God. Knowledge of the soul's needs and Satan's wiles marks the writer as a student of humanity, his knowledge of the Word of God as the remedy for these ills; and the defense against the cunning craftiness of men and the snare of the evil one, reveals him as a student of the Word and a lover of souls. The author of that book has conferred a gift on the Christian world by writing it. The study of its pages would prove a blessing to everyone who would win souls.

The importance of training for Christian work is realized only when we rightly esteem the nature of the work committed to our hands, wherein hearts are the fertile soil and our acts and words the seeds that shall bring forth fruit unto eternal life or eternal death! A word may change the destiny of a soul. A brusque, blunt church visiter may drive away from the service of God the souls she is striving with well meaning, but ill-directed energy to win. Lack of knowledge of the Bible will surely hamper the usefulness of even the most gifted worker. The best belongs to God by right. To make the most of one's self for God is the highest duty of his children.

The world moves! Ten years ago the idea of training for Christian work was scarcely thought of. To-day the thought has become so popular that training schools and classes are recommended to be organized in every city, while conferences of Christian workers are becoming frequent. The Training School of our own church ranks among the best, and is growing in favor with God and man. The demand for trained workers is greater than the supply of workers coming to be trained. The misconception concerning the work to be done and concerning the requirements of the workers is of long standing; the conviction as to need for training is recent, and yet is growing. The constant, conscious presence of the indwelling Christ and his personal interest in not only what we do for Him, but also how we do it, will quicken our desire to give our very best to Jesus. Rev. J. Hudson Taylor, of the China Inland Mission, tells the following incident: "A Swiss pastor was taking great pains in writing a letter, when a friend sitting by said, 'I would not take such pains with that letter if I were you. Jean is so illiterate that he won't know the difference.' 'Ah!' replied the minister, 'but the Lord Jesus is looking over my shoulder, and I am making every letter for his eye; it is with him that I have to do.'"

This idea, fully believed, would work such a revolution in the church of God that never again would one of his followers be heard to say, "She has no need of training!"

"And there came a certain poor widow and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily, I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury: For they did cast of their abundance, but she of her want did cast in all that she had, even all her living."—Mark xii, 42, 43, 44.

"Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour."—Matthew xv: 28.

"Give her of the fruit of her hands; and let her own work praise her in the gates."—Proverbs xxxi, 31.

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Speaking from Experience.

I use the ROYAL BAKING POWDER and find it excellent.

Mrs Peter Francisco Pecaud

6038 St. Charles Ave., New Orleans, La.

I do cheerfully recommend ROYAL BAKING POWDER. Have used it for years, believing in its purity. The best is always the cheapest.

Mrs Major Walter D. Cruse

74 Hillary St., New Orleans, Aug. 14, 1895.

August 29, 1895.

My cooks have used the ROYAL BAKING POWDER for several years past, and it has proved most satisfactory.

Mrs B. H. Moss.

150 Carondelet St., New Orleans, La.

I consider ROYAL BAKING POWDER the best made. It is absolutely pure, and can be used by the most inexperienced person.

Mrs Henry Dinet

New Orleans, La., Sept. 11, '95.

I have used ROYAL BAKING POWDER for many years, and in my opinion it fully deserves the high reputation it enjoys.

Sept. 11, '95. Josephine B. Jamner

My cook, who is a good judge, prefers the ROYAL BAKING POWDER to any.

Mrs H. N. Pages

New Orleans, Aug. 21st.

I regard the ROYAL BAKING POWDER as the best manufactured. Have used no other for a number of years.

Mrs J. H. Kampmann

1211 Eighth St.

292 State Street, New Orleans, September 8, 1895.

I use the ROYAL for all culinary purposes in which baking powder is an ingredient, having found, after an experience of thirty-five years of housekeeping, that this powder is the purest and most reliable of any I have tried.

Mrs A. L. Abbott.

New Orleans, La., Sept. 2, 1895.

I take pleasure in recommending the ROYAL BAKING POWDER. It has been used in my family for many years and has always given complete satisfaction.

Mrs. H. H. Carré.

2011 Canal Street.

Have used the ROYAL BAKING POWDER for several years, and it has always given perfect satisfaction.

Mrs B. O. L. Rayne

New Orleans, La., Sept. 10, '95.

I have used ROYAL BAKING POWDER for fifteen years. For purity of composition, and high leavening properties, it stands unrivaled.

Mrs. W. C. Nelson

New Orleans, La.

I have used ROYAL BAKING POWDER for a number of years, and have always found it satisfactory.

Mrs. Linnis Parker.

New Orleans, August, 1895.

New Orleans, August 26, 1895.

I have used the ROYAL BAKING POWDER for ten years, and always give it the preference.

Mrs D. J. Wasson.

I have used the ROYAL BAKING POWDER for many years and cheerfully recommend it for general cooking, but particularly for making quick and light biscuit and cakes.

C. M. & K. Brown

Supt. "Christian Woman's Exchange" Lunch Room.

Sept. 7, 1895.

Having used the ROYAL BAKING POWDER for years, I have found it always reliable, and can testify to its purity and worth.

Mrs. Philip Werlein.

New Orleans, La.

I have used the ROYAL BAKING POWDER for many years and have found it always reliable—all that its manufacturers claim for it.

Mrs R. H. Walmsley

New Orleans, La., 9-7-1895.

I consider ROYAL BAKING POWDER splendid in its results, and having used it almost exclusively for a long time, I can conscientiously recommend it.

Mrs John Dutton

New Orleans, La.

THE WOMAN'S EXCHANGE.

ITS OBJECTS AND AIMS.

BY MRS. R. M. WALMSLEY.

Frances Power Cobb, in her introduction to the work entitled "The Woman Question in Europe," says: "Of all the movements, political, social and religious, of past ages, there is, I think, not one so unmistakably tide-like in its extension and the uniformity of its impulse as that which has taken place within living memory among the women of almost every race on the globe. Other agitations, reforms and revolutions have prevailed and lifted up classes, tribes, nations, churches; but this movement has stirred an entire sex—even half the race. Like the incoming tide also, it has rolled in separate waves, and each one has obeyed the same law, and has done its part, in carrying forward all the rest."

There are, perhaps, no terms which more accurately describe the steady, yet rapid strides made within the past twenty years by and for women. Neithe, has there been any new departurer more productive of good, in its practical results.

Purely philanthropic in character, the object of these associations is to enable gentlewomen—obliged by adverse circumstances to become self-supporting—to make accomplishment or practical knowledge remunerative.

A history of the origin and growth of these organizations, though replete with interest, could not be given within the limits of this paper; hence we will not attempt more than an outline of the work.

In 1878 Mrs. William Choate, of New York, first conceived the plan of organizing a society whose object should be the establishment of a salesroom for the work of gentlewomen. Meetings were held where philanthropic women, who were thoroughly conversant with the necessities of their unfortunate sisters, discussed the subject and seriously considered how best to aid them in their efforts at self-support. Each successive meeting increased in numbers, as well as interest and enthusiasm. In May, of the same year, a store in the heart of the business centre of the city was rented, well stocked with goods prepared by those who were only too anxious to avail themselves of this opportunity for self-help, and its doors were thrown open to the public.

The results have far exceeded the expectations of the most sanguine. Year by year their sales increased; larger and more commodious rooms were secured. New ideas came as the result of experience, new avennes opened for broadening the scope of their work, 'till from their report for the year 1894-95 we learn there has been paid to women, through this society, between the period of their organization, May, 1878, to Nov. 1, 1894, six hundred and seventy-three thousand three hundred and sixty-six dollars and forty-seven cents.

Startling as this announcement is, this amount is nothing in comparison with the great good accomplished throughout the country.

The "tidal wave" which started in New York rose gradually, increasing in influence and power until it has covered every State in the Union, from Maine to California.

In every city, as well as in many of the smaller towns, the sign "Woman's Exchange," with its rooms filled with the dainty handiwork of women forms one of the most attractive features.

Reports from only forty-four of these societies, including probably the largest and most successful ones, have been received and show that through this channel alone more than three million dollars has been paid to women.

But great as the financial result have been, the moral effect has been far greater. Especially is this the case in our own Southland. Women have not only been taught the dignity of labor; they have realized within their souls the blessedness of independence and the happiness and contentment which freedom from the galling yoke of dependence for themselves and their loved ones must always bring to the refined and self-respecting spirit.

The beneficial effects of this great work have not fallen alone upon those who were the object of these efforts. Those who have labored at the Exchange have been benefited, as well as those they have been able to assist. They have been taught human nature; have come into close contact with the poor and suffering; have learned how the refined and cultured woman raised in the lap of luxury, refined and purified in the furnace of affliction, can rise from her lethargy and, with mind and fingers attuned to want, can by her own efforts win back comfort and in some rare cases affluence. They have also learned how difficult it is to accomplish this, and in the leavening have been taught that true charity, which suffereth long and is kind; have been more than ever impressed with the necessity of doing unto others as we would that they should do to us. And what shall we say of the burdens that have been lifted from weary shoulders, the hungry that have been fed, the naked clothed; of their number eternity alone can reveal.

In 1881 a few philanthropic women of New Orleans began seriously to consider how best to aid the large number of women in their own city, who by the devastations of war had been deprived not only of all means of support, but of their protectors as well.

Raised in the lap of luxury, these gentle women found themselves in many instances the sole dependence of aged and infirm parents, or of helpless children. Unaccustomed to labor of any sort, what could be done, how could *they* accomplish anything as bread-winners? Surely by enabling them "to make remunerative their varied talents or accomplishments" seemed the only way to render them service.

Learning of the work inaugurated in New York, it was resolved to establish a similar association here. The situation of their city and circumstances of the case required somewhat different methods in carrying on the work, and, after much thought and consultation, a constitution was framed and by-laws adopted peculiarly adapted to this special field. As evidence of their faith in the permanency of the work, as well as determination to conquer all difficulties, a charter was procured for ninety-nine years. It was resolved to manage the affairs of the association upon strictly business principles, and allow the work to stand full upon its own merits. They also determined to *incur no debts.*

These rules have been strictly kept. No appeal has ever been made to the public for assistance, either directly or through the medium of an entertainment. Although it was found necessary to suspend the second rule for the purpose of fitting up the building, which the beneficence of two noble women had bestowed upon the Exchange, the debt so incurred was liquidated within two years, and to-day there is no incumbrance whatever upon the society.

The managers have been forced to conduct the business affairs of the Exchange in the most economical manner; have ever held uppermost the consideration of the greatest good to be accomplished for the consignors, broadening the scope of their work little by little, but always as rapidly as their means would permit. Of the struggle made, the amount of labor performed, or self-sacrifice endured before their work came to be recognized as a competitor for public patronage in the business world, nor of the struggle which has been required each year to maintain this position, and at the same time strive year by year to increase the scope of the work, thereby increasing the number of beneficiaries, we will not speak, for all this has been a labor of love—work done for the Master's sake and "in His name." Therefore we cheerfully and prayerfully lay all at the feet of Him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The name of this Exchange differs from that of any other—the term Christian having been adopted as indicative of the spirit in which the work was undertaken, and with the expectation that the work would be similar to that done by Women's Christian Associations in other cities. There is also a difference in the variety of work sold through this Exchange, as some of the articles consigned to it differ widely from anything to be found in any other.

The fruits which grow in this tropical climate enable the consignors to furnish this market with orange flower syrup, orange and fig preserves, and guava jelly, superior to any that is to be found in this country. The hand-woven material, made by Acadian women, suitable for outing suits or gentlemen's clothing, the soft, heavy goods known as Evangeline cloth, used for portiers or draperies of any sort, with the handsome, netted fringes for trimming hand-made by the same women. The baskets made by the Indian women who dwell on the Teche, unlike any others to be found anywhere except in Alaska, but very like them in texture as well as coloring. Most unique and so soon to fail even in our market, there are but two women living who make them and they will not teach the art. The wonderful work of the women of Fayal and Inst, though by no means least, the exquisite laces of the Italian women consigned to this Exchange by the Countess di Brazza—all these go to complete an exhibit unique and such as can not be found at any other place in the country. While in the class of work such as is found at other Exchanges, and in which we compete with them needlework of all kinds, including art embroidery—this work is in no degree inferior either in quality or beauty to that found elsewhere.

Two years ago a gold medal was offered for the best original design in decorative art to be sent to the World's Fair, with the hope that this might prove the opening wedge for the establishment of a Decorative Art Department; which had been a long cherished desire. The designs submitted gave evidence of so much talent, and their originality of design was so marked, as to far exceed the expectations of the most sanguine. The Board, by a unanimous vote, decided to make this a permanent feature of the Exchange, offering annually, not only a gold, but a silver medal as well. The second exhibit has just closed and the well-known artists of acknowledged ability, who kindly consented to act as judges, were surprised at the great improvement in the method and style of work submitted, as well as the undoubted talent displayed in originality of design. The society, therefore, feel they may confidently expect their consignors will soon be able to compete with any artists in the country for original designs in industrial and decorative art.

During the past year there has also been introduced a Department of Art Embroidery, when commenced work, in new and artistic designs, silks, linens, and all materials necessary for the conduct of that work, will be kept constantly on hand and for sale, as well as a variety of designs for stamping. Through these new avenues the managers hope greatly to enlarge the scope of their work, and reach many women whom they have hitherto been unable to assist.

If all the women of this city realized the importance of this work, as those do who are laboring so earnestly to promote its interests, they would become members of this association, and by contributing five dollars per annum enable the society to increase largely the number of its beneficiaries.

The annual report of the New York Exchange contains a list of subscribers who pay annually amounts varying from five to five and eight hundred dollars, forming together a total of four thousand three hundred and forty-three dollars for the purpose of defraying the current expense of carrying on this noble work. In addition to this, we find that during the year '94 and '95 they received five thousand two hundred and fifteen dollars in donations for the same purpose. From other Exchanges throughout the country similar reports have been received all reciting the liberality of their patrons and those who, realizing the importance and stability of the work, contribute of their means thus liberally to enable those conducting the work to increase its scope and avoid incurring debt. In many places, too, the public are constantly called upon to patronize entertainments such as concerts, balls, musicales or fairs, which are given to raise the necessary funds to carry on this work. The Board of Managers of New Orleans ask none of these things. They ask your patronage in the purchase of their goods; that before purchasing elsewhere you will examine the goods which they have for sale, made and placed upon the market by some poor self-sacrificing woman with the hope and expectation that it will sell, that the money may be used by her in providing for herself or those she loves depending upon her for the necessities and comforts of life. Increased patronage will give the revenue required to continue to carry on the good work.

During the thirteen years of its existence, something over two hundred and thirty-two thousand dollars has been paid to gentlewomen through this Exchange. While this is not a small amount, how much greater it might have been had more consideration been shown and more patronage given to its several departments.

If, as Bailey has so beautifully expressed the idea—

"We should count time by heart throbs.
We live in deeds, not years; in thoughts not
breaths—
In feelings, not in figures on a dial."

What must be the length and agony of the lives of many a bread-winner who through long days and sleepless nights plies the needle, or exercises whatever talent God has given her, to win the hard earned money requisite for the subsistence of her loved ones and herself.

And "if" as the same author continues—

"He most lives
Who thinks most, feels the noblest, acts the
best."

Secure for yourself the largest, fullest, happiest life by assisting in this great work, if only by purchasing the goods prepared amidst so much sorrow and suffering, thereby relieving in some slight degree the weight of the burden which at times becomes almost too heavy to be borne.

Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE BIBLE.

This Book, this holy Book, on every line
Marked with the seal of high divinity,
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stamped
From first to last—this ray of sacred light,
This lamp from off the everlasting throne,
Mercy took down, and in the night of time
Flood, casting on the dark her gracious bow:
And evermore beseeching men, with tears
And earnest sighs, to read, believe, and live.
—Pollok.

Correspondence.

Letter from Switzerland.

From Grindelwald we went to Interlaken, and there took a boat and passed up Lake Brienz. A party of young Swiss men and women were on board, who sang their national hymn and other songs as we glided over the sparkling waters in the heart of the everlasting hills. Soon we were transferred to the train and began to ascend the Alps, going over the Brunig Pass. A panoramic view of surpassing grandeur and magnitude stretched out before us as we climbed higher and higher. The great mountains towered over above us with their sun-covered and snow-capped heads, with tumultuous torrents and thick covering of fir and pine and hemlock, beautiful valleys with silvery streams, picturesque hamlets, green fields of waving grain and grass, and exquisite lakes set like jewels in the midst of the surrounding richness and splendor.

The sides of some of the hills were deeply seamed where raging waters had rushed in years gone by, wearing away the rock and leaving red, rusty streaks, like lines in the face of an old, time-scarred, grief-racked man. There is pain and passion in nature as well as in the soul of humanity. Lungern was the first of the lakes passed. It seemed dark deep in the earth; the little village near was once submerged by it. Since then the bed has been lowered and the waters kept at a certain height by artificial outlets. The Lake of Sarnen was like a sea of glass. Its sides were fringed with rushes, white and yellow water lilies, and tall bushes laden with pink wild roses. At the tavern of Sarnen, which is the capital of the canton of Unterwalden, is a handsome building where the referendum meets each year to legislate. It was here that we saw a jail for the first time in Switzerland. In the midst of all the beauty of earth and air and sky of this idyllic time, one would never dream of sin, or think of its hideous penalty. God is so near, and gives such vivid manifestations of his presence and power.

In this region we saw the dry, rocky bed of a river that wound its sinuous way through the brilliant tints of the mountain-sides. The outline was perfect. Underneath was the river, flowing deep down the rugged fastnesses. At certain seasons its volume increases and it pours through its outward channel, but at all other times it is hidden, giving only the evidence of its existence. How like our lives! With some the streaming waters of unrest writhe and twist and beat the strength out in unseen force, leaving their mark on wearied brain and brow; with others it is—"the peace of God that passeth all understanding"—flashes like a river deep, silent, untiring—stamping the face with a look like that of "the King in his beauty."

At Alpnach, the third lake passed, the mountains begin to decrease in size. Stanserhorn is the highest of surrounding peaks. Tunnels are surprisingly few, but just before we reached Hergiswyl, a little town whose houses are built right down on the water's edge, we passed an unusually long one, cut through the solid rock of a mountain. Here we gain our first view of Mt. Rigi, upon whose heights it is said to be worth a lifetime to see the sun rise. Beyond, nestling close to the ideally beautiful lake that bears its name, is the city of Lucerne. We were surprised to find it so Italian in appearance. The houses and elegant hotels are typical villas in architecture and the expanse and beauty of their grounds.

Immediately after arrival we took a short walk through the quaint old streets, which are nearly all beautified by glimpses of the lake on one side, and handsome buildings on the other. The latter are half hidden by bowers of roses and tropical plants growing in the most marvelous luxuriance. Of course, we went to see "the lion" the first thing. That magnificent figure is cut from the solid rock on the side of a mountain. It was modeled by Thorwaldsen, and was chiseled there to commemorate the heroic death of the Swiss guards who laid down their lives in the defense of Louis XVI., the French king, when he was attacked by the Revolutionists.

The garden in which this monument is placed is regarded as the most wonderful in the world. In early ages it was the home of glaciers, and was discovered only twenty years ago. In numerous places there are circular depressions which were ground out by mill-stones whirled to and fro in their stony beds by the movements of the great masses of snow and ice. Different formations are seen, showing the physical conditions of the earth at distant periods. One great rock was a mass of shells; another contained the outline of palms that had been petrified. The most unique thing in Lucerne is the "Kappel brucke," an old wooden bridge that was built in 1333. It is covered from end to end, and stretches diagonally across the river Reuss. Just under the roof are dozens of three-cornered paintings placed the entire length of the bridge, illustrating the noble deeds of the warriors in the early history of the Swiss Republic.

The cathedral at Lucerne is one of the most interesting in Europe. The carving of the chair-stalls and the northern-side altar is magnificent; it was done in the fifteenth century. At that time the art of wood-carving was extensively cultivated in Switzerland. The wrought-iron chair-screen and the screen of the baptistry are extremely fantastic. The organ is said to be the third finest on the continent. It has ninety registers. Every evening a recital is given. We sat in the stillness of those dim old aisles yesterday at dusk, and listened to the exquisite strains that poured from the marvelous old instrument under the touch of some unseen master-hand. The *vox humana* and *vox angelica* sent forth sounds that were weirdly, strangely beautiful, lifting the soul on wings, stilling the tumult of the world's strife, leaving one under the very shadow of the glory of the Most High. After rendering several of the finest productions of the best musicians, the organist gave an improvisation. It was the translation in unearthly language of a storm. The thunder rolled in realistic, terrifying volumes throughout every inch of the sanctuary, making the listeners look at each other in a questioning, awe-stricken way. Then the rain began to fall, clearly, distinctly. We gazed unconsciously towards the windows to assure ourselves if the shower that had greeted us on our arrival was indeed over. A long, despairing, sighing wail followed; then a grand, triumphal "magnificat," and we awoke from the trance in which our souls had been held and electrified.

BELLE KEARNEY.

Lucerne, Switzerland, July 20, 1895.

Our Trip.

Our native land is the "dark and bloody ground," but never had we seen it since we enlisted in the itinerant army. We never have had the time to spare, and sometimes lacked the cash. There is a demand for all of our time now; yet on Monday, Aug. 26, at seven o'clock A. M., we boarded a Southern Pacific train and reached the Crescent City before eleven, but had to wait until eight P. M. for a Louisville and Nashville train. Off on time, and arrived at the "Gulf City" (Mobile) at midnight. The inhabitants seemed to be in a profound sleep, except a few hotel drummers and fruit peddlers. One fruit vender in particular attracted our attention. We did not see him, but his voice we can never forget. It seemed to be that of an adult male, and was soft and musical. In most persuasive, pleading tones he would entreat the passengers to buy. "Peaches, ladies and gentlemen. Nice peaches and bananas," he would repeat in the same even tone of voice. It is said that voice is indicative of character, and we are inclined to believe it; and if true, this fruit man must be angelic. On we went, puffing, screaming and thundering, until Montgomery was reached. Distance from Mobile 180 miles, and from New Orleans 320. Here we held up long enough to wash off some of the cinders and dust, and to break our fast. Breakfast barely over when our horse took a fit of coughing, the conductor called out, "All aboard," and aboard we jumped. Afternoon we ran right straight up through old Alabama, and such a country! Now mountain, next valley, and once, at least, instead of going over a mountain, we ducked our heads, shut our eyes, and went under it. Birmingham, Decatur, and many other smaller towns were passed. About 7:30 P. M. Nashville, Tenn., was reached. This is called the "City of Rocks," and is noted for its fine schools, elegant churches, and Publishing Houses. Here we boarded the Evansville branch of the same line, and soon were pressing Kentucky soil. Stations were passed quick and fast, and each called out when reached. On reaching Manitou, the conductor shouted, "All out for Manitou," when a Paddy sprang to his feet, and said: "All out but a man or two, is it? Faith, then, I had better be gittin' out," and out he jumped, the conductor said, over fifty miles from his place of destination. We reached Madisonville at eleven o'clock, where we left our steam horse, repaired to a hotel, and slept a few hours. Breakfast over the next morning, we hired team, buggy and driver, and drove sixteen miles, and reached the old home, which is owned and occupied by our only brother. Oh, how changed! We had not seen it in a quarter of a century, and there was not a familiar scene presented itself to our view, and our dear kindred had changed quite as much as the old place had; yet our reception was most cordial and affectionate. We attempt no description. The old hills and valleys were covered with fine crops of corn and tobacco. Farmers there sell cattle, pork, wheat, fruit, wool, and tobacco. We found a great church-going Protestant people. Cumberland Presbyterians and Baptists are the most numerous. The Christian Sabbath is strictly observed. A high state of morals exists. A desirable country in which to live, except the severe Winters. Sunday, Sept. 1, we preached twice to large and attentive congregations. We were booked for three services that day, but got off with two, as we were resting and on a visit. The parting time came, and it was hard to say it; yet farewell was said, and said, perhaps, for the last time.

HOUSTON ARMSTRONG.

Bro. Davies' Mistake.

MR. EDITOR: Allow me to correct an error into which some of your readers have been led by the statistics you published two weeks ago. The view taken by many is pessimistic in the extreme. The Catholics, as everybody knows, report the adherent population of their church—drunkards and saloon keepers, gamblers, and all—and by so doing report a membership of 6,287,871. Take this from the total—20,618,307—and we have as non-Catholics 14,330,436.

Neander, in his "Planting and Training of the Christian Church," adopts the ratio of 2½ to 1 as the proportion of the adherent population to the actual membership of the churches. Applying this rule—and it is practically a correct one—the other churches have an adherent population of 35,826,070. To this add the membership, and the result is a non-Catholic professing population of 50,156,506. To these figures add the Catholics, and we have 56,444,377 as the professing population of the country. Now, if we subtract this sum from the entire population, we have only 8,555,623 "infidels and heathens." Hence it follows that this is a Christian country, as about seven-eighths of our people believe in some form of Bible religion. Hence it will appear that the Methodists—real and nominal—number 16,062,492, or within less than four millions of the religious population given in the table referred to by Bro. Davies. The Baptists, with an actual and nominal population of 13,093,638, runs our figures for these two churches alone up to 29,163,134, or nearly half of the population of the country. The Methodists alone command at least twice as many voters as the Catholics do. But Catholics vote for their cause, and Methodists do not.

Respectfully, J. A. PARKER.

The Japanese government evidently intends to spare no expense to establish itself as one of the leading nations of the world. An enormous appropriation has just been made for the construction of new war-ships, to be built by a Glasgow firm.

Communications.

In the Living Present.

Roman Catholics advocate the purchase of the Quadrilateral for the Pope. That, of course, includes Rome. No doubt, large contributions could be secured for such purpose. But it takes two parties to make a contract. Crispi, prime minister of Italy, recently declared publicly that Rome could not be bought with money, even though the offer be $1,000,000,000. The price of Rome was human blood.

The chaplain of Holloway prison, which held decapitated Nell Cream, the murderer of thirty-five women, assures that this monster knew half of the Bible by heart. Was perfectly familiar with theology. Another proof that mere intellectuality does not make man good.

The Globe Quarterly Review, in an article on "The Negro in American Politics," assures that Africans, one and all, are liars, thieves, loafers, etc. In fact, the entire catalogue of vices is attributed to them. Many papers object to such sweeping denunciation. Even intimate that the vices enumerated are, alas! too numerously in vogue among the Caucasians.

In the Medico-Legal Congress, which recently convened in New York, it was the concurrent opinion that bicycle riding in women was dangerous to health and injurious to morals. In that same congress a member advocated that in case of recovery from sickness was obviously impossible, suicide on the part of the invalid, or termination of life by appropriate drug administered by attending physician, was a commendable duty. But the congress disagreed with the speaker.

Female suffragists find much encouragement in the astounding discovery by a celebrated professor of the university of Utopia that the supposed man in the moon is really a woman.

French daily papers, such as Lanterne and the aristocratic Figaro, denounce Protestantism as recreant to French interests. They assure that it is the English Protestant missionaries who make the Hovas of Madagascar so obstinate. The same had been the case in Tonquin and Algiers. In the meantime the French people look on Protestantism with suspicion.

ICH DIEN.

Selections.

The Passing of the Gospel of Dirt.

That the pulpit during the last few years has indulged in extraordinary liberties is transparently clear. The preachers have discussed themes that at one period of our history would have been deemed unpardonable. At the same time they have filled their discourses with the commonest slang. All sorts of subjects, political, social, literary and sensational, have been discussed, violations of the laws of grammar and rhetoric have been gloried in, and every variety of billingsgate has been imported. All the traditions of great preaching were forgotten. All the proprieties and conventionalism which had hitherto hedged in the pulpit were contemptuously ignored. The ideal preaching was a string of smart sayings, taking anecdotes, slang, with a superficial commentary upon the gospel, and with just enough of an ethical character to conciliate the devout.

The contagion was well nigh universal. It was amusing as well as disgusting to see beardless boys attitudinizing as giants, blowing a ram's horn and swinging an unsharpened battle-axe, threatening to walk rough-shod over everything in sight and to hew a triumphant pathway through all opposition. And it was equally laughable and nauseating to see some of the old veterans trying to adopt this slashing style and to preach in a manner utterly foreign to all their tastes, traditions and ideals. Very few escaped the general infection, and those who ventured to protest against innovation and the license were branded as unprogressive fossils who were incapable of keeping up with the procession. The opposition originated in a conservatism gone to seed or in cowardice that handicapped the messenger of truth. It was the golden age of slang. It was the long-whished-for era of perfect liberty. It was a paradise of clerical wits and oily tongues. We are glad to note the unmistakable signs of a decadence of this standard and style. There are many things which indicate the passing of the gospel of dirt.

We notice that the former idols of the populace, the men who best represented this movement, are losing their grip. Their star is waning and waning fast. Some of them who once figured prominently in Texas will never receive another invitation to hold a meeting in the State. The people are tired of it and have repudiated it forever. The idols are shattered. The mighty are fallen. We notice, too, that the church press almost universally has arrayed itself against the movement. The papers are committed to putting it down. These journals simply mirror the popular revolt. They voice the sentiment of the masses. The people demand the pure gospel in clean English, and they are going to make their demand felt from one end of the continent to the other. We are glad to chronicle the renaissance of evangelicalism and decency—the return of the gospel as against the lecture, and cleanliness of speech as against the vulgarity of the pulpit clown. The preachers who once ventured upon these improprieties and liberties are repenting, recanting and reforming. They are riding an ebbing tide.—Texas Advocate.

One reason why a great many people are afraid of the higher criticism is because they have been made to believe that the scientific critic is a cold, unimaginative, unprejudiced and enormously profound scholar who has no ambition but to know the truth, and that, therefore, he has the right to speak with authority and not as the scribes. There is not a shadow of doubt but that the average scientific critic is wonderfully and fearfully made; but an examination of the literature of the scientific criticism of the past five years will show that his superiority over ordinary mortals consists not in the depth of his learning so much as in the height of his imagination. We seriously question whether this century has produced a romance that exhibits a greater fertility of imagination than the latest books of the scientific criticism.—Exchange.

For forty centuries the white man scrupulously avoided Africa. To-day there is a turn in the tide. One of the most significant facts of our century is the tendency of the white race to the "Dark Continent." At first they went to trade; they now go as colonists. The continent has become dotted with white settlements. Not less than a million white persons have driven their stakes in Africa. The impulse is moving all western Europe—English, Dutch, Portuguese, Italian, Belgian and German alike. Each wishes not only a sphere of influence, but a habitat in the desert continent. It is one of the great providential movements of history, destined to produce more important results in the twentieth century.—Zion's Herald.

Dr. Alexander Sutherland says: "There was once a donkey that fed in a grassy meadow, wherein were many fresh water ponds greatly infested with leeches. When the donkey went to drink, or to cool himself, they fastened on him and decreased the blood supply. He resolved to get rid of them. He shook his ears and said it was a shame; he went to the ponds and picked at them; he got on a platform and brayed at them; but all to no purpose. At last he said: 'I have it. I can't keep the leeches from sucking my blood; I'll regulate the business by giving them a license to do it, on condition they give me back a small portion of the blood as a license fee.' It was a brilliant idea, and eminently worthy of an ass."

If a preacher has no other message for his people before he goes into his pulpit than a tirade of abuse, he had better keep out of it, or keep his message to himself. Reproof and rebuke are all right when there is a demand for them, provided they are administered in a spirit of meekness and love. But reproof is one thing and scolding is quite another. Reproof may be kind, considerate, and respectful; scolding is rough, rasping, and disrespectful. The one is administered in a spirit of meekness; the other in a spirit of boasting and with an utter disregard for the feelings of the offending party.—Alabama Advocate.

Col. Ingersoll is still at his old tricks, hunting up damaging statements against Christianity, and using them to its disadvantage. His latest adventure in this line is keeping track of all ministers who have gone astray, and parading the result to the detriment of their profession. Recently in a public address he declared that he had ascertained in various ways that at least forty ministers or priests had during the past year committed penitentiary offenses, or been guilty of gross immoralities. This seems like a very serious charge; yet, even conceding its truthfulness, it is still to the credit of the clergy of all denominations that so small a percentage of them have been overcome by sinful temptations. How few appear these forty fallen ones when we remember that the great ministerial army of our land now numbers 111,036—one in 2,700! But after all it should be remembered that ministers are only men, and it should occasion no surprise if some should fall into vice and crime. It rather shows the abounding grace of God that infidel search can discover only here and there a lapse from virtue on their part. The religious teachers of the United States have a splendid moral record. If the great defamer of Christian character can make no better showing than he has done, he had better spike his guns and retire in shame.—Presbyterian.

It has been estimated that electric lines have displaced no less than 275,000 horses, and the movement has not yet stopped. It is estimated by a Topeka paper that many horses would require about 125,000 bushels of corn and oats a day. A decrease of 125,000 bushels a day in corn and oats consumption is enough to appreciably affect prices of those grains. It amounts to 45,000,000 bushels a year. Furthermore, the loss of the commercial demand for these coarse grains in the cities means an enormous loss of tonnage for railroads, about 62,500 carloads.—Central Methodist.

Laymen ought not to shift responsibility on presiding elders. If they want "a change" in the pulpit, let them deal frankly with all persons concerned. To pretend, even by a significant look, that they are surprised at the removal of a preacher, when they have specifically asked for it in private, is double dealing. We have known of instances where the poor sub-Bishop has had to bear the brunt of all the blame. This is not fair. They have enough to carry, without adding, unjustly, to the load.—Holston Methodist.

No sensible man should get angry because a newspaper man duns him for money. A dun is not an impeachment of a subscriber's integrity, but is simply the outcropping of the publisher's necessities. For instance, a thousand men owe a man from one to four dollars each. He has to dun them all in order to pay his expenses. Instead of getting angry and stopping his paper for what is honestly due, the subscriber should thank the editor for waiting on him so patiently and pay up like a man.—St. Louis Advocate.

The day is long past when any except the ignorant and prejudiced speak of foreign missions with a sneer. The century now drawing to a close has no prouder laurel than that which it wears as distinctively the century of missionary effort and progress recorded in the evangelization of the world.—Harper's Bazar.

Godey's Magazine, for October, is a Southern number. A very artistic cover by M. de Lipman emphasizes this and the two leading articles are upon "The Cotton States Exposition" at Atlanta, and "King Cotton and His Subjects." The latter treats of cotton-picking in the picturesque and the commercial aspects. Other finely illustrated papers are upon Mr. French, the sculptor; "Types of French Beauty;" "Great Singers of This Century" and "The Experience of an American at an Italian Vintage." Among the varied fiction is a remarkable story of society by Frances Aymar Mathews, entitled "A Confession of Success." The Fashion Department, as usual, covers the field of particular interest to women.

EVER FAITHFUL.

I can not do great things for Him
Who did so much for me;
But I would like to show my love,
Dear Jesus, unto thee.
Faithful in every little thing,
O Savior, may I be!

There are small crosses I may take,
Small burdens I may bear,
Small acts of faith and deeds of love,
Small sorrows I may share;
And little bits of work for Thee
I may do everywhere.

And so I ask Thee, Give me grace
My little place to fill,
That I may ever walk with Thee,
And ever do thy will;
And in each duty, great and small,
I may be faithful still.

—Anon.

Communications.

Students' Loan Fund

Ever since the opening of the Scarritt Bible and Training-school the correspondence of the principal has revealed the fact that "not many rich are called" to the work of God—or, if called, not many have answered the call to prepare for his service by entering here; and, without exaggeration, we may say that hundreds have written asking the privilege of working their way through the school. To these but one answer could be given, viz.: that the only service that could be rendered as an equivalent for expenses is to give clerical help in the office as stenographer and typewriter or to take charge of the mailing list of "The Evangel," and that there are always a number on applicants for those positions on file waiting for vacancies.

Many of these young women are unable or unwilling to secure financial assistance, and so they must needs deny themselves and us the profit to be secured by their entrance. Our desire to give them practical help led us two years ago to insert in our catalogue a paragraph with the heading "Students' Loan Fund," in which we showed the necessity for such a fund, and suggested that here would be an opportunity for men and women of means to assist the school and to send a substitute to be trained for the service of Christ.

The idea is to create a fund to be placed under the control of the principal to be loaned, not given, to students entering here, their note to be taken in exchange and the amount loaned to be refunded from their earnings on the completion of the course. The benefit of such a fund is obvious.

There are also applicants who have money loaned out that they can not command at the time for entering, which inability has caused temporary and sometimes indefinite postponement of the cherished desire. This food would prove a boon to all such women, as while preserving their independence of spirit it would give them the opportunity they seek.

We are glad to record the first gift to this fund. Before the opening of school this year an aged mother in Israel asked through Rev Joseph King, of the Southwest Missouri Conference, whether we would accept an old gold watch, once her husband's, as a gift to the students' fund. We expressed our willingness and asked her to accompany it with a letter to the students to be read at the opening of school. The watch came promptly and also the letter, as follows:

Windsor, Mo., Sept. 9, 1895.

To the Scarritt Bible and Training-School Students—

MY DEAR YOUNG FRIENDS: When Sister Gibson presents to you the old watch, weigh it not to find the number of carats of gold of which it is made, but let it hang in the balance as the "widow's mite." It has served out its day as a time-piece: it marked well the days as the partner of my early and later life went the rounds of his circuit carrying the message of the blessed gospel of Christ to light the home and hearts of men.

But, thanks be to God, no life is marked by the number of hours spent in this world, but by the deeds done. My poor old watch will no longer measure off the hours, but may it be the instrument in doing much good for some earnest Christian girl in preparing her for her life-work.

Your school has a very warm place in my heart. Would that I had much to give; but please accept this, and may God ever direct and bless you! is the earnest prayer of your

"Mother in Israel,"

ELIZA O. KELLY.

The watch is old. In the eyes of a jeweler it would probably have little value beyond the gold it contains, but we have a strong desire to realize enough for it to make this "widow's mite" the nucleus for a large students' loan fund. We will hold it for a time in the hope that some person whom God has blessed with wealth will buy the watch for a liberal sum, and thus answer the donor's prayer and make the fund a blessed reality.

Here is a beautiful opportunity for somebody to make a loan to the Lord. Send check or money to M. L. Gibson, principal. But we would not restrict this privilege of helping. Are there not others who, inspired by this widow's act of love, will follow her example and send money in small or large sums to help the growth of the fund which has had so auspicious a beginning?

There are young men and young women who waste more money on "trifles" in six months than would be required to maintain a girl here a whole year: $160 for board, washing and books. There are men and women enfeebled by age and disease mourning opportunities gone, who could provide the means to keep a substitute always in training to do the Lord's work. A gift of $3,700 would establish a permanent Students' Loan Fund.

May many earnest souls, even while reading this plea, respond.

"Such as I have I bring thee, O my Lord!
Thou who didst give thyself to rescue me!
Remembering that gift, can I withhold
Such as I have from thee?"

M. L. GIBSON.

Song Books and Singing in Our Churches.

There are song books and song books. The land is flooded with them, of all titles, styles, and characters. With most of these publications of the day there is more of an eye to business than to divine worship. Song-writing is more of a profession than the outgrowth of religious feeling; more sentimental than experimental. The making and vending of the books is more for pecuniary profit than for spiritual edification. This is evident from the general character of the matter of which most of them are made. A great many of the songs are but namby-pamby doggerel, and much of the music, so called, is merely nonsensical jingle that caters to ears itching for the fanciful and sensational rather than the real and wholesome. Many devices are used to introduce into our churches and Sunday-schools song books, regardless of their merit and of the better judgment of those whose duty it is to provide for and direct in the worshiping exercises. Almost every evangelist and music leader has a new song book which is impertinently thrust upon the people regardless of their wishes or of any supply of books that may be on hand and in use. This entails needless expense and produces confusion in the song services of our churches, for in this way one congregation has one song book and another a different one, and so on. Thus our beautiful uniformity of worship is broken and our connectional spirit is marred. By this means our carefully-compiled and long-tested church hymnody is depreciated, ignored and displaced by other books, the circulation of which is prompted more by selfish gain than a desire to promote the worship of God.

Now, it is time for us, as a church, to seriously consider the evil of this state of things, and to take a firm stand against this imprudent foisting upon our people of professional and irresponsible matter for use in our services, some of which is of unsound doctrine and doubtful propriety for religious worship. In order to prevent the working of this leaven in our congregations, we, as preachers, must observe our ministerial vows and duties, and maintain the order for public worship, especially that which relates to singing. (See Discipline, 1894, paragraphs 120, 447, 212 227.) The pastor is to be recognized as the master of ceremonies in all services conducted by him, and the superintendent as the same in the Sunday-school, and they should not be expected to relegate the selection of songs for the occasion to any other person or persons.

The hymn book prepared and authorized by the church is to be used as the standard in all our congregations and for all occasions. This, of course, does not debar the occasional and judicious use of others as supplementary. No song book should be introduced by anyone for use in any of our church services without the approval of the preacher in charge. He has control of all the services in his churches, and is responsible for what is taught in song as well as in any other way. He, therefore, had the legitimate right to say what books and which song sare to be used. He should, therefore, teach and impress the people with the fact that our song service is an important feature of divine worship, and not for mere entertainment, and should, therefore, be engaged in with thoughtful reverence. Let our preachers all take their proper positions and act their parts in this matter, and so use our Church Hymn and Tune Book that the people will see what it is and why we use it, and they will learn to appreciate it. Be sure that it is used prominently in our Sunday-schools, so that the children will betimes become acquainted with it, and then we will not look for congregational singing in other church services. If other books are needed or desired as supplementary, be sure to procure such as have the imprint of our Publishing House upon them. Let these things be done, and we will be rid of some troubles that we have, and will have improvement in the quality and quantity of our congregational singing, "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in the heart to the Lord."

G. W. BACHMAN.

Kosciusko, Miss., Sept. 24, 1895.

Correspondence.

Letter from Mrs. M. I. Lambuth.

MR EDITOR: Knowing that a number of your readers are interested in the welfare of the writer, will you kindly allow space for a few words in your excellent NEW ORLEANS ADVOCATE? It will not be amiss to say that the journey across the American continent from Florida to San Francisco, via Nashville, Tenn., New York and Chicago, was made in comfort as well as safety; no detention, no accident came to any of our party of six; and on July 3, while all San Francisco and numerous guests were decorating for the glorious Fourth, we weighed anchor and left on the beautiful steamer "Coptic" for Japan, via Honolulu, which place we made in a week. There were no high waves, no storm; nothing uncomfortable either aboard ship or in the sea; nothing to prevent perfect enjoyment. The two little children of our company had wanted to see whales, and, as if to grant them their desire, a large school of whales came near to our ship, and, in full view, spouted and played to the enjoyment of old and young, and the dear little folks concluded that whales were large enough for Jonah to be hid in. On arriving in Honolulu our steamer went alongside a newly made pier, made fast, sent out the gangway bridge, and numerous people came aboard to meet friends and to get tidings from the far-away home-land. We were fortunate in having acquaintances and friends ashore, and from them received kind invitations to go ashore and visit the several points of interest. After much we went, and soon found that arrangements had been made for us to ride in carriages and take in much of what was to be seen. (And just here I might say that there are more carriages in Honolulu, for its size, than in any other place yet visited.) The streets are wide and well kept; the tropical vegetation grows in luxury; the homes are lovely in the midst of flowers and vines, with the tall palms and bread-fruit trees adding their magnificent shades. The night-blooming cereus, looking out from the dark green leaves surrounding it, makes a bank of beauty that leads one to linger long and late close to the pure and beautiful work of nature leading from earth to God. There were churches and hospitals, schools and asylums, palaces and museums, mansions and cottages; busy people and quietly retreated companies enjoying the cool shade of giant trees and refreshing seaside villas. We drove around and among all these, then returned to our ship, slept and dreamed, arose, and again went ashore, this time to ride in street cars. Who would have supposed that in this island home these cars could have taken such fast hold of the people as to be largely patronized by young and old, foreigner and native; but there they are, and there they are to remain, going on to improved conditions possibly; but we all were convinced that Honolulu is a delightful island home and an attractive spot for many a traveler, merchant, teacher, farmer and missionary. On the morning of our departure from Honolulu many persons came down to say good-by to their departing friends. Many Chinese and Japanese were leaving for their respective countries, and their friends did them honor by coming to the steamer, and by bringing numerous garlands of beautiful flowers made by the native women, who realize quite a profit by their sale. We enjoyed looking at these wreaths, and then we were highly entertained to see the departing friends placing the wreaths around the hats and necks of those about to go away. Just then a band of music came down to the pier and began to play the various national airs of America, England, France, Japan, etc.; then the signal was given for visitors to go ashore, "good-bys" were given, and the large cable ropes were pulled in, our vessel began to move, and at that moment everyone wearing wreaths took one or more, and with a graceful swing sent it ashore to be caught by the friend most active in catching the same; cheer after cheer went up, tune after tune was played by the band ashore, handkerchief after handkerchief waved to friends now being left behind, and our hearts swelled within us, and tears of gratitude flowed down many a cheek, as we thought of the kindly hearts on the Sandwich Island shores who delighted to honor even the stranger coming among them. We could not refrain from saying, as we thought of the past, "What hath not God wrought!" in these islands, and who can be sufficiently grateful for so much goodness and mercy? We were all glad to have visited Honolulu, and sorry enough not to stay longer; but on we went, and on July 20 we were safely anchored in the harbor of Yokohama. The next morning kind and loved friends from China came off to our vessel, and with them we went ashore. The next day we took the train for Kobe, and in less than twenty-four hours reached Kobe station, where Bros. Towson and Tanaka came quickly forward and welcomed us "home." The ladies of the female school were also there, and all gave us a glad welcome, and made us feel that here even we had kind and loving friends. Since then many a former acquaintance and friend have come to meet us, and we feel sure that we have not done amiss to return to this land and this work.

Bishop Hendrix and party have come, the Conference has been held, appointments have been read, and we start afresh for work in the bounds of the Japan Mission Conference.

Miss Ida Worth, late of the Scarritt Training-school in Kansas City, has arrived and been appointed to work in Kobe.

My heart rejoices, and I trust that many a heart in our home church will not only pray for, but strive to enlarge the work amongst Japanese women and children. The work is the work of God's children, and there must be many who will come to the rescue of this needy portion of the dear Master's vineyard.

Let me thank the dear Epworth Leaguers who have so kindly undertaken the support of Miss Worth; and let me ask our whole church to pray God for a rich blessing upon the Christian work in Japan.

Thanking all for many a kind word and thought, and asking for a continued interest in your prayers,

I am, Sincerely yours,

M. I. LAMBUTH.

Kobe, Japan, Sept. 5, 1895.

"Local Preachers and Evangelists."

MR EDITOR: Several cannons have lately been fired at local preachers and evangelists from your columns, and will you please insert this squib in defense? It seems to me that a great deal of this firing is misdirected and unnecessary. This energy could be used more to the glory of God in calling sinners to repentance and believers to full salvation. But as I read the Discipline and interpret the custom and usage of the church, local preachers have preached at one place only at their pleasure, and have never been under the supervision or direction of pastors. In McTyeire's Manual of Discipline (studied by all local preachers prior to ordination), page 52, I read the following: "Local preachers are not subject to removal; they choose their own fields of labor and remain in one place at their pleasure. Secular pursuits are not regarded as incompatible with that amount of ministerial service which is required of them. Thus supporting themselves, they draw no stipend from the church. They do not come under those obligations which rest on itinerant ministers, who are responsible to the Annual Conference." And again on page 55: "The preacher in charge can not control the appointments of a local preacher, unless they conflict with the plan of the circuit."

The church never has forbidden local preachers from evangelizing. The General Conference has placed no special paragraph in the Discipline authorizing the office, because none was necessary, for, under the already existing laws and usage of the church local preachers who are "not responsible to the Annual Conference," and who are to "remain in one place at their pleasure," can perform that part of the work. Nor is any special enactment necessary as long as they have the prerogatives which they now enjoy under the present existing laws, and have enjoyed from the very beginning. But, for the sake of peace and harmony, it would be well for the next General Conference to insert the word "evangelist" somewhere.

If paragraph 180 of Discipline gives the preacher in charge power to control all religious services in the absence of the presiding elder, then, under this paragraph, he has legal right to invite any local preacher in good standing whom he pleases to come into the bounds of his charge, and battle with him against sin. If it is wrong for a local preacher to leave the pastoral charge where he happens to live to preach the gospel, then the preacher in charge who invited him is *particeps criminis*, and deserves part of the castigation now applied to local preachers. If it is "disloyal" for a local preacher to hold a service off the circuit where he lives, then it is more "disloyal" for a preacher in charge, for the law that would find out "what amount of service he is able and willing to perform" on the particular circuit holds and binds the pastor there. He is assigned to this special field by the Annual Conference, and "to control the appointments of all services in his charge."

I wonder if an itinerant preacher ever left his appointment and went off and assisted in a service on some other work? Than he was guilty of "disloyalty," and ought to be punished. "It is curious to read what the regular church papers have to say about this aggravating character called "evangelist." Some feel called to account for his existence and presence in their midst, while, at the same time, endeavoring to prove he has no right to be there at all. It is evidently a knotty problem, and with some, judging from an annoyed tone, a vexing question. Meanwhile the evangelist goes on his way saving souls for Christ, and hardly taking time to read what is being written about him, and in many instances serenely unconscious that anything has been said or written about him.

But why this cry, "Stop the local preacher," "Down with evangelists"? It looks significant.

JNO. D. ELLIS.

Selections.

Advancing Views of Heaven.

When I was a boy, I thought of heaven as a great shining city, with vast walls and domes and spires, and with nobody in it except white angels, who were strangers to me. By and by my little brother died, and I thought of a great city, with walls and domes and spires, and a flock of cold unknown angels, and one little fellow I was acquainted with. He was the only one I knew in that country. Then another brother died, and there were two whom I knew. Then my acquaintances began to die, and the number continually grew. But it was not until I had sent one of my little children back to God, that I began to think I had a little interest there myself. A second, a third, a fourth went; and by that time I had so many acquaintances in heaven that I did not see any more walls and domes and spires. I began to think of the residents of the Celestial City. And now so many of my acquaintances have gone there that it sometimes seems to me that I know more in heaven than I do on earth.—Selected.

This Not an Accidental World.

Realize it thoroughly—this is a methodical, not an accidental world. If the housewife turns out a good cake, it is the result of a sound recipe carefully applied. She can not mix the assigned ingredients and fire them for the appropriate time without producing the result. It is not she who has made the cake—it is nature. She brings related things together, sets causes at work; these causes bring about the result. She is not a creator, but an intermediary. She does not expect random causes to produce specific effects—random ingredients would only produce random cakes.

So it is in the making of Christian experiences. Certain lines are followed; certain effects are the result. These effects can not but be the result. But the result can never take place without the previous cause. To expect results without antecedents is to expect cakes without ingredients. That impossibility is precisely the almost universal expectation.—Drummond.

It is not wise to be continually fighting the errors of others. We must not exhaust our strength in killing noxious weeds and grass. We must cultivate the crop. The best way to kill our errors is to cultivate the truth. Some errors are like cane grass; if they are let alone, they die; but if an effort is made to kill them out, they begin to grow. The devil is fond of wrangling. It is his element. There is no weapon which he so much fears as the truth. It makes him shudder.

Do your best loyally and cheerfully, and suffer yourself to feel no anxiety or fear. Your times are in God's hands. He has assigned you your place; he will direct your paths; he will accept your efforts if they be faithful; he will bless your aims if they be for your soul's good.—Frederic W. Farrar.

Many a well-driven nail has been spoiled by an extra blow which knocked the head off. Moral: When you have preached long enough, stop.—Telescope.

Get the pattern of your life from God, and then go about your work and be yourself.—Phillips Brooks.

In the dark cloud of a great sorrow the beautiful bow of God's promise is often seen, if we look up.—Chaplin.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf.,Mrs. G. H. Lipscomb..Como, Miss
Miss. Conf....Mrs. E. D. Jones....Carlisle, Miss.
La. Conf.....Mrs. M.H. Morrison...Shreveport

It was the boast of our Conference at annual meeting at Natchez, 1888, "that Mississippi was first in the foreign field, and that one-third of all the missionaries of the Southern Methodist Church have been from our own loved State."

The General Conference of 1878 authorized the organization of the W. M. Society, M. E. Church, South. Its first annual session, 1879. Note our date.

Extracts from "Brief History of W. M. Society, Mississippi Conference," by Miss Annie Linfield, published December, 1892:

"In 1878, just after the terrible epidemic of yellow fever, the Mississippi Conference held its first session in the town of Haslehurst, and among the visitors of the Conference was the president of the newly organized society of the M. E. Church, South.

"This organization of woman's work for women was something so novel in every respect to our Southern people—its advent had scarcely been heard of by our leading preachers—but she (Mrs. Juliana Hayes) never faltered, and after gathering the inmates and visitors in one household, she repaired to the Presbyterian Church, through the rain, to organize the Conference society. Rev. C. B. Galloway and his wife, Misses Nannie Heard, Olive Watkins, and six or eight others were present. With the help of the presiding elder, Dr. Galloway and several other preachers, the work began to grow. The first year there were reported 9 auxiliaries, with 118 members; the second year 12 auxiliaries and 279 members; 31 subscribers to our own organ, the Woman's Missionary Advocate, then in its first year. Amount sent to treasurer, $183.15. Mrs. Hayes made two visits to our State after that. . . . The juvenile work was organized later on, and proved a grand success."

Officers: Presidents—Mrs. C. B. Galloway, the first president, resigned after the second or third year; Mrs. Col. Nugent served the following year; Mrs. W. L. C. Hunnicutt was elected, but declined to serve; the next year Miss Jimmie Petty was elected, and after serving three years moved out of the Conference; Mrs. I. N. Chatfield served the four succeeding years, and Mrs. Lillie Wimberly was her successor, and resigned at the close of the second year; then Miss Addie Marshall, who is now filling her fourth year. Vice-presidents: Misses Nannie Heard, Olive Watkins, Mesdames Jayne, Mellen, Wimberly, Williams, Chatfield, and at the last annual meeting, Mrs. R. R. Parker. Request was made of her to work specially among the young people and children of the Conference. Recording secretaries: Miss Annie Gibbs, Mrs. Weems, Misses Bessie Fearn, Agnes Chrisman, and elected at last annual meeting, Mrs. A. F. Watkins, who served as secretary *pro tem.* at the meeting. Mrs. Chatfield served as secretary *pro tem.* at the session of 1894. Corresponding secretaries: Miss Annie Linfield rendered valuable service until her resignation at the last annual meeting, when Mrs. I. N. Chatfield was elected. In 1886 Conference agent for Woman's Missionary Advocate: Mrs. E. D. Jones—still serves. Editor of items for NEW ORLEANS CHRISTIAN ADVOCATE: 1890, Mrs. A. L. Edgar; 1891, Mrs. E. D. Jones, who still serves.

MISSIONARIES.

Mrs. Mary Isabella Lambuth was married in Hinds county, Miss., in 1851. In March of that year she sailed with her husband, Rev. J. W. Lambuth; landed in Shanghai, China, where she opened a boarding-school, and in later years built up the second, which is now Clopton Training-school for teachers. She had been in charge twenty-four years when the W. F. M. Society, M. E. Church, South, undertook its first work in foreign fields, that of Clopton School in 1876. She supervised this until the close of the year 1884; went to Japan in 1886; now has charge of the Kobe Bible and Training-school for Women, etc.

More items from "Brief History": "The best of all, God owned our work, and in 1887 we sent our first missionary to China, Miss Bettie Hughes (Meridian, Miss). The next to give herself (though not known to the public, but none the less appreciated) was Mrs. Cornelia Sharbrough Anderson, of Wesson, Miss. She went as a matron to Laredo Seminary, where she is now indispensable. The next to go was Miss Mary McClelland, of Whitworth College, to China in 1888. The last offering was our Clara Chrisman (Beauregard, Miss.), whose sad death has done more good than her life could, we must believe."

Miss Haygood has been enthusiastic in her praise of the fidelity and efficiency of the following noble women: Miss Bettie Hughes had charge of the Clopton School, with other work, when she yielded to entreaties and advice to come home for recuperation. On her return she took up the work of the day-schools, twelve in number, at one time, that Miss McClelland had left when she resigned, at the close of her five years in 1893, to be married to Rev. M. B. Hill.

Miss Loohie Rankin, in report: "When I am in Kading, Mrs. Hill takes some of my afternoon classes in Nantaiang, and gives the entire school much-needed foreign supervision during my absence."

Miss McNemar is making rapid progress in her studies at East Mississippi Female College, and is developing into a most beautiful Christian character.

Miss —— is now ready to enter the training-school, and we are endeavoring to obtain a scholarship for her by securing 600 subscribers to the Evangel.

MRS. E. D. JONES.

FROM THE WORK.

Rev. Heslep R. Tucker, P. E., Booneville, Miss., Sept. 27: "Over 1,000 conversions have been reported to me in the Corinth district, and the work is still going on."

Rev. J. B. Cassity, Minden, La., Sept. 26: "Have just closed a meeting near Pine Grove Church. Quite a number of conversions and twenty-seven accessions. Rev. H. W. May was with me the most of the time. Bro. Robt. Vaughan was with me two days."

Rev. T. J. Miller, Sicou's Creek: "At home on a furlough. The last fight I was in was on the Hillsboro circuit at Hillsboro. We won a great victory there. Took from the old boy thirty servants and added some to the service of the Lord. Interest was high. Bro. C. C. Evans, their pastor, is a noble soldier. May God's blessings rest on him and his!"

Rev. C. P. Emery, P. C., Lumberton, Miss., Sept. 30: "We have just held our fourth Quarterly Conference. This charge is in excellent condition in every way. All the finances in proper shape. The presiding elder and preacher in charge nearly paid up in full for the year, and all the collections ordered by Conference either paid in cash or secured by good subscriptions. The contract for our two-thousand-dollar church has been let, work to begin at once. The pastor held a meeting at Poplarville recently, lasting five days, which resulted in the revival of the church, and some accessions to the same."

Rev. J. M. Cowan, Durant, Miss., Sept. 25: "Through the kindness of the good people of Mt. Carmel I am at Castalian Springs. My health has been very bad since the first of July; have had severe attack of nephritic colic about every seven or ten days; was not able to preach at all in July, but, with the assistance of Bro. Langford and Dr. Featherston, was able to hold three protracted meetings during August. Thanks to these brethren! Please allow me to ask, through your paper, the prayers of my brethren of the Mississippi Conference and of the church for my restoration to health."

Rev. W. D. Bass, Davis, I. T., Sept. 24: "We have just closed a powerful meeting in the nice town of Davis. Business men closed their doors, attended church, gave themselves to God and joined the church. Our pastor, Bro. Belcher, and the Presbyterians united their forces. About 75 members to the different churches are among the visible results of the meeting. Most of them joined our own dear church. These are real intelligent State people, and rank among the first-class in all respects. This will be made a station at Conference, which convenes in the city of Ardmore, last of October. Thank God for a successful year's work."

Rev. S. S. Keener, Baton Rouge, La., Sept. 24: "On Sunday night, Sept. 22, we closed a very successful revival service held at Second Methodist Church of Baton Rouge. Rev. J. J. Smiley conducted the services, which commenced on Monday, the ninth. Seventeen joined the church. Twenty were converted, and five backsliders were reclaimed. The meeting was one of great power. Bro. Smiley did excellent preaching—searching, fervent, and very spiritual. There was no manipulation or clap-trap working of the audience, but strong and straight issues were made for all and everyone to seek salvation, the personal knowledge of conversion. To God be all the praise! We heartily commend Bro. Smiley to the brethren, if they wish assistance in conducting a revival."

Rev. W. R. Blakemore, Knox Point, La., Sept. 9: "I am acquainted with a good many of the preachers of the Methodist Church, South. I love them all. I am a preacher of, or in, the C. M. E. Church. We are trying to patronise you and your church. We are trying to preach like you. I want to tell you that we are not fooling with politics either. Our church is clear on that line. We have four church schools—one at Jackson, Tenn., one at Augusta, Ga., one in Arkansas, and one in Texas. Also we are trying to run one or two papers, so you see we are trying to do something for ourselves. If you help us as you have done, we hope to do much more in the near future. I am doing what I can for the Master's kingdom. We desire your prayers. Inclosed you will find 75 cents, for which send my book."

Rev. W. M. Young, Pleasant Grove circuit, Sardis district, North Mississippi Conference, Oct. 1: "We have seven churches on this charge. I have just finished my meetings. We have had good meetings throughout the charge, with 35 converts and 20 accessions. We had a sweeping revival that brought about one hundred into the church last year, so we did not have the material under the influence of the church this year. But still our meetings have done great good in building up and settling people in the faith of the church. We have stirring times here with the second-blessing holiness people, some of whom are our best people, most of whom are fast being poisoned against the regular pastorate and authorities that be in the church. This is a serious crisis for this church. Pray for us. God bless you, Mr. Editor, and the ADVOCATE."

Rev. A. J. Jones, Pleasant Hill, Miss., Sept. 22: "Have just finished my round of protracted meetings, which in some instances have been very successful. Many souls saved and brought into the church. We wish to acknowledge some very much appreciated and valuable help rendered by the following brethren who very kindly came to our assistance: Revs. W. S. Shipman, M. D. Fly, W. S. Lagrone, T. W. Dye, Jas. Porter, and Ben P. Jacc. Would also say our presiding elder, Rev. H. C. Morehead, did some valuable work while with us holding our third Quarterly Conference in the beginning of our meeting at Lewisburg. Regretted that he could not stay with us longer. We believe that much of the good work done in these services will abide. The church is on a higher plane. We are moving up along on many lines. Surely God is doing great things for us. To him be all the glory. Pray for us."

Rev. J. N. Ware, Waynesboro circuit, Mississippi Conference: "We are just half through with our meetings (six in all). About sixty or seventy conversions, forty-four sanctifications and forty accessions to the church up to date. When we get through we hope to report as many more. Our Sunday-schools at most all the churches are in full, also our prayer meetings. Most all who have families hold family prayer and pray in public. Our women pray as well, or better, than the men. The Lord is doing a glorious work for us. Praise his blessed name! Rev. C. H. Ellis, of New Iberia, La., has been with me in two of my meetings, and did us some good preaching, and our people are loving him very much. Bro. Ellis is one of the best altar workers I ever saw; clear in his preaching and Methodistic all the way through. He has the church at heart; and his fight all the way through is sin. Bro. D. C. Farmer, L. P., has rendered us valuable services, and is putting in good time with Bros. Hunsley, Moore and myself. To God be all the praise!"

Rev. J. V. Penn, Vossburg, Miss., Sept. 25: "On July 28 Rev. Dr. J. W. Harmon dedicated our new church at Goodwater, five miles east of town. It is the prettiest church in this country outside of the towns, and it is charmingly situated in the midst of a superb grove. The edifice is in modern style, arched ceiling, pulpit recess, stained glass windows, vestibule entrance and tower 54 feet high. The lamps, carpet and tasty pulpit furnishings were purchased by the ladies. After a splendid sermon from Dr. Harmon I raised $160 to finish payment. In the meeting which followed the Lord graciously blest the generous, hospitable and enterprising people. Souls were converted while the Word was being delivered and 16 joined the church. . . . At New Hope, in August, Bro. J. N. Ware assisted me in a fine revival. Many were reclaimed and converted, some sanctified, 15 accessions. Vossburg enjoyed a week's meeting under Mrs. M. M. Snell and Rev. F. M. Keen. The congregations at times were overwhelming, and the scenes and incidents thrilling. Many reclaimed and converted and sanctified. Several accessions. The influence of the meeting extended through the surrounding country. Forty-one accessions to date. Praise the Lord! Parsonage repaired, church built, and $1,625 raised to date. Prospects bright for a full report at Conference."

YAZOO DISTRICT, MISSISSIPPI CONFERENCE.

Fourth round begins auspiciously. We did not hold the Conference at Hattiesburg at the appointed time, on account of the absence of the pastor, Bro. H. D. Howell, who was on the sad mission of attending the funeral of a noble son at Jackson, Tenn. Hattiesburg Methodism is moving right along under the leadership of as loyal an itinerant Methodist preacher as ever owned a pair of saddle-bags, Discipline, hymn book, and Bible.

There have been about 40 accessions to our church here this Conference year. The Baptist pastor, Rev. Mr. Hall, who has been here for a number of years, says that the Methodist Church is more flourishing now than it has been at any time during his pastorate here. The financial ability of the church has been considerably strengthened. The prayer meetings are about as well attended as they are in any church of which I have had observation or supervision. The Sunday-school is in fair condition, but not so good as might be desired. Congregations are uniformly good, but not so large as they ought to be. The collections ordered by the Annual Conference and the salaries of preacher in charge and presiding elder will be paid, I think, in full.

Last Saturday and Sunday were delightfully and, I trust, profitably spent on the Purvis circuit, Rev. C. F. Emery, P. C. Reports were flattering both on the spiritual and financial condition. A very beautiful adjustment to all lines of church work is here presented. Plans are being perfected for the speedy erection of a handsome new Methodist Church at Lumberton, Miss.

Rev. G. W. Huff, our indefatigable pastor at Vancleave, Miss., writes: "I have received 33 members since the Quarterly Conference. No other help except the local preachers." Methodist pastors and local preachers, under law, can do the work that God wants done Methodistically anywhere.

C. A. POWELL.

ST. TAMMANY CAMP MEETING.

Rev. H. H. Ahrens, of New Orleans, (Rev. W. A. Clark, P. C.), opened the exercises of the meeting for 1895 on the evening of Sept. 20. Dr. Sawyer, Revs. F. N. and F. S. Parker, and W. G. Roberts were the preachers for the occasion. The pastor and your scribe were left to hold up the banner during the two last days of the meeting.

The "St. Tammany Farmer," a local paper, says it was the "best meeting ever held" at the camp grounds.

It is a well-known and a most deplorable fact that the influence of a few misguided brethren was thrown against the success of the meeting, and found its expression in public criticism of both the manner and doctrines of those who were the managers of the meeting. The church was compared—in public conversation—to Babylon, and denounced as unworthy of the recognition of Christian men. These sacrilegious views were not only tolerated by, at least, one of our own preachers—not a worker in the meeting—by his association and co-operation with the utterer of these sentiments. Such antagonism served to stay the tide of success up to the Sunday services, when a deeper interest began to show itself.

At the close of the Sunday evening service such a move as was witnessed this writer has not seen in an experience of more than thirty-five years. Out of a congregation of between five hundred and six hundred people more than half of them (some close observers say, nearly all of them) came forward pledging themselves to begin then, and in all the future, live for God and heaven. There was no enthusiasm, but a deep, quiet swell seemed to raise the whole mass of humanity out of self and up to the Rock of refuge. It was a wonderful moving of the waters. Evidently the angel had come down to "trouble" them.

Bro. Clark and his charming "help-meet," though but novices in the itinerancy, are in high favor with their people, and have abundant cause for rejoicing over the results of the meeting at St. Tammany Camp Ground for 1895.

Notwithstanding so much mental work since I came over here, I have gained much strength, and will leave here this evening for the Epworth Conference in your city, and thence on Saturday to Simsport, where on Sunday, Oct. 6, I am booked for the dedication of Bro. Woodward's new church. J. A. PARKER.

Tallulah La., Oct. 3.

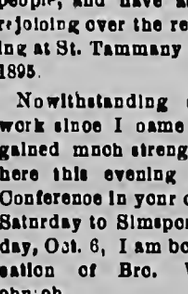
A Great Chance to Make Money.

I want to tell you of my wonderful success. Being a poor girl and needing money badly, I tried the Dish Washer business and have cleared over $300 every month. It is more money than I ever had before and I can't help telling you about it, for I believe any person can do as well as I have if they will only try. Dish Washers sell on sight; every lady wants one. The Mound City Dish Washer Co., St. Louis, Mo., will give you all necessary instructions, so you can begin work at once. The Dish Washer does splendid work; you can wash and dry the dishes in two or three minutes without puting your hands in the water at all. Try this business and let us hear how you succeed. ELIZABETH C.

All the teachers in the world can not make a scholar of a boy who is determined not to study. And no amount of preaching will make a Christian of the man who will not believe.

Scrofula in the Neck

The following is from Mrs. J. W. Tillbrook, wife of the Mayor of McKeesport, Penn.:



Willie Tillbrook.

"My little boy Willie, now 9 years old, two years ago had a bunch under one ear which the doctor said was Scrofula. He finally lanced it and it discharged for some time. We then began giving Willie Hood's Sarsaparilla and he improved very rapidly until the sore healed up. Last winter it broke out again, followed by Erysipelas. We again gave him Hood's Sarsaparilla with excellent results and he has had no more trouble. His cure is due to

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REV. J. B. A. AHRENS, D. D.

MISSISSIPPI CONFERENCE.
REV. W. B. LEWIS.
REV. R. J. JONES.
REV. R. W. BAILEY.

NORTH MISSISSIPPI CONFERENCE.
REV. J. D. CAMERON, D. D.
REV. W. T. J. SULLIVAN, D. D.
REV. T. O. WIRE, D. D.

ADVERTISING RATES.

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Thursday, October 10, 1895.

A Russian Philanthrop'st.

The newspapers have recently directed the attention of the civilized world to a great philanthropist hitherto unknown outside of his own country—Jermakoff, of Russia. He began life amid poverty and hardship, but by industry, enterprise and tact built up an immense fortune. His first act of benevolence on a large scale was the purchase of the freedom of all the serfs of his native town at a cost of one hundred and twenty thousand dollars. A little later he fed at his own expense for some time a large number of peasants in a famine-stricken region. This act of benevolence he has since repeated several times. In charities of various kinds he has expended in the last twenty years five millions of dollars. Here is a solution of the labor-versus-capital problem. Whenever capital consecrates itself to Christ, and expends itself for the amelioration of the condition of the toiling masses, strikes will cease, and the socialistic agitator, like Othello, will find his occupation gone. Men need not go further than the New Testament to find a solution of the gravest problems of nineteenth-century civilization. All have not millions to give, but all may possess the spirit of Jermakoff, and may give according to their means.

The Epworth League Conference.

The Louisiana Epworth League Conference was held, according to appointment, in Louisiana Avenue Church, Oct. 4 to 6. Bating a few changes made necessary by the absence of some of the speakers, the programme was carried out as announced in the ADVOCATE.

To give a critical notice of each item of the programme would require more space than we have at our command. To make honorable mention of a few of the addresses and say nothing of the rest would be an ungracious task. Suffice it to say that this was an instance of a good programme well carried out. The themes were various, and the treatment of them no less so. There were three sessions a day.

At the night sessions the church was filled to its utmost capacity. The singing, under the leadership of Mr. Adams, of the Carondelet choir, was superb. There was the utmost harmony, good feeling and enthusiasm throughout the entire Conference.

It is to be hoped that the League movement will spread rapidly throughout the State, so that at the next Conference all sections of the State will be represented.

An Incident and Its Lessons.

A short time since a Wild West show was given at East Liverpool, Ohio. Since then the boys of the town have been playing Indian. Their last performance was the tying of one of their comrades to a stake and burning him to death. This incident has a lesson. Children are much impressed by what they see. They should, therefore, not be made familiar with vice, especially in its attractive forms. Let a prize fight take place in a town, and for months afterwards fisticuffs will be the prevailing sport among the boys. Our readers will remember that two deaths occurred in this city, some months ago, as the result of pugilistic encounters in imitation of our last prize-fight. And as with the prize-fight, so with various other spectacular performances. They are demoralizing in the extreme. Satan does no better work for the advancement of his kingdom than when he prevails upon Christian parents to give their children *carte blanche* in the matter of attending public amusements. There are in our day public exhibitions which can to a large extent undo in an hour the work of parents and Sabbath-school teachers for months. This applies also to literature no less than to amusements. Thousands of our youth are being corrupted by what they read. Much of the popular fiction of the day is exceedingly pernicious; and not fiction alone. There are other realms of literature equally fraught with peril to good morals.

A few years since a number of small boys in a certain city organized themselves into a club for the purpose of committing crimes of various sorts. They had been reading a life of Jesse James. This is one instance out of many that might be cited to show the effect of such literature upon the juvenile mind. Let a boy of tender years read a book, either fact or fiction, which makes vice attractive, and his whole after life may be affected thereby. Parents should exercise a rigid censorship over the literature that finds its way into their homes. Just at this point there is culpable negligence among our people. We have seen in Christian homes books which no young person should be allowed to read. These books had been read by the young people of the household of both sexes, while the parents had not even examined them sufficiently to be aware of their true character. Parents need to be aroused. There are no obligations more sacred than those involved in the parental relation. It is not a light or trivial task to mould and fashion young minds that are destined to live as long as God shall live.

The End of Pugilism.

There was great rejoicing in the ranks of hoodlumism three weeks ago when a Texas court decided that there was no law in that State against prize-fighting. This jubilation, however, was short-lived. Gov. Culberson called a special session of the Legislature to meet Oct. 1. In two days a rigid anti-prize-fight law was enacted. The Florida Athletic Club, it is said, had expended nearly fifty thousand dollars in making preparations for the fight which had been announced to take place at Dallas. This fight, if it takes place at all, will take place probably in Indian Territory, on an Indian reservation—a fit place for such an exhibition of barbarism. This Texas law sounds the death-knell of pugilism in the United States. If we mistake not, every State in the Union has now outlawed the brutal thing. All honor to Gov. Culberson and the Texas Legislature!

The receipts of the United States Treasury are now in excess of the expenditures—the first time such a thing has happened in two years.

A Pioneer.

At the recent meeting of the Mississippi State Board of Health license to practice medicine was granted to Miss Rosa Wiss, of Meridian. Dr. Wiss is the first Mississippi woman who ever applied for a license to practice medicine. We have known Miss Rosa since her girlhood, having been her pastor for four years. She is a woman of fine intellectual endowments, and an earnest, consecrated Christian—a thoroughly admirable woman in every respect. In early girlhood she chose medicine as her profession, and, though many obstacles lay in her path which to others would have seemed insurmountable, she never faltered in her purpose, but pursued the even tenor of her way with an energy that amounts to real heroism. How she managed, with limited means, to secure, first, a literary, and then a professional education, would make a story full of inspiration to aspiring youth of both sexes. She is a graduate of the Industrial Institute and College at Columbus, Miss., and of the Woman's Medical College at Philadelphia. She will locate in Meridian. We congratulate the medical profession of Mississippi upon such an accession to their ranks. We have long believed that women are better fitted for a certain kind of practice than men, and that such practice ought to be relegated to them. We are glad to learn that this opinion is entertained by the members of the Mississippi State Board of Health, who not only granted this license cheerfully, but expressed themselves as delighted with the movement in which Dr. Wiss is a pioneer. She will make a specialty of diseases of women and children.

An Episcopal Decision.

We gave notice two weeks ago that an appeal had been taken by Rev. A. J. Jarrell, pastor of First Church, St. Louis, from a decision rendered by his presiding elder, Dr. B. M. Messick, on a point of law. It devolved upon Bishop Galloway, who presided at the St. Louis Conference, to render a decision. The question submitted to Dr. Messick was this: "Is it improper and illegal for a local preacher to adopt and devote himself to the work of a general evangelist?" Dr. Messick's reply was as follows: "It surely is; involving both neglect of the Discipline, prescribed duties of the local preacher, and insubordination to the General Conference, which has unequivocally refused to recognize the office and work of the evangelist in the church."

Bishop Galloway's decision is given in the following language:

The ruling is not sustained, with the understanding that the local preacher has not failed or refused to perform the services required by his pastor, whose duty it is to draw up a plan by which his (their) labors shall be regulated.

CHAS. B. GALLOWAY,
President St. Louis Annual Conference.

This decision is subject to revision at the next meeting of the college of Bishops, to be held next May.

Millsaps College.

Our readers will read with pleasure the following jubilant note of Dr. Murrah concerning the opening of Millsaps:

The fourth session of Millsaps College began this morning under the most propitious circumstances. A large audience of students and citizens assembled in the college chapel, and were addressed by Presiding Elder Mounger, Pastors Watkins and West, Dr. Cooper, and President Fitzhugh, of Belhaven College. The students have not yet been enrolled, but a large attendance is assured. All the members of the faculty are in place, and the work of the session starts off most auspiciously. W. B. MURRAH.

Jackson, Miss., Sept. 25, 1895.

At Natchez.

While Sister Lyons and her coadjutors were occupying the tripod we made a brief visit to Natchez. We made headquarters during our stay with Rev. W. E. Ballard. Bro. Ballard's health has undergone little change in the last twelve months. He is confined to his room and most of the time to his bed. He bears his protracted affliction with that Christian patience and resignation which would be expected of him by those who knew him in health. We spent some delightful hours at the parsonage, where we found Bro. Lewis and his family in good health and fine spirits. We met old friends and parishioners too numerous to mention. It was a pleasure to us to occupy the pulpit of Jefferson Street on Sunday, albeit it would have been a greater pleasure to hear the pastor preach one of those strong, earnest, spiritual sermons for which he is noted. Jefferson Street has lost heavily this year by the removal of leading members to New Orleans and elsewhere, but is well-organized and working with her old-time vigor and energy. Our stay of four days was a most delightful one.

The Woman's Edition.

We tender hearty congratulations to our sisters of the Parsonage and Home Mission Society upon the success of their newspaper venture. They will realize probably about seven hundred dollars—a sum almost sufficient to pay for the lot on which to erect the church which they propose to build as a domicile for the Tchoupitoulas Mission. A good day's work for the Master's kingdom will be done when that house of worship is erected.

A New Book.

PUSHING TO THE FRONT; OR, SUCCESS UNDER DIFFICULTIES. A book of inspiration and encouragement to all who are struggling for self-elevation along the paths of knowledge and of duty. By Orison Swett Marden. Illustrated with twenty-four fine portraits of eminent persons. Boston and New York: Houghton, Mifflin & Co. 416 Pages. Price, $1.50.

Through the courtesy of the publishers the above-named work lies on our table. It is one of the books of the Epworth League Course in the M. E. Church. In his preface the author states that his aim in writing the book is "to encourage, inspire and stimulate boys and girls who long to be somebody and do something in the world, but feel that they have no chance in life." He also says that "the power of an ideal book for youth should lie in its richness of concrete examples as the basis of character-building; in its uplifting, energizing, suggestive force, more than in its arguments; that it should be free from materialism, on the one hand, and from cant on the other; and that it should abound in stirring examples of men and women who have brought things to pass." This gives an idea of the character of the work. It is an exceedingly valuable publication. It belongs to the same class with "Captains of Industry"—Smiles. In the whole realm of literature we know of no better book of its class to put into the hands of an aspiring youth. It is a book, too, that may be read with profit by persons in mature life. Moreover, unlike many of the books of the present day, it will bear re-reading time and again. We predict for it an immense sale. The M. E. Church did well to put it into the hands of her youth.

There is a rapidly growing feeling in all parts of the United States that the United States ought to recognize the Cuban insurgents as a belligerent power. In many places public meetings have been held and rousing speeches made with a view to influencing the government in this matter. The South Carolina Constitutional Convention, by an unanimous vote, passed a resolution calling upon the government to recognize the Cubans as belligerents at as early a day as practicable.

NOTES.

Rev. A. A. Houston, a superannuated member of the North Mississippi Conference, died on the first.

***

Rev. W. R. Weakley, of the Missouri Conference, has been transferred to the Japan Mission Conference.

***

Rev. J. F. Foster preached at Dryades Street Church last Sunday to the delight and edification of the congregation.

***

Rev. F. N. Parker has a meeting in progress at Rayne Memorial. He is assisted by Rev. W. P. Hurt, of the Alabama Advocate.

***

The South Carolina Constitutional Convention, last week, adopted by an overwhelming majority a rigid anti-miscegenation clause.

***

Rev. J. L. Bowling, of the North Mississippi Conference, has been transferred to the St. Louis Conference, and stationed at Thayer, Mo.

***

Rev. R. W. Bailey, of the Mississippi Conference, has bought out the book and stationery business of Laird & Dominick, Jackson, Miss.

***

Rev. W. H. Lewis, of the Mississippi Conference, has been transferred to the St. Louis Conference, and appointed to Immanuel Church, St. Louis.

***

Dr. Armstrong has resigned the editorship of the Alabama Advocate, and the vacancy has been filled by the election of Dr. J. W. Rush and Rev. E. M. Glenn.

***

Rev. I. Z. T. Morris, of Fort Worth, Texas, recently paid the ADVOCATE office an appreciated call. He was on his return from a visit to relatives in Alabama.

***

Dr. John Mathews, having been in the ministry forty-nine years, has been invited by the St. Louis Conference to preach a semi-centennial sermon at its next session.

***

The Nashville Advocate reports that Mrs. D. H. McGavock, secretary of the Woman's Foreign Missionary Society of our church, is very seriously ill—not likely to recover.

***

Mrs. E. M. McRee, of Caseyville, Miss., died on the sixth after a long and painful illness. Her death makes a vacancy in the church and community which it will be hard to fill.

***

We are pleased to learn by a private letter from President Carter that Centenary College has had a fine opening, and that the work of the session is progressing in a most satisfactory way.

***

The contract has been let for the completion of the Gulf and Ship Island railroad from Gulfport to Hattiesburg by September, '96. Work has been commenced and is progressing rapidly.

***

Judge Bilbro, an able jurist of North Alabama, makes it a rule to open court every morning with reading a short selection from the Bible and prayer. We commend his example as worthy of imitation.

***

A Gottschall, long known as a local preacher in the M. E. Church, South, in Kansas City, has withdrawn from the ministry and membership of the church, surrendering his credentials.—Arkansas Methodist.

***

Prof. Thomas Carter, of Centenary College, occupied the pulpit of Rayne Memorial on last Sunday. It is hardly necessary to say that the sermon was a good one. The name of the preacher is a sufficient guarantee of that.

***

Rev. H. W. Knickerbocker occupied the pulpit of Carondelet Street Church last Sabbath morning, and regaled his hearers with a thoughtful, well-prepared and well-delivered discourse upon the text, "God so loved the world," etc.

***

At the recent session of the New Mexico Conference the following transfers were announced: C. H. Govett, to North Texas Conference; J. M. Crutchfield, to Texas Conference; J. S. Chadwick, to Alabama Conference; T. L. Lallance, to Louisiana Conference.

***

It is said that a bushel measure would hardly hold the telegrams received by Governor Culberson, of Texas, congratulating him on his success in suppressing pugilism. They came from every section of the United States, and from foreign countries also.

***

Rev. J. P. McFerrin, D. D., pastor of Centenary Church, Chattanooga, has been transferred by Bishop Haygood to the Louisville Conference, and stationed at Broadway Church, Louisville. Dr. McFerrin is one of the ablest preachers in Southern Methodism.

R. H. Woodward Company, Baltimore, Md., will soon issue a new book, by Talmage. It gives an account of his recent travels around the world, and will be very liberally and beautifully illustrated, several hundred illustrations being used. The book will be sold by subscription.

***

The Ohio Conference of the Methodist Episcopal Church, at its recent session, elected a woman as a delegate to the General Conference. She is the wife of Dr. Bashford, president of Ohio Wesleyan University. Whether she will be seated or not is now a live question in that church.

***

Commissioner Roosevelt's example in New York City is spreading almost as fast as the measles. Albany has closed up the Sunday saloons, Kansas City has put on war paint, and our own Memphis is rolling up her sleeves and spitting on her hands. May all others hurry up and get in the notion!—Houston Methodist.

***

South Carolina will continue to enjoy the unique distinction of being the only State in the Union that makes no provision for divorce. The Constitutional Convention, last week, adopted by a large majority a clause forever prohibiting divorce for any cause, and forbidding the recognition of divorces obtained in other States.

***

Edward McGehee College, Woodville, Miss., was burned on the first. The fire originated in the third story. The loss was about twenty thousand dollars; insurance, five thousand. The Board of Trustees have decided to rebuild at once. The school goes on without a break, suitable buildings having been secured without delay.

***

Rev. T. De Witt Talmage has accepted the co-pastorship of the First Presbyterian Church of Washington City. The First Church is one of the oldest in the city. It is downtown now, but is still a wealthy congregation. Dr. Sunderland, the pastor, has been in charge over forty years. It was at his suggestion that Dr. Talmage was invited.

***

The gospel tent owned by the New Orleans Church Extension Society has been removed to the corner of Liberty street and Louisiana avenue. So far the attendance has not been quite as large as at the former location; but there is much better order, and the outlook for permanent results is better. Rev. T. L. Lallance has been put in charge of these services. He is assisted by the pastors of the city.

***

Notes of the Louisiana Epworth League Conference from the pen of our Epworth League editor will be found on our fifth page. Besides those residing in the city, the following members of the Louisiana Conference were in attendance upon the League Conference: H. W. Knickerbocker, J. F. Foster, F. D. Van Valkenburgh, H. R. Singleton, T. Carter, A. Luetz, G. D. Anders, J. A. Parker. Bishop Keener attended several of the sessions.

***

The increase of good fellowship between the North and the South by the commemoration of the battles at Chattanooga and the opening of the Atlanta Exposition last week is very pleasing to all who love and prize the Union of the States. There was proof enough that we can unite in remembering the Civil War and even its chief conflict and do this as a brotherhood, with an unstinted acknowledgement of the bravery on both sides and respectful regard for political convictions however variant. May God bless the Union!

***

Said Rev. Dr. Crowell, in his remarks at the Ostorara Anniversary: "I was concerned about the few who took a religious newspaper. I wished to preach to an intelligent congregation, and so I went into the pulpit one Sunday morning and strongly urged their subscribing to a certain paper, and designated one to receive subscriptions. After a time I inquired of him how many had been received, and was answered 'three.' So I harnessed my horse to the buggy and visited every family that did not take a religious paper, and as a result secured one hundred and eight subscribers."—Presbyterian Journal.

***

At the Council of the Protestant Episcopal Church, now in session in Minneapolis, it was officially reported that the sum of $41,000 has been embezzled by the former secretary, Rev. W. A. Newbold, and the former treasurer, J. Cole. A resolution was passed heartily commending the governor and Legislature of Texas for their action in suppressing pugilism. A resolution was passed calling the attention of the United States government to the fact that the recent troubles with the Bannock Indians were caused by outrages committed by the whites upon the Indians. Resolutions were also passed calling the attention of the government to the recent massacre in China and invoking its protection for American citizens resident in China.

PUBLISHER'S NOTICES.

Read This.

We invite special attention to our new sewing machine offer. This machine is a most excellent one in every respect. We have never made a better premium offer. Let no one confonnd this machine with any one previously offered. It is a different machine altogether. Take notice that we prepay freight and guarantee entire satisfaction.

Notice.

Those who want Bibles at our premium rates would do well to order at once, as our offer may be withdrawn in a few weeks.

The Holman Bible for $1 65.

We are now offering the Holman Self-Pronounoing Bible for $1.65 to subscribers who pay a full year in advance, i. e., up to Oct., '96. This Bible has all the Helps of the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself wherever the name occurs. This makes it by far the best Bible on the market. Everybody, whether educated or uneducated, needs help in the pronunciation of proper names, especially Bible names. Read carefully our offer on this page.

Any subscriber who will pay his subscription for two full years in advance, i. e., up to Oct., '97, can get this Bible at $1.35.

There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2.45 instead of $1.65. This is the best bargain ever offered in a bourgeois type Bible.

We sell our large-type Holman Bible to persons who are not subscribers for it—publisher's price. Our subscribers get it on conditions specified in our offer for $2.45. The Advocate and the Bible both cost only $4.45, while the Bible alone costs $5. See the point?

We are now prepared to fill orders for Bibles (both kinds) promptly.

For twenty cents we will have your name engraved in gilt letters on the outside of the book.

To the Methodists of New Orleans.

GREETING!

You are cordially invited to be present at the quarterly meeting of New Orleans City Missionary and Church Extension Society, to be held at 7:30 P. M., of Friday, Oct. 11, 1895, in Carondelet Street Church. We need you there, and the meeting will be a most interesting one. Be sure to attend.

JOHN T. SAWYER,
President.

Notice.

Mansfield Female College has opened very encouragingly; better than last year's, and pupils are coming in every week. Quite a large number are engaged to enter on and before Oct. 1. The college is well organized for good work, and a very successful year is anticipated. A very superior class of girls have entered this year, and the influences are elevating and refining in the highest degree. No better place for a girl can be found where health abounds and every facility is afforded.

A. D. McVOY.

Death of Mrs. N. S. Cornell.

Mrs. Cornell, wife of Rev. N. S. Cornell of the Louisiana Conference, died in great peace at the parsonage at Houghton, La., on the evening of Sept. 23. An earnest Christian, a devoted wife and mother, a noble, sweet-spirited woman has gone from us. "She is not dead, but sleepeth."

WM. H. LA PRADE.

After the Grip, diphtheria, pneumonia, scarlet fever, typhoid fever, etc., Hood's Sarsaparilla is of wonderful benefit in imparting the strength and vigor so much desired.

Hood's Pills for the liver and bowels act easily, yet promptly and effectively.

Bible Cause.

To the Pastors of the Mississippi, North Mississippi and Louisiana Conferences of the M. E. Church, South—

DEAR BRETHREN: As the month of October is the time set apart by your respective Conferences for taking the collection for the Bible cause, I, as the representative of the American Bible Society in Louisiana and Mississippi, beg leave hereby to urge that an earnest effort be made during the month to secure for said cause a liberal offering from each congregation in the two States. The whole world is now open to the circulation of the Holy Scriptures, and it is earnestly desired on the part of those engaged in the great work of Bible distribution that lovers of God and his Word will bestir themselves and do all in their power to help put a copy of the precious treasure in every home and habitation of man. With $526,824.26 the American Bible Society circulated during the past year 403,434 Bibles, 580,754 New Testaments and 595,582 portions of the Sacred Word.

From these figures it is very evident that it costs but little, comparatively speaking, to circulate the Word of God, the great luminary of truth, which alone can truly enlighten and save the world. Then let all good people come up to the help of the Lord in the great work of printing and circulating his Word in the earth.

Let every individual, as well as every congregation, make a liberal offering for this purpose. For want of money urgent demands both in home and foreign fields, and especially in the latter, are going unsupplied. Will the good people of this enlightened age and of this Christian land allow the poor and benighted of earth to plead in vain for the Word of Life? God forbid!

Money can be sent either to Wm. Fanike, Bible House, Astor Place, New York, or to the undersigned, at 725 Camp street, New Orleans.

J. W. McLAURIN,
Dist. Supt. for A. B. S. in La. and Miss.

Resolutions.

Resolved, That the fourth Quarterly Conference of the Wilson charge, Louisiana Conference, beg to put on record that we highly appreciate the services of Bro. R. W. Tucker, who has labored so faithfully with us for four years, and we pray the blessings of God upon him wherever he may go another year.

(Signed) D. W. McLEAN,
A. J. HAWSEY,
J. WHITTAKER.

Resolved, By the Board of Stewards and preacher in charge of Wilson circuit that it is with profound regret that we part with our beloved presiding elder, Rev. P. A. Johnston, who has always shown the spirit of the Master in his oversight of the church, and we humbly pray that he may have the blessings of Heaven resting upon him wherever he may go.

(Signed)
D. W. McLEAN,
W. A. THOMPSON,
For Stewards.
R. W. TUCKER, P. C.

From Rev. F. B. Ormond.

I am now attending Cooper-Huddleston College, at this place, which is convenient for me, and serve the Linwood charge to which I was appointed by Bishop Keener.

The idea is prevalent that I have tendered my resignation as pastor of Linwood circuit. I write to correct this error. I still meet my appointments. I have not failed to meet an appointment this year.

Those desiring to communicate with me will please write me at this place.

God bless the Advocate and its editor and readers!

F. B. ORMOND.

Daleville, Miss.

Notice.

To the Preachers of the Mississippi Conference:

BRETHREN: You will facilitate the work of the Board of Church Extension, and relieve me of much trouble and responsibility, if you will remit me by postoffice order or express order, on Vicksburg, or check on New Orleans, Vicksburg or Jackson, your money, not later than Dec. 1, 1895. Please cut this out and file for reference.

THOS. A. HOLLOMAN,
Tr. Bd. Ch. Ex., Miss. Conf.

Phoenix, Miss.

Holiness Association.

The East Mississippi Holiness Association will be held in Meridian, Miss., from Oct. 22 to 31. Rev. H. C. Morrison, evangelist, will conduct the services assisted by other workers. The only object of the meeting is the conversion of sinners and the entire sanctification of believers, according to the teachings of Mr. Wesley's "Plain Account of Christian Perfection." All preachers and workers are cordially invited to attend.

W. W. HOPPER,
JOHN A. LEWIS,
JOHN C. CAVETT.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE DAY OF PENTECOST.
(Acts II, 1-41.)

Pentecost, a Greek compound, signifies the fiftieth day. The Jews celebrated Pentecost in commemoration of the divine transmission of the Decalogue through Moses. Said transmission took place on the fiftieth day after exit from Egypt. On one of these commemorative days—when the day of Pentecost was fully come—the Holy Spirit was poured out upon the disciples under circumstances no less astounding than significant.

Practically applying this historic incident, the interrogation is in place, Can the effusion of the Holy Spirit be acquired now as of yore, regardless of time? Yes, most assuredly. But necessary prerequisites have to be attended to.

1. Previous to the outpouring of the Holy Spirit the disciples and adherers were in the house of God on the Lord's day. An example for us to follow.

(1) It is our duty on Sunday to attend divine service.

(2) Strange, that so much "Sunday-sickness" prevails among us.

(3) Hunting, fishing, going on pleasure excursions, etc., on Sunday is responsible.

2. They, the disciples and friends, were all with one accord in one place.

(1) Christ came into the world to bring peace to mankind. Peace in state, church and family.

(2) Discord in music grates painfully on the ear. In church discord prevents revival. Too many parties factions, cliques among us.

(3) Disapprove of the policy of ignoring existing difficulties among us. Should be publicly investigated. Wrong-doers exposed. The faithful commanded. Amputation is better than blood-poisoning and death.

3. Previous to the wondrous effusion of the Holy Spirit, the disciples and associates were engaged in prayer.

(1) Adoration, offer of thanks, preservation of our petitions to God, prayer, is the Christian's loved employ.

(2) In prayer the soul communes with God. With God, the author and conserver of all physical and moral law. With God, to whom the great is small and the small great. With God, who answers prayer.

(3) Said Mary Stuart, the benighted Roman Catholic, that she feared the prayers of John Knox more than all other threatening ills.

Oh, for a Pentecost among us! Heed the prerequisites!

League Doin.

The Louisiana Epworth League Conference, which met in Louisiana Avenue Church, Oct. 3-6, was an eminent success. Attendance large. Result glorious.

Leaguers from abroad are loud in praising the hospitality of New Orleans Methodists. No trouble in finding comfortable homes for our guests.

A permanent State Epworth League has been organized, with Bro. W. M. Sloan, of Shreveport, as president.

The next Annual Conference of the State League will convene in New Orleans in May next. May will suit better than any other month.

A fund of $180 was raised for payment of field secretaries to assist the preachers throughout the State in organizing Leagues.

The New Orleans Epworth League Union, whose president is Bro. John T. Crebbin, and Miss Addie S. McKnight, secretary, will convene in our church at Carrollton to-night.

The choir, so ably led by Bro. T. O. Adams, and which assisted so cheerfully in making our late State Conference all that could be desired, will attend and lead the song service at meeting of the Union in Carrollton.

The leaguers were delighted in having so many eminent divines attend the recent State Conference in New Orleans. Among them were Bishop Keener and Drs. Jas. A. Parker.

Help Wanted.

Bro. R. A. Sibley, of Trenton, Miss., has lost his horse, and is not able to buy another. Any amount sent to him, at the above-named place, will be thankfully received. Let the preachers and lay members of the Mississippi Conference send in a liberal contribution at once to one of the fathers of our Conference to buy him a horse.

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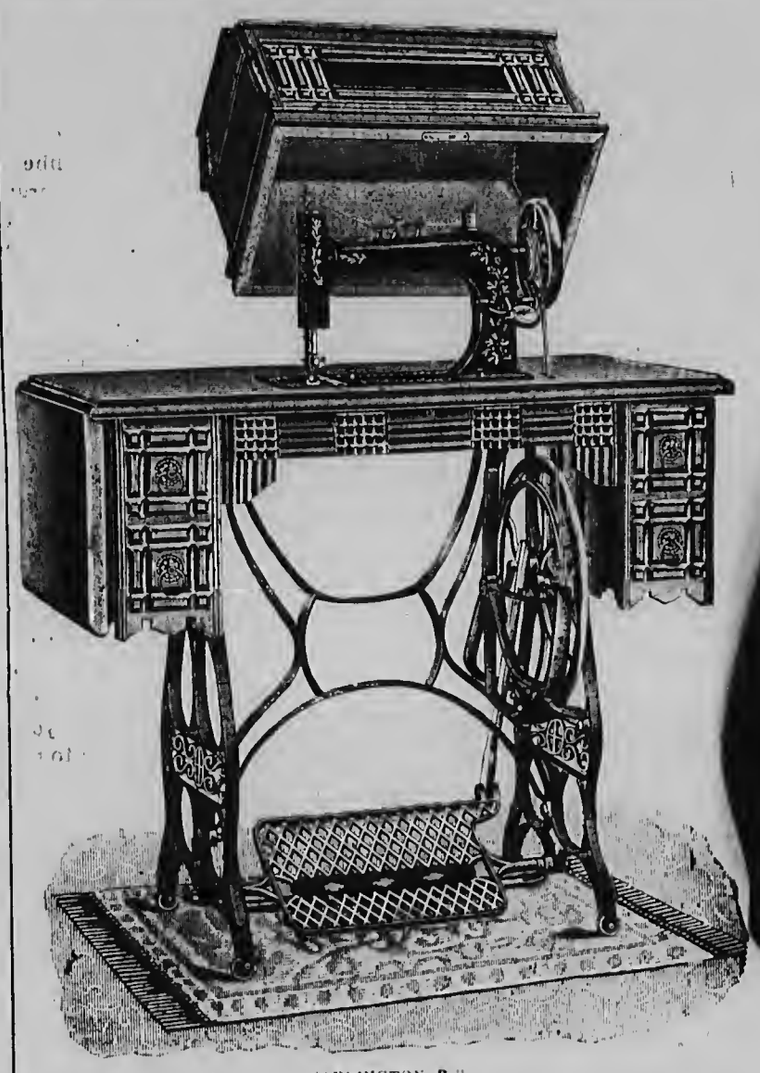

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THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish, has so few bearings and friction points that it is easily oiled and kept clear.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

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THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

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HOME CIRCLE.

RECOGNITION IN HEAVEN.

Shall we know our friends in heaven—
Kindred souls while here below?
Will the pleasure there be given
Recognizing those we know?
Yes! the Scriptures plainly telleth,
We shall know as we are known,
Songs of gracious welcome sweeteth,
Sung by seraphs round the throne.

See yon happy mother finding,
One by one her children dear;
Family ties forever binding,
None are missing—all are here!
Wife and husband fondly meeting,
No more sorrow, death or pain;
Brothers, sisters, gladly greeting,
Nevermore to part again!

—Exchange.

The Value of Money.

The average American girl has practically no idea of the value of money. It is one of the most discouraging signs of the times to see the manner in which our young women spend their pocket-money. And nothing in this wide world keeps so many young men from marrying as the constant proof they see of the lightness in which our girls value money. Money is spent upon trifles as if silver and bank-notes grew on trees. A dollar has not its real value in the eyes of one girl out of a hundred. Where the saving instinct exists it is simply employed as a means to making possible a larger expenditure in the near future. The result is, that our young women get false notions of living and its cost, and they consider themselves abused, in a great many cases, when upon marriage they must be content with less than in their father's home. The popular notion with the young people of to-day is that they must start where their fathers left off. Our young men have only a truer sense of the value of money because they are compelled to earn it, and where the money comes hard its value is better impressed. But even among the most moderate classes in this country it is simply amazing to see the extent to which money is spent—not only spent, but wasted, and the absolute disregard to make provision for "a rainy day" which exists. The great trouble is that we have been educated in this country too much to accept luxuries as necessities, and when they are beyond our reach we cavil at fate.

In European countries all this is different. The English, whose silly traits we like to ape so much, but whose good qualities we overlook, are among the most thrifty nations in the world. The English workingman, as a rule, puts aside a portion of his earnings. But when the average American workingman earns a dollar he spends a dollar and prides himself on the fact that he can pay his debts. The French workingman does a little more than that. He lives so that he can pay his debts and have something over. Nor has he any the less comfort. One need only go into the home of a French workingman to see how comfortable he lives. And there is generally a savings book in his possession. The result is, that, as a people, the French suffer less from panics than any other people on the globe. Because habit of thrift is universal, everybody provides for the morrow. Last year the French savings banks had more than eight million depositors, and the amount of their deposits exceeded eight hundred million dollars. And this large sum was made up almost entirely of small amounts. The French father is thrifty himself and teaches the value of thrift to his children. And the lesson is taught them with their A B C's.

We ought to do this in America. Our children must be taught a different value of money than they at present have. And the beginning must be made by ceasing to keep up this nefarious practice of living up to our incomes. We must live this side of them. The French go on the theory that twenty-five per cent. of one's income must be saved. This is a good percentage. All of us can do this if we will only make up our minds to do it. And if our schools could be induced to copy the French idea of giving bank-books of small amounts to their scholars as rewards of merit, it would be infinitely better than the present system of giving books or medals. The American child needs to learn the lesson of saving. And the school teacher can do much to impress this lesson.—Quiver.

The Oil of Life.

The small, sweet courtesies of life smooth the thorny road and pour oil on the troubled waters. We are all burden-bearers of one sort or another. Every back knows what it is to be sore because of the weight it has to carry, and feet are weary because of the roughness of the way. Kind words are to burdened lives what oil is to the complicated piece of machinery—that which makes continued motion possible and pleasant.

True courtesy has been defined as that gentle refinement and grace of manner displayed towards others, which springs not so much from polite culture as from the sterling qualities of a genuine and well-regulated heart. It is the outcome of a universal and comprehensive love, the spirit of chivalry combined with the utmost delicacy of feeling. The late Dr. Dale described it to be the graceful and beautiful vesture of Christian charity. M. Joubert speaks of it as "the flower of human nature" in his charming *Pensees*, arguing that its fragrance constitutes the benediction of living. Courtesy is distinct from mere politeness. One is a thing of the heart; the other may be a mere trick of etiquette or expediency. Courtesy is the manners of the heart, and finds its root in the respect due to our fellows in virtue of their manhood and because of the tenderness of the bond of brotherhood which links us to them. Politeness may be deliberately adopted to serve self-interest, or it may be the conventional civility demanded by the canons of society—a lifting of the hat, a touching of the glove, a leaving of cards at the door; or it may be a free and easy geniality which involves no thoughtfulness, reverence or self-sacrifice. True courtesy must always carry in it something of the spirit of Jesus Christ, who, not without good cause, is called the Perfect Gentleman. Wherever he went and whatever he did, he always manifested a winning and thoughtful graciousness, alike to his friends at Bethany, the multitudes that waited on his ministry, and the outcasts who were stirred to nobler endeavor by the considerateness of his sympathy. The Master sweetened life by the touch of perfect courtesy, and to imitation of him all Christians are urged by the appeal of his example.

Courtesy is the oil of life in the home. Some men are pleasant everywhere but at the fireside. In business and at the social gathering their smiles are sweet and their words honeyed, but so soon as they enter their own house they are blunt, snappish, and disagreeable.—Zion's Herald.

Shoemaker, by the Grace of God.

A young stripling of a minister, who had just come to be pastor in the town, went down to talk to Hiram, because he had heard that he was a spiritual man, and said, "Mr. Golf," and Mr. Golf said: "Don't call me Mr. Golf; call me Hiram."

"Well, Hiram," said the minister, "I have come to talk with you about the things of God, and I am very glad a man can be in a humble occupation and yet be a godly man."

The shoemaker stopped and looked up at him and said: "Don't call this occupation humble?"

The minister thought he had made a mistake, and he said: "Excuse me, I didn't mean to reflect on what you do for a living."

The man replied: "You didn't hurt me, but I was afraid you might have hurt the Lord Jesus Christ. I believe the making of that shoe is just as holy a thing as your making a sermon. I believe that when I come to stand before the throne of God, he is going to say: 'What kind of shoes did you make down on earth?' and he might pick out this very pair, in order to let me look at them in the blazing light of the great white throne; and he is going to say to you, 'What kind of sermons did you make?' and you will have to show him one of your sermons. Now, if I make better shoes than you make sermons, I will have a better place in the kingdom of God."—Exchange.

Good Manners Are Home Made.

Children must be taught what the parents wish them to know. Teach them truthful, gentle ways, and they will be true and gentle. If a boy hears bad language from his father, he will repeat it just as certainly as he has a tongue in his mouth; and if a little girl hears her mother gossip, she will gossip the moment she meets a playmate. People who devour their food like cattle must not expect their children to have nice table manners. Gentlemen and good women are home-made. There is nothing on earth for which one ought to be more thankful than for having been brought up in the atmosphere of a pure home. Such a home may be narrow and even hard; it may be deficient in material comforts. A man as sturdy as an oak once said: "I was the son of poor parents, and from my youth up was inured to self-denial and hardships; but I do not remember ever to have heard a word from the lips of either my father or my mother that was not as it should be." Better such recollections than a great inheritance.—Mary Porter Langley.

Julius Didn't Know Much.

Julius Cæsar was considered a great man, and so he was. But he had his limitations, and some unknown writer gives a few illustrations. He never rode on a 'bus in his life; he never spoke into a telephone; he never sent a telegram; he never entered a railway train; he never read a newspaper; he never viewed his troops through a field glass; never read an advertisement; he never used patent medicine; he never cornered the wheat market; he never crossed the Atlantic; he never was in a machine shop; he never went to a roller skating rink; he never controlled a manufacturing company; he never dictated a letter to a typewriter girl; he never invested in railway stock; he never played a game of billards; he never saw an electric light; he never listened to a phonograph; he never posted a letter; he never had his photograph taken.—Scientific American.

The newspapers never reported a more pitiful story than the following: A wretched mother dropped dead about four weeks ago at the feet of her son who has been a burden and a sorrow to her. This son, who was thirty years old, instead of helping his mother, spent his wages for whisky. At last the mother concluded that committing him as an habitual drunkard might lead to his reformation. She was called to the witness stand to swear to the complaint, but the strain was too great for her, and she fell dead with the words on her lips: "It's breaking my heart." No orator, living or dead, ever delivered a temperance lecture equal to this in pathos and eloquence.—Exchange.

"Abstain!"

A school-boy of Australia put his youthful enthusiasm into an effective essay on total abstinence, as follows:

"I abstain from alcoholic drinks, because if I would excel as a cricketer, Grace says, 'abstain;' as a walker, Weston says 'abstain;' as an oarsman, Hanlon says, 'abstain;' as a swimmer, Webb says, 'abstain;' as a missionary, Livingstone says, 'abstain;' as a doctor, Clark says, 'abstain;' as a preacher, Farrar says, 'abstain.' Asylums, prisons and workhouses repeat the cry, 'Abstain!'"—Exchange.

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HYGIENE.

Sins against Health.

The burdens and anxieties which we compel others to bear because of our thoughtlessness and selfishness are among the sins of which we rarely repent, because we so rarely recognize them. Many conscientious people often overwork, or through disobedience of the laws of health bring on illness which imposes burdens on others for a greater or less period of time, and see the errors of their ways only when it is too late; for when physical suffering calls a halt on the activities, they are forced to consider others. The selfishness of good and intelligent people is hard to understand and hard to bear, because there seems no reason for the blindness which is leading them to the personal disaster which compels others to suffer both in body and mind—in mind because of sympathy with suffering; in body because of the exhaustion which is the result of anxiety and care, as well as of physical weariness. Wives will ignore every symptom which indicate exhaustion, refuse to rest for lack of time, and yet know that at no distant time they will be laid aside, not only useless, but a cause of anxiety and suffering to others. Husbands will refuse to consider their physical condition until disease has laid them aside, and what should have been days of rest become weeks or months of anxiety. Sons and daughters too old to be controlled like little children, will, by excess of work or pleasure, or both, turn the house into a hospital and the inmates into nurses, before they realize how far they have violated the laws of health and of morals.

When we realize how closely every intelligent home is connected with the world of work and progress, and that the interruption of illness affects as many circles as there are interests represented in the family, we begin to value properly not only the health of the individual, but that of the family, and there comes to us a sense of the closeness of the tie, the dependence which is inseparable from the fact that we are links in a chain.—Christian Union.

Fresh Air and Sunshine.

An interesting experiment that proves the value of fresh air, even for young and delicate children, was tried in a well-known babies' hospital.

All the sick babies that were suffering from chronic indigestion and lack of nutrition, and who would not improve in spite of good food, perfectly ventilated rooms and careful bathing, were taken on the top ward of the hospital, where all the windows were open wide, wrapped as for the street and put in their perambulators. They were kept in this room from two to four hours daily, and soon showed a marked improvement. Their cheeks became rosy, they gained in weight and appetite, and would often fall asleep and remained so during the whole time they were in the air.

Very delicate children had bags of hot water placed at their feet during cold weather. It is recorded in the account of this experiment that not one child took cold as a result of it.—Selected.

THE CUISINE.

CONDUCTED BY L. A. B.

LEMON PIE.—Place two cupfuls of water over the fire in a saucepan. While this is heating, grate the rind of one lemon and add to its juice, strained through a thin cloth. Place a teacupful of sugar and a tablespoonful of butter in a large bowl. When the water boils, thicken it with two-thirds of a cupful of flour which has been moistened and stirred until smooth. This is best done by adding a spoonful of sugar to the flour, which keeps it from lumping, and when it is stirred smooth with cold water, add a few spoonfuls of hot water to it, before stirring it into the larger quantity in the saucepan. As soon as this porridge boils, pour it over the sugar and butter and stir well. Then add the lemon, when the mixture has cooled, so as not to cook the eggs; stir in the beaten yolks of two. The whites are for frosting.—Exchange.

Many men owe the grandeur of their lives to their tremendous difficulties.—Spurgeon.

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In Memoriam.

Rev. J. W. Ellison, of the Mississippi Conference, departed this life in Jackson, Miss., Sept. 12, 1895, in full hope of eternal glory, in the fifty-first year of his age.

He was married in young manhood to Miss Fannie Rogers. She said, like the "damsel of Moab to Naomi:" "Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." Consequently his married life could be nothing but happiness.

He spent twenty years in winning souls for Christ. The church has sustained a great loss, but more keenly still it be felt in the family circle. There must be great agony in breaking the ties of love that have bound husband and wife together for twenty-five years. But he has gained his crown and exceeding great reward, and left a savor of a good name wherever he has gone. Some day many will rise and call him blessed.

He was a scholar above ordinary in the departments of learning, but above all was his diligent and prayerful study of God's Word. He was always ready and anxious to explain any passage of Scripture the ignorant might ask. Bright and grand was his character. A little spirit, trusting, uncomplaining Christian life has ended.

Only a few months since he visited the writer's family. In fine spirits he left us "good-by" with high hopes of moving to Jackson to educate his only son. "Truly, in the midst of life we are in death."

Bro. Ellison was never very stout, but always buoyant and hopeful. He suffered a great deal, but was never heard to murmur. He was perfectly submissive, and willing for God's will to be done; and when the ordeal of death came, it had no sting. He had trusted God and lived right; hence could die right. "Blessed are the dead who die in the Lord." He has finished his course, he kept the faith; hence there was laid up for him a "crown of righteousness." Many traveling men will go down to their graves in fond recollections of his hospitable home. They have rested and recuperated beneath his roof-tree." How tenderly sympathize with his daughter, Miss Rebecca! Death's angel came so hurriedly. She being off teaching, had no time to reach home before he had to obey the summons. He leaves a devoted wife, two loving daughters, one son, a host of relatives and friends who will sorely bereft. We tender a heart full of sympathy to the bereaved family, and commend them to Him who has promised to be a friend to the widow and a father to the fatherless.

He was laid to rest in the cemetery near Vaughn Station to await the resurrection morn.

This is but a poor tribute to the memory of this faithful servant of God.

OBITUARIES.

WEEMS—On the thirty-seventh anniversary of her marriage to Robert D. Weems, Mrs. Mary A. Weems, daughter of G. W. and Mary Ferrill, was called from earth to her reward. Her sojourn in this life had been a very pleasant one. The love that existed between brothers and sisters, with implicit trust in their parents, was greatly admired by those who knew the Ferrill family. It is not surprising that a woman brought up in such a home should prove to be of solid character and sterling worth. Though quite young when the responsibilities of a home were assumed, yet she was adequate to the task. While she was an indulgent, affectionate mother, it was not that false affection that would indulge her children in idleness. Early in life they were taught to earn their own living. Hence the father and mother lived to see their three sons and one daughter grown to independent man- and womanhood; and how fully have they anticipated and ministered to every want of these fond parents!

She was taken ill last Winter with cancer of the face. Her youngest son, Charlie, gave up his business and came to watch at her bedside. Then her only daughter, Mrs. J. W. Powell of Kenton, Tenn., came and spent the time with the ministering to the fond mother.

I was with her often during her sickness, and found at each visit she was growing in grace, which was evidenced by her sweet resignation to the will of God in the midst of her suffering. When she saw the end was near, she called her friends and loved ones around her bed, that she might give to each a word of counsel. Her talk with the bereaved husband and loving children was beautiful.

On July 28, 1895, at her home near DeSoto, Yalobusha county, Miss., in the fifty-sixth year of her age, she rested sweetly in the bosom of the Lord from all the ills of life. The stroke to her aged mother was very great, but in her weakness she quietly waits at the river for the "old ship."

D. P. Bradford, Pastor.

WEEMS—Mrs. Mary C. Weems, daughter of Joseph and Mary Hays, was born in Marion county, S. C., Feb. 6, 1831. Her parents moved to Simpson county, Miss., in 1833, and to Smith county in 1836. On Dec. 25, 1847, she was married to Mr. John Weems. Happily they walked side by side until they had brought up their children to man- and womanhood. A few years ago God called her husband from the happy home. Her years of widowhood were spent in the home of her daughter, Mollia, and son-in-law, Capt. Ed. Delahere, of DeSoto, Miss. Much of her time was spent at the bedside of the sick. She was indeed a sister of mercy. A preacher knew, when he looked into Sister Weems' face, that he had in her a prayerful hearer of the Word. She was one of those cheerful, happy spirits that diffuse joy on every side.

For several weeks she had watched at the bedside of a sister-in-law, and when she saw her eyes closed in death she returned home, and soon afterward was stricken down with the cold fever. In her last hours she was unconscious. We needed no words of assurance as to her future hope.

On Sept. 11 she sweetly fell on sleep. What a rich legacy is left to her daughter and three sons! Beside an own brother and two sisters, she leaves a half-brother, Judge J. M. Floyd, of our town, to whom she was a great comfort, and from whom the separation will not be long. D. P. Bradford, Pastor.

WILLIAMS—Sister E. A. Williams was born April 1 1823, and died Feb. 26, 1895; was a member of the M. E. Church, South, about fifty years.

In her life we have an example of imitation rich and ripe with true faithfulness in all the relations as wife, mother, friend and neighbor, which she sustained with a truly Christian dignity. Hers was a granite-like character. Her positive, unpretentious, candid, free, honest, sincere, kind manner always won for her the utmost confidence of all who knew her. Her words, though spoken without English ornament, were forceful, respected, and submitted to without protest by those in her house as the law of authority. Her advice was sought by the younger women of her community, and heeded by men of all ages and ranks as their royal right.

She was the wife of Rev Jno. Williams, deceased, local preacher for many years of Mt. Carmel circuit; abiding by the stuff and maintaining the family government while her husband preached the gospel of Christ as a faithful minister should. Her home was always headquarters for preachers, whether pastors or travelers. The first acquaintance of this scribe in her community was made with her eighteen years ago, and found in her the same true and loyal friend. Long live her memory to bless us! G. W. Ilhown.

WHALEY—Mrs. Lucinda Lobsiler Whaley was born in Franklin parish, Oct. 3, 1865, and died in Iberville parish, Sept. 9, 1895.

Mrs. Whaley was deprived of her mother when only eight years old, but kind Providence placed her in the tender care of a half-sister and loving cousin. She was taught from infancy to love the M. E. Church, and made it her choice.

In 1881 she came to Iberville parish with some of her relatives.

In 1890 she was wedded to Mr. Frederick Whaley. They lived for a while in White Castle and then moved to their farm in the immediate vicinity. Although no M. E. Church was near enough for her to attend, she was familiar with all of its workings.

Her life was one of unselfishness and devotion to her husband; loving, tender and watchful over her children.

We extend our sympathy to the bereaved husband, to the little girls four and two years respectively), and the hope of a long and successful life to the new-born baby boy. May God give the consolation we can not give, and add manifold blessings to the kind people who are caring for the orphans!

Louis Edw. Wicht.

Jackson, La.

ARNOLD—Robert Claude Arnold, son of A. M. and Angeline Arnold, was born at Abbeville, Miss., Aug. 17, 1871, and was called to his reward near midnight, Sept. 24, 1895.

Bro. Claude showed in childhood a sweet and noble spirit. He was always obedient and well behaved. In young manhood he maintained a high moral character, and upon coming "to years" he chose to bear the afflictions of the people of God rather than the pleasures of sin for a season. He was converted to God and joined the M. E. Church, South, at Abbeville, Miss., in the Summer of 1891. He has lived an acceptable member of the church since that time.

A large number of mourning friends attended the funeral services conducted by his pastor, and just at nightfall his body was laid to rest in the cemetery.

May God comfort his sorrowing mother, sister, and aunt; and may they meet him in heaven! Ben P. Jaco, P. C.

Abbeville, Miss.

GALLEGHLY—Lottie, little daughter of B. A. and Angeline Gallegbly, was born Oct. 5, 1888, and died Sept. 7, 1895, at Abbeville, Miss.

Poor little Lottie suffered very intensely and a great deal, despite the best efforts of a skilled physician and tender and loving ministries of parents and friends; but she is now where no more suffering is.

May the Lord tenderly heal the bleeding hearts, and may Lottie be a star on the shores of everlasting safety, toward which, in calm or storm father and mother may ever steer and finally reach! Ben P. Jaco, P. C.

Abbeville, Miss.

State of Ohio, City of Toledo, } ss.
Lucas County.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that can not be cured by the use of Hall's Catarrh Cure. Frank J. Cheney.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{Seal} A. W. Gleason, Notary Public.

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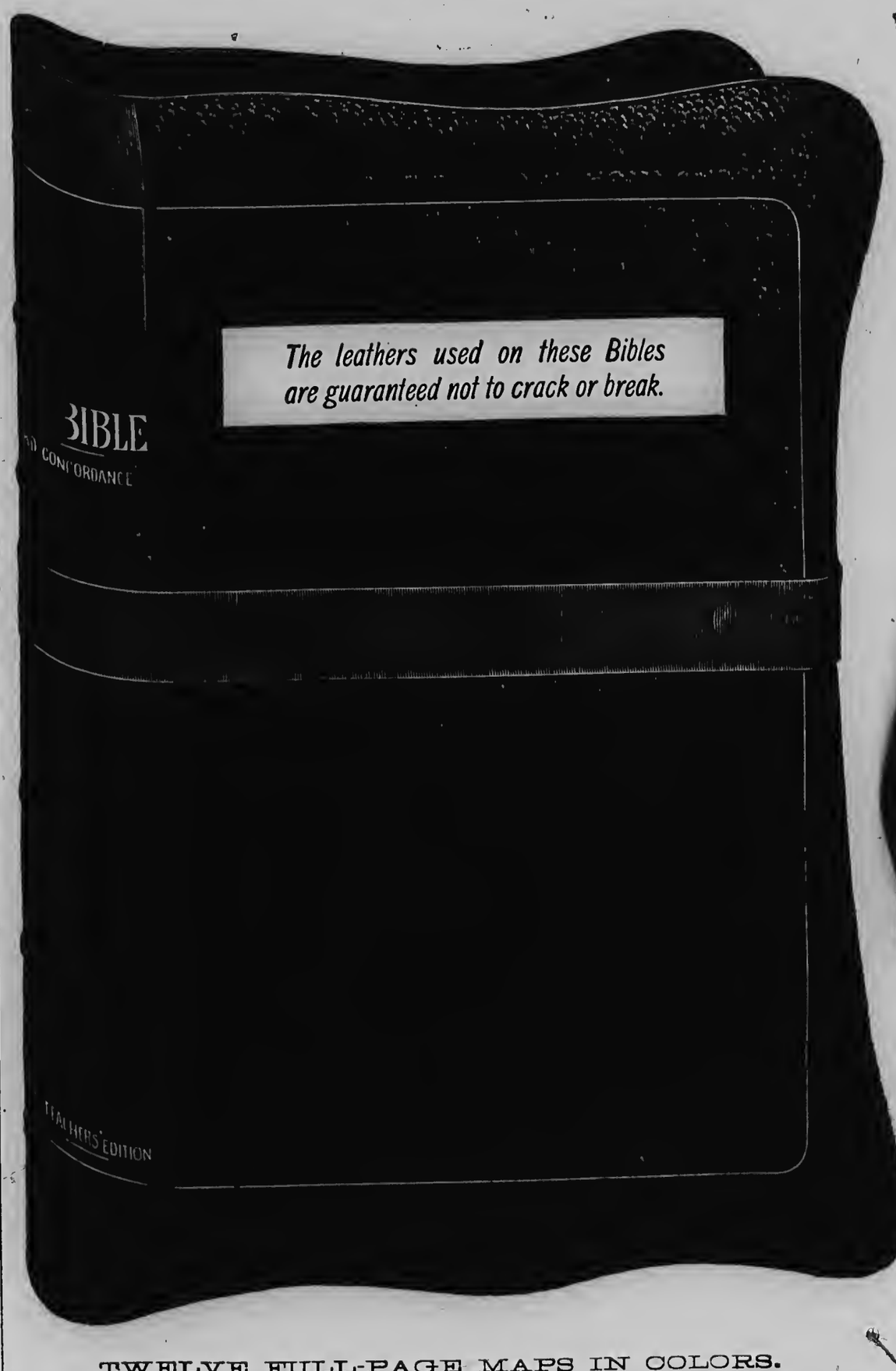

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NEWS OF THE WEEK.

DOMESTIC.

Dr. Samuel Minturn Angell, one of the best-known practitioners of homeopathic medicine in the State, died on Oct. 5.

The directors of the Atlanta Exposition have decided against a Sunday opening by a large majority. Even the grounds are closed.

An Episcopal minister of Baltimore says that the proposition to change the name of that church is "one of those perennial agitations, which die out soon."

The national officers and executive committee of the Irish National Alliance have issued an appeal for assistance to all friends of the independence of Ireland.

The Chinamen at the Chinese village on the Atlanta Fair Midway are slipping away and getting themselves lost in considerable numbers to the no small perplexity of the treasury officials.

A terrible head end collision occurred on Oct. 5, near Atlanta, on the Atlanta and West Point railroad, in which an accommodation passenger train and the last mail for New Orleans were completely wrecked, and the engineer of the mail train killed. None of the passengers were seriously hurt.

Even some of the staunch Republican papers seem to think that it is time to call a halt on the extravagant pension expenditures of the country. Says the Chicago Tribune: "The sum paid out for pensions last year was 39 per cent. of the total government expenditures. Ten years ago the pensioners got only 18 per cent. of the appropriations, or $88,000 000."

The first step toward a union of political forces opposed to Tammany Hall for the coming campaign was taken in meetings of the Chamber of Commerce and representatives of the various anti-Tammany forces last week, wherein it was resolved to put a fusion ticket in the field and conduct a campaign against Tammany under the direction of a committee of fifty.

On the second of October a convention assembled at Topeka, Kan., to agitate in favor of a deep-water port on the Gulf of Mexico, adopting a resolution authorizing the forming of a permanent committee, composed of five members from each State and three members from each territory west of the Mississippi River, and to be known as the Permanent Deep-Water Utilization Committee.

That Europeans have come to recognize the superiority of the American type of locomotive over the English type is shown by the fact that Philadelphia has received an order for forty locomotives of the heaviest type for Russia. American locomotives have found a market in Central and South America, Japan and even Australia, but this is the first order received from a European country.

The amount of the sugar bounty claims received at the Internal Revenue Bureau is nearly $6 000 000, and the claims in this figure will be reached, if not exceeded. The amount that could be paid with the $5,000 000 appropriation would be about five-sixths of the total, but the official determination of the *pro rata* can not be made until all the claims have been examined and passed upon.

By prompt and decisive action, the management of railroads have run out of their employ all men who prefer getting drunk to holding steady situations, or who think they must drink liquor. Now the superintendent of the Boston and Maine railroad has commenced war against tobacco consumers, and has issued a circular to his men which forbids the use of tobacco in any form by an employee when on duty.

One of the largest fires that has ever occurred in southwestern New England broke out in one of the three mills of the Warren Manufacturing Company, situated about an eighth of a mile from the center of Warren, R. I., on Oct. 3, and before it was gotten under control it had swept through three large cotton mills, two warehouses, small sheds, freight cars and other property, causing a loss which is estimated at more than $1,000,000.

FOREIGN.

It is said that England spends $900,000,000 a year for drink.

Ex-Queen Liliuokalani has been pardoned by the Hawaiian government.

Prof. Louis Pasteur, the eminent French scientist, was buried on Oct. 5. The funeral service was attended by President Faure and the members of the diplomatic corps and numerous delegations from different scientific bodies.

The extraordinary heat that has been experienced in most parts of the United States during the last part of September was felt also in Europe. The rivers of France have been unprecedentedly low through the extreme drouth and great heat.

Foreign office officials have expressed the opinion that the disturbances at Constantinople will seriously embarrass the powers in their efforts to bring about reform in Armenia. They hold that a heavy responsibility rests upon the Armenians for precipitating the riots at Constantinople.

A most formidable competitor of the United States for the control of the European cattle markets has arisen in Australia, and in a special report to the State Department United States Consul Bell, at Sydney, gives much valuable information of the present conditions and future prospects of the industry of cattle raising in that country.

Mississippi Holiness Association.

The Mississippi Holiness Association will convene at Mt. Pleasant, Marshall county, Miss., Oct. 8, and will close Sunday night, the thirteenth, 1895. We are expecting the Rev. L. L. Pickett to be with us.

All are invited—saint and sinner—to hear as Jesus has commanded: "He that hath ears to hear let him hear," and not take hearsay for holiness.

Mt. Pleasant is sixteen miles northwest of Holly Springs, and eight miles south of Rossville, Tenn.

Published in behalf of Executive Committee.

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Notice.

I would be glad if the secretaries of the auxiliary societies of the W. F. M. Society in Brandon district would let me hear from them at once, as I have literature that I wish to forward as early as possible. I notice there is a mistake in my address, as given in the Minutes of the last annual meeting of the society, and also in the ADVOCATE.

Address me:

(MRS.) W. P. JONES,
Dist. Sec., Brandon District.
Pelahatchie, Miss.

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Notice.

The preachers of the Brookhaven district who will attend the Preachers' Institute, to meet in Gallman, Oct. 14-15, will bear in mind that the north-bound train that stops at Gallman is due 12:44 P. M., and the south-bound is due 3:44 P. M. We hope they will all attend.

IRA B. ROBERTSON, P. C.
Gallman, Miss., Sept. 24, 1895.

The dispatches report three deaths and several serious cases of sickness near Killeen, Texas, as the result of drinking water that had seeped through a cemetery.

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QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Binnsville circuit, at Wahalak	Oct. 12, 13
Portersville circuit, at Portersville	19, 20
Rose Hill circuit, at Paulding	26, 27
DeKalb circuit, at Marvin	Nov. 2, 3
Meridian—South Side	6
North Kemper, at Mt. Pleasant	8, 10
Meridian—West End	13
Daleville and S. Cb., at Daleville	16, 17
Meridian—East End	19
Indian Mission, at Talichuiok	21
Linwood circuit, at Hopewell	23
Neaboba circuit, at Cook's Chapel	23, 24
Meridian—Central	25
Chunkey circuit, at Sageville	30, Dec. 1

R. J. JONES, P. E.

ENTERPRISE DIST.—FOURTH ROUND.

Waynesboro and S. L. at Waynesboro	Oct. 11, 12
Ellisville and Laurel, at Ellisville	19, 20
Shubuta, at Shubuta	23, 27
Mathersville and miss. at Mathersville	Nov. 2, 3
Waynesboro cir. at Tokio (Wed.)	6
Leaksville, at Leaksville	9, 10
Heidelberg, at Liberty (Fri.)	15
Eastabuchie, at Eastabuchie	16, 17
Mount Carmel, at Mt. Zion (Thurs.)	21
Williamsburg, at Bethel	23, 24
Enterprise and Stonewall, at E	30, Dec. 1

L. CARLEY, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Gloster and Centerville, at Cent	Oct. 12, 13
Wilkinson, at Macedonia	19, 20
North Wilkinson, at Hopewell	26, 27
Percy Creek	Nov. 2, 3
Woodville and mission	3, 4
Amite, at Woodland (11 A. M.)	6
Barlow, at Lebanon	9, 10
Roxie, at Roxie (11 A. M.)	11
Meadville, at Oak Grove	16, 17
Washington	23, 24
Homochitto	Dec. 1, 2

Let the trustees and Sunday-school superintendents be ready to make their reports. If practicable, let the local preachers be present at their several Conferences.

L. S. JONES, P. E.

SEASHORE DIST.—FOURTH ROUND.

Pearlington, at P	Oct. 12, 13
Nicholson, at Bryd's (Tues.)	15
Columbia, at C	19, 20
Biloxi, at B	26, 27
Americus, at Salem (Wed.)	30
Escatawpa, at Zion	Nov. 2, 3
Moss Point (11 A. M., Wed.)	6
Ocean Springs, at Scranton	9, 10
Vancleave, at Mt. P (Wed.	13
Whittington, at Holland's C	16, 17
Bay St. Louis, at Long Beach. (Tues.)	19
Augusta, at Augusta	23, 24
Black Creek (Tues.)	26

C. A. POWELL, P. E.

JACKSON DIST.—FOURTH ROUND.

Jackson—First Church	Oct. 12, 13
Jackson—Capitol Street	13, 13
Sharon circuit, at Sharon	19, 20
Terry circuit, at Syram	26, 27
Benton, at Benton (Fri.)	Nov. 1
Yazoo circuit, at Fletcher Chapel	2, 3
Flora circuit, at Flora (Thurs.)	7
Silver Creek and B. Lake	8, 10
Lake City and Lodi (Wed.)	13
Yazoo City (Thurs.)	14
Tranquil, at Tranquil	16, 17
Fannin, at Fannin (Wed.)	20
Camden, at Camden	23, 24
Jackson circuit (Tues.)	26
Madison (Thurs.)	28
Canton	30, Dec. 1

E. H. MOUNGER, P. E.

BRANDON DIST.—FOURTH ROUND.

Shiloh, at Camp Gronad	Oct. 12, 13
Decatur, at Centerville	19, 20
Lake, at Lawrence	21
Newton and Hickory, at Newton	29
Hillsboro, at New Providence	26, 27
Carthage	28
Brandon station	Nov. 2, 3
Morton and Forest, at Forest	6
Clarksburg, at Lodabor	9, 10
Westville, at Westville	16, 17
Steen's Creek, at Wesleyana	19
Montrose, at Mt. Zion	23, 24
Raleigh, at Raleigh	26
Trenton, at Polkville	23
Homewood, at Pulaski	30, Dec. 1

C. MCDONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Bolton, at Bolton	Oct. 11
Utica, at Utica	12, 13
Rocky Springs, at Hickey R	13, 20
Hermanville, at Bartonton	26, 27
Rolling Fork and C., at	Nov. 2, 3
Mayersville, at	5
South Warren, at	8, 10
Harriston, at Harriston	16, 17
Port Gibson	18
Warren, at	23, 24
Mt. Olivet, at	30, Dec. 1

Pastors will please be prepared to answer Ques. 23, up to date, and see that trustees be prepared to answer Ques. 24.

J. M. WEEMS, P. E.
Vicksburg, Miss.

BROOKHAVEN DIST.—FOURTH ROUND.

Gallman, at G	Oct. 12, 13
Crystal Springs (7 P. M.)	11-13
Adams, at Adams	19, 20
Caseyville, at Bethel	23, 27
North Wesson	Nov. 2, 3
Wesson (7 P. M.)	2, 3
Martinsville, at Tabernacle	3
Hazlehurst (7 P. M.)	3
McComb City (7 P. M.)	9, 10
Whitestown (11 A. M.)	9, 10
China Grove	16, 17
Pleasant Grove	18
Providence	23, 24
Magnolia	23
Brookhaven	30, Dec. 1

B. D. NORSWORTHY, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DISTRICT—FOURTH ROUND.

Paris	Oct. 12, 13
Water Valley circuit (Wed.)	13
Coffeeville	19, 20
Tatum (Wed.)	23
Charleston	23, 27
Minter City and Strathmore	Nov. 2, 3
Chapel Hill (Thurs.)	7
Atlanta (Fri.)	8
Pittsboro	9, 10
Water Valley station	13, 17

R. A. BURROUGHS, P. E.

CORINTH DIST.—FOURTH ROUND.

Iuka circuit, at Snowdown	Oct. 12, 13
Booneville cir., at Carolona (Wed.)	16
Booneville and Baldwyn, at B	20, 21
Pleasant Ridge cir., at (Thurs.)	24
Brown's Creek cir., at Mt. Pleasant	23, 27
Marietta circuit, at Prospect	Nov. 2, 3
Kossuth circuit, at Rienal (Wed.)	6
Ripley and New Albany, at Ripley	8, 10
New Albany cir., at Ingomar	13, 27
Blue Springs circuit, at Winfield	23, 24

Pastors will please see to it that the trustees be ready to report in answer to Question 24, and that the local preachers present written reports to the Conference.

HESLEP R. TUCKER, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Olive Branch, at Olive Branch	Oct. 12, 13
Byhalia, at Byhalia	14
Red Banks, at Victoria	13
East Holly Springs circuit, at Bethel	19, 20
Cornersville, at Cornersville	26, 27
Mt. Pleasant, at New Salem	Nov. 2, 3
Ashland, at	3, 10
Pontotoc, at	13, 17
Abbeville, at	23, 24

J. D. CAMERON, P. E.

WINONA DIST.—FOURTH ROUND.

Greenwood station	Oct. 12, 13
Winona circuit	16
West	13, 20
Carrollton station	23, 27
Indianola	30
Carrollton circuit	Nov. 2, 3
McNutt	8, 10
Sidon	15
Dublin and Brooklyn	16, 17
Black Hawk	23, 24

J. B. STONE, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Shannon circuit	Oct. 12, 13
Buena Vista	13, 20
Sparta	25
Houston and Wesley	26, 27
Prairie circuit	Nov. 1
Okolona circuit	3, 8
Saltillo circuit	7
Nettleton circuit	8, 10
Tremont circuit	13
Fulton circuit	16, 13
Quincy circuit	21
Amory circuit	23, 24

S. M. THAMES, P. E.

KOSCIUSKO DIST.—FOURTH ROUND.

New Port, at Harmonia	Oct. 12, 13
Poplar Creek, at Friendship	18
Ethel, at Shady Grove	19, 20
Beisona, at Beisona	26, 27
Eupora, at Matherston	Nov. 1
Stewart, at Shady Grove	2, 3
Ackerman, at McCool	8
Chester, at Pisgah	8, 10
Rural Hill, at Rural Hill	14
Louisville, at Rocky Hill	13, 17
Ebenezer, at Liberty Chapel	23, 24

J. H. MITCHELL, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Jonestown	Oct. 12, 13
Lula	13, 14
Hill House	19, 20
Friar's Point	20, 21
Rosedale	26, 27
Gunnison	27, 28
Leberton	Nov. 2, 3
Tunica	9, 10
Greenville	16, 17
Bolivar	17, 18
Arcola	23, 24
Hollondale	24, 25

J. A. RANDOLPH, P. E.

SARDIS DIST.—FOURTH ROUND.

Courtland, at Pope's	Oct. 12, 13
Batesville	13, 14
Wall Hill	19, 20
Arkabutla, at	26, 27
Pleasant Hill, at	Nov. 2, 3
Cockrum, at Greenleaf	9, 10
Nesbit, at Hind's Chapel	16, 17
Morgansville, at Browning's (Wed.)	23
Pleasant Grove, at	23, 24

H. C. MORRHEAD, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Cedar Bluff	Oct. 19, 20
Starkville circuit (Wed.)	23
Brooksville	26, 27
Macon	27, 28
Shuqualak (Thes.)	29
Columbus circuit	Nov. 2, 3
Hebron	9, 10
Mashulaville (Wed.)	13
Sturges	16, 17
West Point	23, 24

T. C. WIER, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Morgan Street (11 A. M.)	Oct. 13
Carrollton Avenue (7 P. M.)	13
Carondelet Street	20
Louisiana Avenue	27
Lower Coast and Wesley	Nov. 2, 3
Covington	8, 10
Rayne Memorial	17
Plaquemine and Donaldsonville	20, 21
Tallabeek	30, Dec. 1
Felicity Street	8

JOHN T. SAWYER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Downsville	Oct. 11, 13
Vernon, at Wesley Chapel	26, 27
Ruston, at Ruston	27, 28
Binggold	Nov. 2, 3
Gansville, at Gansville	8, 10
Sienville, at Sienville	16, 17
Homer, at Homer	23, 24
Vienna, at Aycock	30, Dec. 1
Arcadia, at Arcadia	1, 8

J. D. HARPER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Nugent	Oct. 12, 13
Bunkie	19, 20
Lecompte, at W. C	26, 27
Montgomery	Nov. 2, 3
Chicot	3, 10
Simsport	16, 17
Pineville	23, 24
Soyce	30, Dec. 1
Alexandria and West A	7, 8

Local preachers must attend, to have characters passed. Let us have reports from presidents of the Board of Trustees. I urge the preachers in charge to let the officials know their duty.

S. J. DAVIES, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

DeSoto	Oct. 12, 13
Many	19, 20
Anacoco	26, 27
Fort Jessup	Nov. 2, 3
Pleasant Hill	3, 10
North Bossier	13, 17
Natchitoches	23, 24
Grand Cane	30, Dec. 1
Mansfield	4

I will try to fill the above appointments; but, in case of failure, let the pastors hold the Quarterly Conference and forward me statistics. Let us together strive for full raports on every line of church work.

J. L. P. SHEPPARD, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Zachrie	Oct. 12, 13
E. B. Monge, at Blackwater	19, 20
Live Oak, at Palmetto	21
Port Vincent, at Bayou Barbary	Nov. 2, 3
Ponchatoula, at Springfield	3, 4
Franklinton, at Franklinton	8
Amite City, at Amite City	9, 10
Pine Grove, at Pine Grove	10, 11
Baton Rouge, at	13, 17
Gross Tete, at Rosedale	23, 24
St. Helena, at Greensburg	30, Dec. 1
East Feliciana, at Independence	1, 8

P. A. JOHNSTON, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Plaquemine Brulee, at Rayne	Oct. 12, 13
Morgan City	13, 20
Berwick	20, 21
New Iberia	26, 27
Lafayette	Nov. 2, 3
Jeanerette	4
Patterson	8
Franklin	8, 10
Grand Cheniere	16, 17
Sulphur Mine	20
Lake Arthur	23, 24
Crowley	26
Indian Bayou	27
Abbeville, at Abbeville	Dec. 1, 2
Washington	7, 8

H. O. WHITE, P. E.

DELHI DIST.—FOURTH ROUND.

Floyd	Nov. 2, 3
Lake Providence	3, 3
Calhoun	9, 10
West Monroe	11, 13
Monroe	13, 14
Oak Ridge	15, 16
Sastrop	17
Lind Grove	18, 19
Harrisonburg	21, 22
Waterproof	23, 26
Oakley and Vidalia	23, 27
Winnsboro	28, 29
Rayville	30, Dec. 1
Delhi	7, 8

All official members of the Quarterly Conferences will please to certainly attend their respective Quarterly Conferences. Pastors, please be ready to answer all the questions, especially those for the fourth Quarterly Conference.

B. F. WHITE, P. E.

Buckingham's Dye for the Whiskers is a popular preparation in one bottle, and colors evenly a brown or black. Any person can easily apply it at home.

Woman's Missionary Advocate.

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WEEKLY MARKET REVIEW.

COTTON.

Low ordinary	7 1-13	@ — —
Ordinary	7 5-16	— —
Good ordinary	8⅛	— —
Low middling	8 7-13	— —
Middling	8 13-16	— —
Good middling	9 1-16	— —
Middling fair	9 11-16	— —
Fair	10 15-16	— —
Galveston middling	8⅝	— —
Mobile middling	8⅝	— —
Memphis middling	8 11-16	— —

SUGAR.

OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	1⅛	3⅛
Prime yellow	3⅛	3⅜
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —

MOLASSES.

OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	33	38

RICE.

No. 2	1¼	1¾
Good	3¼	3⅜
Fair	3⅜	3½
Prime	4	4¼
Rough, ₩ bbl	1 25	2 75
POLISH, ₩ ton	15 00	— —

FLOUR.

Extra Fancy	3 35	3 40
Fancy	3 00	— —
Choice	— —	— —
Minnesota Patents	4 00	4 25
Winter wheat patents	3 75	3 85
Minnesota bakers	— —	— —

CORN PRODUCTS.

Corn meal	— —	1 70
Cream meal	3 10	— —
Grits	3 20	— —
Hominy	3 00	— —

GRAIN, ETC.

CORN:		
White, ₩ bushel	37	38
Yellow	40	41
Mixed No. 2	38	— —
OATS:		
Western	28	— —
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	67½	70
HAY:		
Prime	15 50	17 00
Choice	19 00	20 00

PROVISIONS.

PORK:		
Mess (Standard)	9 75	10 00
Prime Mess	9 50	9 75
Rumps	9 00	— —
BACON:		
Fancy Breakfast	9½	10½
Shoulders	6	6¼
Sides, short rib	6¾	7⅛
Sides, long clear	6¾	6⅞
HAMS:		
Sugar-cured	10	10¾
DRY SALT MEAT:		
Shoulders	6⅜	6½
Sides, short rib	— —	6
Sides, long clear	— —	5⅞

GROCERIES.

COFFEE:		
Prime	— —	— —
Fair	19	— —
Common	14½	— —
TEAS:		
Choice	— —	— —
He-No	— —	— —
BUTTER:		
Western Creamery	23	— —
Western Dairy	17	18
Common	10	11
LARD:		
Refined	6¾	7
OILS:		
Coal, bbls	9	— —
Coal, cases	13½	16⅝
Cotton seed, crude	20	20½
Lard, Extra No. 1	60	— —

VEGETABLES.

CABBAGES:		
Western, ₩ —	3	5½
Chicago, ₩ 100	— —	— —
Louisiana, ₩ —	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 20	1 30
ONIONS:		
New Louisiana	— —	— —
Western	1 60	1 70

BALING STUFFS.

BAGGING:		
Jute, 2 lb. ₩ yard	3½	— —
Jute, 1¾ lb. ₩ yard	4⅜	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	8½	8½
TIES:		
₩ bundle	75	— —

SUNDRIES.

POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	3 00	3 50
Chickens, Southern	3 00	3 50
Young	2 00	2 75
Turkeys, Southern	— —	— —
EGGS:		
Western	14½	— —
Southern	15	— —
WOOL:		
Lake, ₩ lb	13½	14
Louisiana	13	13½
Burry	3½	8
COUNTRY HIDES:		
Green Salted, ₩ lb	3	— —
Dry salted	9	— —
FERTILIZERS:		
Cotton seed, ₩ ton	8 00	— —
Meal	16 50	17 00
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

The Little Worker.

Published monthly, twenty-five cents a year, in advance. Subscriptions and money sent to Miss Lena Freeman, Publishing House M. E. Church, South, Nashville, Tennessee. Address all communications and other literary matter to Miss Annie Maria Barnes, editor, Duluth, Georgia.

It is not the fear of becoming vain, but the fear of finding something to humiliate us, that keeps us from taking a square look at ourselves occasionally.

MARRIAGES.

BANKSTON—STEPHENS.—At the residence of the bride's father, T. C. Stephens, Esq., Clarke county, Miss., April 28, 1895, by Rev. J. V. Penn, Mr. Forest Bankston, of Marion, Fla., to Miss Lida E. Stephens, of Clarke county.

SHARP—PHILLIPS.—At the residence of the bride's father, in St. Tammany parish, La., Sept. 25, 1895, by Rev. W. T. Currie, Mr. E. E. Sharp to Miss Martha Phillips.

PROVOST—MAYFIELD.—At the residence of the bride's mother, on Sept. 20, by Rev. W. T. Currie, Mr. P. W. Provost to Miss Maybell Mayfield, all of St. Tammany parish.

BUTLER—SCOTT.—At the residence of the bride's father, near Veto, Miss., Sept. 25, 1895, by Rev. R. S. Gale, Mr. R. S. Butler, sheriff of Franklin county, Miss., and Miss Eliza Scott.

WALKER—MINOR.—In Winona, Miss., May 2, 1895, by Rev. J. Ritchey, Mr. T. H. Walker to Miss Belle H. Minor.

REAGAN—WALKER.—At the Methodist Church, in Winona, Miss., May 8, 1895, by Rev. John Ritchey, Mr. Frank O. Reagan, formerly of Hagerstown, Md., to Miss Lola L. Walker, of Winona.

GAGE—KELLEY.—At the residence of the bride's mother, in Winona, Miss., June 26, 1895, by Rev. John Ritchey, Dr. Matt. Gage, of Granada, Miss., to Miss Bobbie Lou Kelley.

BLACKSTON—HILL.—At the Methodist Church, Winona, Miss., Aug. 20, 1895, by Rev. J. Ritchey, Mr. Walter H. Blackston to Miss Minnie Hill, all of Winona.

DEAR—RAMPER.—At the residence of the bride's father, Bro. Fred Ramper, Enterprise, Miss., Sept 25, 1895, by Rev. Isaac L. Peebles, Mr. D. P. Dear to Miss Anna Ramper.

WARD—CAMPBELL.—In the Methodist Church, at Winona, Miss., March 29, 1895, by Rev. J. Ritchey, Mr. J. J. Ward to Miss Minnie Campbell, all of Winona, Miss.

RIGGS—TRIGG.—In the Methodist Church, in Greenville, Miss., Oct. 2, 1895, by the Rev. R. M. Standifer, Miss Ellen G. Trigg, daughter of Chancellor W. R. Trigg, to Mr. Frank W. Riggs, all of Greenville, Miss.

FOX—GOODE.—Near Edwards, Miss., Sept. 26, 1895, at 2 P. M., by Rev. J. P. Drake, Mr. Granville Fox to Miss Lela Goode.

PEPPARD—FLOYD.—At the residence of the bride's father, in Anguilla, Miss., Oct. 8, 1895, by Rev. J. D. Crymes, Miss Cora Floyd to Mr. W. J. Peppard.

GUESS—COCHRAN.—At the residence of the bride's mother, near Houston, Miss., Sept. 16, 1895, by Rev. J. C. Mimms, Mr. John L. Guess to Miss Adello Cochran, all of Chickasaw county, Miss.

CAMP MEETINGS.

The New Prospect Camp Meeting, located nineteen miles north of Ocean Springs will begin on Friday before the fourth Sunday in October. The preachers are cordially invited to attend, and will be entertained free. Hacks will be run from Ocean Springs by Mr. O'Keif. The public generally are invited to attend. All will be provided for well by Bro. James Roberts at reasonable rates.

GEO. W. HUFF, P. C.

The Shiloh Camp Meeting will begin Friday night, Oct. 11, and continue several days. There is a well-appointed hotel for the accommodation of the public.

Brethren of the ministry, you are invited, and will be cared for and furnished something to do. Please come. Hacks will meet all trains at Pelahatchie, on the V. & M. R. R. There will be the usual gate fee.

K. S. ENOCHS, P. C.

Program.

The Preachers' Meeting for the Corinth district, North Mississippi Conference, will convene at Baldwyn, Wednesday Oct. 30, at 9 A. M., and continue two days. The following is the program:

Apostolic Features of Methodism—T. L. Foster.

Divine Call to the Ministry—W. W. Williams, W. F. Rogers.

How May the People Be Helpful to the Pastor?—S. H. Cox.

Is the Church of the New Testament Connectional?—J. W. Bell.

Is the Methodist Church Alive to Missions?—John C. Park.

How to Be Successful in Raising the Collections Ordered by the Conference—W. L. Graves, W. A. Clark.

Experimental Religion—W. G. Burks, M. T. McLain.

What Attitude Should the Pastor Maintain toward His People Concerning His Salary?—B. B. Sullivan, L. A. McKeown.

Story of Japanese Life—Benj. S. Rayner.

How May the Ministry Be Most Helpful to Each Other—W. J. Burt, John N. Butler.

Mode of Baptism—G. W. Gordon.

Sermons: Regeneration, H. M. Young; Communion, W. C. Harris; Faith, W. W. Wollard.

The sacrament on Wednesday night.

HESLEP R. TUCKER, P. E.

BUSINESS NOTICES.

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THE ONTARIO BICYCLE!

JUST WHAT I WANT.

THE SOUDAN, NEW YORK, THISTLE BICYCLES can be had from us at prices from $65 to $125.

—Weights, from 14 to 25 pounds.—

If you want a nice wheel,
Upon which you may feel
Just as safe and sound,
As when walking on the ground,
Take no time in this matter to decide,
But say, "The Ontario I shall ride."

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Christian Advocate.

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Rev. W. C. BLACK, D. D., Editor and Publisher. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE FAITHLESS SANDS.

BY REV. JAMES GIBBONS LYONS, LL.D.

A rosy child went forth to play,
To the first flush of hope and pride,
Where sands in silver beauty lay,
Made smooth by the retreating tide;
And, kneeling on the trackless waste,
Whence ebbed the waters many a mile,
He raised in hot and trembling haste
Arch, wall, and tower—a goodly pile.

But when the shades of evening fell,
Veiling the blue and peaceful deep,
The tolling of the vesper bell
Called the boy-builder home to sleep.
He dreamed, through all the restless night,
Of airy structures, tall and fair;
He came with the returning light,
And, lo! the faithless sands were bare.

Less wise than that unthinking child
Are all that breathe of mortal birth,
Who grasp with striving warm and wild
The fair and fading toys of earth.
Gold, learning, glory—what are they
Without the faith that looks on high?
The sand forts of a child at play,
Which are not when the waves go by.

—Examiner.

Correspondence.

Letter from Venice.

Venice answers in full all the dreams that I ever had of its beauties. The Grand Canal leading to the lagoon which opens into the Adriatic; handsome houses of stone and marble built over the water or at its edge; gondolas moving swiftly to and fro like black-winged birds seeking rest; graceful gondoliers, clad in white garments with colored sashes and caps, standing like Greek gods at either end of their boats, swaying backward and forward in the very poetry of motion; lovely women and handsome men lounging luxuriously among the cushioned seats; many islands scattered over the face of the sea like polished jewels; and over all, the softest, bluest sky, which at sunset floods the scene with glints of glory, and at eventide sinks into an opalescent haze, star-pierced, exquisite and ineffable. Next door to the hotel where we are spending our ideal days, is the place where the Moor lived who so loved Desdemona; further down the Grand Canal is the Rialto, the famous bridge built in the sixteenth century, which was once the centre of traffic for the Lombard and Venetian merchants, in fact, for the whole mercantile life of Europe. It was here that old Shylock, the Jew, figured so extensively, and where the news of the wreck of Antonio's ship of precious freight reached the ears of Salanio. "Ichabod" is now written over its marble sides. No longer do "ministers from twenty nations," with "more than royal pomp and ease, transact the affairs of commerce or policy on that noble structure." It is now the headquarters of all the Cheap Johns of Venice, with their variegated and malodorous goods.

The first place that tourists wend their way toward, on arrival at this unique city, is St. Mark's Church, which is built facing a beautiful square of that name, on which flutter thousands of pigeons that are fed by the government. Around the Piazza are elegant stores containing all sorts of Venetian glassware, laces, paintings, and precious stones. At night the fashionables of Venice congregate there, dressed most elegantly, in the very tip of Parisian style, to drink their lemonade or wine, and talk and laugh and listen to the music, which is invariably on hand in every direction, as in Naples. St. Mark's Church presents a most magnificent exterior. It is richly ornamented with mosaics, and gilded. The style of architecture is Romano-Byzantine. The interior is oriental, of Alexandrine origin. The famous four bronze horses stand over the principal doorway, where they were placed after the battle of Waterloo by the allied armies. There is a stone at the left of the altar in the church, which is said to be the identical one on which John the Baptist was beheaded. It was impossible for us to study the rich mosaics of the interior and the other wonderful artistic work very closely, on account of the cathedral being full of people who had come to celebrate, by high mass, the memory of a man who died many years ago, leaving a handsome legacy to the church on condition that at regular intervals a ceremonial should be held in his behalf; when prayers should be made for the repose of his soul. A bier was heavily draped in black, four long tapers were burning around it, the priests were chanting, and the most magnificent music was rolling in volumes through the building from a grand organ, and a full orchestra hidden somewhere from view.

The Doge's Palace is the next place to be visited. It is considered one of the finest buildings in Europe; its rich frescoes and superb mural paintings are a surprise and delight. A terrible fire in the sixteenth century, and the relentless raid of Napoleon, destroyed most of its beautiful decorations, but enough are left to give a striking idea of its former glory. The ceilings and sides of the walls are perfectly gorgeous in wood-carving and beautiful frescoes, the work of Tintoretto, Palma the younger, and Paul Veronese. The most interesting rooms are the Grand Council Chamber, the ante-chamber of the State Inquisitors, the Council Rooms of the Ten, and of the three Chiefs, and the Senate Chamber. A hole was left in the walls in two or three places, where the "lions' mouths" were, in which were put anonymous letters, or whisperings were made condemning some poor man to nameless horrors. The two colored marble columns are still standing, between which the Doges appeared before the people and pronounced the sentence of death upon a criminal or political offender or innocent victim. The Bridge of Sighs connects the Palace of the Doges with the State Prison. The man or woman in the old days, who passed out of the Court of Justice (?) over that fearful space, never saw the light of another day. Seventeen stone steps lead down into the midnight darkness of those horrible cells, with their sloping slabs of rock for beds. In one of these a light is kept burning. It is shown to visitors as the place in which Lord Byron would sit for hours, while he lived in Venice, trying to conjure up some of the hideous feelings of a condemned prisoner, so as to work the sensation into his writings with startling effect.

We had visited so many splendid galleries of painting and sculpture, that we were inclined to pass by all such temptations in Venice, but finally yielded and went to the Academy to study particularly the works of the Venetian School, in which it is especially rich. From there we were rowed to the Browning Palace, which is the most ideally beautiful and fascinating home I have ever entered. It is built of white marble; its broad steps are reached from the side of a gondola; the hall door opens into a spacious rotunda, which is tastefully adorned with plants. A stairway leads from the rear of this into a handsome suite of rooms, dancing-hall, library, sitting-room, etc., all with polished oak and marble floors, with elegant furniture, exquisitely frescoed ceilings and marble busts of Robert and Elizabeth Barrett Browning; also their portraits and some statuary and paintings done by their sons. On the tables were open books, looking as if they had just been laid down. In front of the palace sweeps the Grand Canal; at the right, through the open windows, is seen a most enchanting garden full of trees and flowers and soft green grass. It made the most prosaic of us poetic to gaze upon such a scene. The Venetians are great people for bathing. At night, while riding over the water through the city, groups of men and boys are seen on the steps of their homes ready for a plunge, and dozens of others are splashing about, with heads gleaming on the surface like black and white balls. The children are taught to swim by being tied to a flat board by a rope or long rag, which the mother holds while she sits on the steps and encourages their frantic efforts. Every afternoon steamboat excursions on the Lido, or through the lagoon to watering resorts, are enjoyed by the Venetians. Those who do not care to try the bathing or swimming dress elaborately and sit in the pavilion at the water's edge, drink their iced beverages, and look at the bathers. Venice was quite a revelation to me. I had an idea that one could go nowhere except in a gondola, and last week I was laughing heartily at a woman who said she would need her overshoes there. To the rear of the Grand Hotel a narrow passage leads to a street, and this to other streets and open squares and public gardens, etc., as in all cities. One could walk for many miles in Venice without stepping into a boat. Bridges cross the numberless canals, and lead on from place to place endlessly on dry ground. One hundred and fifty islands form the group in which Venice is situated, but it is built only upon one hundred and eighteen. Of course, gondolas have to be pressed into service in going from one island to another, but upon the main body a person gets all the pedestrian exercise he could possibly desire. The view gained from the top of the bell tower of St. Mark gives an admirable idea of the situation of this marvelous city, beautiful Venice, "the bride of the sea."

On the night of June 20 every year a magnificent festival is held to commemorate the staying of a terrible plague that visited the Venetians centuries ago. This is the evening of the great anniversary. Barges and gondolas gorgeously decorated with festoons of vines and flowers and lace and colored lanterns, filled with merry-hearted people singing and laughing, sweep down the Grand Canal and out into the lagoon like fairy creations. The waters gleam with iridescent lights, reflected shimmering like, quivering rainbows. In front of the Doge's Palace thousands of boats are shifting to and fro, while the heavens blaze with flashes of fireworks. The sound of the guitar and violin is in the air. Over the bridge of boats and along the streets the tap, tap of many feet is heard hurrying to the glorious scene. The hooded friar and black-gowned monk, the vegetable woman and beggar child, the rich American in loads of diamonds, and the aristocratic native with lace-draped head and soft, clinging robes, the old and young, the sad and gay, the ugly and beautiful—all are out in Venice. It is twelve o'clock, and still the rush and swish, the song and chatter, the light and gladness continue. To-morrow will be Sunday, but the festival will go on just the same until seven o'clock; then an adjournment will be made and high mass celebrated.

BELLE KEARNEY.

Venice, Italy, July 20, 1895.

The Atlanta Exposition.

The Exposition is now in full blast. It is ready for all who wish to see one of the wonders of our great country. It is wonderful. When we consider the devastation of our fair lands by war, and the dark days that followed, it really seems magical. And I care not who it is that will visit the show, they will be amazed. I am only sorry that all of the Southern States are not represented. Ours is a wonderful country—the climate, the soil, the product. Why will people live in the cold, frozen regions of our broad land when such inducements are offered by the South? You have watched the wheel of time as it swung around. For awhile the output was in the West; now it is coming this way. God save us from that foreign disturbing, Sabbath-breaking class that so rapidly filled the West. We invite immigrants, but prefer Americans. This is a broad subject, and I am not expected to write upon it, so will call a halt.

One purpose of the Exposition is to show to the world our resources and products. This means an invitation to come and enjoy the benefits of a section. The eyes of this great country are upon us, Mr. Editor. It behooves us, therefore, to make our best bow. Fourteen foreign countries are represented here by exhibits. The European exhibits, while not official, are of excellent character. They will be found in the Manufactures and Liberal Arts Building. The following foreign countries are represented: Great Britain, France, Germany, Italy, Belgium, Russia, Mexico, Venezuela, Argentine Republic, Salvador, Chili, Honduras, Nicaragua, and Costa Rica. The South American countries' exhibits are official, and show a wonderful appreciation of this means to display their wealth. The trade of these countries, so long held by European capitalists, must be and is being turned to our shores. The official recognition of this Exposition by our own government was quickly caught up by these countries to mean closer trade relations. The South is the natural ports for their products, and now that the entering wedge has been placed, why not drive it home? This fair brings the two countries more closely together than did the World's Fair. Fourteen States are represented. Eight of these have buildings, and six will exhibit in the Main Building. Pennsylvania made an appropriation of $38,000; New York spent $25,000; Massachusetts appropriated $25,000; Connecticut, $7,000 for an exhibit; Georgia, $17,000; Illinois, $15,000 Alabama did not appropriate, but the citizens raised a subscription of $20,000. California has a building erected by private subscription. The State has sent the material of the great exhibit collected for the World's Fair. South Carolina, North Carolina, Florida and Arkansas have excellent displays. I am sorry my native State, Mississippi, failed to show up. If the outside world is to know of us, we must show what we have.

The crowds are fast gathering; the weather is lovely. I have had inquiries about rooms, board, etc. There will be no trouble about that. You can be accommodated from $1.50 to $5 per day. The Exposition has established just in front of the union depot an office for furnishing visitors with information about rooms, etc. If anyone will send to the Public Comfort Department, 38 Wall street, for a list of boarding-houses, hotels, etc., they will get a pamphlet giving hundreds of places for board and lodging. I would advise the leaving of trunks at home, unless the stay is to be a long one. Overcoats for the men and wraps for the ladies are necessary, especially at night on the grounds. Umbrellas are always in order, rain or shine. The concerts on the grounds after dark are well worth hearing. The electric lighting of the grounds and buildings is also an attractive evening feature. The fireworks, given two or three nights in the week, are worth the price of an admission. They are free, of course, to all in the grounds; so is the music. When you wind your way to Midway, then you must pay for all you see.

On the grounds is a fire department, a police department, and emergency hospital, with one of twenty-four physicians constantly in attendance. Every effort is made for the comfort and safety of guests. Charges nowhere are exorbitant. The grounds can be reached from almost any part of the city by electric cars. From the centre of the city the Southern railroad runs a train every few minutes. The fare on either of the lines to the Exposition is ten cents. Hacks and hacks convey passengers from the centre of city for five cents.

I would advise all who are so situated that they can come at any time to come early. Everything is new and fresh; there is no rush. A much more pleasant visit can be made than to wait till the rush is on from all sections. Atlanta is well prepared to take care of fifty thousand people at one time. I may safely say seventy-five thousand.

After I have answered inquiries about cost, etc., I will close. People from different quarters are writing me, having read my letters. So much for the scope of territory covered by the ADVOCATE. Excuse me, I will fly off. Here is an estimate of the expense for one person per day. It does not include railroad fare. Board per day, $2; admission to grounds, fifty cents; street car fare, twenty cents; total, $2.70. Et ceteras just as much as you wish to make them. If you buy everything offered for sale in the grounds, and go into every place on Midway every day, you must add $4 per day extra. Now suppose, say four will come together, and they want to spend just as little as possible: Let them take a room with two beds in it. Cost, $1 or $1.50 per day. They can eat at the lunch places for eighty cents a day, each. Now, suppose two will come together, and they propose to make the trip with the very least money possible: Let them take a small room for $1 per day. Now, for their living on the very cheapest plan, and they will live better than at the majority of boarding-places and lunch counters, if they will only take the trouble: Let them bring a small oil stove for coffee-making and egg-cooking. Buy a cup, spoon, plate, knife and fork each. All of these can be bought here for a very small sum. With this small outfit they are prepared to live, and, as I said, to live well. At the grocers they can buy three loaves of bread for ten cents; one quart of pickles for ten cents; ten buns for ten cents; one pound of butter for thirty cents; one pound of jam or preserves for ten cents; half gallon of sweet milk for twenty cents; eggs, fifteen and twenty cents a dozen; cheese, twenty cents per pound; canned beef, twenty cents per pound; canned turkey, forty cents per pound, or twenty cents per can; sliced tongue, forty cents per pound; oysters, forty cents per quart; boiled ham at lunch places can be bought for twenty cents per pound—in fact, anything can be bought ready to eat. They don't have to buy a dollar's worth of anything. City merchants are used to selling by the dime, quarter, or half-dollar's worth. I could tell you more, but the editor says, Stop!

B. H. CATCHING

Atlanta, Ga., Oct. 7, 1895.

Resolutions

ADOPTED BY THE MINISTERIAL BRETHREN COVERING THEIR POSITION REGARDING MRS. SNELL.

A meeting of the preachers of the Seashore district in attendance upon Palmer Camp Meeting, located in Whittington circuit, was called on the afternoon of Oct. 7, 1895 at which Rev. J. M. Pugh was elected chairman and Rev. Robt. Selby, secretary. After which election the following preamble and resolutions were offered by Rev. C. F. Emery, and upon careful and deliberate consideration were adopted and signed by pastors and local preacher as below:

Whereas, It is contrary to the law of the Methodist Episcopal Church, South, to permit unlicensed persons to occupy the pulpits of our church, or to have control of the services held therein, or in any property owned by said church; And, whereas, In violation of said law, and in open disregard of the expressed opinion in writing delivered in this case by Bishop J. C. Keener, and officially communicated by the presiding elder, Rev C. A. Powell, at the Quarterly Conference, to the preacher in charge of Palmer Camp Ground, Rev. E. T. Breland, and to the trustees and official members of said camp ground, Mrs. M. M. Snell was invited by the preacher in charge to assume control of the religious services to be held there; And, whereas, The president of the camp ground association had written the presiding elder expressing the hope that he would not interfere with their plans; And, whereas, The presiding elder removed Rev. E. T. Breland from the pastoral charge of Whittington circuit, appointing him to Escatawpa circuit, and Rev. G. R. Ellis to Whittington circuit; And, whereas, After satisfactory explanation made by Rev. E. T. Breland to the presiding elder, the latter deeming the ends of the law to have been conserved by the use of author zed means, revoked his former order reappointing both Revs. E. T. Breland and G. R. Ellis to their respective circuits; therefore, be it

Resolved, By the undersigned members of the Mississippi Annual Conference and local preachers of the district present, that we hereby express the high sense of honor and esteem in which we hold Rev. C. A. Powell for his firm and faithful administration of the law of the church, bearing cheerful testimony to his bearing towards all the parties concerned as uniformly wise, kind and loving, characteristic of the true Christian gentleman.

Resolved, That copies of this resolution be furnished the NEW ORLEANS CHRISTIAN ADVOCATE, and to the papers published at Hattiesburg, Purvis, Lumberton, Bilcxi, and Scranton.

(Signed) C. F. EMERY,
GEO. W. HUFF,
G. R. ELLIS
J. B. HOLLAND,
J. M. PUGH.
JAMES G. SIBLEY,
ROBT. SELBY,
J. L. JORDAN,
W. G. EVANS.

Selections.

Some people who stand well, and whose reputation for uprightness is worth more to them than any earthly possession, seem to have no conscience about some things. They would not think of leaving any store account unpaid, and would spurn the thought of getting the services of anyone without compensation; but they will turn the steward down when he comes to collect for the pastor, and, without blush or shame, pay so much of a church assessment, and flatly refuse to pay the balance. Sometimes the same class of people will let their church paper run twelve months, or more, over the time, and then coolly tell the collector that they never ordered it, and do not mean to pay for it.—North Carolina Advocate.

Dr. Palmore, the genial editor of the St. Louis Christian Advocate, is an earnest opponent of tobacco. He recently had an amusing experience. He was conducting religious worship at a meeting where there was a large number of preachers. In his prayer he prayed fervently to the Lord to arrest the curse of worldliness in the church. "Amen!" responded the brethren. "Oh, Lord, cast out the devil of covetousness." "Amen!" rang out in full chorus. "Oh, Lord, help us to destroy the accursed liquor traffic." "Amen!" thundered the salute. "Oh, Lord, help us to quit the use of tobacco." There was a dead silence. One brother, it seems, started to say "Amen!" but turned it off in a cough, and poor Palmore was left to finish his prayer unholped by another amen.—Epworth Era.

The above sounds somewhat apocryphal, but that is about the way it happened. The chorus of amens was like the roar of a multitude of gigantic frogs about a sequestered lake. The succeeding silence was like that after all the frogs had leaped into the water. One fat presiding elder snorted in trying to suppress laughter.—St. Louis Advocate.

The crime of suicide is nothing more nor less than the outgrowth of that infamous doctrine which teaches that man's life, like that of the beast, ends in the grave. One who is familiar with the Bible knows that God has declared against self-destruction, and that the words of Holy Writ concerning the fate of Judas are sufficient to prove that it is contrary to divine law.—Exchange.

Mr. Moody's "Gospel Hymns and Sacred Songs" have yielded the enormous sum of $1,250,000 in royalties to Mr. Moody. It is estimated that 20,000,000 copies have been sold, ranging in price from five cents to a dollar and a quarter. Mr. Moody has always insisted on a Board of Trustees handling this money.—Exchange.

The story of Enoch Arden, as it stands in the poem, is in every detail a true one. It was related to Lord Tennyson by the late Mr. Woolner, the well-known sculptor, whose widow has the manuscript of the story still in her possession.—The Bookman.

Communications.

In the Living Present.

Holmes, the supposed wholesale murderer, told a newspaper reporter, who was interviewing the criminal at the jail in Philadelphia, that he believes in the teachings of Paine and Ingersoll. This confession of faith is a complete triumph of Col. Ingersoll's school of philosophy.

The Chicago Times-Herald interrogated a hundred and forty-seven Methodist preachers in Illinois if the time-limit of the pastorates should be abolished or extended. A hundred and seven declared themselves for abolishment. That looks as if the extinction of the itinerancy is impending.

George Muller, of Bristol, England, now old and feeble, is a living testimony to the fact that God hears and answers prayers. Though he never told any man of his wants, making his requests only to God, he received for his orphanages during the last half-century from various parties the enormous sum of $6,869 130.

A Petersburg paper laments the increase of drunkenness in Russia. Says that on an average a million dollars are spent in that empire every day for alcoholic beverages. The effect is apparent: Poverty, squalor, incompetency, effeminacy, imbecility, corruption.

The Outlook thinks that the so-called servant girl problem is actually a mistress problem. Frequently more incompetency in the housekeeper than in the help employed. In order intelligently to manage a servant girl, the mistress must have a practical knowledge of the proposed work. The ignorant and impractical mistress is usually very exacting. The mistress should cultivate self-help. That would make servants less arrogant.

Justice, a radical French paper, assures that among each hundred soldiers seventy are analphabetes. While France spends annually a hundred and ninety million francs for education, Russia, which has three times more inhabitants than its Western friend, devotes only thirty-seven million francs for that purpose.

Leopold II., King of Belgium, liberal, progressive, is sovereign of the Congo Free State. Said country has twenty-seven million native inhabitants. Of Europeans, a thousand have made their domicile there. To support the enterprise has nearly wrecked the large private fortune of the king. He proposes to sell the Free State to either England, France, or Germany.

ICH DIEN.

JUST.

BY F. R. HAVERGAL.

Just to let thy Father do
What he will;
Just to know that he is true,
And be still.
Just to follow hour by hour
As he leadeth;
Just to draw the moment's power
As it needeth.
Just to trust him, this is all!
Then the day will surely be
Peaceful, whatsoe'er befall,
Bright and blessed, calm and free.

—Exchange.

Communications.

Religion the Preventer of Crime.

The general prevalence of crime in this and other countries has led most of the thoughtful minds of the day to turn their attention to the study of criminology in all of its various phases. I am glad that the editor of the NEW ORLEANS CHRISTIAN ADVOCATE has been thinking lately along this line, and has in spicy editorials recently brought the subject before the reading and thinking public. The subject deserves the earnest and most considerate attention of the people everywhere; and to religious people, above all others, it should be a special study, for they desire not only reformation in the life and character of man, but the salvation of his immortal soul. They desire not only to know the cause of sin and crime, but the way to prevent it, and to offer to the world the only sure remedy for its cure and prevention; and what other remedy can Christians offer the sinful and criminal world, to stay the progress of sin and crime, but the grace of God? They can offer no other, for no other will ever cure its deadly evils of sin and crime. Nothing but the grace of God can save this lost and ruined world of ours; and the sooner the church and the world realize this fact, the better it will be for all concerned, for it is only God in the hearts of men that will keep them from sinning and from committing great crimes and misdemeanors. The cause of crime is godlessness, the want of vital religion in the soul of man. No man will commit crime that is thoroughly religious, who has God continually in his soul, and who walks daily and nightly in "the light of life." The love of Christ will restrain him, and make him walk in the ways of pleasantness and the paths of peace, and he will do no harm, because the love of God is shed abroad in his heart. "He that is born of God, doth not commit sin, because his seed remaineth in him." The great and good John Bunyan exemplified this great truth in his life when he saw criminals going to jail and the gallows, and said, "There, but for the grace of God, goes John Bunyan." And but for the grace of God there would be twice the criminality there is in this and other countries. To sum it all up, then, we see that godlessness, or the want of vital religion in the soul of man, is the cause of all crime and sinfulness. A godless people and a godless nation will become a people and nation of profligates, criminals, and prostitutes. No nation, or people, can live or exist without God, for the Bible tells us that "righteousness exalteth a nation, but sin is a reproach to any people." History confirms the fact that the people and nations that eliminated God from their land and creed degenerated back into the most abject barbarism, or became entangled in the horrible web of infidelity and atheism. The history of France exemplifies this great truth. France sought by every means in her power to enlighten and develop her people without the idea of God, and she filled her borders with lying hypocrites and merciless criminals. She caused her whole land to be drenched in the blood of her bravest and noblest people; and whose heart does not quake and quail within him as he reads in history of the terrible Reign of Terror in the land of France? —and who does not lament that some of the greatest minds this country ever produced were tinctured and spoiled by French literature and French associations? Had Thomas Paine never put his feet on French soil, there never would have been any "Age of Reason" and "Common Sense;" and had there been no "Age of Reason" and "Common Sense," there would, perhaps, be no Robert G. Ingersoll to malign and slander the religion and people that made this country grand and glorious. The Pilgrim fathers did not come from a land that had no God, but from a land that cherished religion, and upheld the principles of virtue and morality. The generation of men that laid the foundation of this country's success did not come from infidel France or Germany, but from noble old England, the land that has done so much to defend the cause of truth and virtue. France has produced but few great men since the elimination of God from the mind and creed of her people. On the other hand, she had sown the seeds of discord and discontent everywhere. Every land is infested with her ruinous and poisonous doctrines. Robert G. Ingersoll to-day is a living embodiment of her fearful and awful teaching, and as he goes through this land of the free and home of the brave, sowing the seeds of dissension in the hearts and minds of the people, he is but setting forth the great doctrines and ideas that laid waste the fair and beautiful land of France. In his great advocacy of personal liberty, he transcends the bounds of truth and decency, and leads the souls of men out into a great ocean of doubt, to be lashed and driven by its waves into everlasting destruction and death. Such teachings of personal liberty as he gives the people but aids and abets them in the prosecution and commission of crime; and while he is considered as the father of noble thoughts and ideas, and a speaker of great force and power, yet few realize the fact that he is also the father and instigator of many of the crimes that grace our court dockets. His ideas and sentiments, actuated by motives black and impure, has caused many a poor fellow to commit suicide, or take the life of his fellow-man without a cause. Following out his ideas has landed many a poor fellow in the asylum, or turned him out a pauper upon the cold mercies and charities of the world. To frown down such heinous and impious doctrines as he seeks to instill into the hearts and minds of the people, and instill into their hearts and minds the religion of the Son of God, is the only way to prevent sin and crime, and save the immortal souls of men.

J. M. ETHRIDGE.

906 Pauline St., New Orleans, La.

Our Hymn Book.

Our hymn book, M. E. Church, South, is a most valuable collection of sacred poetry, of hymns and songs most admirably adapted for the expression of praise to God. The compilers of the book have displayed a broad catholicity of spirit in their selection of hymns. Like everything connected with Methodist doctrine and polity, the selection has been most liberal and tolerant. The hymns of Charles Wesley and John Wesley were so numerous and so fine that a sufficiently large hymn book could have been filled with their hymns; but our church has never claimed to possess all the best hymns, nor that all the best hymns have been confined to the authorship of Arminian, or even Protestant writers. Two hundred and ninety-five of our hymns are Charles Wesley's. Twenty-six of our hymns are from John Wesley. Twenty-three of these are translations from German and Spanish authors. Only three of his hymns were original. Three of our hymns are by Samuel Wesley. The hymns have seventeen Roman Catholic authors. One hundred and seventy-five have Presbyterian and Congregational authors. Fifty-three of our hymns are by Episcopalians, twenty-five are from Baptist authors, ten of the hymns written by Lutherans, eight were written by Moravians, seven by Unitarians, and one by a Quaker. Seventy-eight of our hymns were written by women. Some of the authors were Romanist, some Lutherans, some Arminians, some Calvinist, some Unitarians, Mystics and Quakers; some by monks, some by Bishops, noblemen and physicians; but the majority by ministers of the gospel. Our oldest was by Clement of Alexandria. His real name was Titus Flavius Clemens; born A. D. 160; his hymn 690, "Shepherd of tender youth." Many of our hymns are the productions of eminent poets, as Milton, Pope, Dryden, Addison, Cowper, Montgomery, Hemans, Sigourney, Walter Scott, Bryant, Barbauld, Luther, Watts, Henry Kirk White. Some, like Dr. Watts and Charles Wesley, wrote many. Others wrote but few, and our compilers have sometimes selected but one. Cecilia Elizabeth Clephane never wrote but one, the famous No. 844, "There were ninety and nine." She died before it was set to music by Sankey. She never knew the power of her song, nor, we suppose, ever dreamed of the unspeakable good it was to accomplish. Sankey sang it with pathos and heart-melting power wherever the English tongue is the speech of the people—in the United States, in Canada, in the British Islands, and in Australia; and through it multitudes were brought to Christ. Some were suggested by and written under peculiar circumstances. We may write about it. J. B. W.

New Orleans, La.

College Presidents, Attention!

The following circular addressed to a girl in the senior class of one of our colleges was intercepted. Names, etc., are here left blank for obvious reasons. Let our college presidents and professors look sharp. It were infinitely better to have no orations and essays at all than have your pupils patronize such an institution as this.

"We are at the present, as in the past, supplying the busy students of the country with all kinds of literary productions. We still continue to furnish the highest quality of literary work at the very lowest rate. We are no strangers to the educational institutions of the country, and our work is becoming more and more a necessity to the student as he becomes a specialist in education, and to the man, who, as the victim of circumstances, is forced to perform literary labors for which he has neither the time nor the adaptability. Our increasing business will testify to the truth of this statement, as well as to the merits of our work. In the last seventeen years, during which time we have been conducting this business, it has increased from a merely local institution to the limits of the English-speaking world.

"O! you, who have not patronized us before, we ask nothing but a trial. We do not ask you to speculate upon the question of our honesty. We require no money in advance. Our prices are as follows: High School orations and essays, $3 to $8; College essays, oration and debates, $3 to $15; Political speeches, $10 to $30; lectures, $10 to $50; sermons, from 50 cents to $25.

"Our work we guarantee original, with the exception of the low-priced sermons. (See enclosed letter.)

"We are, Yours confidentially,"

The "enclosed letter" referred to is as follows:

"DEAR SIR: We beg leave to call your attention to the enclosed circular with its advertisement of our work and the price list of the same. We especially call your attention to our college work: orations, debates, essays, theses—mathematical, medical and law—of which we make a specialty, and upon which we have built the foundation of our enormous business. Each year brings its proof that honest, conscientious work is the greatest of advertisements.

"In addition to terms stated in the circular, we would add that original orations, debates, etc., range in price from 35 cents to 90 cents per hundred words, owing to style, length, nature of subject, etc.

"We ask you to patronize us, if you are in need of anything in our line. With the exception of the low-priced sermons, we guarantee all of our work original and that the customer ordering will have the exclusive use of same. If it is not entirely satisfactory, we want it returned to us. On these terms we respectfully solicit your patronage.

"We are, Yours confidentially,"

Evidently somebody in these United States does a great deal of lying.

EX-PRES.

Correspondence.

Letter from Rev. J. L. Futrell.

The thirtieth session of the Columbia Conference, which was held in the picturesque town of Oakland, Oregon, Aug. 29 to Sept. 2, was a real pleasant one. Bishop A. W. Wilson presided, and it was a presidency to be remembered. Many brethren thought it a thing unheard of to be called upon for their reports at the first morning session, but they know differently now. There did not seem to be any hurry, and yet four sessions finished the business. I need not tell your readers of the Bishop's sermons. He gave us three, and one address—yes, I may say two addresses, for the "talk" just before reading the appointments would be good for an appendix to the Discipline. Your correspondent was elected secretary, with P. A. Moses and J. L. Jones, assistants. All the preachers were present except J. W. Shreve and J. T. Thornton, who, with J. W. Bryant, were located. A larger number of laymen were present than usual, which we deem encouraging. One preacher and his wife—R. C. Oglesby—came 270 miles in a private conveyance across the Cascade Mountains. I think about three-fourths of those present—both preachers and lay—came in their own conveyances; times too hard to spend money for traveling. All had to cross mountains, for when you get away from the Willamette Valley—30 to 50 miles wide and 150 miles long—you can go to but few places in Oregon without crossing mountains ranging from two or three to six or eight thousand feet high. There was a gain in Sunday-schools, Epworth Leagues, W. P. and H. M. Societies, and of church members—the latter about twelve per cent. Two of the best parsonages in the Conference were built—one at Applegate and one at Roseburg, the latter to be occupied by a young man. Dallas is soon to finish the best church-building. There was a little falling off in missions, but an increase in church extension collections.

I got Bro. Skipworth, one of our laymen, to write to the Nashville Christian Advocate. Suffer me to quote from two paragraphs:

"The salaries received by the preachers were small indeed. Nobody but the preachers could tell how they had lived on incomes so small."

"The W. P. and H. M. Society held its anniversary in the afternoon of the second day of Conference; Mrs. J. L. Futrell, president, presiding. She delivered a very instructive and encouraging address. The meeting was well attended, and no more profitable meeting was held during the session. A goodly number of our women of the church showed a deep and intelligent interest in the work specially committed to their care. The good work accomplished by the society during the past year—and that, too, under the most adverse circumstances—should inspire the sympathy and cordial co-operation of every preacher and layman in the Conference."

My work is Corvallis and Dixie.

J. L. FUTRELL.

Edward McGehee College Burned.

On last Monday, Sept. 30, at 5 P. M., Edward McGehee College, of Woodville, Miss., was burned to the ground. It caught on the roof from sparks from a chimney. Nearly all the effects were saved, though in a somewhat damaged condition. No one was hurt. Those who saw this historic building go up in flames thought that this school, which had opened so favorably—yea, flatteringly—just two weeks before, was ruined. But the teachers, gathering the students together next day, resumed recitations. Our Jewish friends generously tendered the Sabbath-school room of their synagogue to the president and his faculty, and the college is being conducted in that. By the way, while the building was yet burning, one of the leading Jewish merchants of the town slipped fifty dollars into the hands of the president as a personal gift. The Board of Trustees met and decided to build at once. The building was insured for five thousand dollars, and one thousand was raised by the Board, making six thousand. Many wish to increase this sum to ten thousand dollars, and put up a building, modern in all its equipment. I have no doubt this will be done.

The opening of this year was larger than for several years, and at the time of the burning had a larger enrollment of day and boarding pupils, severally, than at any entire session since the presidency of Dr. W. T. J. Sullivan. Not a pupil has been lost. On the contrary, new boarders and day pupils have been entering ever since the fire. Six were enrolled this (Monday) morning. While we were all greatly grieved to lose the old building because of its historic, almost sacred, memories, yet we believe its destruction augurs a more glorious future than all the past.

B. F. LEWIS.

Woodville, Miss., Oct. 7, 1895.

"The Bible Chair."

Why not endow a chair for the study of the Bible in Millsaps College? As times are brightening, our college interest should keep pace with all improved conditions of our people, and enterprise worthy and great things for the future of our church in Mississippi. Some who carry the welfare of their forward movement of Methodism in the behalf of Christian education in their hearts desire to have a chair as an exponent of Bible and Methodist Christianity, to give our boys and young men who go to Millsaps—nine-tenths of whom never have any other like opportunity—such advantages as can be given in no other way, and is not offered anywhere else as they should be.

Why should not our church schools prepare for, and aspire to, the complete development of the highest type of manhood? The spiritual man should be trained and educated equal to and beyond the physical and mental. We believe in growth in knowledge and grace. Let us have a chair equal in importance to any in the institution for the study of patriarchal and Hebrew history, and modern church history and doctrine, with their evident application. No doubt such a department added to Millsaps would greatly enhance the importance of the institution in the minds of the people. No doubt the eighty thousand Methodists of Mississippi are able to make the addition. No doubt it ought to be done. It will in time. Why not now? May God speed the day of its consummation!

J. H. SHUMAKER.

Okolona, Miss.

Jacob's Ladder.

There is a ladder between earth and heaven on which angel messengers carry up our prayers to God and bring his answers down. Nay! this is but the hope of our dreams; the reality transcends it, for God is here, and needs neither ladder nor angel to communicate with us, or open to us communication with him; here in our hours of sorest need, of bitterest loneliness, of self-inflicted sorrow, of well-deserved penalty, of more poignant remorse; here as he was in the burning bush to Moses, and in the mysterious visitor to Gideon, and in the still, small voice to Elijah, and in the child wrapped in the swaddling clothes to the stable guests, and still by most of us unseen and to the most of us unknown. But when the veil is taken from our faces, and we see him, then the ground becomes consecrated ground, the stable a sacred place, the lowing of the cattle an anthem, Horeb a sanctuary, the land of Midian a holy land, our pile of stones a Bethel.—Lyman Abbott.

W. F. M. S.

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Miss. Conf....Mrs. E. D. Jones....Carlisle, Miss.
La. Conf.....Mrs. M. H. Morrison...Shreveport

TREASURER'S REPORT AND TRAINING-SCHOOL.

Receipts: 1879-80, $205.55; '80-'81, $547.95; '81-'82, $498.28; '82-'83, $393 30; '83-'84, $355.97; '84-'85, $1,052.17; '85-'86 $862.02; '86-'87, $934; '87 88, $1,698 24; '88 89, $1 769.04; '89-'90, $1,639 98; '90 '91, $1,633.94; '91-'92, $1,891.81; '92-'93, $1,142.33; '93-'94, $1.124.37; '94 '95 $1,491.21. Total, $16,745.13. This includes the outfits of Miss Bettie Hughes, '87-'88 ($100); Miss Mary McClelland, '88 '89 '90 ($300); Miss Clara Chrisman, '89-'90 ($200), and various sums paid to Bible and Training-school in different years. Then for two years ($200) Miss McNemar's education. From financial report training-school from June 1, 1889, to May 1, 1894, $3,221.43. Specials: Belle Bennett chair, $54.74; memorial scholarship, $5; Cornelia Gunning room, $100; Mississippi Conference room, $100; Carrie Steele Waterhouse room, $39.50; Wesson room, $75; Clara Chrisman window, $100; Christian Womanhood (gift of Dr. Black), $76 26. Total specials, $549.50.

Statistics, as reported at last annual meeting: Whole number of adult auxiliaries, 58—members, 1,500; young people's and juvenile societies, 9—members, 200. Total members, adult and juvenile, 1 700. Life members, 35 (about 40). Number of subscribers to Woman's Missionary Advocate, 300; Little Worker, 175. Outgoing missionaries accepted by the Board, $110 subscribed. Our Conference made a number of life members. Mesdames Hays, Chatfield, Master Heard Wimberly, Mesdames Russell, Mellen, Annie DeMoss, Miss Clara Chrisman, and Mrs. Rachel Gunning made life members at annual meeting in Natchez. Miss Annie Linfield, life member of Little Rock, Ark.; Mrs. C. B. Galloway, of two societies, who also holds membership in five auxiliaries.

OTHER APPROPRIATIONS.

No Bible women are supported now. Woodville supported one several years. There were two girls supported in China during the first years of organization—one by the Raymond auxiliary, Nettie Hunter. The girls supported in Laredo Seminary were distributed as follows: Natchez, two; Jackson, one; Meridian, one; Crystal Springs, two; Hazlehurst, one; Wesson, one; Woodville, one; Brookhaven now has one. There may be others. These boxes are sent twice a year, and cost from $15 to $20 each. Contributions have been made to outgoing missionaries other than our own; to Mrs. Lambuth for Kobe school, and Miss Julia Roldan's education. We raised in shares of ten dollars for Miss Haygood's school, McTyeire School, about $150. Fifteen cents *per capita* annually provides for Conference contingent fund, and auxiliaries arrange for auxiliary contingent fund. Assessment according to membership constitutes a fund for the publication of the Minutes of the annual session. In the Minutes of 1889 one page is set apart in loving remembrance of Miss Clara Chrisman, missionary to Brazil, and Miss Bessie Fearn, recording secretary, who entered into glorious rest after the tenth annual session.

A beautiful book, a sketch of the life of Anna Clara Chrisman, who was lost in the Conemaugh flood in Pennsylvania as she was traveling from her home to New York, to sail from thence to Brazil, was given to the Woman's Board of Missions by the author, Miss Agnes Chrisman. Price, $1.

Dr. W. C. Black gave his valuable book, Christian Womanhood, to the training-school.

Mrs. R. R. Parker presented to the Conference society of her own composition a beautiful poem, etc., for use at public meetings.

Dr. Featherstun, while president of McGehee College, kindly gave two years' board and instruction to Miss Julia Roldan (missionary to Mexico, but not from Woman's Board). Contributions were made throughout the Mississippi Conference to further her education.

Rev. B. F. Jones, while president of the Port Gibson Female College, offered "free tuition in English and music to anyone seeking an education preparatory to going out as a missionary."

Rev. T. B. Holloman, president of East Mississippi Female College, gives free tuition to Miss McNamar, and made the following proposition at our annual meeting: "If the missionary society sends ten girls who take regular literary course only, we will take Miss McNamar (or other) for $100. If five of the ten take extras in the course, the expense shall be only $50. If the society send five girls who take regular literary course, we take Miss McNamar (or other) for $150. If those five take extras, we take Miss McNemar (or other) for $100. If you can aid us in securing $2,500 in $50 bonds, we will give one girl free of all charge. For every bond thus secured, when $150 in $50 bonds shall have been secured, a credit of $5 for every such bond will be given."

MRS. E. D. JONES,
Editor W. F. M. So., Miss. Conf.

Selections.

Sunshiny Christians.

There is no sunshine for those who persist in keeping their shutters barred. Joy is not gained by the asking for it, but only by the acting for it; we have got to walk with Christ if we want to walk in the sunshine. There is a lamentable lot of moping and grumbling and sour-spirited Christians who disgrace the name they bear. If one of this sorry regiment should ask a shrewd man of the world to embrace Christianity, he might well reply: "No, I thank you; I have troubles enough now, without being troubled with such a peevish and doleful religion as yours seems to be." What a letter of recommendation some Christians carry in their observant countenances! . . . Here are three things which you, the ailing souls, most need—more faith, more vigor, more joy in the Holy Spirit. Your Divine Physician offers them to you, if you will accept them; but you must let him bestow them in his own way and on his own terms. A happy day would it be in all our churches if the fever patients and the emaciated dyspeptics and the restored paralytics would come trooping out of the hospitals and report themselves for duty.—Theodore L. Cuyler, D. D.

One of the best ways of helping yourself is by being helpful to others. If you are especially burdened, help some other troubled and anxious one to carry his heavy load, and your own heart will be lightened. Few of us are so badly off that we can not find others more unfortunate to whom we can render assistance and give comfort. The brightest objects are those that reflect the sunshine; those have most light who give most light and cheer to others. God helps those who help themselves; but he especially delights to help those who are helpful to others. "Let this mind be in you, which was also in Christ Jesus."—The Northern Christian Advocate.

Learn to entwine with your prayers the small cares, the trifling sorrows, the little wants of daily life. Whatever affects you—be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you can not meet, a change you can not notice, a sorrow you can not disclose—bear it into prayer and send it up to God. Disclosures you may not make to man you can make to the Lord. Man may be too little for your great matters, God is not too great for your small ones. Only give yourself to prayer—whatever be the occasion that calls for it.—London Sunday-School Times.

There is no higher function which a human soul may take upon itself than this: to make men see and love God. It imparts to those who rise to its opportunities a sanctity and beauty past all power of speech to express. In countless households there are women who are patiently, in sweet unconsciousness of their saintly service, spelling the ways and mysteries of God in words so simple that he who runs may read. Year in and year out in these blessed homes God becomes real, near, and divinely compassionate through this silent revelation of character.—The Outlook.

We must not be in a hurry to fix and choose our own lot; we must wait to be guided. We are led on like little children, by a way that we know not. It is a vain thought to flee from the work that God appoints us, for the sake of finding a greater blessing to our own souls; as if we could choose for ourselves where we shall find the fullness of the divine presence, instead of seeking it where alone it is to be found, in loving obedience.—George Eliot.

The hour before attendance at religious service has vital relation to that service. The manner in which that hour is spent has much to do with the character and result of the after meeting. Those who prayerfully prepare themselves for divine worship open the way for direct approach to divine blessings; such persons never find any meeting unprofitable.—Pittsburg Christian Advocate.

In looking forward to future life, let us recollect that we have not to sustain all its toil, to endure all its sufferings, or to encounter all its crosses at once. One moment comes laden with its own little burden, then flies, and is succeeded by another no heavier than the last; if one could be sustained so can another and another.—Jane Taylor.

Not only is he idle who is doing nothing, but he that might be better employed.—Socrates.

FROM THE WORK.

Rev. R. A. Breland, P. C., Camden circuit, Oct. 4: "We report for one month: Miles traveled on railroad, 140; by private conveyances, 70; sermons preached, 20; pastoral visits made, 15; funerals conducted, 2; members received, 6; adults baptized, 4."

Rev. S. S. Bogan, Slaughter charge: "We have just closed a ten days' meeting at Ethel, Sept. 30, resulting in ten accessions to the church, six infants baptized and three adults. I was ably assisted by Bros. C. C. Miller, W. R. Harrell and M. F. Johnson, all of Centenary College, Jackson, La. The Lord richly blessed us in our labors, and to him be the glory. God bless the ADVOCATE! It now makes 1 s appearance in a good many homes at Slaughter."

Rev. R. S. Gale, Meadville circuit, Oct. 8: "We have held four protracted meetings. At Meadville our meeting was quite a success. Several conversions and eight accessions. Rev. B. S. Rayner came to our help on Monday, and did some fine work. He is a strong, solid preacher; denounces sin in every shape and form. At Nebo we had a delightful time. Fifteen conversions and two accessions. Rev. R. E. Rutledge was our help—the right man in the right place. By his sweet and genile preaching he won all hearts. At Galatia Rev. L. S. Jones, our presiding elder, did all the preaching, and it was well done. Several conversions and two accessions. At Oak Grove we had a good meeting. Church quickened and eight added to the church. Our circuit is in a very good condition. Finances coming up well. Expect to make a good report in December. On Sept. 30, while we were out calling, the good people in and around Meadville took possession of the parsonage, and when we returned we found too much to mention. Suffice it to say, wife is now busy sewing and soon all will be clothed for the Winter. Thank you, friends; your kindness, to me and mine shall ever be remembered. God's blessings upon you and yours!"

Rev. J. H. Foreman, P. C., Oaffadeliah, Miss., Oct. 1: "I send you some accounts of Neshoba circuit. I am just through with my protracted meetings for this season. We have had some good meetings. We have six churches on Neshoba circuit, and we have held seven protracted meetings—five of which was decided successes. Many backsliders were reclaimed; quite a number of conversions, 19 additions to the church. All praise to the Lord who must give the increase!—though Paul preach and Apollos water. We have had valuable help in the way of preaching. Rev. F. B. Ormond, of the Linwood charge, was with us in two of our meetings and did a good work. Rev. Irvin Miller, of Walnut Grove, was with us in one meeting, and did all the preaching to the delight and pleasure of the congregation that heard him. Rev. J. C. Long has been in and out among us all the year, and has done some valuable work. Bros. Hays and Vandenburg, of Walnut Grove, was with us in our first meeting at Philadelphia, and did a good work. We closed our protracted meetings for this year with our third Quarterly Conference, at which time we had the pleasure of having our faithful and much-beloved presiding elder with us—Rev. R. J. Jones, of Meridian, who preached us eleven very interesting sermons, enjoyed by all that heard them. He made for himself a host of friends while with us at Philadelphia. Neshoba charge is in a very good condition, spiritually. We are doing all we can on our Conference collections, and hope to be able to make a good report at Conference. Pray for us."

Rev. E. S. Isbell, Calhoun, La., Oct. 4: "Since my last report I have held two successful meetings: one at Cadeville, the other at Calhoun. My meeting at Cadeville continued five days, and the members of the different churches represented were gloriously revived, and the effects of the meeting were felt throughout the entire community. Many conversions and but few additions, as nearly all present were members of some church. A good Conference collection taken up in cash and subscriptions. My meeting at Calhoun commenced at the appointed time and continued nine days. Bro. M. M. Morphis, of Tehuacana, Texas, was with me and did the preaching. A more glorious religious upheaval I have never witnessed, reaching every class in the town and community. As the immediate results, there were more than one hundred conversions and reclamations; forty accessions to the Methodist Church, and twenty-four to the Baptist, with others to join each church. Bro. Morphis is a man of many propositions, by means of which he gets the church to work, and then the real work of the meeting begins, viz., sinners are invited to the altar, and to kneel in the congregation; Christians are invited to kneel beside and pray for them, which they do, and God wonderfully blesses the labors of his servants. This is the sum of the whole machinery. There is no clap-trap work in it, such as the joining of the church by the lifting of hands, etc. After sinners are converted, then they are invited to join the church of their choice. I can commend Bro. Morphis to any who may desire his services."

SEASHORE CAMP GROUND SUMMER SUNDAY SCHOOL.

This school held its closing session on Sept. 22, after an existence of fifteen weeks. The first session was held on June 9 in the historic Felicity Hall of Prayer, where the usual organization was effected and the work in behalf of our Brazil Mission in Piracicaba was resumed. The school is regularly supplied with all our literature; while its attendance is made up of a number of transients, besides residents on the camp ground—these are members of the various evangelical churches in addition to our own. A good work is accomplished in keeping the children in touch with the regular Bible lessons taught in their home schools, as well as interesting them in our mission work and educating them in the grace of giving. The published letters from our missionaries in Brazil are carefully read to them, in order to draw out their sympathy for those children living in a country filled with idolatry, ignorance and superstition.

We call for their offerings, in behalf of our mission work, every Sunday. Each class has a name, and responds, when called, through the scholar handing in the largest contribution. Their enthusiasm is thereby aroused, and kept alive throughout the term by the prizes offered by the superintendent to the three scholars who may be banner scholars for the largest amount when the season closes.

The following is a list of the classes, and amounts contributed by each during the past term:

Bible class (adults)	$11 35
Lambs of the Fold ("the little folks")	5 87
Soldiers of the Cross (boys)	2 75
Pearl Seekers (girls)	2 40
Flower Gatherers (girls)	1 75
Pillars of the Temple (boys)	1 70
Lilies of the Valley (girls)	1 45
Gleaners (girls)	65
Band of Hope (boys)	55
Always Ready (boys)	30
	$28 27
Sundry individual contributions	2 57
Birthda offering—special service	12 81
	$43 65
Deduct for Literature and Picture Roll	8 15
Balance on hand	$35 50

The three prize-banner scholars were: Callie Daniels, Andrew Price Williams, Mattie Adele Thomson.

The money will be duly forwarded to Miss Watts, in Brazil, and the acknowledgement of its receipt promptly announced through the columns of the ADVOCATE. To those who so faithfully wrought to make the school a success we tender our sincere acknowledgements, coupled with our prayers for our heavenly Father's blessing to abide upon them.

E. P. MACKIE, Supt.

SOULE CHAPEL NEIGHBORHOOD.

This historic church, as its name imparts, is fragrant with precious memories, bearing the name of the noble Bishop who embraced the cause of truth and right in spite of the prejudice of nativity and education. This beautiful church is in Noxubee county, belonging to the Brooksville circuit. Let me write a few lines, giving an account of Children's Day, celebrated the second Sunday of June, last. A pleasant ride through varied scenery, now passing fields with growing crops, the expectant harvest of the adjacent farms; then passing through shady thickets, where glancing sunshine brightens the leafy groves, brings us to a dense tract of trees. We drive rapidly up a slight ascend and arrive in front of this lovely Soule Chapel, embowered in a beautiful forest. "The groves were God's first temples." There is something peculiarly attractive in the worship of a country church, away from the shriek of the locomotive, nor disturbed by the noise of careless passersby on a crowded street. There are many carriages, wagons' vehicles of all kinds, and horses standing, resting in the shade. Faces of happy, innocent children bright with pleasure (for is not this their day?) pressing to greet the pastor who has the peculiar gift of winning their hearts.

"E'en children gathered with endearing wile,
And plucked his gown to share the good man's smile."

We are good Methodists, and accept the itinerancy as a wise institution, but regret to think this must be Bro. Cogdell's last year with us. Now we pass into the church, called by the sweet hymns they are singing. Here were pretty, simple decorations, mottoes suited to the day. "Suffer little children," etc., and others worked with evergreen letters, fresh flowers, and all making an object lesson more impressive than many a labored discourse. The children, after the song, said many appropriate recitations, those older read such pieces as would be interesting and instructive, carrying on the excellent programme for the year, which is calculated to give much useful information as to the public enterprises of the church, of which we are too often ignorant.

Were we more abreast with the times and movements of missionary work, we would surely never want to keep back anything we could possibly give. The old proverb is true, in substance this, "What I spent I lost, what I gave I kept." After the children's exercises we had an earnest, interesting address from our pastor, and, with closing hymns, etc., the services ended. As we pass into the aisle we had kindly greetings, friendly words from all, making us feel that we are all brethren and sisters here.

I would like just, in passing, to note the picturesque cemetery near the church, "God's acre," where rests the sacred dust of so many of the "giants in those days" now past. First, there sleeps Major Kiger, a leader in this county in Church and State, earnest for his God and his country. Here also Mrs. Augnains, whose hoary head, her crown of glory, was a loved object in the church and community, and at last, like a shock of corn in due season, was gathered by the reaper, Death. Here also are many loved and honored names, the young men and women who in their pride and beauty were stricken in early youth—all sleeping till resurrection morn. But I trespass up further. We go home feeling a door keeper in the house of God is better than treasures, etc. We thank God and take courage. It was good to be here. God bless the church, pastor and members, especially the little ones.

M. D. CALOWAY.

A Chance for Women to Make Money!

I saw one of your subscribers tell in your columns a few weeks ago how she made money selling Dish Washers. I wrote to the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and obtained one of their Dish Washers and tried it myself first. It is just lovely; you can wash and dry the dishes for a family in two minutes, without touching your hands to a dish or putting them in hot water. I made the first day $5 00, and everybody wanted a Dish Washer just as soon as they saw me wash their dishes. Since then I have made as high as $18 a day, and I believe that I can get enough money to keep my brother at school next winter and have money in the bank, too. Any lady or gentleman can do as well as I am doing, I am sure, as I had no experience. When everybody wants to buy, it is not hard to sell. Anyone can get information by writing the above firm, and I am glad to add my experience, because I think it is my duty to others to help them over the hard times.

MARTHA FRANCIS.

Honesty in Prayer.

Our prayers should be frequently examined to see whatever we are asking for what we really want, or only for the things we have an idea we ought to want. There is too much of this unreality and practical dishonesty current both in the closet and the public prayer-room. People sometimes get into quite a glow of pleasurable devotional excitement as they pray; their imagination works finely, they have a good flow of language, and become somewhat healed with their own rhetoric, and as the fine phrases roll trippingly off the tongue they ask for things which they would not only be much astonished to receive, but actually sorry, in their cooler moments, to get. What we sincerely desire we shall be willing to pay the price for; and there is always a price attached—that is, a condition. If we want to sit on the right hand of Jesus, we must be willing to drink of his cup. There is much more of poetry than of piety in some prayers. They sound well, but the Lord, who knows the heart, does not find satisfaction in them. "Lip prayers or lost prayers." "Don't pray cream, and live skim milk."—Zion's Herald.

Nearly all women have good hair, though many are gray, and few are bald. Hall's Hair Renewer restores the natural color, and thickens the growth of the hair.

Love is greater than faith, because the end is greater than the means. What is the use of having faith? It is to connect the soul with God. And what is the use of being connected with God? It is to become like God; for God is love.—Henry Drummond.

Life is short, and we have never too much time for gladdening the hearts of those who are traveling the same dark journey with us. O be swift to love! Make haste to be kind.—Amiel.

Mrs. Sutherland.

I Had Goitre

Or swellings in the neck since I was 10 years old; am now 52. I took Hood's Sarsaparilla and the swelling has entirely disappeared. It has been very troublesome. When I began I was feeling so discouraged with the goitre and rheumatism, I would as soon be dead as alive. Whenever I caught cold I could not walk two blocks without fainting. Now I am free from it all and I recommend Hood's Sarsaparilla. I received a letter from Mrs. Jennie Bigelow, now of Fremont, Mich., asking if my testimonial in behalf of Hood's Sarsaparilla was true; I replied it was, and sent particulars. I have a letter thanking me for recommending

Hood's Sarsaparilla

and stating that she also has been cured." MRS. ANNA SUTHERLAND, Kalamazoo, Mich.

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Thursday, October 17, 1895.

"Where to Rest Without an Appeal."

The St. Louis Advocate, of the second, contains an editorial "write-up" of the recent session of the St. Louis Conference, from which we make the following extract:

DOCTORS DIFFER.

One evening our general book agent preached one of the most entertaining sermons we ever heard from him on the life and character of Jacob. "Excepting the Man of Galilee, no better or nobler character ever lived on this earth," said the book agent. The next evening our book editor preached a very strong and helpful sermon to an immense and appreciative audience, in which he regarded Jacob, previous to his Jabbok experience, as one of the grandest rascals of the olden time. Between these two great and good men their audience is somewhat bewildered and hardly knows where to rest without an appeal. Let us hear from others of our connectional officers on the character of Jacob. Dr. Jekyl and Mr. Hyde were hardly more antipodal in character than the two pictures here drawn by two such master-artists. Who will give us a brief biography of Jacob suitable for our Epworth League and Sunday-school libraries? We nominate Bishop A. G. Haygood to write such a book, which we believe would have an extensive sale.

We second Dr. Palmore's motion for a life of Jacob from the pen of Bishop Haygood. The theme is worthy of any pen, and we have no abler pen than Haygood's. But we wish it distinctly understood that we second the motion from a very different motive from that which seems to animate Dr. Palmore in making it. His idea seems to be that we need such a book in order that we may know whether Jacob was a saint from childhood up, or only during the later years of his life. To this we demur. On this point the Scriptures are so full and explicit that we can see no foundation whatever for a difference of opinion. The Bible teaches as clearly as language can be made to teach anything, that Jacob, during his earlier years, was not only not a saint, but that he was an extraordinarily bad man. Did he not buy Esau's birthright for "a mess of pottage?" And who will attempt to defend him on moral and religious grounds for this act? Suppose a young man at the present day should drive such a bargain with his own brother under such circumstances—take from him when faint with hunger an inheritance worth many thousands of dollars (to say nothing of other items) for the paltry consideration of a morsel of food. Would he not be universally condemned? Gambling is high-toned morality in comparison with such an act. Of course, Esau was culpable; but that does not justify Jacob.

Again, at a later period we find him perpetrating an outrageous fraud not only upon this same brother, but also upon his father, who was aged and blind. He was not only guilty of fraud, but in order to consummate this fraud he told a wicked lie. Paganism would scorn to inculcate such morality. The man who can successfully defend Jacob at this point is competent to the task of defending Ananias and Sapphira.

Jacob's later life was most exemplary, and his death was one of the most glorious ever portrayed by the pen of inspiration; but this does not authorize us to predicate saintliness of him from infancy up. Jacob's life, like that of Saul of Tarsus and many others, divides itself into two parts, which are thoroughly dissimilar. Saul was transformed into Paul; and Jacob, the Supplanter, became Israel, the Prince. Jacob's later years are worthy of the highest eulogy that can be pronounced upon them; but not so of his earlier life. The Scriptures record his vices, but nowhere do they set the seal of their approval upon them. We would just as soon undertake to defend the adultery of David, the lying and profanity of Peter, or the treachery of Judas, as to justify Jacob in the above-mentioned acts of his early life which God has seen fit to record for our instruction. We will not assume such a task until God gives us a new Bible with the Decalogue left out, and with a new verse in the eleventh chapter of Hebrews reading somewhat after this fashion: "By faith Jacob bought Esau's birthright for a mess of pottage; by faith also he lied unto his father, and thus deceived him and procured the blessing intended for Esau, knowing that otherwise God would not be able to fulfill his promises."

If we had the ear of those Missourians who are "bewildered and hardly know where to rest without an appeal," we would suggest that they appeal to the Bible. That Holy Book forbids lying, fraud and extortion in all their forms and phases, and hurls anathemas against all who engage in them.

It is one of the most alarming features of the church life of the present day that there are multitudes of professing Christians who are easily "bewildered" concerning matters on which the Scriptures speak with no uncertain sound. All the D. D.'s in the universe, and all the Bishops as well, ought not to be able to "bewilder" a Christian audience on a point of this sort. If the Bible does not settle questions of this character, then of what use is it? Would not the Koran do as well?

What the Laymen Think.

The St. Louis Advocate, of the ninth, contains a symposium of eight articles from representative American laymen concerning the value of the religious press. The following is one of the articles. It is from the pen of Hon. Elijah A. Morse, Member of Congress, Twelfth District, Mass.:

I take the leading religious newspapers of the country, and as a public man and a member of Congress, I find the editorials and comments of these papers upon the public affairs and questions of the day instructive and exceedingly helpful to me in the discharge of my public duties. The high moral and religious ground from which these observations and editorials are written, and the absence of political animosity, makes them especially instructive and helpful. All great moral reforms, all great charities and philanthropies, the cause of education, the cause of good citizenship and good government are being prompted and set forward by the religious press of the country, and they are doing much to hasten that day, so long predicted in the Book, when none shall say, "Know thou the Lord, for all shall know him, from the least even unto the greatest."

Dr. Featherstun's Fund.

The communication of Dr. H. Walter Featherstun, on our second page, merits special consideration. Sermon factories have been in existence in England for a long while. A preacher who is too stupid or too lazy to manufacture a sermon can have one made to order on any subject in good English for a small monetary consideration. It is said that these sermon-factories do a thriving business. There are numbers of preachers who make no sermons of their own, but make yearly contracts with these establishments. This business has recently gained a footing in America, and, though it is conducted here on a comparatively small scale, it is said to be gradually extending its operations into new fields. Dr. Featherstun calls attention to a new feature of this business. The preachers are no longer to have a monopoly of its benefits. School-boys and school-girls and commencement orators generally are to be equal participants. What a boon to Young America! No more ransacking histories and cyclopædias and the nooks and corners of literature in search of materials for an essay or an oration. No more laborious writing, revising and rewriting. What would be the sense in going through all this irksome drudgery to bring into existence a very mediocre literary production, when a few dollars will buy a much better one? So the school-boys and school-girls will reason. This is a matter that should not be overlooked by educators. Whenever this practice becomes general, then we favor abolishing commencement oratory altogether.

BOOKS.

"THE SPIRIT OF THE AGE," and other Sermons. By David J. Burrell, D. D., Pastor of the Marble Collegiate Church, New York City. 331 pages. Bound in cloth. Price, $1.50, postpaid. Wilbur B Ketcham, Publisher, 2 Cooper Union, New York.

These sermons are reported from the author's own lips and comprise the sermons delivered on Sunday morning during the past year. Dr. Burrell's sermons are vigorous and spirited presentations of truth and reveal a master-hand in their preparation. He has a happy faculty of getting at the central truth of a passage, and then stating it tersely and pointedly. He uses vigorous, forceful Anglo-Saxon. He gives men something to think about in every sermon, and puts it in a clear way. His thoughts are inspiring, sentences are suggestive and often eloquent. Sound in doctrine, simple in diction, forcible in argument, happy in illustration, and faithful in application.

THE SWORD OF THE LORD: AND HOW TO USE IT. By D. W. Whittle, the well-known evangelist, and author of "Life, Warfare, and Victory," "Thus Saith the Lord," etc. Vest-pocket size, bound in flexible leather. Price, postpaid, 25 cents, net.

This valuable little book contains two series of "Forty Questions": (1) From Christian Workers, about the equipment for work, plans for special meetings, and the best methods of conducting all forms of evangelistic services; (2) From inquirers, including all the difficulties and objections offered by those who are invited to become Christians, with full Scripture answers. Besides these there are tables of Bible Weights, etc., an Outline for Reading the Bible Through in One Year, and a poem full of suggestion—"Why Art Thou Cast Down, O My Soul?"

Every young Christian, every pastor who plans special services, and everyone assisting in evangelistic work, will be helped by this.

In Japan there are more than 1,200 places where Christianity is taught; more than 7,000 Protestant schools, and every year about 1,800 young persons go out from these schools into the life of the nation.—Holston Methodist.

Books Needed.

Solomon said that there was no end to the making of books in his day, and if he were here to-day he would say the same thing with a greater emphasis. Though the assertion of the wise man is true, still every person who reads much feels that there are some books which need yet to be written. But that is not what I mean by my caption. I mean that there are a great many valuable books now in existence which we need in the libraries of Centenary College. We have been so "poor in purse" since the reorganization of our college just after the war that we have added nothing whatever of modern literature to our libraries. I suppose we have as good a selection of old books as can be found anywhere, and I know we have some of the rarest books in existence. But no college can do good work these days whose literature belongs almost exclusively to the past. We do not undervalue what we have. We make the best possible use of it. But humanity grows and runs as it grows, and the press sends out constantly a vast number of books touching upon the vital interests of the present; and how can we educate our boys for future usefulness if we do not bring them in personal contact with the books that are being made by the great leaders of the thought and work of to-day?

If there is any part of a college which needs a permanent and ample endowment, it is its library. While text books are necessary, reference books are necessary also. There are many interesting questions which come up in the class-room which are not fully discussed in the text books, and, of course, can not be definitely settled without access to the best and fullest and latest sources of information. Here is where we are in need. I believe this need can be easily supplied.

There are many persons who read this little note who have the very books we need, and they are lying idle on the shelves. Why not send them to our library, where they will work for good through all the coming years? There are many persons who read this note who could without any special self-denial send us a dollar, and we could put it to good use in supplying our boys with fresh literature, which will broaden their minds and fit them the better for the future. There are many persons who read this note, who, having done either of the above, will feel better than they have felt for a long time. The doing of such little things always results in double good, and who would not do that sort of good?

C. W. CARTER.

Centenary College, Jackson, La.

NOTES.

Judge J. T. Strother, of Vicksburg, was a caller at the ADVOCATE office recently.

***

Rev. B. W. S. Bishop, of the Holston Conference, died at his home in Tazewell, Va., on the fourth.

***

Rev. E. C. Roberts, of the Los Angeles Conference, has been transferred back to his old Conference, the North Texas.

***

Rev. J. L. Pierce is spending a few days in Texas. His pulpit was filled last Sabbath by Revs. J. M. Henry and L. A. Reed.

***

A meeting is in progress at Biloxi. Rev. J. T. Nicholson, of Newton, is doing the preaching. Prospects for a good meeting.

***

At the session of the Louisville Conference Rev. J. C. Burkholder, of the Missionary Baptist Church, was duly received into that body.

***

Rev. G. W. Briggs, of the Texas Conference, has been transferred to the Louisville Conference, and stationed at Settle Chapel, Owensboro.

***

If the church in America should go into the thirteenth chapter of First Corinthians and live there six months, this country would be revolutionized for Christ.—D. L. Moody.

An Illinois doctor of the name of Was claims to have demonstrated the fact that electricity is a sovereign remedy for diphtheria.

***

Mrs. Alice Zable and Mrs. Mary Read Goodale have gone to Baltimore to represent the State of Louisiana at the National W. C. T. U. Convention.

***

Dr. Jno. E. Godbey says: "Criticising the faults and weakness of your preacher is like looking a wheel of your wagon when the team is weak."

***

The Rayne Memorial meeting is still in progress. Bro. Hurt is making full proof of his ministry. His sermons are well-prepared, clear, earnest and forceful.

***

Mr. Henry M. Stanley has identified himself with the evangelization of Africa by becoming associate editor of Bishop Taylor's paper, Illustrated Africa.

***

We were in error last week in naming Dr. J. W. Rush as editor of the Alabama Advocate. Dr. J. O. Andrew is editor, and Rev. E. M. Glenn assistant editor.

***

Speaking of our Home Circle department, a wide-awake, intelligent Christian mother writes, "Such a department for children is priceless to mothers in the country."

***

Dr. J. B. Walker is on the sick list, but it is hoped that his illness will be of short duration. His pulpit was filled on last Sabbath by Rev. T. L. Lallance all the time.

***

Dr. Cuyler utters a great truth in saying: "We never can create a public sentiment strong enough to suppress the dram shops until God's people take hold of the temperance reform as a part of their religion."

***

The Florida Advocate copies our editorial, "Dollar for Dollar," entire. The Baltimore Advocate also shows that it knows a good thing when it sees it by copying a part of our article, "American Criminology."

***

A full-blooded Cherokee Indian, named Wahoochee, is holding Christian revival services at Thomasville, Ga., and drawing immense crowds. He is said to be a very successful evangelist.—Holston Methodist.

***

Mrs. John P. St. John, wife of the famous Prohibition ex-governor, is at present, and has been for some time, superintending the engineering and other work of constructing a tunnel in a gold mine at Cripple Creek, in which her husband has a controlling interest.—Exchange.

***

Judge F. D. Brame, of Clinton, La., died at his home in that city on the tenth. He took high rank at the bar and on the bench. No man was more honored, trusted and loved by the people of the section of the State in which he lived. He was an ardent Methodist, and was frequently sent as a delegate to District and Annual Conferences.

***

Statistics recently published by the Board of Trade of Great Britain show conclusively that hard times have passed away, so far as that country is concerned. The commercial relations between England and the United States are such that prosperity there will necessarily affect most favorably the commerce and the various industries of this country.

***

The family of George A. Helme, of Helmetta, N. J., have agreed to furnish the auditorium of the Y. M. C. A. building in this city, which is now rapidly approaching completion. The furniture will consist of 530 opera chairs, with rostrum furniture to match, and an elegant Brussels carpet covering the entire floor. This is done as a memorial to their father, who was president of the New Orleans Y. M. C. A. in 1853.

***

It was generally thought a few years ago that the day of canals was past, the railroads having made them unnecessary. This opinion seems, however, to have been ill-founded. A number of canals of mammoth proportions have been constructed within the last few years. And now it is authoritatively announced that the most gigantic enterprise of this sort ever projected has been inaugurated in Russia. This canal is to connect the Black Sea with the Baltic. It will be a thousand miles long.

***

If pastors would always follow the plan of writing, when any members of their church move away, to the pastor of the church where they are going, recommending them to his courtesy and care, it would save a good many members who are now lost to our church, and often to the cause of religion. As a pastor, we have always followed this plan, not only with communicants, but with those identified in any way with the church, and the results have been such as to fully satisfy all the labor that was involved.—Michigan Presbyterian.

A new occupation for women has been devised in Aix-la-Chapelle, where they are employed as letter-carriers.

***

From information to date, Emory, Wesleyan at Macon, LaGrange Female College, Andrew Female, and Dalton Female are all opening with an unusually large number of pupils. Oxford will likely run to three hundred. Wesleyan and LaGrange are far beyond former years in number. We are rejoiced to know that our people are waking up on the subject of Christian education.—Wesleyan Christian Advocate.

***

Rev. Z. A. Parker, of the North Alabama Conference, has been elected to the vacancy occasioned by the resignation of Dr. V. O. Hawkins, president of Athens Female College. The college will be entirely reorganized in its teaching force. The boarding capacity will be increased by the erection of additional buildings. The new administration begins under most favorable auspices. The outlook is exceedingly bright.

***

Miss Florence Nightingale, at the age of seventy-four, is enjoying excellent health. She is said to be a rich woman, having, beside some private means, the £50 000 publicly subscribed for her by the English people at the close of the Crimean War. Quite recently she confided to a friend her intention to settle the money as a trust, the interest to be devoted to nursing wounded soldiers, should her country ever again be engaged in a war with a European power.—Pittsburg Advocate.

***

On the evening of the fifteenth we had the pleasure of celebrating the rites of matrimony between Mr. J. K. Donn, of Paducah, Ky. (formerly of Water Valley, Miss.), and Miss Lexie Lewis, of this city. The marriage took place at the residence of the bride's father, 2835 Carondelet street. The bridal party left the next day for their home in Paducah. The bride is a niece of Revs. W. B. and H. P. Lewis, of the Mississippi Conference. May prosperity and happiness be their lot through life!

***

Bishop Coxe, of the diocese of Western New York, preached the opening sermon at the General Convention of the Protestant Episcopal Church, now in session in Minneapolis. The following quotation from it is now going the rounds of the secular papers: "The apostle's terrible portraiture of final apostasy is paralleled by what comes to us in journals at every day's report. Shameless nudity in bathing and semi-nudity in evening attire, with lascivious dances, long banished by Christian decorum from social life, are flagrantly characteristic of American manners." Remember, this is not from a Methodist, but from a Protestant Episcopal episcopos.

***

The City of Mexico, which is filled by nature to be one of the healthiest cities in the world, has been for generations one of the sickliest, its annual death rate being about four per cent.—nearly twice that of New York. This anomalous condition is largely due to the want of proper sewerage. This desideratum has at last been supplied. A sewerage canal twenty-nine miles long has been constructed at an expense of $13 000,000. The canal penetrates one of the environing mountains and discharges its contents in the regions beyond. A rapid decline in the death rate is confidently anticipated. The canal has been in progress of construction about twelve years.

***

In the twenty-nine Conferences whose votes on the constitutional amendment to make women eligible have reached us, 8,198 ballots have been cast, of which 2 445 are in favor of admission. This is more than the necessary three-fourths majority. Excluding the five large German Conferences from the list, the vote stands 2,451 in favor of admission to 365 against, or nearly seven to one. We feel certain that if the English-speaking Conferences alone could settle this question it would be done very decisively in behalf of woman's cause, and this, too, in spite of the extreme conservatism engendered by one or two official papers.—Michigan Christian Advocate.

***

Two statisticians working independently have collected statistics running through a number of years showing how longevity is affected by the story of a house in which one lives. Their figures show that the average length of life among those who reside in underground basements is a fraction less than forty years. On the ground floor the average is about forty-three and a fourth years. On the second and third floors the average is forty-four and a sixth years. On the fourth and fifth floors the average is only forty-two years. Thus it seems to be established that sleeping apartments ought, if possible, to be on the second and third floors. It is hardly necessary to say that these figures apply exclusively to cities. In the country the difference between the first and second floors would be exceedingly small.

Letter from Meridian.

BY REV. R. S. WOODWARD.

MR. EDITOR: We donnt tronble yon, any other "knight of the tripod," often from this part of our Zion. Presiding Holloman occasionally gives yon an article from his racy pen; but he is very busy with his college work now to indulge in the luxury of journalistic utterances. Though not the equal of Bro. Mellen in swiftness, nor as handsome as our "beloved presiding elder," R. J. Jones, neither possessing the dignified elegance or stature of Dr. Andrews, he has a very engaging manner of his own, original, pleasing and exceedingly becoming. Gentle, kind and persuasive in government, he commands the universal esteem of the governed.

East Mississippi Female College is in better trim than it has been for years. We are much pleased with the entire faculty. We would not change one of them. The opening was good, and everything is moving off nicely. Central Church is in a healthier condition, I think, than at any time since my pastorate began here. We had a most glorious daily service of two weeks in the latter part of September. Not a sermon was preached except on Sunday. We spent an hour daily from 5 to 6 P. M. in songs, prayers, Bible readings, short talks, etc., varying the exercises as the spirit indicated. These services were largely attended, and we think did much good. Our people are loyal church goers.

Bro. J. W. Chambers spent last Sunday with us, and gave us two excellent sermons. The morning sermon was followed by the sacrament of the Lord's Supper. There were a large number of communicants and a precious season of grace. The night sermon was followed by a hearty handshaking and a renewing of our covenants to do the will of the Lord more faithfully.

Rev. J. T. Nicholson spent the fifth Sunday with us, and preached a good practical sermon in the morning. Rev. J. P. Bradford also preached for us acceptably to our edification and pleasure.

Our Epworth League has improved. The Sunday-school—the largest in the city of any denomination—is flourishing. It has the largest regular attendance of all classes—from wee tots to old folks, not excepting eight-year-old boys and sixteen-year-old girls of any school I have been connected with. We draw our teachers from the advanced classes, and have such an abundant supply that we are never under the necessity of taking one of doubtful Christian character or fitness. This applies also to the choir and all official places in the departments of church work.

A society lady gave us quite a compliment recently. She said, "I attend the theatre and popular balls of the city, but I never see a Methodist at one of them." This, as applied to the greater part of our membership, is true; but a very few among us are lovers of pleasure more than of God," much to the grief and humiliation of the pastor and the more consistent and devout element in the church. We hold that worldly, pleasure-seeking members are not suitable persons to teach in our Sunday-schools, sing in our choirs, hold official positions in our Leagues, or indeed any other place of leadership in the church. God can use such for his glory. Therefore, we should be our constant and prayerful effort to bring our entire membership up to that state of consecration where he can use them for the advancement of his kingdom.

Our Woman's Missionary Society is active and doing good work. The meeting of the Woman's Board here was an occasion to be remembered with pleasure for a lifetime. Our juvenile and Sunday-school missionary work is in advance of any financial work in the church. The Woman's Aid, Nos. 1 and 2, are regular and faithful. The gentleman's prayer meeting is a strong factor of spiritual strength in the church. Our weekly church and cottage prayer meetings are taking on new life since the Summer's heat has passed. The Sunday afternoon services for prisoners is an important and successful work conducted by some of our faithful laymen.

Now, Doctor, we have a rare and most interesting prayer meeting every Friday afternoon, conducted by laymen of our church, known as "the Policemen's Prayer Meeting," and I am told every policeman in the city longs to it, and they attend with remarkable unanimity and interest. We are preaching and laboring to the old scriptural holiness. True, we do not all pronounce the Shibboleth right, but we are pressing the life rather than the technical password. I believe our old Methodist ship will weather the storm, and that we will yet become a united people. Extremes and uncharitable men will come to an end or pass away, and Christian charity will take the place of intolerance. The ebullition has reached its crucial, the seething process will soon have accomplished its work, and the church will be calmer and clearer and stronger than ever before in the history of our beloved Methodism. How is this? Why, every Methodist who has any spiritual or intelligent concern for his church has become a student of Methodist theology and polity as well as history. Some may have been actuated by motives of ambition, that they might arm themselves for war against those of opposing sentiments. But such an honest, diligent and prayerful search after the truth, among the better element of the church, has not been known since the days of Wesley. This can not be a fruitless investigation. All of this brain and heart work, consecrated to a diligent search for the truth, must be rewarded in clearing away the difficulties that obstruct the light. I think I was well instructed on this subject from my youth, and had the advantage of some bright examples, for which I am devoutly thankful. But I do not claim infallibility for myself or my teachers. As a rule, we can give those who differ with us credit for being sincere. The few, on either side, who know they are right, and that those who differ with them are wrong and yet have no plain, "Thus saith the Lord," for their assertions, are in danger of warping or perverting the Scriptures to suit their views. Such are not to be trusted as safe guides, but are likely to produce discord and schism in the church. We need more of the gentle, loving spirit of John—yea, we want to be more Christ-like! Heated discussions generally bring strife, for "they savor not of the things of Christ." "Charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, thinketh no evil." Let us pray for the peace of Jerusalem."

We have felt the stringency in finances this year, but "Central Church" expects to pay in full. So, I think, of all our churches in the city. Our country brethren are wreathed in smiles since the late rise in cotton.

North Mississippi Conference Notice.

The preachers who expect to bring their wives to Conference will please notify me as soon as possible.

J. W. PRICE.

Water Valley, Miss.

Questions of Importance.

MR. EDITOR: I have just read paragraph 120 in our Discipline, which reads, that is the duty of the pastor in charge of a work to preach the gospel, and in the absence of the presiding elder or Bishop to control the appointments of all the services to be held in the churches in his charge.

Question 1—Are laymen loyal who invite other ministers to come into their pastor's territory without the consent of their pastor?

Question 2—Can a Methodist minister, without violating every rule of courtesy, go into another pastor's charge, unless he be invited by the pastor? Can he go simply on invitation by loyal laymen, who have not consulted the pastor, without producing confusion, in encouraging disrespect to our government?

MEMBER, METHODIST CHURCH.

Corner Stone Laid.

This morning, in the presence of a large concourse of people, Rev. C. A. Powell, P. E., assisted by the pastor in charge, conducted the impressive ceremony of laying the corner stone of the Lumberton Methodist Episcopal Church, South. In addition to the various articles mentioned in the Discipline, a paper containing the names of Dr. David Morton and the Board of Church Extension, setting forth the aid derived from said Board, was placed within the stone. This church, when completed, will cost between two thousand and twenty-five hundred dollars and will be one of the handsomest houses of worship between New Orleans and Meridian.

Lumberton, Miss., Oct 10, 1895.

Official Notice.

Inasmuch as the law of the church has been conferred in the control of the services of the Palmer Creek Camp Meeting by the presiding elder, and satisfactory assurance given to adjust to the administration, I have reappointed Rev. E. T. Breland to Whittington circuit, and Rev. G. R. Ellis to Enon-Salem circuit.

C. A. POWELL P. E.

Done at Palmer Creek Camp Ground, Oct. 7, 1895.

Holiness Association.

The East Mississippi Holiness Association will be held in Meridian, Miss. from Oct. 22 to 31. Rev. H. C. Morrison, evangelist, will conduct the services assisted by other workers. The only object of the meeting is the conversion of sinners and the entire sanctification of believers, according to the teachings of Mr. Wesley's "Plain Account of Christian Perfection." All preachers and workers are cordially invited to attend. All preachers will be entertained.

W. W. HOPPER,
JOHN A. LEWIS,
JOHN C. CAVETT.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE CHOOSING OF THE SEVEN.

(Acts vi, 1-8.)

1. The apostles did not deem it right to leave the Word of God and serve tables.

(1) A faithful preacher is half of his time among his books, the other half among his people.

(2) It is indicative of spiritual degeneracy when among preachers the best financier, securing large collections, and skillful business manager, is deemed chief.

(3) Too many of our preachers are burdened with the temporal affairs of their churches. Soon, not the blood of Christ, but money becomes the habitual theme.

2. The apostles chose seven stewards to attend to the wants of the poor, etc. The elected were men of honest report, full of the Holy Ghost and wisdom.

(1) Many churches thrive not because stewards and trustees possess not these qualifications. A worldly steward and a spiritual church are never found together.

(2) The induction into office should, as a rule, be more impressively religious. Should be invited to the altar, and after fervent prayer and pertinent exhortation be introduced to the congregation.

3. The commendable design of the apostles. "We will give ourselves continually to prayer and to the ministry of the Word."

(1) Prayer first. Prayer always. 'Tis the greatest praise when a preacher is called a man of prayer.

(2) Public prayer should be made a matter of study. Threadbare iterations and commonplace phraseology nauseate.

(3) A pastoral visit without prayer is a misnomer. Pray when visiting.

(4) Preaching is "ministry of the Word." Too much wordy pyrotechny. 'Tis the Word of God which is "quick and powerful."

A Literary Programme for Epworth League Meeting.

1. President read Isaiah ix, 19, 20 Hymn 38 Prayer.
2. Every member read a Bible verse to which the word "sun" occurs.
3. Hymn 900.
4. The Sun: Nature and Influence. (Lecture, by an invited guest.)
5. Hymn 93. (Two verses.)
6. Sunshine in the Family. (A brief treatise by a female member.)
7. Sunshine in the Church, Sunday-school and Epworth League. (A brief treatise by a male member.)
8. Hymn 101.
9. Sunshine in the World around Us. (Short lecture by the pastor.)
10. Hymn 910. Benediction.

Union Epworth League.

A most enjoyable meeting of the Union Epworth League was held in the Carrollton Avenue Methodist Episcopal Church, South. Representatives of nearly every League in the city were present. Every League has accomplished much good during the past month, and frequent allusions were made to the success of the first Epworth League Conference.

The following were elected to serve as officers for the coming six months. President, J. T. Crebbin; first vice-president, H. B. Ruse; second vice-president, E. H. Prescott; third vice-president, T. L. McKnight; secretary, Miss A. S. McKnight; treasurer, Miss S. Lutz; editor, Rev. H. H. Ahrens.

The president appointed T. O. Adams, H. B. Ruse and Mrs. H. H. Ahrens as the Programme Committee.

During the past six months two new Leagues have been added to the Union.

Every League in the city will take an active interest in the tent meeting now in progress.

Louisiana State Conference.

Epworth Leaguers in this city are congratulating themselves that the next Conference will be held in this city next May. The result of the last Conference is already being exhibited in the different Leagues. The delegates from the country, including the preachers, have promised to lend their efforts for the success of the next meeting.

The officers for the ensuing year are: President, W. M. Sloan, Shreveport; first vice-president, Rev. H. H. Ahrens, New Orleans; second vice-president, Rev. Thos. Carter, Jackson; third vice-president, Miss Roberta Grout, Patterson; secretary, H. B. Ruse; statistical secretary, Miss A. S. McKnight; treasurer, E. H. Prescott.

The idea of having field secretaries is meeting with much favor, and about $175 has already been collected for that purpose.

They All Know It.

If in doubt, just ask your neighbors
What, for nerve-tire, you should take;
Quick as wink they'll surely tell you,
You must use PRESTON'S HEB-ARK.

Do You Know?

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Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * * Yours, most respectfully,

MRS. A. W. MOORE.

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A Correction.

In the sixteenth annual report of the Woman's Foreign Missionary Society of the Mississippi Conference, held at Crystal Springs, Miss., the Meridian district is reported as paying $37.10, when it should have been $401 82. The Meridian district pays more than any other district in our Conference, and it is due the societies that this correction be made.

SALLIE SMYLIE, Dis. Sec.

Meridian, Central Church	$107 05
Meridian, Central Juveniles	14 10
Meridian, West End	22 50
Meridian, East End	20 80
Meridian, E. M. F. College	35 50
Enterprise	44 78
Pantelling	29 66
Pantelling Juveniles	1 40
Paonuta	9 00
Shubuta	37 75
Vossburg	33 04
Waynesboro	41 74
Sageville	2 60
	$401 82

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Read This.

We invite special attention to our new sewing machine offer. This machine is a most excellent one in every respect. We have never made a better premium offer. Let no one confound this machine with any one previously offered. It is a different machine altogether. Take notice that we prepay freight and guarantee entire satisfaction.

Notice.

Those who want Bibles at our premium rates would do well to order at once, as our offer may be withdrawn in a few weeks.

The Holman Bible for $1 65.

We are now offering the Holman Self-Pronouncing Bible for $1.65 to subscribers who pay a full year in advance, i. e., up to Oct., '96. This Bible has all the Helps of the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself wherever the name occurs. This makes it by far the best Bible on the market. Everybody, whether educated or uneducated, needs help in the pronunciation of proper names, especially Bible names. Read carefully our offer on the seventh page.

Any subscriber who will pay his subscription for two full years in advance, i. e., up to Oct., '97, can get this Bible at $1 35.

There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2 45 instead of $1 65. This is the best bargain ever offered in a bourgeois type Bible.

We sell our large-type Holman Bible to persons who are not subscribers for $5—publisher's price. Our subscribers get it on conditions specified in our offer for $2 45. The ADVOCATE and the Bible both cost only $4.45, while the Bible alone costs $5. See the point?

We are now prepared to fill orders for Bibles (both kinds) promptly.

For twenty cents we will have your name engraved in gilt letters on the outside of the book.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,						$84,520,690
N. Y. Life,	"	"	"	"	"	40,684,163
Equitable,	"	"	"	"	"	40,117,618

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above

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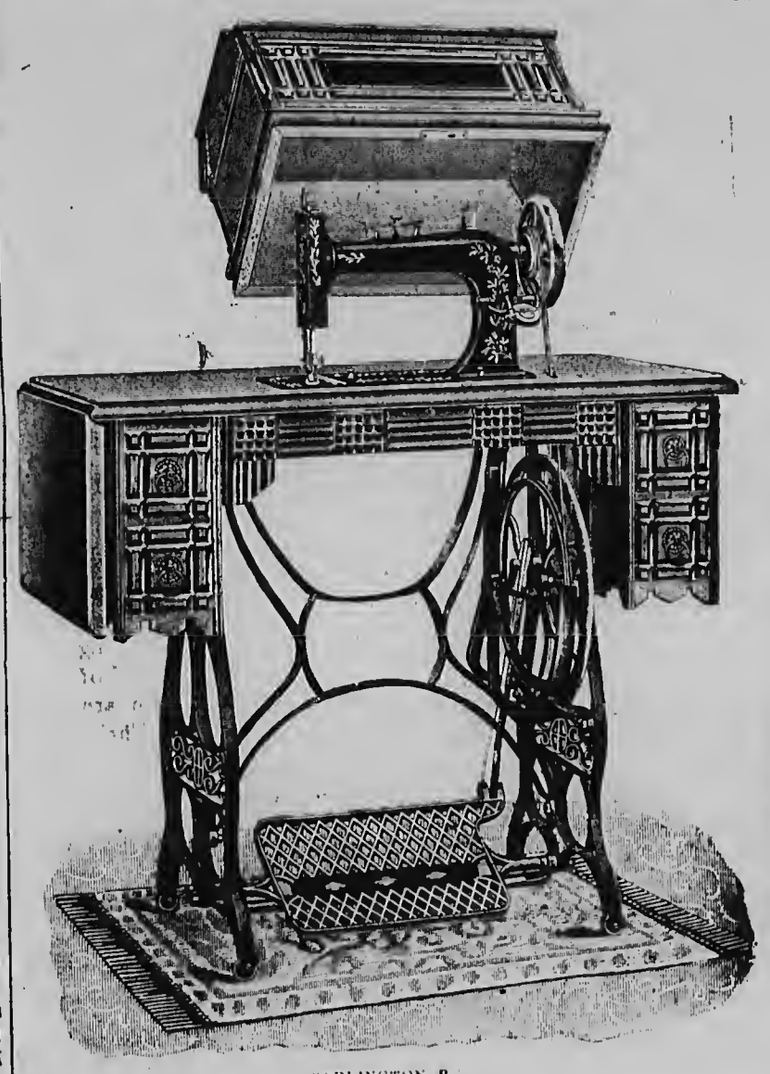
New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements such as automatic bobbin winder, self-threading shuttle, self setting needle, upper spring tension, etc.



"ARLINGTON B."

The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and presented by a hand finish, has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted insuring great wear, and can run a long time without oiling. It has a slack dip motion relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—The "ARLINGTON B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short slide and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened light and noiseless, and are very durable.

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To anyone, not now a subscriber to this paper, who will send us $20.50, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to January, '97, and send us $18.50 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

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BELLS Best Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

HOME CIRCLE.

NOT LOST.

BY ELLEN M. COMSTOCK

"They are not lost." Oh! say this in your weeping
O'er the still faces that your lips have kissed;
For God himself doth take unto his keeping
The jewels from our household treasures missed.

He, the great Father, knows each heart's sore aching;
His hand will wipe away the falling tears,
And gather up the links, unclasped and breaking,
To shine undimmed through the eternal years.

—Woman's Journal.

Food for the Mind.

A vast army of idlers are drifting on the ocean of life without hope or purpose. The responsibility of their nonentity and ruin rests with the home. Hungering and longing for something to fill the empty hours, they idle away their time on the streets because home offers nothing better. The boy whose soul has been cultured in the home atmosphere where Longfellow, Whittier, Holmes, Cooper, and like authors are familiar friends, will not readily seek debased companions. He who has, from childhood, felt the inspiration of example flowing into his soul from such men as Washington, Webster, Clay, and Lincoln, will be likely to form noble ideals and purposes of life. He will catch the inspiring thought of the poet:

"Lives of great men all remind us,
We can make our lives sublime."

There is no excuse for the home without books, in the present age. They may be had by the most limited in purse. The few cents saved from some mere vanity will purchase the masterpiece of any of the great writers. A very few dollars each year will keep the home supplied with a few fresh books which will prove a benediction to its youth. Even if the cost were greater, no home could afford to do without books. It would be better to dispense with some furniture, and some of the things that produce mere beauty, than to neglect to provide for the intellect.

Religion for the Young.

Did it ever occur to you how much the world is dominated by the idea that religion is only for the day of darkness and doubt? When the clouds gather thickly, almost everybody has a prayer to say. They are like the little child who naively confessed that he said his prayers only at night, "because in the day-time he could take care of himself." We are ready enough to feel that men and women who are drifting out of life, beyond the care and help of human hands, need the hand of the great Father to lead them through the unknown valley; and yet the awful crying need is for those who are trying to live in this life, where they are making not only their own, but others' destinies, without Christ.—The Outlook.

The Good Night Kiss.

How glad a true child is to kneel by his mother's knee and say his evening prayer, or to have his father kneel with him as he prays! How he enjoys words of approval or encouragement when they precede to good-night kiss from either parent! With what warmth and grateful affection his young heart glows as he feels the tender impress of his mother's hands or lips upon his forehead before he drops asleep. How bright and dear does that home seem to him at such an hour! How sorry he is for every word or act of unkindness which he then recalls from his conduct of the day! How ready he then is to confess his specific acts of misdoing, and all his remembered failures, and to make new resolves and purposes of doing for the future! Whatever else a child is impatient to grow away from, he does not readily outgrow the enjoyment of his mother's good-night. As long as she is willing to visit his bedside, and give him a kiss, with a loving word, just before he goes to sleep, he is sure to count that privilege of his home as something above price, and without which he would have a sense of sad lack. And at no time is he more sure than then to be ready to do whatever his mother would ask of him; at no time do gentle, tender words of loving counsel from her sink deeper into his heart, or make a stronger impression.

A Sensible Girl.

Some months ago a young English girl came to an American city to marry a young man to whom she was affianced in England, and who had come to this country two years previous to engage in business. She was to marry him at the home of a friend of her mother's with whom she was stopping. During the time she was making up her wedding outfit, he came to see her one evening, when he was just drunk enough to be foolish. She was shocked and pained beyond measure. She then learned for the first time that he was in the habit of drinking frequently to excess. She immediately stopped her preparations, and told him she couldn't marry him. He protested that she would drive him to distraction, promised never to drink another drop, etc. "No," she said, "I dare not trust my future happiness to a man who has formed such a habit. I came three thousand miles to marry a man I loved, and now, rather than marry a drunkard, I will go three thousand miles back again." And she went. Let all the women take this stand, and all the men who love law and order vote for prohibition.—Guardian.

Hurried, Worried, Wearied

Worry is a token of weakness and a cause of weariness. There is a calmness in strength; weakness struggles and exhausts itself in fruitless efforts.

"Probably nothing tires one so much as feeling hurried. When in the early morning the day's affairs press on one's attention beforehand, and there comes the wonder how in the world everything is to be accomplished; when every interruption is received impatiently, and the clock is watched in distress as the moments flit past, then the mind tires the body. We are wrong to drive ourselves with whip and spur in this way. Each of us is promised strength for the day, and we must not wear ourselves out. If only we keep cool and calm, we shall be less wearied when we have reached the eventide. The children may be fractions, the servants trying, the friend we love may fail to visit us, the letter we expect may not arrive; but if we can preserve our tranquility of soul and demeanor, we shall get through everything creditably."—Selected.

On Novel-Reading.

The young people who read the greatest number of novels know the least, are the dullest in aspect, and the most vapid in conversation. The flavor of individuality has been burned out of them. Always imagining themselves in an artificial relation to life, always content to look through their author's glasses, they become as commonplace as pawns upon a chess-board. "Sir, we had a good talk!" was Sam Johnson's highest praise of those he met. But any talk save the dreariest commonplace and the most tiresome reiteration is impossible with the regulation reader of novels or player of games. And this is in my judgment, because God, by the very law of mind, must punish those who kill time instead of cultivating it. They can not help paying nature's penalty, and "mediocre," "failure" or "imbecile" will surely be stamped upon their foreheads.—Frances E. Willard.

How soon the dead drop out of the life and thought of men. There is something pathetic in the reflection that those who now hold the largest place in the lives of their fellows will very soon cease to be thought of when death has removed them from the scene of action. The gap is immediately filled up that death makes, and the busy world goes on as before. Even love after awhile ceases to miss the absent one, and finds new objects on which to lavish affection. There is something very humbling to self-importance in the realization that we are so inessential to the world around us. Even those interests which we have created survive us, if they are of any value to the world; others take our places and everything moves on as before. And yet not the same as before, either, for while we personally may be forgotten, influences set in motion by us survive. Whatever that is useful or good we have called into existence lives after us. Impressions we have made upon the characters of others survive, though we may cease to be thought of. Thus while we are forgotten, we nevertheless continue to live in the influences we have started, and in the impress that we have left on men.—Selected.

The Test.

A man came to Stephen Girard for work, and he told him to go down to the end of the lawn, and throw a huge pile of stones into the roadway, which he did. When he had completed this task he returned, and Girard told him to go back, and throw them all back again into the lawn. He wanted to test the man's spirit of obedience. He immediately obeyed without question. "You are just the man I want," said he, and he gave him a position of trust. God often appoints women to more tedious drudgery than men. His way of developing character is by giving us things to do that we do not see the reason for.—Prof. Moore.

GONE HOME.

BY MRS. S. W. HARTWELL.

Lines to Rev. R. A. Burroughs and wife on the death of their bright, beautiful little daughter, Sue Ella, who died at their home in Water Valley, Sept. 23, 1895, aged seven years seven months and sixteen days!

What else can fill the tender place,
Kept pure and sweet for baby's face?
What music like her little voice,
Can make our loving hearts rejoice?
The baby gone? Ah! sad the day,
That saw her beauty fade away.
How glad we'd watched a little longer
'Till her tiny limbs were stronger;
Such hopes we had for future years!
Alas! those hopes are quenched in tears,
Her wealth of waving golden hair,
Her soft blue eyes and brow so fair
Have often claimed our tender thought,
As in our hearts her place she wrought;
For who can know how firmly set,
In our loving hearts, this flowret?
Parents who have loved like we,
Full well they know our misery.
But oh! how sweet for us to know,
There's been an end of pain and woe,
For the little one we loved so well,
And numbers round the throne she'll swell.
Where we shall see her by and by
In the home we seek beyond the sky.
Her little life in love was spent,
She's filled the mission for which sent;
Earth was brighter for her being here,
Heaven seems to us so sweet and near;
We almost hear her dear lips say,
"Mama, He's just the same to-day."
She'd sing it oft so clear and sweet,
When on the porch, at eve, we'd meet.
We'll strive to think that God is good
The same as if we understood
Why this jewel, kindly lent,
Back to its owner must be sent.

Water Valley, Miss.

A friend of mine told me of a visit he had paid to a poor woman, overwhelmed with trouble in her little room; but she always seemed cheerful. She knew the Rock. "Why," said he, "Mary, you must have very dark days; they must overcome you with clouds sometimes." "Yes," she said, "but then I often find there's comfort in a cloud." "Comfort in a cloud, Mary?" "Yes," she said, "when I am very low and dark I go to the window, and if I see a heavy cloud, I think of those precious words, 'A cloud received him out of their sight;' and I look up and see the cloud sure enough, and then I think—well, that may be the cloud that hides him, and so you see there is comfort in a cloud."—Treasury of Religious Thought.

You will always have more left than you have lost until you have lost your soul.—Exchange.

Awarded Highest Honors, World's Fair.

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MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

HYGIENE.

It's a Nap You Need.

"A dose of dozing"—that's good medicine, advocated by Hall's Journal of Health in the following pleasant way. Take the dose:

A room without a couch of some sort is only half furnished. Life is full of ups and downs, and all that saves the sanity of the mentally jaded and physically exhausted fortune-hunter is the periodical good cry and momentary loss of consciousness on the up-stairs lounge or the old sofa in the sitting-room. There are times when so many of the things that distract us could be straightened out and the way made clear if one only had a long, comfortable couch on whose soft bosom he can throw himself, boots and brains, stretch his weary frame, unmindful of tidies and tapestry, close his tired eyes, relax the tension of his muscles, and give his harassed mind a chance. Ten minutes of this soothing narcotic when the head throbs, the soul yearns for endless, dreamless, eternal rest, would make the vision clear, nerves steady, the heart light, and the star of hope shine again.

There is no doubt that the longing to die is mistaken for the need of a nap. Business men and working women want regular and systematic doses of dozing; and after a mossy bank in the shade of an old oak tree that succeeding seasons have converted into a tenement of song birds, there is nothing that can approach a big sofa, or a low, long couch placed in the corner, where tired nature can turn her face to the wall, and sleep and doze away the gloom.

Breakfast.

The influence of breakfast on the affairs of each day is little realized. The Watchman says:

It may be almost said, as goes breakfast so goes the day. The appearance of the breakfast table has power for good or ill over the appetite. It is not so much the kind of food placed before one, as it is the way in which it is served, that makes it inviting or uninviting. So, too, it makes a vast deal of difference whether one sits down to breakfast in a thankful, pleasant frame of mind, or in a moody and fault-finding spirit. Breakfast should be eaten amid smiles and cheery conversation. Bright looks and merry words are most excellent appetizers and digesters—better tonics than any apothecary can recommend. Nor, if it can be helped, is one's breakfast to be eaten hurriedly. It is much wiser to abridge the morning nap than to abridge the morning meal. If you want to be a pessimist, and win the reputation of a chronic growler, you are on the right road to success. A generous hour devoted to breakfast is time well spent. Eat leisurely and not too heartily, and you will be stronger and happier for it all the day. The art of breakfasting rightly is one of the distinguishing marks of higher civilization.

Eat Slowly.

Children should be trained to eat slowly, no matter how hungry or what important business is pressing. Much safer a little food well ground than a hearty meal swallowed in haste. Cold food is even more difficult to digest than hot if taken too rapidly. The normal temperature of the stomach is about ninety-eight degrees. Food has to be raised to this temperature before digestion can take place.

THE CUISINE.

CONDUCTED BY L. A. B.

SCRAMBLED EGGS.—Break each egg by itself in a dish, before putting in the frying pan, which stands on the stove warmed and buttered. For each egg allow a tablespoon of milk, which put into the buttered "spider," as we call it here, and let it get hot before putting in the salt and eggs. Set where all will cool slowly, and don't stir until the whites begin to "set." Then move to where they will cook more rapidly, and stir with long strokes. (This will give the opaque part of it a chance to distribute in larger pieces than if cut by "chopping" and is prettier.) Turn into a hot dish while yet soft.—Exchange.

A Christian, when he makes a good profession, should be sure to make his profession good. It is sad to see many walk in the dark themselves who carry a lantern for others.—Pecker.

ILLINOIS CENTRAL.

SCHEDULE IN EFFECT OCTOBER 6TH.

Chicago Limited,
No. 4, Lve. 9:00 A. M. | No. 3, Arr. 6:30 P.
Solid, Vestibuled, Gas-lighted train with Pullman Cars.

Chicago Fast Mail,
No. 2, Lve. 7:00 P. M. | No. 1, Arr. 8:20 A.
Through Pullman service to Memphis, St. Louis, Kansas City and Chicago.

Local Mail and Express,
NEW ORLEANS AND MEMPHIS.
No. 26, Lve. 7:00 A. M. | No. 25, Arr. 9:30

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Yazoo & Mississippi Valley RAILROAD COMPANY.

SCHEDULE IN EFFECT SEPTEMBER 1ST.

Trains leave and arrive at CENTRAL STATION, Howard Ave. and Rampart St., Daily.

	Leaves.	Arrives.
Memphis and Local.....	4:00 p. m	10:00 a. m
Vicksburg & Natchez Ex....	7:30 a. m	5:10 p. m

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TIME CARD.

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Fort Worth and Cal. Ex.	8:15 A. M.	6:15 P
Denver Express.....	6:15 P. M.	9:15 A

8:15 A. M. train has through Pullman Sleepers to Fort Worth and connects at Fort Worth with Pullman Sleepers for El Paso, Denver and San Francisco.

6:15 p. m. train has through Pullman Sleepers to Shreveport and Marshall, and connects with Cannon Ball train for Hot Springs. Also through Sleeper to Little Rock, via Alexandria.

Take Jackson or Tchoupitoulas electric car for Gretna.

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OBITUARIES.

ANDERSON—Mrs. HELEN M. ANDERSON was born in Louisville, Ky., Nov. 27, 1831; died at the home of her son, Dr. W. H. Anderson, Sardis Ky., Aug. 17, 1895. She was the wife of the late Rev. W. H. Anderson, A. M., M.D., D. D., of the Kentucky Conference, and the daughter of Samuel K. and Rebecca Richardson, of Louisville.

She was of Methodist stock, her father and mother both being Methodist. Her father was very active in helping to build one of Louisville's first Methodist Churches, and was prominent in assisting in establishing the Western Cemetery, of that city, where Sister Anderson was buried. She had four sisters and one brother. Two sisters—Mrs. H. B. Grant and Mrs. James Chambers, both of Louisville—still live. She was married, in Louisville, by Rev. Wm. Holman, to Rev. W. H. Anderson, on Feb. 23, 1853, from which union there was born four daughters and one son. The daughters—Mollie, Maggie, Jenale and Eliza—have preceded her to the grave. The son, W. H. Anderson, M. D., lives to mourn his loss. We think, to the memory of both his departed parents, he is a high credit, being one of Kentucky's very promising young physicians and a member of the M. E. Church, South, and a very efficient steward in the same; was converted last January. Her daughter, Mollie, left one son, Samuel A. Coughlin, a very excellent young man, whom his grandmother was privileged to see converted and join the church last January.

Sister Anderson joined the church at an early age, and told me that she was converted, I think, a camp meeting near Louisville, and near the age of thirteen. She was a woman with an unusually strong mind. She graduated at Science Hill College, Shelbyville, Ky. Her intellectual fervor never ceased; till her death she was a student. In a weary hour it was a treat to me to drop in and listen to her interesting and instructive conversations. She kept thoroughly posted as to what the church was doing throughout her borders and seemed delighted with every success. I found for me to know her better was to love her more.

When I came to Sardis I found her in the Sunday-school with a class of very bright little girls, who appeared very devoted to her; but she soon became too feeble to get to church. Her devotion to "Will and Sam," as she called her son and grandson, together with her tenderness toward her son's little two-year old boy, was beautiful. She talked to me very freely concerning her own soul and the spiritual welfare of "the boys," as she called them. She greeted me as pastor in words with the request that I do what I could for "Will and Sam." When the revival was held in which they were both converted she was not able to get to church, but had prayer meeting come to her house, and had me to come to her home and baptize Sam with water from river Jordan. She was to me in some respects like a mother. Her counsel was always wise and safe. Her last conversation to me was deeply spiritual. When I asked her with regard to the saving power of Christ, she said, in substance: "It is sufficient, and I am trying to live for the last hour."

I regretted very much that it was impossible for me to be with her at the last. A very appropriate, impressive and pathetic service was held at the house of her son, in Sardis, by Rev. W. H. Childers, of the M. E. Church, Sardis. At Louisville, Rev. J. H. Young, formerly of Kentucky Conference, ministered tenderly the last ritualistic ceremonies at the cemetery, where her body, by her husband's and with her family and friends, was laid to rest till He who gave life shall speak the sleeping dust into life again.

J. D. REDD.

PURVIANCE—Mrs. ELIZABETH FLETCHER PURVIANCE (nee Schrook) was born near Camden, S. C., March 3, 1809, and died in Camden, Miss., Sept. 11, 1895. She became a member of the M. E. Church in 1821, and was married to Mr. A. Purviance by Rev. Benjamin Capers, Nov 3, 1829. In 1833 she moved with her husband to Illinois, and thence, in 1838, to Camden, Miss. Bro. Purviance was a man of God, and she walked by his side in piety and peace till she was left a widow by his death in 1864.

She was indeed one of the "saints in the earth and of the excellent," of whom the Psalmist says, "In them is all my delight." The beauties and virtues of her character are among the divine results of Christianity, which demonstrates its heavenly origin by its heavenly fruits.

As wife, mother, neighbor and Christian, her daily living was an illustration of the work of the Holy Spirit. The remembrance of her in her community will long be as ointment poured forth. Her children rise up and call her blessed. They could wish no richer inheritance than the remembrance of such a mother. Many have the habit of growing angry or moody by turns, but she had the habit of rejoicing in God at her family prayers and amid the cares of domestic life.

Her final moments were such as her life might have led one to expect: some transient and bodily suffering, followed by a heavenly repose in the consciousness of her Savior's precious presence and of this sweetly saving love. It makes heaven seem nearer to see such a servant of God pass from earth into the promised land. W. L. C. HUNNICUTT.

ALLEN—JULIA FRANCES, wife of C. E. Allen, and daughter of John Henry and Mary Mollard Siebe was born in Crystal Springs, Miss., Jan. 12, 1817, and passed to her reward from her home near Crystal Springs, August, 1895.

The subject of this sketch was converted while young, and united with the Methodist Church, in which she lived consistently till death called her to the church triumphant.

In May 1886, she was married to Chas. E. Allen. One child was given them.

Sister Allen for four months was confined to her room, and most of the time to her bed. Her sickness and death was the most triumphant this writer ever saw. Her last weeks on earth were spent in exhorting her friends to live right, not simply to prepare for heaven, but for life. She did not speak of heaven and decease nervously, but calmly and as sweetly as a child would talk of home.

Her life had been one of trials and afflictions, and she said among her last words, "The Lord has been with me in the darkest hours of life, and to my view heaven is now open," and thus expressing her confidence in God, she suffered till she fell peacefully on sleep, awaiting the glorious resurrection.

We would commend husband, brothers, sister and child to the God of goodness and mercy. M. L. BENTON.

THOMAS—MARY FRANCES ELIZABETH THOMAS, daughter of J. W. and M. L. Thomas, of near Union, Newton county, Miss., was born Feb. 3, 1894, and died Sept. 1, 1895.

Little Bethie, as she was familiarly called, was an unusually bright child. She was just learning to talk and call "papa" and "mama." When she would hear papa coming she would run out on the gallery and call to him. She was a great pet with her grandparents and aunties. She was the only little one in the whole family, which made it harder for them to give her up. All was done for little Bethie that loving hands and kind physician could do. God had ordained that she should cease from pain and join in the heavenly chorus of little voices around the throne of God in heaven. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

W. M. WILLIAMS, P. C.

Decatur, Miss.

KENTON—THOMAS S. KENTON was born Aug. 5, 1855, and died at Winnsboro, La., Sept. 4, 1895.

He was a member of the M. E. Church, South, his father and mother also being members of the same church. I have lost a good steward and true friend, the church has lost a valuable member, the children have lost a kind and loving father, and the wife has lost a devoted husband.

He was a descendant of the old pioneer, Simon Kenton. The name has remained in the family, his oldest son being named Simon.

A short time before his death he said, "I have a strong arm to lean upon," and again, "I see the angels on both sides of the path, and my way is clear. May we meet him in that Celestial City!

IRA L. BRONSON, P. C.

LYONS—Little JULIA LYONS, daughter of J. M. and Mrs. Eugenia Lyons, died at Crowley, La., Sept 26 1895. She was born Feb. 24, 1887.

From the age of three years to the day of her death she was a regular and punctual Sunday-school scholar. Through the example and training of a devoted Christian mother she was led to give her heart to Christ at a very early age, and was received into the church on May 13, 1894.

At home and among her playmates she was always kind and self-sacrificing, and her memory remains a sweet fragrance among those who knew her. She could not speak a dying testimony, but before her last illness she had given good evidence of her conversion. To her loved ones is held out the blessed hope of a reunited family in heaven.

W. WINANS DRAKE.

PILGRIM—CHARLES MIMMS PILGRIM, infant son of Bro. W. P. and C. J. Pilgrim, died Sept. 12, 1895, aged eleven months and two days.

Little Charlie suffered lateasely for fourteen days, then God called him home to be with the other children that had gone on before. He died near Union, Newton county, Miss.

W. M. WILLIAMS, P. C.

Decatur, Miss.

BRASHEAR—*Whereas*, The angel of death has entered the home of Mr. Allen Brashear and taken therefrom the beloved wife and mother; therefore, be it unanimously

Resolved, By the members of the Society of Home Workers of the Alexandria M. E. Church, South, that while we bow in humble submission to the will of Him who doeth all things well, we feel a deep sorrow over the loss of our sister.

Resolved, That her example of faithfulness left to us, as a band of Christian women, will bear fruit, leading us nearer to Him who was her constant helper.

Resolved, That we tender to the family and friends of the deceased our heartfelt sympathy in this hour of their great bereavement.

Resolved, That a copy of these resolutions be placed upon the Minutes of this society; that they be published in the NEW ORLEANS CHRISTIAN ADVOCATE and Alexandria Daily Town Talk, and a copy sent to the bereaved family. MRS. E. C. TAIT, for Com.

Alexandria, La.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL} A. W. GLEASON, *Notary Public.*

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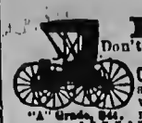

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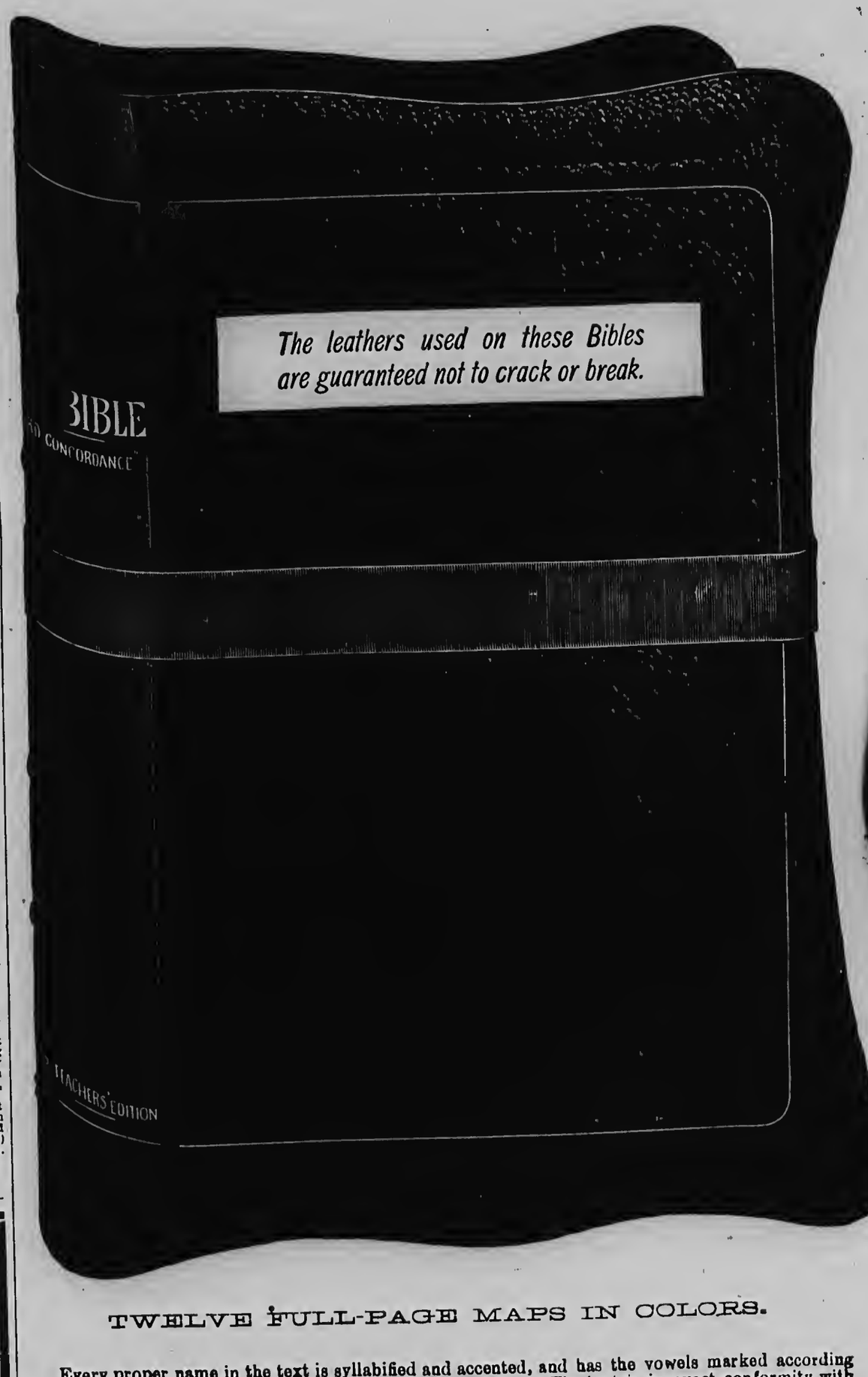

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NEWS OF THE WEEK.

DOMESTIC.

Eureka, Ark., proposes to erect a "home for aged teachers" at an expense of $150,000

A Chicago preacher married a couple on a license which they brought from Springfield, and has to pay $100 for ignorance of the law.

The Board of Pardons has refused to interfere with the sentence of ex-Alderman Dunnessal, and he will have to go to the penitentiary.

By an accident on the Carnegie branch of the West End Traction Road, in Pittsburg, three people were killed and twelve or fourteen people badly injured.

The New England Cotton Manufacturers' Association will hold their Autumn meeting in Atlanta, Oct. 24 and 25. An excursion party of 200 will leave New York on Tuesday, Oct. 22

The recent fire which destroyed the roundhouse of the Louisville and Nashville railroad at Ocean Springs, Miss., has aroused the citizens of Scranton to an effort to secure the removal of the business thus interrupted from the former place to their town.

It is at last positively decided that Mr. D. L. Moody is to be one of the attractions at the Atlanta Fair. The necessary cash for the necessary big tabernacle is in sight, and orders have been issued to begin its construction at once, so as to have it ready for services to begin by the first of the coming month.

The meeting at Chicago, a few weeks ago, in the interest of securing the recognition of the belligerency of the Cuban insurgents by Congress, has attracted the attention of the whole country, and preparations are making for the holding of similar meetings in all the large centers of population throughout the United States.

The Congregational Home Missionary Society is in unusual straits, financially. It is in debt to the banks $179,000, its treasury is empty, and, inasmuch as only $100 000 of the indebtedness is secured by collateral, the banks have refused further unsecured loans. The salaries of the home missionaries were due Oct. 1. Failure to receive them means, in many cases, borrowing of local banks at high rates of interest.

FOREIGN.

The Hungarian diet, it is reported, has passed bills intended to remove all obstacles in the way of a complete recognition and toleration of the Jewish religion.

It is reported in Paris that the Alsace and Lorraine population has decreased in a marvelous way between 1870 and 1895. A statistical authority states that there has been an emigration of so many hundreds of thousands that only a fifth part of the indigenous population remains.

The Turkish government had finally presented to the envoys of the six powers a reply to their collective note on the subject of the recent disturbances there. This reply, however, is not satisfactory to the ambassadors. The Porte, in its answer, enumerated the measures taken to preserve order, and declared that the Mussulmans were not aggressors in the recent rioting, but that, on the contrary, the Armenians killed inoffensive Mussulmans.

A body of Corean troops, accompanied by a band of Japanese, entered the palace at Seoul, Corea, and killed the Queen, the minister of the household and three women. The King is a prisoner, and his father is now dictator. Russia has landed forty marines in Corea and sent them to the capital, according to Minister Kirino's reports from the Japanese foreign office. Thus far they have confined themselves to guarding the Russian legation at Seoul. Sixteen United States marines were landed from the "Yorktown."

It is said that General de Campos, commander of the Spanish troops in Cuba, has notified Consul General Williams, stationed at Havana, Cuba, that he will not hereafter be recognized as the representative of the United States. Secretary of State Olney, who was officially notified of this action on the part of Spain's commander-in-chief, has rescinded it and has protested to Spain's premier. His dispatch was peremptory. Treaty rights have been violated, and for any injury to American citizens Spain will be held responsible.

Dr. James Parker, of London, has written a letter to the Pope in answer to the pastoral letter advocating a reunion of Christendom, in which he says: "Were this a personal matter, I could hardly forgive myself for seeking to approach a presence so august and so venerable. But inasmuch as you have appealed to all sections upon the question which affects the standing of the soul before God, I have emboldened myself to bear witness to the headship of the blessed Christ, and to decline communion with any man or church that would officially or proscriptively come between me and my Savior."

La Paz Mexico, it is said, has been completely destroyed by a hurricane. The storm was followed by a tidal wave, the waters in the bay rising to an unprecedented height, invading that portion of the city fronting on the bay and carrying out to sea men, animals and debris of wrecked buildings as the tide subsided. One hundred and eighty-four houses were destroyed, four lives lost and twenty-one persons injured. Nineteen craft, including the American schooner "Czar," partly loaded with dynamite, were beached, and a government cruiser sunk. Gardens and orchards were washed away. The sugar refineries at Aguila and Florida were totally destroyed. The cane fields were all washed away.

Louisiana Epworth League Conference.

The following resolutions were passed by the Louisiana Epworth League Conference:

Resolved, That, being as Epworth Leaguers, an integral part of the Methodist Episcopal Church, South, it is our duty to accept her doctrines, uphold her peculiar institutions, use our Standard Hymn Book and such other books of song as may be indorsed by our General Conference for the use of Epworth Leagues, in all our gatherings as individual chapters, as Union or District Leagues and as State Conferences; and in every way give our best energies of head and heart to the peace and prosperity of our beloved Zion; all to the end that, as loyal sons and daughters, we may help her, by our lives and active labors, to fulfill the end of her existence as a church—the spreading of "scriptural holiness" over all lands.

Resolved, That we regret exceedingly that Rev. Dr. Samuel A. Steele, our general secretary, found it impossible to be with us at this Conference, held in so important and needy a section of Southern Methodism; that we, nevertheless, extend to him our hearty support as editor of the Epworth Era and as general secretary of the Epworth hosts of our church.

Resolved, That, as Christian citizens, we are the uncompromising foes of the licensed liquor traffic, and will embrace every opportunity by pen and mouth and vote to compass the utter overthrow of this greatest enemy of church and state and home

Resolved, That, deploring the flagrant and increasing desecration of the holy Sabbath, and the evident and criminal indisposition or the utter incompetency of those whose duty it is to enforce the State Sunday law and other laws enacted for the protection of peaceful and law-abiding citizens, we do, in the name of the many thousands of young men and women of this State, demand of our State, municipal and judicial authorities the prompt and rigid enforcement of our Sunday law and all other laws intended for the good of the people.

Resolved, That since the work of the literary department has not proven generally successful, and the difficulties in the way of its success are the too great expense of the reading course and the lack of sufficient facilities for study, the Epworth League Board is hereby earnestly requested to consider the matter of providing for the publication of suitable cheap periodical literature, containing both lessons for study and suitable notes and helps, similar to the literature provided for the use of Sunday-schools.

Resolved, That the editor of the Epworth Era be requested to devote one full page of the paper to notes and helps, directly bearing upon the course of study.

Resolved, That our State officers be authorized, if they find it expedient, to employ a State organizer.

Resolved, That our hearty thanks are due to the New Orleans Union Epworth League for their preliminary work, through efficient committees, that has made our first State Conference a success; to the pastor, officials and members of the Louisiana Avenue Church for the use of their beautiful church-building for the holding of our sessions, accompanied by Christian courtesy and genuine hospitality that we can never forget; to those kind people who have opened their hearts and homes to us, and who have so generously cared for us while here; to the New Orleans Picayune, Times-Democrat and other city papers who have given such full and correct reports of our proceedings; and to the railroads that have extended special rates to our delegates.

JOHN T. SAWYER,
FANNIE M. RAYNE,
HARRY B. RUSS,
Committee on Resolutions.

Woman's Missionary Advocate.

Terms, fifty cents per annum, in advance. Mrs. F. A. Butler, editor and agent. Publishing House, M. E. Church, South, Nashville, Tenn.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Portersville circuit, at Portersville	Oct. 19, 20
Rose Hill circuit, at Paulding	26, 27
DeKalb circuit, at Marvin	Nov. 2, 3
Meridian—South Side	6
North Kemper, at Mt. Pleasant	9, 10
Meridian—West End	13
Daleville and S. Ch., at Daleville	16, 17
Meridian—East End	19
Indian Mission, at Tallahalok	21
Linwood circuit, at Hopewell	23
Neshoba circuit, at Cook's Chapel	23, 24
Meridian—Central	25
Chunkey circuit, at Sageville	30, Dec. 1

R. J. JONES, P. E.

ENTERPRISE DIST.—FOURTH ROUND.

Ellisville and Laurel, at Ellisville	Oct. 19, 20
Shubuta, at Shubuta	26, 27
Mathersville and miss. at Mathersville	Nov. 2, 3
Waynesboro cir., at Tokio..(Wed.)..	6
Leaksville, at Leaksville	9, 10
Heidelberg, at Liberty (Fri.)	16
Eastabuchie, at Eastabuchie	16, 17
Mount Carmel, at Mt Zion..(Thurs.)..	21
Williamsburg, at Bethel	23, 24
Enterprise and Stonewall, at E	30, Dec 1

L. CARLEY, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Wilkinson, at Macedonia	Oct. 19, 20
North Wilkinson, at Hopewell	26, 27
Percy Creek	Nov. 2, 3
Woodville and mission	3, 4
Amite, at Woodland (11 A. M.)	5
Barlow, at Lebanon	9, 10
Roxie, at Roxie (11 A. M.)	11
Meadville, at Oak Grove	13, 17
Washington	23, 24
Homochitto	Dec. 1, 2

Let the trustees and Sunday-school superintendents be ready to make their reports. If practicable, let the local preachers be present at their several Conferences.

L. S. JONES, P. E.

SEASHORE DIST.—FOURTH ROUND.

Columbia, at C	Oct. 19, 20
Biloxi, at B	26, 27
Americus, at Salem (Wed.)	30
Escatawpa, at Zion	Nov. 2, 3
Moss Point (11 A. M., Wed.)	6
Ocean Springs, at Scranton	9, 13
Vancleave, at Mt. P (Wed.	16
Whittington, at Holland's C	16, 17
Bay St. Louis at Long Beach.(Tues.)	19
Augusta, at Augusta	23, 24
Black Creek (Tues.)	26

C. A. POWELL, P. E.

JACKSON DIST.—FOURTH ROUND.

Sharon circuit, at Sharon	Oct. 19, 20
Terry circuit, at Byram	26, 27
Benton, at Benton (Fri.)	Nov. 1
Yazoo circuit, at Fletcher Chapel	2, 3
Flora circuit, at Flora (Thurs.)	7
Silver Creek and B. Lake	9, 10
Lake City and Lodi (Wed.)	15
Yazoo City (Thurs.)	14
Tranquil at Tranquil	16, 17
Fannin, at Fannin (Wed.)	20
Camden, at Camden	23, 24
Jackson circuit (Tues.)	28
Madison (Thurs.)	26
Canton	30, Dec. 1

E. H. MOUNGER, P. E.

BRANDON DIST.—FOURTH ROUND.

Decatur, at Centerville	Oct. 19, 20
Lake, at Lawrence	21
Newton and Hickory, at Newton	23
Hillsboro, at New Providence	26, 27
Carthage	28
Brandon station	Nov. 2, 3
Morton and Forest, at Forest	6
Clarksburg, at Lodahor	9, 10
Westville, at Westville	16, 17
Steen's Creek, at Wesleyana	19
Montrose, at Mt. Zion	23, 24
Raleigh, at Raleigh	26
Trenton, at Forkville	28
Homewood, at Pinkney	30, Dec. 1

O. MCDONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Rocky Springs, at Hickey R	Oct. 19, 20
Hermanville, at Burtonton	26, 27
Rolling Fork and C., at	Nov. 2, 3
Mayersville, at	5
South Warren, at	9, 10
Harriston, at Harriston	16, 17
Port Gibson	18
Warren, at	23, 24
Mt. Olivet, at	30, Dec. 1

Pastors will please be prepared to answer Ques. 23, up to date, and see that trustees be prepared to answer Ques. 24.

J. M. WEEMS, P. E.

Vicksburg, Miss.

BROOKHAVEN DIST.—FOURTH ROUND.

Adams, at Adams	Oct. 19, 20
Caseyville, at Bethel	23, 27
North Wesson	Nov. 3, 3
Wesson (7 P. M.)	3, 3
Martinsville, at Tabernacle	3
Hazlehurst (7 P. M.)	6
McComb City (7 P. M.)	9, 10
Whitestown (11 A. M.)	9, 10
China Grove	16, 17
Pleasant Grove	19
Providence	23, 24
Magnolia	26
Brookhaven	30, Dec. 1

R. D. NORSWORTHY, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DISTRICT—FOURTH ROUND.

Coffeeville	Oct. 19, 20
Tatum (Wed.)	23
Charleston	23, 27
Minter City and Strathmore	Nov. 2, 3
Chapal Hill (Thurs.)	6
Atlanta (Fri.)	8
Pittsboro	9, 10
Water Valley station	13, 17

R. A. BURROUGHS, P. E.

CORINTH DIST.—FOURTH ROUND.

Booneville and Baldwyn, at B	Oct. 20, 21
Pleasant Ridge cir., at (Thurs.)	24
Brown's Creek cir., at Mt Pleasant	26, 27
Mariatta circuit, at Prospect	Nov. 2, 3
Kossuth circuit, at Rienzi (Wed.)	3
Ripley and New Albany, at Ripley	3, 10
New Albany cir., at Ingomar	13, 17
Bina Springs circuit, at Winfield	23, 24

Pastors will please see to it that the trustees be ready to report in answer to Question 24, and that the local preachers present written reports to the Conference.

HESLEP R. TUCKER, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

East Holly Springs circuit, at Bethal	Oct. 19, 20
Cornersville, at Cornersville	26, 27
Mt. Pleasant, at New Salem	Nov. 2, 3
Ashland, at	9, 10
Pontotoc, at	16, 17
Abbeville, at	23, 24

J. D. CAMERON, P. E.

WINONA DIST.—FOURTH ROUND.

West	Oct. 19, 20
Carrollton station	23, 27
Indianola	30
Carrollton circuit	Nov. 2, 3
McNutt	6, 10
Sidon	13
Dublin and Brooklyn	16, 17
Black Hawk	23, 24

J. B. STONE, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Buena Vista	Oct. 19, 20
Sparta	24
Houston and Wesley	26, 27
Prairie circuit	Nov. 1
Okolona circuit	2, 3
Saltillo circuit	4
Natalaton circuit	8, 10
Tremont circuit	15
Fulton circuit	16, 17
Quincy circuit	21
Amory circuit	23, 24

S. M. THAMES, P. E.

KOSCIUSKO DIST.—FOURTH ROUND.

Poplar Creek, at Friendship	Oct. 18
Kibel at Shady Grove	19, 20
Bolsona, at Bolsona	26, 27
Kupora, at Matherston	Nov. 1
Stewart, at Shady Grove	2, 3
Ackerman, at McCool	8
Obester at Pigah	9, 10
Rural Hill, at Rural Hill	15
Louisville, at Rocky Hill	16, 17
Ebenezer, at Liberty Chapel	23, 24

J. H. MITCHELL, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Hill House	Oct. 18, 20
Friar's Point	20, 21
Rosedale	26, 27
Gunnison	27, 28
Leberton	Nov. 2, 3
Tunica	3, 10
Greenville	16, 17
Bolivar	17, 18
Arcola	23, 24
Hollandale	24, 25

J. A. RANDOLPH, P. E.

SARDIS DIST.—FOURTH ROUND.

Wall Hill	Oct. 19, 20
Arkabutla, at	26, 27
Pleasant Hill, at	Nov. 2, 3
Dockrum, at Greenleaf	3, 10
Nesbit, at Hind's Chapel	16, 17
Morgansville, at Browning's (Wed.)	23
Pleasant Grove, at	26, 24

H. C. MORRHEAD, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Cedar Bluff	Oct. 19, 20
Starkville circuit (Wed.)	23
Brooksville	26, 27
Macon	27, 28
Shuqualak (Tues.)	29
Columbus circuit	Nov. 2, 3
Hebron	9, 10
Masbulaville (Wed.)	13
Starkes	16, 17
West Point	23, 24

T. O. WIER, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Carondelet Street	Oct. 20
Louisiana Avenue	27
Lower Coast and Wesley	Nov. 2, 3
Covington	9, 10
Bayne Memorial	17
Plaquemine and Donaldsonville	23, 24
Tallahack	30, Dec. 1
Felicity Street	3

JOHN T. SAWYER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Vernon, at Wesley Chapel	Oct. 26, 27
Ruston, at Ruston	27, 28
Ringgold	Nov. 2, 3
Gansville, at Gansville	9, 10
Bienville, at Bienville	16, 17
Homer, at Homer	23, 24
Vienna, at Aycock	30, Dec. 1
Arcadia, at Arcadia	7, 8

J. D. HARPER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND

Bunkie	Oct. 19, 20
Lecompte, at W. C	26, 27
Montgomery	Nov. 2, 3
Chicot	3, 10
Simsport	16, 17
Pineville	23, 24
Boyce	30, Dec. 1
Alexandria and West A	7, 8

Local preachers must attend, to have characters passed. Let us have reports from presidents of the Board of Trustees. I urge the preachers in charge to let the officials know their duty.

B. J. DAVIES, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Many	Oct. 19, 20
Anacoco	26, 27
Fort Jessup	Nov. 2, 3
Pleasant Hill	9, 10
North Bossier	16, 17
Natchitoches	23, 24
Grand Cane	30, Dec. 1
Mansfield	4

I will try to fill the above appointments; but, in case of failure, let the pastors hold the Quarterly Conference and forward me statistics Let us together strive for full reports on every line of church work.

J. L. P. SHEPPARD, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

E. B. Monge, at Blackwater	Oct. 19, 20
Live Oak, at Palmetto	21
Port Vincent, at Bayou Barbary	Nov. 2, 3
Ponchatoula, at Springfield	3, 4
Franklinton, at Franklinton	5
Amite City, at Amite City	9, 10
Pine Grove, at Pine Grove	10, 11
Baton Rouge, at	16, 17
Gross Tete, at Rosedale	23, 24
St. Helena, at Greensburg	30, Dec. 1
East Feliciana, at Independence	7, 8

P. A. JOHNSTON, P. E.

DELHI DIST.—FOURTH ROUND.

Floyd	Nov. 2, 3
Lake Providence	5, 6
Calhoun	9, 10
West Monroe	11, 13
Monroe	13, 14
Oak Ridge	15, 16
Bastrop	17
Lind Grove	18, 19
Harrisonburg	21, 22
Waterproof	23, 24
Oakley and Vidalia	26, 27
Winnsboro	28, 29
Rayville	30, Dec. 1
Delhi	7, 8

All official members of the Quarterly Conferences will please to certainly attend their respective Quarterly Conferences. Pastors, please be ready to answer all the questions especially those for the fourth Quarterly Conference.

B. F. WHITE, P. E.

Excellent Results.

"I have taken Hood's Sarsaparilla as a blood purifier, and it has given excellent results. I have taken it two consecutive years, and shall hereafter use it as a blood purifier and tonic."—W. S. Jordy, No. 416 Gravier St., New Orleans, La.

Hood's Pills cure biliousness, indigestion.

Japan has reduced the time of compulsory military service from three years to one and one-half years. Its army numbers 480,000 men.

A Chance for Women to Make Money.

I see so many men giving their experience in the Dish Washer business that one would almost think one men had "taken to washing the dishes." But ladies can do just as well as men. I have been devoting my time for over a year to selling Climax Dish Washers. My husband has aided mornings and evenings, and we have cleared over $5,000 in a year. The trouble with people is they won't try new things, and so let the golden opportunities pass. Every family wants a Dish Washer, and any one can sell them if they TRY. I do not canvass at all; people come or send after Washers. I have examined all the Dish Washers made, but the Climax has no equal. You can get complete instructions by addressing the Climax Mfg. Co., Columbus, Ohio. I want ladies everywhere to try this business and let us hear how they succeed.

A READER.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	₱ 8-16	● — —
Ordinary	7 13 16	— —
Good ordinary	8⅜	— —
Low middling	8 11-16	— —
Middling	8	— —
Good middling	8 3-16	— —
Middling fair	8 13-16	— —
Fair	11 1-16	— —
Galveston middling	8 13-16	— —
Mobile middling	8⅜	— —
Memphis middling	8 11-16	— —
SUGAR.		
OPEN KETTLES:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	1⅜	3¼
Prime yellow	3⅜	3 15-16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	23	28
RICE.		
No. 2	1⅜	1⅜
Good	3¼	3⅜
Fair	3⅜	3⅝
Prime	4	4⅛
Rough, ₱ bbl	1 25	2 15
Polish, ₱ ton	15 80	16 00
FLOUR.		
Extra Fancy	3 40	3 50
Fancy	3 40	— —
Choice	— —	— —
Minnesota Patents	4 80	4 60
Winter wheat patents	3 90	4 00
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	— —	1 70
Cream meal	2 00	— —
Grits	2 10	— —
Hominy	3 00	— —
GRAIN, ETC.		
CORN:		
White, ₱ bushel	56	— —
Yellow	59	60
Mixed No. 2	66	67
OATS:		
Western	— —	38
Texas rust-proof	— —	— —
BRAN:		
₱ cwt	— —	72½
HAY:		
Prime	15 80	17 00
Choice	19 00	20 00
PROVISIONS.		
PORK:		
Mess (Standard)	8 50	8 75
Prime Mess	9 26	— —
Rumps	9 00	— —
BACON:		
Fancy Breakfast	9½	10⅝
Shoulders	5½	6
Sides, short rib	6⅝	9⅜
Sides, long clear	6⅝	6⅜
HAMS:		
Sugar-cured	10	10½
DRY SALT MEAT:		
Shoulders	7	7½
Sides, short rib	— —	6
Sides, long clear	6⅜	6
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	19	— —
Common	14⅜	— —
TEAS:		
Choice	— —	— —
He-No	— —	— —
BUTTER:		
Western Creamery	24	— —
Western Dairy	18	13
Common	10	12
LARD:		
Refined	6⅝	7
OILS:		
Coal, bbls	8	— —
Coal, cases	14⅜	— —
Cotton seed, crude	20	20½
Lard, Extra No. 1	40	— —
VEGETABLES.		
CABBAGES:		
Western, ₱ 100	6	7
Chicago, ₱ 100	— —	— —
Louisiana, ₱ 100	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 60	1 26
ONIONS:		
New Louisiana	— —	— —
Western	1 60	1 80
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₱ yard	4⅜	— —
Jute, 1¾ lb. ₱ yard	4⅜	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₱ lb	8½	8½
TIES:		
₱ bundle	16	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 26	4 75
Young Chickens	3 00	4 00
Chickens, Southern	3 25	3 50
Young	1 76	3 00
Turkeys, Southern	— —	— —
EGGS:		
Western	16	— —
Southern	16½	— —
WOOL:		
Lake ₱ lb	13½	14
Louisiana	12	16½
Burry	6½	8
COUNTRY HIDES:		
Green Salted, ₱ lb	6	— —
Dry salted	9	— —
FERTILIZERS:		
Cotton seed, ₱ ton	3 00	— —
Meal	16 50	17 00
Pure ground bone	— —	— —
Muriatic acid, ₱ lb	— —	— —
Sulphuric acid	— —	— —

Oct. 16, 1895.

For Indigestion
Use Horsford's Acid Phosphate.

Dr. W. O Hoyt, Rome, Ga., says: "I have found it both an agreeable and useful remedy in many cases of indigestion, and also in nervous troubles attended with sleeplessness and a feeling of exhaustion."

MARRIAGES.

LINDSEY—FUSTON.—At the residence of the bride's father, Mr. J. L. Fuston, Wa... Grove Miss., Sept. 12, 1895, by Rev. H. H. ... denburg, Mr. John L. Lindsey to Miss A... rilla Fuston.

BENOIT—JOHNSTON.—In the Metho... Church, Franklin, La., Oct. 10, 1895, by ... H. Armstrong, Mr. Clinton Benoit and ... Daisy Johnston, all of Franklin.

PETERMAN—McKEVALL.—In the par... age, Franklin, La., Oct. 10, 1895, by Rev. ... Armstrong, Mr. James A. Peterman and ... Helen E. McKevall, all of Franklin.

WINTERS—FREEMAN.—At the resid... of J. B. Winters, Esq., near New Iberia, ... 11, 1895, by Rev. J. M. Beard, Mr. Harry W... ters to Miss Joyce Freeman.

REYNAUD—ANGERS.—At New Iberia, ... Oct. 9, 1895, by Rev. J. M. Beard, Mr. E... Reynaud and Miss Margaret Angers.

WOMACK—REDEN.—At the residence ... the bride's mother, Oct 7, 1895, by the ... T. L. Mellen, Mr. Uriah Womack and ... Adda Reden, all of Wesson, Miss.

BOWEN—RUTLEDGE.—At the home of ... bride's father, Mr. William Rutledge, at ... Carmel, Miss., Oct. 5, 1895, by Rev. M. ... White, Mr. Lake Bowen, of New Orleans, ... to Miss Anna Rutledge, of Mt. Carmel, M...

RICE—HAYNES.—In Lumberton, P... River county, Miss., Oct. 9, 1895, in the Bap... Church, by Rev. C. A. Powell, Mr. Clarence ... Rice to Miss Benia H. Haynes.

DARDEN—NESMITH.—In the Metho... Church, Martin, Miss., Oct. 9, 1895, by ... John W. Crisler, Mr. Charles B. Darden ... Miss Clara Nesmith, all of Martin.

CAMP MEETINGS.

The New Prospect Camp Meeting, loc... nineteen miles north of Ocean Springs, ... begin on Friday before the fourth Sunday ... October. The preachers are cordially inv... to attend, and will be entertained free. Ha... will be run from Ocean Springs by Mr O'K... The public generally are invited to att... All will be provided for well by Bro Ja... Roberts at reasonable rates

GEO W. HUFF, P. C...

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For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has b... used for children teething. It soothes ... child, softens the gums, allays all p... cures wind colic, and is the best remedy ... Diarrhœa. Twenty-five cents a bottle.

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Millinery,
No. 29 Quartre Street—New L...
NEW ORLEANS, LA.

Millinery Novelties a specialty—always ... very latest style. Prices moderate. Particul... attention paid to Country orders

Brooms, Brushes, Bucket...
Baskets, Bags, Butter Dishes, Amm... nition, Fishing Tackle, Seines, Dor... age, Twines, Oyster Tongs, Coffee a... Grain Mills, Churns, Clocks, Cr... quet, Baseballs, and Bats. Cutler... Faucets, Furnaces, Galvanized Wa... Bottles, Tumblers, Frames, Demijohn... Chimneys, Lanterns, Lamps, Wick... Handles, Hatchets, Ice Chests, Ja... panned Ware, Kegs, Bungs, Ladder... Padlocks, Mops, Oars, Oil Tanks, Pa... per, Stationery, Pipes, Scales, Sewi... Soaps, Stoneware, Oil Stoves, Tack... Tinware, Traps, Tubs, Washboard... Water Coolers, Whips, Wringer... Wheelbarrows, etc., at
J. C. MORRIS CO., Limited
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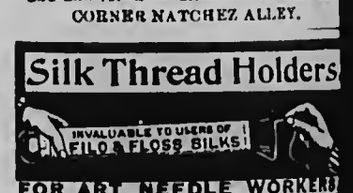
CORNER NATCHEZ ALLEY.

Silk Thread Holders


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Christian Advocate.

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Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

HOPELESS.

Alas! for him who never sees
The stars shine thro' the cypress trees,
Who hopeless lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play.
Who hath not learned in hours of faith
The truth to flesh and sense is known;
That life is ever lord of death,
And love can never lose its own.

—Whittier.

Correspondence.

Letter from Milan.

We feel very much at home in Milan, as it is particularly like an American city. There is neither filth nor stench, nor beggars here, as in so many other Italian towns; but the streets are broad, beautifully paved, and delightfully clean, even the by-ways. The houses are exceedingly handsome and quite modern, the mercantile establishments are elegant and complete, the hotels capacious and luxurious, with elevators and electric light; trains and electric cars run in every direction, making locomotion expeditious and enjoyable. There is an air of thrift and prosperity about the whole place that renders it difficult for us to realize that we are in Italy. Immediately upon our arrival in Milan we went to the great cathedral, which is noted all over the world. It is built entirely of white marble. On the outside there are 1,500 sculptures in relief and 1,928 statues, while within there are none less than 680. The architecture is indescribably graceful and imposing. From a short distance it looks like lace-work, and as delicate as a spider's web. By moonlight it rivals the Alhambra. It is a peculiar fact that there are no seats in these splendid European cathedrals. The mosaic floors reach out into everlasting coldness, and the poor worshipers harden their knees by bending on them for hours at a time. A common little chair can be hired for ten centimes. On especial occasions they are in great demand, and many an honest (?) lire is turned by this means into the church treasury. At every city that we have been to in Europe this Summer we have inquired if there was service to be held on the Sabbath in the Protestant Churches, and the answer invariably has been, "No, the ministers are out of town during the hot season." During all this time of rest for them not one Catholic Church has been closed, nor one service omitted. It is not to be wondered at that Roman Catholicism gains and holds such a tremendous power over the common people who are not able to go away for the Summer. In the refectory of the Dominican Convent, near the church of Sta. Maria della Grazia, in Milan, is found all that remains of The Last Supper, Leonardi da Vinci's masterpiece, a fresco, which is almost obliterated. In 1800 the little room was flooded during an inundation, and Napoleon's soldiers daily used it as a stable, and had the walls whitewashed. An opening was made for a door in the wall where the fresco was painted, ruining the lower portion of the picture, part of the table cloth being entirely dug away. The face of Christ, which is clearly distinguishable, is of unusual sweetness and power. The hair is Titian red. The figures of the disciples can be easily outlined, but the entire picture has a most decidedly faded aspect. European Catholics are famous for displays and general spectacular effects in their religious ceremonials. Sunday, at midday, in Milan the principal street was thronged with an immense procession of nuns, monks, priests, and other ecclesiastics. Those of the higher orders robed in the most gorgeous paraphernalia. The houses along the route were all draped with bunting of the national colors—black, yellow and red—flaring in every direction. The populace surged in such masses that carriages were stopped and every form of movement seriously impeded except that of pedestrianism. Above the din and tumult the voices of the "fathers" and "sisters" rang out in their monotonous chants, and the canopies under which the leaders marched were seen to move majestically on, filling the hearts of the simple spectators with awe and their eyes with wonder. In spite of the subjection that is taught women by the Catholic Church over here, it is pleasant to note signs of the breaking up of old forms of social crystallization. In Pisa there is a normal school into which men and women are admitted on a basis of perfect equality; and I was told that a number of women were there studying medicine. Throughout the kingdom of Italy widows have the right to vote for members of Parliament.

The innate tact and grace of Italian people is delightful. A few days ago our party of W. C. T. U. women were crowded in a railway compartment. The only men present were our conductor, a cultured young Englishman, the son of the Bishop of Winchester, and an elegant-looking young Italian gentleman of the higher class. The latter could not speak a word of English, and was an entire stranger to the rest of us. As we entered he was smoking, regardless of the fact that the carriage was not a smoker. The ladies, by heavy frowns and audible groans, gave evidence of severe disapprobation; but the innocent sinner smoked on unconscious of the misery and discomfort he was creating. Finally our escort leaned toward him and said in the native tongue: "Will you please discard your cigarette? The ladies object to it." The Italian looked up perfectly amazed. I suppose it was the first time in his whole life that he had been made aware of the fact that ladies objected to smoking, as so many women indulge in the habit, not only in Italy, but in France; and even in staid old England, among the upper circles, it is a common thing for ladies to take an after-dinner cigarette with the gentlemen. When the Italian saw the looks of disgust on the faces of the stern (?) set of reformers about him, he colored to the roots of his black, curly hair, and immediately threw away his offending cigarette; but his discomfort seemed to increase as he looked from one to another. He was evidently anxious to propitiate the anger he had created. Suddenly a happy thought struck him. He sprang to his feet, and, opening a large wicker-basket in the rack above him, took therefrom a beautiful lemon, with a long branch and leaves attached, and, with a graceful bow, handed it to the lady opposite.

In meandering about the continent one of the most engaging sights to be seen is an English family traveling. If they are rich, they always have a grown nurse and a valet along. The latter buys the tickets, attends to the baggage, and plays the "Man-Friday" act on all occasions. Attending to their baggage is a stupendous undertaking in countries where the checking system is an unknown quantity, for not only does the family usually have two, or more, trunks, but they always carry a large bath-tub with them and a baby carriage. To see all of these traps mounted on the top of a wagon rattling over the stony streets is enough to make an American weep. Milan is the last stop we shall make in Italy. From here we go to Paris.

BELLE KEARNEY.

Milan, Italy, July 21, 1895.

The Atlanta Exposition.

Now that we have talked in a general way about the Exposition, which grows on me with each visit, let's enjoy some of the beautiful paintings in the Art Building. This building is a beautiful structure. The exterior is a picture, and would seem to indicate the nature of its contents. Almost as soon as you are on the grounds, a seller of official catalogues will confront you with his pamphlets; price, twenty-five cents. It is not absolutely necessary to have one of the guides; yet they make a good souvenir of the whole Exposition. You can enjoy the pictures and statuary without one; but with a copy in hand, the enjoyment is greater. If you have an umbrella or cane, you will be asked to check it at the door before entering the building. This precaution is taken to keep the unthoughted from punching or defacing the paintings or statuary.

Now we are inside, let's walk slowly, for you may expect to stay several hours in the building. One of the first, as you enter the south wing, to attract your attention is the "Building of a City." This is a panel piece, about six feet long, and represents a wagon, with four yoke of oxen, hauling a very large piece of stone from a quarry. Everything seems so natural. You can almost hear the driver say, "Git up, Spot; step up thar, Logan." The early morning light is beautifully rendered. The way this painting would be viewed by some would be to see simply an ox-team and wagon hauling a large stone. If you are fond of art, you will see a great deal in it that is so true to life.

There was a man who entered the Exposition grounds at one P. M., and came out two hours later with the assertion that he had seen it all. This man could not have told a single thing he saw. It all passed before him, or he passed before it as a panorama, and nothing definite was left. So it is with many who pass through life. They make no impression, and get nothing as they go through.

Such an Exposition as this is a study in every detail. After these side remarks let's proceed. Here is a splendid picture. Just look at it! It is the "Royalties of the Desert." The lion and lioness are standing on a mountain cliff. Just above them, on a crag, sits the condor. The proud look of this king of beasts, and the contented, satisfied look of his mate, is remarkably well done.

Isn't it wonderful how, with a brush and paint, such living pictures can be put on canvas? I can understand how the house can be conceived in the brain, put into drawings, and executed in wood or stone; but this creature of almost life on the canvas is too much for me. Surely it is a gift of God.

Time is slipping, and we have only looked at two pictures. We can talk as we go along. What a beautiful picture that is up there! Yes, that is "Sunlight on the Sea." The waves are not boisterous. They reflect back the sunlight, accompanied by the soft murmur of the sea in its ever-restless motion. Close by you see a lone woman. Beyond the deep her all has gone. She thinks it strange that a picture so beautiful should cause such a cruel separation. I know you could stay there a long time enjoying that lovely painting, but come along. Here is the "Baptism of Jesus." A picture so purely imaginative, and yet with interest. The face you do not like. There seems to be too much care and anxiety there for one so young, though in after years he became acquainted with grief and was a man of sorrow. Here is an historical picture, "The Oath of Allegiance at Valley Forge." Let the younger readers make themselves acquainted with the incident, and then see how truly the artist has painted it. Now, here is one that all can understand, but all do not. It is "A Pleasant Service." It represents an humble apartment, in which is seated the aged grandmother sipping a cup of tea prepared and served by a granddaughter. We do see such pictures in life; but how often do we fail to see them! I have often envied sons who had aged parents to care for; yet how lonely these parents are made to feel sometimes! If I were an artist, I could paint a picture the reverse of this. I would name it "Forgotten." Let's not dwell here; there are enough real sorrows to claim our attention. Now, here is one that will enliven those of the party who are fond of the chase. It is called, "Off the Scent." The pack of hounds have trailed the stag to the edge of water, and lost the scent. The old dog in the lead is worried over the misfortune. The younger ones, bringing up the rear, are very actively howling, and seem to think they will have the game in a short while. Can't we compare this picture to life? The aged have about lost the thread of life, and the young are bringing it up. Here is another in the shooting line, "The Trout Stream." As I stood before this picture I could imagine myself standing on a rock catching these sporty fish. It is refreshing to look at. I wonder if ye editor knows anything about such fun. Atlanta being several hundred miles away from such sport, of which I am very fond, I have to take it out looking at such pictures and imagining how I would enjoy it. Let's hurry, on account of an impatient editor. Here is a wonderful picture, "The Combat." It is a fight between two large bulls. What a terrific struggle it is! Every muscle in each animal is strained for the mastery. Death will be the fate of the vanquished. They have fought until both have gone down in front to the ground; the blood is staining the ground about them; the end is not far. I can easily run back in my mind to the time when I used to drive two such animals together to see them fight. Now, here is "Sad News." An old woman is sitting by a window, where she had been busily knitting. A letter has been handed her. She read the news. The envelope marked with mourning has fallen to the floor; the poor old soul is crushed; the sting of death has almost pierced her. No doubt, a few moments before she was anticipating a joyful visit from the loved one whose death has just been announced. Despair is painted there. Another of the realities of life. To the Christian these things are sad, but to them there is joy even beyond the black-bordered envelope. There will be a meeting again; there will be a time when parting is no more, and sad news will end. Hope in this life is centered in the next picture before us, "The Two Great Ears." An angel told Joseph to take Mary and the Babe into Egypt. Here we find them at night. One bright star is shining. Mary is sitting, holding the precious Child. All in strange wonder at the events that have happened. There is stillness and sublimity about the painting that will cause you to stand lost in reverie. "The people that walked in darkness hath seen a great light; and they that dwell in the land of the shadow of death, upon them hath the light shone." (Isa. ix, 2.) Now, let's turn to this group of children gathered on the sidewalk to listen to the organ grinder's merry music. It's a 'Sidewalk Dance." Just such a crowd has gathered as you will see on such an occasion in any city. The bootblack has forgotten his hunger and his miserable habitation for the night. Joy is pictured on his face; his feet are moving in response to the music. The errand boy has stopped with the loaf of bread for which he was sent. His delay in getting back will be accounted for to his mistress in other than a correct tale. One girl has gathered another, and they are enjoying a whirl. Every face in the motley crowd is pictured in delight, and when you have studied them awhile, yours will wreathe with smiles, and you will turn away with a "God bless the children!" Come, here is another group, not of children alone, but the silk-hatted gent and the fur-wrapped woman, viewing the pantomime. A policeman has come up to spoil the street arab's fun. "Get back out of the street!" he shouts. One little fellow has left his ragged hat in the street, and is appealing slyly to a comrade to dare the cop and get it for him. One fellow, at a safe distance from the policeman's club, has his thumb on his nose and is wiggling his fingers in a kind of "ya ya ya" voice at the intruder and disturber of their pleasure. "Home Comforts." Here it is depicted in reality almost. The stove is burning, the tea-kettle is singing, the supper is done; the wife is walking back and forth humming some sweet tune. All waiting for "him."

These are only a few, but we must stop.

Reader, have you home comforts?—and do you thank God for them? While you are enjoying them, do you think of those who are comfortless?—those in whose poor homes the tea-kettle does not sing, and where even the fire does not burn? Don't wait for Thanksgiving Day to make them happy.

B. H. CATCHING.

Atlanta, Ga., Oct. 16.

Communications.

"Created Anew."

We have much talk about the nature of man, depravity of nature, regeneration of nature, sinful nature, sanctification of nature, and many such expressions. Comparatively few people, I am led to believe, rarely ever stop to consider carefully what the nature of man is; what is affected by sin and what changed in regeneration. If we could get a clear view of this, I believe we would have a clearer view of the work of grace in the human heart. To this end, and by way of help in this direction, this article is written. The views here presented have been helpful to the writer, and he believes that if they were calmly considered and deeply pondered, they would be helpful to others.

The nature of man is made up of intelligence, sensibilities, and will. These constitute man a moral agent and make him capable of moral action. Being thus constituted, he is accountable for his conduct. Law and government, both human and divine, recognise these three factors in the constitution, the make-up, the nature of man. This is the whole of the spiritual and moral nature of man as we know him and understand him.

The intellect, the understanding, has been darkened by sin, so that we do not now see truth clearly, or do not see it at all. "We have eyes, but see not." "We hear the Word, but do not understand it." Whatever power we have, intellectually, to see the truth and to understand it, comes to us through the prevenient grace of God. We are what we are by the grace of God as it is, and not by the nature of man as it was. The prevenient grace of God by Christ gives us enough intellectual light to make us responsible and accountable for the measure of truth we have. This is true of all men, of every age, nation, tribe and tongue.

The sensibilities have been perverted by sin. Man finds pleasure in wrong things. He is naturally inclined to pleasure and to excess in all that pertains to his animal nature—fleshly appetites and passions. "He is in the flesh, and minds"—seeks and obeys—"the things of the flesh." He finds pleasure in the "works of the flesh." They are agreeable and delightsome to him. He follows after them, is led by them, and finds his chief joy in them, and so he lives for self and not for God. This perversion, or depravation of man's sentient nature leads him into all kinds of excesses in personal gratifications. The prevenient grace of God has so quickened man's sensibilities that he is susceptible and capable of exquisite pleasure in right things and in right doing. With a mind for it, religion gives him more and higher pleasure than sin ever gave, or ever could give. Somehow men never see this, never know it, never believe it till after they are born again. What we call "heartfelt, Holy Ghost religion" belongs to this department of the human mind, or being. It would be just as impossible for one to have religion, and not to enjoy it, as it is for the sinner to sin and not find pleasure in it. The joy of the one and the pleasure of the other naturally and necessarily spring up in the sensibilities. If we do wrong, we feel mean and condemned over it, whether we want to feel so or not. We do, unless the sensibility has been indurated and made insensible by sin. If we do right, we feel good over it, and we can not help feeling so. Wrong doing and bad feeling, and right doing and good feeling, are inseparably connected. God has united them. The sin of a wrong act is not in the bad feeling, and the religion of a right act is not in the good feeling. The fact is, sin and religion do not originate in the feelings—in the sensibilities. They find an answering response in the feelings, but they do not originate there. The feeling we have makes us know whether we have done right or wrong, but the right or wrong doing always precedes the feeling. It should be remembered, and never forgotten, that the standard of right and wrong, known and accepted by an individual or by a people, is the measure of the good or bad feeling of that individual or people. The Word of God is the standard among Christian people. When we "love our neighbor as we love ourselves," we have "a conscience"—a feeling—"void of offense toward man;" and when we "love God with all the heart, mind, soul and strength," we have a "conscience"—a feeling—"void of offense toward God." This is a high standard—the highest known among men. By this, and this only, we measure.

The will has been warped and twisted out of proper shape—has been bent and inclined in the wrong direction—by sin. The natural tendency of it is away from God—to please and gratify self rather than God. The depraved and perverse human will resents authority and refuses to be governed. It is bent on having its own way in spite of God. In the nature of the case it must be free. It could not, and would not, be will if it were not free. The ground and reason of man's responsibility and accountability grows out of the God-given freedom of his will. Whatever of this gift of power and of freedom was lost in Adam was restored in Christ, so that "we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will." We are what we are, and have the powers we have, by the grace of God. The great trouble with us is that we do not have a will to do the will of God. This is what we need, and this we get, in regeneration, the new birth. "Whosoever is born of God doth not commit sin, because he is born of God." His purpose, bent, desire, inclination, will, is to obey God in everything. This makes him a new man. He "puts off the old man and puts on the new man." He "crucifies the flesh with the affections and lusts thereof." He is "buried with Christ by regeneration into a death unto sin, and is raised with him into a new life." Hence he is no longer the servant and slave of sin—does not live in sin, but becomes the willing and loving servant and subject of Christ. The intellect is wonderfully cleared up and enlightened, the sensibilities purified and toned up, and the will set right toward God. A new man. A man born of God. "Created anew in Christ Jesus."

GILDEROY.

In the Living Present.

Help should not impede self-help. A writer in The Forum discusses "Well-Meant, but Fatile, Endowments." Proves that donations, in many instances, prove positive injury. The endowment of universities and colleges would make scholars; that of poor-houses, paupers. Thus Bishop Taylor advocates that extraneous help for missions prevents organization of self-supporting congregations.

A writer in The Arena assures that this is an age of embezzlement. Fraud and corruption everywhere. During the year 1894 bank-wreckers, embezzlers and defaulters have robbed the people of the enormous sum of $25,000,000. Lanterns should be provided for search of honest men.

In the Episcopal Address to the General Conference of the Evangelical Association, now in session at Elgin, Ill., the Bishops emphasize that in many instances the Sunday-school has not been a source of spiritual benefit. Of yore the Sunday-school had been a helpmeet to the church. Now said school was frequently but a social gathering devoid of seriousness. Recommend return to the old ways.

Dean Farrar, in the North American Review, treats prominent problems of our time. Among these he mentions socialism as most difficult of solution. Our labor organizations are transfused with revolutionary ideas taught by socialism. Even certain political parties embrace it. But a chief tenet of socialism is the rejection of our holy religion. Preachers are denominated vassals of the wealthy; churches, for promotion of ignorance.

It can not be denied that Roman Catholicism has a better hold on the working people than Protestantism. Prominent preachers of the latter declare that not one in ten of their membership belong to that class. Of late the Salvation Army has come to the aid of Protestantism, gathering in the horny-handed people of toil.

In two years the Salvation Army in Cincinnati has secured nine hundred recruits. The Army has rented a prominent theatre on Vine street. Not administering the holy sacraments militates against them. It is, hence, not a Christian church. Still, many of the praying members of other denominations have joined the Army.

The author of "Tongues of Fire," Rev. William Arthur, D. D., has been an invalid for many years. Has almost entirely lost his speech. He has made his home in Cannes, France. His recent visit to the Wesleyan Conference in Plymouth proved a benediction to the brethren.

ICH DIEN.

How to Be a Pastor.

Determine to become a pastor, cost what it may. If you are shy and bashful, conquer your difference; a man has no business to be a shepherd if he is afraid of his sheep. If you are naturally reserved and reticent, unlock your lips. Go and talk with your people about anything or everything until you get in touch with them. It is not best that a minister should talk exclusively about things spiritual. Talk to them about their business and show your interest in what they are doing.

Watch your chances to put a timely and loving word for your Master. You are Christ's man on Christ's business. If you can only gain your point by going often to the house, then go often. One soul wins others. You can reach the parents sometimes by reaching the son or daughter.

Personal conversations with individual souls will train you to be a closer, more suggestive and practical preacher. They will make you colloquial and simple and direct in the pulpit. Half of all the preaching is fired into the air. You will gather most precious material for your sermons by going about among your people and finding out what they are doing, what they are thinking, what they are suffering, and what they need.

Devote a portion of every day to pastoral service. To visit a large congregation consumes a vast amount of time; but can you spend it more profitably elsewhere? Be on the lookout for sermon hints wherever you go; one hour with a live man may teach you more than two hours with a dead book.—Dr. T. L. Cuyler.

LIFE'S ANSWER.

BY THE LATE HENRY ALFORD, D. D.

I know not if the dark or bright
Shall be my lot:
If that wherein my hopes delight
Be best, or not.

It may be mine to drag for years
Toil's heavy chain:
Or day and night my meat be tears
On bed of pain.

Dear faces may surround my hearth
With smiles and glee;
Or I may dwell alone, and mirth
Be strange to me.

My bark is waited to the strand
By breath divine:
And on the helm there rests a hand
Other than mine.

One who has known in storms to sail
I have on board:
Above the raving of the gale
I hear my Lord.

He holds me when the billows smite,
I shall not fall:
If sharp, 'tis short; if long, 'tis light;
He tempers all.

Safe to the land—safe to the land,
The end is this:
And then with him go hand in hand
Far into bliss.

—Exchange.

Communications.

Somewhat Romantic.

It would scarcely be supposed that this dignified, prosaic ADVOCATE ever became the means of awakening and kindling in a flame the "tender passion" which lurks in every youthful bosom. Yet this very thing, in at least one instance, it has been known to do.

Not many years ago a young lady visiting friends in one of our large cities became attached to a young man who was not thought worthy of her affection. Her mother was so deeply concerned about the evils that would probably grow out of this misplacement of her daughter's affections that she appealed to God to prevent by his providence a marriage which she believed would be worse than death. At this juncture she suggested to her daughter that she should write an article for the NEW ORLEANS CHRISTIAN ADVOCATE which she did. A young man, living hundreds of miles away, in another State, read the article, and became much interested in its unknown author. For months visions of the young woman who had so candidly advocated the retaining of the word "obey" in the marriage ceremony haunted his imagination. Meanwhile she had taken a school near her home in the country, and one of her pupils had written a letter for the children's column of the ADVOCATE about his teacher, Miss S. Mr. M., reading this letter, imagined that Miss S. might be the author of the article which had so struck him months before, and wrote to the boy, asking various questions about his teacher, finally requesting him to ask his teacher if he might write to her. With the consent of her mother, she gave him permission to write one letter. He wrote, declaring his great interest in her, and giving her the name of one of the corresponding editors of the ADVOCATE for reference. She was sufficiently impressed by his letter to make inquiry about him as follows: "1. Is he religiously inclined? 2. His standing in society? 3. His business qualifications? 4. His general appearance? Please mention age, color of hair, eyes, etc." The corresponding editor, not unaware that his answers to these questions involved the grave responsibility of possibly making or marring the happiness of two souls forever, answered with care, being happily able to make quite a favorable report of Mr. M. Correspondence with the first-mentioned young man was broken off and interchange of heart-messages between the latter and Miss S. grew into the usual frequency of such communications.

The missives of love between them did move
With the eager-winged speed of the carrier dove.

In due time they, who had loved and wooed unseen, met and were not disappointed. Sight and acquaintance sanctioned and deepened the impressions which imagination had created. Preliminaries being arranged, the couple were married. A happy mother saw her greatly loved daughter saved from a union which, to her wisdom's eye, promised nothing but evil, and clung in a wedlock upon which all the powers of good promised to smile. Beginning well their married life, they may expect a peaceful journey, unless some evil spirit shall make their tempers jar, or stir their tongues to strife. Doubtless, the poetry and the prose of matrimonial experience are being mingled in due proportion for them as the years glide by. W. L. C. H.

Meridian, Miss.

Cold Logic Alone Will Not Do; There Must Be Living Examples.

Recently I listened to four sermons, delivered by a Jesuit priest. The first three were about like first-class Methodist preaching. In the fourth he undertook to prove by the Protestant version of the New Testament that the confessional is a divine institution. The main text he depended on was the twentieth chapter of the gospel by John, twenty-third verse. He quoted from the New Version, "Whosoever sins ye forgive," etc., and after arguing his point in quite a masterly style, he made this broad assertion, "that if it did not prove that the apostles forgave sins, then the English language could not be depended on, and the Bible was a failure." Many non-Catholics said there was no way of getting around it, but there was at least one present who had been studying the Acts of the Apostles for over sixty years, and had read twenty-eight letters written by five of said apostles, in which reference is made to every conceivable subject of the Christian religion, but not a word about priestly absolution as practiced in the Roman Catholic Church. This Rev. Father must have known this, too, for if it had been there, he would surely have quoted it; but there are a vast number of instances and references of the preaching of the Word being the power of God unto salvation, in which cases the subjects of that power had their sins forgiven; and when they resisted that power, their sins were retained.

And now comes one of your correspondents with the same kind of cold logic to prove no one must preach in our church but such as are licensed to do so; but that same old man that listened to the holy father could remember no instance where the Methodist Church had dared to say to anyone, "You shall not preach until we are ready to license you," except the person was known to be immoral—in fact, he has often heard old ministers say, "If you feel you are called of God to preach, we dare not forbid you." But these orderly and disorderly persons have been in the church ever since the time of Moses. The orderly wanted the prophet to stop the unlicensed from prophesying, but he would not. T. R.

Correspondence.

Letter from Rev J. L. Futrell.

MR EDITOR: Since my last so many inquiries have come that I am compelled to ask you to help me answer some of them.

HEALTH.

There is comparatively little to fear in this respect, but people get sick and die. Our town numbers about 1,500. We have four physicians, but they have to take in a circuit of about twenty miles to enable them to make a small living.

SCHOOLS.

It seems to me the system of public schools is the best I ever saw. There are monthly meetings of the teachers for the whole county, and weekly for the towns. If a person receive one class of certificate this year, he must go higher next year, or receive none at all. As to higher schools, they are comparatively poor.

LIVING

"It is as you make it." But people can live plainer, dress plainer—I had almost said shabbier—and cause less remarks than anywhere I know of. I told you flour was about $2 40 per barrel; pork, five cents per pound, and most things we raise in proportion. Potatoes, wheat, oats, barley, hops and prunes are our chief products. Most fruits, berries and vegetables do well. Allow me to quote a description of a pear tree at a place called Eola, in this, Polk county. "It is of the variety called Fall butter; is 50 feet and 2 inches high, 7 feet and 9 inches in circumference. Seven feet from the ground there is a limb that is 4 feet 7 inches in circumference. It is estimated that the tree holds 100 bushels of fruit." I have seen limbs on prune trees 9 and 10 feet long, grown in one season; and a man told me of one 12 feet 2 inches. Corn does poorly; so do peaches and watermelons and sweet potatoes. Grass grows from now till, say, July. Of course, in Winter it is slow. It has now come up, and if left undisturbed, it will be 6 or 8 inches by Christmas—maybe more; then, if a mild Winter, we may expect a few inches more.

As to farming, it is the hardest land to cultivate I ever saw. They never think of using less than three, and often four, horses in plowing. And land that was in wheat this year they will break up as soon as they can, let it lie till Spring, and break and harrow it again; then keep sheep in it until Fall, and break, harrow and sow in wheat again. Occasionally a man will venture to sow stubble land, but not often, as it is too full of wild oats, cheat, etc., and needs this "Summer fallow" to keep it clean enough. The Winter is not severe enough to kill the wild growth. They keep enough sheep thus to bring in this county about 150,000 pounds of wool. We (?) raise between two and three million pounds of hops; so I'm told.

One great drawback in this—Willamette (accent, *lam*)—valley is the long wet season from October or November to May, when so much of the time people must either work in the rain, or be idle. True, the rains are not hard—more like what we in the South call "sprinkle"—but everything is wet, and for weeks together you never see sun or star. Of course, all this applies to this valley; but half the people of Oregon live in this valley.

OUR CHURCH.

Well, we are doing as well as the other churches, and, considering the amount we appropriate here, better than most of them. The Presbyterian Board gave $1,500 to help build a church, and $400 to $500 per year for a preacher in Dallas. Our church has been giving $150 a year for a preacher on Dallas circuit, and in May last gave us $800 for a church. We will soon have a much better church than theirs, and our membership is more than double theirs. Thirty years ago, I am told, the field was practically ours; but our preachers followed the pioneers into the valleys, canyons and mountains, and left the growing towns and cities to others; hence we are still beating in the brush. I am glad to see we have gotten awake, and, instead of depending on brush arbors and schoolhouses, are now building churches and the W. F. and H. M. S. is building parsonages; so that our Conference, with 19 charges and 60 societies, has 30 churches and 16 parsonages, with 12 local preachers and 1,477 members—a net growth of 20 per cent. in 1894 and 12 per cent. in 1895.

TIMES.

They are hard, harder, hardest. One of my members has just returned from a four-months' business trip to Missouri, and he says there is no comparison; that dollars are more plentiful here than dimes are here.

There are other questions asked, but I can not write more now. I think if I were a laboring, or business, man in the South, I would stay there. If I wanted to spend a most delightful Summer, or year, abroad, in travel, hunting, fishing, etc., I'd come to Oregon and California.

J. L. FUTRELL.

Dallas, Oregon, September, 1895.

SLEEP SWEETLY.

The following lines by Rev. J. G. Sibley, of the Mississippi Conference, were suggested by the death of an old soldier of the Confederate Army, who was also a soldier in the army of the great King:

Sleep sweetly, old soldier,
The battle is o'er,
And the roll of the drum
Disturbs thee no more.
The throat of the cannon,
The shriek of the shell,
The wail of thy comrade
Thou knowest so well,
Are hushed into silence,
And peace is declared;
From ocean to ocean
The breach is repaired.

Sleep sweetly, dear husband,
And rest from thy toil.
The tie is not sundered
That bound us in one.
I soon shall come to thee,
And just by thy side
We will rest and await
The bright morning tide
When Jesus shall call us
To come from the tomb,
To spend eternity
Together at home.

Sleep sweetly, kind father,
We will not invade
The peace of thy slumber,
Thy rest and thy shade.
Thy children are waiting
Their summons to hear;
But God being with us,
We've nothing to fear;
And when life is over,
Each finished his quest,
We'll come to thy mansion
And all be at rest.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf.—Mrs. G. H. Lipscomb, Como, Miss.
Miss. Conf.—Mrs. E. D. Jones, Carlisle, Miss.
La. Conf.—Mrs. M. H. Morrison, Shreveport

We kindly urge the following: Will not each preacher in charge secure at least five subscribers to the Evangel, the organ of the training-school, as quickly as possible? Where there is a W. F. M. Society, the president can aid. If none, please select some sister or brother who will be sure to get them. The editor of this paper is one of our best women, and aids so largely in stamping genuine piety on the characters of the pupils. We know whereof we speak. The advantages to be derived: 1. You secure a scholarship for a young woman of our Conference, well recommended and now ready to enter. 2. You arouse sympathy and interest in one of the most potential agencies for obtaining intelligent Christianity, and hastening the evangelization of the world. 3. Persons are personally benefited by its perusal. 4. You may secure many aspirants for thorough preparation in your charge, for mission work, Sunday-school, Epworth League, Home and Foreign Missionary Societies, temperance work, and last, but not least, in the home. Trained workers the imperative need of the church. We need 600 subscribers. No matter if you obtain more, we have another nearly ready to enter. It is published monthly at twenty-five cents in advance. One and two-cent United States postage stamps are received in payment. Address all subscriptions and communications to Miss Elizabeth Holding, Scarritt Bible and Training-school, corner Askew and Harris avenues, Kansas City, Mo. When sending for the paper be sure to request credit to be given to a missionary of the W. F. M. S., Mississippi Conference.

Clipping received: "Yesterday Mrs. Fryant entertained the Woman's Missionary Society of Capitol Street Church (Jackson, Miss.) very delightfully at a Brazilian tea. After a map study and a discussion of woman's work in Brazil, refreshments were served. Voluntary contributions, 'obligations' on other subjects, so the evening hours glided by but too rapidly, so enjoyable was the occasion."

Mrs. Siebe, secretary Brookhaven district, Sept. 29: . . . . "I attended the District Conference in Wesson in August, and made a little talk. Miss Marshall was present, and made a nice talk, and Bishop Galloway an excellent one on Sunday afternoon. We were well received by the brethren, and had promise of assistance from quite a number. Sunday evening Sister Collier called on me for another talk. . . . Several names were added to the Wesson auxiliary. . . . I have sent literature to all the organizations I know of; written quite a number of letters and postals; also attended Bethesda protracted meeting, and Bro. Robertson gave me the afternoon of one day to talk to the women. . . . I have reorganized Mt. Pleasant auxiliary." She has planned to visit several places, and hopes "to visit a number of charges in October, and make a better report for second quarter."

Corresponding secretaries of auxiliaries will please take notice that they, as well as district secretaries, are now required to send reports to the editor of items.

Woman's Missionary Advocate: "The members of our Woman's Foreign Missionary Society will notice with pleasure that the secretary of Home Affairs reports this month 41 new auxiliaries, with 596 members; also 12 young people's and juvenile societies, with 235 members. These are encouraging facts. Somebody has been at work. We wish we could know how many of these new members have begun this special work for their blessed Lord by subscribing to the Woman's Missionary Advocate and Little Worker. They can not work intelligently unless they read and understand what has been done, what work is now on hand, and what is the right proportion for them to do. They can not feel any enthusiasm, any pleasure in the work, without knowing who is carrying it on, who are acting as their representatives, who are disbursing or paying out the money they contribute—often by some sacrifice that has caused some loss of pleasure or comfort."

Woman's Missionary Advocate: "Dr. Walter writes to the foreign secretary from Suchow, China, July 4, 1895: 'I can not express my delight at the interest evinced in the children's ward, nor my deep appreciation of the kindness and generosity shown me by the ladies of the Board. I will try to prove myself worthy of their confidence. We have just bought a lovely plot of land opposite the hospital, and I want to put up a building on it and call it the "Mary Black Memorial Hall." In this I want the "Alice Bonnell Ward" (children's ward); and I must have a sun room, a few rooms for the nurses, a few private rooms, a bath-room, and I can not get along without an obstetrical ward. I am using one of the rooms in my house for that purpose now. The Mary Black $2,000 and the Alice Bonnell $500 would do this. The cost of an endowed bed is, I think, $2,000; to furnish a bed requires $40. If any societies want to make me sheets for single beds, towels, pillow-cases, scarfs for tables, buy me swings, horses, dolls, baby chairs, etc., I would be delighted. Oh, please help me!'"

Said Mrs. Butler: "What object could appeal more directly to human hearts, or fill them with such tender, glowing zeal?"

Surely Mississippians, north and south, will feel proud of this great woman's achievements, and come to the rescue, especially the Masons, as she "is a protege of their order, and most highly esteemed by the brotherhood."

The Board granted the request made by the North Carolina Conference W. F. M. S., the privilege of directing the "Aunt Mary Black Fund" "to the erecting and equipping of a children's ward in said hospital." Will the Mississippi and the North Mississippi permit other Conferences to surpass them in helping this worthy Mississippi woman? How it would strengthen her to be thus appreciated by her own State! May the Holy Spirit move their hearts and cause a response worthy of the great enterprise, which is doubly missionary!

"Since Mrs. Campbell's departure the evangelistic work has been in Mrs. Park's hands," wrote Anne Walter, M. D., in report ending June 30, 1895.

MRS. E. D. JONES.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Miss Pauline Stafford, of Mississippi Conference
Mrs. F. E. Russ, of Louisiana Conference.

Annual Meeting P. and H. M. S., North Mississippi Conference.

The fourth annual meeting of the P. and H. M. S. of the North Mississippi Conference was held in Greenwood, Oct. 6-8. On Saturday night, Oct. 5, a preparation service was led by Mrs. T. B. Hargrove, which proved a most fitting introduction to the meeting. On Sunday, at 11 o'clock, Rev. John R. Athey, of Winona, preached an able, helpful and strengthening sermon from Rev. iii, 8. He made very plain the outer doors we have to pass before we can enter that "open door" which "no man can shut." The sermon was followed by the Lord's Supper; Rev. J. B. Stone, P. E., conducting the services. It was a truly spiritual occasion. Sunday afternoon Mrs. Hargrove conducted a children's service in her usual happy style. The rapt attention of the children, and the warm greetings she received after the service, showed the esteem in which she is held in her husband's former pastorate. Sunday night Miss Daisy McGlathery delivered the address of welcome, and Mrs. J. R. Thrasher the response. The president's address came next, followed by a beautiful recitation, "The Lord Hath Need of All," by Annie Belle Thayer, of Greenwood. The corresponding secretary, Mrs. J. S. Featherston, then gave a report from the recent convention of P. and H. M. S. at Asheville. This report, while much condensed, was so clear and graphic that we seemed to catch the very spirit of the sermons and lectures delivered by the brethren, and of the addresses and plans of the workers. Rev. J. B. Stone, who was with us throughout the meeting, encouraging and helping, conducted the devotions at this Sunday night meeting, and, at its close, gave a brief, but earnest, talk in regard to the necessity for this P. and H. M. S., and of the hardships that preachers might have been spared if it had been organized long ago; then, in a very happy manner, called for a collection, which was most liberally responded to by the congregation.

On Monday and Tuesday the business of the meeting was carried forward. Reports of districts and auxiliaries showed steady advance, and that much ground has been sowed for future reaping. Monday night we had a talk on the Western work from Mrs. H. C. Parrott, which pictured plainly the hardships our frontier preachers have to endure. Addie Watts then recited in a very forcible manner, "Our Heathen at Home." Mrs. Shipman followed with a beautiful "Fraternal Greeting" from the local auxiliary of W. F. M. S. Little Rowena Thayer recited very sweetly, "The Five Loaves and Two Fishes," and Mrs. Featherston read her report as corresponding secretary, which gave the number of auxiliaries as sixty-one, and showed that much progress had been made along several lines, and that three parsonages had been aided during the year in our Conference.

On Tuesday the secretary read a letter from the Greenville auxiliary of the W. F. M. S., tendering our society the S. Myra Smith scholarship in the Scarritt Bible and Training-school, on which $1,500 has been already paid. The society voted its acceptance of this offer, and the delegates made liberal pledges to complete the endowment. The corresponding secretary was instructed to send a circular letter to corresponding secretaries of auxiliaries, urging them to press the claims of this scholarship. A resolution was adopted thanking the North Mississippi W. F. M. S. for the loan of the Helen Finlay scholarship to Miss Streater, of Black Hawk, for home mission training while there is no candidate for foreign missions in the Conference. Miss Streater will offer her services to our Central Committee when her course is completed. Bro. Luter, of Minter City, gave us one of his characteristic talks, which contained a wise suggestion to preachers in regard to the care of parsonages, and wound up by a liberal contribution to our scholarship. The Application Committee recommended that, after Corinth circuit parsonage shall receive the appropriation already promised, Panola circuit parsonage shall come next in order, and then Sturges parsonage. This was adopted, and these places will receive help as soon as the funds are in hand.

Oxford was selected for the next place of meeting.

The following officers were elected: President, Mrs. J. B. Stone, Winona; first vice-president, Mrs. Logan Walker, Holly Springs; second vice-president, Mrs. A. B. Finlay, Greenville; corresponding secretary, Mrs. J. S. Featherston, Macon; recording secretary, Mrs. D. L. Cogdell, Brooksville; treasurer, Mrs. Rowan Thayer, Greenwood; auditor, Mrs. J. R. Bew, Greenwood; editor, Mrs. H. W. Foote, Macon. District secretaries: Winona, Mrs. Shivers; Sardis, Mrs. Wall; Columbus, Mrs. Westmoreland; Grenada, Mrs. Collier; Aberdeen, Mrs. Parrott; Corinth, Mrs. Thasher; Greenville, Mrs. Shelby; Holly Springs, Miss Lucy Matthews; Kosciusko, Miss Lelia Baobmar.

If the men would pray as earnestly over their elections as our Nominating Committee did, and as the whole society prayed for it, we would hear less complaints in our towns of lawlessness and inefficient officers, in answer to these prayers, we believe the guidance of the Holy Spirit was given, and the result is a strong body of officers under whose leadership the society may expect to go forward to greater success than ever before.

Resolutions of thanks were offered to the citizens of Greenwood for their hospitality, to Bro. Athey for his helpful sermon, to the choir, to the brethren who encouraged us by their presence and sympathy, and to the untiring officers. Special thanks are considered due the NEW ORLEANS ADVOCATE for the use of a column and other courtesies, and to Rev. W. Shipman, the Greenwood pastor, who was with us throughout the meeting, ready to help by word or deed.

The memory of this pleasant meeting in Greenwood will long linger in the memory of the delegates.

MRS. H. W. FOOTE.

Selections.

The Bright Cloud.

Suffering is remedial when rightly received. Troubles are the tools by which God shapes us into beauty and usefulness. Sorrow is Mt. Sinai where one may talk with God face to face, and he will not be afraid of the thunder and lightning. The black threads in the loom are as essential to the perfection of the pattern as are the white. Trials are the rough file to rub the rust off our virtues; they are the sharp, whirling wheels that cut and polish the jewels of character; they are the fire in the furnace purging away the dross that the pure gold may appear; they are the medicines, bitter but healing, that cure us of our moral maladies. Sanctified afflictions are the shadows of God's wings. They show us our weakness, and drive us to Christ. They wean us from the world, and draw us toward heaven. Hallelujah for the cross! The truest philosophy and the purest Christianity are one.

No man can pass into eternity, for he is already in it. The dead are no more in eternity now than they always were, or than every one of us at this moment. We may ignore the things eternal, shut our eyes hard to them; live as though they had no existence—nevertheless, eternity is around us here, now, at this moment, at all moments; and we will have been around us every day of our ignorant, sinful, selfish lives. The stars are ever over our head, while we are diligent in the dust of our worldliness, or in the tainted stream of our desires. The dull brute globe moves through its ether and knows it not; even so our souls are bathed in eternity and are never conscious of it.—Canon Farrar.

Mr. Spurgeon tells a story of a beggar in Ghent who was accustomed to beg alms upon the pretense that he had a secret disease lying in his body and weakening his whole body, so that he dared not, for shame, mention the name of it. This appeal was successful until an eminent physician insisted upon an examination. At last the beggar confessed as follows: "The pains which pains me you see not; but I have a shameful disease in my body so that I can not work. Some call it sloth and others term it idleness." It is to be feared that others have the same complaint.

One has said, "Example is a light-guide, carrying a lantern in the road before us." Blessed, then, are the lantern-carriers, a vocation which angels might well covet. It is a small matter to direct the feet of those who are called to walk a dark road, to carry a lantern, well lighted, is a great privilege. But, the highest service in this regard is, to direct erring men into the way of peace and everlasting life. If you would do this, your example must be pure, covered with the light and beauty of your life.—Intelligencer.

Some people think it is a sin to be rich. There will be many rich men in heaven, as well as many in hell. There will be many poor people in heaven as well as in hell. The question is, how did you get your riches and how will you get your poverty, and what will you doing with it?—Rev. Dr. Sizer, Evangelist, Winston, N. C.

Faith, some one says, is the rope which we ring the bell up in heaven to call attention to our wants—without it, we will receive no answer.

Never speak when your silence will do more good; never be silent when your speaking will do more.

The mistake of a moment may be the sorrow of a lifetime.

FROM THE WORK.

Rev. J. L. Sheppard, Pelican, La., Oct. 15: "I have been able to meet all my appointments since Sept. 1. We have had some very gracious meetings. We dedicated our new church at Fort Jessup last Sunday, easily raising all needed funds, and some over. Cleo, the little daughter of Bro. S. S. Holladay, our pastor here, has just died. May God mercifully sustain him and his dear wife in this sore trial!"

Rev. E. P. Craddock, Sarkville, Miss., Oct. 15: "We have finished our meetings. Seventy-five conversions, forty-one have joined our church, several have joined other churches. Have organized a church at Sessums with twenty-three members, and are preparing to build a house of worship. Have organized three Leagues, and have had a Sunday-school at each church. The preacher's salary will be paid, and the Conference collections nearly so. Sarkville circuit is on a 'boom.' Pray for us."

Rev. H. G. Hawkins, Binnsville, Miss., Oct. 15: 'Our fourth Quarterly Conference was held yesterday at Wahalak. Wahalak reported everything paid up in full. The other three churches are behind, but the prospect in this respect is fair. Our assessments for foreign missions and Conference claimants are nearly paid in full. There have been 39 members received on the circuit up to date. There is some scarcity of water on the prairie here, but roads are fine."

Rev. L. P. Meador, Chunky, Miss., Oct. 7: "Six appointments, and a few days' protracted meeting at each of them. The work, as a whole, is in good condition, spiritually. Prayer meetings revived, family altars put up again, etc. Our best meetings, from our standpoint, was at Sequalena and Edgeville. Several converstons, and 7 accessions at the former; 23 conversions, 12 sanctifications and 10 accessions at the latter. Finances wofully behind, but with the advance in the price of cotton we are going to make a strong pull on the home stretch. Crops will range from 60 to 70 per cent. Very dry at this time. Thanks to Bro. Bell, of the Marion circuit, and Bro. Crosby, of the Porterville work, for faithful preaching."

Rev. Ira L. Bronson, P. C., Winsboro, La., Oct. 15: "Bro. B. F. White, P. E., was with us a week at Winsboro on his second round. He delivered some good sermons, and the result was eight accessions to the church, besides being a help to those who were already members. On his third round we had quarterly meeting at Bear Prairie, and again he remained with us a few days. The people were not only helped and strengthened by his preaching, but also by his visiting among them. The church was revived, several added to our number, and more to come in. Six children were baptized. In the early part of the year Bro. Whiteso arranged his work that he might help each pastor in a protracted meeting. This system has been of great value to me."

Rev. J. M. Johnston, Pineville, La., Oct. 11: "I send you an account of three protracted meetings which we have held on the Pineville charge. Our first was held at Oak Grove—result, 14 accessions; Pleasant Grove—8 accessions; Fellowship—11 accessions. At each of these meetings we had good order and good attention to the preached Word. It is said by the old-al members that these meetings have been productive of more good to the young people at each one of these churches than they have ever seen. Quite a number of backsliders reclaimed, and now promise to be steadfast. We were assisted at Oak Grove by Bro. Cammack, a local preacher, and at Fellowship by Bro. Wilson, of the Nugent circuit; also by Bro. Martin, a local preacher. Both of these brethren and some of the exhorters on the charge did good work for the Master's cause."

Rev. R. L. Phillips, Supply, Theadville, Miss., Oct. 7: "Slate Line Church has had a mighty visitation of God. It was opened Sept. 27, and closed Oct. 5. Bro. D. C. Farmer came on the twenty-eighth, and did most of the preaching, assisted by Bro. N. Broadway and the writer. There were old backsliders and rebellious sinners to contend with, but Satan was roused from his lair, sin was condemned and fought on every hand. We had the evidence of victory from the first, and soon penitents crowded the altar seeking pardon. Glory to God! No man could withstand the power in that meeting; some, not willing to succumb, would leave the house. There were no great demonstrations, but the experience meetings would often run two hours, until the entire assembly would be rejoicing in the love and glory of the Holy Ghost. Results: 25 or 30 reclamations, several conversions, 8 baptisms and 16 accessions. Bro. Farmer is a deep, scriptural and Holy-Ghost preacher."

Rev. Ervin Roberts, Vancleave circuit, Mississippi Conference: "I thought, in my fifty-seventh year and the twenty-seventh year in the ministry, I would write my first letter to the ADVOCATE. I remember well when the gospel came to this country. It came here by Joseph Rodgers paying $3 in a Quarterly Conference, on the east side of the Pascagoula river, to have the gospel sent to the west side. It came, and in my twelfth year I heard it in a sheep-house for the first time in life. It was preached by the Rev. George Gregery—loud voice and large mouth. I made on foot eighteen miles in a day to the first Sabbath-school I ever attended. I am the first man ever known to superintend a Sunday-school in this neighborhood. Now, we are better fixed; a number of good churches have been built, and we have good meetings and a good preacher, Bro. Huff, and I believe he is sanctified. Since there is a great deal said about sanctification, it seems to be mostly in his heart and not all in his head. I have a good home here at Vancleave, but a poor man. A wife and twelve children, all in the Methodist Church—all got religion. One in heaven. I expect to die here, and to die in Jesus. But I am local warp and itinerant filling to cross waters and climb hills to preach. I need not. There is a work at home. We need not cross the ocean to find sinners. While God is here, the devil is here also. I love to help do good. I help the itinerants, and refuse to preach at the forks of the road, to have it said that I was doing a work of my own. May God's blessings rest upon the ADVOCATE, its editor and all the brethren!"

OBSERVATIONS.

During July I made a trip through a portion of our Conference in the interest of our mission work, both at home and abroad. Spending nearly three weeks in this canvass, I took in one district meeting, our camp meeting, and several points of interest in the Alexandria district. The results of this little canvass persuade me that an arrangement by which some energetic man can press the claims of this work would be a very fine investment, to the extent of "traveling expenses." Official presence is a great thing in running any sort of organization, and is particularly potent in our economy. Our Board of Missions should see to it that some representative of that body be at each of our great gatherings, such as district meetings, if not those of less importance.

Returning from this trip, sickness overtook me, and I was driven to the shelf for eight weeks; but part of the time went on with my missionary work, explaining plans, necessities, etc. Everywhere the cause was properly presented I found a hearty response, and an awakened zeal in the cause of missions generally.

Being advised to go to Abita Springs for the benefit of that water, I took in the St. Tammany Camp Meeting. Here I found division, even to the extent of strife. Who may be to blame for such condition of things is not for me to say, but there is blame somewhere, and as is so often the case, each of the parties seem disposed to accuse the other. But when men get too "holy" to live in the church of God, the facts seem against them. St. Paul says, "They went out from us because they were not of us," and this the average Christian mind is going to accept as truth—not of God's people, and hence "come-out-ists." This looks ugly for Christian men, and in a large measure may account for the "divisions" among that otherwise good people.

The gospel heard over there was as pure and simple in its presentation as I ever heard anywhere, and the effect was manifest at the closing service, when more than 250 people—some good witnesses say more than 400—came forward, pledging themselves to live a Christian life in the future. In all this wonderful move there was no excitement, but the deepest current of earnest endeavor was visible in almost all faces.

Leaving St. Tammany after a comfortable night spent at the boarding-house of our Sister Courtney, at Covington, I made my way to the Epworth Conference at New Orleans. When men make engagements to address an audience, they should do so, or let the contrary be known in time to avoid disappointment and confusion. The Conference was interesting, and, it is to be hoped, profitable.

My next engagement was with Bro. Woodward, at Simsport, when, on the sixth of October, I dedicated the church at that point after raising sufficient money to pay a small debt and paint the building. Bro. W. seems to be in high favor with his people, and his reports promise to be "full."

Such crops as are on the Atchafalya river I have never seen. Elsewhere the prospects are not so fine, except for corn. Louisiana, I guess, never had as much corn at one time as is at present in this State. The cane and cotton crop, as a rule, is not so good as last year, but prices are ruling higher; so the prospect is, after all, not discouraging.

If our pastors will make a pull, and bring up the sum of their assessments for domestic missions, our church in Louisiana will be far ahead of any former period. We need five French-speaking preachers for South Louisiana next year, and must have three. Our circuits are too small; our preachers do not occupy territory enough. We must spread out and cease this dribbling of our missionary money in the old and well-evangelized portions of our Conference. Practically, the destitution of our Conference is in Alexandria and Opelousas districts. For a time the presiding elder on the former district must be recognized as a missionary. This will so relieve the church as to enable them to take care of their preacher, with a few exceptions. A "circuit" is not a 'mission," and should not receive appropriations as such. By this dribbling method we have spent annually some $1,500 to little or no purpose. Better lay out a mission and stick to it till it develops into a circuit. As I understand the case, we must proceed among the people of South Louisiana just as we do in Mexico or Brazil—plant our banners and let the people know we are there to stay. Then, we have been criminally careless in selecting men for the little missionary work we have tried to do. The slench arising from some of this want of care still reaches our moral noses in certain quarters.

Now, we have command of men tried and true. Will the people send them? May the Lord help us do our duty! J. A. PARKER.

Keep Young.

Judicious mental work may help to lift one out of the ruts of premature old age. Read and think of what you read. Don't use your mind as if it were a sieve, and you were trying to see how much you could pour through it. There is a belief extant that knowledge, if gained at all, must be acquired in youth. Fallacious fallacy! Behold Gallileo at threescore and ten pursuing his studies with unflagging zeal; Cato beginning Greek when advanced in years; Ogilby commencing classical studies when past fifty. Gladstone is as much the student today as when the bloom of youth mantled his cheek. Be kind to the feelings and fancies of youth. If they prove perennial, so much the better. Don't forbid yourself glad, recreative thought and action. Smile without affectation; be pleasant without being silly—in short, be young as long as you can. —Selected.

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In the past three months we have cleared $660 75 selling Dish Washers. I did most of the work, my brother helped some. I expect to do better next month, as every Dish Washer sold advertises itself, and sells several more; I don't have to leave the house. People hear about the Dish Washers and send for them, they are so cheap. Any lady or gentleman can make money in this business, as every family wants a Dish Washer. Any of your readers who have energy enough to apply for an agency can easily make from $8 to $12 per day. You can get full particulars by addressing Mound City Dish Washer Co., St. Louis, Mo. They help you to get started and then you can make money awful fast.

A. L. C.

Our safety is in having lofty ideals and in constant labor to secure their realization. Let the getting of money be a man's ideal, and he will of necessity grow toward the dust.—Joseph Parker.

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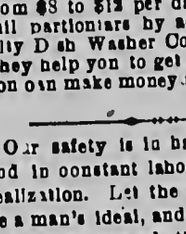
Keep your conduct abreast of your conscience, and very soon your conscience will be illumined by the radiance of God.—W. M. Taylor, D. D.

We are always complaining that our days are few, and acting as though there would be no end of them.—Joseph Addison.

Unheard, because our ears are dull,
Unseen, because our eyes are dim,
He walks on earth, the Wonderful
And all good deeds are done to Him.
—Whittier.

Thousands of Dollars



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Hood's Sarsaparilla

7 months; and since that time, 2 years, I have worn no bandages whatever and my legs and arms are sound and well." S. G. DERRY, 45 Bradford St., Providence, R. I.

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Thursday, October 24, 1895.

Rome Wants Beer.

Archbishop Gross, of Oregon, declares:

"Sunday beer drinking in moderation is not wrong, nor is it sinful in the opinion of the Catholic Church. A man who can regulate his appetite has a right to indulge in whatever drink suits his taste. The law has no right to say what I shall eat or drink."

Archbishop Chapelle, of New Mexico, says:

"The Catholic Church does not condemn beer drinking in moderation Sunday or any other day as wrong or sinful."

Archbishop Janssens, of New Orleans, gives this opinion:

"If beer drinking on any other day is not in itself sinful, it is not so on Sunday. The only manner in which it can be sinful is by attaching scandal to it, by violating the law to indulge it. Sunday is the only day on which most poor men can get recreation, and many of these people find a great pleasure in drinking a glass of beer."

Archbishop Elder, of Cincinnati, tells us:

"It is not wise to impose by law restrictions that can not be enforced. It destroys respect for law. Very often a vitiated public sentiment makes even wise laws nugatory."

Chancellor Muldoon, of Chicago, declares the Catholic Church does not see how it could be wrong to drink or eat anything of God's creation. The only harm in drinking beer is that people do not always drink it moderately. If they do not drink it to excess there is no more harm in drinking it on Sunday than on any other day.

The above is taken from a recent issue of the Morning Star, a Catholic paper of this city. It is not, therefore, a Protestant version of Catholic opinion, but a deliberate expression of opinion by Catholics themselves. Notice, too, the high position of the persons whose opinions are quoted. Four of them are archbishops, and the fifth is a chancellor. These are representative men. Their views are the views of the Catholic Church. Of course, there are individuals in the church who do not accept their views; and there are many Catholics who have taken a total abstinence pledge. But, notwithstanding this, the church's attitude is that defined above: "The Catholic Church does not condemn beer drinking in moderation on Sunday, or any other day, as wrong or sinful." The position assumed is that while alcoholic stimulants should not be used to excess, a moderate use of them is allowable and proper. This reasoning is specious, but thoroughly sophistical. Temperance means moderation in the use of a thing proper to be used. Any use of a thing that is hurtful is an intemperate use. If alcohol were a food, as bread is, then the argument in favor of a temperate use would apply. But is this the case? Is alcohol a food? Does it have any beneficial effect upon the healthy human frame?

Fortunately for the cause of truth, the medical science of the present day is at no loss for an answer to these questions. In this age of progress medical science has advanced *pari passu* with other sciences, and in no department of her widely extended domain has she made more signal progress than in her investigations concerning the hygienic effects of alcohol. Questions of this sort must be determined, not by any process of *a priori* argumentation, but by careful, long-continued, widely extended observation of facts. Now, this strictly scientific method has been pursued in this case, and the results have been announced by the very highest authorities in the medical world.

Let us take up the several claims made in behalf of alcohol, and consider them separately:

One of these claims is that it invigorates the muscular and nervous systems, and thus increases one's capacity for labor, both physical and mental. What has medical science to say on this subject? It may be admitted that by the use of alcohol a man may so stimulate himself as to perform more labor within a very brief period of time than he could otherwise have done, but that period of unnatural excitement and activity will inevitably be followed by a period of corresponding languor and depression. In order that it may be seen how carefully medical men have proceeded in order to arrive at a correct conclusion in regard to this matter, we here present a quotation from the pen of one of the leading physicians of the nineteenth century, Sir Andrew Clarke, physician to the Queen of England:

Dr. Parkes got a number of soldiers of the same age, of the same type of constitution, living under the same circumstances, eating the same food, and breathing the same atmosphere. He divided the soldiers into two gangs—an alcoholic and a non-alcoholic gang—and he engaged these two gangs in certain work, for which they were to be paid extra. He watched these two gangs, and took the result of their work; and it turned out that the alcoholic gang went far ahead at first. They had buckets of beer by their side, and as they got a little tired they took beer, and the non-alcoholic gang were in an hour or two left nowhere. But he waited and watched, and as the experiment went on the energies of the beer-drinkers began speedily to flag, and, do what they would, before the end of the day the non-alcoholic gang had left them far behind. When this had gone on for some days, the alcoholic gang begged that they might get into the non-alcoholic gang, in order that they might earn a little more money; but Dr. Parkes, in order to make the experiment clinching and conclusive, transposed the two gangs. He made the alcoholic gang the non-alcoholic gang, and *vice versa*, the men themselves being very willing to lend themselves to the experiment; and the result was exactly the same—the alcoholic gang beat the non-alcoholic at the starting, but failed utterly toward the close of the day. [Dr. Parkes was a surgeon in the British army.]

Could any test be fairer or more absolutely conclusive? This is a sample of a multitude of experiments which have been performed by scientific men in order to ascertain the truth in regard to this matter. In every case there has been the same result. That result is thus stated by Dr. Clarke: "Alcohol is not only not a helper, but it is a certain hinderer of work."

The man who uses an alcoholic stimulant of any sort, under the belief that it gives him additional capacity for labor, either physical or intellectual, is a relic of a bygone age of intellectual darkness.

Another claim sometimes made in behalf of alcohol is that its use aids the system in resisting extremes of temperature. What has science to say on this subject? Is alcohol a heat producer, and does its use increase the power of resistance to cold? Medical science formerly answered, Yes; now its answer is a tremendous NO. An ounce of fact is worth a million tons of fine-spun theory. The old notion was the result of fanciful theorizing; the new is an induction from a vast number of facts. In the numerous Arctic exploring expeditions which have attracted the attention of the civilized world it is a simple fact that abstainers have withstood the rigors of those high latitudes far better than drinkers. The percentage of deaths is far greater among drinkers than among abstainers, and the abstainers are far abler to endure fatigue.

It is also an admitted fact that the use of alcohol is not only not beneficial, but positively injurious, in regions that are subject to extremes of heat. Comparatively few abstainers die from sun-stroke. Go to any of our American cities at a time when the death-rate from sun-stroke runs high, and make an investigation, and you will find that an immense percentage of the deaths are drinking men.

Is the moderate use of alcoholic liquors promotive of health and conducive to longevity? This question medical science answers in a most emphatic way. Dr. Parkes, the eminent surgeon above spoken of, speaking of his experience in the British Army in India, says:

The Eighty-fourth Regiment, in which I served from 1842 to 1850, numbered many teetotalers (at one time more than four hundred) in its ranks; and the records of the regiment show that the teetotalers were more healthy, more vigorous, and far better soldiers than those who did not abstain.

Numerous other army surgeons of distinction bear similar testimony, and this professional testimony is corroborated by that of many illustrious military commanders, chief among whom may be mentioned the lamented Havelock.

Sir John Hall, Inspector general of the British Army, makes this statement:

The healthiest army I ever served with had not a single drop of any kind of liquor; and, although it was exposed to all the hardships of Kaffir war at the Cape of Good Hope, in wet and inclement weather, without tents or shelter of any kind, the sick-list seldom exceeded one per cent.; and this continued not only throughout the whole of the active operations in the field during the campaipn, but after the men were collected in standing-camps at its termination. But immediately the men were again quartered in towns, where they had free access to spirits, numerous complaints made their appearance among them.

An overwhelming mass of testimony of the same character has been gathered by Dr. Carpenter from India, Brazil, Borneo, and Africa.

Says Dr. Lees: "All writers on *materi medica* now rank alcohol among the most powerful and fatal of narcotic poisons." Dr. Edwards, of London, says there are more men killed by alcohol than by all other poisons put together.

Similar testimony is given by Dr. Benjamin Ward Richardson, Dr. William B. Carpenter, Dr. Andrew Clarke, Sir Astley Cooper, Sir Wm. Gull and a host of celebrities in the medical world too numerous to mention. More than two thousand leading physicians in England have publicly united in this verdict against alcohol, as have also a very large number of the leading physicians of America.

The cool, unimpassioned utterance of the nineteenth century medical science, then, is that alcohol is a poison.

And strong as this testimony is, we have evidence from another source that is stronger still. We refer to the records of life insurance companies.

Since 1850 the Temperance and General Mutual Assurance Company in London has divided its policy-holders into two classes, and kept separate records with each class. It must be remembered just here that this is not a comparison between abstainers and drunkards, but between abstainers and moderate drinkers. Insurance companies are very careful about taking risks on the lives of regular sots. Now, the records of this company show that year after year the death-rate among drinkers has been much larger than among abstainers.

The records of the Temperance Provident Institution, another great English insurance company, evince the same fact. The death-rate of both sections, of course, varies slightly in different years; but the average difference, running through a number of years, is twenty-nine per cent. Just think of it! For every hundred deaths among abstainers there are one hundred and twenty-nine deaths among drinkers. And, mark you, these are temperate drinkers. When these drinkers die, the doctor does not say they died from drink. He says they died of apoplexy, paralysis, heart disease, liver disease, kidney disease, etc.; and the doctor speaks truly. These men do die from disease; but how does it happen that five drinkers die for every four abstainers? One answer can be given to this question, and one only. These men die because their systems have been poisoned by alcohol. Had they not used alcohol, they would not have become diseased; or if so, their vital force would have been sufficient to withstand the disease. These additional deaths are as certainly caused by alcohol as if the men had died of *delirium tremens*.

Now, testimony from this source is of the most valuable character. Men go into the insurance business with the same motive that prompt them to go into any other business. Pecuniary gain is their aim. These insurance companies keep separate records with drinkers and abstainers simply in order that they may know which class it pays best to insure. The correctness of the conclusions reached in this way no sane man can question.

Says Col. Jacob L Green, president of the Connecticut Mutual Life Insurance Company:

It has been my duty to read the records of, and to make inquiry into, the last illness and death of many thousands of persons of all classes in all parts of the country. . . . Among the persons selected with care for physical soundness and sobriety the death-rate is more profoundly affected by the use of intoxicating drinks than by any other cause apart from heredity. . . . Congested brains, insanity, paralysis, pneumonia, rheumatism, and various diseases of the kidneys, liver, and stomach, are the results of that slow process of blood-poisoning which comes from even moderate, orderly, decorous drinking.

This applies to all kinds of alcoholic liquors—wine and beer, no less than whisky and brandy. Of course, there is not the same proportion of poison in them all. It takes several glasses of wine or lager to contain as much alcohol as is contained in one glass of whisky or brandy; but the poison is there, and it is for the poison that men partake of any of these drinks. Did space permit, we would present some statements from high authorities showing that lager beer is one of the most hurtful of all the alcoholic stimulants.

Now, what is temperance as regards the use of any and all these drinks? Temperance means the moderate use of things that are proper to be used. It means total abstinence from things improper to be used. Now, since it is a demonstrated fact that alcohol is a poison, temperance requires that alcohol should be used just as other poisons are used. How do we use other poisons? Why, we use them as medicines. When a physician diagnoses a case, and decides that the patient has some disease for which a certain poison—say, strychnine or aconite—is an antidote, then temperance allows the man to use that poison. But suppose a man should use this same poison when in perfect health, would that be temperate? Suppose a man in perfect health should use every day a very small quantity of strychnine; suppose some one admonishes him of the danger of so doing; suppose he replies, "Oh, I don't use it to excess; I am exceedingly temperate in my use of it!" Would he not at once be set down as a lunatic? How much wiser is the man who in perfect health uses alcohol? It is just as certain that alcohol is a poison as that strychnine is a poison. For a healthy man to talk about using any kind of alcoholic beverage temperately is, therefore, the very height of absurdity. In sickness alcohol may be used just as other poisons are—under the direction of a skillful physician. In health any use of alcohol is an intemperate use. Thus, as regards the use of alcoholic beverages, temperance and total abstinence mean one and the same thing.

The dignitaries of the Holy Roman Church need to read something besides dark-age theology. They need to familiarize themselves with the teachings of modern science. When they do so, they will no longer advocate even a moderate use of one of the deadliest poisons known to the *materia medica* of the nineteenth century. It is decidedly amusing to hear a distinguished chancellor speak of alcohol as a thing of "God's creation." Will the gentleman be so kind as to inform us where God's breweries and distilleries are located? Perhaps they are the ones owned by members of the Holy, Infallible Roman Church.

A Sunday at Moss Point.

We spent last Sabbath at Moss Point, Miss., occupying the pulpit morning and night. It goes without saying that we had good audiences. Moss Point is known as a church-going community. The Methodist Church has recently been renovated at an expense of $1,100. It was a very neat, tasteful structure before, but is now more beautiful than ever. It is admirably lighted, comfortably seated and beautifully carpeted. Our church is at the front in Moss Point, and is experiencing remarkable prosperity under the administration of its present pastor, Rev. T. W. Adams. During his pastorath there has been a very marked development on financial lines, a corresponding increase in spirituality. It is our judgment that there are few, if any, churches among us that are in better spiritual condition or doing better work for the Master's kingdom than Moss Point. Bro. Adams is held in high esteem by the church and community.

Moss Point is a larger town than the general public suppose it to be, having a population of about four thousand. It is a city of magnificent distances. The residences are not huddled together as if the world was over-populated; but each residence, as a rule, has ample grounds for yard, garden, truck patch and lawn. We confess to a liking for that sort of thing; and when we build a city, we are going to build it after that fashion.

We were delightfully entertained during our stay at the parsonage, to whose inmates we are under obligations for many kindnesses. We also enjoyed the hospitalities of Bro. L. N. Dantzler and his excellent family.

NOTES.

A revival is in progress at Grape Street. The pastor, Rev. H. H. Ahrens, is assisted by Rev. J. M. Henry.

***

The congregation at Parker Chapel, last Sabbath, was favored with an excellent sermon from Bishop Keener.

***

Gulfport, the terminus of the Gulf and Ship Island railroad, has a newspaper called "Southward." J. B. Leger is editor and publisher.

***

A New York policeman gave up his place a few days ago to give attention to his private affairs. He has accumulated a fortune of a half million of dollars in a few years. Of course, he made it all out of his salary.

***

The North Texas Female College, under the presidency of Mrs. L. Kidd Key, has become one of the most prosperous colleges in the South. It has pupils from all parts of the extreme South, and also from Tennessee, Kentucky, Missouri, Kansas and Colorado.

***

We are in receipt of an invitation to attend the silver wedding of Dr. and Mrs. James A. Parker, which will take place at Morgan City, La., on Saturday, Nov. 2. We extend hearty congratulations to the bride and groom, and wish them continued happiness and prosperity.

***

The tent meetings at the corner of Louisiana avenue and Liberty street are accomplishing great good. The attendance is good, and several persons have professed conversion. A Sunday-school was organized last Sunday with an enrollment of more than fifty—a good beginning.

***

Statistics recently published in the "Sanitarian" show that in eight of the large cities of the United States the death rate among the negroes is more than sixty per cent. greater than among the whites. Here is a matter that needs the attention of Boards of Health and municipal authorities.

***

A new building has been constructed in connection with the Charity Hospital. It is called the A. B. Miles Amphitheatre, in honor of the late Dr. Miles, of this city. It was formally opened with appropriate ceremonies on the sixteenth. Addresses were delivered by Dr. E. S. Lewis and Gov. Foster. It is said to be one of the best buildings of its kind in the country.

***

We learn from the Wesleyan Advocate that Rev. Joel T. Davis, a superannuate of the North Georgia Conference, was stricken with paralysis on the fourth. He is scarcely able to walk, talk, or write. This announcement will be read with pain by Bro. Davis' numerous friends in the Louisiana Conference. Those who desire to render him a service can do so by ordering from him a copy of his recent book, "Talks and Walks with God." His address is Covington, Ga.

***

On our fifth page will be found a notice of a book soon to be issued by N. A. Mott, Pearl Press, Yazoo City, Miss., entitled "Second Blessing" versus Holiness. The work is from the pen of Dr. H. Walter Featherstun. The name of the writer is a sufficient guarantee as to the literary merit of the work. Moreover, as our readers know, Dr. Featherstun writes in an admirable spirit, so what he writes is read with pleasure by those who differ from him as well as those who agree with him. We predict for the work an extensive circulation.

***

The annual report of Gov. Renfrow of Oklahoma, which was recently submitted to the Secretary of the Interior, gives evidence of marvelous growth. The white population is 275,000. The taxable property aggregates $39,275,183—an increase of nearly $20,000,000 in a year. The school population is 77 770. The territory has in successful operation an agricultural and mechanical college, a normal school, and a university. When it is remembered that the territory is only about two or three years old, this is a remarkable showing. Wheat and cotton are the principal crops. The country is also admirably adapted to stock raising and truck farming.

***

The following are a part of the statistics reported at the Protestant Episcopal Convention, at Minneapolis: Bishops, 75; clergymen, 4,544; communicants, 618,500; houses of worship, 5 117; confirmations during the past year, 131 473; baptisms during the year, 190,820. The net increase of membership during the last three years has been 65,781. This makes an annual average increase of a little over four per cent. The aggregate of salaries has been nearly $12,000 per annum during the present than during the preceding triennium. The increase in the number of clergymen has not kept pace with the increase of membership. The subject of constitutional revision has been committed to a new commission composed of six clerical and six lay delegates.

PERSONALS.

Mark Twain is lecturing in Australia. He has a hundred lecture engagements in Australia and New Zealand.

Rev. H. M. Wilkes, a Methodist minister, was killed by a train at Pleasant Grove, Tenn., on the fifteenth. He had been in the ministry forty years.

Rev. I. W. Cooper and Rev. T. B. Malone, of West Point, Miss., the noted singer of North Mississippi Conference, will hold a meeting at Shubuta, Oct. 21 28.

Robert Paine, eldest son of Bishop Paine, died at his home in Aberdeen, Miss., a few days since. He was an ardent Methodist, and an efficient officer in the church.

The New Orleans Picayune, of the eighteenth, contained a special announcing the serious illness of Bishop Haygood. He is said to be threatened with paralysis.

Rev. I. W. Cooper and Rev. D. P. Bradford will hold a meeting for J. A. Bowen at Macon, Miss., Nov. 4 11. Bro. Bradford is one of the best singers in the Mississippi Conference.

G. W. Sentell, one of the oldest and most widely-known cotton merchants of this city, died on the sixteenth at the residence of his son-in-law, Dr. S. A. Dixon, Shreveport, after an illness of about a month.

Money Needed.

An editorial in the Times-Democrat, a few days ago, showed that the condition of affairs in Louisiana is very much improved. The statement was made that, owing to the increased value of our two principal products, cotton and sugar, the crops will bring from twelve to fifteen millions more dollars than the same crops last year. This is certainly an improvement, and our people are beginning to breathe easier. They will be able to meet many obligations which they could not cancel last year.

Now, many of our people are under special obligations to Centenary College. They have given their notes for various sums, and the stringency of the times prevented them from meeting these obligations last year. We hope that those who are indebted to us will remember that money is very much needed. We can not meet our obligations to our teachers unless it comes in. The improved condition of things causes us to hope that every person who has given a note will send in the interest as soon as possible. No money will do so much good in so many ways as the money given to the cause of Christian education.

I have the pleasure to report that the college is doing well. Our students are working well at their tasks and behaving themselves as gentlemen always do. Our teachers are earnestly endeavoring to develop and train the young men for future usefulness to the Church and State.

We are looking forward with great interest and hope to the meeting of the Louisiana Conference in our town, next December. We trust that it may make an epoch in the history of the college. The church and town are preparing to give the Conference a hearty welcome, and the brethren are assured that no pains will be spared to make their visit among us an enjoyable one.

Now, you who are indebted to us, don't forget that we very much need what you owe. You can get a postal money order anywhere, and that is one of the best ways to send money.

C. W. CARTER.

Centenary College, Jackson, La.

All In?

MR. EDITOR: Please say to your readers, particularly the pastors, that a number of brethren whose charges have heretofore fallen very badly behind in the collections for missions, write me that their collections this year will be "full." If this proves to be general among our charges, it means an advance in South Louisiana beyond anything in the past history of our church there.

The Lord has sent the workmen (if we can now provide "the hire") to man a destitute field. Let not failure be chargeable to the pastors.

J. A. PARKER,
Sec. Board of Missions.

Scraps of Methodist History.

The first regular Annual Conference of the M. E. Church ever held in Mississippi was Oct. 10, 1816, and Bishop Robert R. Roberts held the same at the house of Mr. William Foster, in the county of Wilkinson, not far from Woodville. The place of meeting was an upper room, which served for Conference in the day time and a place of sleeping for the members of the Conference at night. It was really the Bachelor's Conference, and only had there eight members. The Bishop being delayed in reaching the appointment, the meeting was organized by Samuel Sellers, presiding elder, and James Menefee as clerk. The other members present were: Ashley Hunt, Thomas Nixon, John Lane, Thomas Owens, Peter Jones, and Elijah Gentry. James Dixon was absent. The arrival of the Bishop was an occasion of great joy to this noble band of Christian workers, some of whom had never yet seen a "live Bishop." The Bishop carried through all the work of Conference with great diligence and dispatch; and in the conclusion of other business reported as at the disposal of the Conference the following sums:

Doe Conference from book fund	$203 00
Mite subscription in Bishop R. R. R's hands	100 00
Amount from chartered fund	180 00
Natchez mite subscription	7 75
Collection Pearl River Church (Menefee)	81 50
Tangipahoa collection (Ashley Hunt)	29 81¼
Total amount	$199 06¼

This fund was disposed of as follows:

FINANCE REPORT.

Bishop McKendree			$ 20 00
Bishop Robert R. Roberts			30 00
Sam. Sellers having rec'd	$81 00,	rec'd	19 00
John Lane "	" 90 00,	"	10 00
Ashley Hunt "	" 60 00,	"	40 00
Thomas Nixon "	" 98 43¾,	"	1 56¼
James Dixon "	" 90 00,	"	10 00
John Menefee "	" 85 50,	"	14 50
Thomas Owens "	" 39 00,	"	61 00
Elijah Gentry "	" 80 00,	"	20 00
Alex. Fleming "	" 80 00,	"	20 00
Peter James "	" 41 00,	"	59 00
Peter Jones' children and wife			46 00
A. Fleming's two children			48 00
			$399 06¼
By vote of Conference			100 00
Total			$499 06¼

One hundred dollars left on hand was sent by Bishop Robert R. Roberts to be equally divided between the Conferences of Tennessee and Missouri. This was the first Conference that Bishop Roberts attended after his ordination. He lived twenty-seven years afterwards. He died in January, 1844, just before the division of the M. E. Church—a consecrated man, honored and loved by all. His last sermon was from the text, "Blessed are the pure in heart, for they shall see God."

Bishop Robert R. Roberts belonged to an old, large pious Welsh family, who, in 1285, when Wales became an English principality and English became the legal language, dropped the "h" out of the name "Rhoberts," and became Robert. Many of the families took on an "s" and became Roberts. They adopted this pretty motto as containing the sentiment of the family, and by which they might be recognized in all parts of the world: "*Calon with Calon; Dow a Digon.*" "Heart with heart; God our supreme love." "Love neighbor as self, and God with all the heart." This has ever distinguished the family and its different branches.

Besides Bishop R. R. Roberts, we find also Bishop R. L. Roberts, the Free Methodist Church of N. Chili, N. Y.; Presiding Elder Wm. Roberts, of the M. E. Church on the Pacific coast; one Lord William Roberts, an aged and wealthy Baptist man, who settled in Santee, S. C., and was killed by the Tories because he would not tell them of his son, Robert Roberts; and also Rev. Pierce Robert, pastor of colony of Protestant refugees from 1685 to 1715, at Santee, S. C. He was the grandfather of my grandfather.

W. H. ROBERT.

Centerville, Miss., Oct. 14, 1895.

Two Danger Periods.

At the beginning and close of the great function of womanhood especial care should be observed. Health or disease is in the issue. CREOLE FEMALE TONIC will wonderfully aid nature by its reparative, alterative and energizing powers.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE DEATH OF STEPHEN.

(Acts vi, 8; vii, 60.)

The History of Christian Martyrs by Fox should be read by everybody. Stephen was the first Christian martyr.

1. When the advocates of error discover that honest discussion will result in their discomfiture, they usually become angry and resort to cruel force.

(1) Thus the enemies of Christianity, finding themselves in the wrong when discussing with Stephen, have recourse to falsehood and persecution.

(2) King Saul, finding out that the masses deemed David his superior, he sought to kill the conqueror of Goliath.

(3) Though Dr. Luther at the Diet in Worms had fully established his innocence, the Reformer's friends knew well that the bloodthirsty enemies would seek to take his life. Hence he was secreted at Wartburg for two years.

(4) A deaf man was known to attend all public debates. Inquired why he attended, not being able to understand anything of what was said, he replied: "Yes, I understand a great deal. I always discover who is in the wrong. 'Tis the one who first gets angry."

2. The circumstances of Stephen's death are thrillingly interesting.

(1) The rabble, then as now, always ready to participate in some devilry, even in lynching, cruelly stoned this worthy man of God.

(2) The participants laid their numerous garments at the feet of Saul. This Saul, subsequently Paul, speaks of a thorn in the flesh. May it not have been the repeated sight of this dreadful spot when journeying to Jerusalem?

(3) Preceding death, like the Master on the cross, Stephen interceded for his enemies. "Lord, lay not this sin to their charge."

(4) Dying, Stephen prayed, "Lord Jesus, receive my spirit." Receive what is thine. Well he knew that there he would be

"Safe in the arms of Jesus."

(5) Praying thus, he passed away: fell asleep. Notwithstanding the furious exclamations of his murderers, he is perfectly serene. Falls asleep as child in mother's arms.

(6) Thus Christians should desire to die. Though pain be excruciating, he refuses stupifying morphine, alcoholic preparations. He looks upon death as a liberator. He is not, for Christ takes him.

Programme for Literary Meeting of the Epworth League

A week previous to the meeting the president of the League appoints six members, each to write out an acrostic on the names of some favorite preacher, Sunday-school superintendent or president of Epworth League. After this manner: Acrostic on the name of Bishop J. C. Keener:

Jesus Christ, the same yesterday, and to-day, and for ever. (Heb. xiii, 8.)
Christ was once offered to bear the sins of many. (Heb. ix, 28.)
Knowledge rather than gold. (Prov. viii, 10.)
Enoch walked with God. (Gen. v, 24.)
Evening and morning, and at noon will I pray. (Ps. lv, 17.)
Now, therefore, stand and see this great thing. (I. Sam. xii, 16.)
Examine me, O Lord, prove me. (Ps. xxvi, 2.)
Rest in the Lord, and wait patiently for him. (Ps. xxxvii, 7.)

After reading each of the six or more acrostics, appropriate hymns may be sung.

League Data.

The various Bishops at the different Conference sessions manifest great interest in the Epworth League.

The preacher who at the session of the Annual Conference confesses that he has no League in his work will not escape reprimand.

The Epworth League will assist the pastor in building up Zion.

The address of Dr. Blank, editor of this ADVOCATE, to the recent Epworth League Conference was highly spoken of. It is hoped that it will appear in print.

Order of Union Epworth League Meeting Places.

Next month the Union Epworth League will meet in the Morean Street Church. The following will be the order thereafter: Parker Chapel, Dryades, Craps, Felicity, Carondelet, Louisiana Avenue and Carrollton.

Gone Home.

The following note will be read with sorrow by the numerous friends of Bro. Ormond:

My dear sister, Blanche, died at my father's home, at Summerville, Ala., on Oct. 11. She was just entering womanhood, being eighteen years and eight months old. We are all sad. Pray for us.

F. B. ORMOND.

Dalsville, Miss.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,
MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

Sold by All Druggists.

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34 inches high. Top can be adjusted to any angle or height. Revolving Case, 15 x 15 x 12 inside. Holds about 30 vols., Law size. Strong, well finished Metal Base and Sides, with Solid Oak Shelves and Top.—100,000 now used. SPECIAL LOW PRICE TO ALL OWNERS OF AN UNABRIDGED DICTIONARY Address—

MARSH M'F'G CO.
CHICAGO.

Agents Wanted.

Price, $5.

W. C. BLACK,
512 Camp St., New Orleans.

Notices of Annual Conference at Jackson, La.

Those attending the Annual Conference, at Jackson, La., will be met at Maomanna upon the arrival of each train.

The presiding elders are requested to send me the names of all laymen elected to attend the Annual Conference, and as far as possible the names of all who will attend.

Please attend to this. It is for a special purpose.

Especial arrangements will be made with the railroads.

Let me know if you will attend, and I will give you as nice a home as I can find.

H. R SINGLETON.

Notice.

To the Preachers' Wives of the Mississippi Conference:

YAZOO CITY extends you a cordial invitation to attend Conference with your husbands. But we want to know who of you are coming, so that we can get a pleasant home for you. If you are coming, write at once to

Your brother,
H. WALTER FEATHERSTUN.

Yazoo City, Miss.

Notice.

To the Class of the Second Year, Mississippi Conference:

Let us meet in YAZOO CITY, Dec. 3, at 9 A. M. The examination will be a written one. Rev. B. F. Lewis will examine on Manual of Discipline and Summers on Baptism.

Rev. R. W. Bailey will examine on Wesley's Explanatory Notes, and Wesley's Doctrinal Standards. The chairman will examine on Broadus and Watson's Institutes. Prepare well.

I. W. COOPER, Chairman.

Oct. 5, 1895.

A NEW BOOK.

"Second Blessing" versus Holiness.

BY REV. H. WALTER FEATHERSTUN, D. D.

A faithful and fearless inquiry into the errors, both of teaching and of life, which result from the "Second Blessing" movement. The following is the table of

CONTENTS:

I. Holiness.
II. The "Second Blessing."
III. It Depreciates Regeneration.
IV. It Militates against Growth in Grace.
V. It Wrests the Scriptures.
VI. It Lowers the Standard of Living.
VII. It "Teaches as Doctrine the Precepts of Men."
VIII. It Tends to Fanaticism.
IX. It Leads to Wrong-doing.

The book will be a neat volume of about 100 pp. 12 mo., and will be sold as follows: Cloth, 40 cents; Paper, 15 cents.

It will be ready for delivery by Dec. 4. Special rates to agents. Send in your orders at once.

Address, N. A. MOTT.
"Pearl Press," Yazoo City, Miss.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,						$84,520,688
N. Y. Life,	"	"	"	"	"	40,684,161
Equitable,	"	"	"	"	"	40,117,619

The Mutual Recently Paid *$9,215* on a *$3,000* Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above

It Does Make a Difference Where You Insure.

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General Agents The Mutual Life Insurance Company of New York

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Wall Paper.

Got my lowest prices for paper hanging. All work guaranteed for one year.

EDWARDS,

Cor. Dryades and Thalia Sts.

Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete to every detail, combining all modern and late improvements, such as automatic bobbin winder, self threading shuttle, self setting needle, upper spring tension, etc.

"ARLINGTON B."

The "Arlington B" self threading sewing machine has a large high arm its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker one foot ruffler, one set of plain hemmers (five different widths up to seven eighths of an inch) one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver one wrench one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clear.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension

SELF-THREADING—The "ARLINGTON B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE.—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark and easily understood

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened light and noiseless, and are very durable.

OUR OFFER.

To anyone, not now a subscriber to this paper, who will send us $20.50, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to January, '97, and send us $18.50 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

TO AGENTS:

We will send this machine free to any preacher or other person who will send us twenty new subscribers with the cash—$40.

Address REV. W. C. BLACK,
512 Camp Street, New Orleans, La.

N. B.—We pay the freight.

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Isn't It,
THAT EVERY ADVERTISEMENT ABOUT
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The Cheapest and Best?

Ours do not, and never will. Ours will only lay stress on these facts:

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2d. That they are perfect instruments.
3d. Not that they are better, but that they are equal to

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Superior to many, and just the instruments you've been waiting for.

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OLD 36 CAMP.
NEW NOS: 214 AND 216 CAMP STREET.

PUBLISHER'S NOTICES.

Read This

We invite special attention to our new sewing machine offer. This machine is a most excellent one in every respect. We have never made a better premium offer. Let no one confound this machine with any one previously offered. It is a different machine altogether. Take notice that we prepay freight and guarantee entire satisfaction.

Notice.

Those who want Bibles at our premium rates would do well to order at once, as our offer may be withdrawn in a few weeks.

The Holman Bible for $1 65

We are now offering the Holman Self-Pronouncing Bible for $1.65 to subscribers who pay a full year in advance, i. e., up to Oct., '96. This Bible has all the Helps of the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself wherever the name occurs. This makes it by far the best Bible on the market. Everybody, whether educated or uneducated, needs help in the pronunciation of proper names, especially Bible names. Read carefully our offer on the seventh page.

Any subscriber who will pay his subscription for two full years in advance, i. e., up to Oct., '97, can get this Bible at $1 35.

There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2 45 instead of $1 65. This is the best bargain ever offered in a bourgeois type Bible.

We sell our large-type Holman Bible to persons who are not subscribers for $5—publisher's price. Our subscribers get it on conditions specified in our offer for $2 45. The ADVOCATE and the Bible both cost only $4.45, while the Bible alone costs $5. See the point?

We are now prepared to fill orders for Bibles (both kinds) promptly.

For twenty cents we will have your name engraved in gilt letters on the outside of the book.

FRENCH National Prize of
16,600 Francs.
No household should be without it.
QUINA-LAROCHE
It is the Tonic of all Tonics
Acknowledged so by every physician.
If your druggist does not keep it, please write and give name and address to
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26-28 North William St., New York.

DEAFNESS
and Head Noises relieved by using Wilson's Common Sense Ear Drums. Now assist the imperfect, differing from all other devices. The only ones that can come, take and keep out of sight. Helps when nothing else will. No wire or string attachment. Write for pamphlet.
WILSON EAR DRUM CO.,
Office: 1141 Broadway, New York.
THE ONLY ONES IN EXISTENCE

HOME CIRCLE.

SAY THE LOVING WORDS NOW.

Year after year, with a glad content,
In and out of our home he went—
In and out.
Ever for us the skies were clear;
His heart carried the care and fear,
The care and doubt.

Our hands held with a careless hold
All that he won of power and gold,
In toil and pain.
O, dear hands that our burdens bore—
Hands that shall toil for us no more—
Never again.

O, it was hard to learn our loss,
Bearing daily the heavy cross—
The cross he bore;
To say with aching heart and head,
"Would to God that the love now dead
Were here once more!"

For when the love we held so light
Was gone away from our speech and sight,
No bitter tears,
No passionate words of fond regret,
No yearning of grief could pay the debt
Of thankless years.

O, now, while this kind love lingers near,
Grudge not the tender words of cheer,
Leave none unsaid;
For a heart can have no sadder fate
Than some one day to awake—too late—
And find love dead!

—Harper's Weekly.

Children's Bed-Time Hour.

FOR MOTHERS.

Children should be put to bed early, for plentiful and peaceful sleep is a good medicine for soul and body, both for young and old. The mother, if possible, should be with her children during the last hour before they fall asleep. They will then listen with hushed attention to whatever is told, or read, or sung to them, and the words spoken with the good-night kiss will sleep with them and be whispered again in their dreams. That is the hour for mothers to impress on their plastic nature the thoughts which they wish them to remember longest. Every mother who has formed the habit of reading, talking and singing to her children after they have been tucked away in their little beds, will bear joyful witness to the value of this form of maternal influence. In that hallowed hour all the little wrong deeds and irritations of the day can be talked over most quietly, and smoothed out most sweetly; and the duties of children to their parents, and to one another, can be presented in their most attractive forms. But care must be taken that these talks with the children immediately before sleep do not take the form of preaching. It should be a cheerful, laughing talk, or at least a talk that will cover their little faces with smiles.

Let your child always go to sleep with a glad thought in its heart and a smile on its face. The next morning, as it springs from its bed, the glad thought will burst out in songs, and the smiles in shouts of laughter. If a wrong has to be reproved, let the child be assured of forgiveness, and let the mother be assured that forgiveness is accepted before the eyes shall close. Let the child fall asleep loving all and assured of the love of all. Then, after the little prayer has been said, the child, at peace with all on earth, and with the smile of heaven's love on its face, will drop away into peaceful slumber with its soul all unruffled and unsoiled, as white and smooth as a freshly washed and ironed piece of snow-white linen.

It is always a solemn thing to fall asleep. We can never know where the waking may find us. Any night the rosy child or the healthful mother may sleep into the sleep of death. Then always let the good-night kiss be accompanied with a word of peace, a word of love, and sweet tranquility. It is a piece of downright cruelty, one of the crimes which law can not reach, for a thoughtless and fretful mother to scold her children away from her presence at night, and to drive them to bed with sharp and angry words. Of all the sad sounds ever heard in this sorrowful world of ours, the saddest is the suppressed sob of a little child, the smothered cry of a wounded heart, coming from beneath the bed clothes, as it weeps itself to sleep because of a mother's unkindness.

The mother may be work-worn and weary, and the children may be tired and cross, but let no mother ever so far forget herself as to lead her children to forget that she is their mother. Let her remember that not only her words, but the tones in which they are spoken, will at that most solemn moment make the deepest and most lasting impressions on their tender souls, and that they may determine their weal or woe for eternity.—Zion's Herald.

Place and Fitness.

One of the most pitiful things in the world is to see nine hundred and ninety-nine persons contriving, laboring, competing for *place*, and only one man in a thousand concerning himself with the vastly more important and pertinent and essential matter of *fitness*. As if fitness did not always and inevitably come before place, preparation before performance, equipment before assumption, merit before desert! Yet who in these days thinks first of making himself worthy, and then of the honor which his worth deserves? Who abases himself that he may be exalted? Who goes to school to humility that he may rule with honorable pride? The tendency, unfortunately, is all the other way. Men seek first the place, under the reckless and vain delusion that fitness will follow as a kind of miraculous and spontaneous result of presumption! A young man leaves school, or breaks off his technical education, dazzled by the offer of a position which seems as high as he had ever dared to aspire. He gets the place, but seldom keeps it, and still more seldom rises above it—because he has not been content to wait and fit himself for the demands and responsibilities of his profession. Very soon those who have equipped themselves more thoroughly than he will overtake and pass him. It is like running a long race over rough roads. The rider who stops to have his horse thoroughly shod will win over him who pushes frantically ahead with a loose shoe, to gain time.

If there is any lesson of more importance than another to the young man and woman of this hasteful and wasteful age, it is the lesson of the true relation of place and fitness. Everywhere and in all things consider first *personal worth*. Whether in religion, in business, in education, in professional life, or in social life, seek first the solid, genuine, noble qualities which entitle one to respect and honor. Never mind the emolument or the place. Do not think about them; certainly do not give them preference in your thought. These things will surely follow if you deserve them. And if you aspire to and snatch at them without desert, they will just as surely escape and defy you. Aim first to be *fit* for the honors and responsibilities of life. Then, if you are truly worthy, you will not need to sigh and struggle and madly grasp for these things. They will come to you as easily and naturally as beauty and fragrance come to the flower in its unfolding. The truly great men and women of the world are they who have toiled humbly and patiently, waited without repining, hoped without ceasing, striving always not to grasp, but to *gain*, the prizes and honors of life. And their reward has come, when it came, with all the richness and stability of the good which falls to the lot of true desert.—Selected.

Courtesy as a Christian Duty.

Love reveals itself as much in the manner as in the matter; in the quality as well as the quantity. Not only what we say, but how we say it determines the effect. Love not only gives, but gives in a gentle and kindly spirit, and often the manner is worth more than the gift. The "new charity" recognizes this. It is the inspiration of contact with a pure and loving personality, the self-respect resulting from the loving interest another takes in us, the realization of fellowship in our loneliness and isolation, that makes love's ministry the sweetest and best thing in the world.

And it is this love that is forever losing sight of self in its kindly interest in others, that is the very soul and heart of courtesy. There is a kind of politeness that passes for true courtesy which is external and self-centred. It is the courtesy of the market that treats customers politely because it pays to do so; the courtesy of society by which personal friction and discomfort are avoided. This has its value, but it is not the article our topic suggests. Christian courtesy springs from a heart full of love and spirit of Christ. It is kind because it loves to be so. It seeks not its own neither in social or commercial compensations. It may or may not be posted in the intricacies of good form, but it can always be depended upon to lend a hand and to shoulder burdens for others. Christ rebuked the scant courtesy of his host and commended the boundless, but unconventional love of the woman who was a sinner, but who gave him tears and precious ointment.

A person may be courteous and not be a professed Christian; but one can not be a consistent Christian and not be courteous. For true courtesy springs from a kind and loving heart, and kindness and love are the fulfilling of the law. Rudeness in a Christian is crudeness or worse. It reveals an uncultivated area of mind and heart. It shows incompleteness of character or inconsistency of life. The logic and drift of the life of a child of God is towards that unselfish interest in others, that sympathetic appreciation of others' cares and sorrows, that genial and good-natured manner that makes sunshine wherever one goes, that has been exemplified in thousands of Christians—in the knights of chivalry, in the Bayards and the Sidneys, in the gentlemen and gentlewomen of the old school and the new school. The age of chivalry and aristocracy is gone, and we are all democratic, with the manners of the people. But it is a Christian democracy, and we need to cultivate the courtesy of him who was as perfect in his manners as in his speech and acts. When the kingdom of God is fully come and the will of God is done on earth as it is done in heaven, every man and woman will be full of the noblest courtesy.—Guardian.

The Drink Habit.

One of the last products of the pen of W. Jennings Demorest was a study of the liquor problem in his magazine. In it he says: "We are fully aware of the fact that it is impossible to exaggerate the horrors and the extent of the misery produced in the homes of a large proportion of the people by this drink habit. We know that we can not fully estimate the loss and injury that the community suffer on account of its awful tax on the resources of labor. Nor can we fathom all the crime and degradation that are the direct outcome of this terrible appetite for strong drink.

"No amount of regret can atone for the wail of a mother's awful agony over her lost son; no amount of good intentions will compensate the wife of a drunken husband, no tears of anguish or even real repentance will ever repair the broken hearts or stifle the cries of homeless, starving children who have been made worse than fatherless by the toleration, and even protection, that the liquor traffic has obtained through votes. Eternity alone will reveal all the horrors that this traffic in alcoholic poisons has produced."

Smith-Jones: "How do you manage to keep up your mental energy so well?" Smith-Brown: "My wife gives me a piece of her mind every morning before I start to work."—Harlem Life.

When the service of the Lord seems hard, it is because we are but imperfectly performing it.—L. P. Mercer.

Awarded Highest Honors, World's Fair.
DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

HYGIENE.

Sleep

BY FLORENCE HULL.

The most widespread and constant disobedience to the laws of health is our habit of sleeplessness. The recklessness with which even those amongst us whose attention is most often called to this matter keep ourselves awake night after night, when our nervous systems are almost shattered for want of rest, is appalling. Those whose occupation in life is pleasure are able to sleep during the day if they stay up all night. But the great average class, who must work and who like to work and who are ashamed to be idle, very seldom try to rob the day-time of its golden hours, but after a sleepless night get up and go about their business goading their jaded nerves with stimulants or keeping up by a strong effort of will, until they find, by the time they are ready to take the rest now become imperatively necessary, that the habit of sleep has deserted them, in some cases never to return.

There is no royal remedy for insomnia. Victims are seeking it with gold and with tears the world over. The only cure for the disease is a return to ways of right living and to harmonious relations with nature. Human constitutions are very adaptable and can be made to get used to almost any set of circumstances, but they can not so easily be made to get *unused* to them. We can establish for ourselves certain rules of diet and exercise and rest, and by regularly conforming to them keep ourselves in fair condition, provided the rules are moderately sensible. But irregularity is destructive. We can not dine one day at four o'clock and the next day at six and the next day at seven without injuring our digestion. We can not retire to bed one night at eleven, the next at midnight and on the third night an hour later or earlier and expect sleep to visit our pillows when we choose to summon that coy blessing. There ought to be a regular hour for going to bed and a regular hour for getting up in every family, and nothing, save an emergency of life or death, should interfere with it. Make the hour what you please, only keep to it invariably. Some persons require more sleep than others. Goethe needed and took eight hours every night. Bonaparte required but three. But usually, the more work one does, whether the effort be muscular or nervous, the more sleep he should have. Eight hours is, for the average man or woman, none too much.

Many persons feel that their duty is done when they go to bed. They do not at first try to get to sleep. They "are not sleepy." So they begin to think, to plot, and plan, and romance with their eyes shut, and before they know it their pillows grow hot and they feel cold, and their abused brain has all its faculties in lively action, and then begins the tossing and turning and weary seeking for repose that has so effectually been driven away.

Beside going regularly to bed one wants to go regularly to sleep, and in order to bring this about not a single bit of thinking should be done after one's head is laid upon the pillow for the night. The first thought that intrudes itself is the advance guard of the enemy and must be driven away at once. We must not temporize with the duty of sleeping. Whatever preparations have to be made should be made with the mechanical regularity of clock-work. If the house is heated by furnace or steam, the register or valves should be shut, the light ought to be put out, fresh out-door air admitted by opening the window—fully in Summer, a few inches in Winter—and then no fears nor premonitions of evil, nor business perplexities should obtain one second's admission into that chamber sacred to Morpheus. With the morrow may come the morrow's cares.

The habit of sound sleep ought to be established in childhood.—Congregationalist.

THE CUISINE.

CONDUCTED BY L. A. B.

Instead of putting food into the oven to keep hot for late comers, try covering it closely with a tin and setting it over a basin of hot water. This plan will keep the food hot, and at the same time prevent it from drying.

ILLINOIS CENTRAL.
SCHEDULE IN EFFECT OCTOBER 6TH, 1895.

Chicago Limited,
No. 4, Lve. 9:00 A. M. | No. 3, Arr. 6.50 P. M.
Solid, Vestibuled, Gas-lighted train with Pullman Cars.

Chicago Fast Mail,
No. 2, Lve. 7:00 P. M. | No. 1, Arr. 8:20 A. M.
Through Pullman service to Memphis, St. Louis, Kansas City and Chicago.

Local Mail and Express.
NEW ORLEANS AND MEMPHIS.
No. 26, Lve. 7:00 A. M. | No. 25, Arr. 9:30 P. M.

ALL DAILY.

Speed Unequalled. Service Unexcelled.
Ticket Office, Corner St. Charles and Common Sts.
W. A. KELLOND, Asst. Gen Pass. Agt. A. H. HANSON, Gen. Pass. Agt.

Yazoo & Mississippi Valley
RAILROAD COMPANY,
SCHEDULE IN EFFECT SEPTEMBER 1ST, 1895.

Trains leave and arrive at CENTRAL STATION, Howard Ave. and Rampart St., Daily.

	Leaves.	Arrives
Memphis and Local.....	4:00 p. m	10:00 a. m
Vicksburg & Natchez Ex.....	7:30 a. m	5:30 p. m

Solid Trains with Pullman Sleepers New Orleans to Vicksburg and New Orleans to Memphis.

Direct and favorite route to North Louisiana and Arkansas. Only line through the Cis-Mississippi Sugar Country and the far-famed Yazoo Delta.

Ticket Office, Corner St. Charles and Common Sts.
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TEXAS
EL PASO T AND P ROUTE PACIFIC
SHORT LINE
—TO—
HOT SPRINGS, NORTH TEXAS AND CALIFORNIA.
TICKET OFFICE - - 632 CANAL.
TIME CARD.

	Leaves.	Arrives
Fort Worth and Cal. Ex.	8:15 A. M.	6:15 P. M.
Denver Express.....	6:15 P. M.	9:15 A. M.

8:15 A. M. train has through Pullman Buffet Sleepers to Fort Worth and connects at Fort Worth with Pullman Sleepers for El Paso, Denver and San Francisco.
6:15 p. m. train has through Pullman Buffet Sleepers to Shreveport and Marshall, and connects with Cannon Ball train for Hot Springs. Also through Sleeper to Little Rock, via Alexandria.
Take Jackson or Tchoupitoulas electric car for Gretna.
Trains leave Gretna 8:49 a. m. and 6:56 p. m.
For tickets and other information call on or address:
A. S. GRAHAM, Passenger and Ticket Agt.
GASTON MESLIER, Gen. Pass. and Tkt Agt.
L. S. THORNE, Third Vice-President and General Manager.

THE ATLANTA EXPOSITION
WILL BE HELD
Sept. 18th to Dec. 31st, 1895,
On ground traversed by rifle pits, over which Sherman threw the first shell into Atlanta 31 years ago, the Exposition is fast taking shape. The excellent railway facilities of the great
QUEEN AND CRESCENT
ROUTE
And its connections to Atlanta, together with low railway rates, will enable the people to make a delightful trip at but small expense.
The Queen and Crescent runs superb vestibuled trains with through sleepers from New Orleans, Shreveport, Vicksburg, Jackson, Meridian, and intermediate points, to Birmingham, making direct and close connections for Atlanta. Special low reduced rates to the Exposition. Ask your Queen and Crescent agent sometning about it in detail, or write to
R. H. GARRATT, A. G. P. A., New Orleans, La.
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Do You Want An Organ?

We are overstocked.

Have a great many, and to make them move have cut prices way down.

$50—$5 cash and $3 monthly—gets one. Others $60 and $70—same terms.

This is the best opportunity of the year to secure a really good instrument at a low price.

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Know them? They are the best made. Write us.

LUDDEN & BATES,

1027 CANAL STREET.

"ZOBO" imitates to perfection all kinds of musical instruments. Price, 12 cents by mail.

In Memoriam.

Rev. A. A. Honston, son of Aaron and Esther Honston, was born in Mecklenburg county, N. C., Aug. 14 1816, and died at Abbeville, Miss., Oct. 1, 1895. When about eight years old he, with his parents, moved to South Carolina. He professed religion at Pleasant Grove Camp Ground, this State, Aug. 17, 1835 He joined the M. E. Church at Blair, Lancaster district, S. C, soon after. In the following November he received church letter and came to Lafayette county, Miss. Here he found no church organization, but held on to his letter and religion, uniting with the church at first opportunity, when he was made class leader. In 1840 he united with the Methodist Protestant Church, and was retained as class leader. He was licensed to preach Sept. 18, 1843; joined the Conference in November, 1844, and was appointed to travel Itawamba circuit, to make the circuit of which required about two months. For several years he was president of the North Mississippi Conference of the Methodist Protestant Church. He was a delegate to the convention at Montgomery, Ala., which met to consider the union of the Methodist Protestant with the M. E Church, South. He, with others, afterward came into the Memphis Conference of the M. E. Church, South, and, being in ill-health, took supernumerary relation. Upon the death of Rev. E. Jackson he supplied Water Valley station, and was for some years thereafter effective, doing able and successful work. He has for some years been greatly afflicted.

Bro. Honston was happily married to Miss M. E. Barry in the year 1842, whom he says "has been a good preacher's wife" and a great stay. She was constant and untiring in her ministry of love to him to the end. Such devotion is rarely seen.

Bro. Honston was always ready for any work. He could take up a collection, preach a funeral sermon, or conduct revival services with equal ease and success. His power and usefulness as a preacher is evinced by an item from his diary, which says: "I have conducted many precious revivals; have received into the church over three thousand members, and witnessed many more conversions." He gave God all the glory, and continued to praise him until life was gone. When he could preach no more, he would sing. When he lost the power to sing, he whistled the sacred tunes; and when he could do neither, as he passed into the arms of death, he clapped his hands in the praise of his heavenly Father, and thus passed into the glory-land. Truly, a great man has fallen. May God, in tenderest love, console and sweetly comfort his aged companion, and lead safely all his sons and daughters to heaven, where the family circle may be complete forevermore! EBEN P. JAGO, P. C.

Abbeville, Miss., Oct. 8, 1895.

OBITUARIES.

WILKINSON—Mrs. EVIE REED WILKINSON, the daughter of T. D. and M. L. Reed, was born in the city of Meridian on March 5, 1874. In that city she was brought up and partly educated in its graded schools, until she entered the State Female College, at Columbus, Miss., in 1892. On the first day of November, last, she was married to Mr. M. H. Wilkinson, of Amite county, Miss., in Gloster, Miss., in the Methodist Church, and in the presence of a large audience of witnesses, by her grandfather, Rev. W. B. Hines.

Mrs. Wilkinson was a woman of vigorous mind, and acquired knowledge easily and rapidly. Thus she became intelligent and fluent in communicating her intelligence to those with whom she had intercourse. She was largely social in her nature, and she and her friends and associates were warmly attached to each other. Her husband was fondly devoted to his wife, and she fully reciprocated his love. Perhaps no husband was ever more affectionately devoted to a wife. The nobility and unselfishness of his affection was expressed in his language near her closing hours when he said, "I would die for her if I could save her."

But this union of hearts and lives was of short duration—ten months. "The king of terrors and the terror of kings" has thrown down his dismal pall between those loving hearts, with desolation unspeakable.

Mrs. Wilkinson suffered unspeakable pain in her head about six months. But, notwithstanding such suffering, she seemed to have no fear of death, but told all her friends the Lord had forgiven all her sins, and she desired to die. On Sept. 12, about five o'clock P. M., in the presence of her friends and many others, she breathed her life out into the hands of her glorified Savior. Our holy religion is the greatest good our heavenly Father could give a fallen race like ours, and hence when we take it to ourselves, personally and experimentally, it becomes to us the wisdom of God—"the best means to procure the best end." Thus the great currents of thought and of heart are turned from the perishable and fixed upon the imperishable, and thus our lives are lifted up into harmony with one high nature, and harmonized with God's great design in our creation and redemption.

WM. B. H.

THOMAS—On Tuesday morning, July 23, 1895, near Delhi, Richland parish, La., God transplanted the spirit of MATTIE AMELIA, eldest daughter of John O. and Lillien E. Thomas, from this world of trials to blossom in his presence forevermore.

One more tie in heaven! One more standing on the heautiful shore with the saluted father, grandfather and sister to welcome the loved ones as they cross the "valley of death" and enter into the realms of eternal bliss!

Mattie was born Sept. 2, 1882, and in her short life, by her loving ways, had made many true friends. At school she was much loved by her teacher and school-mates. She intended to join the church this Summer, and often spoke of the meeting that was only a week or two off; but God, in his infinite wisdom and power, saw fit to take her as she was, and after a brief, but severe illness bore her soul triumphantly away, leaving a vacant seat at Sunday-school, a vacant chair at home a home made sorrowful by the lack of her merry voice and laughter; leaving an aching void in the hearts of her bereaved mother, grandmother, sister and brothers, which time, love and submission unto the will of God alone will heal. May he pour the balm of comfort into their souls! May they draw closer and look with unsteadfast hope unto him, the author and finisher of all things, who said, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of Heaven.

H. B. C.

YARBROUGH—T. YARBROUGH was born in Marion county, Miss., March 1, 1852, and died near Liverpool, La., Jan. 8 1895. He leaves a devoted wife, five children, and aged parents, three brothers and one sister, to mourn his loss; but weep not, dear ones, for Tom, for he is now enjoying that beautiful home and sweet rest that the Savior has gone to prepare for those who are faithful. He had been a member of the Methodist church since early in life, but did not feel assured of his acceptance with God until about a year before his death.

Though a great sufferer, he bore all his afflictions with patience. Just two weeks before his death his oldest daughter was called to the glory-land, yet he did not complain. The last few days of his life was spent praying and talking with loved ones around him. He was often heard to say, "Lord, if it is thy will, take me now;" and again he would say, "Thy will be done."

Ah, yes; we know it is hard to give them up. We know there is a vacant chair and a voice that's hushed whose places can never be filled. But, oh! think, loved ones, of the joy and gladness when we all shall meet and clasp hands to never say farewell. May we all live so we can meet in the sweet by-and-by.

M. A. Y.

OLIVER—Mrs. FRANCES M. OLIVER was born in the State of Alabama in the month of August, 1818, and died at her home in Girard, La., Oct. 5, 1895. She was married in February, 1864, to Mr. J. M. Oliver, with whom she lived for several years, during which time there were born unto them two daughters, one of whom still survives.

As a mother, she was a model, leaving an example worthy of imitation to those who have committed to them the care of children. As a neighbor and friend, liberal and thoughtful, and will be greatly missed by those around her. And, lastly, as a Christian, like Mary, "She hath done what she could." When the great separation takes place, and the human family is divided into but two classes by the great Judge, methinks I shall see this individual on the right hand of the King, to whom he will say, "Come, ye blessed of my Father." "I was hungry, and ye gave me meat." . . . "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.

May God comfort the sorrowing relatives in this, their deep affliction! I. T. REAMES.

BAR—LULA TERESTINE BAR was born in Natchitoches perish, La., March 19, 1884; departed this life July 15, 1895. She was the daughter of Bro. John B. Bar and Sister S. A. Bar.

Little Lula could not remember her papa, who died when she was so young. She was taken sick at school, where she loved to be. It was her greatest pleasure to go to church and to Sunday-school. She was a member of Davis Spring Sunday-school, Wesley circuit, La. She was bright, pleasant and loving in all her ways; a kinder child could not be found.

May God bless and comfort the bereaved mother and brothers and sisters, and help them to so live that they may meet their loved ones in the home beyond the skies!

A FRIEND.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL.} A. W. GLEASON, *Notary Public.*

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God of our fathers! come again.
And fill the world with light;
Help us to bear the sacred pain
Of watching through the night.

—Anon.

We guarantee "Helskell's Ointment" to cure any case of Eczema, Salt-Rheum, Blotches, Pimples, Boils, Carbuncles, Ringworm, Tetter, Itch, Scaly or Rough Skin, Scrofula, Sore Eyes, Scald-Head, Barber's Itch, Sore Nipples, Chilblains, Chapped Hands, Chronic Sores, Fever Sores, Piles, Burns, Scalds, Cuts, Bruises, Wounds, Corns, Bunions, Sore Feet, Ingrowing Nails, Sore Lips, Sore Throat, Coughs, Colds, Sprains, Swellings, Rheumatism, Neuralgia, Sciatica, Lumbago, Backache, Pleurisy, Pains and Aches of all kinds, Diphtheria, Erysipelas, Blood-Poisoning, Felon, Whitlow, Abscesses, Tumors, Cancers, Fistula, Ulcers, Gangrene, Mortification, Insect Bites, Stings, Poisons, Sunburn, Freckles, Moth-Patches, Tan, Pimples, Blackheads, Flesh-Worms, Chafing, Prickly Heat, Dandruff, Baldness, Superfluous Hair, Moles, Warts, Birthmarks, Tattooing, Disfigurements, Deformities, Rupture, Hemorrhoids, Varicose Veins, Varicocele, Hydrocele, Gout, Dropsy, Asthma, Bronchitis, Hoarseness, Quinsy, Consumption, Scrofula, Liver Complaint, Dyspepsia, Indigestion, Biliousness, Jaundice, Malaria, Blood-Poisoning, Kidney Complaint, Bladder Complaint, Female Complaint, Nervousness, Sleeplessness, Hysteria, Melancholy, Insanity, Locomotor Ataxia, Paralysis, Epilepsy or Fits, Nervous Prostration or Debility, Kidney Disease, Loss of Power, Impotency, Blood Disease, Skin Disease, Heart Disease, Dizziness, Convulsions, Spinal Disease, Headache, Neuralgia, Constipation, Catarrh, Diseases of the Eye, Ear, Throat, Lungs, Stomach, Liver, Bowels, Kidneys, Bladder, Womb, Blood, Nerves, Bones, Muscles, Joints, Skin, Heart, Brain, Spine, Nerves, Glands, Tissues, Membranes, Nails, Hair, Scalp, Beard, Moustache, Eyebrows, Eyelashes, Whiskers

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

NEWS OF THE WEEK.

DOMESTIC.

The New York Police Board went half a million more than they got last year. The extra expense is for the spies.

It is said that the Dr. John Hall, the eminent Presbyterian divine of New York, is the richest clergyman in the world.

The German brewers of New York have refused to put up for the Tammany campaign fund, and it is considered a terrible blow for Tammany.

The governor of Arizona says that the output of gold of Arizona, for the current year, will be more than $10,000,000. Last year it was $4,000,000.

An extensive fire occurred in this city on Oct. 18. Starting in the National Rice Mill, it nearly wiped out a whole square. Loss, nearly $500,000.

All the postal stations in the city are now in working order. Letters between city districts now make quick time, and much delay is saved in general distribution.

It is stated that Bishop Vincent, of the Methodist Church, says that the bicycle saves young people from falling into many bad habits and advises the ministers to buy one.

The National Society of the Daughters of the American Revolution met on Oct. 18, in the Congress Hall of the Woman's Building at the Atlanta Exposition. There were 600 women there attending the congress. Among them are some of the most distinguished women in the United States.

A project has been drawn up for the parade of the 10,000 Confederate veterans living in New York City. A monument in memory of the Confederate dead buried there is to be raised in the vicinity of the city by the New York Camp of Confederate Veterans, and the turn out of the 10,000 is to take place on the day of its dedication.

According to the latest reports from Washington, Secretary Carlisle has notified Senator Manderson, who represents the Oxnard Company, whose claim for bounty was rejected by Comptroller Bowler, that unless he desired to be heard upon a motion filed by him some time since, in opposition to Mr. Bowler's action, the whole matter would be referred to the Court of Claims, which would convene on the twenty-eighth instant.

The decision of the government at Washington that there was no law to prevent the exporting of arms and ammunition on board merchant vessels, when carried as merchandise, is a very important matter for the Cuban insurgents. This ruling by the authorities at Washington will enable the Cubans to purchase arms and ammunition in the United States for delivery in Cuba. The arms and ammunition are very badly needed, as the patriot army, while having an abundance of men, is but poorly provided with arms and munitions of war.

Algiers, the fifth district of this city, was devastated by a fire on last Sunday. Nine and a half squares are in ashes. It is estimated that there were about 200 houses burned, and, with the furniture and personal effects, which were consumed, the total loss foots up the enormous sum of $600,000. And this is largely a complete loss, for not all of the buildings were insured and very little of the furniture. Twelve hundred people were rendered homeless. Immediately after the fire the great crowd of visitors broke down the bridge leading from the Algiers ferry-house to the boat, and precipitated a hundred persons into the river. A woman is reported drowned, two children are missing, and over twenty people were injured. Measures for the relief of the destitute people of Algiers are under way. The city started the fund with $5,000, and the people are giving liberally.

FOREIGN.

It is said that the press and public have been besieging the Brazilian Congress, now in session, to recognize the Cubans as belligerents.

The Spanish government has appropriated 800,000 pesetas (about $60,000) for the purchase of astronomical instruments for the Madrid Observatory.

A dispatch from Shanghai, China, announces that an explosion occurred on the sixteenth on board a steamship loaded with troops, and that six hundred of them perished.

The enthusiasm which has been aroused in Alsace-Lorraine by the presence there during the past week of the Emperor and Empress of Germany has pleased his majesty greatly.

A ferry-boat having sixty passengers on board collided near Cairo, Egypt, with a steamer which was at anchor. The ferry-boat capsized and fifty of those on board of her, mostly workingmen, were drowned.

Montenegro is to have a standing army which will be composed of all the population fit to bear arms. Every man in the country is liable to military duty under the laws, but hitherto the prince's bodyguard of 100 men has been the only organized force kept up during peace.

In consequence of Venezuela not offering apology or reparation for the Urban incident, the Marquis of Salisbury has taken steps to inform that government as to what reparation Great Britain requires. The ultimatum is couched in forcible terms and points out that Great Britain will not permit Venezuela to overstep the boundaries marked by the sources of the rivers Cuyuni and Amacura, but is willing that the question of the other disputed territory should be submitted to arbitration.

Shiloh Camp Meeting.

MR. EDITOR: The Shiloh Camp Meeting began at 7 P. M., on the eleventh instant, and closed on the evening of the sixteenth. The attendance was larger than for many years past, if not the largest gathering ever present. It was estimated by a church official that about 3,000 different persons attended at some part of the meeting. The congregations remained good to the very last, and the most attentive hearers I have seen anywhere. The prejudice against the wire fence and the gate fee has about given away. Improvements have been made this year. A new preachers' tent has been erected, so the preachers have almost home-like comfort. There was not as much demonstration as formerly, though they have not forgotten how to shout yet. Eight joined the church, and there was a goodly number of conversions. There was no effort made to secure the number accurately. The preaching was good. There are plans for enlarging and improving the camp. Rev. K. S. Eaches, who is in charge of the circuit now, is a fine preacher for a young man, is doing a good work, and has the confidence of the people. We had the following traveling preachers besides the presiding elder and preacher in charge: R. A. Sibley, Sr.; R. H. Barr, W. P. Jones. Local preachers: Louis Kendall, J. F. Robinson, T. C. Clark, C. T. McKee, C. C. Griffin, Amos Kendall, W. P. Donald, W. B. King.

The Shiloh community is far superior to many sections of country. They have now a large and permanent school under the management of Prof. McKee, which is doing a needed and good work. The camp ground was probably built in 1831. During the war and for some years after there were no camp meetings, but about fifteen years ago it was rebuilt during the pastorate of Rev. Jno. H. Evans. It is now so large that the hotel and tabernacle must both be enlarged to accommodate the people who attend. C. MCDONALD.

Notice.

MR. EDITOR: I have built a nice church at Athens, Miss., the old county site of Monroe county. I would like for you to put a notice in your paper asking for the sum of $25 to save a $900 church, named Robert Paine Memorial. Anyone so choosing can send donation at once, care First National Bank, Aberdeen, Miss. W. D. WENDELL.

Notice.

I will on Nov. 1 (D. V.) remove my publishing interests, "The Soldier," and my book business, from Columbia, S. C., to Louisville, Ky., where all orders should be addressed.

L. L. PICKETT,
Proprietor "The Soldier."

Makes Him Feel Young.

"I have used three bottles of Hood's Sarsaparilla every year as a blood purifier, and it greatly improves my health. I am thirty-five years old, and feel as young as when I was eighteen." —Nathan Stokes, Room 36, Sugar Shed "A," New Orleans, La.

Hood's Pills cure indigestion, biliousness.

The Sultan had signed the Armenian reform scheme demanded by the powers. According to the latest information received from Trebizond, Armenia, 400 persons were killed during the recent rioting there. The grand vizier has issued an order holding the governor of Trebizond responsible for all loss of life hereafter through political or religious disturbances.

The church members who are more solicitous about next year's preacher than about this year's debts need to pause in the hurly-burly of life, and examine somewhat minutely into their code of ethics.—Holston Methodist.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Rose Hill circuit, at Pankling	Oct. 26, 27
DeKalb circuit, at Marvin	Nov. 2, 3
Meridian—South Side	6
North Kemper, at Mt. Pleasant	9, 10
Meridian—West End	13
Daleville and S. Ch., at Daleville	16, 17
Meridian—East End	19
Indian Mission, at Tallchinick	21
Linwood circuit, at Hopewell	22
Neshoba circuit, at Cook's Chapel	23, 24
Meridian—Central	25
Chunkey circuit, at Sageville	30, Dec. 1

R. J. JONES, P. E.

ENTERPRISE DIST. FOURTH ROUND.

Shubuta, at Shubuta	Oct. 26, 27
Mathersville and miss., at Mathersville	Nov. 2, 3
Waynesboro cir., at Tokio...(Wed.)	6
Leaksville, at Leaksville	9, 10
Heidelberg, at Liberty...(Fri.)	13
Eastabuchie, at Eastabuchie	16, 17
Mount Carmel, at Mt. Zion...(Thurs.)	21
Williamsburg, at Bethel	23, 24
Enterprise and Stonewall, at E	30, Dec. 1

L. CARREY, P. E.

NATCHEZ DIST.—FOURTH ROUND.

North Wilkinson, at Hopewell	Oct. 26, 27
Percy Creek	Nov. 2, 6
Woodville and mission	3, 4
Amite, at Woodland...(11 A. M.)	6
Barlow, at Lebanon	9, 10
Roxie, at Roxie...(11 A. M.)	11
Meadville, at Oak Grove	13, 17
Washington	23, 24
Homochitto	Dec. 1, 2

Let the trustees and Sunday-school superintendents be ready to make their reports, if practicable, let the local preachers be present at their several Conferences.

L. S. JONES, P. E.

SEASHORE DIST.—FOURTH ROUND.

Biloxi, at B	Oct. 26, 27
Americus, at Salem...(Wed.)	30
Escatawpa, at Zion	Nov. 2, 3
Moss Point...(11 A. M., Wed.)	6
Ocean Springs, at Scranton	9, 10
Vancleave, at Mt. P...(Wed.	13
Whittington, at Holland's O	16, 17
Bay St. Louis, at Long Beach.(Tues.)	18
Augusta, at Augusta	23, 24
Black Creek...(Tues.)	26

C. A. POWELL, P. E.

JACKSON DIST.—FOURTH ROUND.

Terry circuit, at Byram	Oct. 26, 27
Benton, at Benton...(Fri.)	Nov. 1
Yazoo circuit, at Fletcher Chapel	2, 3
Flora circuit, at Flora...(Thurs.)	7
Silver Creek and B. Lake	9, 10
Lake City and Lodi...(Wed.)	13
Yazoo City...(Thurs.)	14
Tranquil, at Tranquil	16, 17
Fannin, at Fannin...(Wed.)	20
Camden, at Camden	23, 24
Jackson circuit...(Tues.)	26
Madison...(Thurs.)	28
Canton	30, Dec. 1

E. H. MOUNGER, P. E.

BRANDON DIST.—FOURTH ROUND.

Hillsboro, at New Providence	Oct. 26, 27
Carthage	29
Brandon station	Nov. 2, 3
Morton and Forest, at Forest	6
Clarksburg, at Lodabor	9, 10
Westville, at Westville	16, 17
Steen's Creek, at Wealeyana	19
Montrose, at Mt. Zion	23, 24
Raleigh, at Raleigh	26
Trenton, at Polkville	29
Homewood, at Pulaski	30, Dec. 1

O. MCDONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Hermanville, at Burtonton	Oct. 26, 27
Rolling Fork and C., at	Nov. 2, 3
Mayerville, at	5
South Warren, at	9, 10
Harriston, at Harriston	16, 17
Port Gibson	18
Warren, at	23, 24
Mt. Olivet, at	30, Dec. 1

Pastors will please be prepared to answer Ques. 26, up to date, and see that trustees be prepared to answer Ques. 24.

J. M. WEEMS, P. E.
Vicksburg, Miss.

BROOKHAVEN DIST.—FOURTH ROUND.

Caseyville, at Bethel	Oct. 26, 27
North Wesson	Nov. 2, 6
Wesson...(7 P. M.)	2, 6
Martinsville, at Tabernacle	8
Hazlehurst...(7 P. M.)	8
McComb City...(7 P. M.)	9, 10
Whitestown...(11 A. M.)	2, 10
China Grove	16, 17
Pleasant Grove	18
Providence	23, 24
Magnolia	25
Brookhaven	30, Dec. 1

R. D. NORSWORTHY, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DISTRICT—FOURTH ROUND.

Charleston	Oct. 26, 27
Minter City and Strathmore	Nov. 2, 3
Chapel Hill...(Thurs.)	7
Atlanta...(Fri.)	8
Pittsboro	9, 10
Water Valley station	16, 17

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Corneraville, at Cornersville	Oct. 26, 27
Mt. Pleasant, at New Salem	Nov. 2, 6
Ashland, at	9, 10
Pontotoc, at	16, 17
Abbeville, at	23, 24

J. D. CAMERON, P. E.

WINONA DIST.—FOURTH ROUND.

Carrollton station	Oct. 26, 27
Indianola	30
Carrollton circuit	Nov. 2, 3
McNutt	2, 10
Sidon	15
Dahlia and Brooklyn	16, 17
Black Hawk	23, 24

J. B. STONE, P. E.

SARDIS DIST.—FOURTH ROUND.

Arkabutla, at	Oct. 26, 27
Pleasant Hill, at	Nov. 2, 3
Cockrum, at Greenleaf	6, 10
Nesbit, at Hind's Chapel	13, 17
Morgansville, at Browning's...(Wed.)	23
Pleasant Grove, at	23, 24

H. C. MORRHEAD, P. E.

OOBINTH DIST.—FOURTH ROUND.

Pleasant Ridge cir., at ...(Thurs.)	Oct. 26
Brown's Creek cir., at Mt. Pleasant	26, 27
Marietta circuit, at Prospect	Nov. 2, 6
Kossuth circuit, at Rienzi...(Wed.)	6
Ripley and New Albany, at Ripley	2, 10
New Albany cir., at Ingomar	16, 17
Blue Springs circuit, at Winfield	23, 24

Pastors will please see to it that the trustees be ready to report in answer to Question 24, and that the local preachers present written reports to the Conference.

HEGLEP R. TUCKER, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Sparta	Oct. 25
Houston and Wesley	26, 27
Prairie circuit	Nov. 1
Okolona circuit	2, 3
Saltillo circuit	7
Nettleton circuit	9, 10
Tremont circuit	15
Fulton circuit	16, 17
Quincy circuit	21
Amory circuit	23, 24

S. M. THAMES, P. E.

KOSCIUSKO DIST.—FOURTH ROUND.

Belzona, at Belzona	Oct. 26, 27
Eupora, at Matherston	Nov. 1
Stewart, at Shady Grove	2, 3
Ackerman, at McCool	8
Chester, at Pisgah	9, 10
Rural Hill, at Rural Hill	14
Louisville, at Rocky Hill	16, 17
Ebenezer, at Liberty Chapel	23, 24

J. H. MITCHELL, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Rosedale	Oct. 26, 27
Gunnison	27, 28
Leherton	Nov. 2, 3
Tunica	9, 10
Greenville	16, 17
Bolivar	17, 18
Arcola	23, 24
Hollondale	24, 25

J. A. RANDOLPH, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Brooksville	Oct. 26, 27
Macon	27, 28
Shuqualak...(Tues.)	29
Columbus circuit	Nov. 2, 6
Hebron	9, 10
Mashulaville...(Wed.)	16
Sturges	16, 17
West Point	23, 24

T. C. WIER, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Louisiana Avenue	Oct. 27
Lower Coast and Wesley	Nov. 2, 6
Covington	8, 10
Rayne Memorial	17
Plaquemine and Donaldsonville	23, 24
Tallsheek	29, Dec. 1
Felicity Street	8

JOHN T. SAWYER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Vernon, at Wesley Chapel	Oct. 26, 27
Ruston, at Ruston	27, 28
Bluggold	Nov. 2, 3
Gansville, at Gansville	9, 10
Bienville, at Bienville	15, 17
Homer, at Homer	23, 24
Vienna, at Aycock	30, Dec. 1
Arcadia, at Arcadia	7, 8

J. D. HARPER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Lecompte, at W. O	Oct. 26, 27
Montgomery	Nov. 2, 3
Ohicot	9, 10
Simsport	16, 17
Pineville	23, 24
Boyce	30, Dec. 1
Alexandria and West A	7, 8

Local preachers must attend, to have characters passed. Let us have reports from presidents of the Board of Trustees. I urge the preachers in charge to let the officials know their duty.

S. J. DAVIES, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Anacoco	Oct. 26, 27
Fort Jessup	Nov. 2, 3
Pleasant Hill	9, 10
North Bossier	16, 17
Natchitoches	23, 24
Grand Cane	30, Dec. 1
Mansfield	4

I will try to fill the above appointments; but, in case of failure, let the pastors hold the Quarterly Conference and forward me statistics. Let us together strive for full reports on every line of church work.

J. L. P. SHEPPARD, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Live Oak, at Palmetto	Oct. 31
Fort Vincent, at Bayou Barbary	Nov. 2, 3
Pouchatoula, at Springfield	3, 4
Franklinton, at Franklinton	6
Amite City, at Amite City	9, 10
Pine Grove, at Pine Grove	10, 11
Baton Rouge, at	16, 17
Gross Tete, at Rosedale	23, 24
St. Helena, at Greensburg	30, Dec. 1
East Feliciana, at Independence	7, 8

P. A. JOHNSTON, P. E.

DELHI DIST.—FOURTH ROUND.

Floyd	Nov. 2, 3
Lake Providence	5, 6
Calhoun	9, 10
West Monroe	11, 12
Monroe	13, 14
Oak Ridge	15, 16
Bastrop	17
Lind Grove	18, 19
Harrisonburg	21, 22
Waterproof	23, 24
Oakley and Vidalia	26, 27
Winnsboro	28, 29
Rayville	30, Dec. 1
Delhi	7, 8

All official members of the Quarterly Conferences will please to certainly attend their respective Quarterly Conferences. Pastors, please be ready to answer all the questions, especially those for the fourth Quarterly Conference.

B. F. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

New Iberia	Oct. 26, 27
Lafayette	Nov. 2, 3
Jeanerette	4
Patterson	5
Franklin	9, 10
Grand Cheniere	16, 17
Sulphur Mine	20
Lake Arthur	23, 24
Crowley	26
Indian Bayou	27
Abbeville, at Abbeville	Dec. 1, 2
Washington	7, 8

H. C. WHITE, P. E.

Timely Warning.

The great success of the chocolate preparations of the house of **Walter Baker & Co.** (established in 1780) has led to the placing on the market many misleading and unscrupulous imitations of their name, labels, and wrappers. Walter Baker & Co. are the oldest and largest manufacturers of pure and high-grade Cocoas and Chocolates on this continent. No chemicals are used in their manufactures.

Consumers should ask for, and be sure that they get, the genuine Walter Baker & Co.'s goods.

WALTER BAKER & CO., Limited,
DORCHESTER, MASS.

MARRIAGES.

JACKSON—BOSWELL.—At the residence of Mr. M. T. Boswell, in Kosciusko, Miss., Oct. 17, 1895, by Rev. Thos. Cameron, Mr. Herbert W. Jackson to Miss Lillie Boswell.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6⅞	— —
Ordinary	7⅜	— —
Good ordinary	7 15-16	— —
Low middling	8⅛	— —
Middling	8½	— —
Good middling	8 11-16	— —
Middling fair	8 15-16	— —
Fair	10 9-16	— —
Galveston middling	8⅝	— —
Mobile middling	8⅝	— —
Memphis middling	8½	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	— —	2⅜
Prime yellow	6⅝	6 11-16
Gray white	— —	— —
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
STRUP	15	24
RICE.		
No. 2	1⅜	1⅜
Good	3⅛	3⅛
Fair	3	3⅛
Prime	3⅜	4⅛
Rough, ₩ bbl	1 25	2 25
Polish, ₩ ton	13 00	14 00
FLOUR.		
Extra Fancy	3 40	3 50
Fancy	3 40	— —
Choice	— —	— —
Minnesota Patents	4 60	4 80
Winter wheat patents	3 90	4 00
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	— —	1 70
Cream meal	3 00	— —
Grits	3 10	— —
Hominy	3 00	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	56	— —
Yellow	42	— —
Mixed No. 2	— —	67
OATS:		
Western	— —	38
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	— —	71½
HAY:		
Prime	15 50	17 00
Choice	19 00	20 00
PROVISIONS.		
PORK:		
Mess (Standard)	9 50	— —
Prime Mess	9 25	— —
Rumps	9 00	— —
BACON:		
Fancy Breakfast	9½	10⅝
Shoulders	— —	6⅛
Sides, short rib	— —	6⅜
Sides, long clear	— —	6⅜
HAMS:		
Sugar-cured	9½	10¾
DRY SALT MEATS:		
Shoulders	5⅝	6⅛
Sides, short rib	5½	5⅝
Sides, long clear	5½	5⅝
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	19	— —
Common	14⅛	— —
TEAS:		
Choice	— —	— —
No.	— —	— —
BUTTER:		
Western Creamery	24	— —
Western Dairy	18	19
Common	10	12
LARD:		
Refined	6	6¾
OILS:		
Coal, bbls	8	— —
Coal, cases	18½	— —
Cotton seed, crude	20	20½
Lard, Extra No. 1	30	— —
VEGETABLES.		
CABBAGES:		
Western, ₩	4	5
Chicago, ₩ 100	— —	— —
Louisiana, ₩	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 05	1 10
ONIONS:		
New Louisiana	— —	— —
Western	1 25	1 30
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	5⅛	— —
Jute, 1¾ lb. ₩ yard	4⅜	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	6½	4½
TIES:		
₩ bundle	75	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	1 75	6 50
Chickens, Southern	2 75	3 25
Young	1 75	2 50
Turkeys, Southern	— —	— —
EGGS:		
Western	11½	— —
Southern	16	— —
WOOL:		
Lake, ₩ lb	16½	14
Louisiana	12	12½
Burry	8½	8
COUNTRY HIDES:		
Green Salted, ₩ lb	4½	5
Dry salted	8	— —
FERTILIZERS:		
Cotton seed, ₩ ton	6 00	— —
Meal	16 50	17 00
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

Oct. 28, 1895.

BUSINESS NOTICES

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

CAMP MEETINGS.

The Fall Camp Meeting will be held Oct. 25 to Nov. 4, at Cameron, La.

The beauties of the southwest coast of Louisiana brought into service. Rowing, fishing, sailing, and—better still—the best of preaching. Good board and lodging furnished to visitors at the most reasonable rates.

The preaching will be done under the Holiness Tent, and will be red hot and from the heart.

The doctrine of entire sanctification as a second work of grace will be taught throughout the meeting, and seekers will be urged to press into the experience by faith.

The route is via Lake Charles, thence by steamboat (at reduced rates) to Cameron.

For further particulars address Rev. P. D. Van Valkenburgh, Patterson, La.; Benj. Chadwell, Chm. Ent. Com., Cameron, La., or Rev. D. C. Rawls, Y. M. C. A., New Orleans, La.

Any friends inclined to help meet expenses can remit any amount to Jas. A. Wakefield, Treas. Finance Com., or to Rev. W. P. Van Valkenburgh, P. C., Cameron, La.

The New Prospect Camp Meeting, located nineteen miles north of Ocean Springs, will begin on Friday before the fourth Sunday in October. The preachers are cordially invited to attend, and will be entertained free. Hacks will be run from Ocean Springs by Mr. O'Kelly. The public generally are invited to attend. All will be provided for well by Bro. James Roberts at reasonable rates.

GEO W. HUFF, P. C.

A WORD IN YOUR EAR

THE SECRET OF BEAUTY of the complexion, hands, arms, and hair is found in the perfect action of the Pores, produced by

Cuticura SOAP

The most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

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Edited by R. M. McINTOSH

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432 Pages in three editions. Round Notes, Character Notes and Words only.

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Words Edition, in boards, 25 cents, in cloth, 40 cents.

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HIRES' Rootbeer
Give the children as much Hires' Rootbeer as they want. Take as much as you want, yourself. There's no harm in it—nothing but good.
A 25 cent package makes 5 gallons.
The Chas. E. Hires Co., Philada.

BICYCLES BOUGHT From Us BRING BEST SATISFACTION.

THE ONTARIO BICYCLE!
"JUST WHAT I WANT."
THE SOUDAN, NEW YORK,
THISTLE BICYCLES can be had from us at prices from $65 to $125.
—Weights, from 14 to 25 pounds.—

If you want a nice wheel,
Upon which you may feel
Just as safe and sound,
As when walking on the ground,
Take no time in this matter to decide,
But say, "The Ontario I shall ride."

We Sell Bicycles, too! Do You Understand?

BLACK & STEVENS, Cycle Agents,
2409 St. Charles Ave., - - New Orleans.

Christian Advocate.

VOL. 42.—NO. 44. NEW ORLEANS, THURSDAY, OCTOBER 31, 1895. WHOLE NO. 2045

Rev. W. C. BLACK, D. D., Editor and Publisher. PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. Entered at the Postoffice at New Orleans as Second-Class Matter.

TO-DAY.

What can I do to-day?
Not praise to win, or glory to attain;
Not gold, or ease, or power, or love to gain,
Or pleasure gay;
But to impart
Joy to some stricken heart;
To send a heaven-born ray
Of hope, some sad, despairing
Soul to cheer;
To lift some weighing doubt,
Make truth more clear,
Dispel some dwarfing care;
To lull some pain,
Bring to the fold again
Some lamb astray;
To brighten life for some one,
Now and here—
This let me do to-day.

—Selected.

Correspondence.

Letter from Italy.

The moment one passes from Switzerland to Italy, there is a striking change in scenery, people, customs—everything. Turin was the first place at which we stopped after leaving Geneva. It is situated on the left bank of the Po, and commands a fine view of the Monte Rosa chain of the Alps. The 400,000 inhabitants live in great, flat, unornamented houses, as they do everywhere in this land. The home, as we know it, is externally non-existent in Italy.

The Royal Palace is the centre of interest in Turin. The interior is magnificent. Each chamber contains a wealth of tapestry, painting, sculpture, and elegant furniture. "The banquet halls" have been deserted since the capital was removed, but the old mansion is still kept up in kingly style. It is built facing the Piazza Castello, near the Palazzo Madoma, which was built by William de Montserrat in the thirteenth century. The stores in Turin are very interesting—all after the arcade plan. Along the streets swarm the motley multitude; dozens of priests and nuns in different garbs; hundreds of dirty, repulsive beggars; the grand dame out for an evening promenade; the exquisite, in silk hat and opalescent smile; the artisan, the tourist. All is nonchalant, picturesque, Italian.

From Turin we went to Genoa, then to Pisa, where we stayed only one afternoon and a night. But in that time we visited the leaning tower, climbed to the top of its marble stairway, from which we gained a splendid view of the surrounding country, and afterward spent an hour, or more, in the great cathedral in which hangs the famous lamp that Galileo watched swinging to and fro, and thence gained his inspiration. It is an artistic bronze ornamented with cherubs, and is as large as an ordinary chandelier. The cathedral, which dates from the early part of the eleventh century, is built entirely of white marble. The only noted work of art it contains is a picture of St. Agnes, by Andrea del Sarto. Back of the grand altar is a peculiar piece of sculpture, representative of the temptation in the Garden of Eden. Adam stands on one side of the apple tree and Eve on the other. Around the tree is coiled the body of a serpent with a woman's head. This interpretation of the tempter was a revelation. We had often heard that the devil appeared to Eve in the shape of an Indian, as an angel of light, and in other guises, but never as partaking of the nature of a woman. Alas! poor woman! and—alas! for a religion that will tolerate such barbarisms!

The women of Italy always go upon the streets bareheaded, except, of course, those of the upper classes. But never do they enter a Catholic Church with their heads uncovered. As they enter the doors, they throw a lace scarf over their heads, or, if very poor, a handkerchief laid three-cornered. The men remove their hats as in other lands; only the ecclesiastical dignitaries retain their caps. The women preserve a dignity in all ranks that is noticeable, and a striking modesty; but the men are openly indecent in their manners.

At Genoa we took lunch and saw the celebrated statue of Columbus, which is about the only thing to be seen in that city of any special importance. Here begins the wonderful road along the Riviera. We gain our first sight of the Mediterranean, and for many miles skirt close to its rock-bound coast. But the beauty and enjoyment were marred by the fifty tunnels through which the train passed before reaching Spezzia, the headquarters of the Italian fleet. Soon we passed through Viareggio, which is famous as the place where Shelley's body was found after he was drowned. It was cremated when Lord Byron was present, and was afterward interred, as was Keats, in the English cemetery at Rome. We had our last view of the Alps at Turin. Then we traveled through a comparatively flat country covered with vineyards and thick with mulberry trees. The latter are raised for leaves on which the silk worms are fed that furnish material for the great industry at Novi. Before Genoa is reached we approach the Apennines, and for a long time speed through their magnificent heights and smiling valleys. This range of mountains is not so grand as the Alps, but very imposing and beautiful.

At eleven o'clock at night we boarded the train at Pisa for Rome. In our compartment were two ladies of the W. C. T. U. company beside myself, an old Italian woman, and two foreign men. We had to make ourselves as comfortable as circumstances allowed, which meant that some slept sitting upright, some with head on seat and feet on valise, while others watched and slumbered not. At twelve the two men drew out their bottles and drank heavily, then lighted their cigars and smoked. This interesting performance was repeated at short intervals until the day dawned. There was a streak of sunlight through the reeking air, short staccato snorts from our companions in distress, a rubbing of eyes, a stretching of muscles, an exchange of miserable glances, an outlook through the open window to the blue waters of the Mediterranean, soon a dash across the muddy Tiber, and we were in Rome—Rome, the eternal city, and the seven hills that have lighted the world with glory, but now sit in pathetic darkness.

BELLE KEARNEY.

Rome, Italy, July 22, 1895.

Selections.

How May We Increase the Missionary Interest?

INCREASE MISSIONARY KNOWLEDGE.

Without knowledge there can be no interest. That of which we know nothing we care nothing. Our deepest interest centers in those subjects of which we know the most; increased knowledge brings increased interest.

It is election time. A new party is organized. It wishes the interest and support of the people. How is this to be secured? By informing the people of its need, its influence, its principles, its purposes. To this end newspapers are established, tracts and books circulated, "button-holing" engaged in, campaign orators sent to harangue the people of every city, village and country school district. This is called a campaign of education. The politician would rather have antagonistic interest than total ignorance, for ignorance means indifference, and indifference is a more formidable enemy than bitter opposition. He increases political interest by increasing political knowledge.

A manufacturer desires to introduce a new article to the trade. How does he do it? By informing the people of its usefulness. Sign painters go up and down the land. Country fences, bridge timbers, bill-boards, the sides of sheds and barns are made to sing the praises of this new article of commerce. Even nature's beauties are marred by glaring advertisements. Small boys stand upon the street corners and thrust hand-bills into the hands of every passerby. Newspapers are filled with "display ads." Traveling agents go to retail dealers, and in person urge the advantages of handling this article. The manufacturer believes in advertising. He increases commercial interest by increasing commercial knowledge.

The children of the kingdom can learn some things from the children of the world. Christians are indifferent to foreign missions because they know little or nothing of foreign missions. Congregational Christians who do not know what A. B. C. F. M. stands for, can not be expected to be interested in a thrilling history which commenced with the prayers of three college boys behind a hay-stack, and continues in the bloody scenes now being enacted in China.

No truly converted man or woman can prayerfully and thoughtfully read "The Life of John G. Paton" or "The Life and Letters of Joseph Neesima" or "Mackay of Uganda," and afterward be totally indifferent to the cause of foreign missions. No disciple of Jesus can understand in its fullness the meaning of the Savior's great commission and turn a deaf ear to the Macedonian cry of those beyond the sea. American Christians are not hard-hearted. They are ignorant of the need and suffering of the heathen world. They are ignorant of God's movements in history. They have narrow views of God's redemptive purposes toward the world. They are leaving large parts of their Bibles unread and unstudied. They have not a scriptural idea of the Christian's opportunity, work and reward. Increased knowledge of these things among converted men and women must mean increased missionary interest.

INCREASE MISSIONARY INVESTMENTS.

"Where your treasure is, there will your heart be also."

I am riding through the country. I pass comfortable farm-houses, fruit-laden orchards, commodious barns and granaries. I seek sleek horses and cattle, beautiful fields of corn and wheat. I have an interest in all this, because I have a general interest in thrift and beauty. But I come to one farm. My interest ceases to be general; it is particular and intense. This house and barn are more convenient than others. The apples from this orchard taste sweeter. I see finer points in these horses and cattle and hogs. The corn in this field is more green and stately. The golden hue of this wheat field is brighter. And why? Because they are mine. My money paid for these things. My money, my time, my thoughts, my efforts have been invested in this farm. The interest in my investment is greater than my interest in the investments of other people. The greater my investment the greater my interest.

So it is in missionary enterprises. If a certain missionary enterprise is wholly, or in part, supported by my money, the interest in the enterprise becomes personal.

If the enterprise has been projected as a result of my own thought and plans, the interest is still greater. If I give my best thought and effort continually to this work, it becomes the great interest of my life, about which all other interests center. Increased investments of money, time, efforts and prayers in definite missionary work always increases the missionary spirit.—The Church Calendar.

Liberalism and Spiritual Religion.

Whatever may be said in favor of the "free handling" of the Scriptures, by literary critics, and the fresh light it throws on their meaning, scarcely anyone will maintain that the current German style of biblical criticism is likely to promote spiritual religion, or revivals in which sinners are converted to God. Of course, if any theories are duly attested, we must accept them, whatever the consequences may be; but the character of the results of any religious teaching should receive due consideration. If the fruit is not good it is a strong presumption against the truth of the teaching. Even a secular paper like the New York Tribune plainly says: "It is plain that the men in the churches who have become the critics and investigators of religion must necessarily be out of sympathy with revivals; and as a matter of fact, the present wave of revivalism in this and other cities is sustained and impelled by those who look upon the critics and investigators as profane and blasphemous persons, who are trying to undermine the faith."

This is putting the case rather too strongly. "Profane and blasphemous persons" may be an overstatement; but the assertion is substantially true. Rationalist critics look upon earnest Christian workers, who labor for the conversion of sinners, with contempt, and many earnest, evangelical Christians regard the extreme higher critics and their theories with grave distrust. Neither of these classes may be quite just to the other; but however that may be, the "liberal theology" is not revival theology. The theorizing evolutionists are not evangelistic workers.

The main element in every revival of spiritual religion is the believing acceptance of the divine authority of the warnings and promises of the Bible. But those who do not recognize the personal agency of the Holy Spirit, who regard the Scriptures as simply the record of the evolution of the religious ideas of an ancient people, and who explain away all that is not in harmony with their theories, are not likely to prove, by personal experience, that the gospel message is the power of God to the salvation of everyone that believeth. Those who deem themselves oracles will not honor the oracles of God. Those who hold that Isaiah and Jeremiah, Paul and Peter, were inspired only in the same sense in which Zoroaster and Buddha, or Plato and Milton, were inspired, will not receive as divine truth, possessing obligations for the conscience, what prophets and apostles say about sin and salvation, duty and destiny.

What sober reasoning would lead us to expect is confirmed by the actual facts of human experience. The conclusions of the advanced critics respecting the Bible are in virtual agreement with the Unitarian ideas of the Scriptures. But the preaching of the Unitarians produces no revivals. In Germany and Holland, wherever the theories of so-called liberal criticism have been taught and received, spiritual religion has declined, and revivals are no longer witnessed. No mere humanitarian sentimentalism can produce the repentance of sin and faith in Christ, which are essential conditions of scriptural conversion. All theories that tend to lessen faith in the truth and authority of the doctrines of the Bible weaken the force of the preacher's appeal to the conscience. It has been well said: "There is nothing so abjectly weak in dealing with the world's great sin as theological namby-pambyism. There is nothing so effective in dealing with sin as stern truth plainly preached, with the Holy Ghost sent down from heaven." It is as certain as anything can well be, that the whole drift of rationalistic speculation is against the growth of evangelical Christianity and spiritual religion. Men who in early life have been trained in evangelical theology, and tasted the good Word of God, after embracing lax theories about the Bible may still retain the impulses of their early faith; but those who early imbibe low ideas of the inspiration of Scripture are not likely to be promoters of revival work. If we minify and explain away God's recorded interpositions in former times, we weaken the grounds of faith in him at the hearer and answerer of prayer in our own experience.—Guardian.

An encouraging omen is the formation in St. Louis of a Civic Federation, similar in its essential features to the one that has brought about such gratifying results in Chicago. The object of this organization, which is non-sectarian and non-political, is to correct abuses in municipal affairs, secure as far as possible the separation of municipal issues from State and national politics, and unite the various forces that are working to advance the governmental, industrial, moral, and philanthropic interests of the city, so as to prevent different societies from overlapping and interfering with one another's efforts. Some of our most substantial business men are at the head of the Federation, which should be heartily supported by all good citizens.—Central Advocate.

The Review of Reviews, for September, calls attention to the change in European sentiment on the liquor question, as shown especially in the establishment of the French monopoly of the manufacture and wholesale supply of strong liquors, in the work of the Belgian commission, and in the still more important action taken by Russia in setting up a government monopoly of the entire wholesale and retail traffic in liquors throughout the empire. "Everywhere in Europe," says the editor of the Review, "the fact is becoming recognized that liquor selling is not only an unbecoming business, but one that is socially and politically dangerous, requiring new and rigid regulation, or else total suppression."

The president of a Liquor Dealers' Association, which has indorsed the Tammany ticket in this city, says: "I will not support any man who is not in favor of my business. I am a liquor dealer first, and a Republican afterward." In other words, his patriotism is devotion to his business. He is a rumseller first, a citizen second.—Independent.

The man who can not read a chapter from the Bible in the pulpit without stopping half a dozen times to retranslate an unsatisfactory passage is not far from the kingdom of—destructive criticism.

Much has been forgiven Editor Dana, of the New York Sun, because of his sparkling editorial page. But he has passed all bounds of decency in his late onslaught upon a New York Presbyterian pastor who is conspicuous in his labors for the enforcement of the Sunday saloon law. Dana has been impious enough to accuse this minister of breaking that same law when he administers the sacred communion cup. In so writing he has outraged the sensibilities of every man and woman, Protestant and Romanist. He has pandered to the lowest, most vicious element of New York City—this man who talks so glibly and gracefully of the high calling of "journalism" before college students! It begins to be evident that Dana loves to horrify and hurt people. He loves wrong just for wrong's sake. He is the typical "Degenerate" of America. A man who will write as he has done concerning the communion cup, has sold his honor and his manhood for a mess of bitter pottage.—Mid-Continent.

A majority of crimes at present are directly connected with strong drink; but the Congregationalist cites the case of Turkey to show, what we all know, that crimes would not cease with the abolition of the drink curse. Turkey has had a prohibitory liquor law well enforced for 600 years; yet in no country in the world does so much crime and cruelty exist. Something more than temperance reform is needed. Turkey is what it is because of the character of the people, and the influence of Mohammedanism. Nothing but the influence of Christianity can be depended on to save a people. With us, fortunately, temperance efforts have usually been connected with some form of religious efforts. There are many wicked men who do not drink. We make a mistake when we think that any great reform alone will save the world. Our confidence is in Christianity. "Seek first the kingdom of God." Other reformatory movements should be given a second place.—Journal and Messenger.

Dean Farrar, of Canterbury, has an article in the last Fortnightly Review on the question whether the Roman Catholic Church is increasing in England. He goes into the statistics as far as these are available, and quotes from various Catholic authorities, tending to show that while the church has gained few converts from the educated element, it has lost quite heavily in various directions. The Dean in conclusion, says that he "can see no positive proof that Roman Catholicism, as such, is gaining to any very appreciable extent, although it is perfectly true, and very grievously true, that doctrines once regarded as distinctively Roman Catholic are now taught on every side in the Church of England."—Independent.

According to Henry M. Stanley, the African explorer, the resources of the Dark Continent are enormous, and, with means of quick communication between the sea and the interior, they will develop very rapidly. Mr. Joseph Chamberlain, British Colonial Minister, has recommended the construction of a railroad six hundred and fifty-seven miles long from Mombasa to Victoria Nyanza, the second largest lake in the world. This road is to cost about $8,750,000, and will be built by the British government under the supervision of the East Indian engineers, with a large force of Indian laborers. Work on the road will be commenced in November.—Exchange.

Rev. H. W. Webb Peploe, prebendary of St. Paul's, London, in his address before the ministers of all denominations in Chicago, uttered a timely and important truth when he said, "The ministers must hold closer to the Bible, or lose its power." The sentiment, we are told, "was greeted with long-continued and repeated applause." The Bible is the glory and strength of the pulpit. Its occupant commits a fatal mistake when he ignores the spiritual and divine element in his ministrations.—Presbyterian.

God never calls a man to lead without calling somebody to follow. The man who is convinced that he is called to leadership, but can convince nobody of it, would do well to follow the example of little Samuel and go lie down again.—Baltimore Advocate.

It is marvelous how much can be accomplished by the agitation of a great moral question. It is, indeed, by this method that progress is made in all those directions which promise the higher welfare of the race. The attitude of our people towards the liquor traffic is very different from what it was half a century, or more, ago. Edward Payson's salary was partly paid in Jamaica rum. What church nowadays would even dream of thus discharging its financial obligations to its pastor? There was a time when a pastor would become so intoxicated while making his round of pastoral calls, that he had to go to his study to sober up; but how summarily would a church in our time deal with a tippling pastor? These are simple facts which show our moral progress. This advancement has been achieved by the slow process of educating public sentiment. The present attainment does not represent the work of a day, but of several decades.—Mid-Continent.

Prof. Briggs, who has lately been tried in the Presbyterian Church for heresy, was to have addressed the Brotherhood of Standards, an Episcopal fraternity at Louisville, on the subject of "Christian Unity;" but the fraternity reconsidered the matter, and struck Dr. Briggs' name from the program, considering that Christian unity would not be promoted by a man who caused dissensions in his own church.

Communications.

In the Living Present.

The Bookman treats of the difficulty of making a living by literature. Competition fierce, remuneration small. To-day fiction pays best. Many writers drift into newspaper work. But only few attain to eminence and a large income. The vast majority, after wasting body, intellect and soul, if not given to extraordinary thrift, are in their declining years dependent on the Newspaper Press Fund.

Denver has a genuine sensation. Francis Schlatter, an assuming man, whose photograph resembles the picture usually made of Christ, effects astounding cures by shaking hands and uttering a brief invocation. Daily hundreds of invalids form in line, anxious to meet the healer, as he is called. He takes no money for his services. Protestant preachers declare his cures miraculous.

A writer in Donahoe's, for October assures that Satolli, papal delegate to Washington, is the most prominent candidate for the popedom. At the same time it is stated that Leo XIII. is extremely feeble. The writer adds that the great questions of the future are the social problems and the union of Christendom. These Satolli has for many years made a chief study.

Conceit adheres to some of the best men. It seems incredible, but it is reported as true, by no means as a joke, that Dr. Joseph Parker, of the City Temple of London, was asked by a visiting relative from the interior, please, since he could spend only one Sunday in the city, to tell him who was the best preacher, that he might go and hear him. "Best, you say," replied the complacent Doctor; "best. Well, if you ark who is second best, I will name him. Modesty forbids to mention the name of the best."

The Central Baptist, of St. Louis, declares that the chief reason for comparatively few men attending our religious services is found in the fact that the utterances of divines from the pulpit are frequently sadly diluted, nauseatingly feeble, not to say insipid. Wonder if it is so?

A literary vulture must be the author of a pamphlet which contains the name, address, and circumstances of crime and trial of eight hundred and fifty preachers who, during the last two decades, have been found guilty of immorality. But in our country and in Canada—and to these countries the writer confines his researches—there are 150 000 preachers. That would make annually forty-two clerical criminals, or only one-half per cent. of the whole. A creditable showing indeed.

The Christians of New York will soon have a chance to show their fealty to Christ. Tammany has captured its favorite political party, and boldly clamors for abolishment of the Sunday law. With free Sunday is meant the open Sunday saloons. ICH DIEN.

LOVE.

BY MARIANNE FARNINGHAM.

Oh, love! how wonderful thy power
To beautify all places,
To turn the dark to brightsome hour,
The plain to loveliest faces.
They miss not flowers, nor gems, nor gold,
Nor sun, nor Summer weather,
Who, loving and beloved, may walk
The ways of life together.

Worker of miracles be good
To all within the city;
Awake, sad, lonely ones to joy,
With thy transforming pity.
Love is the boon the people need,
There would be no more sorrow
If love would come, and love would last,
Through every dark to-morrow.

—Exchange.

Correspondence.

In the East.

BY REV. D. E. KELLEY.

MR. EDITOR: I left my home at Gloster, Miss., April 7, 1894, for Lebanon, Ohio, for the purpose of attending the National Normal University, where I am pursuing the prescribed course of study of that institution. I am well pleased with the school. There is the best religious influence here that I ever saw. There are many bright conversions among the students, through the influence of the Y. M. and Y. W. C. A.'s, every year. I find here quite a number of students from the Southern States, Mississippi and Louisiana being well represented, both in quantity and quality.

During my stay here I had the good fortune to make the acquaintance of Ed. H. M. Curry, which soon ripened into a warm friendship. Upon finding that I was aspiring to travel and, indeed, had arranged to take a trip during the Summer, he proposed that we go on his usual Summer outing together. I assented. A trip through this most interesting section of our nation, most of the time as a private guest, in company with a gentleman liberally educated and extensively experienced in travel, and who is thoroughly acquainted in all the Eastern cities and Summer resorts, was a rare opportunity indeed.

We — Mr. Curry and myself — left Cincinnati in a Pullman sleeper on the evening of July 8, 1895, arriving next day at Niagara Falls about 8:30 A. M. From Cincinnati to Niagara we were thrown in with the excursion of Christian Endeavorers *en route* to the Boston Convention. We chanced to be about the only men in the car which we occupied, and fell victim to all the noise that a company of women, many of whom showed their inexperience in travel, could possibly make. Some of them kept up their chatter until late bed-time, making nearly as much noise as the train. Some refused to go to bed at all, thinking it impossible to climb into the upper berth. This amused me. The porter told them they were not permitted to remain up over a certain hour. He relieved their embarrassment somewhat by producing a step-ladder, by means of which they were finally persuaded to ascend to their berths. After all, it was very pleasant, in many respects, to be with these good women. The day was spent very pleasantly and profitably at Niagara, visiting all the points of interest, both on the American and Canadian side. An attempt to describe the wonders of Niagara would be folly; but no one has seen beauty, grandeur and sublimity, awfully and wonderfully combined, who has not seen Niagara.

We left Niagara on a through train for New York City, where we arrived in due time. On arriving in this metropolis of the Western world, in response to previous invitation, we went directly to the princely home of Mr. D Stanson, on Lexington avenue — a New York millionare, and a special friend of Ed. Curry. We were cordially received and royally entertained during a stay of several days. While here we visited many places of interest, including Central Park, in which stands Cleopatra's Needle, the old Egyptian obelisk, presented to this country by the Khedive of Egypt. One feels a queer sensation as he looks upon this ancient monument, remembering that Moses and Pharaoh, and the children of Israel of their day, looked upon the same object. The Metropolitan Museum, also located in Central Park, claimed a good share of our time and attention. This is one of the finest collections of art of every description to be found in any country. We visited St. Patrick's Cathedral, the finest church edifice on the Western continent; Trinity Church, full of historic interest; Eden Musee, with its bewildering wonders; Brooklyn Bridge, the World Building, Wall street, the statue of Liberty on Bedloe Island, and many other interesting places and things. While in New York I formed the acquaintance of some of the first families, and was entertained in their homes.

Our next objective point was Catskill Mountains, in whose cool retreat we were to spend several weeks. Our way to this point lay on the Hudson. We took the Albany day-boat, leaving New York in the morning, giving us a day on this most beautiful, noble, and picturesque of all rivers. A day on the Hudson fills one with feelings not to be transferred to paper or canvas. We landed at Albany late in the afternoon, and took a train immediately for Holcottsville, in the heart of the Catskills. We reached our destination about dark, and were soon comfortably quartered for a few days. We spent about three weeks in the mountains, during which time we visited every point of interest in three counties. We stood upon mountain-tops above the clouds, while thunder-storms roared in the valley below. We stood upon the breezy portico of the 'Kaaterskill Mountain House," which is the largest mountain hotel in the world, and looked over an area of thirty thousand square miles at one sweep of the vision. From this point can be seen the Adirondack Mountains in Northern New York, the Green Mountains in Vermont, the White Mountains in New Hampshire, the Berkshire Hills in Massachusetts and Connecticut, the Warwick Mountains in New Jersey, and the Alleghany Mountains in Pennsylvania. We were very much braced by the cool air and pure water of the mountains, and delighted by the beautiful scenery. The Catskills are said to be the most popular Summer resort in our country. Three hundred thousand tourists spend the heated term in their cool retreats. Every place we visited was crowded with boarders. We also saw much of the home life of the people in the Catskills. It is a great dairy and fruit region, the rich valleys and fertile coves affording fine pasturage. The milk was abundant and delicious. I had never seen apples so plentiful before. Among the many places of interest visited in these mountains may be mentioned the place where "Rip Van Winkle" took his twenty-years' nap. Poor "Rip," I can sympathize with him, for I almost went to sleep before I could get away from the scene. Roxbury, the boyhood home of Jay Gould, was also visited. We saw in the village the old store where he was a clerk when a boy; attended services in the Gould Memorial Church, erected by Miss Helen Gould, which is a beautiful and very costly edifice; also the grave of Gould's parents. Space forbids the mention of other places, but we saw the best of the Catskills, having driven in a private conveyance over three hundred miles in their very heart, and visited more than twenty of their most beautiful villages.

From the Catskills we went to Saratoga, the greatest, perhaps, of all watering-places. Thousands of people of fashion, from all parts of the world, throng this place every Summer. It is a grand, delightful place, and only to see it broadens one socially and intellectually; but to remain awhile and drink the wonderful water improves one physically and mentally.

We went from Saratoga to Albany, the capital of the State of New York. The two most important sights in Albany are Washington Park and the new Capitol Building. The last-named has cost up to the present twenty-five millions of dollars, and at least ten millions more will be required to complete it. It is ranked with the wonders of the world.

From Albany we went to Otego, a lovely little town nestling in the beautiful Susquehana Valley, in the cool embrace of the Western Catskills.

(To be continued.)

Indian Mission.

MR. EDITOR: Please allow me to report the following: Three ladies of the North Mississippi Conference are to send $5 by their pastor to the meeting of their Annual Conference. Will Bro. Porter (R. G.) receive it with any other amounts, and send immediately to me at Yazoo City, so we may have it in our settlement with Bro. Cammack? Bro. Porter, please, sir, help me; and brethren and sisters of the North Mississippi Conference, please help in this important work. Send amounts by your pastors to Bro. Porter, and he will send it to me. Have received from Mrs. R. J. Cammack, of our own Conference, $1.

Now, brethren and sisters, the time is short; the Conference will soon be here. What we do must be done quickly. We have done very little up to date. What are we going to do? The Lord has prospered us, and times are much better now, and will be. Let's make a thank-offering to the Lord for his goodness and mercy to us. Let's give liberally to the Indian Mission in Mississippi. Let's offer them the Bread of Life as we have the opportunity. "The Lord loveth a cheerful giver." Please send amounts by your pastor to me at Conference. Now, don't forget it, and may the good Lord bless every giver!

A. D. MILLER, Agent.

These Resolutions.

MR. EDITOR: My attention has been called to resolutions in your last issue, signed by nine Methodist ministers, saying that it is unlawful to permit unlicensed persons to occupy the pulpit of our church, or to have control of the services held therein, or on any property owned by said church. Now if this be true, the men who signed these resolutions, and every Methodist pastor I have ever known, have been violators of this law of the church. The church issues no license to stewards, class leaders, Sunday-school teachers, candidates for the ministry, and others, whose duty it is—and I thank God their privilege as well—to hold religious services, read the Scriptures, comment on them, teach and preach—if they feel like it—in the church, and out of it; and in former days they preached the doctrine of sanctification. During the seventy years that I have been an earnest listener to the doctrines of the Methodist Church, I have not heard of an objector until within the past few years. I have heard that some of the brothers who signed the resolutions have said that they are sorry they did so. It is enough to make them sorry. It is a misrepresentation of the laws and usages of the M. E. Church, North and South. The brethren, in publishing such resolutions, are placed in the difficult and unpleasant attitude of having to produce the law, or retract.

HENRY WARE.

Pass Christian, Miss.

Communications.

Have We a Church?

This question may seem sensible or silly, pertinent or impertinent, according to our point of view. To look at the outside only, or to consult statistics, we should unhesitatingly answer in the affirmative. With our hundreds of thousands of members, our missions reaching well-nigh around the globe, our Conferences, our Bishops, our preachers, our publishing interests, etc., we seem to be a flourishing and powerful body. It is when we look nearer and behold the open contempt and violation of our laws—evidences of which come to us from every quarter—that we realize the danger which threatens; and if not checked, will inevitably precede our dissolution. History, sacred and profane, teaches us that any organization, whether of Church or State, which first disregards, and then countenances, violations of law, will assuredly fall. It is the "house divided against itself." To the Jews was given the first and perfect law—the Ten Commandments—and it was in proportion to their obedience, or disobedience, that they prospered or failed. It required no miracle to destroy Ahab or punish Jezebel. Their mad disregard of justice raised up human enemies ready to execute God's decree. So in the history of other peoples like consequences followed like negligence or defiance, for no community, from the family to the nation, can escape destruction, except it be under the dominion of law, for "law is liberty," and the lack of it license. It seems trite to say, "If a law is bad, alter it;" but it is advice men are seldom willing to take. It is so much easier to break than to change a law. One requires little effort, the other "patient continuance in well doing" and earnest work; yet there can be no question which is the nobler course. As long as a law stands in our Discipline, which is our code, so long are we, as honest men and women, bound to obey it. Every member of the church, who has a right to be called one, has promised, in the sight of God and the congregation, to be subject to its discipline; and the question is not what we, as individuals, prefer, or even what we believe to be best, but what the Discipline directs. The Head of the church says, "Think not I am come to destroy the law. I am not come to destroy, but to fulfill;" and Paul, speaking by the Holy Ghost, says, "The powers that be are ordained of God." How, then, can we, as Christians, afford to destroy the law, disobey these powers, and violate our solemn oath?

FRANCES M. MONTGOMERY.

W. F. M. S.

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TREASURER'S REPORT FROM MARCH, 1894, TO MARCH, 1895.

MR. EDITOR: Please pardon me for troubling you again to publish my report; but so many complaints have come to me about the many errors in my report in the published Minutes of our last session, I must ask you to set me right before the auxiliaries. I furnished a correct report to our secretary for publication, so it is not my fault that the amounts are wrong and many auxiliaries not reported at all. Please publish this note, and I hope all the members of our W. F. M. S. will read it and see the correct report from each auxiliary.

MARY ANDREWS, Treas.

JACKSON DISTRICT.

Bolton	$ 33 85	
Bolton Juveniles	4 55	
Canton	20 50	
Canton Juveniles	11 00	
Camden Juveniles	7 70	
Edwards	19 70	
Jackson, First Church	60 00	
Jackson, Capitol Street	56 09	
Jackson, Capitol Workers	27 00	
Madison station	27 80	
		$ 268 19

MERIDIAN DISTRICT.

Enterprise	$ 44 78	
Meridian, Central	107 55	
Meridian, Central, Juveniles	14 10	
Meridian, West End	22 50	
Meridian, East End	20 80	
Paulding	29 66	
Paulding Juveniles	1 40	
Pachuta	9 00	
Sunbusa	37 75	
Vossburg	33 94	
Waynesboro	41 74	
Sageville	2 60	
Meridian E. M. F.	35 50	
		$ 401 32

BRANDON DISTRICT.

Montrose	$ 20 24	
Newton	15 95	
		$ 36 19

WOODVILLE DISTRICT.

Jackson, La.	$ 25 60	
Woodville	14 00	
		$ 39 60

SEASHORE DISTRICT.

Bay St. Louis	$ 26 87	
Covington	2 45	
Lumberton	60	
Moss Point	21 70	
Purvis	7 85	
		$ 59 47

VICKSBURG DISTRICT.

Annie Thacker	$ 4 00	
Burtonton	17 80	
Fayette	5 00	
Mayersville	13 85	
Natchez, Jefferson St.	98 60	
Natchez Wesley Ch'l.	10 95	
Trueheart Torch-bearers	21 00	
Vicksburg	30 40	
		$ 199 60

BROOKHAVEN DISTRICT.

Brookhaven	$ 14 60	
Bethesda	4 20	
Crystal Springs	32 15	
Gallman	9 45	
Topisaw	14 00	
Wesson	54 94	
Wesson Littles	8 50	
Miss A. V. Marshall	7 00	
		$ 144 84

Total for the year $1,149 21

MARY ANDREWS Treas.

Selections.

The Dead Line.

The Outlook concedes that there is such a bourne in the ministry as the "dead line," and that it is more obvious than in any other profession, for the reason that the gospel minister's peculiar office is to impart life. Everything turns, not on his years, but on his ability to fulfill the functions of a giver and diffuser of the more abundant life which Christ came and returned to make possible and real.

As long as a minister can arouse and reinforce "that which is really life" in men, so long they seek him. That which has kept the great preachers in their places and their ministry has been their power to awake in men the sense for unseen and eternal things, and by the preaching of a living Christ to bring them to God. That power reaches the deepest springs of the soul, and lays a life-giving hand on every faculty. The men who can do this know no "dead line" except that which actual physical disability draws, in this as it does in all other callings. The great masters of pulpit eloquence testify to this, from the days of Paul to the days of Wesley and Finney and Phillips Brooks and Henry Ward Beecher. And every reader probably can recall to mind men in the ministry—not widely noted, it may be, or ranked among the great—whose labors ceased only with the loss of physical strength, because they so really ministered to life, and in so many ways served the truest and highest interests of men. Sometimes it is by the vigor of their intellectual life, kept fresh by assiduous and wise study; sometimes by warmth of heart and unselfishness; sometimes by their eminent purity and force of spiritual character. In whatever way it may be, they bring to men the contact and supply, not of a higher human life, but of that which Christ alone brought and ever renews. They are felt as vital with a divine life, and for that life men go to them.—Exchange.

This suggests to me what little things may give sick and nervous people annoyance. A distinguished minister told me that he found it necessary to guard himself most carefully when in the sick-room. He would not sit in a rocking-chair, for fear that he would hurt the nerves of the afflicted by its motion. He kept watch over the movements of hands and feet, and head and tongue. He guarded his lips, and was very careful about the tone of his voice. He never remained long, and was careful to maintain a spirit of cheerfulness. He talked but little, and what he did say was most carefully guarded. I need not say that this man came into the chamber of suffering as a ministering angel.—United Presbyterian.

The Preacher and His Model.

Some time ago a good man put this book in the hands of a preacher and asked him to read it, and then give it to another preacher with the same request that it should be handed to another and another.

I am glad that it fell into my hands so early. But as it will hardly fall to the lot of every preacher to read that special copy, and as it is a good book well worth preserving in a preacher's library, I will quote only one passage, with the hope that it may excite a desire in some to see more of it. The author, Dr. James Stalker, who has been a pastor for a long time, speaking of his work with individuals, and confessing that he had made a great mistake in neglecting it too much, says: "We make the impressions in the church, but we do not follow them up to see that the decision is arrived at and the work of God accomplished; and so they are dissipated by the influence of the world; and those who have experienced them are perhaps made worse instead of better. It is a very significant thing that is said of the pastor in our Lord's parable—that he sought the lost sheep 'until he found it.' We seek—we even seek laboriously and painfully—but we frequently leave off just before finding."

A minister told me that on the Saturday evening before his first Sunday in his first charge, the experienced minister who was to introduce him to his people the next day was strolling with him in the vicinity of the village and talking to him about his duties, when they chanced to pass a plantation of trees. Pointing to them, the aged minister asked: "If you had to cut those trees down, how would you go about it? Would you go around the whole plantation, giving each tree a single blow, and then go around them all again, giving each a second blow?" "Well, no," he answered; "I think I should attack one tree and cut at it till it came down, and then go and do the same to a second and a third," etc. "Well," said his experienced friend, "that is the way you must do here. After you have been settled a short time you will discover which families and individuals are most impressed by your first efforts, and you must devote yourself to these susceptible souls till you have won them thoroughly; and then in their enthusiasm for yourself and their willingness to work for the congregation, you will have the best foundation for a successful ministry."

Perhaps this incident may also have an intrinsic value to those of our preachers who, after the Annual Conferences, will be seeking their new homes.—W. C. K., in Richmond Advocate.

It takes two people to make a good sermon—a good preacher and a good hearer. Too often this partnership relation in preaching the gospel is not recognized. We have seen lazy-looking souls drag their unwilling frames into church, loll down in the first seat they reached as if they had accomplished a remarkable feat and paid the preacher a grand compliment by their presence. When it came to the sermon, they braced themselves back with a determined air of indifference and dared the speaker to command their attention to anything he might venture to say. Not only did their manner make it difficult for them to be interested, but they made it next to impossible for him to be interesting. One or two eager listening faces are worth as much to the preacher as an hour spent in careful preparation. A house full of good listeners will take all the laziness out of a preacher, and next Sunday he would not venture to look hungry people in the eye and give them a stone for bread. We know kind hearts who never hear a poor sermon; they are such intent listeners that they put merit into a poor discourse; ability to listen to a sermon is a mark of civilization. Heathens can not.—The Central Baptist.

It is almost as presumptuous to think you can do nothing, as to think you can do everything. The latter folly supposes that God exhausted himself when he made you; but the former supposes that God made a hopeless blunder when he made you, which is quite as impious for you to think. This false humility which enfeebles and paralyzes, in distinction from the true humility which stimulates, comes from an overthought about self, and so is really pride. Any man who is good for anything, if he is always thinking about himself, will come to think himself good for nothing very soon. Hence the best thing to do is to stop thinking about self, to shake off this poisoning self-consciousness, this oversense of one's own personality, to forget self by becoming absorbed in the desire to serve God and bless our fellow-men. Duty and love are two powers which will rescue us from this bondage—duty to him above us, love to those around us. Here is our hope for all noble and truly humble work. This puts us into right relations with others, and frees us from those false relations which cripple and harm.—Phillips Brooks.

The Crowning Century.

We are living in the closing decade of the greatest century of our era. Faith and unfaith have contended in the arena for the precedence. Faith has an immense backing in her great past. That past forms a presumption in her favor. The system which can live through the changes and storms of eighteen centuries must be presumed, to have in it the seeds of immortality. What is more remarkable than this is the continuous growth of the cause through so many ages. In our own century the increase has been more than in several earlier ones. It is the missionary century. The doors of the nations have opened. The area of Christendom has vastly expanded. The Dark Continent and the isles of the seas are extending their hands to the Lord Jesus. All has not been accomplished, but a noble beginning has been made toward the world's evangelization. In these great years unbelief has taken upon itself to proclaim a pessimistic gospel and the decay and failure of Christianity. These men have often called themselves scientists and philosophers. Their misconception of the gospel discredits their assumptions of wisdom. Not to know the advance of the gospel is to assert their own blindness and narrow understanding. The age of miracles in a new form has been renewed. In its material interests and moral enterprises the world has made greater advances in ours than in the eighteen preceding centuries, and all this has been the creation of Christian thought and enterprise. Christianity is the leverage which is lifting the world to a higher plane. Whoever speaks a word against such a scheme is speaking against truth and reason. Christianity speaks for itself, and furnishes its own best evidence. The gospel has never failed to rebuke those who have risen against it.—Zion's Herald.

Resignation to God's Will.

This is a subject of the greatest importance—indeed, it is perhaps the most positive proof of a state of real holiness. We find a beautiful illustration of this in the life of Fenelon. It is thus given:

"A most remarkable instance of Christian resignation was discovered on one particular occasion in the conduct of Archbishop Fenelon. When his illustrious and hopeful pupil, the Duke of Burgundy, lay dead in his office, and the nobles of his court, in all the pomp of silent sadness, stood around, the Archbishop came into the apartment; and, having fixed his eyes for some time upon the corpse, broke out at length in words to this effect: 'There lies my beloved prince, for whom my affections were equal to the tenderest regard of the tenderest parents. Nor were my affections lost; he loved me in return with all the ardor of a son. There he lies; and all my worldly happiness lies dead with him. But if the turning of a straw would call him back to life, I would not for ten thousand worlds be the turner of that straw in opposition to the will of God.'"

A noble example. It excites our admiration. Under the circumstances it flames with light, and is worthy of a place in Christian annals.

However it is compassed, the Bible must be read more and studied more and taken more deeply into life by every Christian man. We can not do without it. It is the very heart of our faith. It contains in the germ the whole of our religion. It is the character of our religious liberties in the deepest sense of liberty. He who reads and knows it can never be made a slave of traditions, or hierarchies, or creeds. It is the perpetual inspiration of the faith of the church. The victims of unbelief are not the Bible readers. We have known Christian metaphysics to inspire doubt, but never the Christian life. It is the unfailing guide to the progress of the church. Cast as it is in the life form, it reapplies itself continually to the changing horizons of thought and society, and it can not become antiquated or obsolete any more than a deed of heroism or a mother's love.—Selected.

Courage does not find truest expression always in words. Sometimes there is more heroism in holding the lips than in speaking. Denunciation is not a sure sign of an intrepid spirit. And pulpit denunciation is vastly easier than a face-to-face talk with a wrong-doer. Few men, however wicked they may be, care to assault a preacher. Public sentiment is against it. A congregation stands between the opponents. The faithful pastor who talks to his wayward members face to face is braver than the peripatetic who hurls anathemas from a platform, and goes on his way rejoicing.—Exchange.

One reason why there is so much grumbling these hard times is because it is about the only business that requires absolutely no capital to begin with.

FROM THE WORK.

Rev. Robert Randle, Shiloh, La., Oct. 14: "We have held four protracted meetings on this circuit with gratifying results. Forty-five have been added to the church, and there have been seventy-five or eighty conversions. The church has been greatly revived and is doing good work. I have two or three more meetings to hold, and am looking to the Master for still greater results. To God be the praise!"

Rev. J. W. Raper, P. C., Nettleton circuit, Aberdeen district, North Mississippi Conference, Oct. 18: "We are through with our protracted meetings for this year. The Lord has done great things for us on this charge, for which we are glad. We have had about one hundred conversions this Summer, and eighty-one additions to the church on this charge. We are indebted to the following brethren for their efficient service: S. M. Thames, our beloved presiding elder, who did some good preaching, and held our third Quarterly Conference at Pisgah; H. C. Parrott, local preacher of the Oxolona circuit; B. R. East, local preacher of Saltillo circuit; Thomas Tayler, of the Nettleton circuit; T. H. Dorsey, of the Fulton circuit; J. E. Snow, of the Amory circuit, and L. T. Sargent, of the Tremont circuit. We think that charge will make a full report this year for the first time in its history. All the glory and praise be to God!"

Rev. E. S. Lewis, Rosedale, Miss., Oct. 21: "Our Conference comes on space, and we are striving hard to be in readiness therefor. This has been a year of unusual activity in the Greenville district, of which we are a part. Three new churches will be reported at Conference, one new parsonage, and a goodly number of conversions. We are not doing anything worthy of special notice here. Have added about fifteen to the church, have kept our League and Sunday-school going, and are doing what we can for the Master. Our League takes sixteen copies of the Epworth Era, and enjoys it. Our assessments will not be paid in full; they are beyond all reach. But there is some satisfaction in the fact that we will raise as much this year for the Conference claims as was raised the two past years combined. Rev. J. M. Bradley is able to return to his work at Lula. Rev. J. L. Bowling has gone to Missouri, but his work is being filled by the preachers of the district. We think the work of the district will not fall behind last year's report."

PALMER CAMP MEETING.

The Palmer Camp Meeting, according to announcement, began on Friday night, Oct. 4 and closed on Monday, Oct. 14. The meeting began under grave disadvantages, from which it never fully recovered; but through much prayer and preaching difficulties gradually gave way and a good measure of success and blessing attended us. The congregations on Saturdays and Sundays were quite large, and were very good and remarkably well behaved during the entire meeting. Sister Summers, of Thibodeaux, La., whose graceful touch, sweet voice, bright face and strong faith are a blessing to any meeting, was in charge of the music, and ever and anon "Hallelujahs" and "Amens" were sounded forth in response to the sweeping expressions and beautiful strains of the music. At times the altar service became a scene of victory and rejoicing, and timidity and order were lost amid the triumphant manifestations of the glory of God. There were thirty-three accessions and about fifty conversions. To God be all the praise.

The following preachers attended the meeting: Revs. C. A. Powell, P. E.; J. G. Sibley, C. F. Emery, R. Selby, J. M. Pugh, J. H. Holland, G. W. Hoff, G. R. Ellis, R. A. Breland, J. L. Jordan, W. G. Evans, and Michael Cox.

E. T. BRELAND, P. C.

RALEIGH CHARGE.

I closed my fourth protracted meeting for Raleigh charge, Brandon district, Mississippi Conference, several days since, which resulted in 42 accessions, a number of very bright conversions, and the membership of the church wonderfully revived. The church, spiritually, is in fine condition. Financially, we are several degrees below zero. I am afraid, from present indications, our reports will be found wanting. However, I am using all diligence to clear the decks by the time we meet, at Yazoo City, in December. The four meetings held were successes, without the aid of traveling evangelists, and the doubtful methods which have marked such performances; and whenever our pastors instill into the minds of their flocks that the efforts of such instrumentalities, male or female, are indispensable to a revival, they will at once be shorn of their strength in a measure, dwarfed in the estimation of their charges and become failures in the ranks of our itinerant Methodism, which was born in a revival and can not live without them. I am under many obligations to Rev. C. McDonald, P. E.; R. H. Barr and R. A. Sibley, Sen., for faithful and efficient services rendered. Not least to our young Roman, J. J. Childre (Icost), who went into the battle at the beginning and remained to the end.

Our new church edifice at Raleigh was dedicated on Thursday, Sept. 19, by Rev. J. McDonald with an appropriate discourse and our impressive ceremonies contained in the Discipline. Our congregation hailed the completion of the building with delight, who had been worshiping in an old, dilapidated school-building for many years. We have also another church-building in course of erection at Taylorsville, which will give tone to our Methodism in that vicinity.

The much-water fraternity of this section of Mississippi are with consent pulling for the shore, and the unceremonious methods by which they are disposing of the old Bible and Decalogue, with the entire absence of the Holy Ghost, and its operations upon the hearts and consciences of men, will soon relegate them to the shades of oblivion forever. "Ichabod" has long since been written on the history and perpetuity of hard-shellism, for its anti-missionary spirit. A similar fate is in waiting for any people or church who can with impunity thus dispose of four-fifths of God's Word and the grand instrumentality, whose office in our world is to make an application of the truths and promises of that blessed Book to the hearts and consciences of a race who know not God, and the Comforter of God's people everywhere.

Fraternally, W. W. HUBER.

Raleigh, Oct 23, 1895.

For Over Indulgence Take Horsford's Acid Phosphate.

It preserves and renews the vitality, strengthens the nerves and stimulates the stomach to healthy action.

Rev. J. W. Ellison.

Death has again visited us and taken from our ranks one of our truest and best.

On the morning of Sept. 11, at Millsaps College, near Jackson, Miss., our beloved Bro. John W. Ellison quietly and peacefully fell on sleep. For several years his health had not been strong. The disease with which he suffered worked slowly, but surely, developing into that much dreaded and insidious malady, Bright's disease. Early in the year his health began rapidly to fail, but such was his energy that he ceased not to preach, filling all of his appointments to within a few Sabbaths of his departure.

Yielding to the inevitable, and hoping to regain his health by a season of rest from the pastorate, and that he might educate his only son, he had made arrangements to live on the campus at Millsaps College. Leaving his home in Cato (where he had served as pastor for two years) in feeble health, the fatigue of the trip was so exhausting as to cause a relapse from which he could not recover, arriving at Jackson Saturday before his death, on Wednesday. All that skillful physicians, thoughtful friends and a loving wife could do was done, but to no avail.

In the death of Bro. Ellison the Mississippi Conference has lost a true man, a faithful itinerant and one of her best preachers. His name appears on our Minutes first, as having been received on trial from the Yazoo circuit at the Conference held in Brandon, Miss., December, 1872, and at this Conference he was appointed as pastor in charge of the circuit from whence he came, thus demonstrating from the very beginning his excellency of character and worth as a man. He was reappointed to the same charge the following year.

He was born and reared near Deasonville, in Yazoo county, by Methodist parents—his father having built a church which bears his name to this day—in the year 1845, June 20. Thus it will be seen that he was little past fifty years of age, and in the Conference twenty-three years. During these years he was faithful to every trust committed to him. A logical Bible preacher and most excellent pastor.

Though a mere boy, when the sound of war was heard in the land, he enlisted as a soldier among the very first; and during the four years of fratricidal carnage he followed the fortunes of Gen. Robert E. Lee in Virginia.

Bro. Ellison truly deserved the name of a "self-educated man." He was recognized as a man of no mean ability. His logic was good, and his speech was correct. He was the author of two small works on the subject of Baptism, from which this writer, at least, derived many profitable thoughts and satisfactory conclusions on the subject discussed.

After services in the First Methodist Church in Jackson, conducted by Bishop Galloway, and the local ministers, his remains were carried to Deasonville and buried in the family cemetery of his sainted father.

"Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

T. B. HOLLOMAN.

Catholicism in South America.

Dr. H. C. Morrison, senior secretary of the Board of Missions, in the Review of Missions, writing of the Roman Catholic Church in South America, says as follows: "Meantime this monster is set to oppose and prevent the spread of the gospel. It is under malicious determination to hold its millions under its power, and keep its heel upon the neck of their liberty; and that under the specious name and guise of 'the church.' Nothing more quickly provokes this so-called 'church' than the sight of a colporter offering the Word of God to her people. It has not been ten days since we took the hand of a man in the employ of the American Bible Society, who, while selling Bibles recently in a Brazilian town, was set upon by a mob, his Bibles and Testaments, amounting to hundreds, taken from him and publicly burned. When he called upon the town authorities for protection and redress, they replied, 'The books were burned by the order of the priest, and his power and authority are above ours.' My readers, let us look these facts in the face—facts which we have seen in person—and see if we can then feel ourselves in the sight of God quit of South America? These millions are near us, not in heathenism, but in a state which is little if any better, and they are doomed to this dark destiny so long as we hesitate or fail to give them the gospel. They are not Chinese, neither African, but they are Americans. They dwell in our hemisphere and bear her name. They have a land as fair and with resources as great as our own. They have a heritage in Christ and his gospel as large as ours, and we hold that heritage in trust for them. Can we be safe in longer withholding that which alone will make them free? Can we shelter longer behind the plea: 'The Roman Catholic Church will give them the gospel?' Never! Never! They neither give the gospel themselves, nor do they suffer others to give it. Our duty is plain and imperative. The fight is on. There is no compromise. It is the cry of Americans to Americans, calling to us for that light and liberty which make our land the world's envy, and our homes the Edens of earth. We are not contending with the prudent, conservative Romanism of our country. But it is Romanism in power, Romanism with her mask off, Romanism in true colors. It is the lion of the tribe of Judah against the dragon of the pit. 'Who, then, is on the Lord's side?' Who is ready to 'go or send?' Our schools and universities are turning out young men by the multitude who are ready and called to go forth and preach Christ. Our home Conferences are crowded, running over, and still they come. Will not the Holy Spirit, through the economy of the church, turn a multitude of these young men to the whitening harvest in the Land of the Southern Cross?"

A Great Chance to Make Money.

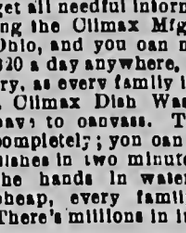
I am having splendid success since I took your advice and started in the Dish Washer business. I never clear less than $10 a day, and have over $3,000 in bank now, made in business during the last year. I can't see why every man or woman, that wants to accomplish anything, don't try this business. Before starting, I examined all the Dish Washers closely, but find the Climax much the best. You can get all needful information by addressing the Climax Mfg. Co., Columbus, Ohio, and you can make from $10 to $20 a day anywhere, in town or country, as every family is anxious to have a Climax Dish Washer. You don't have to canvass. They do the work completely; you can wash and dry the dishes in two minutes without putting the hands in water, and being so cheap, every family will have one. There's millions in it!

A READER.

The work of a man who is always toiling is sure to lose its freshness. It is a great advantage to the mind of any public speaker to permit it to fallow—to come into contact with new views, new scenes, to throw off for a time the burdens of responsibility to get away from the grind of every-day toil. Our view, indeed, is that if a pastor of a church were disinclined to take a holiday, it would be distinctly in the interest of the congregation—a paying investment in every sense of the word—to insist on his doing it.—London Advertiser.

Blood Poisoning

Mrs. Mary E. O'Fallon, a very intelligent nurse of Piqua, Ohio, was poisoned while assisting physicians at an autopsy 5 years ago, and soon terrible ulcers broke out on her head, arms, tongue and throat. Her hair all came out. She weighed but 78 lbs., and saw no prospect of help. At last she began to take Hood's Sarsaparilla and at once improved; could soon get out of bed and walk. She says, "I was cured by



Mrs. M. E. O'Fallon.

Hood's Sarsaparilla

and am now a well woman. I weigh 128 lbs., eat well and do the work for a large family. My case seems a wonderful recovery and physicians look at me in astonishment, as almost like one raised from the dead."

HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

PUBLISHER'S NOTICES.

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We invite special attention to our new sewing machine offer. This machine is a most excellent one in every respect. We have never made a better premium offer. Let no one confound this machine with any one previously offered. It is a different machine altogether. Take notice that we prepay freight and guarantee entire satisfaction.

The Holman Bible for $1 65.

We are now offering the Holman Self-Pronouncing Bible for $1.65 to subscribers who pay a full year in advance, i. e., up to Nov., '96. This Bible has all the Helps of the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself wherever the name occurs. This makes it by far the best Bible on the market. Everybody, whether educated or uneducated, needs help in the pronunciation of proper names, especially Bible names. Read carefully our offer on the seventh page.

Any subscriber who will pay his subscription for two full years in advance, i. e., up to Nov., '97, can get this Bible at $1 35.

There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2 45 instead of $1 65. This is the best bargain ever offered in a bourgeois type Bible.

We sell our large-type Holman Bible to persons who are not subscribers for $5—publisher's price. Our subscribers get it on conditions specified in our offer for $2 45. The ADVOCATE and the Bible both cost only $4.45, while the Bible alone costs $5. See the point?

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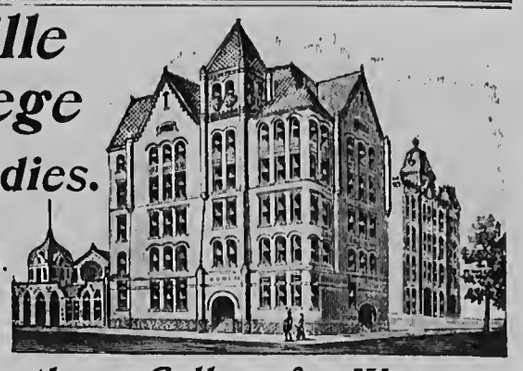

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Thursday, October 31, 1895.

"Preaching in an unknown tongue" was not a peculiar characteristic of the first century. Many a preacher of the present day preaches sermons which, though thoroughly orthodox and full of vigorous thought, are almost as unintelligible to a large proportion of their hearers as if delivered in a foreign language. It is a calamity to a preacher to lose the vocabulary of childhood and of the common people.

Though the High Church party in the Protestant Episcopal Church is still largely in the ascendency, the Low Church party is on the increase and is making itself heard. In the recent Convention, at Minneapolis, the Low Church party fought vigorously for an amendment providing for the admission into the church of all congregations that will accept the Apostles' Creed and submit to the reordination of their ministers. They were defeated, but they showed a strength which is quite significant.

Bishop J. P. Newman, of the M. E Church, has a lecture which he has delivered frequently of late entitled, "America for Americans." The lecture is said to be a very fine one. One sentence in it has attracted much attention, viz, "The problem has not yet been solved as to whether the emancipation of a race by Abraham Lincoln was a benediction or a malediction." If one of our Southern Methodist Bishops had used such language, the Northern Methodist press would have howled worse than an incarcerated canine; but as it is, we have not heard even a whine of disapproval.

The prize fighters are like Noah's dove; they find no place for their feet to rest upon. They have been kicked out of Texas and Arkansas. They have talked of Tennessee, Kentucky, Indian Territory and Mexico; but from the powers that be in each of these commonwealths the wires flashed back the news, "Better not come." This fact is full of significance. It indicates a marvelous growth of public sentiment in the right direction. But a few years ago the "bruisers" could engage in a contest almost anywhere. With the Louisiana Lottery dead, pugilism dead and the liquor traffic outlawed in large sections of our country, who will dare affirm that the former times were better than these?

Our Leisure Hours.

One of the best indices of the type of civilization that prevails in any country is the character of its amusements. How do the people spend their hours when they are "off duty?" What are their sports, pastimes, recreations? What are the activities of those hours that intervene between business and slumber? What about their Sabbaths, their holidays and their leisure time generally? Get a correct answer to these questions, and you will know much concerning the charactor of a people. Read a description of a bull-fight, and learn that this is the popular amusement of Spain; at once the Spanish people sink in your estimation to a very low place in the scale of refinement and civilization. Witness the war-dance of an Indian tribe, and you need no further evidence to convince you that they are in a state of barbarism. We do not need to be told that the habitues of a New York cock-pit are low, vulgar and brutal.

Apply this test to our people generally, and what is the result? How do our citizens generally spend their leisure time? Are their amusements and recreations elevating in their character, or do they tend to intellectual and moral retrogression? Let us suppose a case. Suppose that in any average town or city two entertainments are given the same night—one a chaste, beautiful, instructive, entertaining lecture with the spotless character and illustrious record of one of Nature's noblemen behind it; the other a fourth-rate circus, or a low-grade minstrel show: which would be more largely patronized? Who does not know that in most communities the show crowd would outnumber the other ten to one, even if the lecture were given "without money and without price?" What does such a fact indicate in regard to our place in the scale of culture and refinement?

Take another test. Though the South has not much to boast of in the way of public libraries, yet there are many of our Southern towns which have public libraries containing the standard works in all the various departments of literature, and which are constantly receiving fresh supplies from the press of our own day. What use is made of these literary treasures? The number of persons who levy regular contributions upon this repository of knowledge is exceedingly small. Moreover, investigation will reveal the fact that a very large percentage of the books that are most read belong to the department of light fiction. These facts would be of little moment were we at liberty to suppose that a multitude of private libraries are being well used. But such is not the case. The patronage of the public library is an index to the reading habits of the people. Leaving out of the account the reading of newspapers and mere professional reading, reading occupies but a very small part of the time of our people.

What, then, becomes of our leisure time? What becomes of the hours between supper and bed-time? How much of it is given to mental improvement? It may be granted that recreation is necessary. A bow will lose its elasticity if always bent to its utmost tension. So the mind needs relaxation. But this is entirely compatible with a steady advancement in literary culture. There is time enough for both recreation and instruction. After all that is said about "the press of business," most men have leisure enough for necessary recreation and a considerable slice of every day left for intellectual improvement, if they will to have it so. Moreover, it must not be forgotten that recreation and instruction go hand in hand; in other words, that reading is itself a recreation. No man makes a more egregious mistake than does he who supposes that reading is a drudgery, and all literary pursuits a pleasureless task. This is the case only with him who is a novice at the business. The man who has formed a reading habit finds in that his greatest pleasure. Through the medium of books he holds communion with the good and the great of all ages and climes, and hears them speak in their best moods and their loftiest strains. They commend to him their noblest thoughts and highest aspirations. In such companionship he finds a pleasure infinitely superior to the pleasures of the wine cup or the card table. As high as heaven is above earth, so high are the pleasures of intellect above those of sense. Is it not our duty to cultivate these higher powers of our nature? How do we degrade ourselves when we spend the few precious hours that God allots us here in pleasures akin to those which the brutes enjoy, while we allow our higher powers, those which ally us to angels and to God, to lie dormant and uncultivated!

Other motives also should prompt in the same direction. Suppose a case: Two young men of equal endowments leave school and engage in business at eighteen. One of them devotes his leisure hours to amusements of one kind or another. The other makes it a rule to read a book every week. Will there not be a vast difference in the two at the age of forty? The one will have read twenty-two times fifty-two, *i. e.* — eleven hundred and forty-four-books; and if his books have been judiciously selected, he will be a well-informed man, one whose judgment will be prized and whose influence will be felt in any circle in which he may be thrown. But what of the other? However companionable he may be, he will be empty-headed and frivolous, his opinions on any matter of public concern will be unimportant, and his influence will be comparatively insignificant. Which of these two careers would a wise parent choose for a youth just merging into manhood? Such a question is answered in the asking. A wise father will always counsel his son to prefer knowledge to pleasure, instruction to amusement.

A New Phase of the Question.

Like Banquo's ghost, the local-preacher-evangelist question may be seen bobbing up almost anywhere and any when. It appeared in rather a novel fashion at the recent session of the Los Angeles Conference. Rev. A. C. Bane, of that Conference, asked a location for the purpose of engaging in evangelistic work. After deliberation, the Conference refused to grant the location. He then asked to be transferred to the Pacific Conference, hoping to secure a location at the hands of that body. Bishop Wilson refused to transfer him. He, therefore, remains in the Los Angeles Conference, and is assigned to a pastoral charge.

Pending the discussion of the case the following questions were propounded to the chair for official decision:

When an itinerant preacher publishes to the world and the church his purpose to locate and enter the evangelistic work—

1. "Is the proposed work compatible with the duties of a local preacher?" The Bishop's decision was: "Not according to the terms of our Discipline."

2. "Is the Annual Conference to which he belongs compelled to grant him a location?" The Bishop's decision was: "No."

We are pleased to learn that the attendance at East Mississippi Female College is steadily increasing. The enrollment has already gone beyond one hundred. The boarding department is fuller than at any time within the last five years.

Bay St. Louis.

We spent last Sabbath at Bay St. Louis. We had the privilege of preaching, morning and night, in Bro. Harmon's new church. The windows are not yet in, and it is unceiled; yet, though unfinished, it is in use. It is built according to one of our church extension plans, and of ample dimensions to meet the wants of the community. When completed, it will be a beauty, a real ornament to the town. Bro. Harmon is to be congratulated upon his success in his difficult field. Besides building this church, he and his zealous little flock have built during the present year a neat little mission church in the suburbs of the city and also made important improvements on the parsonage property. We know of no church which has accomplished more in proportion to its resources. We made headquarters at the parsonage. We are under obligations to Bro. Harmon and family for many courtesies extended. We also enjoyed the generous hospitalities of Bro. and Sister Toulme, of the Crescent Hotel.

BOOKS.

MEMORIAL ADDRESS ON DR. A. B. MILES, delivered at the Annual Meeting of the Charity Hospital Alumni Association. By Dr. E. L. McGehee.

By courtesy of the author, a copy of the above-named pamphlet lies upon our table. It gives a brief outline of the remarkable career of the distinguished physician, and puts special emphasis upon the Christian virtues that adorned his character. The memory of such a man is worthy to be had in everlasting remembrance. His professional achievements were remarkable. Coming to New Orleans at twenty years of age as a medical student, with meagre financial resources and without friends, he placed himself in the short period of twenty years in the very front rank of the profession, and left behind him a record of which any practitioner of the healing art might feel proud. His private life also is worthy of universal emulation. His virtues were numerous and manifold. He did not belong to that class of physicians who take pride in proclaiming their unbelief in the Christian religion. The Bible was to him the Word of God. He read it daily, and sought guidance from above in the affairs of every-day life. The story of his life is here well told by one who was his professional admirer and his personal friend.

THE CHURCH: WHAT IT IS AND WHENCE IT IS. The same being an historical outline of its origin, progress and doctrines, gathered from sacred and profane sources. By Rev. J. A. Parker, of the Louisiana Conference, M. E. Church, South. Second edition. Revised and abridged for Sunday-schools and Epworth Leagues. Nashville, Tenn.: Barbee & Smith. Price, 75 cents.

The above is the full title of a neat, well-bound 12 mo. of 179 pages just from the press. The title is accurately descriptive of the work. It gives an outline history of the church from the beginning, with special reference to polity. In form the work is catechetical, consisting of 1,040 questions and answers. The questions are well framed, and the answers are clear, concise, and comprehensive. It is an admirable work to put into the hands of our young people, as it will give them a vast amount of information which everyone needs, and which can not be found elsewhere, so far we know, in a form so compact. The author announces in his preface that he has nearly ready for the press another work, in which he gives in similar form a history of Christian doctrines. We hope the work will have a wide circulation.

Rev. T. F. Gleon has resigned the editorship of the Holston Methodist, and the vacancy has been filled by the election of Dr. E. N. Price. Bro. Price is not a novice in journalism, having previously edited the same paper for a number of years.

Boys Wanted.

Some people think boys are very troublesome things. I once heard an intelligent man say that every boy when he gets to be twelve years old should be put in a penitentiary and kept there until he is of legal age. Alas! for the world when that suggestion is carried out! Many persons are with boys as an old gentleman was with his patience. When he was found by his friend in a very petulant mood, and was exhorted to "have more patience," he exclaimed that he had as much patience as he wanted. Many families have as many boys as they want, and we sometimes see families where they apparently have more boys than they want. Such a condition is bad for the not-wanted boys.

Now, though we have quite a large family of boys at Centenary College, we have not as many as we want. We have room in our dormitories and lecture-rooms and hearts for a few more. We are not dissatisfied with the character of our boys, either. They are clever, in the American and in the English sense of that word, and are doing good work; but we want some more good, clever fellows to adopt into our growing family.

I have thought that we could get these wanted boys in this way: The Louisiana Conference is to meet here on Dec. 11. Every preacher is, or ought to be, interested in every boy on his work. Every preacher is, or ought to be, interested in the prosperity of his college. The prosperity of the college and the prosperity of the boys are linked together. The college wants the boys, the boys need the college. Now, let the preachers mediate between the two and bring them together, and thus secure the prosperity of both. In plain terms: Let each preacher, who is coming to Conference, do his best to bring along from his work a boy, and place him in school here. That will help the college and help the boys and help the Conference and help the Church and help the State and help the world. And who would not do a work that widens its good results in that way?

C. W. CARTER.

Centenary College, Jackson, La.

Millsaps College.

Please let me say through the ADVOCATE to the Methodists of Mississippi and to the friends of our college generally that the development of our work calls for enlarged facilities. We need another building, and when the Annual Conferences meet we will submit a definite plan for meeting this demand. In the meantime it is important that all the outstanding notes given for our endowment fund shall be collected. Very little has been said of these notes for the past year, but now, with improved times, it is hoped that they will be cheerfully settled. I hope the pastors will use every effort to have the assessment made by the Conferences paid in full. Every dollar will be needed. With the decks cleared, we will start out on the new year with splendid prospects for development in every department of our work.

Our present session is full of encouragment. The students have never worked better, and the enthusiasm in favor of the college was never so great.

W. B. MURRAH.

NOTES.

The tent meetings at the corner of Liberty street and Louisiana avenue are increasing in interest. Quite a number of persons have professed conversion.

***

Judge L. H. Estes, of Memphis, has just closed a meeting of great power at Milan, Tenn. He is one of the notable laymen of Southern Methodism. He fills an important judicial position, and yet finds time to do a good deal of revival work. His Summer vacation is spent largely in protracted meetings.

The meeting at Grape Street will continue during the present week. The attendance is large, and there is considerable interest.

***

A revival meeting is in progress at Dryades Street Church, conducted by the pastor, Rev. F. S. Parker. The meeting begins with a good attendance and a favorable outlook.

***

Dr. Coley, of the New York Cancer Hospital, claims to have discovered a serum treatment for cancer which has been very successful so far, though it has not been tested a sufficient length of time to decide whether the cures effected are permanent. Dr. Coley is not a quack, but a regular physician in good standing.

***

Mr. George Muller, of England, the founder of the famous orphanages, has received for all purposes since the beginning of his work just $6,869,180. He has never told a soul of his needs, either of his own personal needs or of his needs in benevolent work. He and his wife together have simply laid the needs before God. Mr. Muller has just observed the ninetieth anniversary of his birth.—Exchange.

***

Rev. A. McDonald, pastor of a Congregational Church in Jacksonville, Fla., recently preached a sermon in which he expressed great sympathy with the Cuban revolutionists, and bitterly denounced the Spanish government. This having come to the ears of Senor Cruz, a Spanish vice-consul at that place, he has announced it as his purpose to prosecute McDonald in the United States Court for a violation of the neutrality laws. The public will await the result with interest.

***

A Thomas Paine exhibition is to be held in London in December. It will include early editions of Paine's different works, portraits of Paine and those of his adherents, together with those of his opponents. We suggest that among the exhibits he included a series of photographs of the benevolent institutions organized by Paine and his followers since his day, and that these be placed in contrast with those organized under Christian auspices during the period since Paine's death in 1809.—Exchange.

***

Since the publication of Bishop Thoburn's letter in favor of a Diocesan Episcopacy, a Bishop of one of the colored Methodist Churches informs the good Bishop and the rest of mankind, through the columns of the Independent, that his church has already taken the proposed new departure. Bishops are assigned to a district for four years. The colored episcopos is naturally very much pleased that the example set by his church is thought worthy of imitation by a white episcopos.

***

Bob and Alf Taylor, the distinguished brothers from Tennessee, gave their unique performance, "Yankee Doodle and Dixie," before a large audience in Washington Artillery Hall, in this city, on the twenty-third. To say that the audience was pleased would be an under-statement of the facts in the case. The people were delighted, and showed their delight by frequent rounds of hearty applause. Bob and Alf are the most taking combination ever on the rostrum, especially when they are addressing an audience "away down South in Dixie."

***

Does this, from the Cumberland Presbyterian, not apply to some outside of that branch of the Presbyterian Church? "A queer sort of ruling elder or deacon is he who undertakes to discharge the duties of his office without the help of his own church paper. A blind leader of the blind, indeed, must he be who tries to teach before he has been taught; who endeavors to make loyal Presbyterians out of other people without himself being loyal enough to read each week the current history, the needs and the requirements of his denomination. Strange, passing strange!"—Mid-Continent.

***

The Spiritualists have just held a National Convention in Washington City. In their resolutions, among other things, they extended the hand of consolation to Mr. Debs, scored the "efforts of bigots and fanatics to engraft on the Constitution of the United States of America a recognition of their God," and objected to Sunday observance "so far as it was based on any law recognizing it as God's holy day," the object being to allow everyone to do as he pleased so long as he did not infringe the rights of others. A paragraph of eulogy was included on behalf of Thomas Paine as "the first champion of reason and personal liberty, an apostle of freedom, a conscious force for good in the affairs of men at the present day." Very significantly, too, it was moved that the National Spiritualists' Association affiliate itself with the International Parliament of Religions, whose headquarters are in Chicago. A committee was appointed to take steps to that end.—Mid-Continent.

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CHILLIFUGE

will do you more good than anything in the world. Its good effects are felt immediately, chills and all malarial troubles disappearing like magic. It is free from quinine, and is as pleasant and sweet to take as orange syrup. It enriches the blood, and builds up the system. Sold everywhere. Price 50c. per bottle.

Every bottle sold under a guarantee to cure, or money refunded.

Prepared by FINLAY, DICKS & CO., New Orleans.

PERSONALS.

Rev. G. C. Kelley, of the Louisville Conference, has been transferred to the North Alabama Conference.

W. H. Morrow, a widely known lawyer of Nashville, Tenn., died at his home in that city on the fifteenth.

At the New Orleans Preachers' Meeting, last Monday, Bishop Keener delivered an able address on "The Work of the Holy Spirit."

Dr. O. F. Evans has been transferred from the Memphis Conference to the Holston Conference, and stationed at Centenary Church, Chattanooga, Tenn.

In the absence of Bishop Haygood, Dr. David Sullins presided over the Holston Conference the first two days. On the third day Bishop Duncan arrived and presided until the close.

Dr. John O. Keener, president of Southern University, has been in the city several days on a visit to the home folks. Drs. Keener and Morrow each made an entertaining talk at the preachers' meeting.

At the recent session of the Tennessee Conference the following transfers were announced: W. M. Leftwich, to the Virginia Conference; W. B. Patty, to the Illinois Conference; and W. B. Kance, to the China Mission Conference.

Rev. James Morrow, of Pennsylvania, one of the secretaries of the American Bible Society, is making a brief sojourn in the city, *en route* to California. He is making headquarters during his stay with his father-in-law, Bro. J. H. Keller.

At the recent session of the Tennessee Conference the following transfers were announced: J. R. Curtis, from the Los Angeles Conference; W. B. Taylor, from the East Columbia Conference; and D. S. Thompson, from the Texas Conference.

Rev. Andrew Jackson Potter, widely known as "the fighting parson," dropped dead in his pulpit at Tillman, Texas, on the twenty-second, a revival meeting being in progress at the time. A large part of his ministerial life has been spent on the frontiers. His adventures among Indians and desperadoes gave him the sobriquet by which he is known throughout Southern Methodism. He was devoted to his calling, and absolutely destitute of fear.

Gustin Kearney, eldest son of Col. W. G. Kearney, died at his father's residence near Flora, Miss., on the nineteenth. He was bright, well-informed, polished in manners, and of pleasing address. He was also thoroughly generous and unselfish, and was, therefore, universally popular. He had been a member of the church since his twelfth year. He was a brother of Miss Belle Kearney. The bereaved ones have the sympathies of their numerous friends in Mississippi and Louisiana.

We glean the following items from the Wesleyan Advocate:

Rev. Wiles Pierce, of the Pacific Conference, has been transferred to the North Georgia Conference, his old home. He is a nephew of Bishop Pierce.

Rev. W. C. Davis, of the South Georgia Conference, has been transferred to the North Georgia Conference.

Robert McIntyre, a prominent Methodist layman of Savannah, Ga., whose death occurred a few days since, after providing liberally for his widow and other relatives, made the following bequests: Trinity Church, Savannah, of which he was a member, $25,000; Wesley Monumental Church Savannah, $10,000; Emory College, $1,000; South Georgia Conference Orphans' Home, at Macon, $3,000 He also made several smaller bequests to religious and benevolent institutions. We rejoice to chronicle such evidences of devotion to the Master. "He being dead, yet speaketh."

Louisiana Conference.

At to-day's Preachers' Meeting the Revs. T. K. Faunt LeRoy, C. M. Lyons and H. H. Ahrens were appointed a committee to provide homes for such members of the Louisiana Conference as, en route to Jackson, La., shall be compelled to spend a night in New Orleans. Let all such brethren promptly notify this committee.

JOHN T. SAWYER,
P. E. of New Orleans District.

Oct. 28, 1895.

Help the Cubans.

The Board of Church Extension has received, upon the appeal published last Spring for aid for the Cuban Missions at Key West, Ybor City and Cuba City, Florida, only about $500. We urgently need $2,500 more. We still lack $300 of having enough to relieve the mission at Key West. With $800 in hand we can, we trust, make the work there an assured success. Shall we not have it at once? The situation at the other two points is no less urgent, and the prospect, if we enter these open doors, is no less promising than at Key West. May we not form a Gideon's Band, and 250 of us contribute $10 each until $2,500 is raised for these foreign missions on our own shores?

We are in earnest. There ought to be 250 Methodists among our membership of 1,400,000 who will do that much for these poor exiles of an oppressed race. Give $10 for yourself, and a like amount for your wife or your children. If you can not give so much, give what you can. Ask your neighbors to join with you in making up the sum and send it at once. The case is urgent. Make remittance by postoffice money order or banker's draft to

DAVID MORTON,
Cor. Sec'y,
705 West Chestnut Street, Louisville, Ky.

Mode of Baptism.

Conference is now within a month of us. How little has been done this year, and how much must be done before Conference! Our Ministers' Institute convened here Oct. 15 and 16 Two-thirds of the pastors in the district were present. The preaching and discussion of the various topics were good to the use of edifying. Methodism was greatly strengthened in our town.

The sermon on the Mode of Baptism, by the Rev. M. H. Honoll, was so strong and convincing that our people clamored for more of the same kind. Whereupon he was arranged with by the pastor to return and preach a series of sermons on the "Subject and Mode of Baptism." He came last Tuesday, and closed out last night. The like was never known to Amory before Congregations fine, interest and attention perfect, and the good done for God and Methodism can not be reckoned until the judgment. He is the strongest and most scriptural preacher, and displays the kindliest spirit and even temper I have ever seen. Persons of the exclusive immersion theory claim that they are convinced that the doctrines believed and taught by the Methodists are scriptural, and that Bro. Honoll's argument is unanswerable.

I heartily endorse his manner, methods and spirit, and than commend him to the brethren where such doctrines are needed to be stressed. He will not hurt, but strengthen the cause in the pastor's hands. While he draws all effusionists to himself, the church and to God, he antagonizes and offends none of the immersionists. Bro. Honoll is not seeking notoriety, and would not impress his brethren that he has made or even desires to make controverted doctrines a hobby. He has made these subjects a study for his own satisfaction, and for the good of those whom he may be sent to serve. And while he has no desire to travel at large, yet when the interests of his own charge will admit of his leaving, he will give to any pastor and his flock the benefit of his research and close study on this subject.

J. E. BUCK

Amory, Miss., Oct. 26.

Creates an Appetite.

"Nearly all the members of my family have taken Hood's Sarsaparilla, and have received much benefit from it. It has given me an excellent appetite. My little sister had a very severe cold, which terminated in bronchitis. She has been taking Hood's Sarsaparilla, and is now in good health."—Frank Becker, 823 Josephine St., New Orleans, La.

Hood's Pills cure biliousness, indigestion.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE CONVERSION OF PAUL.
(Acts ix, 1-18.)

1. Paul was an honest opponent of the Christian religion.

(1) Not all unbelievers are wicked men. Prejudice resulting from education or early environment confirms them in their views. Convince them—specially by your life—that they are wrong.

(2) That men differ from us denominationally is no proof of their perversion. They may be as true as we are.

(3) Even ourselves have reason to rejoice with trembling. Are we right? Not egotism or conceit, but the Bible should make reply. Yes, we should be charitable to all who differ with us.

2. The Lord deemed well miraculously to convince Saul of his error and to convict him of his sin.

(1) Ordinarily the Word of God is to lead men to repentance. In vain some—deluded—look for miraculous exhibitions in their case.

(2) Paul was dazzled by a supernatural light, the brilliancy of which deprived him temporarily of eyesight.

(3) Now he heard a supernatural voice, "Saul, Saul," etc.

(4) Tremblingly the convicted man inquires: "Lord, what wilt thou have me to do?" Do? Yes, restitution and repentance give the sinner considerable work—work he only can perform.

(5) Proof of thorough perturbation of his soul is found in the fact that for three days and nights he remained without food.

3. Paul's conversion, though less public, succeeded rapidly. Its genuineness has never been assailed.

(1) The mission of Ananias confirmed Paul in the assurance that his previous experience was not the outcome of hallucination. God had wrought a second miracle in sending this man.

(2) Conversing with Ananias, Paul was filled with the Holy Ghost. Every true conversion is nothing less than that.

(3) His eyesight was restored to Paul at the same time.

(4) He was baptized—that is, joined the church, professed the Christian religion.

Programme for Literary Meeting of the Epworth League.

THEME: HOME.

1. Hymn 745. (Two stanzas.) Prayer by president. Recitation: "Love of Home," by James Montgomery.
2. A brief treatise by a female member on: "How to Make Home Happy."
3. Hymn 817
4. Recitation: "Nobody's Child," by Pulla A. Case.
5. A reading: "The Dearest Spot on Earth to Me," by W. T. Wrighton.
6. Hymn 770.
7. Lecture by an invited guest on: "Home among Different Nations."
8. Hymn 54.
9. Brief lecture by the pastor: "A Happy Home a Sure Preventive of Intemperance."
10. Recitation: "Homesick," by David Gray.
11. Hymn 26.
12. Benediction by the pastor.

League Dots.

Leagues are multiplying wherever Methodism has been planted. There is rustling among the dry bones.

Leaguers will have a watchful eye on the stewards that the preacher is being paid in full.

Leaguers know that Walter Scott, dying, called the Bible "The Book." With all reading, the Bible is not neglected.

In the Epworth League prayer meetings the members are trained to pray in the congregational prayer meeting, and to speak in love-feasts.

Of all our Christian Advocates, "The Texas" devotes most space to the Epworth League interests. The editor is a brother of our pastor in Carondelet Street Church.

Nearly all Protestant denominations have fallen in line and organized Leagues among their young people. The latest is the "Luther League" among the Lutherans.

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I have made $1,640 clear money in 87 days and attended to my household duties besides, and I think this is doing splendid for a woman inexperienced in business. Anyone can sell what everyone wants so buy, and every family wants a Dish Washer. I don't canvass at all; people come or send for the Washers, and every Washer that goes out sells two or three more, as they do the work to perfection. You can wash and dry the dishes in two minutes. I am going to devote my whole time to this business now, and I am sure I can clear $5,000 this year. My sister and brother have started in the business, and are doing splendid. You can get complete instructions and hundreds of testimonials by addressing the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and if you don't make lots of money, it's your own fault.

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Johnson, Ind. Ter.

MR. EDITOR: I desire to say through the columns of your paper that some time ago I made an appeal to its readers for a little help in the way of building a parsonage on this mission charge, and am sorry to say that it was never responded to, but by one young lady, Miss May Russell, of Humphreys, Miss. May God bless Miss May a thousand times for this kind deed! The dollar she sent will help to buy the flooring for our parsonage. I am little surprised at the kind people of Mississippi. I was raised and educated in that State, and I am witness to the fact that our church is on far better financial basis than that of the Indian Mission Conference. We have our house started, and I believe the Lord will help us. May God bless you and your many readers! In Christ,

JNO. H. BAGE.

"BROWN'S BRONCHIAL TROCHES" relieve Throat Irritations caused by cold or use of the voice. The genuine sold only in boxes.

Notice.

MISSISSIPPI STATE EPWORTH LEAGUE CONFERENCE.

The officers of the Mississippi State Epworth League Conference are hereby notified to meet (as per previous arrangement) in the Methodist Church, Water Valley, Miss., at 1:30 o'clock P. M., Friday, Nov. 29, 1895.

R. W. JONES, Pres.
THOMAS B. CLIFFORD, Sec.

Lives of Great Men

All remind us that they are very much like us. They suffer with the same reliable types of headache, and take the same reliable remedies, such as the never-failing PRESTON'S HED AKE. Guaranteed to cure, or no pay.

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"Second Blessing" versus Holiness.

BY REV. H. WALTER FEATHERSTUN, D. D.

A faithful and fearless inquiry into the errors, both of teaching and of life, which result from the "Second Blessing" movement. The following is the table of

CONTENTS:

I. Holiness.
II. The "Second Blessing."
III. It Depreciates Regeneration.
IV. It Militates against Growth in Grace.
V. It Wrests the Scriptures.
VI. It Lowers the Standard of Living.
VII. It "Teaches as Doctrine the Precepts of Men."
VIII. It Tends to Fanaticism.
IX. It Leads to Wrong-doing.

The book will be a neat volume of about 100 pp. 12 mo., and will be sold as follows: Cloth, 40 cents; Paper, 15 cents.

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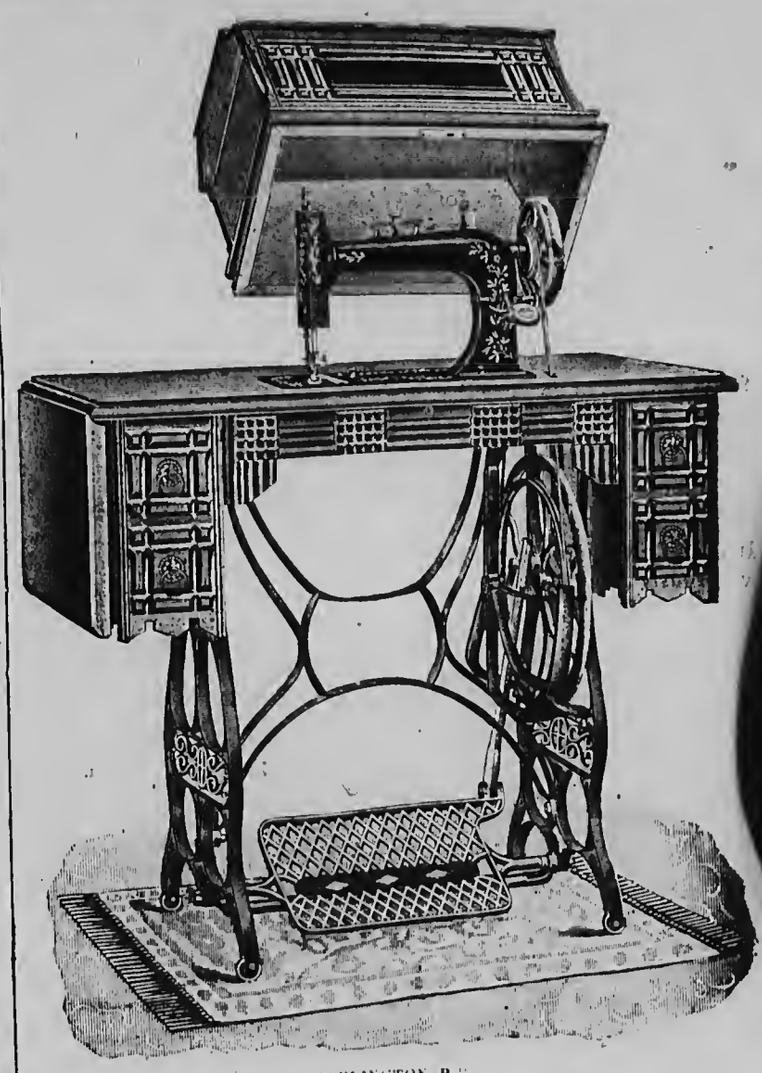
A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



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The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, possible take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. It has so few bearings and friction points that it is easily oiled and kept clean.

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We are building every day
In a good or evil way,
And the structure as it grows,
Will our inmost self disclose—

Till in every arch and line
All our faults and failings shine;
It may grow a castle grand,
Or a wreck upon the sand.

Do you ask what building this,
That can show both pain and bliss,
That can be both dark and fair?
Lo! its name is Character.

Build it well, whate'er you do;
Build it straight, and strong, and true,
Build it clean, and high, and broad;
Build it for the eye of God.

—Selected.

Don't Let the Dust Gather.

BY DORA B. GOODALE.

I feel like saying to every woman—to the busy, hard-worked, restricted women, to those full of hope and charm who are just setting out on the journey, to the apathetic ones who are nearing the end of it—I feel like saying, *Don't let the dust gather.*

Don't let the dust gather on your ideals. They are the best part of your mental furniture.

Don't let the dust gather on your enthusiasms. An enthusiastic desire is in itself a kind of fulfillment.

Don't let the dust gather on your vows—your church vows, your marriage vows. They are as real, as binding as when the good Bishop laid his hand on your head; as when you stood at the altar with the man that you loved.

Don't let the dust gather on your blessings. A diamond covered with dust seems no more than a stone.

Don't let the dust gather on your favorite study. Get down the Latin or algebra—above all, the history.

Don't let the dust gather on your accomplishments—if you can help it.

Don't let the dust, the imperceptible dust, gather day by day, to clog and smother the things that you value. Activity is youth, health, life itself; disuse means stagnation and death. Enthusiasm is contagious—it is like fire, and will communicate itself, whether or no; love quickens the vital current; some sort of love—it may be the love of lepidoptera or the Eocene period—is what

"Always makes us young,
And always keeps us so."

"The more you do the more you may do"? Of course! the more you do the more you must do, and the more you are able to do. The busiest people have the most time; and, to state the other side of the paradox, the people who do the least are the "busiest." One of the delightful, refreshing, inspiring, glorious things about human nature is its power of expansion—that power which we sometimes doubt, which frequently startles us, and which makes it impossible to set a limit to the capacity of the meanest soul. We don't know what we might do with our bodies. "Our bodies are our gardens," says Shakespeare, "to which our wills are gardeners;" but what very indifferent gardeners? The bank clerk's discriminations of touch, the tea-taster's discriminations of palate, the musician's refinement of ear, the sailor's or Indian's eyesight, the sinews and joints of the gymnast—these things are all marvels to us, it seems hardly possibly that members and organs very like ours are susceptible of such development. And as we are physically, even so and much more are we spiritually. Every report of the force of circumstances is really a tribute to the force that we possess in ourselves—the variety, adaptability, richness of the human elements. When we feel and believe what a treasury we have in our own hearts, minds and wills; when we cultivate and cherish them, we shall then know better how to arouse ambition and strengthen faith in those about us.

As we grow older, I think we care less for work for the work's sake; that is, for its immediate results, so small a part of God's plan! and care more for it for its reactive effects on ourselves and others. To be working, to be alive, is a good apart from what we can do. Man excels in concentration and force; grant woman her peculiar excellence! A gracious woman is beloved as the sun; and like the sun, she shines by reason of what she is.—Advocate and Guardian.

Good Humor in the Family.

Good humor is rightly reckoned a most valuable aid to a happy home life. An equally good and useful faculty is a sense of humor or the capacity to have a little fun along with the humdrum cares and works of life. We all know how it brightens up things generally to have a lively, witty companion who sees the ridiculous points of things and can turn an annoyance into an occasion for laughter. It does a great deal better to laugh over some domestic mishap than to cry or scold over it. Many homes and lives are dull because they are allowed to become too deeply impressed with a sense of the cares and responsibilities of life to recognize its bright and especially its mirthful side. Into such a household, good but dull, the advent of a witty, humorous friend is like sunshine on a cloudy day.

While it is always oppressive to hear persons constantly striving to say witty or funny things, it is worth while seeing what a brightener a little fun is, to make an effort to have some at home. It is well to turn off an impatient question sometimes, and to regard it from a humorous point of view, instead of being irritated about it.

"Wife, what is the reason I can never find a clean shirt?" exclaimed a good, but rather impatient husband, after rummaging all through the wrong drawer. His wife looked at him steadily a moment, half inclined to be provoked; then, with a comical look, she said: "I never guess conundrums; I give it up." Then he laughed, and they both laughed, and she went and got his shirt, and he felt ashamed of himself and kissed her; and then she felt happy, and so what might have been an occasion for hard words and unkind feelings became just the contrary, all through the little vein of humor that cropped out to the surface.

Some people have a peculiar faculty for giving a humorous turn to things when they are reproved. It does just as well oftentimes to laugh things off as to scold them off. Laughter is better than tears. Let us have a little more of it at home.—Religious Herald.

Keep Sweet.

"It is impossible but that offenses will come, but woe to him by whom the offense cometh."

Offenses spring from peculiarities of individuals, and may have a significance, or they may not; they may be intended, and they may not. Therefore, the Christian should endeavor to keep sweet under all circumstances, trying and perplexing as the case may be. It is always safe to study well the motive of the supposed offender before we pronounce it as an offense, for it may be a lack of education, or a lack on your part to understand the motive of the supposed offender. "Supposed," we say, because we are persuaded that fully nine out of every ten of the offenses which arise and cause so much bitterness, so much chill and so much discord in our social relations, are only supposed or imaginary, and if we could only keep sweet long enough for just a little prayer, just a little thought and a little study, the whole thing would vanish as the darkness before the rays of the morning sun.

If your pastor gives more of his attention to certain other members than he does to you, or if he never calls on you to lead in prayer or take any special part in the services, do not be offended, but keep sweet; the pastor is supposed to know the temper of his congregation better than you, and to know whose prayers are acceptable and will prove edifying. You can keep sweet and pray in secret, that you may receive your reward openly. By all means keep sweet.

Do not be oversensitive or imaginative. Imagination causes fully one-half of all our sorrow and woes, while prejudice steps in and throws in our faces almost all of the remaining half. Thus we see that our real troubles are very few indeed.

Keep sweet and you will be surprised to know how few really bad people there are in the world, and still greater will be your surprise to learn how very few real sorrows, how few real offenses, how few real slights and real troubles you do have anyhow.

Then, by the grace of God, always keep sweet.—Selected.

How Woman May Be a Blessing.

My observation, which has been extended in other lands as well as our own, leads me to declare that the best wives and mothers are those who are actively interested in benevolent and missionary enterprises. I have discovered no lack of wholesome food and comfortable clothing in their homes, but have invariably found an intelligent and wise administration of affairs on their part, while the whole atmosphere of the home was that of unselfish interest in great and noble projects, from the oldest down to the youngest.

"Sojourner Truth," the celebrated colored woman who lived to be something over a hundred years old, was asked the secret of her long life. She replied: "I don't know exactly, but I rather think it is because I haven't worried out my life thinking on small subjects." That is just what a woman does who acts on the principles that she has all she can do at home; she worries out her life thinking on small subjects. The cares that infest the day and rob her of her sleep at night will be so many cankers, eating their way into her very life.—New York Voice.

Trials of Married Life.

There is something peculiarly precious in the beautiful sentiment of the appended paragraph. The little slip from which we reprint it is colored with age. Thirty-three years ago, after the death of our loving father, we found in his pocket-book these treasured words which now, after the hand that noted them has mouldered back to dust, we send out upon a new mission of loving cheer and inspiring mercy:

Married life has its trials and sorrows. Tempers may prove incompatible, and call for forbearance. Fortune may be chary of favors and enforce self-denial. Children may be ungrateful and sting the poor heart that has pillowed them. Sickness may come and haunt a household for years. But ask the poor man struggling along with his debts, and the weary woman, toiling early and late, accomplishing the ruin of all her beauty and buoyancy, if they would be placed apart could competence be given to them, and all their trials brought to an end. The answer would be: "There is something sweeter in this companionship of suffering than anything the world can offer from its storehouse of joys outside of it, and something which would make even severer trials than ours only iron bands to draw us more firmly together."—Lutheran Observer.

To live always in the present tense is the enjoyment of sweet communion with God, and to live without sin is certainly the privilege of a Christian. To so teach and live is to secure God's highest favor. To teach and live otherwise is to grieve the Spirit.

It seems to me that five minutes of real thankfulness for the love of our dear Savior is worth a year of hard reasoning on the hidden parts of our redemption. —Dean Alford.

It is better to run the shoes down at the heel than to be too lazy to walk.

Awarded highest Honors, World's Fair.
DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

HYGIENE.

Talks about Health

BY FLORENCE HULL.

Just before a fire dies down it gives out the most heat, and to the casual eye seems to be at its brightest. So, too, at the periods when our vital energies are about to succumb to fatigue we are frequently deceived into believing ourselves unusually strong, under the stimulus of a feverish excitement which shows itself just before the reaction sets in. One only learns after considerable experience to associate a peculiar feeling of elation and buoyancy with the approach of an indisposition. Probably there has been an unheeded hour of fatigue, nature's first, faint warning, and when this has passed by the subsequent stage of fever, with its agreeable excitement, was unconsciously entered upon.

When we feel like doing something wonderful, instead of following out the inspiration, it would be a proof of wisdom to take a hot bath and go to bed for an hour or so.

It is safe to treat excitement as a premonitory symptom of some form of headache, and instead of permitting it to wear itself out until the stage of acute pain is reached the rational remedy of a counter irritant ought to be applied. Agreeable excitement, when very strong, may only be succeeded by that mental weariness some persons call "blues." But it may, if prolonged, pass into a condition of acute nervousness, like hysteria. Now, while we want to feel that we are really alive, we don't want our keenness of sensation to turn into agony, and, in order to prevent its doing so, we must learn to recognize in ourselves the point where strain comes.

Whenever we detect a decline in our self-command, a tendency to be over-impulsive and high-spirited, we may know that soon we shall be cross or out of sorts. The counter irritant indicated is quiet. If we can not compel ourselves to rest we ought to seek the aid of a hot bath, even if it is the very middle of the day. It may not always be practicable, but I have often seen an attack of illness averted by an hour in bed after a plunge into water at 110 degrees Fahr.

When this is out of the question, the person who feels himself becoming "hot-headed" should at least go off alone for a little while and bathe his face in cold water, resting afterwards in a position as nearly prone as possible. Headache or aching of the muscles can nearly always be relieved by the application of hot water, with subsequent rest. One of the beneficial effects of heat is that it quiets the nerves. And one must allow a certain amount of time for every remedy, however slight, to take hold of his system.

Hot water bathing does not agree with some persons, so they avoid it at all times; and the same with cold water and with everything else. But what can not be used habitually may be employed with excellent effect as a remedy. What everyone needs to do is to intelligently adapt to his own particular case the simple, general curative principles. At the first suspicion of the coming on of a cold the capilliaries need to be flushed, and this is accomplished by drinking freely of cold water. "Gorge yourself with water," advised a physician once. The slightest chill indicates the prompt application of heat, either dry or moist. Aching eyes should be bandaged with hot water, and the peculiar sensation women sometimes call by the name of "fidgets in the back or limbs," often the precursor of neuralgiac troubles, can ordinarily be at once relieved by a bath and a rest.—The Congregationalist.

THE CUISINE.

CONDUCTED BY L. A. B.

GRAHAM PUFFS.—Beat the yolks of two eggs in two cupfuls of ice water; then add gradually, beaten well meantime, three and one-fourth cupfuls of Graham flour. Continue the beating, after all the flour has been added, until the mixture is light and full of air bubbles. Add last the whites of the eggs, beaten to a stiff froth, and bake at once in heated irons. —Picayune.

The will of God respecting us is that we shall live by each other's happiness and life, not by each other's misery * * * men help each other by their joy, not by their sorrow.—Ruskin.

ILLINOIS CENTRAL.
SCHEDULE IN EFFECT OCTOBER 6TH, 1895.

Chicago Limited.
No. 4, Lve. 9:00 A. M. No. 8, Arr. 6:50 P. M.
Solid, Vestibuled, Gas-lighted train with Pullman Cars.

Chicago Fast Mail.
No. 2, Lve. 7:00 P. M. | No. 1, Arr. 8:20 A. M.
Through Pullman service to Memphis, Louis, Kansas City and Chicago.

Local Mail and Express.
NEW ORLEANS AND EMPIRE.
No. 26, Lve. 7:00 A. M. | No. 25, Arr. 9:30 P. M.

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OBITUARIES.

McKNIGHT—"Little JEWEL," baby girl of Mr. and Mrs. Jno. H. McKnight, first opened her eyes to the light of this beautiful world, near Arcola, Miss., June 30, 1892. The golden bowl was broken, the silver cord loosened, and her spirit, too pure for this earth, ascended to the "great white throne," near Uniontown, Ala., Aug. 25, 1895.

Only a gleam of light, a ray of sunshine, a pair of beautiful dark blue eyes framed in with a wealth of golden curls, that came into your hearts and home; then it was dark the light out, and the watchers softly whispered, "she is dead," and the angels bore the spirit of "Little Jewel" back to God.

Dear parents, she is sleeping now "safe in the arms of Jesus," in that beautiful "home not made with hands," "watching and waiting for you." Though her death causes a great shadow to fall over your lives, and you miss the pressure of the baby fingers, the patter of little feet, the little voice that made the sweetest music in your hearts; yet God saw fit to take the "little bud" from earth and transplant it to the garden of "his kingdom," where it will bloom forever.

"To woo us from earth her life was lent,
To lead us to heaven her death was sent."

So live that "some sweet day, by and by," you will clasp her again to your hearts, where there will be no more partings, no more sad good-nights.

Thank God for the Christian's faith! We lay our "little darling" in the cold, dark grave. But we shall see her again, "when she will shine in her beauty," a bright "Jewel" for His crown. "MANIE."

HICKS—Sister DORA HICKS was born Sept. 4, 1872, and died Oct. 14, 1895, aged twenty-three years and one month. She was a member of the M. E. Church, South, about twelve years. She was a faithful, consistent member of the church, and her life was worthy of imitation. She loved the church; ready at all times to do what she could to advance the cause of Christ. She was an obedient daughter, a loving sister, faithful, true and gentle wife; always cheerful, endeavoring to make home bright and happy.

We all will miss her so much. We are prepared to drop a tear of sympathy with her bereaved husband and darling little babe, and her dear brothers and sisters and many friends, who are left behind to mourn our loss; but rejoice at her gain. Heaven is brighter by her going, while we are made sad by her leaving.

We don't understand these things. She was capacitated to do so much good; well equipped for the duties and responsibilities of life, being a graduate of our best schools in North Mississippi, and a thorough Christian. While we do not understand these things, we meekly, humbly bow our heads to the all-wise Father, who never makes a mistake, and say Thy will be done! H. P. CROWE.

Cleveland, Miss.

FRIDAY—Mrs. NAUCISSA J. FRIDAY, wife of L. D. Friday, died Aug. 20, 1895, near Sturgis, Miss. She was the daughter of Henry and Millie Gillmer. She was born in Pickens county, Ala., Sept. 31, 1831. Her parents moved to Itibb county, Ala., where she was married to L. D. Friday, Nov. 6, 1849. They moved to Mississippi in 1851, where she united herself with the M. E. Church, South, and has ever since been a consistent member. An affectionate Christian wife, and a mother devoted to the interest of her loved ones, gone to rest from her labors. She leaves her husband (a devout man of God) and three daughters and son and many relatives and friends to mourn her departure. We can realize that "the Lord gave, and the Lord hath taken away;" let us say in our hearts, "Blessed be the name of the Lord!"

Her Christian life will be a blessing to those who knew her. She awaits our coming in the city of God. May God bless and comfort the bereaved family, and finally grant them a ranion in the haven of rest! Her pastor,
J. W. TREADWELL.

Sturgis, Miss.

LOWERY—Mrs. M. J. LOWERY died at Crowville, Sept. 29, 1895.

As the many friends gathered into the church to solemnize the last rites of the one departed, they found that thoughtful and loving hands had been before and tastily draped the interior. Our eyes beheld the different things in the church, which add to its beauty and comfort, and we remembered that she was among the foremost in piecing them there.

She was a widow in the prime of life, and had a commanding influence in the community where she lived. She has acted as steward in the church, and in that position has been very efficient. She was kind and ever ready to help in time of need. The relatives with whom she lived sadly miss her. The Lord, in his wise providence, has seen best to call her away, although we could not see how we could spare her. We sometimes wonder why one so dear to us is called away in the bloom of life; but if we are his own, can we not say: "The Lord hath given, and the Lord hath taken away; blessed be the name of the Lord"? I. L. BRONSON.

GLENN—Mrs. NANNIE E. GLENN was born Aug. 16, 1855, and died at her home near Hernando, Miss., Sept. 18, 1895.

She was the daughter of Jno. W. and Elvira Johnson, and was happily married to W. L. Glenn, Dec. 24, 1874. We tenderly laid her to rest in the Baker's Chapel Cemetery.

She was reared by deeply pious parents, who spared neither time nor effort to impress on the mind of their daughter the vital importance of earnest piety and early consecration to God and the church, and, as a consequence, at the age of fourteen she gave her life to the Savior, and united at once with the Methodist Church at Baker's Chapel.

As wife, neighbor and Christian, her daily living was an illustration of the work of the Holy Spirit. The remembrance of her in her community will long be as ointment poured forth.

Her final moments were such as her life might have led one to expect. While her sun set at the noon of life, it went down in a halo of glory, shedding its heavenly beams upon a sorrowing community. All is well with our sister. Her day dawns in heaven.

Weep not, my dear brother, your loving companion has only gone before to await the coming of those left behind. An elapse of a few years of faithful toil at best will assure a reunion in that place where parting is no more. May we all meet in the "sweet by-and-by!"
A. J. JONES

BELFOUR—Capt. GEO. L. BELFOUR was born in Copenhagen, Denmark, 1822; died Aug. 29, 1895, at 11:30 P. M., at Whitestown, Miss.

About forty years of his life was spent on the sea. He was twice married. He leaves a wife, daughter, many relatives and friends to mourn his departure. He became a Lutheran when young; but, feeling a desire to be in church relations while attending the meeting at Topisaw in 1875, he became a member of the M. E. Church, South. Capt. Belfour was a man who had quite an attraction for young men, and was always ready to give them a word of good advice. He left his beautiful home in Biloxi to visit his daughter's home in Texas. While there it is said the good impressions made on the minds of the young will likely go with them through life.

Shortly after coming to Whitestown, where he was enjoying a visit to his relatives, he was attacked with very severe fever, which resulted in his death. He was followed to the cemetery by a large procession of sympathizing friends. There we committed his body to the ground, but his spirit had gone to the God who gave it. The Lord bless the bereaved ones! J. T. ABNEY.

CROOKER—JESSIE CROOKER died at her home near Crowley, La., on Sept. 11, 1895, aged twenty years.

She was talented and full of hope and life, and every prospect stretched out brightly before her; but a mysterious Providence called her suddenly away. She was modest and refined by nature, and her good qualities grew brighter with closer acquaintence. She united with the church more than two years before her death. Her profession of faith in Christ was bright and clear. She had expressed her purpose of consecrating all her talents to the service of God. Thus great possibilities of Christian usefulness seemed to lie out before her; but God had other plans of his own. During her last sickness she wanted to talk of God and his service. "To God and the word of his grace" we would commend her sorrowing friends in their deep affliction.
W. WINANS DRAKE.

PYBURN—Mrs. FANNIE A. PYBURN, wife of H. P. Pyburn, and daughter of A. R. McDonald, was born Nov. 18, 1868, and died Sept. 23, 1895.

Sister Pyburn was a consistent member of the Missionary Baptist Church, which she joined August, 1892. She was a loving and dutiful daughter, a tender and thoughtful sister and a devoted wife. In few words she shed sunshine and cheer upon all with whom she came in contact. May her loved and stricken friends follow her Christian example, and meet in the "better land!" J. H. BROWN.

GRIFFIN—Died, near Walnut Lane, Union parish, La., little CLAUDIE GRIFFIN. He was born July 24, 1892, and died Aug. 10, 1895. He was the little son of Mr. and Mrs. J. W. W. Griffin. He was a bright and promising child. He leaves a sad home here on earth to find a happy home in heaven, where he is a shining angel.

Weep not, dear parents, for the one that has gone before you. I. A. R.

CORNELL—The following resolutions were passed by Waterproof Sunday-school:

Whereas, We have learned with grief that it has been the divine will of our Father to call to his throne our late sister, Mrs. MARY CHAMBERLAIN CORNELL, and the happy relations which have existed between our deceased sister and the Waterproof Sunday-school of the M. E. Church, South, render it proper that we place on record our appreciation of her services and interest as a true, constatent teacher of the Sunday-school, and her exemplary Christian womanhood; therefore, be it

Resolved, By the Waterproof Sunday-school of the M. E. Church, South, that, while we bend to the sad decree of our heavenly Father with dutiful submission, we none the less mourn the death of this noble woman, who went about doing good, as our pastor's wife and Sunday-school teacher.

Resolved, That in the death of Mrs. Cornell the M. E. Church, South, has lost a valuable co-worker, who was untiring in duty as a minister's wife, faithful as a friend and noble as a Christian; willing to lend a hand to the weary, an ear to the distressed, and a word to aid the mission of the church; devoted to the cause of Christ, the interest of the Sunday-school, and the duty of a woman; was wise in counsel, gentle in ministration, and upright in example.

Resolved, That this Sunday-school offers heartfelt sympathy to the family of our deceased sister in this, their deep affliction.

Resolved, That these resolutions be entered upon the Minutes of the Sunday-school; that a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE, one to the Nashville Sunday-school Visitor, and another to the family of the deceased. KATE NEWTON, for Com.
Waterproof, La.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that can not be cured by the use of HALL'S CATARRH CURE. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

{SEAL} A. W. GLEASON,
Notary Public.

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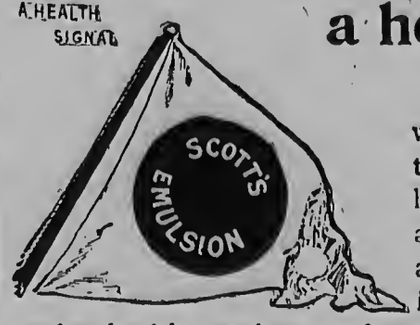

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The baby's mission, its work in life, is growth. To that little bundle of love, half trick, half dream, every added ounce of flesh means added happiness and comfort. Fat is the signal of perfect health, comfort, good-nature, baby-beauty.

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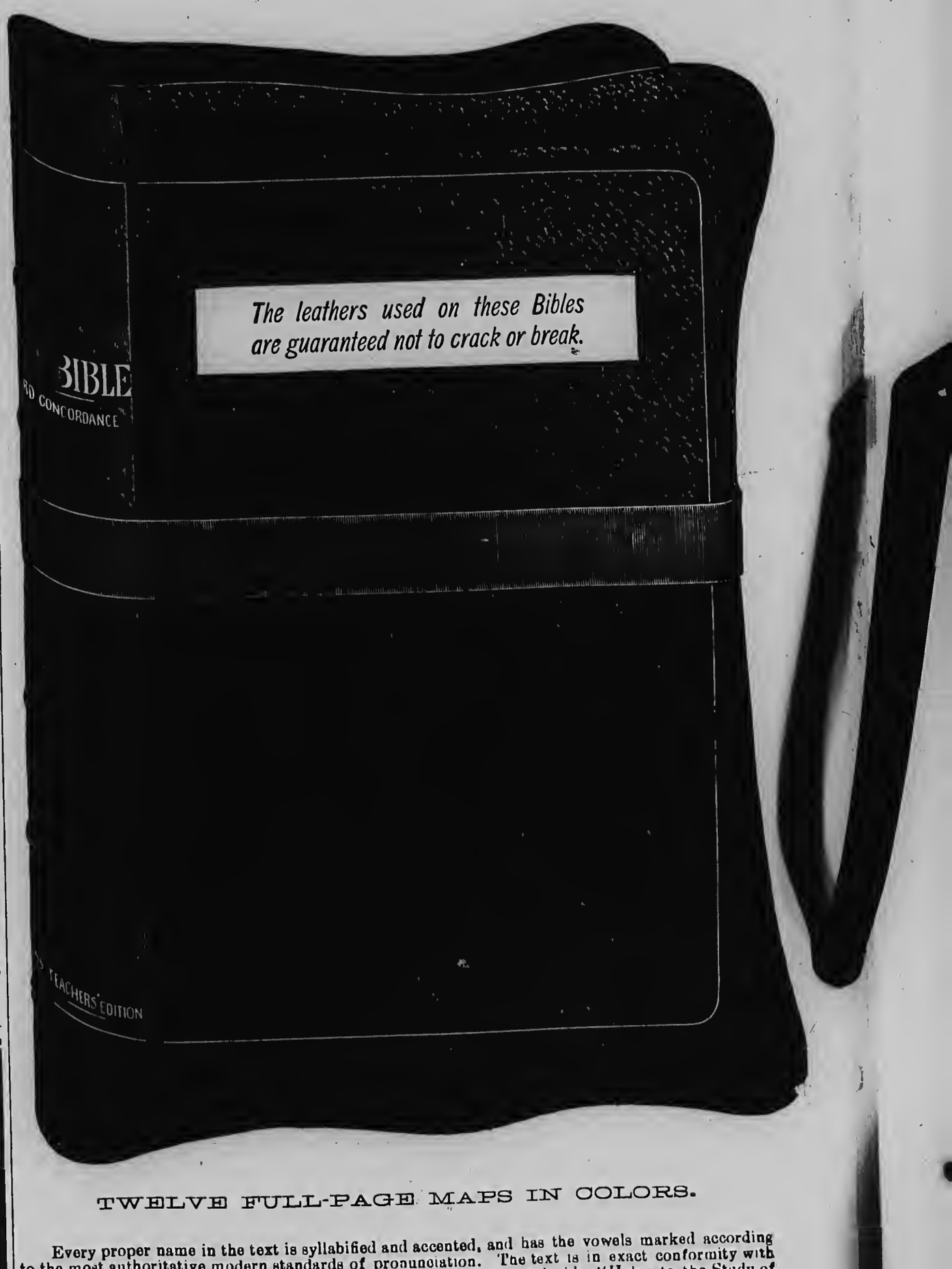

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NEWS OF THE WEEK.

DOMESTIC.

Miss Frances E. Willard has been unanimously re-elected president of the W. C. T. U. at the convention in Baltimore.

Rear Admiral Kirkland has been relieved of the command of the European squadron for writing a letter to the President of France.

The Chicago ministers are trying to force the mayor to follow Roosevelt's example in New York City, and close all the saloons in the city on Sunday.

San Francisco is said to look with little popular favor on the proposition to hold the National Republican Convention there. It is a matter of $65,000!

The Mormons of Utah are commanded by their church authorities to vote against any Mormon who presumes to become a candidate against the will of the president of the church.

The cotton compress of the Hopson Oil Mill Company, valued at $25,000, together with about 500 bales of cotton and a box car belonging to the Mobile and Ohio Railroad Company, was burned in Aberdeen, Miss., on Oct. 28.

Four Mormon elders, who were trying to establish a church at New Hill, N. C., were formally notified by a number of the best citizens of the neighborhood that the locality was a bad one for their health. They complained to the governor about it.

Charles H. Hackley, the millionaire lumberman of Muskegon, Mich., has given that city $30,000 to build and equip a normal training-school, and promises to see that it has an income of $5,000 a year for its support, both before his death and after.

The Supreme Court of Arkansas has ruled that a railroad company is liable for the acts of its passengers, and has affirmed the judgment of the lower court by which Mrs. Greenthal was awarded $11,000 damages for the death of her husband, who was killed by an insane passenger in a Pullman car on the Iron Mountain road.

Carroll D. Wright, Commissioner of Labor, in his annual report devoted to labor troubles, attempts an estimate of the loss caused by strikes in the United States during the thirteen and a half years ending June 30, 1894. He computes the loss from strikes and lockouts to employers at $94,825,837, and to employees at more than twice as much—$190,439,382.

The museum of the American Board of Foreign Missions has been transferred from the headquarters of the Board in Boston to the Hartford Theological Seminary. It consists chiefly of religious objects, including idols, ritualistic articles and vestments from all parts of the pagan world. There are also manuscripts and inscriptions from Asia Minor of more or less value, including a number of Armenian manuscripts.

The new gambling law of Montana has been ruled unconstitutional by the State Supreme Court, and everything is wide open in that State.

The State University of Virginia was laid in ruins by a disastrous fire on Oct. 27. The loss was $200,000, with only $25,000 of insurance. About 10,000 volumes of the 60,000-volume library were saved. The chemical laboratory, the astronomical observatory and the museum of natural history were all saved from the flames.

FOREIGN.

General Booth has been offered 20,000 acres of land in South Africa for his Salvation Army colony.

The Paris Figaro says that England's "ultimatum habit" is much to be deprecated, and may result in a breach of the peace one of these days.

During the past year forty-seven Japanese army officers committed suicide. It is considered in Japan the only gentlemanly way of getting out of any disgrace.

Another French ministry has been driven from power by revelations of dishonesty among public men in France, in connection with the management of large corporations.

It is said that Pope Leo grows weaker every day. Each week seems to add to the emaciation of his body. The merits of rival candidates for the Papacy are now being discussed and wrangled over.

For some weeks past the progress of the revolution in Cuba has been very slow, even the daily accounts of unimportant skirmishes have been lacking. Aside from sensational reports giving the details of a hot engagement, in which 800 Spaniards are reported to have fallen, there has been no important engagement for more than a month.

Fierce disturbances, accompanied by serious bloodshed, are reported to have taken place at Erzingjan, Turkey. Sixty Armenians are said to have been killed. The Turkish government has sent a circular note to the representatives of the powers and to its representatives abroad, announcing that the outbreak was provoked by the Armenians.

The sensational developments with respect to the reported treaty between Russia and China have served to create a serious war scare in Europe, and particularly in England. Should the reported facts as to the treaty prove true, it is safe to say that Great Britain would promptly aid Japan in resisting Russian aggression in Corea.

Russia has made a demand upon Japan to evacuate Corea unconditionally, and although it is stated that the Japanese have agreed to retire, it is not believed that they have any intention of so doing. It is said that a fleet of fifteen Russian warships have sailed from Vladivostock for Chemulpo, Corea, and it is also reported that the Japanese fleet has been withdrawn from Formosa, and has probably sailed for Corean ports.

A NEW AND WONDERFUL BOOK.

Touching Incidents

—AND—

Remarkable Answers to Prayer.

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Bishop Simpson,	John Knox,	A. B. Earle,	T. DeWitt Talmage,
John H. Gough,	Martin Luther,	B. Fay Mills,	Frances E. Willard,
Edward Payson,	C. H. Spurgeon,	D. L. Moody,	George Muller,
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Any Many Others.

Western Christian Advocate: "It is simply wonderful. No one can read the book without having his faith in prayer greatly strengthened."

Union Signal: "Its high religious tone, its fascinating spirit, and the high rank of its contributors, make it a strong faith tonic and an inspiration to prevailing prayer."

B. Fay Mills: "A wonderful book, an excellent book."

Cumberland Presbyterian: "It is indeed full of touching incidents calculated to quicken the faith of all who read it."

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Methodist Recorder: "It is a well-bound book, full of incidents and illustrations for public speakers, and will encourage every reader to greater faith and more earnest prayer."

Christian Herald, edited by T. DeWitt Talmage: "Mr. S. B. Shaw has done a wise thing in making a compilation of Notable Answers to Prayer. Such incidents encourage the desponding Christian and are useful to Christian workers in leading their hearers to pray for themselves."

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Young and old, saved and unsaved, all read it with delight. Leaders of the various Christian denominations commend it highly.

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MARRIAGES.

PAXTON—BIRDSONG.—In Bolton, Miss., Oct. 8, 1895, by Rev. E. H. Mounger, Dr. E. Paxton, of Arcola, Miss., and Miss Virginia Birdsong, of Bolton.

MADDEN—RICHARDSON.—At the residence of the bride's father, Judge J. A. Richardson, of Homer, La., Sept. 17, 1895, by Rev. V. D. Skipper, Mr. Jessa R. Madden and Miss Minnie Richardson, both of Homer, La.

WADLEY—ECHOLS.—
MYRES—SANDERS.— } Double marriage in the Methodist Church, at Cleveland, Miss., Oct. 22, 1895, by Rev. H. P. Crowe: Mr. O. P. Wadley to Miss Maud Echols, and Mr. George H. Myres to Miss Claudia Sanders.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6¾	— —
Ordinary	7¼	— —
Good ordinary	7 15-16	— —
Low middling	8⅛	— —
Middling	8⅝	— —
Good middling	8⅞	— —
Middling fair	9¼	— —
Fair	10¾	— —
Galveston middling	8 3-16	— —
Mobile middling	8¼	— —
Memphis middling	8 5-16	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2⅜	2⅝
Prime yellow	3⅜	3 7-16
Gray white	3½	3 9-16
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	30	31
Good common	— —	— —
SYRUP	18	23
RICE.		
No. 2	1⅜	1½
Good	2¼	2⅜
Fair	2⅜	2¼
Prime	3⅜	4⅛
Rough, ₩ bbl	1 05	2 25
POLISH, ₩ ton	13 00	14 00
FLOUR.		
Extra Fancy	3 40	3 20
Fancy	3 40	— —
Choice	— —	— —
Minnesota Patents	4 30	4 30
Winter wheat patents	3 20	4 00
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 70	1 75
Cream meal	2 00	— —
Grits	2 10	— —
Hominy	2 75	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	33	— —
Yellow	42	— —
Mixed No 2	— —	33
OATS:		
Western	— —	28
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	— —	72½
HAY:		
Prime	15 20	17 00
Choice	18 00	19 00
PROVISIONS.		
PORK:		
Mess (Standard)	9 25	— —
Prime Mess	8 25	9 50
Rumps	8 75	9 00
BACON:		
Fancy Breakfast	9½	10½
Shoulders	— —	8
Sides, short rib	8¼	8⅝
Sides, long clear	8¼	8⅝
HAMS:		
Sugar-cured	9½	10½
DRY SALT MEAT:		
Shoulders	— —	6
Sides, short rib	— —	8½
Sides, long clear	— —	8½
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	18	— —
Common	14½	— —
TEAS:		
Choice	— —	— —
He-No	— —	— —
BUTTER:		
Western Creamery	24	— —
Western Dairy	18	18
Common	10	12
LARD:		
Refined	6	6½
OILS:		
Coal, bbls	—	— —
Coal, cases	0	— —
Cotton seed, crude	18½	— —
Lard, Extra No. 1	32	20½
	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ bbl	2	3½
Chicago, ₩ 100	— —	— —
Louisiana, ₩ [illegible]	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 15	1 20
ONIONS:		
New Louisiana	— —	— —
Western	1 42	1 20
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	2½	— —
Jute, 1¾ lb, ₩ yard	4½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	8½	8½
TIES:		
₩ bundle	72	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	1 75	2 00
Chickens, Southern	2 75	3 25
Young	1 90	2 50
Turkeys, Southern	— —	— —
EGGS:		
Western	18	— —
Southern	18½	17
WOOL:		
Lake, ₩ lb	18	18½
Louisiana	18	18½
Burry	8½	8
COUNTRY HIDES:		
Green Salted, ₩ lb	4	— —
Dry salted	7	— —
FERTILIZERS:		
Cotton seed, ₩ ton	8 00	— —
Meal	15 50	17 00
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

Oct. 28, 1895.

Wanted.

A position as governess. Best recommendations. Teach instrumental music and elocution, besides a thorough English course. Address,

O. P., This Office.

To Whom It May Concern.

About three years ago I received a sample bottle of Mul-en-ol. I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all true that is claimed for it and more. For cuts, burns, bruises, scalds and all kinds of sores, it is superior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine that is worthy of a place in every household. W. C. BLACK.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

West Monroe, La.

After an absence of nearly two months, spent in Memphis, Tenn., at my father's, I reached home on Oct. 4 somewhat improved in health. I am now hard at work trying to regain lost ground. If the health of myself and wife continues good, we hope to do some good work for the Master between now and Conference. The people here are very considerate of us, which is a great incentive to hard work in their behalf. I have just completed some improvements on the parsonage property. WM. G. EVANS.

Rev. E. H. McNabb.

Rev. E. H. McNabb, a local elder on McNutt circuit, died yesterday morning (twenty-fourth instant). A good and true man is gone. A large congregation attended his funeral. The day before we buried his little boy, about two years old. A more extended notice of our departed brother will be forthcoming. K. A. JONES.

Would You Be Brilliant?

The attention of the readers of this paper is called to the new physiological discovery, Memory Restorative Tablets, compounded by the Memory Elements Co., 1 Madison Ave., N. Y.

These Tablets are highly endorsed for permanently increasing the memory and intellectual power, and for mental fatigue, nervous exhaustion and nervousness. They are composed of an extract from certain portions of the brain and their prompt action is quite astonishing; no brain-worker can afford to be without them, for memory is the mother of wisdom. Everybody should recognize the priceless value of a good memory which is the supreme genius. It can now be readily acquired. Testimonials prove that dull and backward students, and others, become quite brilliant and intellectual after taking these Tablets for a few weeks. The great benefits to be derived from them appeals to the intelligence of everyone; moreover, they are endorsed by the medical profession and scientists as being a marvelous triumph of modern science. They cost but $1 per vial, postpaid. Send for their interesting circular.

QUARTERLY CONFERENCES.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

DeKalb circuit, at Marvin	Nov. 2, 3
Meridian—South Side	6
North Kemper, at Mt. Pleasant	9, 10
Meridian—West End	13
Daleville and S. Ch., at Daleville	13, 17
Meridian—East End	19
Indian Mission, at Tallchinlok	21
Linwood circuit, at Hopewell	23
Neshoba circuit, at Cook's Chapel	23, 24
Meridian—Central	25
Chunkey circuit, at Sageville	30, Dec. 1

R. J. JONES, P. E.

ENTERPRISE DIST.—FOURTH ROUND.

Mathersville and miss. at Mathersville	Nov. 2, 3
Waynesboro cir., at Tokio	(Wed.) 5
Leaksville, at Leaksville	9, 10
Heidelberg, at Liberty	(Fri.) 13
Eastabuchie, at Eastabuchie	16, 17
Mount Carmel, at Mt. Zion	(Thurs.) 21
Williamsburg, at Bethel	23, 24
Enterprise and Stonewall, at E	30, Dec 1

L. OARLEY, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Percy Creek	Nov. 2, 3
Woodville and mission	3, 4
Amite, at Woodland	(11 A. M.) 8
Barlow, at Lebanon	9, 10
Roxie, at Roxie	(11 A. M.) 11
Meadville, at Oak Grove	12, 17
Washington	23, 24
Homochitto	Dec. 1, 2

Let the trustees and Sunday-school superintendents be ready to make their reports. If practicable, let the local preachers be present at their several Conferences.

L. S. JONES, P. E.

SEASHORE DIST.—FOURTH ROUND.

Escatawpa, at Zion	Nov. 2, 3
Moss Point	(11 A. M., Wed.) 3
Ocean Springs, at Scranton	9, 13
Vancleave, at Mt. P	(Wed. 13
Whittington, at Holland's O	16, 17
Bay St. Louis, at Long Beach	(Tues.) 18
Augusta, at Augusta	23, 24
Black Creek	(Tues.) 26

C. A. POWELL, P. E.

JACKSON DIST.—FOURTH ROUND.

Benton, at Benton	(Fri.) Nov. 1
Yazoo circuit, at Fletcher Chapel	2, 3
Flora circuit, at Flora	(Thurs.) 7
Silver Creek and B. Lake	9, 10
Lake City and Lodi	(Wed.) 13
Yazoo City	(Thurs.) 14
Tranquil, at Tranquil	16, 17
Fannin, at Fannin	(Wed.) 20
Camden, at Camden	21, 24
Jackson circuit	(Tues.) 28
Madison	(Thurs.) 78
Canton	30, Dec. 1

E. H. MOUNGER, P. E.

BRANDON DIST.—FOURTH ROUND.

Brandon station	Nov. 2, 3
Morton and Forest, at Forest	5
Clarksburg, at Lodabor	2, 10
Westville, at Westville	13, 17
Steen's Creek, at Wesleyana	19
Montrose, at Mt. Zion	23, 24
Raleigh, at Raleigh	26
Trenton, at Polkville	28
Homewood, at Pulaski	30, Dec. 1

C. MCDONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Rolling Fork and C., at ——	Nov. 2, 3
Mayersville, at ——	5
South Warren, at ——	9, 13
Harriston, at Harriston	13, 17
Port Gibson	18
Warren, at ——	23, 24
Mt. Olivet, at ——	30, Dec. 1

Pastors will please be prepared to answer Ques. 23, up to date, and see that trustees be prepared to answer Ques. 24.

J. M. WEEMS, P. E.

Vicksburg, Miss.

BROOKHAVEN DIST.—FOURTH ROUND.

North Wesson	Nov. 2, 3
Wesson	(7 P. M.) 2, 3
Martinsville, at Tabernacle	3
Hazlehurst	(7 P. M.) 3
McComb City	(7 P. M.) 9, 10
Whitestown	(11 A. M.) 9, 10
China Grove	13, 17
Pleasant Grove	18
Providence	23, 24
Magnolia	25
Brookhaven	30, Dec. 1

R. D. NORSWORTHY, P. E.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DISTRICT—FOURTH ROUND.

Minter City and Strathmore	Nov. 2, 3
Chapel Hill	(Thurs.) 7
Atlanta	(Fri.) 8
Pittsboro	9, 10
Water Valley station	13, 17

R. A. BURROUGHS, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Lower Coast and Wesley	Nov. 2, 3
Covington	9, 10
Bayne Memorial	17
Plaquemine and Donaldsonville	23, 24
Tamaheck	30, Dec. 1
Felicity Street	8

JOHN T. SAWYER, P. E.

ARCADIA DIST.—FOURTH ROUND.

Ringgold	Nov. 2, 3
Gansville, at Gansville	9, 10
Bienville, at Bienville	13, 17
Homer, at Homer	23, 24
Vienna, at Aycock	30, Dec. 1
Arcadia, at Arcadia	7, 8

J. D. HARPER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Montgomery	Nov. 2, 3
Chicot	9, 10
Simsport	15, 17
Pineville	23, 24
Boyce	30, Dec. 1
Alexandria and West A	7, 8

Local preachers must attend, to have characters passed. Let us have reports from presidents of the Board of Trustees. I urge the preachers in charge to let the officials know their duty.

S. J. DAVIES, P. E.

SHREVEPORT DIST.—FOURTH ROUND.

Fort Jessup	Nov. 2, 3
Pleasant Hill	9, 10
North Bossier	13, 17
Natchitoches	23, 24
Grand Cane	30, Dec. 1
Mansfield	4

I will try to fill the above appointments; but, in case of failure, let the pastors hold the Quarterly Conference and forward me statistics. Let us together strive for full reports on every line of church work.

J. L. P. SHEPPARD, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Live Oak, at Palmetto	Oct. 31
Port Vincent, at Bayon Barbary	Nov. 2, 3
Ponchatoula, at Springfield	3, 4
Franklinton, at Franklinton	8
Amite City, at Amite City	9, 10
Pine Grove, at Pine Grove	10, 11
Baton Rouge, at ——	13, 17
Gross Tete, at Rosedale	23, 24
St. Helena, at Greensburg	30, Dec. 1
East Feliciana, at Independence	7, 8

P. A. JOHNSTON, P. E.

DELHI DIST.—FOURTH ROUND.

Floyd	Nov. 2, 3
Lake Providence	5, 8
Calhoun	9, 10
West Monroe	11, 12
Monroe	13, 14
Oak Ridge	15, 16
Bastrop	17
Lind Grove	18, 19
Harrisonburg	21, 24
Waterproof	23, 24
Oakley and Vidalia	26, 27
Winnsboro	35, 29
Rayville	30, Dec. 1
Delhi	7, 8

All official members of the Quarterly Conferences will please to certainly attend their respective Quarterly Conferences. Pastors, please be ready to answer all the questions, especially those for the fourth Quarterly Conference.

B. F. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Lafayette	Nov. 2, 3
Jeanerette	4
Patterson	5
Franklin	9, 10
Grand Chenieres	16, 17
Sulphur Mine	20
Lake Arthur	23, 24
Crowley	25
Indian Bayou	27
Abbeville, at Abbeville	Dec. 1, 2
Washington	7, 8

H. O. WHITE, P. E.

CAMP MEETING.

The Fall Camp Meeting will be held Oct. 25 to Nov. 4, at Cameron, La.

The beauties of the southwest coast of Louisiana brought into service. Rowing, fishing, sailing, and—better still—the best of preaching. Good board and lodging furnished visitors at the most reasonable rates.

The preaching will be done under the Holiness Tent, and will be red hot and from the heart.

The doctrine of entire sanctification as a second work of grace will be taught through out the meeting, and seekers will be urged to press into the experience by faith.

The route is via Lake Charles, thence by steambont (at reduced rates to Cameron.

For further particulars address: Rev. F. D. Van Valkenburgh, Patterson, La.; Bunj. Chadwell, Chm. Ent. Com., Cameron, La., or Rev. D. C. Rawls, Y. M. C. A., New Orleans, La.

Any friends inclined to help meet expenses can remit any amount to Jas A. Wakefield, Treas. Finance Com., or to Rev. W. B. Van Valkenburgh, P. C., Cameron, La.

Cuticura WORKS Wonders

In curing torturing, disfiguring, humiliating humours of the Skin, Scalp, and Blood when all else fails.

Sold throughout the world. British Depot: F. NEWBERY & SONS, 1, King Edward-st., London. POTTER DRUG AND CHEM. CORP., Sole Props., Boston, U. S. A.

BLANCARD'S PILLS. IODIDE OF IRON.

ALSO IN SYRUP.

Specially recommended by the medical celebrities of the World for Scrofula, (Tumors, King's Evil), and the early stages of Consumption, Constitutional Weakness, Poorness of the Blood and for stimulating and preserving its regular course.

None Genuine unless signed "BLANCARD." E. Fougera & Co., N. Y. and all Druggists.

CRAZY PATCHWORK

Has become quite the rage again. Ounce package of waste embroidery silk, *bright colors*, sent post-paid for 40 cts. ½ oz. package, 25 cts. Brainerd & Armstrong Silk Co., 2 Union St., New London, Conn.

BUFFALO LITHIA WATER

In Bright's Disease of the Kidneys, Uric Acid Diathesis, Calculi, Nervous Disorders, &c.

Dr. Graeme M. Hammond, *of New York, Prof. of Diseases of the Mind and Nervous System in the New York Post-Graduate Medical School and Hospital:*

"In all cases of Bright's Disease of the Kidneys I have found BUFFALO LITHIA WATER of the greatest service in increasing the quantity of urine and in eliminating the albumen. In certain cases of Melancholia, accompanied by excessive elimination of Urates and Uric Acid, it is often the only remedy necessary. In Gout and Rheumatism it is highly beneficial. I have long regarded BUFFALO LITHIA WATER as the most valuable mineral water in use.

Dr. Allard Memminger, *Professor of Chemistry, Medical College, State of South Carolina:*

"I have used in my own case and prescribed for others, BUFFALO LITHIA WATER for Uric Acid Trouble with excellent results, and I regard it as the safest, surest and most agreeable way of removing from the system this most pernicious derivative of Uric Acid, the retention of which is followed by so many distressing symptoms, embracing Gout, Calculi of the Kidney and Bladder, Herpetiform Neuralgic affections, cases of Mental Depression and Nervous Irritability and Nervous Asthma, caused by the irritating action of Uric Acid on the bronchial tubes."

Dr. Harvey L. Byrd, *of Baltimore, Prest. and Prof. of Obstetrics and Diseases of Women and Children in the Balt. Med. College, Formerly Prof. of Practical Medicine, etc.:*

"BUFFALO LITHIA WATER has an ascertained value in Bright's Disease. A knowledge of its action in that disease thus far would seem to warrant the belief that it would in many instances, at least in its early stages, arrest it entirely, and in its more advanced stage prove a decided comfort and palliative."

This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles $5.00 f. o. b. at the Springs. Descriptive pamphlets sent to any address.

THOMAS F. GOODE, Proprietor, BUFFALO LITHIA SPRINGS, VA.

WALLPAPER

The first ever brought to New Orleans in carload lots. Not one, but many carloads, in delicate, dainty patterns for Parlors, Halls, Bed-Rooms, etc., in all grades and colorings—a beautiful assortment. Papers at 3 cents per roll up to the finest made. Just received. Write for Samples.

Heath, Schwartz & Co., Ltd.,

NEW ORLEANS, LA.

BICYCLES BOUGHT From Us BRING BEST SATISFACTION.

THE ONTARIO BICYCLE!

"JUST WHAT I WANT."

THE SOUDAN, NEW YORK,

THISTLE BICYCLES can be had from us at prices from $65 to $125.

—Weights, from 14 to 25 pounds.—

If you want a nice wheel,
Upon which you may feel
Just as safe and sound,
As when walking on the ground,
Take no time in this matter to decide,
But say, "The Ontario I shall ride."

We Sell Bicycles, too! Do You Understand?

BLACK & STEVENS, Cycle Agents,

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Christian Advocate.

VOL. 42.—NO. 45. NEW ORLEANS, THURSDAY, NOVEMBER 7, 1895. WHOLE NO. 2046

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

HEAVEN.

There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given.

For the love of God is broader
Than the measures of man's minds;
And the heart of the Eternal
Is most wonderfully kind.

—Faber.

Correspondence.

Letter from Italy.

Our first morning in Florence was spent in the Uffizi Gallery and the Pitti Palace studying the great works of Titian, Raphael, Michael Angelo, Andrea del Sarto Correggio, Albrecht Durer, Paul Veronese, and other masters. We were surrounded by an overwhelming display of riches, and yearned to spend months, instead of a few short hours, in their midst. The most famous *chef d œuvres* in statuary that we saw were the Venus de Medici, Apollo, the Wrestlers, the Dancing Faun, the antique group of Niobe and her children, and Canova's bust of the first Napoleon. In painting, the Madonnas, Adorations of the Magi, Descents from the Cross, Virgin and Goldfinch, the Holy Family, Christ's Head, Salvator Rosa's and Ruysdael's landscapes, the Magdalens, and portraits of men and women world renowned. Room entered into room endlessly, each containing productions from the very best artists of the Tuscan, Dutch, Flemish, German, French, Italian schools. In Florence we feel that we are stepping on sacred ground. The very air is full of inspiration. Every spot is rife with tender interest.

To-day we visited the church of St. Marco, where Fra Savonarola thundered forth his heroic utterances, and the monastery where he was sheltered. The latter is celebrated also for being the abiding-place of the noted painters, Fra Angelico and Fra Bartolommeo della Porta. On the walls of each little cell are frescoes done by them. In the room that Savonarola occupied is shown the vestments that he once wore, his books, a portrait in oil of his strong face, which is wonderfully like that of George Eliot, and a representation of the crucifixion. In an adjoining room is a large painting of the funeral pyre of this gifted, fearless Dominican, who was martyred for the love he bore his country.

To the right of the entrance to San Marco is a wooden image of Jesus, which was made in the thirteenth century. The look of agony on the face is the most terrible I have ever seen. At the base of the image are hundreds of votive offerings, and at either side innumerable rosaries, one of which hangs from the neck of the figure. Exactly opposite, across the aisle, are images of the sacred family. Mary and Elizabeth are dressed in gold brocade, as if for a ball or dinner party, and the infant Christ and John the Baptist are equally gorgeously arrayed. On the fingers of the Virgin are dozens of rings slipped there by her worshipers, and at her feet are countless silver hearts and jeweled gifts. It is all so pathetic! I have never seen anything so deeply touching as the humble devotion of European Catholics, the prostrations upon the floor, the kneeling for hours before shrines, the patient waiting at the confessionals. Poor, simple-hearted men and women! surely their reward will be great in heaven. Florence is interesting above all things as having been the birthplace of Dante, the divine poet, as he is lovingly called in Italy. He died in banishment in 1321, and his native town has never been able to secure his body, but magnificent monuments have been erected to his memory. In the church of Santa Croce there is a splendid statue of him above a sarcophagus. On the left is an immense female figure representative of Italy, star-crowned and sceptred; to the right a beautiful Beatrice, his guiding light, drooping over an open book, holding a laurel wreath in one hand. In a square opposite the cathedral is another monument of Dante. Near this is a large Italian house, frescoed on the outer side, which is pointed out by guides as the home of Beatrice. The dwelling of the immortal author of the Inferno is in a narrow street several squares distant. A flight of steps, exceedingly steep, leads to a small room decorated with marble busts of Dante, containing his old arm chair and a laurel wreath under a glass hung on the wall. Here an old man livens and paints figures of the poet sitting under trees, and tries to sell his productions to every hero-worshiper who walks into the bare little chamber. Elizabeth Barrett Browning lived in Florence for years, and wrote. She died here in 1861. Michael Angelo lived here, too, and Cellini, and Galileo, and Leonardo da Vinci, and Raphael, and Machiavelli; Rossini, Andrea del Sarto, Giovanni, Amerigo Vespucci, and Alfieri. Alas, "Onida" is here now.

Santa Croce is called the Italian Pantheon, and could with equal propriety be named the Italian Westminster Abbey. In its hallowed precincts lie many of Italy's most brilliant sons. Beside the monument to Dante there are the tombs of Michael Angelo, Alfieri, Machiavelli, Alberti Corsini, Niccolini, and Galileo. The frescoes are very fine, and the paintings, many of them, were done by some of the old masters. Santa Croce was the admiration of Ruskin's heart. Florence is the fairest city we have yet seen in Italy. It stretches out for miles upon hills; its principal streets are broad and beautifully paved; the houses, public and private, are of the true Italian style of architecture, which is always plain and severe, but large and imposing. There is an air of cleanliness and progressiveness about everything that is surprisingly delightful. The stores are unusually handsome, and will compare with our great American establishments very favorably. Electric lines run through the city and upon the adjacent heights. Altogether, we feel at home here, and have a respect for the Florentines surpassing any we have yet had for any of their countrymen or women. BELLE KEARNEY.

Florence, Italy, July 24, 1895.

Cotton States and International Exposition.

We will now enter the Government Building, which occupies the most imposing position on the grounds. It sits on the highest terrace, and overlooks the plaza and lake and all the other buildings. Descending from it are broad flights of steps, five in number. To sit in front of this building and view the immense throngs of people as they pass from place to place, the beautiful terraces that I have several times mentioned, the lake, the buildings beyond the lake, over into Midway, seeing the steam as it jets out from the pipes of Machinery Hall, where the great engines are throbbing and pulsating with life, and notice the many-colored flags floating from the different structures—is a vision grand to behold. And yet many do not seem to notice it. Hundreds, as soon as they enter the gates, remind me of the moths and insects attracted into a room by the glare of light, which, on finding themselves shut in, are bent on getting out. They bump from one side to another, around and around they go, till finally they find an exit, and away they go, having seen nothing. I find those in the buildings who remind me of a kind of butterfly, which floats from flower to flower, gathering nothing—all show and variety, carrying away nothing, storing up nothing. There is a small class that I will compare to the bee. They find something to extract, and take from everything they see. They store it away, and go home loaded with the riches of the works of man. I was standing beside an exhibit in the Smithsonian department a few days since. It was the analysis of a man, of which I shall speak in this letter. I saw people by ones, twos, threes, dozens and scores, glance at it and pass on. Finally an intelligent-looking old gentleman came up, looked for a second, and was turning away. I called to him, and asked if he knew what the exhibit was. "No," said he. "Come," I said, "and I will tell you of it." I finally left the old gentleman studying and learning from a small exhibit that he was about to pass.

Let me say right here, Mr. Editor, to those who contemplate coming—and all should come, if they can, by any means, get here—that this exposition is a study, and not simply to amuse. It is emphatically so with this exhibit which the government has made, and made it the most comprehensive one that has been put forth. True, you could see everything in it in Washington, but to do so you would have to visit every department, and then all that is here would not be seen.

All well remember the beautiful display of live fish in tanks at the World's Fair. Here it is even more beautiful. When you study, even a little, the science of fish culture as is here displayed, you are astonished at the proportions it has assumed. The stations operated by the government are scattered from Maine to California. In this exhibit everything used for catching fish, from the crude forked stick, with a thorn as a barb, up to the finest nets. To show the wonderful resources of the service, there is a net shown made of seal-skin string, built beautifully. There is a wall on which is placed a specimen of every fish that inhabit the waters from the Gulf to Cape Horn. This is a study for hours. Models of ancient and modern fishing-vessels. On a table covered to represent the sea is shown the whales, and the manner of harpooning them. It is impossible to embrace one-fiftieth of this exhibit in a short letter. I must call the attention of the children to the largest sea lion in the world, and to the rocky cliffs, with the goats lying so naturally on them. Here is the armadillo. What a wonderful armored animal it is! Now we have come to a cage of birds of paradise—the most beautiful things imaginable. We can look at them a long time. Now we are in another department. Look at this; it is embryology. See the large egg, made of some material. The shell, membranes, arteries, veins, everything is shown, largely magnified. Here we find the eggs as they are seen by any who dress fowls—little things. We trace one of them, as it is developed, entirely through, until the little chick is standing by the side of his house. Here we find comparative anatomy. How interesting it is to watch the grading up from the lowest animal life to quadruped, to biped! This is not evolution at all, but it shows the hand of our builder, who is God.

We have passed many exhibits, from which much could be learned; but here is one we must contemplate for a while. This is where I stopped the old gentleman, and finally left him. In a glass case, about five feet long and one foot wide, three feet high, we find the analysis of a man whose weight is 154 pounds. In the large jars is the water contained in the body. The chemical elements of a body is chemically composed. The elements are divided into three groups, viz: water, organic compounds (animal matter), and inorganic compounds (mineral matter). Let's see what we are composed of, and how much of each ingredient. Water, 96 pounds; hemoglobin, 24 pounds; fats, 24 pounds; mineral matter, 10 pounds; total, 154 pounds. There is of phosphate of lime, 8 pounds; carbonate of lime, 1 pound; chloride of lime, 7 ounces; phosphate magnesia, 6 ounces; chloride sodium (table salt), 6 ounces; potassium, 5 ounces. There is a jar containing 9 pounds of gelatine, and one containing 15 pounds of albumen.

There is much in the department of prehistoric anthropology, but I will leave that, though it is very interesting.

Here is the department of arts and industries. In it are many wonderful curiosities. Among them I will mention a case of carved ivories from Japan. It is the most beautiful work I ever saw. True to life. The carvings represent a large number of native mechanics before the introduction of any European implements—the carpenter, the mason, the armor-maker, the lantern maker, the umbrella maker, the cooper, etc.

Next to this is a collection of Japanese pottery dating back 660 years B. C. The introduction of the potter's wheel dates back to Giyoki, a priest of Idsumi, in 724 A. D. The first glazed ware was made in 1223 A. D. The first porcelain was made in 1513. The first decorated china was made in 1640. This department is full of study. Near this exhibit is a collection of two hundred musical instruments, showing the development of this art. The first is a rude musical bow of Mashonaland, which is used only to mark time, and is audible only to the player who holds one end between his teeth.

The department of oriental antiquities and religious ceremonials is full of interest to the Bible student. Many things, so hard to understand by the Sunday-school teacher and scholar, is here made plain. Here is a bust of Rameses, the Pharaoh of the Exodus. The tower of Babylon is modeled; casts of the Moabite stone, etc. The ancient religion of the Jews is represented by some important objects of Jewish ceremonial. Another case contains gems of Palestine, with a model illustrating the method in which the gems were placed in the high priest's breastplate. There is also a collection of coins struck in Palestine, as well as those which appeared in Bible times.

In the department of technology you will be very much interested. Here are models of boats from the bark canoe to a fine steamer. A model of the "Sally Constant," which landed the English settlers at Jamestown in 1609, is of interest; so is that of the "Mayflower." The various models of the first steamboat and railroad cars and locomotives, in connection with the first railroad that was built for traffic in the United States. It was in South Carolina. What a wonderful evolution has taken place! To the thoughtful student there is a day's study here. The South Atlantic States first sent a steamboat across the ocean. It left the port of Savannah, and the railroad from Augusta to Charleston was the first built. Now it would be called an elevated road, as it was built upon stilts.

I have now written this long letter, and have shown you but a few of the things to be seen and studied in this department of this educational building.

The crowds are getting large. Everybody goes away more than delighted, and are sorry if their time is limited. Don't plan to make your stay of a few days only. You can't see the Exposition in less than a week. There are no exorbitant charges in Atlanta. You can live well on one dollar and fifty cents a day, and even less—say, one dollar. Get it out of your head, if it is there, that this is a local fair. Not by any means is it such; but an international one.

Yesterday was Atlanta Day. Every store closed. Good people bought thousands of tickets and gave them to the poor. How they did enjoy the sights! B. H. CATCHING.

Communications.

A New Code! Where Are Our Laws?

BY J. A. PARKER, D. D.

"Confusion worse confounded" seems to be our doom, as a church, at present. Clearly, we are drifting away on the tide of dictation into some unknown sea. The laws enacted by the General Conference are being amended, repealed and interpreted by self-constituted courts, organized under official guise, and so constructed as to suit the whims of each of these correcting tribunals, whether individual or collective.

Several years ago, and under the laws of "our church" just as they exist to-day, an "unlicensed person"—a woman—had "control of the services held" at Seashore Camp Ground—"other property of said church"—at which Mrs. Chopin, an "unlicensed" person, was the principal speaker. Mrs. Snell and Mrs. Kells were both present. Later—and I think at the same session—Mrs. Juliana Hayes (of precious memory) held another "service," which she "controlled," in the interest of the Woman's Missionary Society. This seems all to have been according to law at that time and under those circumstances, and was clearly all right and proper anywhere.

Divers and sundry "services" have been held in all our great city churches, from Baltimore to San Francisco, which were "controlled by unlicensed persons," with the consent of Bishops and pastors. This was never objected to till poor, downtrodden paragraph 120 appeared in our code.

Now, however, we have an exposition of law coming up from Seashore district, where Mrs. Chopin, Mrs. Snell and others were permitted to "hold services" in the interest of the W. C. T. U., which declares it is "contrary to the law" of our church "to permit unlicensed persons . . . to have control of the services held therein, or in *any property owned by said church.*" (Italics my own.) This is said to be the law, and the violation of the law by doing any of these unlawful things constituted ground for the removal of a preacher "in the absence of the Bishop" (?).

Now, I submit that if Breland violated any law by allowing Mrs. Snell to "have control of services" held at Palmer Camp Ground, the same law was violated by a great ecclesiastical corporation, of which Bishop Keener is president, when Mrs. Lyons and Mrs. Hayes were permitted to "have control of services held" at Seashore Camp Ground in the interest of most worthy causes, one of which is unknown to the code of our church.

Look at the first "whereas" to the resolution passed by the "pastors and local preachers" of the Seashore district, Mississippi Conference:

Whereas, It is contrary to the law of the M. E. Church, South, (1) to permit unlicensed persons to occupy the pulpits of our church, (2) or to have control of the services held therein, (3) or in any property owned by said church.

This preamble assumes the very question in dispute, and is, therefore, merely assertive and mandatory.

Where is the law which says "unlicensed persons" shall not "occupy the pulpits of our churches?" Where is the law which forbids "unlicensed persons" to "have control of the services held therein?"—*i. e.*, in our churches. Where is the law which forbids such services by such "unlicensed persons" in "any property owned by said church?" I can not find these laws in our Book of Discipline, and I do not believe they are therein at all.

The Seashore district authorities seem to recognize the fact that the presupposed "law" does not exist, for in the second preamble they say:

And, whereas, In violation of said law, and in open disregard of the expressed opinion in writing delivered in this case by Bishop J. C. Keener, and officially communicated by the presiding elder, Rev. C. A. Powell, at the Quarterly Conference to the preacher in charge of Palmer Camp Ground, etc.

Unless the promulgators of this new code propose to rely on this preamble as justification for the first preamble, I see no earthly use for its presence here.

To all this I wish to say:

1. Had this "opinion" of Bishop Keener been handed down while presiding over a Conference having jurisdiction of the case, it would have been "law" in that case, but in none other till passed on by the college of Bishops at an annual meeting.

2. A Bishop's "opinion," whether verbal or written, given privately or in the interval of a Conference, is not "law," however wise it may be.

3. There are only two ways of making "law" in our church: *a.* Laws enacted by the General Conference; *b.* Episcopal decisions approved by the college of Bishops.

Now, whence came this law which Breland is said to have violated? Its promulgation might save some more of us from trouble. Some preachers propose to go by the law, and such have a right to know where to find the law. But putting another "skein" of these homespun laws in with this Seashore "hank," it looks strange that under these homespun laws the presiding elder could "change the preacher," seeing "the Bishop is officially present when he can be reached by letter or telegram,"* and only "in the absence of the Bishop" the presiding elder can change a preacher in charge!

A few weeks ago we were confronted with a law which gave the presiding elder control of the pulpits of his district, whether the preacher in charge would consent, or whether he would not. Now we are confronted with a law which gives control to the preacher in charge and subjects him to removal for permitting "any unordained persons to occupy the pulpits of our churches."

Referring back to the preambles in question, I not only deny the existence of any law which forbids "unlicensed persons" occupying our pulpits, or having "control of services" held in "other property" under the control of our church, but I affirm that by the common law it is wholly with the pastor as to who shall conduct the services. This is especially true of our camp meeting exercises, which in all the past have been a sort of free-and-easy assembly of Christian people, where the laymen—and laywomen, too—were put forward and made leaders; given "control of services," and thereby trained for more efficient work at home. Our houses of worship, together with our "pulpits," are dedicated to the "worship and service of Almighty God," and this worship and service is not restricted by any provision for license, sex, or creed.

Where is the pastor who would presume to say to Mr. D. L. Moody: "No, sir; you are 'unlicensed.' I can not permit you to occupy my pulpit, nor hold services in our college chapel or 'other property belonging to said church.' No, oh, no!"

Under the enactments of the Seashore district, if Evangelist Moody were to pass that way, and Dr. Andrews should permit him to occupy his pulpit in Vicksburg, his presiding elder might send him over to the railroad shops, or somewhere else, as a punishment for his sins. The very thought is obnoxious. It is generally known that no one has more persistently opposed the evangelistic movement than I, nor has anyone more earnestly resisted the residue theory. I believe that both are unfortunate innovations of the long-established doctrine and customs of our church. But great as these may be in their distracting influences in the church, malconstructions and maladministration of the law is worse and much more far-reaching in its evil influence. The interpretation of a law contrary to the intent of the law-makers is an unheard-of thing outside of recent Methodist jurisprudence. When men—not only "unlicensed," but licensed as well—against whose moral or official character no word can be said, may be shut out of "our pulpits, or other property owned by" our church, merely upon the *ipse dixit* of some official, without formal trial and conviction by a court of competent jurisdiction, it is time to call a halt. If there was any reason, of a moral or even a social nature, why a person in regular standing in the church might not "have control of services held therein," that reason, or reasons, should constitute the basis of action.

To those who appeal to Wesley, it is needless to affirm that "unlicensed persons"—except by his personal endorsement—constituted the corps of his army of "helpers." To those who look to St. Paul, it seems that he had "unlicensed" persons to "labor" with him "in the gospel; with Clement also, and other of my (his) fellow-laborers." (Phil. iv, 3.) Either this, or he licensed "those women"—I do not know which. Either horn of the dilemma will let Breland out.

*An episcopal "opinion."

In the Living Present.

Italian macaroni has suddenly ceased to be extensively used. It has come to light that manufacturers, for purpose of flavoring, added bone flour. Said flour is supposed to have been made of bones secured from over-stocked charnel-houses.

The British Medical Journal warns against excessive use of borax. Found in combination or raw powder on most toilet tables. Externally used it causes eczema, when internally used it produces kidney disease. Physicians should be slow in prescribing the drug.

Of all countries Mexico has prospered and progressed most during the last few decades. President Diaz may be dictatorial, but he has created order out of chaos. The recent completion of the necessary drainage system at the capital marks an epoch in the history of that country. The City of Mexico is now as healthy as Boston. Railroads are multiplying. Farm products increase and find ready market. Very recently Roman Catholicism has made an effort to regain lost prestige.

On the thirty first of October it was 378 years that Dr. Martin Luther nailed the famous ninety five theses to the door of the Castle Church in Wittenberg. That is regarded as the initiation of the great Reformation. It was here that the cradle of Methodism, too, was built. Reading Luther's expositions of sacred texts, John Wesley was awakened; hearing Luther's preface to his commentary on Paul's Epistle to the Romans read, he was converted.

Thought well of Texas. Governor and Legislature deserve credit for excluding prize-fights. But on the twenty-ninth of October twelve thousand men, women and children, according to telegram, approvingly witnessed a lynching so brutal, not to say satanic, that the bare conception produces doubt as to the Christianization of our country. A negro man, after committing a heinous crime, near Tyler, was seized and slowly roasted to death. Repeatedly the fire on the funeral pile was extinguished in order to prolong the victim's suffering. It is hypocritical to charge such barbarity to detestation of Criminal Courts. Such courts, as a rule, make short process with negro criminals. ICH DIEN.

IF.

I wonder if ever a song was sung
But the singer's heart sang sweeter?
I wonder if ever a rhyme was rung
But the *thought* surpassed the meter?
I wonder if ever a sculptor wrought
Till the cold stone echoed his ardent thought?
Or if ever a painter, with light and shade,
The dream of his inmost heart portrayed?

Correspondence.

In the East.

(Concluded.)

We returned to New York *via* Middletown and Shawn-Gunk Mountains. We remained in New York City a few days, pleasantly located at the superb home of Mr. John McConnell, a friend of Ed. Curry's.

We left New York City the second time for Long Branch and Asbury Park, by ocean steamer. We reached our destination safe and in due time, after a slight attack of seasickness on my part. We spent the time here very pleasantly, enjoying all the luxury of sea breezes and ocean bathing. Long Branch is one of the oldest and most aristocratic seaside resorts in our country. Asbury Park, situated only eight miles from Long Branch, is a newer place, but very popular. Near Asbury Park is Ocean Grove, the celebrated camp-meeting place. Here we attended some grand services in the large and beautiful tabernacle; heard some of the most eminent preachers of Methodism.

Our next objective point was Princeton, N. J., a historic town and great educational center. We were met at the depot by Mr. Elijah Leigh, who is president of the First National Bank of Princeton, and is truly one of Princeton's most princely men. While here we visited the college buildings and museum. Princeton College has the finest college buildings in the world. We visited the cemetery, where we saw the graves of Jonathan Edwards, and Aaron Burr, the murderer of Alexander Hamilton. We have seen it stated at different times in books that there is no stone to mark the grave of Aaron Burr. This is a mistake. There is a plain stone bearing a modest inscription, in which no reference is made to the unfortunate duel that ended the life of one of America's greatest men, and fixed upon Burr the hatred and contempt of the American people. Burr was a nephew of Jonathan Edwards, and lies at the feet of this scholarly and revered man. We drove from Princeton to Newtown, Penn., crossing the Delaware river at Washington's Crossing, the spot where General Washington crossed with his army on that cold December night before the battle of Trenton. We returned by way of Trenton, where we spent the day, and visited the State House and prison. While in the vicinity of Princeton we visited the house that was the headquarters of Washington and Lafayette. The original rooms occupied by them still remain.

From Princeton we went to Philadelphia, where we were the guests of Dr. B. F. Conlter, an excellent man. Ed. Curry has many friends in this city, who made it very pleasant for us. While here we visited old Independence Hall, the Pennsylvania Museum, Fairmount Park, Wanamaker's big store, the new city building, the Zoological Garden, and other places of interest. We also had a delightful voyage down the Delaware to Cape May on the steamer "Republic," and also over the Reading railway to Atlantic City. Both of these are very popular Summer resorts. Cape May is said to have the finest beach in the world, and is five degrees cooler than any resort within one hundred miles. My visit to these places and Philadelphia were both pleasant and instructive.

We went from Philadelphia to Newark, Del., where we spent some days very pleasant and profitable with friends. Newark is a beautiful little city, the location of the State College of Delaware. The country around is fertile, thickly settled, and in a high state of cultivation.

From Newark we went to Baltimore, the great commercial metropolis of Maryland. Here we were the guests of Dr. John Thorne. Baltimore is an energetic city of near six hundred thousand people. It carries on an extensive foreign commerce, second only to New York. Ships from all the countries of the world crowd the capacious harbor. While here we visited many places of interest and beauty. We visited the tomb of Madame Bonaparte, wife of Jerome, who was a brother to Napoleon Bonaparte. She was a Baltimore girl, the daughter of a wealthy merchant. Her name was Elisabeth Patterson. The marriage took place while Napoleon was in the height of his glory, very much against his imperious wishes. He would not suffer her to land anywhere on the continent of Europe, and forced his brother to abandon her. She died in Baltimore, her native city, at the age of ninety-four. She was buried in Green Mount Cemetery. We visited David Hill Park, which is extensive, beautiful, and grand; Johns Hopkins University, the Peabody Institute, and many other important places.

From Baltimore we went to Washington City, the capital of the nation, the pride of the American people. While here we had every possible advantage. Ed. Curry's many substantial friends, whose hearts and homes were opened, made everything pleasant for us. Washington is certainly the most beautiful city I have ever seen. The many grand public buildings, the broad streets and avenues, the beautiful trees and parks and fountains and statues, all combine to give the city an air of indescribable beauty and grandeur. The sight of the Capitol, as it stands in all of its imposing grandeur, inspires one with feelings of patriotism never experienced before. I can not describe the buildings, but we took it in systematically, going through every department and seeing everything. The other goverment buildings are objects of much interest, and claimed part of our time. We visited the White House, the home of the President, and were politely shown through all its magnificent apartments. The rooms are stately, beautiful, luxurious. The Washington Monument, towering like a giant above everything else, is an object of sublime beauty never to be forgotten by the beholder. It is upwards of five hundred feet high, and twenty-four feet square at the base. It is ascended on the inside by means of an elevator in the center and a flight of stairs around the edge. The view from the top is extensive and picturesque. You can see several miles of the Potomac river, Arlington Heights, the home of General Lee, Alexandria, Va., and you get a general bird's-eye view of the city. The National Museum and Smithsonian Institute are places not to be neglected. Months could be spent here in profitable scientific research and delightful and instructive recreation. We visited Mt. Vernon, the home and burial-place of General Washington. We visited the navy yards, and saw them making the large guns. The largest ones shoot a ball weighing twelve hundred pounds to a distance of seventeen miles, requiring five hundred pounds of powder for a discharge. We enjoyed fine drives in every direction. The one to the Soldier's Home and through the grounds was exceedingly beautiful. While in Washington I had the pleasure of meeting two young men, Messrs. Clark and McMillian, of Kosciusko, Miss., my own native and beloved State. Our stay in Washington, as everywhere else, was very pleasant, entertaining, and instructive. We bid farewell to our Washington friends, boarding a train on the picturesque P. and O. railway, were soon comfortably quartered in a Pullman sleeper flying westward at the rate of forty-five miles an hour. We passed through the beautiful scenary of the Blue Ridge and Shenandoah Valley in Virginia before dark. We retired to bed early, and when we arose next morning we were nearing Cincinnati, at which point we arrived in due time, and saw Lebanon the same day. Although my trip had been everything one could desire, yet I must confess I was real glad to get back to Lebanon, for it seems like home to me.

One more—and I might say the most pleasant feature connected with my trip that I should like to mention—is the splendid, spiritual Methodist congregations that I visited and worshiped with, having had the pleasure and honor of preaching five different times in some of the very best pulpits. I became partially acquainted with the customs of our "Yankee" Methodist brethren, and am glad to say I found them to be a very cordial, earnest people. It is my judgment that they adhere more strictly to "old-fashion," pure, unadulterated Methodism than we Southern Methodists do.

As I traveled through the large cities, and saw the grand work being done by the Y. M. C. A., the Christian Endeavor, Epworth League, and our consecrated missionaries, I felt like exclaiming, "Salvation's rolling on."

In all we were absent two months; touched eleven States, including the Dominion of Canada and District of Columbia; traveled in all nearly four thousand miles; visited the leading cities, Summer resorts, art galleries, scientific museums, colleges, parks, public buildings, and historic scenes of the East. D. E. KELLY, JR.

Lebanon, Ohio.

Communications.

Puzzled—Badly Puzzled.

I am badly puzzled to know why certain officials discriminate in regard to the unlicensed persons who occupy Methodist pulpits. It is a known fact that in the Winter of this year Miss Tucker, of Tennessee, occupied the pulpit of the Rayne Memorial M. E. Church, South, New Orleans. She must have done so with the consent of the pastor. I believe she would not have entered that pulpit uninvited. If ever a condemnatory word has been uttered either against the pastor or Miss Tucker, it has not yet reached the ears of the public or gone to the press. Why this discrimination in favor of Miss Tucker and against Mrs. Snell?

To say that Mrs. Snell preaches and Miss Tucker talks is puerile nonsense. If Miss Tucker did not preach, what did she do? It reminds me of the boy who said to his father, "Papa, if c-h-a-r-k-o-a-l don't spell charcoal, what do it spell?"

Quibblers! quibblers! Are we degenerating into quibblers? It is not unknown that Miss Belle Kearney addressed one of the largest audiences assembled in New Orleans this year in the Louisiana Avenue Methodist Church. Were Bishop Keenar and other officials ignorant of these facts?

If Rev. E. T. Breland violated the law of the church by inviting and insisting that Mrs. M. M. Snell conduct the Palmer Camp Meeting, what about the pastors of the above-named churches? If Breland was moved because, it is claimed, he violated the law, why were not the pastors of Rayne Memorial and Louisiana Avenue moved? Why all this flurry over the Breland-Snell case, and absolute silence concerning the Parker-Tucker and Lyons-Kearney cases? High-Church Methodism is High-Church nonsense. NOLAN B. HARMON.

W. F. M. S.

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Annual Session of the W. F. M. S. at Crowley, La., Oct. 11-14, 1895.

The following was read before the convention:

A few weeks ago I received a letter from our president requesting me to write a paper, to be read at our annual meeting. I felt sure she had made a mistake in calling on one so weak and incapable, and my first thought was to refuse; but, remembering our motto, "She hath done what she could," after "taking it to the Lord in prayer," I wrote to her that, with God's help, I would do the best I could. And while I do not presume to measure arms with you, my learned sisters (for I have come up to this meeting to get wisdom), still God has a work for each one of us, no matter how humble or how small our sphere; and Jesus has done so much for me, I am willing—yea, anxious—to do anything to show the love that burns in my heart for him, and poor, perishing souls for whom my Savior died.

Not feeling competent to do justice to any particular subject, my paper must take the form of a letter. While the woman in the Bible was commended by Jesus as having done all she could, the query often comes to me, Would he say that of us, were he to come into our midst to day? Nay, my sisters; I fear we are sadly wanting in the spirit of self-sacrifice that prompted this poor woman to give all she had for Jesus.

What means this "wail from the islands of the sea;" these voices from China, Japan, India, Mexico; from "Africa's sunny fountains," and other heathen lands, calling, oh, so piteously, for us to come over and help them; to bring them the Bread of Life ere they sink into Christless graves, while on this side the men and women whom we have asked God to raise up are begging to "go quickly" and tell the glad news of salvation, and there is no money to send them? Is it not because we are hoarding the gold, "God's gifted gold," instead of using it as he designed we should in scattering joy and gladness everywhere? "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." (Prov. xi, 24.) Thus the church is crying, "Oh, my leanness! my leanness!" while the promise is held out that "the liberal soul shall be made fat, and he that watereth shall be watered also himself." (Prov. xi, 25.) Some claim they do not like the Methodist Church, because she has so many collections; and yet we pay six hundred millions of dollars annually for tobacco, that vile poison, while the people of New York pay one million dollars more to theatres than they do to churches. Verily "the children of this world are wiser (more liberal) in their generation than the children of light." It is said an extra penny a day from every woman and child in the M. E. Church, South, would yield about three million dollars per annum, or more than five times the amount received by the Woman's Board during the first thirteen years of its organization. That seems so little to give to him who gave his life for us; still, so few are doing even that, or we would not be confronted with an empty treasury in this, our time of need. Oh, sleepers, awake! The cloud of financial distress is beginning to brighten. Already we feel the throb of new life in the business world, as the reapers are gathering in the abundant harvest. Let us not lag in doing the 'King's business," for it "requireth haste." Souls are dying all around us. "Soon will the season of rescue be o'er." Let us "throw out the life-line ere the winds of temptation and billows of woe hurl them out where the dark waters flow," and they perish because you and I have failed to do our duty.

Let each member of the Woman's Foreign Missionary Society but feel their individual responsibility in this matter of bringing the world to Christ, and we would move out in a mighty phalanx that nothing could resist, and soon the "kingdoms of this world would become the kingdoms of our Lord and his Christ." Oh, if we could only get our ladies to take the interest they should in the monthly meetings, how much more we could accomplish! If they could only feel the utter desolation of our poor, degraded heathen sisters, without God and without hope, in this life and the next!

Just here I will relate a dream I had in the early part of the year; and had I not already been filled with the spirit of missions, it would have made me an ardent advocate of the cause the balance of my life. I dreamed that my husband and I were heathens, living across the sea, in far-away China. We had never heard the sweet story of the wonderful love of Jesus; hence our hearts were filled with ignorance and superstition concerning the one true God. We bowed down to idols, hoping they would give us the rest of soul for which we sought. Two innocent children made our home bright, till one day my husband entered the room, and said: "Wife, we can not afford to keep two children any longer; the baby must go." The words struck terror to my soul. But, as heathen women never have a voice in any matter, I said not a word. I saw him approach the bed on which our sleeping darling lay, and deal blows with a hatchet upon the little head, till, all crushed and bleeding, he threw it aside for dead, covered it with a sheet, and went out. In my anguish and grief I cried out, "O God, help!" for even in my heathen blindness I felt there must be a God somewhere who did not believe in such cruelty. But, hark! Methinks I hear a faint moan, and, quickly raising the sheet, I find a spark of life still left in the bruised and mangled form. But just at this moment God, in mercy, permitted me to awake, and, oh, joy, to find I was not a heathen, but a Christian mother; and how fondly I clasped my precious baby to my heart and thanked God for a Savior, the Bible, and my own happy Christian home! But, oh, what a greater longing for the salvation of these poor heathen sisters took possession of my soul! I grasped, as never before, the meaning of the text, "He was touched with the feeling of our infirmities." I had been down to their level, I had felt their woes, and hence could enter with a truer, deeper sympathy into their heart-troubles.

It was not long after this till the mail brought to me the April number of the Woman's Missionary Advocate, and it contained the story of, "No Room for Wong Ling Te," and I seemed to pass again through that awful dream as she told of the baby sister, whose little life was sacrificed because the parents knew not of Jesus; and when she spoke of her journey to the mission school, how she thought she had found heaven when she reached there, and began looking around for the dear old grandmother who had died, longing to know about Jesus, and when her father talked about leaving her, the teacher's face grew sad as she said: "I can not take her; my school is full. I have already turned away seven girls to-day." My heart felt as if it would break with its longing to go quickly and carry the message of salvation, and gather these little ones into the fold. And what could be more pathetic than the closing lines of her story: "I don't know how to pray to Jesus; I wish I did: but every night I say, Please, Jesus, ask your friends in America, that have money, to send some over here, enough to make a place for this stupid child, for, oh, dear Jesus, it makes me feel so bad to be shut out!"

Oh, if we could only impress this individual responsibility upon each woman's heart in our fair land, soon all such plaintive wails would be turned into shouts of gladness, because of the mercy, boundless and free, that would come to every heathen heart.

It is said the need of the mission cause to day is money. But how are we to get it? By ice-cream parties, suppers, etc., appealing to the bazar elements of our natures! No, never! Away with all such methods to raise money to carry on the work of Him who said, "The silver and the gold are mine, and the cattle upon a thousand hills."

It is only by entire consecration of ourselves and our all to Jesus that we will begin to realize that God requires something of each one of us. It is only then that we will find it a privilege "to honor the Lord with our substance." Jesus did not forbid the widow casting in her two mites, though he knew it was all her living. There was poverty in that home, but the time had come for an offering to the Lord, and she gave him all her living. She obeyed her Lord's commands, and trusted him for the rest. God has said: "Bring ye all the tithes into the storehouse, and prove me now herewith, and I will open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." Do we believe it? It seems we do not, or there would not be these waiting ones ready, anxious to go to the fields that are so white unto the harvest, while the church at home withholds the means to send them. Oh, ye women that are at ease in Zion, arouse a'er it be too late! The day of judgment will soon be here, and "what you do to-day you do for eternity, and then you'd give a life to be able to do something for Christ." So let us bring in the tithes of all our Lord has given us—our time, our talents, our money, ourselves; and then, falling at the feet of Jesus, having our lips touched with the live coal from off God's altar, say, "Here am I, O Lord; send me, send me." As for myself, everything I have belongs to Jesus. I have no desire but to spend and be spent for his glory.

Two bright boys are the joy of our home. They have been consecrated to the Lord from their birth, and if he will only call them to preach the everlasting gospel to the uttermost parts of the earth, the loudest "Amen!" will fall from their mother's lips.

MRS. EMMA FOSTER.

Opelousas, La.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Miss Pauline Stafford, of Mississippi Conference.
Mrs. F. E. Russ, of Louisiana Conference.

Mississippi Conference Parsonage and Home Mission Society.

We have just received, in a neat and elegantly printed pamphlet, the second annual report of the Woman's Parsonage and Home Mission Society of the Mississippi Conference of the M. E. Church, South, held at Wesson, Miss., July 28 and 29, 1895. Upon reading the eloquent address of the president, and also the report of the corresponding secretary, we feel not only encouraged to press on in our work, but we feel grateful to our heavenly Father for the good work done, and commend with heart and spirit a work that appeals to all the finer sensibilities of our nature and the happiness of the soul.

Endorsed as our work has been by the Bishops, and the results so far worthy of their endorsement in procuring homes for our preachers, and in aiding the cause of Christ at home and abroad, it will surely enlist not only all the preachers, but the entire membership of the church, because this is a work telling happily upon the destiny of thousands of immortal souls. We can scarcely entertain the thought that any truly converted soul would delay and hinder this work, or limit the Holy One of Israel. "As a family without shelter, so is Methodism in its pastorate without homes; but Methodism properly domiciled is Christianity in earnest."

At the convention "Dr. Atkins advised the workers not to notice and comment on the indifference and failure of the ministry to encourage their work. He thought that with time the preachers would understand it better, and that God would help them and us, and that it will all come right. He called attention to the fact that the prejudice at first existing against the Foreign Missionary Society had almost died out, and prophesied that the same will prove true of the Woman's Parsonage and Home Mission Society. He thought that the indifference of the ministry was due to their ignorance of the work, and that their minds and time were full of other important church business."

Some one says of Our Homes: "A single copy is worth the amount paid for a whole year's subscription." Miss Helm suggests that the Conference societies count the number of preachers within their bounds, and appropriate money to send Our Homes to each preacher. It is hoped that the subscription list the coming year may be doubled.

"All our Conference officers should notice the resolution passed at the convention urging Conferences to pledge themselves to secure one hundred new subscribers to Our Homes during the year. All present at the convention made this pledge heartily, and some are already at work to redeem this pledge. This can be done in each Conference. Let every Conference officer work for it. We will publish regularly their success as it is reported to us. Our Homes should have a subscription list of ten thousand before the close of this fiscal year."—Our Homes.

PAULINE STAFFORD.

A true perception of the gospel is the entire forgetfulness of self, utter absence of any pretension, and the complete and entire refusal to accept the world's praise or judgment.—General Gordon.

Comparing your sins with those of others won't make your own sinning any safer.

Selections.

Use It for God.

What is in thine hand? A broom? Use it for God. The broom of the domestic servant may be as truly used for God as was the sceptre of David or Solomon. What is in thine hand? A trowel, a hammer, an axe, a chisel, a saw, or some other mechanical tool? Use it for God. Jesus Christ gave dignity to labor; the sweat-beads of honest toil stood on his brow. What is in thine hand? A pen? A pen is mightier than the sword. The pen of Shakespeare, of Longfellow, of Tennyson, of Whittier! Oh, matchless instrument! A pen in the hand of Harriet Beecher Stowe stabbed slavery to the heart. A pen in the hand of George Kennan to tell the story of darkest Russia is mightier than the sword of the Czar of all the Russias. Have you a pen? Use it for God. Perhaps it is a typewriter. Touch its keys; make sweet music that shall echo around the globe. We are all familiar with George Herbert's admirable expression of this thought:

"A servant with this clause
Makes drudgery divine;
Who sweeps a room, as for Thy laws,
Makes that and the action fine."

We need grit and grace to use the old sword, the old hammer, the old fire, the old and always new gospel. Oh, can you not find some poor soul to-day who does not know Jesus? Can you not tell some wanderer about the Christ? What is in thine hand? Wealth? Consecrate it now to God. What is in thy mouth? A tongue of eloquence? Use it for God. The tongue is the mightiest instrument that God ever made. What is in thine hand? A kindly grasp? Give that to some sad soul. Let us consecrate everything to him. The office, the plow, the pen, the needle, the tongue, the hands, the feet, and the heart for Jesus. When the pierced hand of Jesus Christ is laid on the printing-press, on wealth, on learning, on beauty, on culture, on every gift and grace in every relation in life, then the splendor of the millennial dawn will color the eastern sky with its crimson and gold.—R. S. MacArthur, D. D., in "Quick Truths in Quaint Texts."

A large part of our work of winning souls is personal—that is, it is a work between man and man. God has ordained that, usually, when an unsaved person is to be led to the Savior, it shall be done through some human agent. As Andrew found Peter, as Philip found Nathanael, as Jesus found the woman at Jacob's well, so are we to seek after souls, and patiently, lovingly win them to their Redeemer. In point of fact, nearly every regenerate person can trace his religious life to the agency of some individual. Sometimes it is a mother's prayers; sometimes a father's counsel; sometimes the holy living of one of God's children. But even more frequently our religious experience can be traced to a word directly spoken by some one in whose Christian character we had confidence. An unsaved person may sit under the most faithful preaching for years, and remain unmoved, while the simple question, directly spoken, "Are you a Christian?" may do more to awaken his conscience than any number of sermons.—Rev. Geo. Whitman.

Nothing is of more importance, if we would rapidly grow good, than the habit of making all the petty trials, annoyances and griefs of every-day occurrence a means of uniting the will more fully with God's. This is the true mission of trials, and only as we use them to this high and are we using them aright. Alas! most people find it a very long and difficult lesson. Nevertheless, it can assuredly be learned. The trifling disappointments and sorrows, the crossings of our will or inclination which come so constantly, may yield, each of them, but a trifling gain; but the total sum shall be glorious indeed. Every time we utter down deep within a hearty "Amen!" to any of these minute manifestations of God's will, the union between us and God is made a little closer.—Selected.

The more ambitious one is to attain to high excellence in some noble sphere of labor, the more likely he is to be disappointed in his efforts. He sets out with an exalted ideal in his mind, bends every energy to reach it, and then, when he has completed his task, it seems so far below his ideal that he is both disappointed and discouraged. He is almost ashamed of his performance. He regards it as well-nigh a failure—indeed, he has failed to at least satisfy his aspirations. This, however, is a good sign. The man who is satisfied with the quality of his work will never make great progress.

Be not disturbed by infidelity. Religion can not pass away. The burning of a little straw may hide the stars, but the stars are there and will re-appear.—Thomas Carlyle.

Religion makes men useful. The man who is not a blessing to his neighbors in this world is probably not prepared for glory in the world to come.

FROM THE WORK.

Rev. J. I. Hoffpauir, P. C., Boyce, La., Oct. 19: "Have just closed a good meeting at Boyce. Held sixteen days. Bro. J. J. Smylie was with us twelve days. Great good was done. No clap-trap. No questionable methods. Nothing but plain gospel preaching. Sinners were converted, backsliders reclaimed, and the church built up. Twelve accessions."

Rev. H. M. Benks, Centerville, La., Oct. 23: "We are moving very nicely. There is a new personage in process of construction, and will be ready for the next preacher. The personage will be at Jena, a very healthy locality, with the advantage of the Jena High School. We have had nineteen additions to the church, about thirty conversions and a number of reclamations. The further advantage of the Jena school is that pastors' children will be entered at half rate."

Rev. H. D. Howell: "The fourth Quarterly Conference for Hattiesburg has been held. The finances somewhat behind, but assurance given that all will be paid in due time. Bro. C. A. Powell, presiding elder, was in his place, and filled it well. In the pulpit he is a faithful and efficient exponent of the Bible doctrine, as believed and taught by the Methodist Church. In the chair he is at home, an able expounder of the law of our church, and favors a mild, but strict enforcement of the Discipline. I regard him as the right man in the right place. He has done a good work, and, I think, prevented much evil that would have resulted, but for his firm and steadfast adherence to law. I regard the condition of our church here as being much better than at any time during my three years' pastorate. We have had no spasmodic (so-called) revival; but a gradual, solid growth. If our people are only true to God and to themselves, Hattiesburg in the near future will rank among the best appointments in our Conference."

Rev. T. W. Boynton, P. C., Fort Jessup, La., Oct. 28: "I wrote a letter to the ADVOCATE just after Christmas, and stated that we were much in need of a Methodist Church at Jessup, and I thought if I could find a few men who had grit, grace and hard money, we would build a neat house for God, in which we could worship the Lord Christ. I found thirteen men who had the grit, grace and some money. We threw off our gloves, threw off our old Derby hat, rolled up our sleeves, went down to the bottom of our pocket-books, and the result of it is we have a beautiful $1,500 house completed and paid for. Our much-loved presiding elder, J. L. P. Sheppard, came and held our fourth Quarterly Conference on Saturday before the second Sunday in this month, and dedicated the church the next day (Sunday). We were in debt only one hundred dollars. This amount was called for, and the people readily responded to the amount of one hundred and twenty dollars. Then the Holy Ghost came upon the people, and, of course, we could but protract the meeting; and the result of it all, we had something over two hundred conversions and reclamations. Now, in conclusion, I want to thank Bros. J. L. P. Sheppard, J. M. Brown, J. B. Williams, S. S. Holliday for their noble work in the meeting. These brethren have endeared themselves to me, and I love them with all the ardor of my soul. Dear brethren of the Conference, do not fish for the Fort Jessup circuit, for I am praying for the Bishop to send me back."

Rev. W. T. Griffin, P. C., North Wesson, Oct. 30: "North Wesson circuit was formed at last Conference, and is composed of Beauregard, Mathews' Chapel, and North Wesson Churches. We have enjoyed a good year, spiritually. Have had revivals of power at each church, received a number into the church, and much good has been accomplished on various lines. We have just closed a revival meeting at our new North Wesson Church. This church was organized since Conference; has now sixty-four members, and will soon have completed as neat a church as any we have seen. We have been hard at work for some time, and got it so we could use it just in time to secure the services of Rev. C. H. Ellis, of New Iberia, La., who was assisting Bro. Hopper near here. He stayed twelve days, and preached faithfully to the edification of us all, and quite a number were converted and sanctified. The meeting increased in power and numbers, and the old-time shouts of victory arose often around the altar. A good number of workers came to our help. We labored under many disadvantages, but had victory. Bro. Ellis left us to help Bro. Crymes at Auguilla, Miss. Certainly no one can object to his teaching on the Wesleyan and scriptural doctrine of perfect holiness, to be lived and enjoyed 'all the days of our life.' The prayers and good wishes of the community will follow him wherever he goes. Rev. H. C. Morrison, of Louisville, Ky., commences a meeting at Wesson Church, Nov. 8. Mrs. Julie T. Chrisman presented the North Wesson Church with an organ, which was Miss Clara's, which is highly appreciated, especially as it was the property of one whose memory is so dear to the whole church."

Rev. M. D. Fly, Potts' Camp, Oct. 29: "I am now closing up my second year in this charge. Have had some fine meetings; considerable increase in all the interests of the church. Have built a good personage. Everything doing well. We have a great many Campbellites up here. They have been blowing all over this country that they had met T. W. Dye in a debate near Coldwater, and W. A. Crum had wiped him out of existence. I wrote to Dye to come up and vindicate himself at Hickory Flat, their grand Mecca. He came up on the fourth Sabbath in October. I introduced him, and stated that I had brought him there to lick Crum on his own dung-hill. I had apprised Crum of his coming eight days before. But Crum did not show his face. He went to the bush, or, at least, he hid himself. Dye made one of the most unanswerable arguments I ever heard by any man for two days, but did not get a taste of the Crum. After we had dismissed and started to the depot we heard that W. A. Crum was at the Campbellite Church. We went to the church and dared him in his own house to meet Dye. Crum said, 'If the pastor and presiding elder would endorse Dye, he would meet him.' We did it with a vim. He again backed out, unless all the Methodists would endorse him. They are the most whipped set I ever saw. We regard Campbellism as nothing but immersed infidelity, and so treat it. When any of you want the Campbellites licked send for T. W. Dye and stand by him; and I will underwrite for its being well done."

Rev. H. C. Murphy, P. C., Anacoco, La., Oct. 24: "I will write you a few lines, and give you a few dots concerning the Anacoco charge, on the Shreveport district. First I will say that the work is a very large one, bordering on the Sabine river, running eastward forty-five miles. So you see we have a great deal of riding to do. We have held three protracted meetings on the work, and have one more yet to hold, that being at Beech Grove, commencing next Friday, at which place and time we will hold our fourth Quarterly Conference. I can report success at our protracted meetings. The churches have been revived, and promise to do a better work in the future. Especially do we report a glorious meeting at Holly Grove. We were assisted by Rev. John Franklin, R. T. Wright, L. V. Hughes and D. S. Sandell, who did valuable work. This meeting resulted in the addition of thirteen to the church. The Lord was with us, and that to bless us. We have received in all during this year twenty additions to the church. I will say that the people are in favor with their preacher, and are looking after his interest, are as good to the preacher and his family as we could wish for. Some are good workers in the Lord's vineyard, while others are indifferent to his cause. Our presiding elder's health has been so that he has been prevented from being with us much this year. We are praying for his recovery. We all love him and very much appreciate his services. This is a poor circuit; but we believe the work will pay its assessment to the pastor in charge, and over. We have built one church on the work this year at a cost of about seven hundred dollars. Have five Sunday-schools on the work, two of which are using our own literature. I feel that the Lord has blessed my labor during this year. Praise the Lord; to him be all the glory! I will bring up subscriptions to the dear ADVOCATE at Conference."

METHODIST JUBILEE AT MACON, MISS.

Sunday, Oct. 27, will long be remembered as a red-letter day in the calendar of Methodism at Macon, Miss. The day was observed as the anniversary of sixty years of Methodism in Macon, and of fifty years' continuous service by Hon. H. W. Foote as superintendent of the Sunday-school.

The whole day was taken up by the special exercises, in a programme arranged by the laborious, versatile and successful pastor, Rev. J. A. Bowen. Four services were held during the day, consisting of varied exercises, of songs and prayers, and short addresses and papers read bearing upon the history of the church. Although it was quarterly meeting occasion, no sermon was preached. Communion was administered as usual, and was most remarkable for the large number of children and young people who bowed at the communion altar.

The church of the past came under review, from its organization in 1835 to the present, 1895, and from the present we were called to a hopeful outlook for the future. Touching tributes were made during the several services to the founders and early pioneers of Macon Methodism. Bro. H. W. Foote, the co-laborer of many of these early fathers and mothers of the church, was present at all the services save at night, at which time the weather was inclement. After a continuous service of superintendent of the Sunday-school, Judge H. W. Foote stands as a monument of Macon Methodism and of the providence and blessing of God, a type of progressive Methodism, wonderfully preserved, still superintendent, and still in the front rank of the advancing columns of the army of the Lord. Many and tender were the tributes paid to him, and the prayers for God's blessing upon him.

Women's work received appropriate and merited attention. The Woman's Missionary Society, by Mrs. H. W. Foote, and the Parsonage and Home Mission Society, by Mrs. Dr. Featherstun, were well represented. Mrs. Frank Skinner read an excellent paper in behalf of the local Aid Society. The Epworth League, senior and junior, had worthy representatives in Misses Fannie Jarnigan and Jessie Bass, and the "Missionary Jewels" by Miss Ada Sessions. Mrs. S. J. Ames paid fitting tribute to the godly women of the church. Dr. Minor spoke of the fathers in Israel and of the triumphant death of one or more of those gone before. Bro. C. B. Ames addressed the semi-centennial, faithful superintendent in commendatory remarks. J. W. Drake, Esq., in behalf of the Board of Stewards, recognized the successful work of their faithful pastor. Judge Foote gave a review of the general history of Macon Methodism. The connectional features of our church had due prominence during the exercises of the day. The choir, lead by their accomplished organist, Miss Fannie Minor, rendered excellent music, in hymns old and new.

The occasion, with its varied exercises, was an inspiration, a Methodist jubilee. May it prove to be an epoch from which shall date a career of new life and increasing prosperity in Macon Methodism. And when the contemplated improvements are complete, the enlarged Sunday-school room, the modernized front of the edifice, with its tall spire pointing heavenward, may the glory of the latter exceed the glory of the former house!

Bro. Bowen has the hearts of the young people, and, as a matter of course, carries with him the fathers and mothers of his church. Happy pastor! happy people! He may stay with them or episcopal lightning may knock him out after the ides of November.

T. C. WIER.

A Chance to Make Money.

I cleared last month after paying all expenses $418 15 selling Dish Washers. They are just lovely to sell. Every family wants a Dish Washer, and it is easy to sell what everyone wants to buy. When people see the Dish Washer they wont be without one. You can wash and dry the family dishes in two minutes without wetting your hands. You can easily make from $9 to $13 per day. Anyone can get full particulars how to sell by addressing the Mound City Dish Washer Co., St. Louis, Mo. Try it and publish your success for the benefit of others.

C. A. L.

There is really no place in a true, earnest, Christian life for worry. Do your very best in the circumstances, and leave the rest with God. We should aim only to be faithful in duty, and then be at peace, whatever may come. We should work without worrying.—Sunday-School Times.

Food for the Tired Brain, Horsford's Acid Phosphate.

It furnishes building material for brain and nerves (the phosphates) and imparts renewed strength.

Fortune has often been blamed for her blindness; but fortune is not so blind as men are. Those who look into practical life will find that fortune is usually on the side of the industrious, as the winds and waves are on the side of the best navigators. — Samuel Smiles.

This is eternal life; a life of everlasting love, showing itself in everlasting good works: and whosoever lives that life, he lives the life of God and hath eternal life.—Charles Kingsley.

Church members who never smile will some day find out how much harm they have done.—Ram's Horn.

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which soon cured him. It **saved his sight,** if not his very life." ADDIE F. BLACKMAN, 2888 Washington Street, Boston, Mass.

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PUBLISHER'S NOTICES.

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We invite special attention to our new sewing machine offer. This machine is a most excellent one in every respect. We have never made a better premium offer. Let no one confound this machine with any one previously offered. It is a different machine altogether. Take notice that we prepay freight and guarantee entire satisfaction.

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We are now offering the Holman Self-Pronouncing Bible for $1.65 to subscribers who pay a full year in advance, i. e., up to Nov., '96. This Bible has all the Helps of the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself wherever the name occurs. This makes it by far the best Bible on the market. Everybody, whether educated or uneducated, needs help in the pronunciation of proper names, especially Bible names. Read carefully our offer on the seventh page.

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There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2.45 instead of $1.65. This is the best bargain ever offered in a bourgeois type Bible.

We sell our large-type Holman Bible to persons who are not subscribers for $5—publisher's price. Our subscribers get it on conditions specified in our offer for $2.45. The ADVOCATE and the Bible both cost only $4.45, while the Bible alone costs $5. See the point?

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Thursday, November 7, 1895.

The Publishing Committee.

The Publishing Committee met on the thirtieth, all the members being present. The present incumbent was continued as publisher and editor. Dr. W. T. J. Sullivan was appointed to write up the official report, which will appear in our next issue. We enter upon the new year with a determination to make the paper more than ever a blessing to every household into which it enters.

An Anti-Lynching Law

Gov. Atkinson, of Georgia, has recommended to the Legislature the passage of a law designed to prevent lynching. The main features of the proposed statute are, first, the empowerment of the governor to remove from office any sheriff or similar officer who fails to protect a prisoner in his charge; second, making the county in which a lynching occurs pecuniarily responsible to the relatives of any prisoner who may be lynched. It is thought that favorable action will be taken on the governor's recommendation at once. If so, Gov. Atkinson will become famous as the pioneer in a much-needed reform.

A Financial Love-Feast.

One of the most noted outbursts of liberality in recent times occurred at the late meeting of the Wesleyan Conference in England. A debt of $150,000 on the Missionary Society was reported. It was resolved to wipe it out by one masterly effort. One session was devoted to "a financial love-feast." Enthusiasm reached a high pitch, and self-sacrifice found noble expression. Subscription followed subscription in rapid order until at the close of the service nearly $100,000 were promised. Ten thousand dollars of it came from one man and his family. Many of the smaller gifts were of a touching character. A missionary, whose friends had presented him with $100 for his own use, cheerfully laid the gift upon the Lord's altar. One layman, who had intended to take a trip to Rome, gave the $100 which he had laid apart for this purpose. If we could have "a financial love-feast" after this fashion in our city and town churches, it would not take long to raise our Million Dollar Memorial Fund, and lift the debts upon our Home and Foreign Mission Board.—Presbyterian.

A Shallow Criticism.

Not long since a prominent layman, in our presence, passed severe criticisms upon a certain preacher (his pastor) because of the fact that in his prayers he (the preacher) "always tells the Lord how good and how great He is, as if the Lord did not know that already;" and the persons present seemed to think he had made a good point. We said nothing, but thought a good deal. Our thoughts ran thus:

If God's omniscience is a reason why we should not offer unto him praise and thanksgiving, is it not equally a reason why prayer in all its forms is useless? Why should we pray for our daily bread, or any temporal blessing? Does not God know that we have need of these things? Is it possible for us to enlighten him in the smallest degree concerning our physical necessities? And the same principle is applicable in the spiritual realm. What need is there of confessing our sins to Almighty God? Has he not a far ampler knowledge of our sinfulness than we ourselves have? If we are penitent, God does not need to be informed of the fact. His all-seeing eye detects the first faint movement in the direction of sorrow for sin. And so of all our spiritual wants. There is not one of them concerning which God needs to be informed. So, if God's omniscience is a reason why we should not offer unto him praise and thanksgiving, it is equally a reason why we should not pray. Although God knows all our necessities, temporal and spiritual, better than we know them ourselves, yet he commands us to "pray without ceasing." In like manner, although he knows his own greatness and goodness, he is pleased when his children on earth and in heaven offer unto him praise and thanksgiving. Praise and adoration constitute a large part of the employments of the holy angels and of "the saints in light." "Holy, holy, holy, art thou, Lord God of hosts." "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." These are samples of the kind of adoration offered unto God by angels and redeemed men.

That God is pleased when his children on earth imitate the example of the heavenly hosts above the Scriptures conclusively show. The Psalms are a repertory of the kind of verbal devotions in which God would have us engage. Those who have never thought upon the subject would be surprised to know how large a proportion of the Psalms consists of praise, thanksgiving and adoration—in other words, telling the Lord what he already knows about his own greatness, goodness, mercy, etc. A mighty stride in the right direction would be made if men generally were filled with the spirit of praise which permeates the psalmody of the ancient church. It is an egregious mistake to suppose that devotion consists solely in praying to God for something which we need. According to the Scriptures praise, thanksgiving and adoration are equally important, if not more so.

Measuring a Bishop by the Almanac.

The Western Christian Advocate, of last week, has an editorial advocating the retirement of Bishops at the age of seventy. We are opposed to such a policy. Some men are more vigorous at eighty than others are at fifty. The man who is physically or mentally incapacitated to discharge the duties of his position should be retired, whatever his age may be; but to superannuate a man who is thoroughly efficient simply because he has passed a given number of mile-posts along the way of life, it seems to us would be a criminal waste of resources, besides being objectionable on other grounds.

The Whisky Fight in New York.

Politics have recently assumed a new phase in the State of New York. A tremendous effort is being made to elect a Legislature that will repeal the Sunday law, or so modify it as to give each municipality the right to settle the question for itself by a direct vote of the people. This movement has been brought about by the recent enforcement of the law against the saloon keepers in New York City. The law has been on the statute books for years; but no attempt was made to repeal it until "the powers that be" began to enforce it. This is more than the saloon crowd can stand. The tocsin of war has been sounded. A banner has been hoisted with the talismanic words, "Personal Liberty," emblazoned upon it. "Puritanism," "Phariseeism," "Trying to make men righteous by law"—these and a host of similar cries rend the air. The State is agitated from center to circumference. The press, as far as possible, has been subsidized in the interest of the whisky ring. The heaven-born gifts of the orator are also brought into requisition. A spectator unacquainted with the facts might suppose that the Empire State is now the scene of a mighty conflict between relentless despotism, on the one hand, and angelic innocence on the other. But all this deceives nobody who knows anything of the wiles of the whisky-devil. It is one of his ancient tricks to "transform himself into an angel of light." He even poses as the champion of the gospel of Christ. The saloon keepers are exceedingly fearful lest ministerial robes should be soiled in the dirty pool of politics, and the church of God (oh, how they love it!) should thereby suffer damage. Demetrius and his fellow-craftsmen become exceedingly zealous for pure, unadulterated religion whenever their "craft is in danger." The nation will watch the result of the contest with deep interest.

John Street Anniversary.

Concerning the anniversary exercises held recently at the old John Street Church in New York, the Pittsburg Christian Advocate speaks as follows:

Three services were held, the writer officiating at the morning hour; Bishop Charles B. Galloway, of the Methodist Episcopal Church, South, in the afternoon, and Rev. S. J. Herben, assistant editor of the New York Christian Advocate, in the evening. Of the first service it is not becoming to speak—in praise we could not, in criticism we would not.

Bishop Galloway's sermon in the afternoon was a most delightful and inspiring discourse. It was full of thought, and of the warmth and fire of the gospel. It instructed and lifted up all who heard it. More than this, the Bishop showed himself a model Christian gentleman, and a Methodist brother in all his associations with the brethren and in all the services in which he participated. The Bishop makes warm friends wherever he goes through the North, and he will always receive a cordial greeting when it shall please him to come among our people.

On Sunday evening the Rev. S. J. Herben preached a carefully prepared, thoughtful and helpful sermon.

Centenary and Millsaps.

Calls for money have recently appeared in our columns from Drs. Carter and Murrah in behalf of the institutions which they represent. We hope these calls will meet a prompt and hearty response. Both institutions need all that has been subscribed, and a great deal more. We know of no way in which a man can do more good with his money than by aiding these institutions in their noble work. Let all who have subscribed pay their subscriptions promptly. Those who have never given anything to this cause will find this a most opportune time for doing so.

The Virgin Wants Blood.

The town of Texacapa, Mexico, a few days since witnessed a scene that is worthy of the Spanish Inquisition in its palmiest days. Ten Protestants (natives) were dragged from their homes in the night and locked up in jail. The jail was then fired and the whole company perished in the flames. This was done by order of the town judge, who justified his conduct by saying that he had a vision in which he saw the Virgin of Guadalupe, who ordered him to burn these heretics. He also declares that a number of miracles were wrought in his presence in order to confirm the message which the saint had given him. During the burning almost the entire population of the town were gathered about the jail executing a grotesque dance in honor of the Virgin at whose command the horrid holocaust is supposed to have taken place. It has been only a few days since the papers gave an account of a visit by a large number of Roman Catholic dignitaries from this country to Mexico in honor of this same Virgin of Guadalupe. We wonder if these high American ecclesiastics approve this latest act of the holy, wonder-working Virgin. If their time is not all taken up in pleading for Sunday beer, they might give the public a little enlightenment on the subject.

A New Book.

AMERICA OR ROME, WHICH? By John T. Christian, A. M., D. D. Cloth. Illustrated, 280 pp. Price $1. Louisville, Ky.: The Baptist Book Concern.

This book is a patriotic plea for the continuation of American liberty, and the perpetuation of American institutions. The arraignment of Rome is fearful; but every statement is fortified by the highest Roman Catholic authority. He argues vigorously that Rome has made a murderous assault upon morals, seeks to overthrow our liberties, declares our marriage, in the language of the Pope himself, to be a "filthy concubinage," opposes the free circulation of the Bible in the vernacular of the people, and seeks to destroy our public schools. He claims that the Romish system has enslaved human thought, been the steadfast foe of letters and science, the persistent enemy of all enlightment, and in every way a traitor to the United States government.

The themes discussed are the burning issues of the day. Dr. Christian does not stop to discuss dead issues. If he refers to the history and decrees of the past, it is because they contain the living law of Rome and illustrates the polity of that system which professes never to change. The table of contents would convince one that the book is a live issue.

The mechanical work on this book is thoroughly well done. The paper is excellent, and the binding is attractive buckram in gilt and ink, adorned with the district school. There are a number of illustrations. The frontispiece is a half-tone engraving of the author, followed by full-page pictures of Lincoln, Gladstone, and the Capitol at Washington, besides a number of smaller engravings.

The book will be largely quoted, and can not fail to have a tremendous influence upon the public mind. It is timely, vigorous, full of information, and to the point. Roman Catholic authors in the future will have to reckon with this book.

The following is the table of contents: 1. Was Peter a Pope? 2. Rome and Morals. 3. Rome and Civil Liberty. 4. Rome and Religious Liberty. 5. Rome and Marriage. 6. Rome and the Bible. 7. Rome and the Public Schools. 8. Rome and the Freedom of the Press. 9. Rome and Secret Societies.

Whitworth College.

I have just returned from Brookhaven, where I had the privilege of preaching to Bro. Jones' congregation. It was to me a delightful service.

I also visited Whitworth College, and was delighted to observe the high moral and spiritual tone that was everywhere manifest. The sixty-one young lady boarders in the college (with perhaps very few exceptions) attended Sunday-school, church, and the Epworth League—all evidencing to me that they were there not only to have the intellectual culture, but the spiritual culture also.

President Chambers, assisted by such a noble, consecrated and spiritually-minded faculty as he has associated with him, is bound to succeed.

I can heartily recommend Whitworth College to all parents who desire their daughters educated in all that goes to make up well-developed Christian womanhood. The discipline is firm, but kind; the sanitary conditions are, perhaps, as good as can be found elsewhere, and expenses as low as anywhere with the same facilities.

H. R. CALDWELL.

Gallman, Miss.

NOTES.

Bishop Haygood has recovered from his recent attack.

"Texas Characters," by "Gulliver," alias Rev. J. W. Hill, has reached a third edition.

The new mission church at Baton Rouge was dedicated last Sunday by Bishop Keener.

Some of our exchanges state that Bishop Galloway's book of travels has been published.

Rev. W. B. Lewis and wife spent some days in the city last week, visiting relatives and friends.

"The Soldier" and the publishing house of L. L. Pickett have been removed from Columbia, S. C., to Louisville, Ky.

The Dryades Street meeting is still in progress. The attendance is good, and a number of persons have professed conversion.

Rev. J. T. Murrah is one of the best pastors the Methodist Church ever had here, and should be retained.—Durant (Miss.) News.

Bishop Vincent, of the M. E. Church, recently lectured at Nashville College for Young Ladies, and also at Vanderbilt University.

The Nashville Advocate states that the Tennessee Conference, at its recent session, received twenty preachers on trial, besides several transfers.

Rev. John Boring, of the Holston Conference, remains in the traveling connection, and continues in evangelistic work by episcopal appointment.

Last week Rockefeller made an additional donation of three millions of dollars to Chicago University. This makes a total of seven millions which he has given to that institution.

Rev. James B. Shockley, well known in the Kentucky Conference, has withdrawn from the church, his reason being that holiness people ought not to be connected with a human organization.—Central Methodist.

Dr. J. W. Hanner, of the Tennessee Conference, died a few days since, in his eighty-sixth year. In his prime he was one of the ablest preachers in Southern Methodism. For a few years past he had been on the superannuated list.

Rev. A. M. Hough, of Southern California Conference, has presented to the Conference property valued at $12,000, situated in Los Angeles. The income is to be applied to the Conference claimants' fund.—St. Louis Advocate.

The city of Texarkana voted the saloons out, and immediately the Cotton Belt railroad moved its machine shops from Pine Bluff to Texarkana. The company prefers to have its shops where there is no whisky sold.—Gospel Advocate.

The recent annual report of the New York, New Haven and Hartford railroad demonstrates the superiority of electricity over steam as a motor. It is probable that the next decade will witness the substitution of electricity for steam on many railroad lines.

Ex-President Harrison is said to have made $170,000 in fees since resuming his law practice.—St. Louis Advocate.

Dr. J. C. Morris, of the North Alabama Conference, has been transferred to the Tennessee Conference, and stationed at McKendree Church. Rev. R. K. Brown, the former pastor of McKendree, goes on the Nashville district. W. T. Haggard goes to Elm Street, and W. H. Cottou to West End. Dr. D. C. Kelley is appointed to Nashville City Mission. This appointment was made after the Conference adjourned, Dr. Kelley having been read out for Belle-buckle.

Rev. W. B. Nance, B. D., who was admitted on trial into the Tennessee Conference at its recent session, will go as a missionary to China soon. We doubt whether the church has ever sent a better equipped man to that difficult field. He is a graduate of Vanderbilt University in both the Literary and Biblical Departments, and a preacher of acknowledged gifts. Let abundant prayer be offered for his health and usefulness in the Orient.—Nashville Advocate.

On Sunday last Dr. Lyman Abbott, of the Outlook, N. Y., preached an admirable sermon at the First Presbyterian Church in this city. An immense audience was present to hear him. The day following he made an address to the theological students of Vanderbilt University, and also delivered a lecture before Ward's Seminary. A public reception was tendered him during the day. His visit left a very pleasant impression on the mind of the city.—Nashville Advocate.

Sometimes it is said that Moses could not write the Pentateuch, and if he could the Israelites of his time could not have read it nor understood it; but Professor Sayce, of Oxford, told the recent Church Congress at Norwich, England, that "the age of the Exodus was as literary as that of the Renaissance in Europe. Babylonian cities had libraries then, some of them six thousand years old, and when Abraham was born a Chaldee poet was ending a long period of verse by writing a poem in twelve books."—New York Advocate.

The St. Louis Advocate, of last week, contains a detailed account of the exposure of the fraudulent methods of a spiritualistic medium in that city. A boy who was in the employ of the medium, and whose business it was to appear upon the stage at the proper moment to personate in suitable costume any spirit called for, brought suit against the medium for non-payment of wages. The medium vanished from the city with the boy's wages in his pocket. He will, of course, appear soon in some other city, and fill his pockets with shekels.

It is pleasant to find that the governors of the Southwestern States are such plucky men. They know when their dignity, and that of their people, is insulted. Prize-fighters who have been driven out of the Eastern and Northern States by lofty moral sentiment, said to themselves: "We will go to Texas, or Arkansas, where the people are not so enlightened and civilized. There we will fight." Their going was a deep insult. We are glad that Texas and Arkansas, and their sister States, are spunky enough to resent the indignity.—Pittsburg Advocate.

In answer to your kind letter, I may say that since my joining the church, about thirty-eight years ago, I have always taken a family religious paper. I hardly know how a man could have a fair view of the church's missionary work without the religious paper. Even touching secular matters, the editor's summary is the best review I get of what I have learned from the dailies. The Christian papers have been uniformly high-toned and utterly free from degrading sensations, and all of them have been well edited. In my judgment a Christian family ought to have a good religious journal.—Major-General Oliver O. Howard, in St. Louis Advocate.

The world's record for railroad speed over a long distance was broken Oct. 24, by a special train on the Lake Shore & Michigan Southern railroad, which ran from Chicago to Buffalo, a distance of 510.1 miles, in 481 minutes and 7 seconds, an average speed of 63.60 miles an hour. Exclusive of stops, the run was made in 470 minutes 10 seconds, an average speed of 64.98 miles an hour. The train arrived in New York City at 10:15 P. M. The entire distance of 980 miles was made in seventeen hours forty-five minutes and twenty-three seconds. Chicago newspaper men on board had in their pockets morning newspapers of the same day. This was the first time that a regular edition of a Chicago morning paper had been read in New York the day of its publication.

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Crystal Springs Miss.

The revival meetings recently held in the Methodist Church by Mrs. Mary McGee Snell are the most remarkable series of religious services known to the history of Crystal Springs. Remarkable because even to this day it is an innovation for a woman to occupy the pulpit; remarkable because of the vast audiences which assembled to hear her, and lastly because of the wonderful outpouring of God's blessing on the work of this gifted woman, whom he has called to spread his precious message of salvation.

Seldom has our quaint, old-fashioned meeting-house been taxed so greatly to accommodate the throngs which gathered for the evening services. Even the long unused gallery, with its worm-eaten pews of questionable comfort, was filled to overflowing, and many were unable to find seats at all. The morning and afternoon services were also well attended, merchants, farmers, clerks, and housekeepers finding time to gather at the house of God and listen to his Word. In the personality of Mrs. Snell there is a combination which peculiarly fits her for the work of winning souls to Christ. In addition to rare mental ability, she possesses a flow of brilliant eloquence, which finds expression in a voice sweet and clear as a silver bell, a perfect instrument which obeys her will as a deep-toned organ responds to the master-touch. From a broad field of observation and experience she has accumulated a rich store of striking illustrations, which often serve to point the moral of her sermon. Under the spell of some true, pathetic story many eyes, unused to tears, grow dim, many cold and callous hearts melt into a long-lost tenderness. But greater than the spell of mind or magnetic manner is the rare spirituality, acquired by a daily walk with God, and, more than all else, it is his presence with her which crowns her work with wonderful results.

During her ministry among us many who had not experienced religious impressions for years were moved to forsake the error of their way. Conviction and repentance swept over her audiences like tidal waves, and hundreds eagerly responded to her earnest exhortations. Old wounds were healed, old feuds forgiven and forgotten, and love and peace and harmony blossomed like the rose. Great numbers from the other churches attended regularly, contributed generously of their means for the financial support of the meeting, and testified by word and deed to showers of blessings.

Not only does the church, but the entire community owe a debt of gratitude to our beloved pastor, Bro. Burton, for being the means of bringing Mrs. Snell into our midst. She has been an instrument in God's hand to do a great work among us. May he long continue to use her brilliant intellect, the persuasiveness of her voice, the sweetness of her womanliness, the spirituality of her consecrated life, for the glorious work of saving souls.

Surely in the light of her life and work the shackles of a time-worn prejudice should vanish like icicles before the morning sun. Surely the day is not far distant when there will be none to whom the old, old story of a Savior's love will sound less sweet and sacred because it comes from the lips of consecrated womanhood.

LILY WILKINSON THOMPSON.

Oct. 30, 1895.

The Bequests of the Late Rev. Geo. T. Vickers.

From Bro. Abney, the executor of the last will and testament of the late Rev. Geo. T. Vickers, and through the hands of Clay Elliot, Esq., the attorney for the executor, the Board of Missions of the Methodist Episcopal Church, South, has received $490, and the trustees of the Conference Endowment Fund of the Mississippi Annual Conference have also received $490 for the benefit of the Conference claimants. This sum will be invested safely by the trustees, and it is proposed to name it the Vickers Fund in memory of him who was so long an honored member of the Mississippi Conference.

T. L. MELLEN.

Wesson, Miss., Nov. 1, 1895.

A COUGH, COLD OR SORE THROAT requires immediate attention. "*Brown's Bronchial Troches*" will invariably give relief. 25c. a box.

North Mississippi Conference.

NOTICE.

Preachers and others who know what special books they will want to procure at Conference will please notify me in due time, so that I can surely have them on hand. The undergraduates will please inform me which books of the course of study they will want. It is a coincidence that we meet this year at Water Valley, where our first session was held twenty-five years ago. Therefore we think it proper to hold during the session a suitable quarter-centennial anniversary service with a sermon and other appropriate exercises. What say the remaining twenty-eight of the original one hundred and twenty-nine members? May we all be present and have a glorious reunion!

G. W. BACHMAN.

Kosciusko, Miss.

New Publications, 1895.

A WAIF—A PRINCE; or, a Mother's Triumph: An Egyptian Story of Fiction and Fact. By Rev. W. T. Andrews. 12mo. 344 pages. $1.

BIRTHDAY AND AGE OF CHRIST DISCOVERED. By J. T. Richardson. 12mo. Paper cover, 25 cents.

CALIFORNIA SKETCHES, New and Old. Illustrated. By Bishop O. P. Fitzgerald. 12mo. $1.

CATECHISM FOR INFANT CLASSES. By W. G. E. Cunnyngham. Price, per dozen, 30 cents.

CIRCUIT OF THE GLOBE, A. By Bishop C. B. Galloway. $1.

CHURCH, THE: What It Is and Whence It Is. By Rev. J. H. Parker. New edition, revised. 75 cents.

CRUSADES OF THE CHILDREN, THE. By Mrs. F. A. Butler. 60 cents.

DECADE OF MISSION LIFE IN MEXICAN MISSION HOMES. By Nannie Emory Holding. Profusely illustrated. $1.75.

DISCIPLINE OF M. E. CHURCH, SOUTH, IN SPANISH 30 cents.

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EPWORTH LEAGUE.

BY REV. HENRY H. ARENS.

Theme for Prayer Meeting.

THE OPENING OF THE CHURCH TO THE GENTILES.

(Acts x, 1-48.)

1. The divinely instituted theocracy of Israel had degenerated into sterile ecclesiasticism and nativistic exclusiveness.

(1) Deemed that mere descent from Abraham rendered them acceptable to God.

(2) Looked upon and called all men, not Jews, "dogs." Contact with them was considered defilement.

(3) Strained at gnats. Punctilious about trifling matters. Even charged the Master with transgression.

2. God wrought two miracles in order to break down this pernicious barrier. He designs that language, nationality and geographical lines should not render common brotherhood impossible.

(1) An angel visited Cornelius, instructing him as to what course to pursue.

(2) Presented to sleeping Peter the significant vision of a huge sheet, containing all manner of animals, clean and unclean.

(3) While determining the possible meaning of this vision, the messengers of Cornelius were calling for the bewildered apostle.

3. The conversion of Cornelius indicates how good a person can be without being a Christian.

(1) He was a devout man. Pious.

(2) He feared God. Would not do aught contrary to his will, so far as he knew it.

(3) "With all his house." Wife, children and servants took pleasure in conforming to his wishes.

(4) He fasted. Though not specially enjoined in the New Testament, our duty of fasting can not be denied.

(5) Was liberal. Gave alms. Was the poor man's friend. The hungry never left his door unfed.

(6) Prayed to God always. But "Abba, Father," he could not say. —

4. While Peter preached, Cornelius and associates were converted. "The Holy Ghost fell on them which heard the Word." Anything less than being filled with the Holy Spirit is not conversion. Conversion is the ignition of the perpetual light on the altar of the heart. Hereafter the heart is a temple of God, for permanent occupancy of the Holy One.

"Sing Unto the Lord a New Song."

The president of the League does not imitate the ugly habit of some preachers in not participating in song-service.

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In music there has been marvelous progress. As a rule, the young excel the aged.

Strange that people devoid of the knowledge of music should feel called upon to lead the song-service.

Many of the new songs are a travesty of sacred hymnology. A pretty air can not amend faulty sentiment and grammar.

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Louisiana Conference.

NOTICE.

As the chairman of the committee to provide homes for such members of the Louisiana Conference en route to Conference at Jackson, La., I would state for the information of the preachers, that the superintendent of Yazoo and Mississippi Valley road will order the trains to stop at Macmanus on the nights of Monday and Tuesday, Dec. 9 and 10.

With this arrangement there is no necessity to spend the night in New Orleans. But all preachers can leave on the 4 o'clock P. M. train. Thus, as Othello, the committee's "occupation is gone."

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For Committee.

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Notice.

The class of the third year will please meet the Committee of Examination at the Methodist Church, in Water Valley, on Monday, Nov. 25, at 7 o'clock P. M.

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Holly Springs, Miss.

North Mississippi Conference.

The class for admission on trial will meet the committee at the Methodist Church, in Water Valley, Tuesday morning, Nov. 26, at 8 o'clock, prepared for written examination.

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Ripley, Miss., Oct. 30, 1895.

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R. H. B. GLADNEY.

Gunnison, Miss., Nov. 2, 1895.

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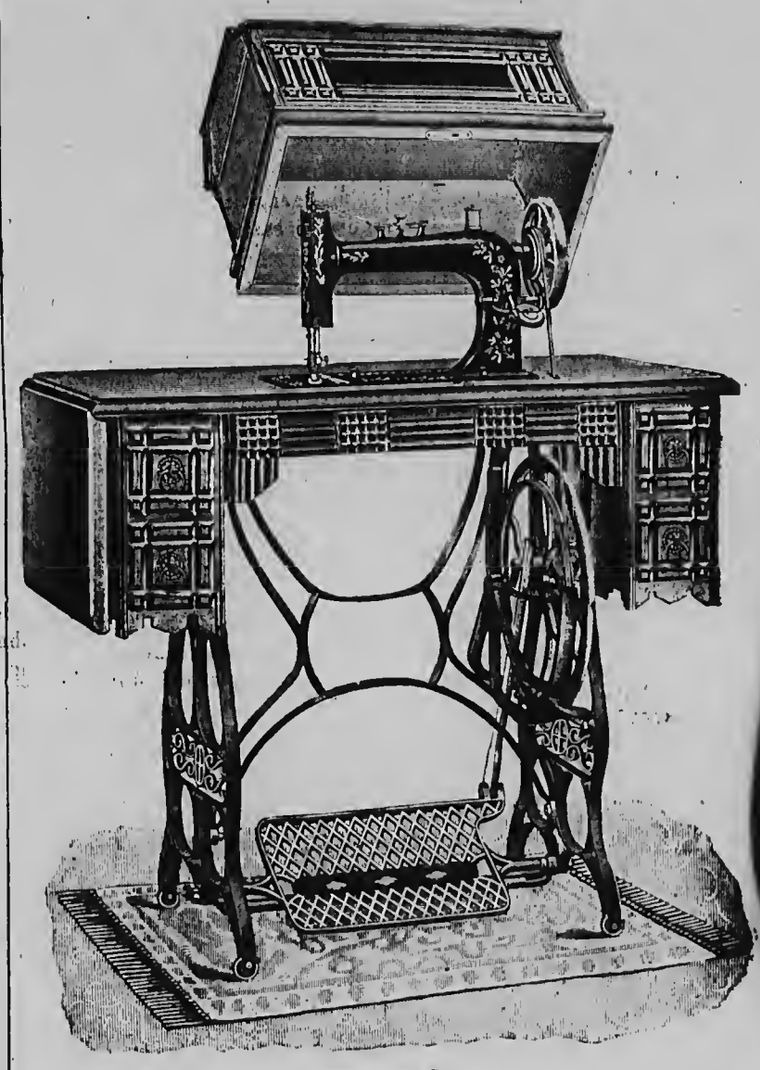

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HOME CIRCLE.

HOME.

Home is not merely roof and room—
It needs something to endear it.
Home is where the heart can bloom,
Where there's some kind lip to cheer it!
What is home with none to meet,
None to welcome, none to greet us?
Home is sweet, and only sweet,
Where there's one who loves to meet us!

Children's Table Manners.

A gentlewoman at the Capital, who loves children dearly, whose beautiful home is filled with little guests, tells me that nothing is so noticeable among her own or her visitors as their manners at table. One child clutched her fork with her left hand, actually standing it perpendicularly on her plate, as she cut her meat. Another "shoved her food into her mouth with her knife;" and still another "spilled her food, dropped her cup and spoon and chattered incessantly."

In society one hears sad reports of nursery meals, where the children are allowed to dispute and quarrel, to be careless in their behavior and manners; but wise, good mothers in society or out, in city or town, alike understand that the genuine courtesies of home life are taught their children by the refinements and politeness of their mothers and fathers.

The wife of Ex-Secretary Whitney used, if possible, to take the midday meal with her children. She always said: "I myself must teach them the little elegancies and courtesies of the table, for not millions of money nor the finest book education in the world can give children true, good table manners." It is a rule with many families that when dining alone the children shall hear and discuss the news of the day, what has gone on in the House or Senate, chat of their school and companions. They learn ease and correctness of speech. When the air of the home is refinement, gentleness, unselfishness and love, etiquette is the daily food. When people come and go hospitably to and from the house, each seeking the other's best good, children are unaffected, polite and earnest.

Mrs. Hayes, when in the White House, was asked by a member of the Cabinet how she taught her children to be so polite and charming at table, especially with so many guests. With her bright, beautiful smile she replied: "We simply try to be courteous to one another. For all favors we thank one another. We say, 'If you please.' If a mistake has been made, we insist upon the full, free, 'I beg your pardon.'"

Nothing is more ill-bred, nothing more unhappy at the family table than the fretting and fault finding of some boys and girls.

It is polite for the little men of the family as they go into meals to stand beside their chairs until the mother and sisters are seated; to ask to be excused if they leave the table; to eat slowly; to take small mouthfuls and sit straight; not put their elbows on the table, and observe the common courtesies of home life which we have been "taught from our youth up."—Exchange.

A Lady Born.

True politeness does not consist of the artificial airs of the drawing-room, in what is sometimes called "company manners," that continue so long as there are persons present to look on whose good opinion is desired, and relapse into barbarism as soon as the company has gone. It is the inborn impulse of a higher and nobler nature. Here is an apt illustration:

An aged truckman bent under the weight of a big roll of carpet. His bale-hook fell from his hand and bounded into the gutter out of reach. Twenty idle clerks and salesmen saw the old man's predicament, and smiled at his look of bewilderment. No one ventured to help him. A fashionably dressed young woman came along, took in the situation at a glance, and without looking to the right or left stepped into the gutter, picked up the hook in her dainty, gloved fingers, and handed it to the man with a smile. The idlers looked at each other and at the fair young woman.

The old truckman, in a violent effort to express his thanks politely, lost his hat. It rolled into the gutter where the hook had been. This was almost too much for any woman, young or past young; but this New York girl was equal to the occasion. Into the gutter she tripped again and got the soiled hat. When she handed it to the truckman a happy smile was seen to play about her lips. "God bless ye, miss," the old man said, as the fair maiden turned her back on the idlers and went on her way. What an example of true politeness!

Be Careful What You Read

There is a great need that people, young and old, should carefully select beforehand what they shall read. There are several good reasons why everyone should do this. Nobody can read a tithe of the books published. Everyone must leave a great many books unread. There are a great many worthless and bad books. It is a serious mistake to leave instructive and inspiring books unread, while spending time on books that are neither one nor the other. The matter that you read in books, magazines and papers will largely influence your character as well as your opinions. It will generally be admitted that men's political opinions are mainly formed by the newspapers they read. This is just as true of other subjects. But the influence of reading upon character is not so generally acknowledged. Yet it is true, that as the opinions of the head are largely received from the facts and arguments presented in what is read, so the heart and moral nature assimilate the character of the tone and spirit of what we read. The perusal of what is pure and elevating refines and inspires; the perusal of what is coarse and low tends to make the reader coarse and low. Don't let your reading be determined by what happens to come in your way, or what happens to have a current popularity.—Christian Guardian.

A Prayer for Husband and Wife.

Among the manuscripts of William Cullen Bryant the following prayer was found, in his own handwriting. It was written by him just after his marriage:

"May God Almighty mercifully take care of our happiness here and hereafter. May we ever continue constant to each other and mindful of our mutual promise of attachment and truth. In due time, if it be the will of Providence, may we become more nearly connected with each other, and together may we lead a long, happy and innocent life without any diminution of affection until we die. May there never be any jealously, distrust, coldness or dissatisfaction between us, nor occasion of any—nothing but kindness, forbearance, mutual confidence and attention to each other's happiness. And that we may be less unworthy of so great a blessing, may we be assisted to cultivate all the benign and charitable affections and offices not only toward each other, but toward our neighbors, the human race, and all the creatures of God. And in all things wherein we have done ill may we properly repent of our error, and may God forgive us and dispose us to do better. When at last we are called to render back the life we have received, may our death be peaceful and may God take us to his bosom. All which may he grant for the sake of the Messiah."

Be More Gentle.

A well-known member of the House of Commons, who died a few years ago, said towards the close of his life, that if he were called again to go over former lines of thought he would bear himself more gently and in a more modest, kindly and charitable spirit than he once did. How often we hear of something similar to this being uttered by people as they draw near to the bound of life. Young men often think they must be very stern and strenuous, very hard and heroic, and must brand evils unflinchingly, no matter who is hurt in the process. They have much self-confidence, and are very sure that whatever does not commend itself to their judgment or taste is an evil which should be summarily put down. So they impinge with violence against a great many people, and create much unnecessary bad feeling. But when they are older grown, and understand human nature better, they begin slowly to realize what blunders they have made. They see it would have been better not to have pushed with such fierceness or condemned with such severity. We rarely feel that we have been too gentle and modest, too charitable and kindly.—Zion's Herald.

Pray While the Sun Shines.

A little girl who suffered greatly during thunderstorms was told by her mother to pray when she felt alarmed.

One day at the close of a fearful little storm, she came to her mother with the information that praying during the danger brought her no relief.

"Then," said her mother, "try praying when the sun shines, and see if that will take away the fear."

The child did so, and when another storm was raging, she said sweetly: "Praying while the sun shines is the best way, for I am not the least bit afraid now."

What a lesson we who are older might learn from this incident! How often do we stay away from our Master until the storms of life drive us to him for shelter and protection!

If we would only give our best, our brightest days to his service, we would have no cause to tremble when the dark hours come on. How very much we miss by not having Jesus to go with us through all our earthly pilgrimage!—Lutheran Observer.

A Merited Rebuke.

The New York Christian Advocate tells of a Christian Chinaman who faithfully served a family that professed religion. His mistress gave a "progressive euchre" party and had wines on the table. John was called upon to serve the party and did so with great acceptability. The next morning, however, he waited on the lady and said he wished to quit work. Astonished, she asked the reason. John answered: "I Christian man! Tole you so before; no heathen! No workee for Melican heathen." He insisted on leaving, and sought a place where Jesus was not thus stabbed in the house of his professed friends.

The American workingman does not yet know it, but it is nevertheless a fact that his most deadly enemy is the saloon. It gives in exchange for his money that which is not bread. It robs his brain of its cunning, his arm of its strength, his body of its vigor, his family of its happiness. It causes his employer to distruct him. It often leads him into unwise and uncalled for revolts and strikes. If he will but open his eyes to the facts in the case, and see how the rum-seller is adding farm after farm and city block after city block to his possessions, and how the poor man gets poorer and poorer, it may be that he will throw the influence of his organization on the side of temperance, aiding his fellow citizens to take away from the infamous liquor business the legal sanction it now enjoys.—Central Christian Advocate.

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—Ruskin.

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MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

HYGIENE.

Regularity in Eating.

"The stomach requires rest." Do you know that, or is it a mere tradition? Considered as a fine piece of mechanism—like your watch, for example—is it not rather for the good of the machine that it be wound up regularly and kept running? What is your watchmaker's advice concerning the time-keeper in your pocket? That the other course will put it out of order, without doubt. But, indeed, the interval between a ten or eleven o'clock lunch and a seven or eight o'clock breakfast is considerably longer than intervenes between either two of the regular daily meals. It is not pretended that a person needs as strong and as much food to sleep by as to work by, but only that the brain shall not be kept awake by the bitter cry—unintelligible, perhaps—of a famished stomach, the grind of organs having nothing but the system to act upon.

After maturity one does not experience the pangs of appetite common to growing youth. The demon of inanition makes its presence known through torment of nerves, lassitude, and despondency or despair. The world is in want of the best achievements of best conditions. As said the apostle to the Gentiles, "For this cause many are weak and sickly among you, and many sleep"—their last sleep—who seldom knew the full benefits of nature's sweet restorer. Whether over books printed are books to print, or blank books of accounts, no child, woman or man can long evade the law of demand and supply. Students and brain workers in general must eat to sleep; must sleep to preserve their faculties in tone. The best physicians are treating dyspepsia on the principle of food before medicine. The handwriting on the wall of many a bed-chamber, where some man or woman keeps unwilling vigils, points to beefsteak that should be weighed in the balance, but is found wanting.

The Medicinal Value of Water.

The human body is constantly undergoing tissue change. Worn-out particles are cast aside and eliminated from the system, while the new are ever being formed from the inception of life to its close.

Water has the power of increasing these tissue changes, which multiply the waste products, but at the same time they are renewed by its agency, giving rise to increased appetite, which in turn provides fresh nutriment. Persons but little accustomed to drinking water are liable to have the waste products formed faster than they are removed. Any obstruction to the free working of natural laws at once produces disease, which, if once firmly seated, requires both time and money to cure.

People accustomed to rise in the morning weak and languid will find the cause in the imperfect secretion of wastes, which many times may be remedied by drinking a full tumbler of water before retiring. This very materially assists in the process during the night and leaves the tissues fresh and strong, ready for the active work of the day.

Hot water is one of our best remedial agents.

A hot bath on going to bed, even in the hot nights of Summer, is a better retriever of insomnia than many drugs.

Inflamed parts will subside under the continual poulticing of hot water.

Very hot water, as we all know, is a prompt checker of bleeding, and besides, if it is clean, as it should be, it aids in sterilizing wounds.

THE CUISINE.

CONDUCTED BY L. A. B.

TOMATO SOUP.—Put in a stew pan one quart can of tomatoes and one pint of cold water. In a frying pan put one tablespoonful of butter, and when warm add one large onion cut fine. When the onion is colored stir into the butter one tablespoonful of flour and add all to the tomatoes. Season with one tablespoonful of sugar, one teaspoonful of salt, and one saltspoonful of pepper. Put the stew pan on the fire and let the contents boil slowly for twenty minutes. Color with a little burned sugar, strain through a fine sieve, and serve with bread cut into dice and fried a crisp brown.—Selected.

"Pearl glass" and "pearl top" are the best in the world but good for nothing unless you get the right shape and size for your lamp. You want the "Index to Chimneys" free.
Write Geo A. Macbeth Co. Pittsburgh, Pa, maker of tough glass.

There's no excuse, you must try it.
QUINA LAROCHE
French National Prize of 16,600 Francs.
THE GREAT French Tonic
Your Druggist must have it; or else write and give name and address to
E. FOUGERA & CO.,
26-28 North William St., New York.

ILLINOIS CENTRAL.
SCHEDULE IN EFFECT OCTOBER 6TH, 1895.
Chicago Limited.
No. 4, Lve. 9:00 A. M. | No. 3, Arr. 6:50 P. M.
Solid, Vestibuled, Gas-lighted train with Pullman Cars.
Chicago Fast Mail.
No. 2, Lve. 7:00 P. M. | No. 1, Arr. 8:20 A. M.
Through Pullman service to Memphis, St. Louis, Kansas City and Chicago.
Local Mail and Express.
NEW ORLEANS AND MEMPHIS.
No. 26, Lve. 7:00 A. M. | No. 25, Arr. 9:30 P. M.
ALL DAILY.
Speed Unequalled. Service Unexcelled.
Ticket Office, Corner St. Charles and Common Sts.
W. A. KELLOND, Asst. Gen Pass. Agt. A. H. HANSON, Gen. Pass. Agt.

Yazoo & Mississippi Valley
RAILROAD COMPANY.
SCHEDULE IN EFFECT SEPTEMBER 1ST, 1895.
Trains leave and arrive at CENTRAL STATION, Howard Ave. and Rampart St., Daily.

	Leaves.	Arrive
Memphis and Local.....	4:00 p. m	10:40 a. m
Vicksburg & Natchez Ex....	7:30 a. m	5:40 p. m

Solid Trains with Pullman Sleepers New Orleans to Vicksburg and New Orleans to Memphis.
Direct and favorite route to North Louisiana and Arkansas. Only line through the Cis-Mississippi Sugar Country and the far-famed Yazoo Delta.
Ticket Office, Corner St. Charles and Common Sts.
W. A. KELLOND, Asst. Gen. Pass. Agt. A. H. HANSON, Gen. Pass. Agt.

THE ATLANTA EXPOSITION
WILL BE HELD
Sept. 18th to Dec. 31st, 1895,
On ground traversed by rifle pits, over which Sherman threw the first shell into Atlanta 31 years ago, the Exposition is fast taking shape. The excellent railway facilities of the great
QUEEN AND CRESCENT ROUTE
And its connections to Atlanta, together with low railway rates, will enable the people to make a delightful trip at but small expense.
The Queen and Crescent runs superb vestibuled trains with through sleepers from New Orleans, Shreveport, Vicksburg, Jackson, Meridian, and intermediate points, to Birmingham, making direct and close connections for Atlanta. Special low reduced rates to the Exposition. Ask your Queen and Crescent agent something about it in detail, or write to
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OBITUARIES.

PATTERSON—Miss RUTH PATTERSON, daughter of Rev. J. F. Patterson, of the Louisiana Conference, died, after a short illness, in Purcell, Ind. Ter., Sept. 28, 1895. She was born in Downsville, Union parish, La., March 1 1875. She joined the Methodist Church, South, at ten years of age, and lived a faithful consistent member thereof until her death. She graduated with honor and distinction at Mansfield Female College, June 12, 1895.

Having secured a position to teach at Purcell, Ind. Ter., she left home with buoyant hopes and a laudable desire to accomplish this object and to achieve for herself a worthy place as a teacher, for which she was eminently qualified.

A few days before she left home, in Montgomery, La., for her distant field of usefulness, she attended, with great interest, a protracted meeting held by her father, and renewed at the altar more fully her consecration to the Lord's service. At the close of the meeting she said to a friend: "I want you to pledge with me that we will live henceforth Christian lives, for I was so happy to-day." She kept this pledge faithfully to her death; and the few remaining weeks of her life were marked by a gentleness of manner, sweetness of spirit and devotion to the Savior that won all hearts, and especially those of her pupils, by whom her death was so greatly lamented.

As a student at Mansfield Female College, she won distinction and honor as a faithful pupil, and observant of her duties. She was ambitious to excel, and manifested marked ability in solving difficult problems. Devoted to art, she attained efficiency in delineating creations of beauty, displaying the artistic talent of her genius; and touches of her pencil now are valued as beyond price. Amiable and gentle in disposition, a spirit of kindness pervaded her intercourse with her fellow-students, and her generous nature was full of charity and sympathy for others.

As a daughter, she was true and obedient to her parents, and evidently devoted to all the members of her family. Always bright, cheerful and happy, scattering the sunshine of a genial nature wherever she went, she won the good will of all who knew her. The idol of the family circle, the delightful companion among friends and fellow-students, the faithful teacher fondly beloved by her pupils but, above all, the true follower of the Master, to whom her young heart was bound in strongest consecration and devotion, how her early death is lamented and mourned by her many friends! In the most interesting period of her career, when she was just beginning her life-work, in all the charms of young womanhood, she stepped from the very threshold of youth into the bright realm of immortal youth, to be forever with her Lord. Beautiful in life, lovely in death, she faded as a flower in the garden below to bloom again with greater beauty in the garden above. Her short life was not lived in vain, for it teaches the most impressive lesson of how a girl can be trained to love and serve the Lord and die in the faith. Seventeen years on earth to love and honor the Savior; all eternity to glorify him above. A. D. M.

SWAYZE—ELVIRA R. SWAYZE was born near Natchez, Adams county, Miss., May 3, 1819 and died in Benton, Yazoo county, Oct. 6, 1895. She was a daughter of Nathan Luse, and the last one of nine children to pass away. In 1836 she moved with her parents to Yazoo county, where she spent the principal part of her useful life. She became a member of the Methodist Church about the year 1845, and lived a consistent life ever afterwards. She was first married to Charles Whitten, who died young, leaving her with one child. In 1854 she was married to Richard Swayze, who died only a short time since. She was truly devoted to her husband and six children. She proved a faithful stepmother. Her stepchildren and grandchildren are grieving as much almost as her own daughter.

Many of our preachers remember the pleasant home of Richard Swayze, where they often found shelter and rest.

Sister Swayze was a pure, good woman—meek, gentle, thoughtful and kind, especially to the poor and afflicted. Her Bible was her constant companion. She loved it much. I was her pastor three years. It was seldom, if ever, I was suffered to leave their home without praying with the family.

She was a great sufferer during her last illness. Her end was peace. May God bless and take care of the bereaved ones, and guide them safely to the glory land!

H. P. LEWIS.

Summit, Miss.

BURNEY—Miss LULA BURNEY died at Dr. Maynard's, Oct. 18. She was a sister of Miss Fannie Burney, one of our teachers of the Ithaca public school. Since April last she has been on a visit from Mississippi, her native State. Her aged parents still live in Holmes county, Miss., and will have the sadness of meeting the silent remains of their deceased daughter, for she was carried back to her native State for interment.

For two weeks she suffered greatly, but very patiently. She was in the home of one of our very best physicians, and surrounded by anxious, sympathizing friends, so that all was done that was possible for her recovery; but all in vain.

For ten or twelve years Miss Lula had been a member of the M. E. Church, South. She was possessed of a quiet, meek spirit. This being her adorning, it was "of great price in the sight of God." She desired to live, but was not afraid to die; so those of her friends who are in Christ sorrow not as those who have no hope.

The patient, grief-stricken sister has the sincere sympathy of many friends in Ithaca.

R. A. ELLIS, P. C.

Ithaca, Texas.

MILBURN—Departed this life Tuesday morning, at 7:30, Mrs. M. A. MILBURN (nee Ferguson). Born in Tennessee, Feb. 23, 1809; a resident of Louisiana for the past eighty-two years, and a member of the Methodist Church for over seventy years.

She lived a quiet, unpretentious Christian life, and when the ordeal of death came it had no sting. In her last hours she was unconscious; we needed no words of assurance as to her future hopes; and now I know she wears the "crown of righteousness."

She was left a widow at the age of forty, and reared to maturity five children, four of whom, with fifteen grandchildren and seven great-grandchildren, are left to mourn her loss.

Darling mother, thou has left us;
Here thy loss we deeply feel;
But 'tis God that has bereft us;
He can all our sorrows heal.

Yet again we hope to meet thee
When the day of life is fled;
There in heav'n we hope to meet thee,
Where no farewell tears are shed.

DAUGHTER.

GRINSTEAD—MARIAN ANN GRINSTEAD was born in Halifax county, N. C., April 2, 1821. She moved to Lawrence county, Miss., November, 1832, and from thence she moved to Texas, March 23, 1873, where she lived the remainder of her days on earth. At the home of her daughter, in Houston, Nov. 15, 1894, she answered the summons, "Come up higher."

She was married Aug. 11, 1846, to Pleasant H. Grinstead. Five children were born into the home. To them she was a devoted, faithful, true mother. She set them a good example, left them a good name, and when she departed she assured them she would enjoy a blessed immortality, and urged them to live Christians.

She united with the Methodist Church, September, 1863, and ever walked in the footsteps of Jesus, her path growing brighter and brighter unto the perfect day. Her trust in God never wavered. Through a long spell of sickness she suffered patiently. Knowing her end was near, she wanted to go, realizing she would enter the rest that remains for the people of God. CHAS. A. HOOPER.

Houston, Texas.

YOUNG—On Sept. 16, 1895, the dark angel of death visited the home of Mr. and Mrs. Henry Young, of Lawrence, Miss., and ere he spread his wings for flight snatched from the fold their third son, BONNY, the fairest flower, the brightest ornament.

The family circle is broken, the merry laughter around the fireside is hushed, the elastic step is heard in the hall no longer.

In the death of this pure and precious child the Methodist Sunday-school at Lawrence loses one of its brightest members; and while we know, dear Bonny, that thou art oblivious to the "roll call" here, we have the happy assurance that thy sweet voice will respond to the "roll call" in the bright beyond. He was but nine years and three months old, yet he possessed a mind and intellect of one of riper years.

'Tis hard for papa, mama and grandma to bear this dispensation of God's providence without murmuring, but they know that their sweet little boy now knoweth the "Resurrection and the Life;" he is now with his Savior; there they have the happy privilege of finding him. ALICE LOGAN.

Lawrence, Miss.

WILKINSON—Mrs. LEE J. WILKINSON was born near Gensville, La.; joined the M. E. Church, South, at the age of seventeen years, and lived a consistent member of the same until the day of her death, which was Aug. 28, 1895, at Gensville, La.

In the year 1863 she was married to Rev. James Neely, of the —— Texas Conference. In the year 1870 her husband died, and in the year 1874 she was married to Dr. T. A. Wilkinson, of Crockett, Texas; the next year returned to Louisiana, where she spent the remainder of her life.

Sister Wilkinson was a model Christian. Though a great sufferer, she was ever cheerful and resigned; a woman of strong faith. Her doors and heart were ever open to the reception of her preacher, and she was ever ready to do what she could for the cause of the Master. May her three children and grandchild follow her good example, and meet her on the "other shore!"

J. H. BROWN.

Texas Advocate please copy.

WILKINSON—Mrs. EVIE RAKE WILKINSON, the daughter of T. D. and M. L. Reed, was born in Meridian, March 5, 1874, and died Sept. 12, 1895.

Weep not for the days that will come no more,
For the sunbeam flown from hearth and door,
For a missing step, for a nameless grace
Of a tender voice and a loving face.

But not for the soul whose goal is won,
Whose infinite joy is just begun,
Not for the spirit enrobed in light
And crowned where the angels are crowned to-night.

WM. B. H.

Oct. 9, 1895.

Catarrh Can Not Be Cured

with LOCAL APPLICATIONS, as they can not reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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A harmless hilarity and a buoyant cheerfulness are not infrequent concomitants of genius; and we are never more deceived than when we mistake gravity for greatness, solemnity for science, and pomposity for erudition.—Colton.

the food for all such.

How many pale folk there are! People who have the will, but no power to bring out their vitality; people who swing like a pendulum between strength and weakness—so that one day's work causes six days' sickness! People who have no life for resisting disease—thin people, nerveless, delicate!

The food for all such men, women, or children is SCOTT'S EMULSION. The hypophosphites combined with the oil will tone up the system, give the blood new life, improve the appetite and help digestion. The sign of new life will be a fattening and reddening, which brings with it strength, comfort and good-nature.

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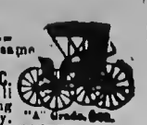

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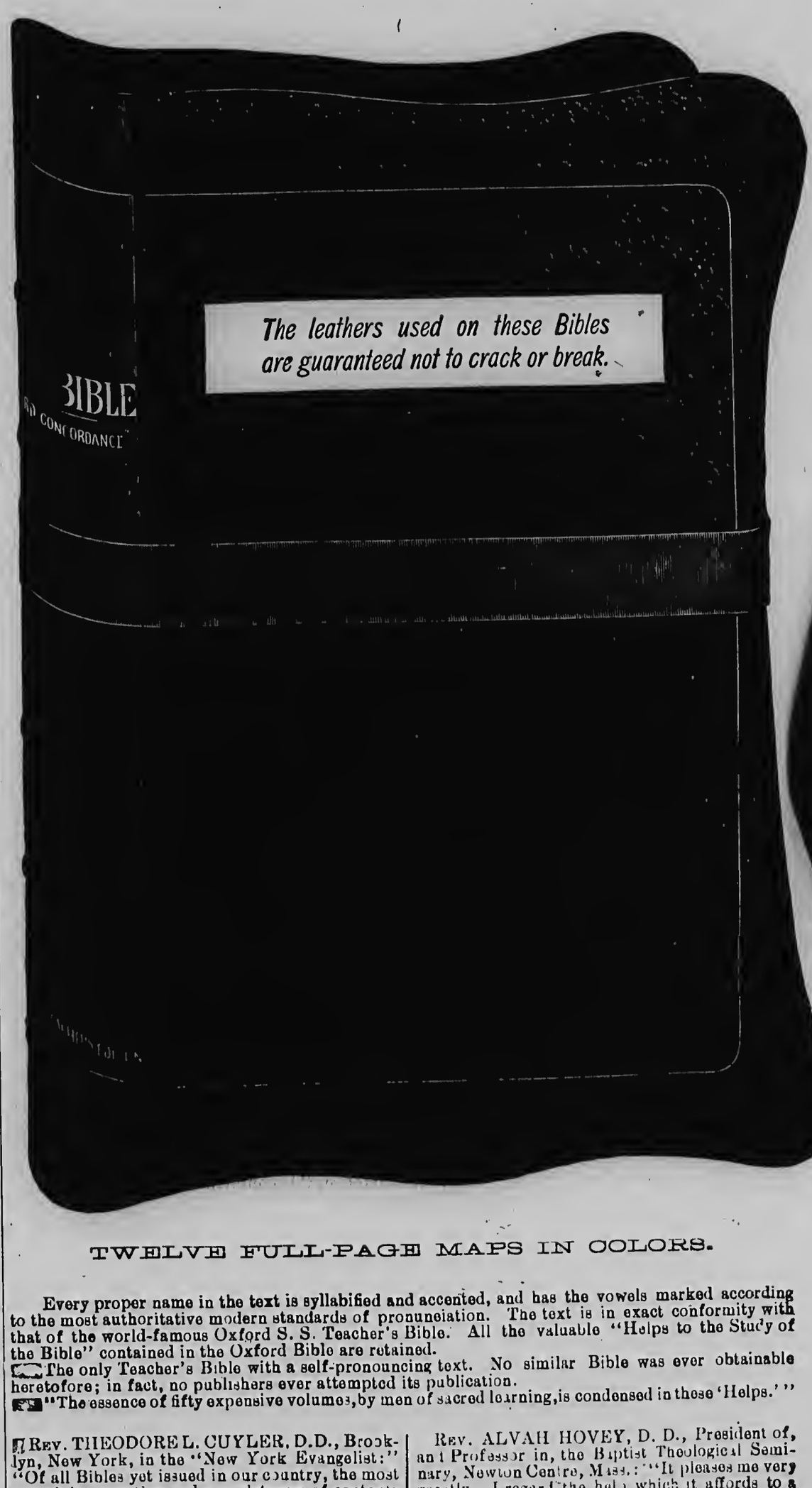

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NEWS OF THE WEEK.

DOMESTIC.

Nov. 20 has been chosen by the management of the Atlanta Exposition as Louisiana day.

Ending last week, the total contributions for the sufferers of the Algiers fire amounted to $15 532 80.

The next session of the Trans-Mississippi Commercial Congress will be opened at Omaha, Neb., on Monday, Nov. 25.

The Christian Endeavor Society is proposing to take a hand in politics, and proposes to exert its influence on behalf of pure politics.

There are some 15,000,000 pupils enrolled in the public and private schools of the United States, more than 22 per cent. of the entire population.

Indiana forgot to appropriate money to pay the interest on its State debt, due in a few days, and there will have to be an extra session of the Legislature.

A big colony of Mormons has left Utah for Alberta, Canada, where, it is said, they have received permission from the authorities to practice polygamy.

A New York syndicate practically owns the republic of San Domingo. It takes all the taxes and pays the salary of the president and the other expenses of the government.

The Mexican National Exposition and Land Company has been incorporated under New Jersey laws. Its purpose is to hold an international exposition in the City of Mexico in 1898 under grants from the Mexican government.

Sir Julian Pauncefcote, the British ambassador, has had a conference with Secretary Olney. His purpose was to propose in behalf of England joint action to a limited extent to Turkey to insure the safety of citizens of Great Britain and American residents in that country.

About 5 o'clock of the morning of Thursday, Oct. 31, the entire Mississippi Valley in North America was shaken by an earthquake. About 5 o'clock of the morning of Friday, Nov. 1, some twenty-four hours afterwards, an earthquake was reported in Southern Europe, and most seriously at Rome. were many houses were damaged and some shaken to pieces.

The representatives of the Louisiana sugar producers have evidently begun in earnest to take the steps necessary to bring the bounty question before the courts for final settlement. Having no control over the case of the Oxford Company, which was sent by Comptroller Bowler to the Court of Claims, the representatives of the Louisiana sugar producers have determined to make test cases of a few claims of Louisiana planters arising both under the special appropriation to pay unpaid claims of 1893 and under the $5,000 000 appropriation to pay 8 10 of a cent per pound bounty on sugar production in 1894.

FOREIGN.

The victims of the last Turkish massacre in Armenia are estimated at 900, at least.

There are fourteen Russian warships at Port Arthur waiting to see what Japan is going to do about it.

The Spanish papers state that 35 000 troops will be sent to Cuba forthwith and additional re-enforcements will be sent as required.

An attempt has been made to burn the American college in Mersovan, Asia Minor. The would-be incendiaries have not been discovered.

Lieutenant Kratt, of the German army, wrote a book called "Britiant Misery," setting forth the trials of German military officers. He has been reduced to the ranks.

There was a small rebellion in San Domingo the other day, but there is none now. President Heaureaux sent out his army and killed off all the rebels, showing no mercy to any.

The liberals of Vera Cruz, Mexico, are indignant at the attempt of clerical papers to make the public believe that persons taking part in the recent anti-Catholic demonstration in the protest against the coronation of the Virgin of Guadalupe are ignorant people belonging to the lowest rank of society, when, it is alleged, the contrary was the case.

The Japan minister at Washington says: "Japanese troops are now stationed in Corea to insure tranquility, as well as to protect our legation, consulates and subjects, and also to maintain the indispensable lines of communication with our army, which are still in occupation of the Liao Tung peninsula; troops intended for the latter purpose are much larger in number."

After an interval of a few days, the Cabinet crisis which was recently precipitated in France by the defeat in the Chamber of Deputies of the Ribot Ministry has been ended by the formation of a new ministry, under M. Bourgeois, who, however, well known he may be in France, is without reputation abroad. The personnel of the Cabinet is undeniably weak, not a single one of the new ministers being a statesman of recognized ability or international reputation.

Pains in the Stomach.

"I used to get up in the morning with a pain in my stomach. I thought I would try Hood's Sarsaparilla. I procured a bottle, and found that it did me a great deal of good. I have now taken three bottles of Hood's Sarsaparilla, and it has proved a cure." —William H. Jones, 709 Morris St., care Mr. Paul, New Orleans, La.

Hood's Pills cure biliousness, indigestion.

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O. P., This Office.

Portugal has declined with thanks England's offer of troops to put down the revolutionists at Goa. She is probably afraid that the troops would be harder to get rid of than the revolutionists.

From a Noted Instructress.

I have used Mullen-ol for several years, and can testify to its efficacy in colds, sore throat, and especially in applying it externally for rheumatism. Several friends have found it an almost immediate relief in rheumatism. I have personal experience as to its healing properties in colds and throat diseases.

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MARRIAGES.

MAHONY—McQUEEN.—At the residence of the bride's father, J. W. McQueen, Esq., West Feliciana parish, La., Sunday, Oct. 20, 1895, by Rev. G. D. Anderson, Miss Roberta McQueen to T. J. Mahony, of East Feliciana.

MILOM—SIMMONS.—At the residence of the bride's father, in Anguilla, Miss., Oct. 13, 1895, by Rev. Jno. D. Crymes, Mr. Robt. Milom and Miss Lee Simmons.

BARNES—WIGGINS.—At the residence of Mr. Willie Sylvester, Oct. 20, 1895, by Rev. J. D. Crymes, Miss Ella Wiggins to Mr. B. L. Barnes.

RAGAN—GOODWIN.—At the parsonage, in Anguilla, Oct. 28, 1895, by Rev. J. D. Crymes, Mr. Chas. W. Ragan and Mrs. Fudie Goodwin. Both of the contracting parties are of Rolling Fork, Miss.

WARD—KENTZEL.—At the Methodist Church, Covington, La., at 5 o'clock A. M., Oct. 30, 1895, by Rev. W. T. Currie, Mr. W. W. Ward to Miss Lydia J. Kentzel, both of Covington.

MOORE—WHITMIRE.—At the Methodist Church, Slidell, La., Oct. 30, at 8:30 P. M., by Rev. W. T. Currie, Mr. Jas. T. Moore to Miss Amelia Whitmire.

HOUSE—PORTER.—At the bride's mother, near Covington, La., Oct. 31, at 7:30 P. M., by Rev. W. T. Currie, Mr. Irvin M. House to Miss Mary A. E. Porter.

REYNOLDS—PRICE.—At the home of the bride's mother, Oct. 1, 1895, by Rev. R. J. Harp, Miss Lucy Price to Mr. John H. Reynolds, all of Lake Charles, La.

RYAN—RYAN.—At the Broad Street M. E. Church, South, Lake Charles, La., Oct. 16, 1895, by Rev. R. J. Harp, Miss Daisy Ryan, daughter of Mr. Jacob Ryan, to Mr. D. W. Ryan, all of Lake Charles, La.

DUBOSE—WEBER.—At the residence of the bride's parents, Lake Charles, La., Oct. 23, 1895, by Rev. R. J. Harp, Miss Stella Weber to Dr. A. J. Du Bose, of Hyatt, Texas.

SANDIFER—McMORRIS.—At the home of Bro. Birch, in Wesson, Miss., Sept. 26, 1895, by Rev. W. T. Griffin, Mr. W. M. Sandifer, of Pike county, to Miss Hattie McMorris, of Wesson.

WADDILL—KIMBROUGH.—In the parsonage, Bolton, Miss., Sept. 18, 1895, by Rev. J. T. Leggett, Mr. D. J. Waddill to Miss B. M. Kimbrough, both of Raymond, Miss.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	7	@ — —
Ordinary	7⅛	— —
Good ordinary	8 1-16	— —
Low middling	8⅜	— —
Middling	9⅛	— —
Good middling	8⅜	— —
Middling fair	9⅛	— —
Fair	10⅜	— —
Galveston middling	9⅛	— —
Mobile middling	8⅜	— —
Memphis middling	8⅜	— —
SUGAR.		
OPEN KETTLE:		
Prime	2⅜	— —
Fully fair	—	— —
Good fair	2⅜	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2 5-16	2 1-16
Prime yellow	3¼	3 5-16
Gray white	2 1-16	2⅛
Choice white	2⅛	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	23	28
Good common	— —	— —
SYRUP	19	22
RICE.		
No. 2	1⅜	1½
Good	2¼	2⅜
Fair	2⅜	2¼
Prime	3⅜	4⅛
Rough, ₩ bbl	75	2 25
POLISH, ₩ ton	10 00	14 00
FLOUR.		
Extra Fancy	3 40	3 50
Fancy	3 40	— —
Choice	— —	— —
Minnesota Patents	4 30	4 30
Winter wheat patents	3 90	4 09
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 30	1 70
Cream meal	2 00	— —
Grits	2 10	— —
Hominy	2 70	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	39	— —
Yellow	— —	42
Mixed No 2	— —	65
OATS:		
Western	— —	28
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	— —	12½
HAY:		
Prime	17 00	17 00
Choice	18 00	20 00
PROVISIONS.		
PORK:		
Mess (Standard)	9 25	— —
Prime Mess	9 25	9 50
Rumps	8 75	9 00
BACON:		
Fancy Breakfast	9½	10½
Shoulders	— —	6
Sides, short rib	9¼	9⅝
Sides, long clear	8½	5⅝
HAMS:		
Sugar-cured	9½	10¼
DRY SALT MEATS:		
Shoulders	— —	6
Sides, short rib	— —	5½
Sides, long clear	— —	5½
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	18	— —
Common	14½	— —
TEAS:		
Choice	— —	— —
No. 1	— —	— —
BUTTER:		
Western Creamery	24	— —
Western Dairy	18	19
Common	10	12
LARD:		
Refined	6	6¼
OILS:		
Coal, bbls	9	— —
Coal, cases	13½	— —
Cotton seed, crude	28	29½
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ crate	8	9¼
Chicago, ₩ 100	— —	— —
Louisiana, ₩ case	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 15	1 20
ONIONS:		
New Louisiana	— —	— —
Western	1 40	1 50
BALING STUFFS.		
BAGGING:		
Jute, 2 lb. ₩ yard	5½	— —
Jute, 1¾ lb. ₩ yard	4½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	8½	9½
TIES:		
₩ bundle	75	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 25
Young Chickens	1 70	2 50
Chickens, Southern	2 10	2 25
Young	1 50	2 50
Turkeys, Southern	— —	— —
EGGS:		
Western	18	— —
Southern	18½	17
WOOL:		
Lake, ₩ lb	19	19½
Louisiana	12	13½
Burry	8½	8
COUNTRY HIDES:		
Green Salted, ₩ lb	6	— —
Dry salted	7	— —
FERTILIZERS:		
Cotton seed, ₩ ton	8 00	— —
Meal	16 50	17 00
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

Nov. 5, 1895.

Meeting of the Preachers' Institute.

The Preacher's Institute of the Jackson district met at Madison Station, Miss., Oct. 22, 1895, at 7:30 P. M. In the absence of Dr. T. S. West, who was appointed by the committee to preach at this hour, the writer preached a short sermon on the Temptation of Christ.

The meeting was called to order next morning by Rev. E. H. Mounger, D. D., at 9 A. M. After devotional services a paper was read by E. H. Monnger on Preparation for the Pulpit, which, by the unanimous vote of the brethren, he was requested to send to the New Orleans Advocate for publication.

At 11 A. M. we had a sermon from Rev. D. C. Langford on the subject of Faith, which was enjoyed by all and pronounced by the presiding elder as sound, scriptural and orthodox.

During the afternoon session we had a paper prepared by Dr. H. W. Featherstun, and read by the secretary, on the Pastor and the Epworth League; also a paper by R. A. Breland on the Pastor and the Church Register. After general discussion of these subjects, with several others on which no paper was prepared, the institute adjourned for preaching at 7:30 by J. G. Cammack, who gave us a good sermon, after which it was announced that the institute had adjourned till next meeting, which will be some time next Spring, either April or May.

R. A. Breland, H. Walter Featherstun and J. A. B. Jones were appointed to select place, appoint time and prepare program for the next meeting.

The only thing that prevented our meeting from being a success in every respect was the non-attendance of many of the preachers. Brethren beloved, let us all come together at our Spring meeting, and make our Institute a grand and glorious success.

R. A. Breland, Sec.

The prudent always have Dr. Bull's Cough Syrup on hand. It is invaluable.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DISTRICT—FOURTH ROUND.

Chapel Hill (Thurs.)	Nov. 7
Atlanta (Fri.)	8
Pittsboro	9, 10
Water Valley station	16, 17

R. A. Burroughs, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Ashland, at ——	Nov. 9, 10
Pontotoc, at ——	16, 17
Abbeville, at ——	23, 24

J. D. Cameron, P. E.

WINONA DIST.—FOURTH ROUND.

McNutt	Nov. 8, 10
Sidon	15
Dublin and Brooklyn	16, 17
Black Hawk	23, 24

J. B. Stone, P. E.

SARDIS DIST.—FOURTH ROUND.

Cockrum, at Oreenleaf	Nov. 8, 10
Nesbit, at Hind's Chapel	15, 17
Morgansville, at Browning's (Wed.)	23
Pleasant Grove, at ——	23, 24

H. O. Morehead, P. E.

CORINTH DIST.—FOURTH ROUND.

Ripley and New Albany, at Ripley	Nov. 9, 10
New Albany cir., at Ingomar	15, 17
Blue Springs circuit, at Winfield	23, 24

Pastors will please see to it that the trustees be ready to report in answer to Question 24, and that the local preachers present written reports to the Conference.

Healey R. Tucker, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Saltillo circuit	Nov. 1
Nettleton circuit	8, 10
Tremont circuit	15
Fulton circuit	16, 17
Quincy circuit	21
Amory circuit	23, 24

S. M. Thames, P. E.

KOSCIUSKO DIST.—FOURTH ROUND.

Ackerman, at McCool	Nov. 8
Chester, at Pisgah	9, 10
Rural Hill, at Rural Hill	14
Louisville, at Rocky Hill	15, 17
Ebenezer, at Liberty Chapel	23, 24

J. H. Mitchell, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Tunica	Nov. 9, 10
Greenville	16, 17
Bolivar	17, 18
Arcola	23, 24
Hollondale	24, 25

J. A. Randolph, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Hebron	Nov. 9, 10
Mashulaville (Wed.)	16
Sturges	16, 17
West Point	23, 24

T. O. Wier, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

North Kemper, at Mt. Pleasant	Nov. 9, 10
Meridian—West End	19
Daleville and S. Ch., at Daleville	16, 17
Meridian—East End	19
Indian Mission, at Tallchniok	21
Linwood circuit, at Hopewell	23
Neshoba circuit, at Cook's Chapel	23, 24
Meridian—Central	25
Chunkey circuit, at Sageville	30, Dec. 1

E. J. Jones, P. E.

JACKSON DIST.—FOURTH ROUND.

Flora circuit, at Flora (Thurs.)	Nov. 1
Silver Creek and B. Lake	8, 10
Lake City and Lodi (Wed.)	13
Yazoo City (Thurs.)	14
Tranquil, at Tranquil	15, 17
Fannin, at Fannin (Wed.)	20
Camden, at Camden	23, 24
Jackson circuit (Tues.)	26
Madison (Thurs.)	28
Canton	30, Dec. 1

E. H. Mounger, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Barlow, at Lebanon	Nov. 9, 10
Roxie, at Roxie (11 A. M.)	11
Meadville, at Oak Grove	15, 17
Washington	23, 24
Homochitto	Dec. 1, 2

Let the trustees and Sunday-school superintendents be ready to make their reports. If practicable, let the local preachers be present at their several Conferences.

L. S. Jones, P. E.

BRANDON DIST.—FOURTH ROUND.

Clarksburg, at Lodsbor	Nov. 9, 10
Westville, at Westville	15, 17
Steen's Creek, at Wesleyana	19
Montrose, at Mt. Zion	23, 24
Raleigh, at Raleigh	26
Trenton, at Polkville	29
Homewood, at Pulaski	30, Dec. 1

O. McDonald, P. E.

VICKSBURG DIST.—FOURTH ROUND.

South Warren, at ——	Nov. 8, 13
Harriston, at Harriston	15, 17
Port Gibson	18
Warren, at ——	23, 24
Mt. Olivet, at ——	30, Dec. 1

Pastors will please be prepared to answer Ques. 26, up to date, and see that trustees be prepared to answer Ques. 24.

J. M. Weems, P. E.

Vicksburg, Miss.

BROOKHAVEN DIST.—FOURTH ROUND.

McComb City (7 P. M.)	Nov. 9, 10
Whitestown (11 A. M.)	8, 10
China Grove	15 17
Pleasant Grove	18
Providence	23, 24
Magnolia	25
Brookhaven	30, Dec. 1

R. D. Norsworthy, P. E.

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Dr. William A. Hammond, *of Washington, D. C., Surgeon-General U. S. Army (retired), Professor of Diseases of the Mind and Nervous System in the University of New York, etc., referring to Spring No. 2:*

"I have for some time made use of **Buffalo Lithia Water** in cases of affections of the Nervous System, complicated with **Bright's Disease of the Kidneys** or with a **Gouty Diathesis.** The results have been eminently satisfactory. Lithia has for many years been a favorite with me in like cases, but the **Buffalo Water certainly acts better than any extemporaneous solution of the Lithia Salts,** and is, moreover, better borne by the stomach."

Dr. John H. Tucker, *of Henderson, N. C., President of the Medical Society of North Carolina, Member of the American Medical Association, referring to Spring No. 1, says:*

"I have obtained excellent results from **Buffalo Lithia Water** in **Gout, Rheumatism,** and other affections dependent upon a **Uric Acid Diathesis,** especially for pale, feeble, and anæmic subjects—indeed for patients of this class, my experience teaches, that the Water of Spring No. 1 is more efficient than that of No. 2, and for such conditions I have no hesitancy in saying that it is a remedy of great potency."

Wm. O. Baskerville, M. D., *Oxford, N. C., referring to Spring No. 1, writes:*

"**Buffalo Lithia Water** Spring No. 1, is a powerful tonic to the **Nervous System as well as to the blood.** I have known it to produce **magical effects in Nervous Prostration,** resulting from overwork, prolonged mental strain, etc., and convalescents from adynamic diseases have been restored to health in a surprisingly short time, the water being a **direct blood producer, a valuable heart tonic** and a physiological diuretic."

This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles $5.00 f.o.b. at the Springs. Descriptive pamphlets sent to any address.

Thomas F. Goode, Proprietor, Buffalo Lithia Springs, Va.

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CLEAN HANDS.

BY T. M. GRIFFITH, D. D.

Free from all stain the hands must be
The palms of paradise to hold;
And clean the hands outreached to grasp
Celestial crowns of fadeless gold.

Spotless and pure the hands of those
To whom the royal right is given
To strike with joy the harps of fire,
And wake the harmonies of heaven.

What changes pass on human hands
In boundaries of eternity!
Hands withered at the touch of age
Youthful and fair begin to be.

Hands rough and hard with earthly toil
Appear as white robes pure and bright;
Hands once so fair and soft and smooth
Seem foul with sin and black as night.

Father of spirits, grant Thy grace,
In answer to my pleading cry,
That I, transformed and saved, may lift
White hands in heaven by and by!

—Exchange.

Correspondence.

Letter from Paris.

After a day and night's continuous travel from Milan, we arrived in Paris last Monday. Gay, charming Paris! the loveliest and wickedest city on earth. There is an irresistible fascination in the *sans souci* of these impulsive, happy-hearted human beings. There is joy and lightness in the very air, that takes hold of one unconsciously. But when we think of the immorality and atheism under it all, we are conscious of a pain and a pathos unspeakable. If there is a place in the world against which all the artillery of Christianity should be levelled, that place is Paris. Now there are only feeble rush-lights in the midnight darkness. One hundred and fifty McCall Missions are scattered over France; there are thirty in Paris. Last night, after walking down the brilliantly-lighted boulevards with a party of friends, we strolled into one of these quiet little rooms. On the wall opposite us was written, in French, "I am the Resurrection and the Life." The minister who conducted the evening service read passages from the Bible and announced the hymns, all of which we had difficulty in understanding. When we had almost decided in despair to retire, the organ pealed forth the familiar strain, "Whosoever Will May Come," and we lifted our American voices in praise, with their sweet French tones. Finally, we joined in singing together that sweet old consecration hymn, "I am thine, O Lord," and left with thanksgiving to God that there was a work, however small, in this great city, into which those who love Him and serve Him could go apart for awhile and rest.

Since our arrival we have visited the tomb of Napoleon, which is the most magnificent in all Europe. We have ascended the Eiffel tower and viewed the situation from afar; we have gone down the Seine, studied the Pantheon, the Louvre, La Madeleine, and have spent a whole day in a trip to Versailles and St. Cloud. After the glories in painting, sculpture and architecture that we saw in Italy, the efforts of the French in that line fall upon one rather coldly. It is only the people here who are particularly interesting, and the history of those who have gone before, bathing themselves in an ocean of blood as they went. The Pantheon was particularly disappointing. It is a rather small building and very bare. In the vaults are the tombs of Rousseau, Marat, Mirabeau, Voltaire, and Victor Hugo; the remains of all have been scattered long ago, except those of Victor Hugo, for whose burial the Pantheon was secularized the second time.

Every vestige of the old palace at St. Cloud has been removed. The grounds adjoining and the private grounds of Napoleon III. are magnificent; the latter are kept up very handsomely by the village of St. Cloud. As we were going to Versailles we passed by the home of Gambetta, in the little town of Avray. One of the most interesting spots in Versailles is the home of Madame Recamier. The Grand and Petit Trianons are queer, three-cornered, low buildings. Every piece of furniture and inch of ground about them is historic. In the Grand Trianon we were shown the bed-room of Louis XIV., the writing-room and family-room of Josephine, the hall where Marshal Bazaine was tried, the octagon-room which served as a chapel, Napoleon's billiard-room, the salon of Louis Philippe, the library of Louis XVI., different rooms of Napoleon's, in which were elegant presents that had been given him. In one was a great deal of malachite from Alexander of Russia; in another a table of granite brought by the Little Corporal from Egypt; in another a table of mosaics from Florence; in his bed-room was a bust of his second wife, Maria Louise. Apartments are shown that were prepared for Queen Victoria's use on a certain visit of hers to the Grand Trianon in the time of Louis Philippe; but she disliked them, and went at once to St. Cloud. In the room where the old coaches are kept we saw the carriage in which Napoleon rode at his marriage with Josephine; the one he gave after his marriage; also the one he used when he married Maria Louise; the old coach that was used when Charles X. was crowned at Rheims, and the one used at the marriage of Napoleon III. All were out for the last time at the baptism of the Prince Imperial. The Little Trianon is where Marie Antoinette lived when she wearied of the oppressions of court life. Here we saw her private apartments, the splendid cabinet where her jewels were kept, the little piano that she used, the reading-room, with the foot-ladder near the bookcase, for her to mount to secure the volumes beyond reach. It was all so simple that it was hard to realize that it had been the dwelling-place of a queen—and such a queen! After we had gone through the Little Trianon we walked about the spacious grounds down to the Swiss village, where Marie Antoinette played milk-maid and had her open-air theatres. A rarely beautiful spot, with long walks tree-embowered, plots of flowers, lakes, grottoes, pavilions, several chalets—all in the midst of woods as deep as in the heart of a forest. We took our lunch in veritable Bohemian fashion in Versailles, then proceeded to the royal palace, where we were ushered from hall to hall and chamber to chamber, and were fairly dazzled with the splendor and magnificence that we beheld. The whole world seems to have emptied its treasures here—an abode fit not only for the kings of France, but for the gods. The great ball-room is the most gorgeous place I ever saw; the Doge's Palace fades in comparison. It was at the entrance to this superb room that the Emperor of Germany was crowned in 1870. We went through the private apartments of Marie Antoinette and into the bed-room of Louis XIV., upon the balcony of which the poor queen stood with her little son in her arms pleading for mercy on that terrible day when the Revolutionists stormed the palace. Nearly every painting in the royal palace is illustrative of some notable victory of Napoleon Bonaparte, or some scene in which he appears prominently. The selfishness of the man is seen everywhere. It has been said that Paris is France. One would think, after coming to this country, that there is no history but that of Napoleon. On our return from Versailles we stopped at the town of Sevres and visited the wonderful porcelain manufactory, and saw the beginning of the creation of the most exquisitely beautiful china in the world.

Our party is breaking up by degrees. Many left us at Grindelwald, some at Rome, and to-night several leave for London, Ireland, and Scotland. Next week we turn our faces toward England.

BELLE KEARNEY.

Paris, France, July 25, 1895.

Communications.

Preparation for the Pulpit.

[Read by Rev. E. H. Monnger before the Preachers' Institute of Jackson district, Mississippi Conference, at Madison, Oct. 23, 1895, and requested for publication in the ADVOCATE.]

The pulpit is the arena for the minister's greatest work; it is the throne of his power; hence the importance of making preparation for it, so that what he does may be done in the best manner possible. He has other work besides that of the pulpit, but this is his highest, that to which he is called of God, and in which he has the promise of greatest success. The preacher who does not use his utmost effort and diligence, that he may be a workman approved, has no proper conception of the office and work of the ministry. Of all places and callings, laziness here is most to be condemned. Therefore, there is no demand to prove that the preacher should prepare himself, that he may be such a one as needeth not to be ashamed.

Preparation for the pulpit is of three kinds: Preparation of the body, preparation of the heart, and preparation of the mind.

First—Preparation of the body.

Good health, a sound body, is an important factor in successful preaching, if it is not absolutely essential. The day of the pale-faced minister, with his interesting look, has passed, nevermore to return, as the world has grown wiser than that. The intellect must have a good foundation on which to rest itself, and from which to grow, as also we doubt not the spiritual nature must have. The more strength and health and vigor the preacher has, the more he can do in an office which requires the best exercise of all his powers. The body and spirit are intimately associated, and they have strong sympathies with one another.

Dean Farrar has said: "It does not do to despise the body. If we are spirits, yet we have bodies; and the body wreaks a stern and humiliating vengeance upon those who neglect or despise it. The body reacts upon the mind. If we weaken the body too much, we do not make it the slave of the spirit, but rather make the spirit its slave. Even moderate fasting, as a simple physiological fact, if it be fasting at all, as distinguished from healthful moderation and wise temperance, tends to increase, and not by any means to decrease, the temptations that come to us from the appetites of the body. Many a hermit and stylite and fasting monk; many half-crazed, hysterical, high-wrought men have found, sometimes without knowing the reason of it, that by willful and artificial devices of self-chosen saintliness, they have made the path of purity and holiness not easier, but more hard. The body is a temple, not a tomb."

If the body be weak, the mind will partake of this weakness, and will not certainly be capable of any great and prolonged effort. A sound body and a sound mind go together ordinarily, just as the stalk of corn and the ear are found together. The body is, then, to be kept in the best condition, for, if anyone needs physical strength for his work, and a great deal of it, it is the preacher.

Wholesome food, and in good quantities, is essential. Some of the greatest preachers of modern times have believed this, and have put it into practice. Mr. Beecher did not stint himself, having a generous appetite, the gratification of which he thought necessary to the production of his massive sermons; and Mr. Talmage's capacity in this regard is a wonder unto many. I knew a preacher who was accustomed to fast on Sunday morning, going into the pulpit at 11 o'clock without having partaken of any food at all. A case of evident unwisdom. I would fear that the pulpit ministrations following could not possibly be as strong and healthy as they would otherwise be.

Sleep is an important preparation for the pulpit. If he wants to keep his congregation awake when he is in the pulpit, the preacher must himself sleep much when he is out of it. Observe Mr. Wesley's rule about going to bed at 10 o'clock, but carefully violate it about rising at 4 o'clock. Wait rather until the good, orthodox hour of six has come. You are apt to cheat yourself if you suppose that by studying at 12 o'clock at night you are gathering great stores of knowledge. You may be only going through the motion.

In order to the best preparation, a good amount of physical exercise is needful. Let the lungs be expanded, let the rich red blood be made to course rapidly through the veins, let the muscles be developed by use, and there will be corresponding results when the preacher stands before his people. This is worth more than a whole regiment of medicine bottles on the mantle.

These are homely suggestions, but of the greatest utility.

Second—Spiritual preparation.

First of all, it will be agreed that prayer is needful. The man who does not pray over this work does not realize its importance. Just as any good man feels the need of divine help in his undertaking, so the preacher should seek the divine blessing upon the word that he utters in the pulpit. He will, with a faith based upon assurances and promises, pray that he may be strengthened and helped upon that occasion. Earnest pleadings and intercessions with God for his instant blessing and for power from above are the forerunners of a successful and effective deliverance of the Word. The amount of time thus spent is to be determined, as all things else, by the best judgment we have, aided by our experience in the matter. Some have found that long and intense prayer in private immediately preceding the public service is not for the best. It exhausts the physical and emotional strength, and the preacher comes into the pulpit shorn of his power. He has simply used up beforehand upon himself that energy of soul and body needed in preaching the truth.

The true preacher has a call from Heaven to speak the word. That call is not once made, and then gone forever; it is to be a constant one, renewed each time that he appears in the pulpit. He should feel that he has a special message to the souls then and there assembled. A solemn sense of the importance of his task always borne about with him, this is the best preparation of a spiritual character that can be made. He is an ambassador from God unto men. The consciousness of this high office will certainly cause him to live with a high and reverent spirit; will banish from his heart every unworthy purpose, and from his speech all that is unseemly, all foolish talking and jesting which are not convenient. If he thus magnifies his office and feels its responsibility, he can not fail to have what is needful of spiritual preparation, which is indeed the greatest need in the ministerial office. Without the proper spiritual qualification all others are useless; they are only sounding brass or tinkling cymbal.

Third—Mental preparation.

This is, doubtless, the chief intent of the present discussion. I do not mention here what should be any man's preparation before he comes into the ministry; but, being in, what must he do in order that he may preach effectively at any particular time? If a man has preached twenty years, he began the preparation of to-day's sermon twenty years ago. In other words, preparation is cumulative, and one sermon makes way for another. In this, as in everything else, men acquire facility and power by practice. The lawyer, the doctor, the merchant or the farmer, should be better qualified for his business at fifty than he was at thirty, and so of the preacher. Everything he reads, or hears, or experiences, may serve to fit the preacher for his work in the pulpit. All is grist that comes to his mill. Nevertheless, there are some studies more useful than others. The preacher must be a constant and close student of the Bible. Let him pore over its pages, commit its passages to memory, fill his mind with it, and enter into its spirit. Study it by whole books; not by verses or chapters. Read it as he would any other book, recognizing the human part in it as well as the divine. Read it in the original, if it is possible to do so.

The preacher, too, should read philosophy, history, but especially poetry. The poets are our wisest teachers, and almost the only ones.

But what of work on the sermon?

It takes time to make a good sermon. Perhaps two weeks of hard work might thus be profitably employed. Study the text and the context thoroughly, and think about the subject deeply. If you do this, you need not be troubled with the fear that you will lack material for your sermon. If a man can think strongly and consecutively in his study, he may preach without writing extensively. This is a good way of preparing for the pulpit; but the preacher must be careful to do the hard thinking, to methodize everything, and to go through his sermon beforehand. There is great danger here. The temptation in this kind of preparation is to idleness and to slovenly preparation. The preacher may get the heads, the outlines of his sermon, and nothing more. These are all right, but the elaboration is wanting. The nice distinctions, the illustrations, the practical applications are not at hand when he gets up to the pulpit. The preacher has deceived himself, and his preparation has been general, and not special. This method is suited best for a well-disciplined mind, one capable of long and sustained thought. Employed by such a one, it may be most effective; but in the hands of another it may be a delusion. Perhaps for the average preacher the best method of preparation is to write out the whole sermon. Then he is compelled to think and study to a good degree at least. The manuscript is a pledge that he has considered the subject. Then there is something in common between him and his hearers. It will not be all a bog, but there will be firm footing as he goes along. It will tend also to give him confidence in the delivery of his message. In fact, he will have a message to tell. He has gone over the way before, and knows whither he is going. But this does not imply that he should read his sermon; far from it. Such a method is not normal. I doubt whether St. Paul or St. Peter ever read one of his sermons in his life. Generally there is great loss of power in reading. You can hardly get the people to believe that you are really preaching. They have just here a very strong and persistent prejudice. But reading is not always to be condemned. When utmost accuracy is wanted; when there must be great elaboration, or close and compact argument, then this method is best. But this only occasionally. Besides, some have been able in this way to deliver their messages with great power. Jonathan Edwards and Dr. Chalmers read with tremendous effect, and so do Bishop Newman and others now. Let each man study his own mental constitution, and thus determine what is best for himself. If a preacher prepares himself for the pulpit by writing, it does not follow that he is to commit his sermon to memory. Memoriter preaching demands too much time and labor. There is a measured utterance and restraint about it almost unavoidable, and it is apt to suppress the passion which would be generated under a freer speech. This may be resorted to sometimes, but is not to be the ordinary method. But there is no need of committing the sermon to memory. Get the heads, the outlines, in the mind; study the sermon carefully, and, thus furnished, go into the pulpit. Perhaps it will be best if you take with you into the pulpit no paper, no notes at all. It will be but a small task to commit to memory the heads and divisions of the sermon. Special preparation is needed. As the lawyer must study each case, and the physician each patient, so the preacher must study each sermon, each text he uses. Many a preacher once promising and effective has failed because he has trusted to general study and left off special preparation. It has put him high and dry; set him to humming the same old airs, though he does not know it.

The method employed by Dr. Adam Clarke, Mr. Spurgeon, and some others of studying generally, and devoting but a few minutes to preparing the sermon, will do for men of genius, but not for the ordinary preacher. And the better logic for us all is, that we do not possess genius. The preparation of last year, or last month, or last week, or even of yesterday, will not answer for to-day. The matter must be fresh in the mind; the hold on it strong.

The method used by some preachers of putting, say, into an envelope everything they find upon a subject, and weaving all these into a sermon, is not to be commended. This may be a curious work of art, but not a sermon. It will lack continuity, solidity, coherence. A sermon is a creation, not a construction. Odds and ends, and stems and clippings, do not make a sermon; the product should be called by some other name. In fact, when you go to prepare a sermon, whether by thinking it out or writing it, it is well, as far as possible, to rid the mind of what it has laid up in store upon the subject, to trust least of all to the memory, and to proceed to thinking, not remembering, then and there. The sermon should be the action and fruitage of the mind itself. In this way the sermon will be the more easily at your call, and the more effectively preached. What we read or hear is not really our mental possession until we have thought over it, and so woven it into our very consciousness that we can hardly tell it from our own thoughts.

After all, it makes little difference as to our methods of preparation and study for the pulpit, provided we only become thoroughly familiar with the subject in hand. It takes time to familiarize oneself with a matter so as to discuss it well. It must lie on the mind, and be seen on all sides. Then it is known in all its aspects and relations; and talking of it is not a task, but a pleasure.

"Where Is the Law?"

"Where," it is seriously asked, "is the law prohibiting unlicensed persons from occupying our pulpits or controlling the services held in our churches?" It is in our Discipline. The same law that, with great particularity, prescribes the qualifications that should be possessed by one who feels called to preach the gospel; that prescribes the mode in which the possession of such qualifications shall be ascertained by the church that is to be held accountable for the conduct, public and private, of such person; that prescribes a rigid system of inquiry into the lives of her ministers in order to protect the public against imposition; that even after granting such an one license to preach, withholds the privilege of performing certain ministerial acts until he has "made full proof of his ministry"—this is the law that, by necessary implication, enjoins all others against usurping these privileges without having first complied with the requirements of the statute.

That certain pious, consecrated women have been from time to time permitted to conduct temperance meetings, or other meetings for the promotion of public morals in our churches, is a far different matter from the sacred duty of preaching the gospel, and is irrelevant. It is *argumentum ad populum*.

I presume that no Christian person, certainly no Christian minister, would stand in the way of laymen or laywomen working to lead souls to the Master, and there are innumerable avenues of usefulness open to them that involve no conflict with the authorities of the church, or violation of the laws thereof.

C. F. EMERY.

In the Living Present.

The various so-called colonial expeditions are safety valves to the French government. They rid the mother country of surplus hotspurs and visionaries. The subjugation of Madagascar was undertaken for the same purpose. Success has been dearly bought. To maintain the acquisition will cost more than the regular income will amount to. In the meantime the Protestant missions will meet with oppression. Jesuitism is dominant.

The Fortnightly Review denies the growth of Roman Catholicism in England. Says Dean Farrar, that Protestantism, cradled in blood and iron could ne'er be enslaved by Rome. To bring back the old power of priest would very soon bring back intellectual bondage, if not the Spanish Inquisition. 'Tis only as a suitor that Rome is tolerable.

Dr. Conan Doyle, the English story writer, says that an American lecture tour by no means insures vast wealth to the lecturer. He himself received an average of $120 for each lecture on his recent visit to this country, but only netted $85, the balance going for commissions and expenses.

Nine men out of ten think that "the Lord tempers the wind to the shorn lamb" is from the Bible, whereas Laurence Stern is the author. "Pouring oil upon the troubled waters" is also ascribed to the sacred volume, whereas it is not there; in fact, no one knows its origin.

According to one witness, the dangers of football have been much exaggerated. President Andrews, of Brown University, in his annual report, says: "For those in perfect health and trained to it football is safer than either rowing, yachting, gunning, or riding to hounds. Rowing appears to be many times as fatal. So is baseball. Even tennis is worse." President Brown writes nonsense.

The prisoners in the Chicago jail have elected officers for the mock courts which are held for their amusement. The highest honors were awarded to the biggest thieves. It will be seen, therefore, that the jail is run according to the most approved customs which prevail in many cities.

Another American girl, Miss Vanderbilt, has married a titled Englishman, the Duke of Marlborough. The girl gets the duke, and the duke gets $10,000,000. Next!

Under the stone floor of Westminster Abbey are many dead people. In some Methodist Churches the same kind of people are sitting in the pews.

ICH DIEN.

For the Advocate.

IF WE KNEW EACH OTHER BETTER.

BY REV. W. L. C. HUNNICUTT, D. D.

Our frail and erring brother
Is much the same as we,
And oft his hard surroundings
Have made him what we see.
Perhaps he sees our failings,
And counts them by the score.
If we knew each other better,
We would love each other more.

Could we know his cranial structure,
And feel his nervous strain,
The divinely fixed machinery
Of hereditary brain,
We'd feel a thrill of mercy
We never felt before.
When we know our brother better,
We shall love our brother more.

When malice, hate and vengeance
Enrage the souls of men,
How nation against nation
Hurls murderous missiles then!
Then ignorance of our brother
Floods all the land with gore.
When we know our neighbor better,
We shall fight and slay no more.

North and South knew not each other,
Nor what they fought about;
Each saw the devil in his brother,
And thought to knock him out;
The devils transmigrated,
And laughed to see men fall;
Had these brethren known each other,
They had never fought at all.

Communications.

A String of Pearls.

FROM THE WOMAN'S EDITION OF THE NEW ORLEANS CHRISTIAN ADVOCATE, ISSUED OCT. 3, 1895.

The first pearl—The beautiful title page, with its palms of victory, by Miss Kate Rogga. So simple, graceful, suggestive, complete. A fit receptacle for our beautiful motto—St. Matthew xxv, 40.

Jubilate—A Hymn to Methodism.

This stone cut from the mountain,
With heavenly wisdom taught;
This is the mighty wonder,
This is what God hath wrought.

—Eunice B Foster.

The Rise and Progress of the Woman's Parsonage and Home Mission Society.

We have the promise that the Word of God shall not return to him fruitless. Confidently we count upon his blessing, and prophesy that, as the second quadrennial in the history of this society exceeded the first, so shall the third exceed the whole past of its existence. —Lucinda B. Helm.

Mountain Work.

The mountains are demanding better schools. . . . Our church needs nothing so much as a united advance along all educational lines. . . . If the church could be aroused to its opportunity, money would be poured into our treasury until we would not have room enough to contain it.—Miss Belle Bennett.

Our Treasury and Its Needs.

Every treasurer should also be impressed that she must be a "model treasurer," and be filled with enlightenment and enthusiasm. What a wonderful impetus this would be to the work!—Mrs. A. A. Norris.

Female Hymn Writers.

Priceless Pearls, arranged by Miss Lizzie G. Wasson.

Our Women Who Work.

Then, brave ones, push on through the heat of the day,
For the evening will come when the fountains will play,
And the sweet, cooling waters will wash away care,
And earth's weary workers heaven's diadem wear.

—Maria Taylor Pipkin.

Industrial School for Orphan Children.

They will be taught that service—highest only at its best—ennobles, and that the only happy life is the useful one. We want to make it as a dear little girl put it, "a truly home."—Mrs. E. E. Wiley.

Matin.

Aurora, in gauzy purple and grey,
Whispers the birds of coming day.

—Sallie George Faillove.

Editorial.
Thanks.
Our Title Page.
Greeting.

"Earth Hath No Sorrow That Heaven Can Not Heal."

If we are Christ's followers, we must imitate his example. We must walk in his footsteps, "where'er they go." Are we willing to do this, dear sisters?

P. and H. M. Work in the Louisiana Conference.

In January, 1894, we organized an industrial school at the Tchoupitoulas Mission.

The proceeds of this Woman's Edition of the NEW ORLEANS ADVOCATE will be used as a building fund for a permanent house of worship in that neighborhood.—Mrs. F. A. Lyons.

A Plea for Parsonages.

May God grant the response to be as true and hearty as the need is great, so that no preacher's wife can say, "We have no home!"—Mrs. H. A. Kennedy.

Work of W. M. Society of the Carondelet Street Methodist Church, South.

A string of historical pearls and figures.

"Surely these figures ought to encourage and incite us to far greater liberality and exertion in this good work."—Mrs. W. W. Carre.

Woman's Work in St. Louis.

Another string of pearls summed up in one line, "We are given that we may impart."—Mrs. M. A. Mathews.

P. and H. M. S. in the North Mississippi Conference.

Another string of historical pearls, clasped by the wish and hope that "every Methodist woman shall be a member both of the W. F. M. S. and of the P. and H. M. S."—Mrs. H. W. Foote.

A Glimpse of Our Mission Field.

Souls, souls everywhere, and, oh! the fearful need in many cases of pressing the battle ere it be too late.—Miss Susie Burbank.

Mississippi Conference W. P. and H. M. Society.

Facts and pearls, pearls and facts.

The design is a home for every servant of God. We women will never rest satisfied until every preacher has a comfortable home.—Mrs. Clara Harmon Cope.

Mary Magdalene.

(This beautiful poem. This is pearl of pearls.)

.....Let her alone,
She gives her best unto my burial;
And wheresoe'er my gospel is proclaimed,
This work which she hath wrought shall there be told.

—Elizabeth J. Fullilove.

Frances Ridley Havergal.

Emphatically, she was one of God's own poets; and as she wrote and sang others read and heard more and more perfectly the melody of the growing life of consecrated service.—Mrs. M. A. Stevens.

An Unworked Field.

There is one field yet practically untouched: work among the men and women in the penitentiaries. How many women have given this field any study?—Mrs. W. R. Lambuth.

W. C. T. U. Department.

All round—our cause has right of way;
We'll raise the anthem swell of victory some glad day.

—Mary Read Goodale.

Social Purity.

If women were true to themselves, to their church and their God, there would be fewer fallen women.—Mary H. Crouch.

W. C. T. U. Restaurant.

The W. C. T. U. Restaurant has but one end in view—that is the elevation of mankind.—Mrs. Alice M. Zible.

The Entrance of Thy Word Giveth Light.

A look, a word spoke by those blessed lips,
And life and light shine forth in glad surprise.

—Eugenia B. Harding.

Foreign Missions.

If every woman in the Louisiana Conference would give to this work the prayer and interest due, we could conquer the world for Christ in a short time.

Thy Kingdom Come.

Nothing will be so irresistible as the church of God when her obedience is absolute.—Mrs. C. J. Foster.

North Mississippi Conference Missionary Society.

A survey of the history of the work in this Conference shows that much has been accomplished, much given, many hearts enlisted.—Mrs. G. H. Lipscomb.

Children's Corner.

Pearls of the first water, selected and arranged by those indefatigable pearl gatherers, Mrs. Marie E. Stevens and Miss Mary Werlein.

Cuisine.

There are some gems, even in this column so daintily picked up by Miss Ada Black.

Cuban Mission.

It is a mission work, and, as such, appeals to us. Shall we seek to make them free indeed—free from sin, servants of God?—Mrs. E. H. Swain.

Methodist Women.

It is not the purpose of this paper, or the spirit either, to discuss this subject or say anything about this contribution.

Florence Nightingale.

The world knows her. She is on this side of her seventy-fifth birthday. "She is always cheerful."—Ladies' Home Journal.

Christian Woman's Exchange.

During its thirteen years of existence over two hundred and thirty-two thousand dollars have been paid to gentlewomen through this exchange.—Mrs. R. M. Walmsley.

And here we will tie a knot in this string of pearls.

MRS. L. CRARY SADLER.

Perverting Scripture.

I have frequently been surprised, and I may say almost shocked, at the egregious mistakes of preachers—and not always young ones, either — in misapplying certain passages of Scripture. I mention one or two that have suffered much.

I. Cor. ii, 9, I have heard quoted to prove that God would surprise the universe at the revelation of Christ's second coming with glories and wonders that "had not entered into the heart of man to conceive," thus not only misapplying, but misquoting the passage. Some time since, returning from church with a preacher, I called his attention to the mistake the officiating minister made in the quotation and application. "Well," said he, "I always thought it meant the future." He seemed surprised that the glorious revelations spoken of were revealed to us here, and now, by the Spirit.

Another passage (II. Cor. iv, 17) is often misapplied. Our suffering works good only when we "look, not at the things which are seen, but at the things that are not seen." The essential condition upon which our affections work good is left out of the quotation. Both of these passages are, unfortunately, divided into two verses, which, no doubt, has often led to their misunderstanding.

One more I mention. Rom. viii, 28, is often quoted to console the subjects of bereavement, "All things work together for good," with the conditional precedent left out, "to them that love God."

I will mention another mode of perversion akin to the former—that of straining the Scripture into another meaning, or forcing deductions. One brother, deducing immersion as the proper mode of baptism, because the timber employed in building Solomon's Temple was rafted through the Mediterranean Sea; and another the second-blessing theory, by emphasizing the word "now" in the passage, "Now ye are clean through the word I have spoken unto you." J. H. STONE.

Athens, La.

One More Round!

No month in the year holds so much in store for the preacher and the church as the last month, next before a session of the Conference. The wide-awake pastor has his "collections" all "in hand, in cash or its equivalent." This "equivalent" is the part of the transaction with which the beneficiaries of the various funds are most concerned. To some it means bread or no bread; to others it means a church-house or no church-house; to others it means gospel or no gospel; education or no education, etc. These are all of utmost importance. Still, there seems a difference. Souls may be saved without bread, without houses of worship, without education; but without the gospel the souls of men must perish.

Within the bounds of the Louisiana Conference there are more than 250,000 persons who never read the gospel of the Son of God, and who never heard more of it than a broken or fragmentary mixture of it with a vast deal of superstition and "the commandments of men" presented as "the doctrines of God."

The Catholic Church does not furnish the Scriptures to the people, nor preach a pure gospel to them. Of priestcraft they have a surfeit, but of gospel a dearth; and thus it must be—it will be—till Protestant money furnishes something better. It is almost incredible that one-fourth of the population of the great State of Louisiana is in utter darkness as to the true Word of God. They do not know that "Jesus has power to forgive sins!" They do not know that he, and he alone, can "justify the ungodly."

As the past has demonstrated, it will continue thus unless the assessment for domestic missions is collected. This can be done. Will it be done? Let an effort be made at the last moment, in every place where there is a deficit, to bring up these collections by which the gospel is to be furnished to the crying souls of men. The men are ready. Shall we have the money to send them? J. A. PARKER,
Sec'y B. M., La. Conf.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf.,.Mrs. G. H. Lipscomb..Como, Miss
Miss. Conf....Mrs. E. D. Jones....Carlisle, Miss.
La. Conf.....Mrs. M. H. Morrison...Shreveport

It is very gratifying to learn from Miss Mollie Clarke, treasurer of the North Mississippi Conference Missionary Society, that the pledge for the Wightman special, made by our representative at the W. B. M., has been so promptly and liberally met. By the first of September it was in hand; not the $150 pledged, but the good sum of $290. It is indeed encouraging that our North Mississippi women have thus responded to this call, and so nobly done their part towards sending out those who are ready, but for the sending of whom there were no funds in hand. Our own Miss Viola Blackburn has now been appointed to San Luis Potosi, Mexico.

And now must we turn our attention to the raising of our regular pledge, that must be paid by the first of March, that the regular work be carried on without delay, and there be sufficient funds in hand to send out whomsoever the Lord may call. This is a season of great prosperity to our section, and it is our privilege to render unto the Lord a liberal thank-offering for all his goodness to us.

Rev. W. B. Burke, of our China Mission, with his wife (*nee* Miss Addie Gordon) and their three little boys, passed through Jackson, Wednesday, Oct. 16, and spent a few hours in the home of Bishop Galloway. Bro. and Sister Burke made interesting talks to the prayer meeting of the First Methodist Church. Mrs. Burke having spent most of her life in Mississippi, has here many warm friends who will be delighted to find her in perfect health, and with unabated zeal for the work to which she gave herself eight years ago. May their sojourn at home be one of unalloyed pleasure to them and an inspiration to the church to a more intelligent interest in and liberal giving to the cause for which these have labored so faithfully, and to which they will give the remaining years of their lives! MRS. G. H. LIPSCOMB.

China for Christ.

We are glad to give our readers the following letter from Rev. George R. Loehr, of Shanghai, China. If those on the field in the midst of threatening perils are so steadfast in faith and courage, surely we at home should not falter. Let us uphold our China Mission by our prayers, by increased liberality, and more especially by re-enforcements:

"I hope that none of the reports you have received from China, in regard to riots, massacres, disturbances, etc., will cause any one to lose heart, hope, or courage. Mission work will be carried on notwithstanding these troubles. There are places where the work can be carried on without molestation, and if driven from one city, district, or province, room and protection will be found in others. We must not abate one jot or tittle in zeal, energy, hope, and earnestness. Satan is not going to give China up without a severe struggle you may be sure, and the more he opposes the more determined we should be to meet his opposition and overcome in the name of our great and all-victorious Captain. 'China for Christ' should ever inspire us all to an onward, forward movement, and we should present one unbroken front to the foe, and unitedly oppose him and all his servants.

"Not much help or protection is to be expected from the Chinese Government, but our God can protect those whom he would protect, and if it is best for some to die as martyrs, he knows best. The work is his, and the salvation of these teeming millions, who now know him not, is far more dear to his great, loving heart than it could possibly be to the most consecrated, most devout missionary that ever labored in China. There is an old, familiar saying that 'every cloud has a silver lining,' and it is as true as it is familiar. As sad, horrible, and unfeeling for as the Kucheng massacre was, it is not without its good results. It has brought foreigners in China more in sympathy and touch with missionaries and missionary work than has ever been known, I think. The same will be true in the home land. There will be sympathy from those who before have never felt it, and more earnest, intelligent, fervent prayer will be offered by Christians wherever a knowledge of this horrible outrage has become known. Then, too, it brings missionary work more prominently before the Chinese, and will cause thousands, if not millions, to give Christianity some attention who before would do no such thing. There has already been a proclamation from the Emperor ordering riots to cease, missionaries to be respected and protected, and the instigators and participants in these riots to be punished. Some will disregard the proclamation and treat it as a dead letter, while others will respect and honor it, and in all places where there are disturbances or threatened disturbances a copy of it can be efficiently used.

"These riots show that China is not a civilized country, and must not be regarded as such. They hurt her far more than the cause of Christ is hurt, and it may be that she will see her weakness, error, and folly, confess it with shame and humility, and heartily repent of all misdoings and shortcomings. Like the prodigal, she may 'come to herself,' realizing her utter helplessness, and arise and believe in God and his Son Jesus Christ. China's only salvation is the religion of our Lord and Savior Jesus Christ. The beautiful moral teaching of her ancient sages have no power over the people. They need the holy teaching of Him who spake as never man spake, and who taught with authority; whose words were light and life and power to all who receive them.—Review of Missions.

Selections.

Wait.

Be not swift to judge others. Whenever the supposed errors or weakness of others are brought to our notice, let us hesitate—let us postpone reflecting upon them. Possibly some slight prejudice may mislead us, and thus innocent persons may suffer. Wait. In our cooler moments, when an opportunity is given us to know their early training, their present surroundings, and their secret motives, we may be constrained to modify our first unfavorable impressions. We all need just such leniency from others. Our best efforts, those that are most productive of good, are sometimes the occasion of present adverse criticism. If only hasty judgment is suspended for a season, time will cause such a reversal that our cause may be justified before all men. That which may have seemed positively wrong at the first, subsequently is acknowledged to be an evidence of our integrity? "All things whatsoever ye would that men should do to you, do ye even so to them." To be kind to all men, considerate of them in their struggles, slow to convict them of wrongdoing, silent when the cause of righteousness will not suffer by delay—this is Christian nobility. Wait. Choose the more excellent way. If our charity for others "suffereth long," we shall be enriched by a divine reaction of love in our own hearts, a blessing that is beyond all price.

We have somewhere read that on the shores of the Adriatic the wives and children of the fishermen, who ply their craft by day upon the sea, assemble at sunset and join in singing some familiar household hymn. And they sing, and sing again, sending their voices clear and strong out upon the waters, until their waiting ears catch a response telling them that their loved ones are almost home. So when our days of earthly toil are over, when our suns of life are fast setting, and we draw near the eternal shore, may our dull ears catch the sweet songs of the waiting angels, and our faltering lips send back a responsive chorus announcing that we, too, are almost home—almost in the arms of the shining escort, almost at the doors of the Father's house with many mansions.—Interior.

It would be well for the reader to take counsel with himself whether day by day the gospel hope springs in his breast, whether he could meet his business partner, his best friend, his wife, or his child, and with confidence testify of the glorious hope, with a burning love for Christ and for the one who asks for a reason. If the years are passing without concern for his destitution of the hope, is not the time fully come for searching his own heart to ascertain whether the spirit of the age may not have despoiled him of the "earnest of the inheritance?"

What the world most needs is, not argument, but experience; not logic, but salvation; not ceremony, but holiness. If the present tide of infidelity is arrested and turned back, it will be by a red-hot gospel proclaimed by those who know its power. It was not Peter's logic that in a single day captured three thousand souls for Christ from the rebel hosts of sin, but the Spirit, the power and the fire of the Pentecost.—Christian Witness.

The first you are to do when you are upon your knees is to shut your eyes and, with short silence, let your soul place itself in the presence of God; that is, you are to use this or some better method to separate yourself from all common thoughts and make your heart as sensible as you can of the divine presence.—Andrew Murray.

No one can ask honestly or hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.—Ruskin.

We have but to name God before sorrow, and it changes color; name him before burdens, and they grow less; name him before the vanity of life, and it disappears.

Grumbling is a business which can be carried on with a very small capital. It does not require brains, nor character, nor money to be a fault-finder.

Religion does not consist in occasionally doing religious things. It consists rather in doing everything religiously.

Nothing is ever done beautifully which is done in rivalship, nor nobly which is done in pride.—John Ruskin.

You can not dream yourself into a character; you must hammer and forge yourself one.—James A. Froude.

Anybody can be happy in sunshine, but only the Christian can rejoice when the clouds come.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Miss Pauline Stafford, of Mississippi Conference.
Mrs. F. E. Ross, of Louisiana Conference.

Mississippi Conference Woman's Parsonage and Home Mission Society.

It would seem that there is nothing left to be said in our column—we have had so much of late from the Woman's Edition of the ADVOCATE, the convention number of Our Homes, the ninth annual report, and from various other sources—but for the fact that we know we have an inexhaustible subject, one that can ever be repeated, as it never grows old, for it involves the message, "Go ye into all the world and preach the gospel to every creature."

The following is taken from a leaflet on the subject, "Singleness of Purpose," by Arabel W. Alexander, which I reproduce for the benefit of those who may not have read it:

"The author of that wonderful book, 'In Darkest England, and the Way Out,' says: 'There are millions of our fellow-creatures perishing amid the breakers of the sea of life, dashed to pieces on sharp rocks, sucked under by eddying whirlpools, suffocated, even when they think they have reached land, by treacherous quicksands. May we not reach forth a hand to save them from this imminent destruction? If we can not be priests and Levites, we can at least play the part of the Good Samaritan.' This noble sentiment is the key-note of General Booth's successful career.

"There is much said in these days about a higher sphere for women. Some of the best talent in our country is consumed by heated discussions on woman's rights and woman's equality, and there is much clamoring for position here and there, when, if we could but see it, there are positions right at our doors clamoring for us, where we may walk side by side with the Son of God.

"Our souls need to have higher ideals, for everyone approaches more or less his ideal, and there is no ideal of life for woman that can satisfy her mind and heart like Christian service. There are all grades of service, from the 'giving of a cup of cold water' to the great positions of influence and power, and God wants the best of our lives—not 'the chips and shavings' of them.

"In this age of startling activity, where every work is made a success only by becoming a specialty, if we would accomplish a useful and lasting work, we must turn all our energies and influence into some definite line of Christian work, and, in so doing, God is pledged to give us success.

"This grand organization of the Woman's Parsonage and Home Mission Society has many branches. May we not use our powers in some one of these? With some of us it would be possible, by careful planning and patient efforts, to raise enough money to build or furnish a little parsonage somewhere on the frontier. What a sweet and lasting work that would be for Christ! How many hearts and lives would be rested and sheltered in that home! Would it not pay sufficient interest, think you, through all eternity? Those of us who could not raise such a large amount might, by careful management, lay aside books and papers and garments that could easily be spared, and, with the co-operation of a few Christian ladies, in a few months or a year we could send large boxes full of these useful things to Christ's ministers who are needy in this world's goods. If we can not do that, let us take up some definite home missionary work, even if small, in the Sunday-schools, or hospitals, or ladies' prayer meetings, or kindergarten schools, or in private ministrations to the needy in certain quarters of our towns or cities, where the name of Christ is unknown.

"There is work somewhere, and elevating work for every earnest-hearted, ambitious woman, where the high powers of her being may be employed, developed, and strengthened by using them according to Christ's royal law—'not being ministered unto, but ministering.'

"Let us arise to this beautiful dignity of service in society and the world, that in our country of great need the stones may not cry out against us that they are the only pillows where the Son of man can lay his head."

We are glad to see the right frequent notices from different Conferences of aid societies changing into Parsonage and Home Mission Societies. Many societies are making special donations towards sending the light to the mountain district and the Cuban Mission. PAULINE STAFFORD.

The weakest living creature, by concentrating his powers on a single object, can accomplish something; the strongest, by dispersing his over many, may fail to accomplish anything.—Carlyle.

Fearn Mission.

The receipts reported previously are $838.25; Juvenile Missionary Society, Meridian, $10; Dr. J. L. Jones, $2; Miss Elvira Robinson (additional), $5; Rev. D. Scarborough, $5; Rev. M. H. Moore (additional), $5; Dr. E. B. Partin (additional), $5; total, $870.25—still due $129.75.

The subscribers will please pay up as soon as possible. I would be glad to get contributions from others. This is one of the best opportunities to aid in foreign missions. Dr. J. B. Fearn is receiving commendations for fine service from all who come in contact with him.

C. G. ANDREWS.

Vicksburg, Miss.

North Mississippi Conference.

The class for admission on trial will meet the committee at the Methodist Church, in Water Valley, Tuesday morning, Nov. 26, at 8 o'clock, prepared for written examination.

Ripley, Miss., Oct. 30, 1895.

The class for the second year will please meet the committee for examination at the Methodist Church, in Water Valley, on Monday, Nov. 25, at 7:30 P. M. J. W. MALONE,
Chairman Committee.

The class of the third year will please meet the Committee of Examination at the Methodist Church, in Water Valley, on Monday, Nov. 25, at J. D. CAMERON, Ch'n Com.

Holly Springs, Miss.

The class of the fourth year will meet the committee at 9 o'clock A. M., Nov. 25, in the Methodist Church, Water Valley, Miss.

J. W. PRICE,
T. W. DYE,
J. W. ANDERSON.

Water Valley, Miss.

To the Class of Third Year, Mississippi Conference.

You will please meet the Committee of Examination, Tuesday morning, Dec. 3, at 9 o'clock, at the church in Yazoo City. Dr. Weems will examine on Watson's Institutes, Dr. Hunnicutt on Porter's Intellectual Philosophy, and the undersigned on McTyeire's History of Methodism and Pope's Higher Catechism of Theology.

The examinations will be written.

E. H. MOUNGER, Ch'n.

Jackson, Miss.

Easy to Take.

"We have used many kinds of pills, but have found none equal to Hood's Pills. They are easy to take, and well adapted to relieve the numerous ills occurring in most households. We have also used Hood's Sarsaparilla with good results."—Amy Ugland, No. 459 Jackson avenue, New Orleans, La.

Hood's Pills cure indigestion, biliousness.

Notice.

I want to call a meeting of the Sunday-school Board of the North Mississippi Conference to meet in the Methodist Church at Water Valley, Miss., Tuesday, Nov. 26, at 2 P. M. They are: J. W. Luter, G. H. Lipscomb, J. A. Bowen, R. O. Brown, A. W. Langly, S. T. Harkey, J. Y. Murry, B. B. Sullivan and H. T. Gibbs.

Brethren, take due notice and govern yourselves accordingly.

J. W. LUTER, Treas.

Minter City, Miss.

How a Woman Paid Her Debts!

I am out of debt, and thanks to the Dish Washer business for it. In the past five weeks I have made over $500 and I am so thankful that I feel like telling everybody, so that they can be benefited by my experience. Anybody can sell Dish Washers, because everybody wants one, especially when it can be got so cheap. You can wash and dry the dishes in two minutes. I believe that in two years from now every family will have one. You can get full particulars and hundreds of testimonials by addressing the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and you can't help but make money in this business. I believe that I can clear over $3,000 the coming year, and I am not going to let such an opportunity pass without improvement. We can't expect to succeed without trying.

MRS. B.

Dr. Parker's Book.

MR. EDITOR: In the ADVOCATE of Oct. 31 there is a notice of a new edition of Dr. J. A. Parker's admirable work, "The Church: What It Is and Whence It Is." You say it is an admirable work to put into the hands of our young, as it will give them a vast amount of information, which everyone needs. A great many who have gotten out of their teens need this book. Judging from the first edition, it ought to have a wide circulation. We all need all the information on this subject we can get. May the book be a wonderful success.

J. A. PEEBLES.

De View, Ark.

A Great Nerve Tonic, Horsford's Acid Phosphate.

Dr. I. HARRIS HALL, State Lunatic Asylum, Milledgeville, Ga., says: "It is undoubtedly a great nerve tonic."

FROM THE WORK.

Rev. W. B. Van Valkenburgh, Cameron, La., Nov. 4: "Just closed our protracted tent meeting; was assisted by Revs. F. D. Van Valkenburgh, D. C. Rawls, W. D. Pickens, W. H. Hatfield and Rev. Joe Berwick. Our meeting was largely attended by the Cameron people, the largest assembly ever gathered for religious services at Cameron; so pronounced by competent judges. Raised $70 to meet expenses. Many present promised to lead a better life, and the results were far reaching and uplifting."

Rev. W. Winans Drake, Crowley, La., Nov. 4: "We have just closed a successful meeting here of about ten days' duration. We had no ministerial help, except three sermons by Bros. Ross and Brown, of the M. E. Church; but the church rallied with some zeal to the work, and a good work was done. Twelve or fifteen professed conversion, and eleven joined the church, making thirty-seven accessions by profession of faith since Conference. The work moves forward constantly, though sometimes slowly. We are trying to get ready for Conference."

Rev. J. W. Honnoll, Holly Springs station, Nov. 5: 'Holly Springs station is all right, provided the Conference will return Bro. Oakley, who is very highly esteemed by our people, a fine preacher and good pastor—not small in anything. We have one hundred girls in the Malone College, fifty boarding in the college and ten boarding with friends in town. The Grenada College is doing well, and we have four times as many girls in our own schools in this Conference as we had six years ago, and yet we have half as many Methodist girls in the Cumberland Presbyterian schools at Oxford and West Point and the Baptist College at Blue Mountain as we have in our own schools."

Rev. Wilson Moore, Atlanta circuit, Louisiana Conference: "We have our hands, head and heart all full; but out of the abundance of the heart we hope to pen a few lines. We have had a good year, spiritually, and now we are busy trying to bring up the finances. Our protracted meetings resulted in over twenty accessions, and equally as many conversions. We were assisted by several brethren, both traveling and local preachers, for which service we are thankful. Our preacher in charge also assisted us in one meeting. Bro. Davies is a growing man, for he has grown considerably in favor with the people. We hope to be able to present a good record at Conference."

S. S. Chevalier, Superintendent of Sunday-school, Vidalia, La., Oct. 31: "Notwithstanding that our minister—Rev. Aiken—has been sick a good deal this year, we have had almost regular services all the time, and especially during the month of October. For these blessings we are indebted to the Rev. M. M. Black, and Miss Baker, of Natchez, and C. W. Saddler, of Garden City, Miss.; also Rev. Waltman, of Natchez. Our Sunday-school is the pride of our community, being largely attended and of bright and intelligent children. Occasionally the children are addressed by our venerable brother and minister, Rev. H. J. Harris. I trust the splendid and harmonious condition of Sunday-school may give due impetus to others in the work."

Rev. Jno. D. Crymes, Anguilla, Miss., Oct. 31: "I have recently held a very interesting meeting on Murphey's Bayou, unoccupied territory adjoining this work. This place is one of the few points in the State of Mississippi where Universalists have organized. I have never witnessed more powerful convictions of the Holy Ghost. There was a thorough reconciliation of the families of the community, the majority of whom were not at peace with each other. About fifteen were converted. All of these give clear testimony to their acceptance of Christ, and two received the blessed experience of entire sanctification. Among those gloriously regenerated, and uniting with the Methodist Church, were several of the leading people of Universalist faith."

Rev. R. C. Grace, Glenmora mission: "I am glad that I planned this mission last year, and put it before our presiding elder, S. J. Davies. He thought it a good thing, and took it before our last Annual Conference, and it was made a mission. The Mission Board gave me twenty-five dollars, and the Bishop sent me on the work. I am very glad that he did, for the Lord has blessed me much on this new mission. It is very true that I have had some hard times—for instance, my wife and myself have had to move five times this year, for this reason: our money was short, and we had to rent rooms according to our means. But after all our trouble and hard work, thank God it has proved a greater blessing to us and the work. At the first of the year, by hard work, I raised money and build a church here in West Alexandria, but did not complete it. The storm blew it down, and I had almost become a reproach among some of the people on account of it. So I went to the Lord in earnest prayer and faith and told him, if I had found favor in his sight, to be pleased to give me the money that I may build up this house again in this town, that this people may not be a reproach longer. The Lord heard my prayer and put it in the heart of one, Mr. John T. Powers and wife, and they gave me two thousand dollars. We have now completed one of the prettiest churches in the State, and I am happy to say on last Sunday, Oct. 27, our kind people decorated it beautifully with flowers, and in the presence of our beloved presiding elder, S. J. Davies, and four other brother preachers and congregation, between two and three hundred people, it was dedicated by one of our most able preachers, Dr. W. H. LaPrade. That makes three churches that I have built in about twelve months' time. If one did blow down, the Lord gave me a much better one in its place. There have been raised on the mission this year about twenty-three hundred and fifty dollars for the Methodist Church outside of the amount that has been raised for preacher in charge, and that is about one hundred dollars, and there have been eighteen accessions to the church. All praise to the Lord!"

J. T. Lewis, Ulloa, Miss., Oct. 4: "As we are nearing the close of the Conference year, we can report many signs of life in the church. Our revival service in the Summer, conducted by Bros. R. W. Bailey and H. R. Singleton, Sr., were a power for God, and many hearts were made to rejoice and experience a full salvation from all sin. There is a freshness about Bro. Bailey's sermons, peculiar to himself, and his parallels are without an equal. Bro. Singleton followed with as fine and powerful sermons as were ever heard from our pulpit. Our Sabbath-school and class and prayer meetings are in a growing condition, and through the unflagging energy of our pastor, Bro. Linfield, the parsonage has received some badly needed repairs, and other than the thought and satisfaction of bringing up all finance in full at Conference, he expects to 'come rejoicing' bringing many precious souls for Christ."

It gives us pleasure to call our readers' attention to an article that has solid merit, namely, Brown's Bronchial Troches. For more than a hundred years a sterling character, honesty of purpose and wise dealings have characterized the house manufacturing this excellent and popular article. The same determination to do everything well has marked for nearly fifty years the manufacture and sale of these famous troches. Every speaker and singer knows their immense value and all are ready to tell of their worth for colds and sore throats. But public speakers and singers are not the only ones who derive great benefit from the use of Brown's Bronchial Troches. The general public are not slow to show appreciation of a good thing. The immense sale of these troches proves the truth of this statement. We can unhesitatingly recommend them to our readers, thus following the example of ministers and regular physicians who know their value for affections of the throat.

It is pitiable to see Christians discouraged. Of all men they have the most right and the best reason to be full of hope and energy. They are the Lord's and are working for his cause. They have "a promise of the life that now is, and of that which is to come." They are on the winning as well as on the safe side. They have noble and inspiring examples, both in private and public life, continually before their eyes. They have grace for duty, for trial, and for victory. No drooping, then, but cheering, responsive, and persistent service.—Presbyterian.

A Veteran's Story

Jos. Hemmerich.

Mr. Joseph Hemmerich, an old soldier, 529 E. 146th St., N. Y. City, writes voluntarily. In 1852, at the battle of Fair Oaks, he was stricken with typhoid fever, and after a struggle of several years in hospitals, was discharged as Incurable with Consumption. Doctors said both lungs were affected and he could not live long, but a comrade urged him to try Hood's Sarsaparilla. Before he had finished one bottle his cough began to get loose, the choking sensation left, and night sweats grew less and less. He is now in good health and cordially recommends

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We invite special attention to our new sewing machine offer. This machine is a most excellent one in every respect. We have never made a better premium offer. Let no one confound this machine with any one previously offered. It is a different machine altogether. Take notice that we prepay freight and guarantee entire satisfaction.

The Holman Bible for $1.65.

We are now offering the Holman Self-Pronouncing Bible for $1.65 to subscribers who pay a full year in advance, i. e., up to Nov., '96. This Bible has all the Helps of the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself wherever the name occurs. This makes it by far the best Bible on the market. Everybody, whether educated or uneducated, needs help in the pronunciation of proper names, especially Bible names. Read carefully our offer on the seventh page.

Any subscriber who will pay his subscription for two full years in advance, i. e., up to Nov., '97, can get this Bible at $1.35.

There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2.45 instead of $1.65. This is the best bargain ever offered in a bourgeois type Bible.

We sell our large-type Holman Bible to persons who are not subscribers for $5—publisher's price. Our subscribers get it on conditions specified in our offer for $2.45. The ADVOCATE and the Bible both cost only $4.45, while the Bible alone costs $5. See the point?

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Western Christian Advocate: "It is simply wonderful. No one can read the book without having his faith in prayer greatly strengthened."

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Pres. Franklin College, New Athens, O.: "This is one of the best and most interesting books we have ever seen."

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The book contains 320 pages, and when open measures 8¼ by 12¼ inches, and is beautifully bound in full cloth.

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Young and old, saved and unsaved, all read it with delight. Leaders of the various Christian denominations commend it highly.

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Thursday, November 14, 1895.

Report of the Publishing Committee.

At ten o'clock on the morning of Wednesday, Oct. 30, 1895, the Publishing Committee of this ADVOCATE held its regular annual meeting in the editor's office. All the members were present, and each took a lively part in the deliberations. Dr. W. C. Black submitted a gratifying report of the financial condition of the ADVOCATE. The cash system ordered by the Committee two years ago, and carried out judiciously by the publisher, has greatly improved the solid receipts of the paper. All current demands are fully met.

The list of subscribers has been considerably increased during the year just past. This increase is marked in the North Mississippi Conference, and shows the value of active canvassing on the part of the preachers. The improved status of the paper has been achieved by Dr. Black under great difficulties, and the Committee expressed, by resolution, its appreciation of the strong, wise hand which he has held in the business department.

Within the next few months the first and second pages of the paper will appear in new type, greeting our eyes with a fresher and more winning face.

Under the same management the paper starts out on another year's service to its constituents with auspices more favorable than it has seen for several years past. It only needs that all concerned shall give a loyal, energetic and prayerful co-operation in order to carry this ADVOCATE to the full measure of its patronage and power. The Committee appeals to the conscience and judgment of our people in the three Conferences to respond to this need. We believe that the true interests of our connectional life and work demand the maintenance of a strong post of power in New Orleans. In our church local and connectional interests are correlative, reciprocal, interdependent. Every solid consideration in favor of an efficient ...ference organ calls upon the ... hundred thousand and more Methodists in the three patronizing Conferences to center on this ADVOCATE as the best means of securing the service of a good paper within our territory.

The forty-five years of noble work done by this paper for Christ and our Methodism challenges our admiration, our confidence, and our continued support. In 1850 Dr. J. C. Keener, now our venerable senior Bishop, honored and loved by the whole church, first took seat in the editorial chair of the NEW ORLEANS CHRISTIAN ADVOCATE. With ardent devotion and consummate skill and energy, he set the great enterprise in motion and stamped it with the best forms of intellectual and spiritual life to be sent out to our people. Methodism had a strong, fearless defender in the very place where Romanism had its seat. There is no estimating the value of this service to our church. In the succession of editors some of the strongest, truest, wisest pens in Southern Methodism are found. It is incumbent on us, who are now the constitnents of this great enterprise, to perpetuate and strengthen it with all possible fidelity. With united and hearty effort the circulation can be enlarged to ten thousand subscribers. Let us combine and push for this number.

W. T. J. SULLIVAN,
For Committee.

Paganized Christianity.

Last Sabbath was a gala day with Crescent City Romanists. The occasion was the coronation of a statue of "Our Lady of Prompt Succor." The celebration was specially authorized by His Holiness, the Pope. The crowd that gathered to witness the proceedings is estimated at not less than ten thousand. A number of bishops and hundreds of priests were present. Archbishop Janssens was the master of ceremonies, and he it was that placed the crown on the head of the statue. The crown, made of gold and profusely bedecked with jewels, is said to have cost, at least, twelve thousand dollars. The ceremonies were elaborate and imposing.

Many of our readers will inquire, "Who is 'Our Lady of Prompt Succor'? and what is the meaning of this ceremony?" We will give a brief answer, the space at our command forbidding a more detailed account.

"Our Lady of Prompt Succor" is simply one of a multitude of names by which the Virgin Mary is known among Romanists. About seventy-five years ago a Catholic woman, an inmate of a convent in France, desiring to come to Louisiana to engage in the work pertaining to her order, knelt before a statue of the Virgin and prayed to her to remove speedily all obstacles to her coming, and promised that if her prayer was answered she would ever afterward honor the Virgin under the name of "Our Lady of Prompt Succor." She then wrote to the Pope, asking his permission to come. Permission being promptly granted, she had a statue of the Virgin made and brought it with her and placed it in the Ursuline Convent, where it has remained ever since. To crown this image was the object of this pompous ceremony. In the prayers and the addresses delivered by the Bishops and the Archbishop the faithful were solemnly enjoined not to neglect to worship at the shrine of "Our Lady of Prompt Succor." It was claimed by the speakers that many miracles have been wrought in answer to prayers to the Virgin under this name.

What is this except idolatry? To claim for the Virgin Mary the power to hear and answer the prayers that go up to her from millions of people in all parts of the world is to make her omniscient, if not omnipresent. This is attributing to a creature, a sinner saved by grace, the attributes of Deity. God, in His Holy Word, most solemnly forbids the worship of any being except himself, and hurls anathemas at those who disregard this command. Time and again direst calamity in various forms was sent upon ancient Israel for disobedience at this point. Yet here we have a great establishment calling itself the only true church of God, which not only disregards the divine command, but enjoins it as a duty upon all its votaries to do so. If this is Christianity, what is Paganism? Men have as much right to worship at the shrine of Jupiter, Baal, Ashtoroth, or any other heathen god of ancient or modern times, as to worship before an image dedicated to "Our Lady of Prompt Succor." Rome is "Paganized Christianity."

It was pre-eminently fitting that this occasion should wind up, as it did, with a sumptuous banquet at which large use was made of the "dark beverages of hell." Of the toasts given we will not speak at present.

Sanctification: Shall We Have Peace?

Under the above heading the last issue of our Review has an article from the pen of the editor, Dr. J. J. Tigert, from which we make the following extract:

The wise and timely article of Bishop Hendrix, in this number of the Review, as well as the excellent paper of Bishop Granbery, in a recent issue of the Christian Advocate, indicate that these faithful overseers of the flock hold themselves "ready with faithful diligence to banish and drive away all erroneous and strange doctrines," and "to maintain and set forward quietness, love, and peace among all men," an effort in which the entire episcopal college united in their address to the recent General Conference at Memphis. The articles alluded to keep equally clear of the Zinzendorfian and Calvinistic heresies of entire sanctification at conversion or in death only, and cling to the established position of Methodist orthodoxy that believers may expect to be made perfect in love in this life, at the same time shutting off the novel and unscriptural distinction between native depravity and personally contracted defilement, a distinction set up in the vain endeavor to establish wholly different spheres of operation for regenerating and for sanctifying grace. Bishop Granbery well says: "That the carnal mind lingers in the great body of believers, not cherished or dominant, but hated, resisted, overcome; that it causes them great grief and trouble, but undergoes gradual weakening and extinction, is Methodist doctrine; and, if we except the being and perfection of God, meets as nearly as any other article of faith the celebrated test of catholicity, 'what has been taught always, everywhere, and by all Christians.'" Thus "progressive sanctification is the experience of all earnest believers," and "it may and should issue in entire sanctification during the present life." Bishop Hendrix finely shows our doctrine to be involved in the genius of Arminianism, as opposed to Romanism, Calvinism, and Zinzendorfianism; and by the quotation from the old Disciplines indicates the consistency of the gradually increasing salvation with the final instantaneous total change. Such deliverances ought to close the mouths of those who have hastily and blatantly asserted that our chief pastors had departed from the "standards." These two papers from these consecrated and watchful undershepherds of the flock of Christ, filled with the spirit of their Master and ours, should do much to put an end to the controversies that have so long and painfully distracted our Zion.

Who Wants to Be Swallowed?

When the Protestant Episcopal Church, a few years since, made a deliverance in favor of union with other denominations there were a few people in some of the Protestant Churches who hailed the proposition with delight as the harbinger of a brighter and better day in the Christian world. That any person of intelligence should have been caught with such chaff is beyond our comprehension. The meaning of the proposition was this: "We are willing to swallow anything calling itself a church that is willing to be swallowed." Only this and nothing more. This fact was brought out strikingly by the action of the recent General Convention of the Protestant Episcopal Church, in response to a communication from the Committee on Christian Unity appointed by the General Assembly of the Presbyterian Church. The Presbyterian brethren proposed "recognition and reciprocity" as the initiatory step towards union. They are now coolly informed that they can have "recognition and reciprocity," provided they are willing to accept "the Historic Episcopate." In other words, if they will acknowlege the invalidity of their Presbyterial ordination, and accept ordination at the hands of the Bishops of the Protestant Episcopal Church, then there can be "recognition and reciprocity;" but not until then.

We are exceedingly glad that the Methodist Church has never sent a committee on such a fool's errand as that of asking for "recognition and reciprocity" at the hands of this pretentious little sect.

The Turkish Question.

The situation in Turkey is growing more and more critical day by day. It is estimated that, at least, ten thousand Armenians have been ruthlessly butchered in the last twelve months. The great civilized nations are demanding of the Turkish government protection for the Armenians and certain reforms in governmental affairs. It is evident that Turkey is little inclined to make these concessions; but unless the nations disagree among themselves, she will doubtless be coerced into acquiescence with these demands. But, even should she make an attempt to bring about the desired reforms, it is doubtful whether she will be able to do so.

The Sultan's subjects are apparently ripe for revolt. The time is drawing near when the Turkish government will be numbered among the things that were.

The A. A. W.

The Association for the Advancement of Women held its annual session in this city last week. A number of distinguished women were present from all parts of the country. The session lasted several days. Addresses were delivered upon a great variety of subjects. The members of the association were the recipients of much social attention during their stay.

By a vote of 69 to 37 the suffrage section of the new South Carolina Constitution was adopted last week. It allows anyone to register during the next two years who can read and write, or who can understand a section of the Constitution which may be read to him, or who has property worth a hundred dollars. After two years the privilege of illiterate registration, by understanding what is read, is withdrawn.

BOOKS.

A CIRCUIT OF THE GLOBE. By Bishop Charles B. Galloway. Nashville, Tenn.: Publishing House Methodist Episcopal Church, South. Barbee & Smith, agents. 1895. Price, $1.

The above-named work is a beautifully printed, neatly bound 12 mo. of 464 pages, with a brief, but very appropriate introduction by Dr. E. E. Hoss, editor of the Nashville Christian Advocate. The work is substantially a republication of the letters written for the Nashville Advocate during the Bishop's recent journey around the world. These letters were copied from the Nashville Advocate, in whole or in part, by nearly all the papers in Southern Methodism. They were universally admired; and their publication in book form is in response to a popular demand. An extensive sale is assured in advance. Those who read the letters as originally published will want them in book form, while thousands who did not read them in the papers will make haste to procure the book. Its circulation will be vastly beneficial to the church.

We quite agree with Dr. Hoss in saying: "While it can not fail to be instructive and stimulating in many ways, it will especially aid in developing an increased interest in the great cause of Christian missions." It is illustrated with a number of handsome engravings.

CALIFORNIA SKETCHES, NEW AND OLD. By Bishop O. P. Fitzgerald. Illustrated. Nashville, Tenn.: Publishing House of the Methodist Episcopal Church, South. Barbee & Smith, agents. 1895. Price, $1.

All well-posted Methodists know something of "California Sketches." The two small volumes bearing that title, which were published several years ago while the author sat upon the tripod of the Nashville Advocate, have had a tremendous run. They belong to a class of literature that is universally popular. Young and old, rich and poor, learned and unlearned, all alike have feasted upon these masterly descriptions of men and things in the olden time in that land of wonders, California.

The present publication is not merely a republication in one volume of the two works bearing that title. Some of the former sketches have been omitted, and several new ones have been added. The work is adorned with several well-designed illustrations. The great popularity which the work has had for a number of years will no doubt be enhanced by the new form here given it.

NOTES.

Most of our notices will be found this week on the third page instead of the fifth.

***

Thursday, Nov. 28, will be Thanksgiving Day.

***

A yoke is not a burden, but an instrument for lightening a burden.

***

Rev. Ira B. Robertson, of the Mississippi Conference, spent some days in the city last week.

***

Rev. Dr. Daniel Dorchester is editing a temperance department of the Boston Daily Standard.

***

Parker Chapel had seven accessions last Sabbath—three by certificate and four on profession of faith.

***

Mrs. M. A. Wolff has donated $20,000 to the widows' and orphans' fund of the St. Louis Conference.

***

Mrs. Mary Esther Reynolds has given $250,000 to the Chicago University in memory of her husband.

***

Two preachers of the Methodist Episcopal Church were received into the Holston Conference at its last session.

***

The Y. M. C. A. week of prayer services are being held in the new Y. M. C. A. building. Rev. C. M. Lyons is in charge of the services.

***

The trials and temptations and difficulties of to-day are enough for us to bear without our adding those of to-morrow, or next week, or next year. "Sufficient unto the day is the evil thereof."

A private letter from Rev. R. S. Isbell brings the sad intelligence that his wife is lying at the point of death. The prayers of his numerous friends will go up for her recovery.

***

An Arkansas negro has raised and marketed this year three hundred pound of tea. This is said to be the first tea ever marketed from that State. Sambo is sometimes enterprising.

***

Mr. J. E. Schoolfield, the celebrated lay evangelist of Virginia, has just closed a meeting at Roanoke, Va., at which two hundred persons professed conversion. So says the Richmond Advocate.

***

We invite special attention to the ad. of Athens Female College, which appears in this issue. This institution starts out under the new management with an able faculty and with a cheering outlook.

***

In accordance with their usual custom, the several Methodist Churches of the city will unite in a Thanksgiving service to be held in Felicity Street Church. The sermon will be preached by Rev. L. A. Reed.

***

Bro. L. J. Jones, of the Mississippi Conference, is sorely afflicted in the death of his daughter, Ora, a sweet, affectionate child, eleven years of age. He and his companion have our deepest sympathies in their bereavement.

***

A well-attended Y. M. C. A. service was held, last Sabbath afternoon, at Rayne Memorial Church. Appropriate addresses were delivered by Rev. C. S. Byrd, pastor of Lafayette Presbyterian Church, and Rev. D. I. Purser, pastor of Valence Street Baptist Church.

***

Mrs. E. S. Byers, a daughter of Rev. Kenneth A. Jones, of the North Mississippi Conference, died at her home in Water Valley, Miss., on the third. She was a woman of admirable character—a thoroughly consecrated Christian. She leaves a husband and eight children.

***

Mr. Moody preached last Sunday in the Tabernacle to at least 6,000 people. The sermon was plain, but earnest and impressive. Such preaching will always do good. Mr. Moody will remain through November, and preach every evening at 7:30.—Wesleyan Advocate.

***

Chancellor J. H. Kirkland, of Vanderbilt University, is to be married on Wednesday evening, Nov. 20, to Miss Mary Henderson, daughter of Mr. and Mrs. William Albert Henderson, of Knoxville, Tenn. We are in receipt of an invitation to attend the wedding reception at the residence of the bride's parents. We regret our inability to be present. May prosperity and happiness attend them through life!

***

Public sentiment against bull-fighting is so strong that the management of the Atlanta Exposition was obliged to eliminate that feature of the big show. The managers of the bull-fight attachment, however, have obtained permission from the city authorities to set up shop in the city outside the Exposition Grounds, and those who are willing to pay a good round sum for the privilege can now see an American counterfeit of the popular amusement of Spain.

***

The "registered letter" business of the United States government is decreasing at a rapid rate. This is not at all strange, as the registered letter is a very unreliable way of sending money. If a registered letter is captured by a train robber, or destroyed in any manner, the government does not make good the loss. This being the case, it is not strange that post-office money orders and express orders are driving out the registered letter.

***

Great Britain has sent her ultimatum to Venezuela. She makes no concession whatever, but still claims all the territory in dispute and demands reparation for the arrest of officers in that territory some time since. As Great Britain is strong and Venezuela weak, the ultimatum may be accepted. If it should not be, and if England resorts to arms to enforce her demands, what action will the United States take? If she takes no action, then the Monroe doctrine will be a back number.

***

The working people in this country are the best-paid, best-fed, best-clothed, best-housed, and generally best-cared-for of any working people on the globe. More working people—that is, manual laborers—in this country own their own homes than in any other country in the world; there are fewer cases of dire distress among our laborers than in any other land; yet they are not contented, and this fact of itself is not a bad sign. If they were contented, they would cease to improve; they would cease to advance. Their discontent and constant attempts after something better are, in themselves, good indications.—St. Louis Advocate.

When You Feel Shaky

When you feel that chills and fever or malaria has singled you out as a victim, when you ache all over, feel tired and run down from head to foot

Take

CHILLIFUGE

It will rout the trouble at once. Chillifuge is guaranteed to cure the worst case of chills and fever that ever attacked a man. If it fails your money is returned. It is absolutely free from quinine and decidedly pleasant to take. Price 50c.

Sold everywhere.

Prepared by FINLAY, DICKS & CO., New Orleans.

Is a License Necessary to Constitute a Preacher in Our Church?

MR. EDITOR: The position taken by some of your correspondents that it is not necessary to have a license from the church to authorize one to preach naturally suggests to my mind the question, "Way then license anyone." Why does one person need to have license more than another, if anyone who pleases may preach without license? Apply this reasoning of your correspondents to civil government, and see how awkwardly it would work. If no one can be governor of Louisiana without being elected, nor inducted into office until he is solemnly sworn to maintain the Constitution, and faithfully execute laws; then if any citizen of his own mind and will assumes the office and attempts to govern, would not every sensible man say he was without authority to act? And so of a judge. Can any man who chooses so do so, assume the office of a judge and preside in our courts.

If, then, there is no express law prohibiting citizens from such assumptions let us then ask if citizens are at liberty to assume such positions. This is the trend of the reasoning of some of your correspondents in regard to our church government. It seems to me the very fact that men are elected and licensed preaches by the clearest implication that election and license are imperatively necessary before anyone in our church can assume the position and discharge the duties of a preacher. It seems to me that the cases cited (Sister Hays and Sister Lyons) are not analogous nor relevant; neither of these estimable ladies ever claimed or attempted to be preachers. They were officers in the Woman's Missionary and Temperance Societies, and never claimed to be anything more. J. B. WALKER.

Indian Mission.

I am waiting patiently to hear from the brethren and sisters with regard to amounts they will send to Conference by their pastors for the Indian Mission in Mississippi, but have only received one since my last report. Dr. E. B. Parten, of Decatur, Miss., promised to send me $2.50. Many thanks to the Doctor. Now, who will be the next? Oh, the time is so short, and so little done! What we do must be done quickly.

Brethren and sisters of the North Mississippi Conference, please send amounts to Bro. R. G. Potter by your pastors; and of the Mississippi Conference, to me. Send me postal card to Oak Ridge by Dec. 1, reporting amounts, so I will know who to see about it. The brethren who have anything for the mission please report it to me as early after arriving at Conference as convenient. Please help, one and all. Your brother in Christ,

A. D. MILLER.

Oak Ridge, Miss.

An Important Office.

To properly fill its office and functions, it is important that the blood be pure. When it is in such a condition, the body is almost certain to be healthy. A complaint at this time is catarrh in some of its various forms. A slight cold develops the disease in the head. Droppings of corruption passing into the lungs bring on consumption. The only way to cure this disease is to purify the blood. The most obstinate cases of catarrh yield to the medicinal powers of Hood's Sarsaparilla as if by magic, simply because it reaches the seat of the disease, and by purifying and vitalizing the blood, removes the cause. Not only does Hood's Sarsaparilla do this, but it gives renewed vigor to the whole system, making it possible for good health to reign supreme.

Notice.

Lamar, the pastor of our church, has employed me to assist him in a protracted meeting at Tahlequah, to begin the tenth and continue four weeks. The National Council meets about that time, and also the session of United States Court, and we wish the prayers of the brethren that we take that Cherokee city for Christ, including the National Male and Female Seminaries.

Truly, W. D. Bass

Do You Hear It?

Heed the warning, quickly take
For weak nerves PRESTON'S HED-AKE;
It soothes and tranquillises pain,
And for your system is great gain.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE FOUNDING OF THE CHURCH AT ANTIOCH.

(Acts xi, 1-26.)

The Antioch of our lesson is the capital of Syria. Also called Remath and Riblath in Scripture. To be distinguished from Antioch of Pisidia of Asia Minor.

1 The disciples at Jerusalem, mortified because of Peter's association with the Gentiles, "held their peace" when told of God's wondrous grace. They were open to conviction.

(1) Most people are the slaves of prejudice. Unreasonably form opinion before both sides of a given question are presented.

(2) Say what you will, your arguments are of no avail. Said slaves of prejudice will interrupt you with, "As I was going to say."

(3) Weaklings—and they abound—are dominated not by reason, but by their emotions. These emotions govern the will. And he

"Who's convinced against his will
Is of the same opinion still."

2 Arriving at Antioch, Barnabas "saw the grace of God." Loud-mouthed profession he did not seem to regard.

(1) The world must not only hear, but also see, that we are children of God; that we passed from darkness to light.

(2) Individual Christianity is a life—a life in its incipiency, development and maturity, a life of God and for God.

(3) Actions speak louder than words. Men must perceive that we have been with Christ, must see our unadulterated piety.

(4) Yes, we are Christ's witnesses. But on the character of the witness hinges the use or uselessness of the testimony.

3. It was at Antioch that the followers of our Master were first called Christians. Precious appellation!

(1) Christians—like Christ. Washed in Christ's blood, saved by his grace, spiritually renewed by the power of his resurrection. "Christ liveth in me."

(2) Christians, in whom is the mind which was also in Christ. Meek, lowly, patient, faithful.

(3) Christians, who walk as did their Master. A life of prayer, of toil, of self-sacrifice, obedience. Christ has left us an example that we should follow his footsteps.

Are you a Christian?

North Mississippi Conference.

NOTICE.

Rates to Conference will be given on all roads on the certificate plan.

J. W. PRICE.

Water Valley, Miss., Nov. 9, 1895.

Commercial travelers invariably provide themselves with Dr. Bull's Cough Syrup.

Notice.

The class for admission on trial into the Louisiana Annual Conference will please meet the committee on Tuesday, Dec. 10, at 9 o'clock A. M., for examination in Jackson, La., in one of the class-rooms of Centenary College.

T. K FAUNT LEROY, Ch'n.

Money for Everyone!

I can't understand why people complain of hard times, when a woman or man can make from $5 to $10 a day easily. All have heard of the wonderful success of the Climax Dish Washer; yet we are apt to think we can't make money selling it; but anyone can make money, because every family wants one. I made $178.36 in the last three months, after paying all expenses, and attended to my regular business besides. You don't have to canvass; as soon as people know you have it for sale, they send for a Dish Washer. Address the Climax Mfg. Co., Columbus, Ohio, for particulars. Send for sample Dish Washer and go to work at once and you will very soon have a full pocketbook and a light heart. Remember the Climax Mfg. Co. do not ask you for any pay until you have a Dish Washer sold.

To the Preachers of the Patronizing Conferences.

I will be greatly obliged if you will settle your accounts as far as possible before the meeting of Conference. W. C. BLACK, Publisher.

Mission Thoughts.

In this gospel land of ours God has so blessed us that we may, every Sabbath, hear the precious words of the Bible explained and be taught the way to lead a better and nobler life. Here we also enjoy the benefit of Sabbath-schools, books, papers, and religious literature of every description, scattered like Autumn leaves throughout our land. In the midst of all these blessings little do we realize the benefits we enjoy over the millions of men women and children in heathen nations who know nothing about the Bible. Though obscure be our lot, and insignificant seem our efforts in comparison with the grand achievements of thousands around us, we must all bear in mind that we are, each and everyone, divinely commissioned to aid in the salvation of each precious soul within our influence. All the grand and noble achievements that adorn the pages of history, the innumerable discoveries and inventions that stamp us as the age of progress, are as nothing in the comparison of a human soul.

Across the waves they plead for gospel light, and it becomes our imperative duty to answer that Macedonian cry by sending missionaries to the many destitute races still groping in midnight, heathen darkness. In obeyance with the divine injunction, "Go ye into all the world and preach the gospel to every creature," many thousand missionaries are scattered over the earth, threading every plane of ignorance and danger, pointing lost souls to the cross of Christ. And, notwithstanding the many noble efforts that have been and are still being put forth, untold numbers in China, India, Africa, Corea, Japan, Mexico, South America and in many of the far-scattered islands of the Pacific are still under the awful doom of heathenism. As human nature is prone to worship, in one form or another, the greater portion of these millions are worshiping idols of brass, wood or stone. In India there are 285,000,000 who worship idols. In India alone the people worship 35 000,000 different gods. In Japan as in India the number of idols worshiped is appalling.

We have all heard of the untiring labors of two of America's greatest missionaries, D. J. W. Lambuth and Rev. E. P. Scott. The former spent thirty-two years of his life in China before going to Japan, laboring unceasingly for the salvation of thousands and thousands of heathens who had never seen the Bible or heard the name of Jesus. Doubtless we have all heard of how the latter, while a missionary in India, as he walked the streets one day, saw one of the strangest-looking heathen he thought ever lived. Being told that he belonged to one of the most uncivilized and murderous of the inland tribes, and that no one had ventured to preach the gospel to them, he at once informed his fellow-missionaries that he must follow the Macedonian cry; so, imploring divine guidance and direction, and taking his violin and staff, started. He traveled on for several days, and finally found himself surrounded by the savages. Every spear was pointed at his heart. He thought life short; and, thinking of nothing else, he began to sing. With violin and closed eyes he began that old familiar hymn, "All hail the power of Jesus' name," and sang on till he reached the third stanza, and after singing,

"Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all,"

he opened his eyes. The spears had fallen from their hands and tears were flowing down their cheeks. They invited him to their homes, and he labored for many years among them. When ill health compelled him to return to America, they followed him for thirty miles imploring him to come back to them.

If men with such courage and fortitude can brave such dangers for these poor benighted heathen, then let us, in our Christian homes, give all the aid we can for missions, remembering that it is our Savior saying, "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name."

C. A. SABINE.

THE MOST SIMPLE AND SAFE REMEDY for a Cough or Throat Trouble is "*Brown's Bronchial Troches.*" They possess real merit.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,

MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., New Orleans, La.

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1401-1403 Dryades Street.

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SEE THOSE SIGNS!

THEY'RE DOLLARS.

Great, Big, Fat, Nice, Blooming Dollars, and All for You!

We are working hard to gain a few. Don't want many, but just a small collection to have around. If you want a few, just read our $5.00 offer of Groceries. Just figure up what the following list will cost you at your dealer's, at regular prices:

20 lbs. Choice White Clarified Sugar.
2 " Best Parched Cardoval Coffee.
2½ " Good Mixed or Hleno Tea.
4 " Very Fancy New Rice.
5 " New Rolled Oats.
1 " Extra Large Prunes.
1 " Choice Peaches or Pears.
1 " Fresh Grated Cocoanut.
10 " Pearl Grits or Cream Meal.
8 " Best Leaf Lard.
2 " Best Creamery Butter.
6 cans Magnolia Milk.
4 cans 2 lb. Tomatoes.
3 cans 2 lb. Corn.
1 sack 24 lb. Best Patent Flour.

$5.00 — For the entire lot. No old Stock in the above lot. Nothing but new, fresh goods. We buy and sell cheap.

THOS. C. KING, 1401-1403 DRYADES ST.

[Cut this "ad" out.]

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Fourteen separate schools. Thoroughly re-organized. Bible taught specially. Magnificent building. Campus, one of the finest in the South. Course, high and thorough. Health, proverbial. Terms, moderate.

For further information address

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- The Electropoise. -

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I am using the Electropoise with complete success in my family, curing a severe case of Chronic Bladder Trouble on my son, a distressing case of Asthma on my wife, and on myself a quick and complete cure of High Fever with Delirium in twelve hours—all with the Electropoise. It is a wonderful instrument.—J. C. Steele, 701 Delaware St., Mobile, Ala.

XMAS DIALOGUES, Pieces to Speak and how to get up Fascinating Sunday School Entertainment all 10c. J. & P. B. MYERS, 85 John St., N. Y.

BLANCARD'S PILLS. IODIDE OF IRON. ALSO IN SYRUP.

Specially recommended by the medical celebrities of the World for Scrofula, (Tumors, King's Evil), and the early stages of Consumption, Constitutional Weakness, Poorness of the Blood and for stimulating and preserving its regular course.

None Genuine unless signed "BLANCARD." E. Fougera & Co., N. Y. and all Druggists.

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BOILING WATER OR MILK.

34 inches high. Top can be adjusted to any angle or height. Revolving Case, 15 x 15 x 12 inside. Holds about 30 vols., Law size. Strong, well finished Metal Base and Sides, with Solid Oak Shelves and Top.—100,000 now used. SPECIAL LOW PRICE TO ALL OWNERS OF AN UNABRIDGED DICTIONARY Address—

MARSH M'F'G CO. CHICAGO.

Agents Wanted.

Price, $5.

W. C. BLACK, 512 Camp St., New Orleans.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years, - $34,520,
N. Y. Life, " " " " " - 40,684,
Equitable, " " " " " - 40,117,

The Mutual Recently Paid $9,215 on a $3,000 Policy.

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above

It Does Make a Difference Where You Insure.

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General Agents The Mutual Life Insurance Company of New York.

120 Common Street, - - - - New Orleans, La.

Wall Paper.

Get my lowest prices for paper hanging. All work guaranteed for one year.

EDWARDS,

Cor. Dryades and Thalia Sts.

Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self threading shuttle, self setting needle, upper spring tension, etc.

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The "Arlington B" self threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient to set with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One darner, one foot ruffler, one set of plain hemmers (five different widths up to seven eighths of an inch), one binder, one shirring plate and one needle (braider packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one screw, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

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SELF-THREADING SHUTTLE—A perfect steel oscillating shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring, can be run without bearings, thus insuring an even tension; can be threaded in the dark and easily understood.

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HOME CIRCLE.

HEAVEN.

BY NANCY A. W. PRIEST.

Beyond these chilling winds and gloomy skies,
Beyond death's cloudy portal,
There is a land where beauty never dies,
Where love becomes immortal.

A land whose life is never dimmed by shade;
Whose fields are ever vernal;
Where nothing beautiful can ever fade,
But blooms for age eternal.

The city's shining towers we may not see
With our dim earthly vision,
For Death, the silent warder, keeps the key
That opes the gates elysian.

But sometimes, when adown the western sky
A fiery sunset lingers,
Its golden gates swing inward noiselessly,
Unlocked by unseen fingers.

And while they stand a moment half ajar,
Gleams from the inner glory
Stream brightly through the azure vault afar,
And half reveal the story.

O land unknown! O land of love divine!
Father, all-wise, eternal!
Oh, guide these wandering, way-worn feet of mine
Into those pastures vernal.

Housekeeper or Homemaker.

Are you a housekeeper or a homemaker? There is a vast difference in the two. The housekeeper prides herself on shining floors and neat shelves. Dust and dirt flee before a cyclone. "A place for everything and everything in its place," is her motto, and her husband and children know to their sorrow that "cleanliness is akin to godliness." Her dinners are always on time, her children's clothes are the perfection of neatness, and the wheels of the domestic machinery never annoy others by their grating. She gives her pitiful all to her family, and what does she get in return? An aching head and back, nerves that become the family bugbear, until her children go elsewhere for sympathy and comfort, because she is always too busy to stop and comfort or advise them. But the homemaker brings to her task a love which holds her husband and children fast in an immortal chain. At evening there is an easy chair for tired bodies, a smile and sympathy for aching brains; in all the plans and joys of life the homemaker comes first. Home is the magnet which draws the children together even after they have families of their own and are widely scattered. Home comfort and home sympathy give the worker strength through all the struggles of life. A homemaker wields her scepter in a basement or in a garret. Give her a tent in the forest and her fire of twigs burns brightly, her kettle boils merrily, and her smile and song rival the music of the birds. It is the homemaker who makes the name of a woman blessed. — Laura A. Smith, in Queen of Fashion.

He Had a Baby.

A touching story is related by a contemporary as follows:

"No, I won't drink with you to-day, boys," said a drummer to several companions, as they settled down in a smoking car and passed the bottle. "The fact is, boys, I have quit drinking; I've sworn off."

"What's the matter with you, old boy?" sang out one. "If you've quit drinking, something's up. What is it?"

"Well, boys, I will tell you. Yesterday I was in Chicago. Down on South Clark street a customer of mine keeps a pawnshop in connection with his other business. I called on him, and while I was there a young man of not more than twenty-five, wearing threadbare clothes and looking as hard as if he hadn't seen a sober day for a month, came in with a little package in his hand. He unwrapped it and handed the article to the pawnbroker, saying, 'Give me ten cents.' And, boys, what do you suppose it was? A pair of baby's shoes; little things with the bottoms only a trifle soiled, as if they had been only worn once or twice. 'Where did you get these?' asked the pawnbroker. 'Got 'em at home,' replied the man, who had an intelligent face and the manner of a gentleman, despite his sad condition. 'My wife bought them for our baby. Give me ten cents for 'em—I want a drink.' 'You had better take the shoes back to your wife; the baby will need them,' said the pawnbroker. 'No, she won't, because she's dead. She's lying at home now—died last night.' As he said this the poor fellow broke down, bowed his head on the showcase and cried like a child.

"Boys," said the drummer, "you may laugh if you please; but I—I have a baby at home, and I swear I'll never drink another drop."

Good Manners.

"A man is known by the company he keeps; and a man's company is known by his manner of expressing himself."

This applies not to verbal expression, but to vital expression. The manners of a man are the expression of his life. Manners are seen where one is known best. In the home, in the shop, among the commonplace, ordinary affairs of week-day care, when one is only normally conscious of himself and others, then manners appear. It is almost disgusting to specify the common manners of common people; but if you are privileged to travel in cars or overcrowded thoroughfares, to overhear boisterous and boastful conversations, to have fumes of malodorous tobacco blown in your face, to see floors and sidewalks used as receptacles for unwholesome refuse, and to meet other similar evidences of crude indifference or barbarous ignorance, you know the needs of a new gospel of good manners.

Christian young people should study to show themselves approved unto both God and men. Actions should not follow impulses. As representatives of Jesus Christ, we ought to think on the things which are pure, lovely, and of good report. We ought to incarnate these things. Mutual sympathy and mutual tolerance are possible only as a consequence of good manners; and Christian manners are the only good manners.—The New York Christian Advocate.

Love for Mother.

When gruff old Dr. Johnson was fifty years old, he wrote to his aged mother as if he were still her wayward, but loving boy: "You have been the best mother, and, I believe, the best woman in the world. I thank you for all your indulgence to me and beg forgiveness for all I have done ill, and of all that I omitted to do well." John Quincy Adams did not part with his mother until he was nearly, or quite, as old as this; yet his cry even then was: "O God, could she have been spared yet a little longer! * * * Without her the world seems to me like a solitude." When President Nott, of Union College, was more than ninety years old, and had been for half a century a college president, as strength and sense failed him in his dying hours, the memory of his mother's tenderness was fresh and potent; and he could be hushed to needed sleep by a gentle patting on the shoulder, and the singing to him of the old-time lullabies, as if his mother were still sitting by his bedside in loving ministry, as she had been well-nigh a century before. The true son never grows old to a true mother.

Keep Your Friends.

Never cast aside your friends if by any possibility you can retain them. We are the weakest of spendthrifts if we let one friend drop off through inattention, or let one push away another; or if we hold aloof from one for petty jealousy, or heedless slight or roughness. Would you throw away a diamond because it pricked you? One good friend is not to be weighed against the jewels of all the earth. If there is coolness or unkindness between us, let us come face to face and have it out, quick; before the love grows cold. Life is too short to quarrel in, or to carry black thoughts of friends. It is easy to lose a friend, but a new one will not come for calling, nor make up for the old one when he comes. —Universalist Herald.

When a man is too lazy to get above his neighbors by honest climbing, he stays on the ground and tries to make himself appear taller by belittling them.

The Roll Call in Heaven.

This incident is related by an army chaplain: The hospital tents had been filled up fast as the wounded men had been brought to the rear. Among the number was a young man mortally wounded, and not able to speak. It was near midnight, and many a loved one from our homes lay sleeping on the battlefield—that sleep that knows no waking until Jesus shall call for them. The surgeons had been an their round of duty, and for a moment all was quiet. Suddenly this young man, before speechless, calls in a clear, distinct voice, "Here." The surgeon hastened to his side and asked what he wished. "Nothing," said he. "They are calling the roll in heaven, and I was answering to my name." He turned his head, and was gone to join the army whose uniform is washed white in the blood of the Lamb. In the great roll-call of eternity will your name be heard? Can you answer "Here"? Are you one of the soldiers of salvation? —Christian Commonwealth.

A Great Man.

The Rev. Dr. Broadus recently related the following incident during a Sabbath-school talk in Detroit:

An old man used to sweep the street crossings for gratuitous pennies, near the Houses of Parliament, for many years. One day he was absent. Upon inquiry he was found by a missionary ill, in a little attic chamber, barely furnished with cot and stool.

"You are lonely here," the missionary said. "Has anyone called upon you?"

"Oh, yes," he replied, "several persons have called—Mr. Gladstone for one. He called and read to me."

"Mr. Gladstone called? And what did he read?"

"He sat on that stool there and read the Bible to me."

What a beautiful position! The greatest statesman in the world, sitting on a stood, in an attic, reading the Word of God to a street sweeper! Great men lose none of their greatness by kindness to God's poor.—Our Church Homes.

To make people love us we must love them. But we must not love them for the sake of making them love us, for the sake of larger influence, smoother sailing, and better positions. This flaw would quickly reveal itself. People must be loved for their own sake, with no thought back of it. To do this one must see in them something lovable; and if there are things of a contrary sort, they must be thrust aside and disregarded. More faith in men greatly helps more love. So does more pity. Where we can hardly respect, we can have compassion; where the love of complacency is impossible, the love of benevolence may thrive. Everything depends on the point of view. Compass it we can if determined, and compass it we must if we are to do much good. Love rules all, and finds a way everywhere.—Zion's Herald.

Losing the temper takes all the sweet, pure feeling out of life. You may get up in the morning with a clean heart, full of song, and start out as happy as a bird, and the moment you are crossed and you give way to your temper, the clean feeling vanishes, and a load as heavy as lead is rolled upon the heart, and you go through the rest of the day feeling like a culprit. And anyone who has experienced this feeling knows that it can not be shaken off, but must be prayed off. Get the habit—a glorious one—of referring all to Christ. How did he feel, think, act? So then must I feel, think and act. Should I please myself? "For even Christ pleased not himself."—Frederick W. Robertson.

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HYGIENE.

Equanimity a Sign of Health.

Worry is a curse and a source of much unhappiness. It seams the face with lines and furrows, and has a most depressing effect upon that hyper-sensitive organ, the stomach, which at such times becomes a most unwilling laggard servant. Indeed, it is safe to say that unless encouraged by a cheerful temper and bright, or at least, hopeful thought, the stomach will play truant or sulk and do no good work. The physiological explanation of this is the close alliance of the great sympathetic nerves, which are worse than the telegraph for carrying bad news; the worry and anxiety which depress the brain produce simultaneously a semi-paralysis of the nerves of the stomach; gastric juices will not flow, and presto! there is indigestion.

One sign of mental health is serenity of temper and a self-control that enables us to bear with equanimity the petty trials and jars of life, especially those arising from contact with scolding, irascible, irritating persons.

Serenity of mind comes easy to some and hard to others.

It can be taught and learned. We ought to have teachers who are able to educate us in this department of our natures quite as much as in music or art. Think of a school of classes for training men and women to hold themselves serenely amid all the trials which beset them. As it is now, most of our educators urge us on to be ambitious to excel others, and in the end, if not careful, we lose our mental equipose and with it health and happiness.

One of the secrets of the mind cure is the health it gives to those who have lost their mental equipose through worry to throw it off again. Unburdening themselves, they are once more able to do their work and rejoice.—Journal of Hygiene.

Pure Air Rather than Medicine.

It isn't drugs or medicine that is needed at all; it is plenty of pure air that can be had. Open the windows and the doors, clear out the cellar and ventilate it thoroughly, remove the dampness, the mustiness, the ancient odor, the smell of decay which greets the nostrils when one enters from the health-giving atmosphere out of doors. Never mind if the outer air bears the taint of the gas-house, the manufactory, or some other unpleasant thing; it is also mingled with the health and strength giving forces of nature, and is certainly better for the human system than the same air which has been shut up and contaminated for an indefinite period, with no chance for purification.

Don't mind, even, if a little dust is brought in; a few minutes with the duster will put the house in good order again, and even at the worst, dust is not half so bad as disease. And as for the fear of draughts, with colds and a thousand resultant evils following in their train, nineteen-twentieths of that is imaginary, and the other twentieth is easily avoidable.—Good Housekeeping.

Some Health Hints.

Never take a meal under a feeling of exhaustion from exercise. Never go into a sick room when very weary. Never exercise violently before a meal. The exercise which benefits invalids and infirm people is that which is moderate and extended in space or time. One of the best exercises for women, who are not very well, is a walk in the streets or in the fields, with a cheerful companion. To find an exercise suitable for women indoors is very difficult; sewing is too confining, scrubbing the floor is too violent, and under the great variety of circumstances under which the women are placed in families, we do nothing more than to lay down a principle, and let each one act in reference to it; that exercise is best which keeps the body in motion and interests the mind pleasurably.—Troy Times.

THE CUISINE.

CONDUCTED BY L. A. B.

APPLE MACARONI.—Stew some nice tart apples, sufficient to make about two pints and a half of rather thin sauce, sweeten a little, put into the inner cup of a double boiler, heat to boiling and cook in it a cupful of macaroni broken into inch lengths from one to two hours as needed. Serve hot.

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Rev. Ezekiah H. McNabb.

Bro. McNabb was born in Leflore county, Miss., Jan. 9, 1860, and died in McNutt, same county, Oct. 24, 1895. He was the son of Ezekiah McNabb. Bro. McNabb grew to manhood in the same county in which he was born, and married Miss Rosa Beck, Jan. 6, 1889, who is left, with four little children, to mourn their loss.

Bro. McNabb was a local elder in the M. E. Church, South, on McNutt circuit, and was a faithful minister of the gospel as long as his health would permit him to preach. He was devoted to the church, and would make almost any sacrifice for her interest. He was ever ready to co-operate with his pastor in building up the church and for the conversion of sinners. He was for two years employed by his presiding elder in charge of a mission work in the bounds of the district. These two years were years of hardship, toil, and personal deprivation. He found, on taking charge of this work, that a house of worship was necessary to success in his field of labor. He determined to build, though much discouraged by brethren and friends. He set about the work, and only by heroic efforts did he succeed, doing a great amount of the work with his own hands. But success crowned his effort, and now there stands as a monument to his memory a house for the Lord. Having accomplished his purpose in this respect, he saw a home for the preacher was necessary to complete the job; so he went to work to build a parsonage, and by the same indomitable energy, and a deal of hard work with his own hands, he soon had a comfortable house for the preacher. So his work abides, but not in these material things alone. Having laid the foundation for permanent success, he began the work of building up the scattered membership and getting sinners converted. The Lord blessed these efforts of his faithful servant, and a most glorious revival of religion prevailed all around the work. Consequently he is embalmed in the hearts and memory of that people as, perhaps, no other man can be.

Bro. McNabb was one of the best men I ever knew, and this is the universal verdict of all who knew him. He was not only faithful in the direct work of the church as minister, steward, or Sunday-school superintendent, but he was ever ready to help the poor and needy. Though not able to give of earthly goods, he was ready to lend a helping hand in any way to give comfort and bring relief to suffering humanity. He was a very spiritual man, and his hearty "Amens!" in the public services would help his pastor to preach and the congregation to hear. Having thus lived, he was ready when the change came, and had nothing to do but wait until his Lord should call him to his reward.

The large and sorrowing congregation that attended his funeral services was but an index to his universal popularity, and showed the very high esteem in which he was held by the entire people. But he is gone, and we miss him in the family circle, in the social circle, in the church of God, and everywhere where good was to be done.

He died of pneumonia after about a week's confinement to his bed. He passed away calmly, peacefully, and triumphantly. We buried his little two-years-old Ezekiah the day before we buried the father. He knew not of the death of his little boy, but soon they met on the other shore. May the God of all grace comfort the dear wife and little children, and bring them finally to the home of the blessed!

K. A. JONES.

McNutt, Miss.

OBITUARIES.

KEARNEY—GOSTIN THOMAS KEARNEY was born Nov. 15, 1865, at the family homestead, in Madison county, Miss., and died in the home of his birth, Oct. 19, 1895. He was the oldest living son of the Hon. Walter G. Kearney. He obtained his education in the public schools of his native county and in the State University at Oxford. He had an excellent mind and a most retentive memory. He was a great reader, devouring the contents of every book and periodical which came within his reach. He had a great fondness for historical works, and the newspapers were his especial delight. Few men were better posted in politics, or had a more intelligent comprehension of the situation of local, State or National affairs.

He had the gentlest, tenderest nature; his generosity knew no bounds. He was never heard to mutter an unkind word to any member of his family. Indeed, a noble trait of his life was to speak no ill of any human being. He loved his mother with a devotion unsurpassed, and had the deepest affection and profoundest respect for his father. To each of his brothers he was a true friend and comrade, and was in turn sincerely loved by them. For his only sister, Miss Belle Kearney, even from his youth and extreme boyhood, he entertained the most loyal attachment and a knightly admiration.

He joined the Methodist Church when he was about twelve years of age, and had always the greatest veneration for Christianity, giving most liberally to the support of its ministers. He was very fond of reading the Bible, and had so diligently studied the sacred pages that he had become familiarly conversant with its blessed teachings.

It is sad to contemplate the death of one just in the prime of his manhood, when he could have been so useful, so helpful; but God who called him hence doeth all things well. C. G. ANDREWS.

JONES—ONA JONES, the eleven-year-old and only daughter of Rev. Bro. and Sister L. J. Jones, was taken suddenly ill on Oct. 31, and suffered violently until Nov. 5, when she said good-by to this world and went home to heaven.

It was the writer's privilege to be with little Ora the last two days of her life, and never before have we witnessed such a manifestation of the power and love of God. On the night of Nov. 3 she spent several hours in sending messages of comfort and encouragement to absent friends and loved ones, in expressing her love and gratitude to us who stood around her bedside and watched over her; and while we used the means as best we could to quiet and ease her pain, she quoted beautiful verses and promises from the Bible, and in singing stanzas of beautiful hymns and shouting hallelujah and praises and "Glory be to God!" Among her last words were, "Friends, I am going home to glory, and I want you all to meet me there;" and to papa and mama: "Don't weep for me. I am not afraid to die; I am going home. I love Jesus, and I know he loves me, too. I know when I get up yonder I will be happier than I could ever be in this world. Yes, I can hear the sweet music of heaven now. Glory be to God! I can see little brother and sister now. Oh, how beautiful they are! Now I hear Jesus calling little children like me to come unto him. Yes, glory be to God! he is right here now to take me home with him. Good-by, good by!" She then quietly fell asleep in the arms of Jesus.

May God bless and comfort the bereaved parents! B. N. SAYLS.

CLARKE—FLORENCE, daughter of C. H. and Addie Clarke, was born Oct. 6, 1881, in Washington county, Miss., and died Oct. 18, 1895. She professed faith in Christ at eight years of age, and was received into the Methodist Church at Greenville, Miss., by Rev. J. A. Bowen.

I have known Florence for three years, and she has often been in my home. I have been her pastor for two and one-half years, and I have never known a more consistent, conscientious Christian. She was obedient to her parents, and kind and affectionate to her brothers and sisters. She was loved by all who knew her. Even the servants were won by her kindness and wept at her death. She died of that dreaded swamp disease, hematuria. She seemed to be conscious that she would not recover, and so expressed herself. She sang several hymns, the last one being "Sweet By and By," and then fell asleep in Jesus.

Weep not, loved ones, for your darling. She was God's, and he has taken her to himself to draw you heavenward. Be faithful, and you shall join her in the beautiful beyond, where parting will be no more. J. C. MIMMS.

HODGES—Bro. JOHN CASON HODGES, son of J. C. Hodges and Mary Green Hodges, was born in Charleston, S. C., Oct. 15, 1829, and while he was small his parents moved to Mississippi. He was married to Miss Estasia Green, by whom he had five children; three of whom are living. He joined the M. E. Church South, during the year 1852, and has been an acceptable member forty three years. During the last thirty years he has been almost totally blind. I was with him three times since I came to this charge. He suffered much during the last three months of his life from cancer of the tongue, but was patient with it all. He died in the faith Aug. 9 1895, leaving three children and many grandchildren. May God comfort the bereaved!

ROBERT RANDLE, P. C.

Shiloh, Miss.

MORRIS—NETTIE MORRIS, infant daughter of Monroe and F. E. Morris, was born Aug. 4, 1891, in West Feliciana parish, La., and died at home, near Jackson, La., Oct. 9, 1895.

Little Nettie was the idol of the family, being the youngest. She gave papa and mama sunshine in their home for only a few months, and God took her to himself. Cheer up, fond parents; you shall meet little Nettie by-and-by.

A. C. FLOWERS.

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with LOCAL APPLICATIONS, as they can not reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

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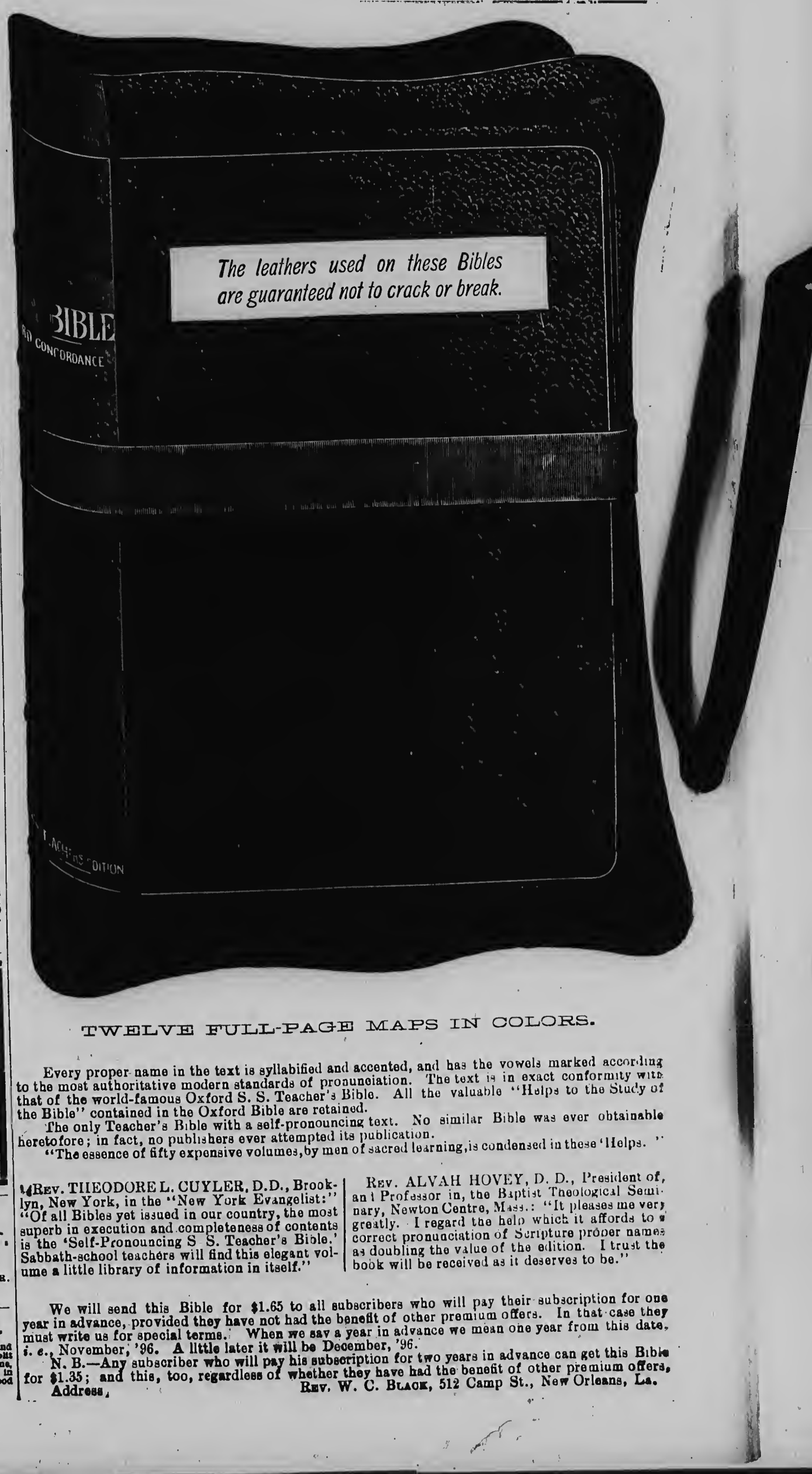

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NEWS OF THE WEEK.

DOMESTIC.

A chrysanthemum show will be held in this city the latter part of this week. It is for the benefit of the anti-toxine fund.

At the elections, last week, the Tammany Democrats were successful in New York City. Kentucky has elected a Republican as governor.

The Congress of Advanced Women, which met in this city last week, adjourned on Friday. Julia Ward Howe, of Rhode Island, was re-elected president.

The Corbett-Fitzsimmons imbroglio has conferred one great blessing on the country. It has created a greater disgust for the pugilistic cattle than anything that ever happened.

The mayor of Chicago has determined to stop railroad companies' laying tracks in the streets on Sundays. The roads choose that day, because the citizens can not get an injunction then.

Leadville, Colo., has no Chinese, and never has had. If one strays in there he is given the alternative of leaving in a given number of hours, or he hangs. He generally does not overstay his time.

When General Gordon delivered his lecture on "The Last Days of the Confederacy" in Boston recently a G. A. R. post occupied the platform with him, and the papers spoke of him and his lecture in the highest terms.

A cheese dealer of New York has sent the President a bill for $3.40 for cheese furnished the White House in May. He says that six months is too long a credit for a President, and threatens to sue unless the bill is paid at once.

The Episcopal Churches in this city have, during recent years, been developing many methods of practical Christian work, and among the most recent undertakings, but one which has been in course of development for some time, is the school for deaconesses organized last Friday.

On last Wednesday the New West India Line steamship "American" arrived at this port, and her advent broke all previous records of monster steamships, the "American" being by all odds the largest vessel which has ever visited this port. She has a carrying capacity of about 22,000 bales of cotton.

The coronation of the statue of Our Lady of Prompt Succor and Child took place at the Ursuline Convent, in this city, last Sunday. Through the efforts of the ladies a sum of $2,065 in cash was collected and gold for the crowns valued at $1 500. The stones used in the work have been valued at from $6 000 to $8 000. The actual manufacture of the crowns cost $650.

The first gun in the campaign for municipal reform was fired on Nov. 6 by the organization of the Citizens League of New Orleans, whose objects, as declared by the constitution adopted, are to elect honest and able men to municipal offices, and men of integrity to the Legislature from the city of New Orleans, who shall pledge themselves to vote for a change in the election laws insofar as they may apply to the city of New Orleans, which will give the people the right of an expression of their will at the polls.

It is reported that Charles Broadway Rouss, on Saturday, sent $25 000 to the New York Association of the Alumni of the University of Virginia to go into the fund to replace the 60 000 volumes of the university library recently destroyed by fire. George H Byrd and Mrs. Sinclair also contributed $1 000 each for the same purpose. The New York Association itself subscribed $2,500 when a meeting was called by its president, Dr. George Tucker Harrison, at which the association passed resolutions pledging itself to restore the whole library.

FOREIGN.

Czar Nicholas, of Russia, owns the largest landed estate in the world. It is 100 000 000 acres.

The press of Mexico is unanimous in demanding that the Mexican government should buy Cuba, or get it in some way.

Mark Twain is said to be meeting with great success in his tour of the world. In Australia he draws as never a man did before.

Saturday last was Lord Mayor's day in London, and the usual mummery and show marked the induction of the new lord mayor into office.

The ambassadors of the powers do not regard the new Turkish ministry with favor; it is not expected to last long, and it is not thought that it will be able to do anything worth mentioning towards clearing the political atmosphere.

The United States ambassador, Hon. Thomas F. Bayard, delivered the inaugural address on Nov. 7, to the Philosophic Society in Edinburgh. It was entitled "Individual Liberty, the Germ of National Progress and Permanence."

The Turkish minister for foreign affairs, Said Pasha, has promised the ambassadors of the powers a definite reply within two days as to what steps the porte intends to take for the restoration of order in Armenia, and to provide for the protection of Christians in that part of the Turkish empire.

If the disorders continue in Armenia the Russians in a few days will march into that country without waiting for the sanction of the powers. It is said that a conference of the European powers will be held concurrent with this move, either in Constantinople, London or Berlin, to decide the duration of the Russian occupation and the geographical limits thereof.

New Prospect Camp Meeting.

Despite the devil in the camp, we had a good camp meeting. Many precious souls were saved, about thirty young men and young ladies and a few children were happily converted, and thirteen persons joined our church. Twenty babies were baptized during the meeting. Christians shouted and praised the Lord, and backsliders were reclaimed. Bright faces, triumphant shouts, touching prayers, sweet songs and handshakings were some of the characteristics of the meeting. I have received fifty-two members and baptized thirty babies during the year.

Our piney-woods' preachers, so called by some, did most of the preaching at New Prospect. I am not surprised at such fine results. God will always honor the preaching of such saintly men as Rev. C. A. Powell, P. E., of the Seashore district; and P. Howard, Robert Selby, G. R. Ellis and Lyman Roberts. May God richly bless the labors of these brethren!

Bishop Keener did the right thing when he appointed Rev. C. A. Powell presiding elder of the Seashore district. Bro. Powell is a Christian gentleman of the highest order. He is a preacher's friend, a good man, a safe guide, a wise counsellor and a first-class presiding elder, and every loyal Methodist in this district is in love with him. May God give us more such men! I trust he will be our presiding elder next year. God bless you, Mr. Editor, and also the ADVOCATE and its readers!

GEO. W. HUFF, P. C.

Vancleave, Miss.

As staple as sugar, and equally if not more useful is Dr. Bull's Cough Syrup.

"The Old Oaken Bucket" was written in 1817 under the following circumstances: "The family was living at the time on Duane street, New York. The poet came home to dinner one very warm day, having walked from his office near the foot of Wall street. Being much heated with the exercise, he drank a glass of water—New York pump water—exclaiming, as he replaced the glass on the table: 'That is very refreshing; but how much more refreshing would it be to take a good, long draught this warm day from the old oaken bucket I left hanging in my father's well at home!' Hearing this the poet's wife, who was always a suggestive body, said: 'Samuel, why would du't t pretty subject for a poem. The poet took the hint, and under the inspiration of the moment sat down and poured out from the very depth of his heart those beautiful lines which have immortalized the name of Woodworth."—The Critic.

There are some spirits which must go through a discipline analogous to that sustained by Elijah. The storm struggle must precede the still small voice. There are minds which must be convulsed with doubt before they can repose in faith. There are hearts which must be broken with disappointment before they can rise into hope. Blessed is the man who, when the tempest has spent its fury, recognizes his Father's voice in its undertone, and bares his head and bows his knee as Elijah did. To such spirits it seems as if God had said: "In the still sunshine and ordinary ways of life you can not meet me; but, like Job, in the desolation of the tempest you shall see my form and hear my voice, and know that your Redeemer liveth."—F. W. Robertson.

Illustrations are helpful in making a sermon stay with the hearer. An abstract statement appeals only to the hearer's intellect. It has to be suspended in mid-air and held there by a purely intellectual process. It is hard for him to reproduce, and frequent reproduction is necessary in order to retention. But the same truth may be suspended on a framework and it will stay. An illustration puts the hearer's imagination to work. He sees the picture; once grasped, that image becomes exactly a thing of memory. It is easily apprehended and still more easily recalled. The average congregation will remember an illustration much longer than a formless truth, because it is the property of two of the intellectual powers.—Central Baptist.

Is it not perfectly erroneous to talk of the failure of missions, when they started with 120 despised Galileans, and when now there are at least 120,000,000 of Protestants, and they have in their power almost all the wealth and almost all the resources of the world!—Archdeacon Farrar.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Nov. 12, 1895.

MARRIAGES.

ROACH—GUICE.—At the residence of Mr. J. Scott, Franklin county, Miss., Oct. 29, 1895, by Rev. R. S. Gale, Mr. J. M. Roach to Miss Lena F. Guice, all of Franklin county.

DEBLIEUX—SNELLINGS.—In the Presbyterian Church, at White Castle, La., Nov. 6, 1895, by Rev. H. S. Johns, Mr. Mark DeBlieux and Miss Rose M. Snellings.

DEAN—JOYNER.—At the Methodist Church, Moss Point, Miss., at 8 P. M., by Rev. Thomas W. Adams, Mr. J. Wallace Dean to Miss Susie E. Joyner, both of Moss Point, Miss.

To Whom It May Concern

About three years ago I received a sample bottle of Mini-cu-ol. I had never heard of it before. I began using it, however, as occasion required, and soon found that it was all true that is claimed for it and more. For cuts, burns, bruises, sea ds and all kinds of sores, it is superior to any remedy I have ever used. It is also exceedingly efficacious in colic and diarrhœa. For sore throat it is incomparably better than anything I know of. I heartily recommend it as a medicine that is worthy of a place in every household. W. C BLACK.

A Boon to Embroiderers.

It is hardly more than a year ago that a progressive concern hit upon an ingenious way of putting up its justly celebrated "ASIATIC DYE" Wash Silks in paper holders in such a manner that embroiderers are saved the trouble of unwinding the skein and rewinding it again on card-board, as was customarily done with the old-fashioned skeins to prevent them from roughing and snarling. The Brainard & Armstrong Silk Co., New London, Ct., which holds the exclusive right to put up its silk in this manner, has again demonstrated its originality by the recent publication of a "Doyley and Centrepiece Book," which has chapters on Embroidery Stitches, Centrepieces, Doyleys, Ideal Hunilon, Luncheon and Tea Cloths, Cut Work and Table Spreads in Denim. It contains over seventy engraved illustrations of patterns, and full information as to where they can be obtained, and the proper stitches and threads to be used in working each individual part. In a word, the book deals so comprehensively with the subject that every lady who embroiders can not fail to find it useful.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6 11-16	@ — —
Ordinary	7 2-16	— —
Good ordinary	7¾	— —
Low middling	6 1-16	— —
Middling	8 1-16	— —
Good middling	6 9-16	— —
Middling fair	9 8-16	— —
Fair	10 7-16	— —
Galveston middling	8⅝	— —
Mobile middling	6 6-16	— —
Memphis middling	8¼	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	2½
Good fair	— —	2⅜
Common	— —	2¼
CENTRIFUGAL:		
Seconds	2 15-16	3
Prime yellow	3 5-16	3⅜
Gray white	3 7-16	3½
Choice white	— —	— —
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	21	22
Good common	— —	20
Syrup	20	32
RICE.		
No. 2	1⅝	1⅝
Good	6¼	2⅜
Fair	2⅝	3¼
Prime	3⅜	4¼
Rough, ₩ bbl	75	3 25
Polish, ₩ ton	16 00	14 00
FLOUR.		
Extra Fancy	3 40	3 50
Fancy	3 40	— —
Choice	— —	— —
Minnesota Patents	4 60	4 80
Winter wheat patents	3 90	4 00
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 65	1 70
Cream meal	1 80	— —
Grits	2 00	— —
Hominy	2 75	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	38	40
Yellow	— —	41
Mixed No. 2	38	40
OATS:		
Western	— —	28
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	71	72½
HAY:		
Prime	16 50	17 00
Choice	19 00	20 00
PROVISIONS.		
PORK:		
Mess (Standard)	8 85	8 50
Prime Mess	9 25	9 50
Rumps	8 75	9 00
BACON:		
Fancy Breakfast	8½	10½
Shoulders	8	8½
Sides, short rib	5⅞	6
Sides, long clear	5⅞	6
HAMS:		
Sugar-cured	8½	11
DRY SALT MEAT:		
Shoulders	8½	8½
Sides, short rib	5⅝	5⅞
Sides, long clear	5⅞	6⅛
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	19	— —
Common	14½	— —
TEAS:		
Choice	— —	— —
He-No	— —	— —
BUTTER:		
Western Creamery	24	— —
Western Dairy	18	19
Common	10	12
LARD:		
Refined	6¼	6¾
OILS:		
Coal, bbls	8	— —
Coal, cases	18½	— —
Cotton seed, crude	21½	22
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ 100	5	6
Chicago, ₩ 100	— —	— —
Louisiana, ₩ bbl	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 15	— —
ONIONS:		
New Louisiana	— —	— —
Western	1 65	1 40
BALING STUFFS.		
BAGGING:		
2 lb. ₩ yard	8½	— —
1¾ lb. ₩ yard	4½	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	8¼	8½
TIES:		
₩ bundle	75	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	3 50	4 00
Young Chickens	2 75	3 00
Chickens, Southern	1 50	3 00
Young	1 50	2 50
Turkeys, Southern	3 00	3 00
EGGS:		
Western	17	— —
Southern	17½	18
WOOL:		
Lake, ₩ lb	18	18½
Louisiana	12	12½
Burry	5½	6
COUNTRY HIDES:		
Green Salted, ₩ lb	4	— —
Dry salted	7	— —
FERTILIZERS:		
Cotton seed, ₩ ton	8 00	— —
Meal	15 00	— —
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

Nov. 12, 1895.

Bright Christianity.

The Author of the sunshine didn't light at night the dreary church of dim religious shadows—he made the light of day, and told men how to light the night. Progressive Christianity works in the light—the meeting house of dimness isn't the church of success—there is cheer and Christian comfort in the well-illumined meeting room. I furnish the artificial light of night—I have a hook on church lighting—129 pictures of chandeliers for gas, oil, electricity—I have reflectors and side lights—I tell you how best to light your church, and charge you nothing for the information.

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QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

GRENADA DISTRICT—FOURTH ROUND.

Chapel Hill	(Thurs.)..Nov. 7
Atlanta	(Fri.).. 8
Pittsboro	9, 10
Water Valley station	16, 17

R. A. BURROUGHS, P. E.

HOLLY SPRINGS DIST.—FOURTH ROUND.

Pontotoc, at ——	Nov. 16, 17
Abbeville, at ——	23, 24

J. D. CAMERON, P. E.

WINONA DIST.—FOURTH ROUND.

Sidon	Nov. 16
Dublin and Brooklyn	16, 17
Black Hawk	23, 24

J. B. STONE, P. E.

SARDIS DIST.—FOURTH ROUND.

Nesbit, at Hind's Chapel	Nov. 16, 17
Morgansville, at Browning's	(Wed.). 26
Pleasant Grove, at ——	23, 24

H. O. MOREHEAD, P. E.

CORINTH DIST.—FOURTH ROUND.

New Albany cir., at Ingomar	Nov. 16, 17
Blue Springs circuit, at Winfield	23, 24

Pastors will please see to it that the trustees be ready to report in answer to Question 24, and that the local preachers present written reports to the Conference.

HESLEP R. TUCKER, P. E.

ABERDEEN DIST.—FOURTH ROUND.

Tremont circuit	Nov. 15
Fulton circuit	16, 17
Quincy circuit	21
Amory circuit	23, 24

S. M. THAMES, P. E.

KOSCIUSKO DIST.—FOURTH ROUND.

Rural Hill, at Rural Hill	Nov. 14
Louisville, at Rocky Hill	15, 17
Ebenezer, at Liberty Chapel	20, 24

J. H. MITCHELL, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Greenville	Nov. 16, 17
Bolivar	17, 18
Arcola	23, 24
Hollondale	24, 25

J. A. RANDOLPH, P. E.

COLUMBUS DIST.—FOURTH ROUND.

Sturges	Nov. 16, 17
West Point	23, 24

T. C. WEIR, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Daleville and S. Ch., at Daleville	Nov. 16, 17
Meridian—East End	19
Indian Mission, at Tallchuluk	21
Linwood circuit, at Hopewell	22
Neshoba circuit, at Cook's Chapel	23, 24
Meridian—Central	25
Chunkey circuit, at Sageville	30, Dec. 1

R. J. JONES, P. E.

JACKSON DIST.—FOURTH ROUND.

Yazoo City	(Thurs.)..Nov. 14
Tranquil, at Tranquil	16, 17
Fannin, at Fannin	(Wed.).. 20
Camden, at Camden	23, 24
Jackson circuit	(Tues.).. 26
Madison	(Thurs.).. 28
Canton	30, Dec. 1

E. H. MOUNGER, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Meadville, at Oak Grove	Nov. 16, 17
Washington	23, 24
Homochitto	Dec. 1, 2

Let the trustees and Sunday-school superintendents be ready to make their reports. If practicable, let the local preachers be present at their several Conferences.

L. S. JONES, P. E.

BRANDON DIST.—FOURTH ROUND.

Westville, at Westville	Nov. 16, 17
Steen's Creek, at Wesleyana	19
Montrose, at Mt. Zion	23, 24
Raleigh, at Raleigh	26
Trenton, at Polkville	28
Homewood, at Pulaski	30, Dec. 1

O. MCDONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Harriston, at Harriston	Nov. 16, 17
Port Gibson	18
Warren, at ——	23, 24
Mt. Olivet, at ——	30, Dec. 1

Pastors will please be prepared to answer Quas. 86, up to date, and see that trustees be prepared to answer Ques. 24.

J. M. WEEMS, P. E.

Vicksburg, Miss.

BROOKHAVEN DIST.—FOURTH ROUND.

China Grove	Nov. 16 17
Pleasant Grove	18
Providence	23, 24
Magnolia	29
Brookhaven	30, Dec. 1

E. D. NORSWORTHY, P. E.

ENTERPRISE DIST.—FOURTH ROUND.

Heidelberg, at Liberty	(Fri.)..Nov. 15
Eastabuchie, at Eastabuchie	16, 17
Mount Carmel, at Mt. Zion	(Thurs.).. 21
Williamsburg, at Bethel	22, 24
Enterprise and Stonewall, at E.	30, Dec 1

L. OARLEY, P. E.

SEASHORE DIST.—FOURTH ROUND.

Whittington, at Holland's C.	Nov. 16, 17
Bay St. Louis, at Long Beach.	(Tues.). 19
Augusta, at Augusta	22, 24
Black Creek	(Tues.).. 26

C. A. POWELL, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Rayne Memorial	Nov. 17
Plaquemine and Donaldsonville	22, 24
Talisheek	30, Dec. 1
Felicity Street	8

JOHN T. SAWYER, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Baton Rouge, at ——	Nov. 16, 17
Grosse Tete, at Rosedale	23, 24
St. Helena, at Greensburg	30, Dec. 1
East Feliciana, at Independence	7, 8

P. A. JOHNSTON, P. E.

ARCADIA DIST.—FOURTH ROUND.

Blanville, at Blenville	Nov. 16, 17
Homer, at Homer	23, 24
Vienna, at Aycock	30, Dec. 1
Arcadia, at Arcadia	7, 8

J. D. HARPER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Simsport	Nov. 16, 17
Pineville	23, 24
Boyce	30, Dec. 1
Alexandria and West A	7, 8

Local preachers must attend, to have characters passed. Let us have reports from presidents of the Board of Trustees. I urge the preachers in charge to let the officials know their duty.

S. J. DAVIS, P. E.

DELHI DIST.—FOURTH ROUND.

Monroe	Nov. 13, 14
Oak Ridge	15, 16
Bastrop	17
Lind Grove	18, 19
Harrisonburg	21, 22
Waterproof	23, 24
Oakley and Vidalia	26, 27
Winnsboro	28, 29
Rayville	30, Dec. 1
Delhi	7, 8

All official members of the Quarterly Conferences will please to certainly attend their respective Quarterly Conferences. Pastors, please be ready to answer all the questions especially those for the fourth Quarterly Conference.

B. F. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Grand Cheniere	Nov. 16, 17
Sulphur Mine	20
Lake Arthur	23, 24
Crowley	26
Indian Bayou	27
Abbeville, at Abbeville	Dec. 1, 2
Washington	7, 8

H. O. WHITE, P. E.

SHREVEPORT DIST.—FOURTH ROUND

North Bossier	Nov. 16, 17
Natchitoches	23, 24
Grand Cane	30, Dec. 1
Mansfield	4

I will try to fill the above appointments; but, in case of failure, let the pastors hold the Quarterly Conference and forward me statistics. Let us together strive for full reports on every line of church work.

J. L. P. SHEPPARD, P. E.

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Christian Advocate.

VOL. 42.—NO. 47. NEW ORLEANS, THURSDAY, NOVEMBER 21, 1895. WHOLE NO. 2048

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE SCULPTOR BOY.

Chisel in hand stood the sculptor boy,
With his marble block before him;
And his face lit up with a smile of joy
As an angel dream passed o'er him.
He carved it then on the yielding stone
With many a sharp incision;
With heaven's own light the sculpture shone,
He had caught that angel vision.

Sculptors of life are we, as we stand,
With our souls, unscarred, before us,
Waiting the hour when, at God's command,
Our life dream shall pass o'er us.
If we carve it then on the yielding stone,
With many a sharp incision,
That heavenly beauty shall be our own,
Our lives that angel vision.

—Christian Observer.

Communications.

After the Revival.

I am pretty confident that we often overestimate the good done in a great revival of religion, and just as often underestimate the value of regular, quiet worship. Revivals of religion are indispensable to the progress of the church. We can not get along without them. Men and women are so constituted that they need stirring up. This is true of them in every department of life—in both politics and religion. We have—have to have—revivals in politics. The people become lax, laggard, cold and indifferent, and they have to be stirred up. They need to be interested, to become excited. It seems that it ought not to be so, but it is so, and we have to deal with men as they are, and not as they ought to be. The political pot has to boil in order to get good citizens, and even patriots, to do their duty. This is true in religious matters. The reason for it is found in the nature of men. They grow cold and indifferent, and have to be stirred up. Their minds and hearts become absorbed and preoccupied with the cares and concerns of this world. This is true to some extent with the best of us. It ought not so to be, but so it is, and we have to do with the facts as they are. During a great revival of religion it looks as if religious interest would never cool down again; that we would go right on up the hill of God, and spend the rest of our days among the "delectable mountains." Some of the best of us think and, perhaps, say: "Well, I never will fall back any more; never grow cold, or become lax and indifferent again." It is surprising, even to ourselves, how soon we cool down. The ecstatic feeling does not last long. It is a luxury and a great joy while it does last, and we often grieve that it does not last forever. Some clever people think religion is all ecstasies, all luxuries, but it is not. I doubt if the human frame and mind could last long in this high region and in this rare atmosphere. We are of the earth, earthy, and we have much to do with the commonplace, every-day affairs of this life. We be men and women, and not angels. We live on the earth, and not in heaven; among men, and not in companionship with disembodied spirits. Revivals and ecstasies come occasionally. They do not last continuously; never did, and, perhaps, never will in this world. Some people imagine they do not have religion, or can not enjoy religion apart from a highly exalted state of feeling. This leads them to underestimate the regular, stated means of grace and worship of God. The fact of the business is, the most of our religious life, and, really, the best of it, is on this lower plane, if, indeed, we might call the best the lower. The regular preaching of the Word, the prayer and social meetings of the church, the Sunday-school, family and private prayer, reading the Word of God and reading good books and papers, visiting the sick, comforting the distressed and looking after the poor and needy, doing good of every possible sort—these are the things that bring religious life, health and strength, and give that quiet, sweet peace that fills the soul from day to day. This is the best of the religious life. Right along here the most people make the greatest mistake. It is the neglect of these things that brings leanness to our souls. Amid the stir and excitement—the ecstasy—of a revival their hearts are free and anxious to do these things; but when they cool down it takes courage, pluck and will-force to do them. They ought to do these things whether their hearts be free to them or not; whether they feel like it or not. Do them anyhow. This is practical, every-day religion—the kind that develops character and makes strong men and women.

Too many of our people spend too much time longing for a revival, a religious excitement, tidal wave, to bear them on towards the kingdom of grace and glory. Religion with them is an excitation of feeling, a luxury, a kind of spiritual dissipation. The preacher or preaching that does not stir them in this way is no good. They do not go to hear it. Bible reading is dull, and the weekly prayer meeting commonplace. With them religion is all feeling, and nothing else. Religion as an all-controlling principle and a life is an idea that has never once entered into their minds. It is simply an annual dissipation, and not a daily principle. Their notion is that religion is for enjoyment, and not for service—a selfish pleasure rather than a willing service. Their idea of religion and money is the same. They want both to consume them on their lusts—both for pleasure, for personal gratification. After the revival this class come to the church to preaching, prayer meeting and Sunday-school for a few weeks, and then they lag behind and fall away and fall into their old ways until the revival season comes on again. They march up the hill, and then march down again. They are either on the mountain top or in the valley low—mostly in the valley, or in the "Slough of Despond." GILDEROY.

Alarmists.

The honesty and bravery which speak out openly and promptly against any evil, regardless of whom it involves, are certainly very commendable; but to be constantly finding something alarming, when there is no real cause for alarm, indicates something antipodal to true courage; and the cry of "Wolf! wolf!" when there is no wolf, is inconvenient and annoying. We are growing weary of these startling cries from certain well-meaning alarmists in our church.

A few presiding elders gave to paragraph 120 an interpretation contrary to that commonly received, and at once a number of good brethren rushed into print with charges of "ecclesiastical tyranny" and "lording it over God's heritage," coupled with prophecies of a rending of the church. The alarm of these brethren would be intensely amusing if they were not in such serious earnest, and their cries of alarm did not startle for the moment others who are not thinking. A cry of alarm always startles one who is not expecting it. Why did not these brethren stop and think? They ought to have known that the church intended no "ecclesiastical tyranny" when it enacted paragraph 120; and if it should transpire that the language of the new law is really susceptible of such interpretation, it will be amended or repealed at the next General Conference. There is not the slightest ground for such alarm as has been innocently excited by good Dr. Sawyer and others over paragraph 120.

Another scare equally absurd was gotten up over Dr. Messick's ruling anent local-preacher evangelism. The good brethren did not wait until Bishop Galloway got hold of the question, but rushed out, crying, "Wolf! wolf!" with the vehemence of genuine fright. One word from the Bishop hushed the outcry. Almost all of us foresaw that it would be that way. Why did not these alarmists see it? Groundless fright is very funny, but annoying also.

Somebody suggested that some local preachers were about to have their licenses taken from them for preaching the "second-blessing" theory of sanctification; somebody else added that it had been done; somebody else went further and declared that men were being "turned out of Annual Conferences for preaching it." As a matter of course, nothing of the like has ever been done; nor is there any sort of probability that anything of the kind will ever be done. What ground for so ridiculous a rumor can be conjured up I can not imagine. The man who started it must have been densely ignorant of the spirit and polity of our church, or very reckless with the truth; and the men who believe and repeat it are an astonishment to us all.

It is a strange fact that very many—can I say most?—of the brethren who accept the "second-blessing" doctrine attitudinize as martyrs. They are evidently taught by their leaders to expect to be persecuted. Now, when I read in the New Testament of what persecution means, and then hear men in Mississippi, in the closing years of the nineteenth century, say that they are persecuted, I am amazed. A man in this year of grace and this State of the Union expecting to be persecuted, and that, too, by Methodists, is a picture ridiculously unseemly. It would only be a laughable one were it not that such a suggestion carries with it a statement as antipodal to the spirit of New Testament religion as night is to day, and as false as it is uncharitable. Brethren of the "second-blessing" school preach in my pulpit, and I in theirs. Some of them are my best friends; I love none better than these; we are brethren beloved. I am tired being told that I persecute them; it is utterly and basely false. If any man thinks that because I oppose the "second-blessing" theory, I oppose the men, or persecute them, he neither knows me nor the meaning of argument. I oppose the theory, and shall, because I believe it a false one. When I was ordained I vowed solemnly to try to "banish and drive out all erroneous and strange doctrine contrary to God's Word." I believe this doctrine to be such an one; and honestly as I believe such, so faithfully shall I oppose it—not by persecution, not by any sort of repression, but showing it to be contrary to God's Word. If any preacher in the Mississippi Conference has in any way persecuted any other, or any man, woman or child, for holding or teaching the "second blessing," I stand ready to prosecute such preacher until he be expelled from the church. A persecutor has no place in a Christian church. In this I think my brethren are with me.

It is strange to me that men who name themselves after our Christ can not discuss questions of church polity, such as paragraph 120 and the evangelist question; and the doctrines of theology, such as the "second blessing," without flying into the face of Christian charity, and leveling such charges as "tyranny," "persecution," "bad spirit," and "impure motive." Because men do not agree with us does not mean that they are bad. The very best men can be mistaken. "Charity thinketh no evil."

H. WALTER FEATHERSTON.

Yazoo City, Miss., Nov. 2, 1895.

Regarding Bro Harmon's Perplexity.

I noticed in a recent edition of the ADVOCATE that my good friend, Rev. N. B. Harmon, has been disturbed by the fact that no ecclesiastical censure has been expressed against Bro. Lyons and myself for permitting a woman to speak in our churches, while other brethren have been made to feel the pressure of such censure, notably the case of Bro. Breland. I will not speak for Bro. Lyons, but only for myself.

It is a fact that Miss Tucker did speak in the Wayne Memorial Church; but Miss Tucker did not come to formally preach or conduct a protracted service. She was passing through the city, and was invited by me to speak at the evening service, which she did to the edification of a good audience. Her theme was her work and experience as a city mission worker. Just such a talk as any missionary, foreign or domestic, might make.

It may be that some will fail to see the distinction between this and a formal preaching of the gospel, or assuming charge of a protracted or camp meeting. But be this as it may, I see such a distinction, and am content to abide with this view.

FRANKLIN N. PARKER.

In the Living Present.

A man recently drank, on a wager, three pints of rum within half an hour, and died after swallowing the last pint. The coroner's jury charged the one who ordered the drink and the one who supplied it with manslaughter. The finding was generally commended. But how would it have been had the man died from delirium tremens after five years' drinking of liquor procured at the same place? One method kills a man quickly; the other by slow and agonizing stages. What is the difference?

New organizations multiply. The latest has been formed in China. Its object is to emancipate women's feet from bondage. It is called the "League of the Christian Shoe; or, Society of the Heavenly Foot."

Of the governors of States in our country, ten are Presbyterian, five Episcopalian, four Methodist; and one a Baptist. Interrogated, the governor of Louisiana replied that he is not a member of any church, inclining, though, to Methodism. The governor of Mississippi is a Methodist.

Satolli has been made a cardinal. That makes him eligible to the papacy. No doubt he will attain to it in due time. It being deemed advisable, temporarily, to remain in this country, his title has been changed to pro-delegate. Satolli is a poor linguist. He can not converse in English, though he has resided in this country for several years.

The Free Church of Scotland, after fierce discussions, resolved, under certain circumstances, to ordain men as evangelists. They are to travel in the highlands, a section of country largely devoid of church organization.

The Medical Herald assures that nervous headache may be cured by the simple act of walking backwards for ten minutes.

The Empress of Austria, able to converse in seven languages, has a linguistic competitor in Queen Margherita of Italy. The latter is now studying Hebrew. That acquired, she will have mastered ten languages.

Paul Krueger, President of the Transvaal Republic in South Africa, is idolatrously loved by his people. Seventy years old, he is known to be heroic, generous, liberal, devout. Licensed to preach, he frequently fills the pulpit. The treasurer of the Republic reports an annual surplus of $20,000. Krueger and his subjects are Dutch Hollanders. After many bloody struggles, headed by Krueger, the English government acknowledged the independence of the Transvaal in 1852.

ICH DIEN.

Correspondence.

The Mississippi Methodist Orphanage.

MR. EDITOR: We believe that the time has come when the Methodists of Mississippi should have the privilege of taking charge of their own orphans. We can not be excused until both of our Conferences give the people a good opportunity to establish and support a Methodist orphanage in our State. I have all confidence in the Methodist preachers and people of Mississippi. I believe that as soon as they have the facts presented, and the opportunity comes in their reach, they will establish an orphanage that will be an honor to the church and a blessing to the needy.

Permit me to give a sample of the interest our people have on this subject. Two of the leading bankers of our State have said to me this year in substance as follows: "Every year the Roman Catholics come to us for money to help support the orphans of Mississippi. We pay the money cheerfully because it comes so near to our hearts. Then we ask the question, Why is it that our Methodist Church has no orphans' home, and thus give us an opportunity to support our own orphans?" One of these bankers is a layman in the Mississippi Conference, and the other is a layman in the North Mississippi Conference—both good and true men. We have heard many other laymen use similar expressions. Just here I call attention to three facts.

1. The Methodist people of Mississippi are contributing liberally to the Roman Catholic Church to take care of their orphans.

2. Methodists send many orphan children to the Catholic Orphans' Home, and practically all of these orphans leave these institutions zealous Romanists.

3. Our people are forced to do this because the eighty thousand Methodists of Mississippi have no orphans' home.

The conclusion is about this: The two hundred thousand Protestants of Mississippi are furnishing the money, the two homes, and the orphans, and employing twelve thousand Roman Catholics to manage and teach the children and get all the honor for it!

Thank the Lord our people are waking up, and it is high time. The Presbyterians are building an orphanage at Columbus, Miss. To the Methodists we can say that "the joint commission appointed at the recent session of the Mississippi and North Mississippi Conferences to consider the advisability of establishing an orphans' home under the auspices of the M. E. Church, South, in Mississippi, met in Winona, Miss., March 26, 1895," and "on motion of Rev. R. J. Jones it was ordered that we recommend to the Annual Conferences the appointment of a Board of Directors, to consist of three preachers and two laymen from each Conference, whose duty it shall be to procure a charter for the Mississippi Methodist Orphanage, and as soon as practicable locate and put in operation the same; and that the president and secretary of this joint commission report this action to the next sessions of our Conferences." J. A. BOWEN, Sec.

Macon, Miss., Nov. 14, 1895.

Seashore District.

MR. EDITOR: For the information of those who seem anxious to know, but are painfully and stupidly slow to comprehend, I will state that the basis of my action in relieving Bro. Breland from the charge of Whittington circuit was to make it possible for me to do what the law of the church requires me to do—i. e., to control, when present, the services held in churches in my charge. (See Dis., ¶ 120, ed. 1891.) The ground of my objection to, and the reason for my protest against the employment of Mrs. Snell at every place in my district, was not that she is a woman, but this: She is unauthorized and unlicensed, and, therefore, irresponsible, so far as the doctrines, discipline and government of the M. E. Church, South, is concerned. It is unquestionably an offense against the entire constitution of the M. E. Church, South, for any preacher in charge, or presiding elder, to place unauthorized and irresponsible persons before the public to expound her doctrines, or to have control of her services. And all this ado about there being no law against such conduct is absolutely puerile.

Every well-informed Methodist preacher and layman knows that the government of our church is that of supervision, commencing at the General Conference and extending to the most obscure private member, the duties of each and everyone being clearly defined. Every well-informed Methodist knows, furthermore, that we have no self-appointed or self-constituted workmen in our church. "The pulpit," says Bishop Keener, "is the key to the position with all churches."

These things are too plain not to be known, and it is nauseating to read what is sometimes written on this vitally important subject. It is a transparency that Methodism, by her patronizing preachers and people, has well-nigh reached the chaotic period in church government. And I am fully persuaded that the time has already come when those in authority should call a halt, and see to it that the command is obeyed. Our doctrinal and our connectional integrity must be conserved and protected, even at the cost of puncturing some inflated individuals. Far better to practice a little timely surgery than to lose our identity and our right to exist as a church.

Fraternally, C. A. POWELL.

Hattiesburg, Miss., Nov. 8, 1895.

Selections.

"Whose Glory Is in Their Shame."

One of the unsavory features of the stage, as it exists to-day, is the conduct of some of its representatives, who make an open display of their immoralities, and turn these into capital in their histrionic business. Actresses whose lives are notoriously lax are in demand for the leading parts in certain plays. These women attract the crowd; their lives are invested with a certain zest, a morbid interest attaches to them, on account of their scandalous conduct; and the theatrical managers, the newspapers and the actresses themselves combine to make the shameful facts in their career the source of financial profit. The production of "living pictures" on the stage for the delectation of the crowd, the presentation of plays which are rank with iniquity, which are not only flavored with Frenchiness, but which are rotten with vileness—so bad that they could not be read or reproduced in a parlor among decent people—these are among the signs of the times which may well occasion thought and concern, especially when we reflect that these dramas are witnessed not by the ignorant and thoughtless alone, but largely by "society folk," who are supposed to be well-bred, and to know what is proper, and what, on the other hand, is unseemly and indecorous. Many plays, now on the stage, are ingeniously devised instruments for the propagation of uncleanness. The best critics of the stage, on our leading dailies, take occasion frequently to call attention to the growing indecency of many modern dramas. When men, whose province as dramatic critics has required them, year after year, to report dramatic performances for the press, find themselves shocked and indignant at the immoral elements now prevalent upon the stage, their warnings may be widely heeded and repeated by all who study and help to form public opinion.—Central Advocate.

A Magnificent Gift.

Whatever else may be predicated of Mr. Andrew Carnegie, one fact remains indisputable: he has made himself by large, wise, and noble gifts, a public benefactor. His latest contribution for the good of the people—supplementing other similar gifts made within the last eight years amounting to more than $3,000,000—is embodied in a million-dollar library building, donated to the city of Pittsburgh, and dedicated early this week. Five years ago he gave the city of Allegheny a similar institution costing $250,000. In Scotland, at several points, and in other cities in this country, he has established public libraries. It seems, indeed, that he has chosen this avenue of beneficence as his favorite method of serving the public. This purpose he began to cherish in boyhood. During a period when he was struggling for a living he was allowed by a generous man to browse among his books, and every Saturday enjoy the advantages of a little collection of four or five hundred volumes. It was then that he resolved that if he ever became rich, he would use his wealth to supply free libraries, where other poor boys might enjoy the opportunities and facilities for instruction which such institutions afford. This latest addition to the Carnegie free libraries is a beautiful building, with an art annex, and with accommodations for 300,000 volumes. The city is to furnish $40,000 a year for the support of the institution, and Mr. Carnegie, it is stated, will give money to buy a good collection of pictures to start with.—Central Advocate.

Firing into the Air.

There is a good deal of firing into the air which is not material, but produces much the same effect. It makes a tremendous noise and fills the air with smoke, says the Christian Register. It is a favorite device of politicians. It attracts crowds, it has in the Fourth of July spirit. In Congress it is called buncombe. It means an explosion of noisy words, brilliant flashes of rhetoric from the mouth of the speaker, and a great deal of smoke in the air, which thoroughly beclouds the subject, so that no one can clearly see the issue. But it brings votes. Many reputations have been built on such noise and display, but they are not reputations that last. The smoke subsides, the noise dies away; and what is left? Perhaps an echo, but even that fades into silence.

The pulpit makes the same mistake. There is a good deal of firing into the air. The piece is elevated above the heads of the people. If there is a bullet in the gun, it reaches no brain or heart. It is shot too high. But sometimes there is nothing but a blank cartridge. It makes plenty of noise and plenty of smoke; the air is reached, but not the conscience. There is an explosion of crackling sensationalism. How the adjectives are belched forth! What a detonation of verbiage! There are tropes and metaphors, rhetorical fire, the powder of assumption and arrogance in the ear-deafening report, but, after the noise has died away, what is left but smoky smell of sensationalism! Such pulpit discharges can not take the place of rations. They do not feed hungry congregations, nor do they mean war upon vice or injustice. An idea may be accompanied by the sound of the powder which propels it; but its efficiency is shown not in the noise it makes in the air, but in its power to penetrate and lodge in the mind.—Mid-Continent.

When you hear a man shrieking for his rights, don't imagine that he is dying for an opportunity to do right. It is the right to do wrong that he is after.

MY WORK TO-DAY.

To shun the world's allurements,
To bear my cross therein;
To turn from all temptation,
To conquer every sin;
To linger, calm and patient,
Where duty bids me stay;
To go where God may lead me—
This is my work to-day.

I think not of to-morrow,
Its trials or its task;
But still, with child-like spirit,
For present mercies ask.
With each returning morning
I cast old things away;
Life's journey lies before me—
My prayer is for to-day.

—Selected.

Communications.

Hymns Suggested by Remarkable Incidents.

In the Holy Scriptures we have a number of songs and Psalms suggested by remarkable providential incidents, the Holy Spirit being pleased to embalm for all time these memorable events and occasions in strains of inspired song. This, so far from detracting from their value, has intensified both their worth and usefulness. It brings them into sympathy with our hearts and providential conditions. For example, take Miriam's triumphant and grateful song on the Arabian shore, when the Egyptians, horse and rider, were overthrown and perished in the sea. Her inspired song is all the more eloquent from its glorious associations. And so of the inspired song of Deborah when she poured forth her grateful and patriotic heart over the crushing defeat of Sisera, the general of Jabin, king of the Canaanites, who had oppressed for twenty long and sad years the Israelites. How touching and sad the one hundred and thirty-seventh Psalm, in which captive Israel is represented as sitting by the waters of Babylon weeping as they sadly remembered Zion, and when required to sing, sorrowfully answered, "How can we sing the Lord's song in a strange land?" Oh, it was quite too much! Sad memories subdued and crushed them; they could not sing.

Some of our most eloquent and profitable hymns were suggested by sorrows, sore disappointments, and dark temptations. When overwhelmed, they cried to the Rock that was higher than they, expressing their state through strains of holy song.

The devout, refined, and eloquent Cowper was the victim of attacks of deep despondency, almost despair. On one of these sad occasions he took a seat in a carriage and bade the coachman drive to London Bridge, from which he meant to plunge himself into the river, and escape from his intolerable woe. But the driver got entangled in the smoke and fog and labyrinth of London streets, and, after long searching, despaired and returned home, and the poet by this time had risen above his despondant spell, sat down and wrote the beautiful and comforting hymn, No. 43, "God moves in a mysterious way his wonders to perform."

Gerhardt, a German, was a godly and plain spoken preacher. The elector of Brandenberg, in whose dominions Gerhardt lived, disliked this plain preaching, and admonished Gerhardt that he must desist from it; but he could not thus compromise his conscience, so the cruel elector in his anger drove him from his home and his means of livelihood. Gerhardt and his family left to find a home, he knew not where. At nightfall he stopped at a wayside inn. After dark he retired to a grove near by to meditate and commune with God. While thinking on his forlorn condition, these divine words came into his mind: "Commit thy way unto the Lord; trust also in him, and he will bring it to pass." He was comforted, and, as he meditated, his thoughts shaped themselves into a song of trust. He repeated it to his wife; she was comforted. They knelt, prayed; then arose and sang the hymn; then retired to rest; but they had hardly done so until a loud knocking was heard at the door. The landlord asked, "Who's there; what's wanted?" A horseman answered, and inquired, "Has Paul Gerhardt passed this way?" "Yes," said the landlord, "he is in my house." The horseman said, "Let me see him immediately." He handed Gerhardt a large sealed letter. It was from the good Duke Christian of Meresburg, saying, "Come into my country, Paul Gerhardt, and you shall have church, people, house and home, and livelihood and liberty to preach as your heart may prompt you." So all was well.

The hymn No. 839, by John Wesley, "Happy is the pilgrim's lot;" Hymn 519, by Dr. Watts, "How vain are all things here below," and Hymn 647, by Dr. Muhlenberg, "I would not live alway; I ask not to stay"—Dr. Tillett, in his admirable book, "Our Hymns and Their Authors," says it is understood that these hymns were written under deep depression of mind caused by disappointment in love.

Nearly fifty years ago Bishop Soule, who had but recently returned from an official visit to England, told me that the beautiful hymn, No. 595, "How tedious and tasteless the hours," a hymn that sparkles with brightest gems of imagery, was originally a love song, written by one who wished to express her admiration and devotion to her lover, but was elevated by the genius and devotion of John Newton into a song of praise to our redeeming Lord.

J. B. WALKER.

New Orleans, La.

At Whose Hand Shall Their Blood Be Required?

Let every Christian ask himself this question, and then think of the many souls that are breaking the Fourth Commandment; then, after doing this, ask yourself one more question, What am I doing to stop Sunday work and spread scriptural holiness in the homes of those that are now breaking God's commandment? A murderer, a thief, and the Sabbath breaker, in minor points, are punished by the law; but when it comes to the great question of money-making, the law of man and God are alike unrecognized.

Only a few weeks ago there were crimes committed in China and Japan that almost made our blood run cold; yet there are crimes committed every Sabbath in our own land and State that are just as great in the sight of God. God gave one commandment just as surely as he gave another. He did not say, "But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not [sometimes] do any work," any more than he said, "Thou shalt not [sometimes] steal;" and he looks with the same condemnation on the Sabbath breaker as he does on the thief or murderer. Let none imagine that because God has prospered the railroad companies, and that preachers and Christian workers have been silent in their condemnation of these Sabbath breakers, that it is any less crime for them than any other man. It is the duty of every preacher to teach people the law of God. "Cry aloud and spare not; lift up thy voice like a trumpet, and shew my people their transgression." The preacher is a watchman, a shepherd, and a leader. The good watchman seeth the enemy coming, warns his people; the "good shepherd will die for his sheep," and the good leader will lead his people in paths of righteousness and peace. The Lord says: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father."

Let every Christian who reads this article pray earnestly and with faith for a plan to influence the law-makers of our State to prohibit the running of trains on Sunday. B. W. LEWIS

Rev. J. A. Parker, D. D., and "A New Code."

MR. EDITOR: I was very much surprised to see the article from Bro. Parker under the above heading, as he is generally very wise and safe on our laws, but he is evidently at sea in his late article. I would not have been surprised to have seen it from some other pens, but I must confess I was from his. He can not see any difference between the services held at Seashore Camp Ground by Mrs. Chopin (Mrs. Snell and Mrs. Kells being present) or those held by Mrs. Juliana Hays in the interest of the Woman's Missionary Society, and the late meeting at Palmer Camp Ground. Moreover, he can not see any difference between the official acts of the pastors at the former and the latter. The first was strictly according to law; the second was contrary to law. The Woman's Christian Temperance Union and the Woman's Missionary Societies are legitimate. The latter is authorized by our church, and no one will deny that a woman can hold services of that kind in any of our churches without violating any law, but according to law.

The brethren of the Seashore district, when they passed those resolutions which Bro. Parker censures, did not refer to that kind of work. Nor would the worthy presiding elders of the Vicksburg or Seashore districts object to ladies conducting that kind of service in any of our churches or district.

But the late Palmer Camp Ground affair, if it had been carried out, would have been contrary to law. There is a law authorizing the Woman's Missionary Society and giving them the right to hold services in our churches, and no one with a grain of sense would deny it. But there is no law authorizing woman to preach and hold regular preaching services; and the church has denied them the right by failing to make a law authorizing it or the granting of license.

Now, why a man as clear headed and as conservative as Bro. Parker generally is, should have fallen into the quicksands of such an error, I do not know. There is absolutely no similarity in the two cases referred to. One was perfectly legitimate; the other was not. And the pastors of the former and the pastor of the latter acted very differently; the former according to law, the latter against law.

Now, why should Bro. Parker raise a cry against the presiding elder of Seashore district and the brethren that passed the resolutions referred to? I think they acted wisely and according to law. Why not? If persons are allowed according to law, or without law, to travel and preach all over the country without license, and we open our churches and pulpits to them, then why give anyone license? Why not let every man and woman preach without license, if they want to?—and some brother will open his church and pulpit to them. Why not?

Bro. A. wants Mrs. So and So, Bro. B. wants Mrs. So and So, and Bro. C. wants Mr. So and So. Why not get them? Who has the right to say, No? Open your church and sacred pulpit to them all. Why not? If to one, why not to another? If one brother has the right to invite an unlicensed person into his pulpit, why not another brother invite another—his preference—and let them all preach, women and men? Why not? I do not believe many of our blessed women want to preach, and do not believe they indorse women preaching. "Well," says one, "but Mrs. Snell is a good woman." Very well, I have no doubt of that; but does that justify her in her course, or justify our preachers in their course? If so, then all good women without license can and ought to be allowed to preach, if they want to. I have no doubt that she is a good woman, but must I invite every good woman or man that wants to preach in my pulpit? No." "But," one says, "the Lord blesses her work or meetings." "Well, must I invite and allow every woman and man without license to preach in my church and pulpit because the Lord blesses the meeting? No. If so, then why did the Louisiana Conference refuse admission to the man who had two wives? Did the Lord not bless the meetings he conducted? Why not allow him to continue to preach, if we only judge him by the result of his meetings? The Lord will bless a meeting sometimes, not because of the means or leader, but in spite of the means or leader. When God's people assemble, and sing and pray and work and agree as touching the salvation of souls, souls will be saved, not so much because of the man doing the preaching, but in spite of him or his moral conduct or condition. What of a great many impostors that have gone about preaching and holding revival meetings, and doing, as everybody thought, much good? If we judge of their fitness for the work by the results, we would have to let them go ahead."

Now, I am not in favor of arresting the character of any brother who has invited unlicensed persons into his pulpit or church to preach up to this time, except those who had been advised not to do so, as it was contrary to law, by their presiding elder or some one else. But I do think the character of any brother who was advised by his presiding elder not to do it, and yet did it, or any brother that persists in it, ought to have his character arrested. When a majority of our great church, or delegates, agree to license woman to preach, in General Conference, then I will say no more, no matter what I think; but until they do, I do not think it ought to be allowed, and I do not think a majority of our wisest and best women—God bless them!—desires it or even approves of it.

Now, Bro. Parker and other brethren of the ministry, let us think before we further go. A. D. MILLER.

Oak Ridge, Miss., Nov. 9, 1895.

Dr. Parker's Mistake.

History teaches that no government, civil or ecclesiastical, can maintain its autonomy, except loyalty to its principles and laws exist in the hearts and minds of its citizens or adherents. True liberty, we are told, is freedom of action within the bounds of law. It recognizes the rights, but not the whims and opinions, of all. It never wrongs any, but restrains the one who heedlessly or wilfully infringes on the rights of others. Back of all law is authority. In connection with this is power to execute its sanctions and penalties, else all law is nugatory and useless. Law—just—is truth—i. e., man's best conception of truth. This thought is fundamental. When lost in the mazes of a forest we seek landmarks. The surveyor begins at a corner. So we trace fact back to truth, its source. Within statutes are facts, expressions of law, truth expressed. Think on these things.

Now, courtesy is one thing; right is another. A man is my guest by courtesy; another is debarred entrance to my home. Neither had any right in my house; neither is wronged. My house is my castle. A camp meeting is in progress. In connection with the church that owns the property and conducts the services is a society known as the W. F. M. S. of the M. E. Church, South. It has the official recognition and sanction of the General Conference. Its officers—I know not a single exception—have ever been loyal to our ecclesiastical system in truth and fact. Frequently have I heard them disclaim any intention to invade the function and office of the ministry. They provoke us to good works by their zeal and consecration. Home and foreign mission schools, church edifices in China, Japan and Mexico, are monuments of their zeal and energy. All honor to this noble band of Christian women! Modest and unassuming, when the church says "Forward!" there is a noise of going in the mulberry tops. But they claim not authority. I never saw them advertise in the ADVOCATE, "We will take charge of the Seashore Camp Meeting." When the presiding elders in charge said to Sister Hayes or Chopin, "Lead the meeting; this is your day," who dreamed that by virtue of this fact they had charge. My dear Dr. Parker, the south wind blowing softly from the Bay made you sleep too late the morning you penned that thought. You had the "*dolce far niente*," and had it bad. Evidently, so far as opinions are concerned, the brethren are mixed in what they say about Sister Snell. One seems supremely disgusted, another marvelously elated by her methods. This has nothing to do with the case. Of some things I am sure—that is, so far as human testimony goes. She is a Methodist; joined the church in Monroe under Bro. White. She calls her talks "preaching," and says she is called to preach. Never has this call been recognized in an official way by the church. She is national evangelist of the W. C. T. U.—an institution that wants the earth, the smaller stars and nebulæ, and even invades the sacred, conservative precincts of the English nobility. They have more platforms than small-footed women can stand on, and I fear that the main plank of temperance is so tilted that most of them have slipped off, and are floundering around regulating politicians and instructing the preachers.

Lofty and beautiful is the character of Dinah Morris in George Eliot's "Adam Bede," embodying, as she does, womanly modesty and gentleness with the highest type of Christian devotion and earnestness. In this "study" Mrs. Lewes gives us the ideal lay preacher of early Methodism. Who ever dreamed of such a creation of genius, yet true to life, taking charge or having control of the services?

My dear Bro. Parker, when the north wind blows and clears the atmosphere, read your logic again, and do not try to make law of a courtesy.

S. J. DAVIES.

A Slight Inaccuracy.

In his article, "A New Code," our good Bro. Parker makes a slight mistake when he asserts that Mrs. Chopin and Mrs. Hayes "controlled" services at Seashore Camp meeting. It was the writer's inestimable privilege to be present in 1886, when these noble women held services there; and having also been present when the hours were chosen, and the speakers selected, she is in a position to testify that these services were all under the control of the three presiding elders having charge of the meeting.

FRANCES M. MONTGOMERY.

Correspondence.

Our Dead Hero.

MR. EDITOR: I send you a liberal extract from a much-prized letter of Mrs. M. I. Lambuth, believing it will interest many of your readers who cherish the memory of our sainted missionary hero. Some may not know that the last session of our Mississippi Conference adopted an appropriate epitaph for the grave of Dr. Lambuth, and left it with our dear sister to have it translated and inscribed on a suitable stone.

This reminder of the sleeping dust of one who lived and died on "picket duty" for us ought to stimulate to great diligence in providing means to "send more men" and to educate the future mothers of the "Sunrise Kingdom."

May these things be!

In hope, J. P. DRAKE.

Nov. 5, 1895.

Sister Lambuth is now in Kobe, Japan, devoting her remaining days to the training of young Japanese women for home-keeping. D.

(Copy.)

McMeekin, Fla., Feb. 19, 1895.

Rev. J. P. Drake, Edwards, Miss.—

DEAR BROTHER: Your kind letter came in due time. Dr. Andrews' is also in hand.

The kindly given expression of the Mississippi Conference for the resting-place of their gone-before brother will be rendered in English, Latin and Japanese, if possible. When I am in Kobe again, it will be my first work to arrange for a stone upon which to engrave the same.

As to the expenses connected with the sickness, death and burial of the dear one of whom I write, none other than ourselves—mother and children—have shared. No rule yet established by the Mission or Board of Missions provides for such things. I do not ask it. You are kind to think of it. May God bless you for it—the thought I mean.

As the grave now appears, there is a stone pulpit-top, with a Bible open to the words, "I have finished the work thou gavest me to do." On the east-face, name, birth, date of death. On the west-face a few lines more. A horizontal stone covers the grave and an iron railing surrounds the whole. When I am in Kobe, we will have a second horizontal stone prepared. Upon that, in half horizontal position, or whatever else seems to be most appropriate, will be put the Conference epitaph. Then I will send you a photo of the whole.

Bishop Galloway will be able to tell you of it as it was when he was there.

(Signed) M. I. LAMBUTH.

W. F. M. S.

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EDITORS.

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The annual meeting of the W. M. F. S. of Louisiana was held in Crowley, Oct. 11-14. The president, Mrs. Fullilove, and recording secretary, Miss Paxton, were in their places, having never failed to be present since their election in '84.

The absence of corresponding secretary, Mrs. Foster, on account of sickness in her family was deeply deplored. For the same reason, the delegation was small, but the reports were encouraging and increasing interest was manifested by those present.

The receipts for the year averaged about the same as usual. The Conference fund was emphasized and fixed at twenty-five cents.

One missionary candidate made verbal application. Many superior papers and letters from missionaries were read with great profit.

The same officers were re-elected, with some changes in district secretaries. Miss Susie Lyons, of New Orleans, accepted the office of State superintendent, and the executive officers beg to recommend her in all her efforts to the support of the ministers.

Rev. Winans Drake preached a fine, thoughtful sermon on Sunday, which stirred the zeal of the large congregation.

Many courtesies were extended the delegates, and Christian hospitality abounded in the hearts and homes of the beautiful little city.

On Monday, after renewed vows of consecration, the usual benediction was sung, "God be with you till we meet again," and the meeting adjourned to meet next year in Mansfield.

Selections.

Labor On.

How easy to labor when the "pleasure of the Lord" seems prospering in our hands. Work is then a luxury. It is its own reward. But to labor on with no signs of success, amid discouragements and in the face of opposition—it is this that wears the body and chills the soul. And yet it is just this that many of our most worthy Christian workers have oftentimes to do. Success is not always an evidence of fidelity in work; certainly the want of it does not prove unfaithfulness or inefficiency. Humanly speaking, the personal ministry of our Saviour was a failure. But how faithfully did he labor on! Let us follow in his footsteps. Any of us can work when immediate success crowns our every effort. But it takes the highest type of faith and devotion to labor on with "failure" written upon every endeavor. "Never despair," wrote Edmund Burke to his friend—"but if you do, work in despair!" Now turn to our 500th hymn, and let the sweet words of Montgomery inspire us with renewed devotion.—Southern Advocate.

Billy Bray, the converted Cornish miner, was always happy. He said, "The Lord sent both vinegar and honey, but he sent the vinegar in a spoon and the honey in a ladle, praise the Lord!" Even so; our blessings do exceed our trials, for grace makes trial a blessing to the believer. There is always something for which to be joyful, and always some kind of opportunity to express it. This calls to mind another of Billy Bray's expressions. Some of the people in his church told him that if he did not quit praising God so much in the meetings, they would shut him up in a barrel. "Then I'll praise the Lord through the bunghole," was the response of the happy man. A Christian can live a joyous life without being in a state of constant effervescence or ebullition, but there should be enough of happiness shown in the outward life to convince the world that the believer, above all others, has the most to make him happy.—Selected.

A pair of oxen whisked a great log over the uneven ground as though it were a trifle. Their great strength was utilized and directed in such a manner as to accomplish the feat by the yoke upon their necks. The yoke placed the weight of the load upon their shoulders, where was their greatest strength. When Christ said "Take my yoke upon you," he did not mean thereby that he was to place a burden upon men. He meant just the reverse of this. He offered to men that which would relieve them of the pressure of their burdens by placing the weight of their burdens where they could most readily carry them. The gospel neither brings burdens to men nor takes them away entirely. It puts man into a new relation to them by applying the infinite energy in the soul of man to them in such a way that what was burdensome and difficult before, now becomes a matter of ease. It so adjusts the trials and the ills of life to the sources of man's greatest strength that he is enabled to carry his load with ease and delight.

Life is God's gymnasium. He takes the measures; we do not know what they are. He puts us in our places, and gives us what discipline we need. The ministers call churches means of grace, and prayer a means of grace, and the Bible a means of grace; and so they are. But also your shop is a means of grace, and your kitchen is a means of grace, and your social gathering is a means of grace, your dull and stupid clerk is a means of grace, and your more dull and stupid cook is a means of grace—or disgrace, just as you choose to make them. Let a man go into life believing this, taking life as his school preparing for the life beyond, and what a glorious thing it is to live! Even failures do not discourage such a man, because he says: "I have failed once, and, now I know what my weak point is, I will correct it next time." Christ supplies our need by teaching us the meaning and significance of life.—Lyman Abbott, D. D.

You can not set the world right or the times, but you can do something for the truth; and all you can do will certainly tell if the work you do is for the Master, who gives you your share, and so the burden of responsibility is lifted off. This assurance makes peace, satisfaction and repose possible even in the partial work done upon earth. Go to the man who is carving a stone for a building; ask him where is that stone going, to what part of the temple, and how is he going to get it into place, and what does he do? He points you to the builder's plans. This is only one stone of many. So when men shall ask where and how is your achievement going into God's plan, point them to your Master, who keeps the plans, and then go on doing your little service as faithfully as if the whole temple were yours to build.—Phillips Brooks.

Thomas Carlyle said: "The tendency to persevere, to persist in spite of hindrances, discouragements and impossibilities—it is this that in all things distinguishes the strong soul from the weak." Judged by this standard, Paul was a man of very strong soul. There was in him the most stubborn determination to overcome every obstacle which stood in the way of his achieving honor to his Lord. We always look with sadness on that Christian who allows ordinary hindrances to hold him back from victory. It is a sign of pitiable weakness. Increase of strength comes by increasing perseverance in overcoming impossibilities. No soul develops into sterling strength without hard pushing.

Two good men on some occasion had a warm dispute, and remembering the exhortation of the apostle, "Let not the sun go down upon your wrath," just before sunset one of them went to the other, and, knocking at the door, his offended friend came and opened it, and seeing who it was, started back in astonishment and surprise, the other at the same time, cried out, "The sun is almost down." This unexpected salutation softened the heart of his friend into affection, and he returned for answer, "Come in, brother, come in." What a happy method of reconciling matters, of redressing grievances, and of reconciling brethren!

Let it be borne in mind that all progress is due to dissatisfaction with things as they are. While all change is not improvement, there can be no improvement without change. Hence those who perpetually say, "Let well enough alone," are not the best friends of the race, though they sometimes do a good service in checking too rapid or too radical alteration and holding new projects under challenge till they have proved their right to supplant the old. That which exists is not "well enough" if something better is fairly within our grasp; and oftentimes its being better can not be clearly seen until it has been tried. It is a sin to be too readily satisfied with our condition. The only motto is, "Onward and upward."

A Character Sketch of the Late Rev. A. A. Houston of Abbeville, Miss.

BY J. H. SMITH,
Of Olive Branch, Miss.

The memoir of Rev. A. A. Houston, in the ADVOCATE of the twenty-fourth instant, stirs tender memories of the long ago, and by your consent I will gather a few modest flowers from memory's urn, and lay them tenderly on the grave of this departed saint, who was, as much as any other man, my spiritual father.

As far back as I can remember, Bro. Houston's widowed mother lived near our home, and some of my earliest recollections are the visits of "Aunt Es'er" (as we called, not Esther) to our home, and going with mother to see "Aunt Es'ar." They could hardly keep me "out at play." I delighted to be where she was, and hear her talk. She was so kind and gentle. Bro. Houston lived in our neighborhood when I was quite small.

He was about six feet two inches tall, large frame, weighed about 200 pounds, no surplus flesh; had big feet, big hands, long arms, full chest, broad shoulders, full face, broad forehead, hazle eyes, fair complexion, and as straight as an Indian. When I knew him he had white hair and beard. I thought him the cleanest, nicest-looking man I had ever seen, a real picture of apostolic grandeur. He had a heavy, strong voice, that was not rough, but mellow and musical, which, when under the inspiration of the Holy Spirit, could play on every key of the human heart, could inspire with dread alarm, or hope and joy. Some claim that in his most earnest tones he could be heard preaching or singing for a mile. I can see him now. His full, pleasant face, with tears trickling down his cheeks, and hear that trumpet voice, as he plead with lost souls to "seek redeeming grace."

Bro. Jaco says: "He was equally at home, taking a collection, conducting a revival, or preaching a funeral sermon, and, I would add, or preaching to the young. He would talk to us boys about yoking up and working our calves. 'They had to be broke, had to learn, and be trained to work before they were any good.' So it was with a boy, he, too, had to be 'trained up in the way he should go,' or he would be good for nothing, and sometimes he, too, was very hard to break; but he must learn obedience, sad work for the Lord, or he could not go to heaven at last."

We were sure of a good meeting at Liberty (his old home church) if Uncle Alex. was there. The young people regarded him as a father. He had lived in the same section for about sixty years. He was one prophet who had honor in his own country and among his own kin. He had married the young, buried the dead, prayed with us when we were penitents, rejoiced with us when we were converted, and we loved and reverenced him.

He was an original character. If he had been helped in thought by something he had heard or read from others, he studied it well before appropriating it, and he used his own terms to express it.

The first Annual Conference I attended was at Grenada, Miss., in 1881. At the close, when Uncle Alex. and I were on our way to the depot, we were discussing the different preachers who had preached during the session. He finally said: "Well, I don't reckon I preach like anybody else, and anybody else preaches like me; and I have about concluded, if they can stand me, I can stand them." This was one secret of his great success. He was content to be himself. He did not have a string of stereotyped expressions, nor did he discuss stiffly something that his audience knew and cared nothing about. He had confidence in the gospel, and believed it would be a benefit to those who were there hearing it. So he preached a living gospel to a living congregation, and used the arguments and words that would best deliver his message then and there.

On his return from Montgomery, Ala., where he attended the convention looking to the union of the Protestant with the Southern Methodist Church, he said playfully that he had seen a real Bishop, and they didn't have the horns he expected, but that they were very pleasant, affable gentleman, and didn't seem to think themselves any better than he was, and that he could heartily unite with such a church and such men. And so from that time old Liberty Church has been loyal to the Methodist Episcopal Church, South.

As a collector he had no apology to make, but went at his work in a business-like way, and nearly always succeeded.

As a funeral preacher, he had great confidence in the gospel's power to comfort and save. So with such subjects as we find in St. John xiv, and Heb. iv, he would comfort the bereaved with promises of the rest by and by, and of the hope of the happy meeting of loved ones in the home above.

But his whole nature, strength, energy and life were thrown into a revival more than anywhere else. He tried no new or strange methods. With him the garments of salvation were not moth-eaten. The old, old story did not need to be dressed up in new clothes. His favorite themes were repentance, faith, the new birth, eternal punishment and everlasting life, but the theme that suited him best and seemed to electrify every fibre of his soul, was "Redeeming Grace."

He loved the grand old standard hymns of the Wesleys, Watts, and others, with sometimes a soul-stirring chorus. "Oh, how I love Jesus," "Lord, revive us," and "There is rest for the weary," and "You must be a lover of the Lord." That grand old hymn of John Newton, "Amazing grace," seemed to give extreme delight. A lady said, "Bro. Houston can sing 'Amazing Grace' with more grace than anyone I ever saw."

He had a happy way of making capital of passing events. One night while he was earnestly preaching, the congregation was startled by a sudden rattling of a chain. He announced that they need not be alarmed. It was not Satan coming with his chains, but only a neighbor's dog that had been tied at home, had broken loose and came in with his chain. "Oh! that men would break the chains of bondage to sin and Satan, and rush for life to the kingdom of grace."

He believed in the altar service. "the mourners' bench," and was a power there. O, how he could exhort and pray. He said: "There was no use to fan the mourners, for if they were in earnest they were cold enough in the dying to sin, and if they were not in earnest, they would take care of themselves." He said no one need come to the altar at one of his meetings to keep the meeting going, for if he could get hold of their hand he could tell whether they were in earnest, whether they cried or prayed aloud or not; that if in earnest their hands would be cold.

I am not surprised to hear that he died in full triumphs of a living faith. Many of his spiritual children preceded him to the home of the good. It was a happy meeting when he reached the golden gates. Thank the Lord, Wesley's statement is still true. One thing about our people is, "They die well." What a blessing, we still have examples teaching us how to live and showing us how to die.

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FROM THE WORK.

Rev. J. C. Park, P. C., Booneville, Nov. 11: "We will close our work for the Conference year in two weeks. Our report will show 76 added to the church, 5 infants baptized, Conference collections in full, with foreign missions 80 per cent. in excess of assessments, and nearly doubled last year's receipts; $210 raised from 'woman's work,' and about $1,350 from all sources. We have had a year of advancement on many lines, and praise the Lord for what he has wrought. Conference will find us happy."

Rev. Thomas B. Clifford, Courtland, Miss.: "We are looking forward with pleasure to the twenty-sixth session of the North Mississippi Conference, which is so soon to convene in the progressive little city of Water Valley. We are closing up our second year's work on the charge, and everything seems propitious. All the collections for connectional claims will be easily in full, and prospects are good for payment of other assessments in same ratio. We report a church built at each of the railroad appointments on the charge during this year. 'The Lord reigneth; let the earth rejoice.'"

Rev. H. P. Lewis, Nov. 13: "We have had during the greater part of the year our hearts, heads and hands full. We have had a good year, spiritually, and in other respects. Our protracted and camp meetings resulted in over twenty accessions and a good number of conversions, and a pretty general spiritual uplift among our people. During the year 24 have removed by certificate; removed by death, 4; received by certificate, 13; received on profession of faith and baptism, 20; received from the Baptists, 5. Sunday-schools and prayer meetings doing well. Finances pretty well up. God bless the Summit charge!"

Rev. H. J. Bolls, Plain Dealing, La., Nov. 8: "We are now closing up our second year's work on the North Bossier charge. Our work is very large, embracing a large part of Bossier parish, and numbering six regular organized churches, besides other places where services are held occasionally. Have had some most excellent meetings, but few have joined the church. I have had less additions to the church this year than any year since I have been in the ministry, but a glorious, good work has been done in the church. Many of the church members have found peace and pardon through faith in Christ. We have some as good people here as can be found anywhere, and some that are very indifferent and unconcerned about the salvation of their souls. I think that the North Bossier circuit is gradually moving up. Some of our members that have been dull and dead have become more active and efficient in church work, such as prayer meetings and Sunday-schools. Finances considerably behind, but we hope to have a good report at Conference."

Rev. D. P. Bradford, P. C., Shubuta circuit: "We have closed our protracted meetings. In our meeting at De-Soto, my son, of the North Alabama Conference, did all the preaching; church was strengthened. At Salem we had Bro. Farmer, who came to us recently from the Protestant Methodist Church. His work was faithful and efficient. We had twelve accessions. At Shubuta we had Dr. Cooper, of Meridian, and Bro. T. B. Malone, of West Point, who is a most delightful singer and preacher. The church and community were delighted with these sweet-spirited men. Here we had eleven accessions. Next was our meeting at Quitman, where we listened with increased interest to our dear Bro. Peebles, of Enterprise. We were all edified and greatly blessed by his preaching. There were four accessions to the church. I am closing my third year on this work; one of the most delightful charges I have ever served. A Board of Stewards who seem to take pleasure in the work of the church. Every dollar of our assessments will be paid, with something additional for some of the causes. This Board of Stewards gladly hand the preacher all they can collect above assessments, although it may be enough to buy a nice suit of clothes."

HEBRON CIRCUIT, NORTH MISSISSIPPI CONFERENCE.

Our fourth and last quarterly meeting for our term of four years has just come off. It was an occasion of both comfort and sadness to our presiding elder, Dr. T. C. Wier, and myself. Comforting to know that our four years have been so pleasant, and such strong attachments formed between the pastors and their people. Sad, because in two weeks we both take the parting hand for Conference and other fields of labor. This in many respects has been the crowning year of the four. More church pride and enthusiasm on all lines of church work than ever before. More family altars and better prayer meetings and more solid piety and less worldly-mindedness than ever before. More church papers taken, and better preparation for Sunday-school than ever before. Our collections will be 20 to 25 per cent. better than ever before.

This work is in the southeast corner of our Conference—two appointments in Alabama, one in Mississippi. Our comfortable parsonage is on the west bank of the Tombigbee river, in as pretty and fertile section as can be found outside the delta in this Conference. It is thinly settled by whites, as intelligent and hospitable as any we have known. If any people are more thoughtful of their pastor and his family than these, I would like for our lot to be cast among them next year. As it has been said of many other places, so it may be said of this: The women are the salvation of this country. If their husbands loved the church as they do, and consecrated their money to the Lord, wonders could be worked here; but it is gratifying to note their husbands are on the up-grade. In many respects the pastor sent to this people next year will be fortunate, and if he is a man true to his calling, unwavering, making no compromises with the world, lasting good will be accomplished. "May the peace of God that passeth all understanding" be upon both the preacher and the people. D. W. BABB

Dr. Bull's Cough Syrup is sold everywhere, and it always cures coughs and colds.

The Christian religion never divides men, never splits up a human family or belittles our human relations.

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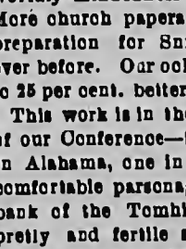

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We are now offering the Holman Self-Pronouncing Bible for $1.65 to subscribers who pay a full year in advance, i. e., up to Nov., '96. This Bible has all the Helps of the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself wherever the name occurs. This makes it by far the best Bible on the market. Everybody, whether educated or uneducated, needs help in the pronunciation of proper names, especially Bible names. Read carefully our offer on the seventh page.

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Thursday, November 21, 1895.

Your Preacher's Salary.

Has your preacher's salary been paid? Perhaps you don't know. Well, if you'll try right hard, you can find out. If he has not been paid, then what? He will go to Conference in a few days, and if he should be removed, it will never be paid. Everybody understands that. If he should be returned, it may be paid or it may not. As apt as not, the money due him for the present year will be applied to the payment of the next year's salary. This is what often happens in such a case. Is this right? His assessment was barely sufficient for his maintenance in a decent way. The chances are that no margin for the purchase of books was ever thought of by the stewards in fixing his assessment. Yet the preacher is expected to study diligently in order that he may preach sermons that are full of strong and vigorous thought. The full tale of bricks is demanded, straw or no straw.

Friend, make it your business to find out something about this matter, and be sure that you do your part *now* before the preacher goes to Conference.

A Trip to Zachary.

By invitation of the pastor, Rev. J. O. Bennett, we lectured last Wednesday night at Zachary, La., for the benefit of the parsonage. We had an audience of more than two hundred. Not many places of the size of Zachary can furnish so large an audience at a pay lecture. This, however, is what would be expected by those who understand the situation. This community has for many years been noted for its intelligence and refinement.

Bro. Bennett is winding up a very successful year. He has had several conversions and accessions, and will report his assessments all paid in full. During our stay we were most delightfully entertained in the hospitable home of our old friends, Bro. and Sister G. B. Brown. We also spent a few pleasant hours with the inmates of the parsonage, Bro. and Sister Bennett.

Sam Jones very truthfully says: "If all the wealth of the United States were divided out to-day, each man would get about $1,160, and in less than six months some fellows would be riding in palace cars, and others would be walking cross ties howling for another divy."

The Mississippi Methodist Orphans' Home.

We invite attention to the communication of Rev. J. A. Bowen concerning the Mississippi Orphans' Home. The Methodists of Mississippi have delayed action in this matter too long already. For generations we have been turning over our orphans to Rome to be cared for. A more suicidal policy can hardly be conceived of. Rome is to-day one of the deadliest foes that true Christianity has to contend with. This fact is recognized by all the great evangelical forces of the Christian world, and by none more fully than by Southern Methodism. What mean our missions in Mexico and Brazil, if they do not mean that we regard Romanism as an anti-Christian religion? Who does not know that the votaries of Romanism in those countries are as sadly in need of the gospel of Christ as the Pagan tribes of the Orient? Well, if Rome is a foe to true Christianity in Mexico and Brazil, is she a whit less so in the United States? Of course, in this enlightened, liberty-loving land her tactics are different from what they are in less-favored regions. This is necessarily the case. But the man who, for this reason, supposes that Romanism in America is essentially different from Romanism elsewhere is blind to the facts of history. True scriptural Christianity has no more dangerous foe to contend with, even here in this "land of the free," than Roman Catholicism. She is the bulwark of iniquity, the foe of moral reform. We have on several occasions enlightened our readers concerning her doings in this city. We have told of her Sunday festivals, at which gambling of all kinds is carried on openly, and intoxicants are sold without stint to any who will buy—all to raise money for the church. Let any sensible man ask what chance there is to enforce a Sunday law, or to suppress gambling or the liquor traffic, where Rome holds sway.

Does some one ask, "What has this to do with the establishment of a Methodist Orphans' Home?" We answer, It has everything to do with it. Rome's orphanages are to her a tower of strength. There would be less to say on this subject if Rome were merely caring for her own. But this is not the case. As a rule, Protestants (Methodists no less than others) have been wont to turn over their orphans to Rome to be educated. Not only is this the case, but our people give liberally every year for the support of these Catholic institutions. If the Methodists and Baptists of Mississippi had all the money which they have given in the last fifty years for the support of these Catholic institutions, they could each found a well-equipped orphanage. And for all this Protestantism gets no credit whatever. Rome gives her no credit, and Protestants themselves are continually eulogizing the liberality of Catholics, without stopping to inquire how much of Rome's money comes from Protestant pockets. It is thus a simple fact that we are, and have been for generations, turning over our orphans to Rome to be educated—paying her for making Catholics of them. If this is not ecclesiastical suicide, what is it? This is a folly in our Israel which ought to stop. Mississippi Methodism has resources enough to carry on all her educational and other enterprises, and found an orphan asylum besides. We are behind the rest of the world. Within the last few years orphanages have come into existence in many of our Southern Methodist Conferences. Moreover, no duty is more solemnly enjoined in God's Word than philanthropic work of this character. He who thinks otherwise must surely have a copy of the Bible with the twenty-fifth chapter of Matthew eliminated from it.

Status of Methodism.

(An extract from a paper by Dr. H. K. Carroll, Superintendent of the Census.)

The glory of Methodism is, that it won its membership, not from other churches, but from the unconcerned and unconverted. The census of 1890 shows that we have organizations in 2,205 of the 2,709 counties in the United States. Wherever there are sinners, we must have converts; wherever converts, societies; wherever societies, churches.

Thus we have more societies than any other division of Christianity. For all branches of Methodism there are 51,489 societies. The Baptists have, in all, 42,909. No other denominational family has a number equaling one-fourth of the total of Methodism except the Presbyterian, which returns 13,476; the Roman Catholic bodies stand next, with 10,276. The total for all bodies is 165,177.

The Methodist family has nearly one-third of all the societies of all the denominations in the United States. It has also 30,000 itinerant preachers. In the value of church property, $132,140,179, including only church edifices, furniture, and grounds, the Methodist family also stands first, the Catholic family, which reports $118,371,366, coming second.

In number of communicants, 4,500,000, we take the second place, the Catholics standing first, with 6,250,000. This, however, is due to the fact that the Catholic Church reckons eighty-five per cent. of the Catholic population as communicants, while Protestants count only thirty per cent. of the Protestant population as communicants. If this difference be kept in mind, the discrepancy between the 4,500,000 Methodists and the 6,250,000 Catholic communicants will not be so great. As a matter of fact, the Methodist population is twice as great as the Catholic.

The Liquor Ring and the Sunday Law.

The liquor dealers of New Orleans have started a movement for the repeal of the Sunday law. They have issued an appeal to the voters of the State, urging them to vote for no man who is not pledged to vote against the Sunday law.

"Forewarned is forearmed." The good citizens of the State should also organize and go to work at once. No man should be voted for who has agreed to do the bidding of the New Orleans liquor ring. And what is done must be done quickly. Thoroughly united, well organganized and abundantly supplied with money, this sleepless foe to good morals will prove more than a match for the good citizenship of the State unless they awake from their lethargy and bestir themselves to the utmost of their capacity.

A Blessing or a Curse.

It is a great mistake to suppose that affliction necessarily results in good to the person afflicted. God sends it for a good purpose; but that purpose may not be accomplished. Man himself has an agency in the matter. God sends temporal prosperity as a blessing; yet, as a matter of fact, it often proves a curse. Just so with affliction. God sends it upon his children for their good, but they often make it result in evil. Those who have been made to pass under the rod should, therefore, inquire what use they have made of their afflictions. "Have I received God's afflictive dispensations with meekness, patience, humility and resignation?—or, have I indulged emotions the very opposite of these?" Questions like these honestly propounded and faithfully answered constitute a very helpful spiritual exercise for those whom God has chastened.

The Turkish Question

The demands of the powers and the promises of the Sultan have accomplished nothing so far towards the termination of the Armenian troubles. The poor, helpless Armenians are still being butchered in cold blood.

Another massacre, rivaling in horrid cruelty any one of the last twelve months, took place a few days since at Karpoot. About eight hundred persons were killed, many of them in a manner that would do justice to a Comanche Indian. A number of American Mission buildings were burned, though the missionaries themselves escaped. Similar massacres have occurred at a number of other places. Whether these horrid butcheries are ordered by the Sultan, or whether he is powerless to prevent them, is a question concerning which different opinions are entertained. However this may be, Turkish affairs are rapidly reaching a crisis. The great nations are concentrating their naval forces in Turkish waters. War is likely to break out at any moment; and should it occur, Turkey will be obliterated from the map of the world.

Millsaps College Notes.

Everything is moving on smoothly in the various departments of the college. Some new features are to be observed—notably the gymnasium. Nearly every student is a member of the Athletic Association. There are five classes, meeting each once a week, while the members have daily opportunity to supplement their class exercises by further use of the gymnasium. The equipment is excellent and the building commodious.

In the library improvements are to be seen. Newspaper racks have been put in, and a new set of book shelves, necessitated by the increase in the number of books.

The laboratory has recently been equipped in the most modern style and presents a very fine appearance. There are twenty-four experiment desks, each with its own gas, water and sink outlet. There is an experiment hood, also having gas, water and sink outlet, and so arranged as to carry all fumes up a flue out of the room. The lecture desk is built upon the most approved style. It contains a large tank for collecting gases, and all necessary drawers, also gas, water and air-pressure. Porcelain sinks, as well as earthen jars, are placed in convenient positions. A recent addition to the equipment is one of James' Automatic Stills. This is connected with a large tank, so that distilled water is always on hand. A further supply of apparatus is expected next week, when the equipment will be practically complete.

A fine collection of minerals has been ordered and will soon be placed in the museum.

In physics, the laboratory is also well supplied. The latest addition is a fine Toepler-Holtz electric machine, imported for us direct from Germany.

The Natural Science Department now occupies four rooms—a lecture-room, a laboratory, a physical apparatus room and a store-room.

My Debt to the Church Paper.

BY REV. R. G. HOBBS, PH.D.

Methodism believes in good literature. The saddle-bags of the early itinerants were always big with good books for the people. The Book Concern, fruitful source of thoughtful books and splendid papers, stands close to the heart of the church. The church proposes to counteract the influence of the literature of filth by creating a better to take its place. In these days when realism in literature, which is another name for lewdness in print, is threatening to drag gross sensualism in its wake into society, some bulwarks must be erected for the protection of public morality. A literature with Christ in it is the only thing that can cope with the badness of bad books and papers.

The religious journal has a distinct and lofty mission in the life of our times. Possessing incalculable power for spreading the truth, no other agency can be found of equal value in producing an intelligent church membership. The people can not know what the church is doing, save as they learn through the church press. Find a Methodist congregation where the Advocates do not circulate, and you have found one which is clear out of the battle line. The religious paper helps to produce intelligent Christians, suggests methods to the Christian worker, makes him a citizen of the religious world, opens his eyes to a thousand ways in which religion modifies and enlarges the duties of citizenship, pries him out of the ruts, wakes him up to the needs of the masses of Christless people in the world, quickens his missionary zeal.

I was in a house among the mountains of Arkansas last Summer which did not have a single window in it. How the people managed to get along without the sunshine in their home I could not imagine. Perhaps the man who pretends to have a Christian home, but has no religious papers in it, could tell. He is living in a house without windows. He may depend on a secular paper for his religious news. But that is very much as though the Arkansas mountaineer, whose cabin sheltered me during a rain storm, should take an auger and bore a hole through the wall of his queer abode to let in light for his family. He might be able to peep out, but would not see much, and the glorious sunshine of that splendid mountain region could never crowd in through such an opening. Get a good religious paper into the house and it will be a broad window through which the family can look out upon the whole religious world.

The religious journal, rightly chosen, will educate the young people. To read the proper things in the proper way is to get an education. Education is no longer for the few. It was so in the middle ages when a book cost a fortune. But to-day in America education is for the plow-boy as well as for the patrician. Books and papers are practically as accessible to the one as the other. The problem is not to get that boy to read or to get something for him to read, but to get him to read what will do him good. If a good, wholesome, juicy, breezy, sparkling, up-to-the-times religious paper is ready at hand in the home, and his attention is called to the parts of it in which he would be most likely to be interested, he will get many a high aspiration from its columns. I am not speaking from the standpoint of theory, but from personal experience. Many an hour in boyhood I spent with the Central Christian Advocate in my hand. How much I owe to it I can not tell. I learned the battle cries of Methodism and they fired my heart. I became familiar with the plans of our leaders, and formed an abiding purpose to help carry them out. I discovered that Christianity meant something more than the services in our meeting house; that it meant a mighty army marching to victory, and I was eager to go out and catch step with the advancing columns. I became convinced that it was a manly thing to be a clean, honest Christian, and it made me want to be one. The paper was an inspiration to my youth. Perhaps the way in which it was treated by my father and mother had something to do with its influence upon me. It was not cast aside unopened. The news of the Kingdom was ever more interesting to them than the latest political gossip. When the paper brought news of some fresh enterprise of the church, or some recent success of her servants, it was much more likely to get talked about than the themes discussed in the secular papers. Set the boys and girls the example of finding something good in the religious paper to be thought about, and talked about, and they will not leave the paper wholly neglected. If you do not already take your own church paper, ask your pastor to have it sent to you at once. Then you will know for yourself the new uplift and outlook which it brings to the home.—Western Advocate.

NOTES.

As a rule, we do not publish more than two communications on the same subject in the same issue. In this issue, however, we have departed from our rule, and allowed a number of the brethren to have their say.

***

A preacher in one of our patronizing Conferences—a wide-awake, progressive man—writes: "I am pleased with the ADVOCATE; its editorials, its selections for all departments, and its entire make-up." Very few mails reach us that do not bring something akin to this in tone.

***

Mrs. Newcomb McGee, of Washington City, daughter of Professor Newcomb, the famous astronomer, has the distinction of being the first woman elected a fellow of the American Association for the Advancement of Science. She is also a member of the Anthropological Society. She was graduated in medicine from the Columbia University in Washington, and is now at work in the Johns Hopkins Hospital, in Baltimore. Mrs. McGee has visited, with her father, all the great observatories of Europe.—Presbyterian.

***

Our enterprising friend, Dr. H. W. Featherstun, has published a directory for the use of the Mississippi Conference at its approaching session at Yazoo City. It contains (1) a list of the members of the committees of examination and the Conference Boards, (2) an alphabetical list of the members of the Conference and the names of the persons by whom they are to be entertained, (3) full information concerning railroad schedules. A copy of this pamphlet has been forwarded to each member of the Conference.

***

A few years ago, when the United States, through Mr. Seward, paid Russia seven millions of dollars for Alaska, American newspaperdom made merry over the transaction. Seven million dollars was pronounced an enormous sum to pay for a region, however extensive, whose only resources were rocks and ice and a few fur-bearing animals. It turns out, however, that the Alaskan mountains are rich in gold, and, notwithstanding the severity of the climate, it is thought that these mines will soon be worked at a good profit.

***

A Kentucky congressman, who had been selected to deliver the oration on Kentucky Day at the Atlanta Fair, has been exonsed. A majority of the Kentucky Board of lady managers are strong advocates of temperance, and the record of the aforesaid congressman was not exactly in keeping with their principles. Hence some one else will do the orating on Kentucky Day. This was hardly expected from Kentucky. Surely the world moves. Louisiana may reach the level of Kentucky some day; but if so, it will be after Romanism ceases to be the dominant religious force.

***

The Court of Appeals, of Kentucky, has given an interesting construction of the separate-coach law in the case of Fannie Quinn, a colored woman, who sued the Louisville and Nashville for damages because insulted by a drunken white passenger, whom the conductor had allowed to ride in the coach set apart for colored passengers. The Court of Appeals holds that the law was meant for protection against altercations between the races, and that the railroad company is responsible for the offensive conduct of a white passenger allowed to ride in the colored coach contrary to law.—Central Methodist.

***

One of the most expensive books ever published will be "The Life of Christ," soon to be issued at Tours, France. It will have nearly four hundred illustrations reproduced in color from the paintings by James Tissot, upon the production of which the artist has been engaged for the past ten years. The first twenty copies of the book will sell for $1 000 each, and the remaining copies, 990 in all, for $300 each. The publishers ask no less than $12 for a single specimen illustration. By a special concession from the artist and publishers to The Century, that magazine will be enabled to reproduce twelve of the choicest of these pictures in its Christmas number.

***

Incredible as it may seem, a soft, downy mineral wool is now being manufactured out of rock—sandstone and blast-furnace slag. The process is simple: The rock or slag is melted in a large cupola, "and as it trickles out at the taphole in a somewhat sluggish stream," a high-pressure steam jet, directed upon it, atomizes it, blowing it in fleecy clouds into the storage room provided for it, where it is collected, after settling, and serves for a variety of useful purposes when placed upon the market—a sound deadener in floors and walls, a means of fire-proofing, and a non-conducting covering both for steam pipes and cold-storage partitions. Mineral wool is as soft and delicate as the animal fibre.—Zion's Herald.

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FINLAY, DICKS & CO., New Orleans.

To the Preachers of the Patronizing Conferences.

I will be greatly obliged if you will settle your accounts as far as possible before the meeting of Conference. W. C. BLACK,
Publisher.

A New Book.

THE HISTORY OF OUR COUNTRY. A text-book for schools. By O. H. Cooper, LL.D., superintendent of schools, Galveston, Texas, and ex-superintendent of public instruction for the State of Texas; Harry F. Estill, Professor of Latin and Civil Government in the Sam Houston State Normal Institute, Huntsville, Texas; and Leonard Lemmon, superintendent of Sherman schools, Texas. 12mo. Cloth. 488 pages, including an appendix of 35 pages. Fully illustrated with choice pictures, maps, and charts. For introduction, price, $1. Ginn & Company, Publishers, Boston, New York, Chicago, Atlanta, Dallas.

The above-named work is a fine specimen of the book-maker's art. The paper, typography, binding, maps and illustrations are excellent. The style is admirable for its clearness and simplicity. The selection of materials has been made with care discrimination. Unlike many works of its class, it is not a mere collection of dry statistics, but an interesting narrative of the leading events in our country's history. Moreover, the materials are admirably arranged, the facts following each other in a natural order. It differs also from many school histories in the fact that it contains no material that is above the comprehension of the mind of childhood. So far as we have examined it, we find it thoroughly accurate in its statements. It is also entirely free from a sectional bias. It deals fairly with all sections. It is evidently the work of practical educators, who understand thoroughly the needs of the school-room as to the teaching of United States history.

Louisiana Conference.

HOW TO GET THERE.

All the railroads have fixed the rate to Conference at one and one-third fare for the round trip, certificate plan—that is, full fare is to be paid coming and a certificate obtained which will entitle the holder to one-third fare returning after being properly signed by the secretary of the Conference.

If you can secure a through ticket to McManus, do so; if not, be careful to procure a certificate as often as a ticket is purchased—else you will lose just so much of your reduced rate.

Persons on the Southern Pacific will pass through New Orleans and come to McManus on the Yazoo and Mississippi Valley railroad, taking 7:30 A. M or 4 P. M. train at Illinois Central depot.

Those on the Texas and Pacific line will come to Baton Rouge and get the train for McManus about 7 P. M. All who come by way of Vicksburg will leave on the early morning train, reaching McManus about 1 o'clock P M. This is the only south-bound train that will stop at McManus, and, with the morning train from New Orleans, makes connection with the train for Jackson.

For the convenience of persons in New Orleans, the 4 P M train, arriving at McManus about 8:30 P. M., will also make connection with Jackson railroad, but only for two nights—Monday and Tuesday—the ninth and tenth.

COMMITTEE.

Notice.

The class of the fourth year, Louisiana Conference, will meet in the president's office at the college, Tuesday, Dec. 10, at 9 A. M.

S. J. DAVIES, for Committee.
Alexandria, La., Nov. 9, 1895

Several notable improvements have been introduced in the Popular Science Monthly, henceforth to be known as Appletons' Popular Science Monthly, with the beginning of the current volume. In response to numerous demands, the publication of the magazine simultaneously in this country and in England has been begun. The new volume opens with a list of writers, including David A. Wells, Fitzgerald Marriott, Daniel G. Brinton, E. P. Evans, James Sully, G. Frederick Wright and the Dean of Montreal, which should win it many new friends both at home and abroad.

Those Palmar Camp Ground Wheresses and Resolutions.

MR. EDITOR: Permit me to thank Dr. J. A. Parker for his admirable criticism of that remarkable document which appeared recently in the columns of the ADVOCATE—the somewhat notorious Palmer Camp Ground wheresses and resolutions. Zeal is a good thing, but zeal without knowledge, or zeal misdirected, is not to be desired or coveted, as the brethren whose names were appended to that peculiar effusion or diffusion will some day realize to their own regret. Thanks to Dr. Parker for punctuating their fond conceit. Yours faithfully,

T. L MELLEN.

Notice.

If the brethren of the North Mississippi Conference will bring their missionary money to Conference in either New York, New Orleans, or Memphis exchange, they will confer a very great favor on the Board of Missions. If you bring it this way, you are protected against loss and thieves. If you lose your exchange, of course it can't be collected by another. If you fall into the hands of bad men, they can't collect your exchange until you write your name across the back of it. So this is a safe way for you, and greatly accommodates the Board of Missions. Please do it when you can.

W. S. SHIPMAN, Treasurer.
Greenwood, Miss., Nov. 13, 1895.

If Your Food Distresses You, Take Horsford's Acid Phosphate.

It aids the stomach to digest the food and does away with that full feeling after eating.

Notice.

To the Members of the Mississippi Conference Brotherhood:

The members of the Brotherhood are requested to come together on the first day of the Conference, Dec. 4, at 3 o'clock P M. A full attendance is desired, as matters of importance are to be considered. The meeting will be held in the Methodist Church.

C. G. ANDREWS, President.
B. F. JONES, Secretary.
Brookhaven, Miss., Nov. 13, 1895.

MUL-EN-OL is a clean, pleasant, penetrating Liniment; no grease, no stain.

Corinth District.

Corinth District Preachers' Meeting met at Baldwin, Miss., Oct. 30 and 31, 1895.

The attendance was rather small; but, with an enterprising presiding elder and an interesting programme, we had, notwithstanding the continued rain, a most pleasant, profitable and spiritual occasion. We were glad to have with us Rev. G. W. Bachman. The preaching was done by W. C. Harris, G. W. Gordon and myself.

The Baldwin people entertained us in good Methodist style.

The next meeting is to be held at Gnotown. W. L. GRAVES, Sec.
Nov 15, 1895.

Do You Know?

That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 26, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,
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Great, Big, Fat, Nice, Blooming Dollars, and All for You!

We are working hard to gain a few. Don't want many, but just a small collection to have around. If you want a few, just read our $5.00 offer of Groceries. Just figure up what the following list will cost you at your dealer's at regular prices:

20 lbs. Choice White Clarified Sugar.
2 " Best Parched Cardova Coffee.
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5 " New Rolled Oats.
1 " Extra Large Prunes.
1 " Choice Peaches or Pears.
1 " Fresh Grated Cocoanut.
15 " Pearl Grits or Cream Meal.
3 " Best Leaf Lard.
2 " Best Creamery Butter.
6 cans Magnolia Milk.
4 cans 2 lb. Tomatoes.
3 cans 2 lb. Corn.
1 sack 24 lb. Best Patent Flour.

$5.00 — For the entire lot. No old Stock in the above lot. Nothing but new, fresh goods. We buy and sell cheap.

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Our Premium Offer.

Rev. Dr. Black:

The Bible was received in good condition. It is beautiful. I am much pleased with it. Please accept many thanks. Yours, most respectfully,

C. C. STEDMAN,
706 South Lawrence St., Montgomery, Ala.

North Mississippi Conference.

NOTICE.

Rates to Conference will be given on all roads on the certificate plan.

J. W. PRICE.
Water Valley, Miss., Nov. 9, 1895.

Notice.

The class for admission on trial into the Louisiana Annual Conference will please meet the committee on Tuesday, Dec. 10, at 9 o'clock A. M., for examination in Jackson, La., in one of the class-rooms of Centenary College.

T. K. FAUNT LEROY, Ch'n.

Notice.

Applicants for admission on trial in the Mississippi Conference will please meet the Committee of Examination at the Methodist Church, Yazoo City, on Tuesday, Dec. 3, as soon as practicable after the arrival of the train from Jackson. W. B. LEWIS.
Natchez, Nov. 15, 1895.

A careful housekeeper always has Dr. Bull's Cough Syrup in the house.

Notice.

The class of the first year will meet the Committee on Examination in Water Valley, on Monday, the twenty-fifth, at 7 P. M., in a place designated by J. W. Price, pastor.

JOHN RITCHEY,
For Committee.

No Telling the Damage!

Where functional derangement of the Uterine system has become established, there's no telling the damage which may be inflicted on the nervous system. CREOLE FEMALE TONIC is an ideal Uterine Tonic and stimulant, curing irritation, inflammation, displacements, etc. So say the ladies.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years,						$84,520,682
N. Y. Life,	"	"	"	"	"	40,684,162
Equitable,	"	"	"	"	"	40,117,610

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above

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New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.

"ARLINGTON B."

The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot-rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments free, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven-eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish. Has so few bearings and friction points that it is easily oiled and kept clean.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a quick dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—THE "ARLINGTON B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell without spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless, and are very durable.

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TO THE EDITOR—Please inform your readers that I have a positive remedy for this disease. By its timely use thousands of hopeless cases have been permanently cured. So certain am I of its power that I feel it my religious duty to send two bottles free to any having lung troubles or consumption if they will send me their express and P. O. address.
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HOME CIRCLE.

A CHAPTER ABOUT CHILDREN.

If I knew the box where the smiles are kept,
No matter how large the key
Or strong the bolt, I would try so hard,
'Twould open, I know, for me;
Then over the land and sea broadcast,
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many and many a day.

If I knew a box that was large enough
To hold all the frowns I meet,
I would like to gather them everyone,
From nursery, school and street;
Then, folding and holding, I'd pack them in,
And, turning the monster key,
I'd hire a giant to drop the box
To the depth of the deepest sea.

—Exchange.

Don'ts for Wives.

BY A HUSBAND.

Don't talk too much about what "lovely times" you used to have when you were "free and single," or your husband may wish that you were so at the present time; and it is a sad day in the life of any wife when her husband cherishes that opinion regarding her. It is a sadder day still for him.

Don't treasure up all of your daily trials for your husband's ears when he comes home at night.

Don't tell him how bad the children have been, or how hateful the kitchen girl has acted, or how the stove wouldn't draw, or how the clothes-line broke with the week's washing on it, or how the baby has cried all day, or how badly the ironing has been done, or how the milkman left milk that soured in an hour, or how little ice the iceman left for fifteen cents, or how the grocer has sent bad eggs for good ones. Don't add all these things to the trials your husband has borne all day. He has had his trials, you may be sure of that, and, unless he is an exception to the general rule, he has not said anything at all about them to you.

Don't "nag" at him all the time. That is the hatefulest little word I know of, and the "nagging" practice is one of the most vicious. Much should be forgiven a husband who has a "nagging" wife—one whose tongue is never still, and whose every word is fault-finding or complaint. Such a woman is a blot on the fair face of creation, and her husband has much to bear. Whatever else you may do, don't nag your husband.

Don't compare him to other men to his disadvantage. Don't tell him that you "do wish" he were like this woman's or that woman's husband. Nothing can flatter him so much as your openly expressed conviction that you have the best and kindest and handsomest husband in all the world. No doubt you told him so once, and even if you think differently now, nothing but harm can come of your telling him so.

Don't ask him to be both master and mistress of the house. Don't ask him what you shall have for dinner, or burden him with all of the family marketing. Don't expect him to oversee your servants or to do things that you, as mistress of your own home, ought to do. He probably has his hands and his mind full keeping up his end of the row.

Don't look for perfection in your husband. He has not found perfection in you, has he? Perfect men are so rare in this world that if one could be found he would be worth his weight in gold as a dime-museum curiosity, and perfect women are equally rare. If your husband is "as good as the average," be thankful that he is no worse, and bear in mind that it rests largely with you whether he grows better or worse.

Of course, nearly all of these "Don'ts" apply to husbands as well as to wives. Men are no better than women, nor as good—they have their failings by the score, but don't increase their short-comings by showing them the weak side of your own characters.—Good Housekeeping.

The Art of Forgetting.

A lady, whose life in a certain well-known educational institution has not been without its trials and vexations, was talking about her experience to her friends at home.

"Are all the people at the institute so perfectly lovely?" asked a listener.

With a bright smile she answered, "Somehow I remember the pleasant things and forget the others."

No doubt this was in part an acquired grace. Is it not one well worth cultivating, if only for our own peace of mind?

A child begged for the story of Daniel one night at bed-time.

"I am afraid," said the mother, "you will dream about lions."

"Oh, no," returned the little one, "I will dream about Daniel and leave out the lions."

How much more cheerful and serene our lives might be if we, too, could leave out the lions. It is true that in much of our life the sweet and the sad are so interwoven we can not separate them without destroying the entire fabric. We would not forget the grief which opened to us the heart of a friend, nor the parting which was not all pain, nor the dying glory which we saw through tears. Over such experiences we pray, "Lord, keep my memory green;" but the cutting remark, the cold neglect, the unkind act, Lord, help us to forget.

It is not worth while to cherish the memory of our mistakes and failures. Let them serve their purpose of prevention for the future, and be forgotten. They should be stepping-stones, by means of which we may attain a higher level, and not a wall to impede our progress.

"Oh, Emeline, let us forget the past and begin anew." This exhortation was found on a fragment of a letter written by some unknown person, and was often repeated to me half jocosely by the finder. It might be well for us to take the words as a motto. "Forget the past and begin anew;" not the kindness and friendship and joy of the past, but its bitterness, its vexations, its mistakes.—Selected.

What a Risk She Took.

We read recently of quite a young and highly respected young girl who eloped with a young man, whose habits were not such as the father of the girl approved. He indulged in drink. The girl was taken back home by her father, who gave as his principal reason, the drinking habit of the disappointed groom. He did right. No matter what other good qualities a young man may have, if he drinks, even only occasionally, fathers should see to it that they shall not become husbands to their daughters. The Alabama Advocate, in an article giving advice to girls on this subject, truthfully says:

"If a young man whom you know to be intemperate and addicted to bad habits, begins to play the devoted, kindly check him at once and save yourself trouble and ruin. The man on whom the demon of drink or gambling has laid his iron grip is not himself—will not do to trust, especially in the sacred relation of husband. Live single till you are as gray as a great-grandmother, rather than barter yourself for the terrors of a drunkard's wife."

The Value of Money.

The adventures of two girls in a shopping expedition as related by one of them may prove suggestive to other young people.

One of the girls was continually exclaiming, "How cheap this lace is," "What a bargain in ribbons." "This cloth is going for a song," and the close of her first day in the great stores found her pocketbook depleted and her arms loaded with remnants of so-called bargains, none of which exactly suited her. The other shopper spent no more money than her friend, but she purchased just the dress pattern that she desired, gloves of the exact shade that would be most serviceable, and a simple, becoming hat that spoke unmistakably of city style and elegance.

"Why is it," the younger girl exclaimed, almost in tears, "that you get so much more for fifty dollars than I ever can?"

"Because," the other replied, laconically, "I do not fritter."

One of the greatest benefits which redounds to the self-supporting girl is the proper appreciation of the value of money. The girl who has earned her money will be less likely to indulge in needless extravagances than the girl who has taken a check from her father's ready hand. She learns by experience that some things are superficial and some are essential, and she saves on the one to spend on the other. She learns to sink trifles and know solid values; to plan at home what she is to buy, deciding definitely upon color, material, quantity and price, and not allowing herself to fluctuate under the eloquence of the salesman. Above all, she learns never to buy a thing because it is cheap. The gambling table is not a surer grave for a boy's money than is the average bargain counter for a girl's rule.—Lucy Elliot Keeler.

The Nasty Word.

To think before you speak is so wise an axiom that one would hardly think it needful to emphasize it by repetition. And yet in how many cases the hasty temper flashes out in the hasty word, and the latter does its work with the precision and the pain of the swift stiletto! Singularly enough, the hasty word oftenest wounds those who love one another dearly, and the very closeness of their intimacy affords them opportunity for the sudden thrust. We know the weak points in the armor of our kinsman and our friend; we are aware of his caprices, and ordinarily are tender and compassionate even of his vanities and his small fancies and whims; but there dawns a day when it is written in the book of fate that we shall be as cruel as we are loving. We are cold, or tired, or hungry. We are anxious over unpaid bills, or our expected letters have not arrived, or one of the children is ailing, and we dread the outcome of the malady. So politeness fails us, fortitude is vanquished, philosophy is in abeyance, and we say that which we repent in sackcloth and ashes. But though the hasty word may be forgiven, it is not at once forgotten. It has flawed the crystal of our friendship; the place may be cemented, but there is a shadowy scar on the gleaming surface. Oh, if the word of haste had but been left unspoken; if the strong hand of patience had but held back the sword as it was about to strike!—Harper's Bazar.

A Sunny Face.

Wear it. It is your privilege. It has the quality of mercy; it is twice blessed. It blesses its possessor and all who come under its benign influence; it is a daily boon to him who wears it, and a constant, ever-flowing benediction to all his friends. Men and women, youth and children, seek the friendship of the sunny-faced. All doors are open to those who smile. All social circles welcome cheeriness. A sunny face is an open-sesame to heart and home. By it burdens are lightened, cares dispelled, sorrows banished, and hope made to reign triumphant, where fear, doubt and despondency held high carnival.

Get the glow and radiance from such nearness to the throne as God permits to his own. Bring from a holy and divine communion a face luminous with light, and let it glow and shine on all around. A little child on the street of a great city, wishing to cross at a point where the surging throng and the passing vehicles made the feat dangerous to the strong, and especially to the weak, paused, hesitated, and then asked a sunny-faced gentleman to carry her across. It was the sunny face that won the child's confidence. Childhood makes no mistakes.—Exchange.

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HYGIENE.

Preventatives of Degeneration.

How to prevent individual and family degeneration is a most important question.

Romondino tells us that:

"To guard against degeneracy—be it physical, mental, or moral—one must be continually on the watch. Health is everything, and wealth gathered at the expense of health is of no earthly benefit when the latter is gone, as no expenditure of wealth can bring it back. Health is something that should never be risked or trifled with, any more than one's moral status or welfare. As a noted criminologist observes, there is no worse calamity that can befall a man than the successful issue of his first piece of villainy. So it is with the man who successfully gets through his first debauch, or who does not suffer at once from the evil effects of an unhealthy habitation, or while following some health-undermining occupation. The man who can not take a drink of liquor or smoke tobacco without suffering from headache may sadly lament his fate and envy the man who can navigate homeward under a quart load, or who can smoke from morning until bed-time, but he will outwind the latter in the long run. An inability to carouse or to drink like an Alexander the Great may be a sign of lacking nerve force and of lacking endurance, but it does not follow that this lacking vitality, or endurance, will hasten you on to any degenerative changes—such weak vessels are like some old, antiquated swallow-tailed nuptial coats, made to last for ever for want of wear. So, never envy the man who eats for his breakfast a dozen or two of fried oysters, a steak garnished with a pound of potatoes, a Spanish omelet, rolls and toast without end, and half-a-dozen pancakes with lots of jelly, and the whole washed down with several cups of coffee. A man can not by any possibility consume and assimilate so much food; and although he may possess kidneys that will work like a pair of Dutch windmills, and a pair of lungs as active and as forcible as a blast furnace, such a gastronomic gait can not long be kept up. Be temperate, keep cool, take the world as it comes, be satisfied, pay the doctor to look out for your health—in a hygienic sense only—keep your premises in a sanitary condition, and make good, sound moral and physical health the watchword for yourself and family. Don't worry about the future nor try to see where you come in in the Apocalypse. Build your house to live in, and not to be looked at from the outside. Dress for comfort, for the climate, and for the season, and not for fashion nor for looks; eat to live, and don't live to eat, and by so doing you will last longer, and run the greatest number of chances of going off like a horse or an ox—who happily is not weeks and months doing that which should be done in a few moments."—The Journal of Hygiene.

THE CUISINE.

CONDUCTED BY L. A. B.

TO MAKE WHITE LOAF CAKE.—Ingredients: 1 cupful of butter, 2 cupfuls of sugar, 3 cupfuls of flour, whites of 8 eggs, one and a half teaspoonful of lemon or vanilla, 2 teaspoonfuls of baking powder, one-half cupful of sweet milk. Measure the butter, one cup level full, into the cake-bowl, and cream it. (To cream butter is to first pour cold water in and wash the salt out; then take a wooden spoon and beat the butter until it is light.) Next, take the same cup and measure one cup of granulated sugar even full; stir it slowly into the butter until both are thoroughly mixed, then stir in a second cupful of sugar, and after mixing well, let butter and sugar stand while you whip the whites of eggs to a froth. Measure the baking powder into the flour and sift together. It is the only way to mix thoroughly. Now, take one cupful of the flour and beat it well into the butter and sugar; then beat in a little egg, and so on, first one and then the other, until all the flour is in and all the whites of the eggs. The flavoring goes in next, and, last of all, the milk, a little at a time. Always place a shallow pan of water in upper grate when baking cake.—Ladies' Home Companion.

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OBITUARIES.

DOYLE—Miss LETTIE E. DOYLE was the second daughter of the late Capt. D. B Doyle and sister A. E. Doyle. She was born at Doyline, Webster parish, La., March 28, 1858, and died July 28, 1895, leaving to mourn their irreparable loss a devoted mother, three sisters and two brothers.

She passed away in great peace. Her sister, Mrs. Magee, who waited on her through all her sickness writes: "Dear Sister Tillie never spoke directly of going. She knew it would be too much for us to bear, but gave me many sweet assurances that all was well with her. She died as she had lived—a patient, gentle Christian. Her sickness was long and tedious, but she never complained."

After the death of her father, who was the steward and Sunday-school superintendent of the church at Doyline, she took his place as far as possible. Though not a steward in the legal sense of the word, she faithfully filled the functions of that office and also acted as Sunday-school superintendent. Whether in church at home or abroad, she was ever the earnest worker and same gentle, sweet-spirited, considerate Christian woman, deporting herself as if "Thou, God, seest me." She was, in the language of her sister, "the strength, life and light of the home." She served the church in early life.

In her death the church and community sustain a heavy loss. The bereaved family is stricken with grief, but in it all they have God's grace, and sorrow not even as others who have no hope. LEWIS A. REED.

New Orleans, Oct. 30, 1895.

LEWIS—Mrs. SALLIE M. LEWIS, daughter of Rev. A. J. and Mrs. Leona J. Lee, and wife of Mr. J. F. Lewis was born Nov. 12, 1861, and entered into everlasting rest Sept. 13, 1895. She died at her home near Batesville, Miss., surrounded by her family and friends, to each of whom she talked calmly, assuring them of her perfect peace with God, and asking them to meet her in heaven. She called to her bedside her children, one by one, and her husband gave them her blessing, and left them in the hands of God, and went peacefully to sleep to awake no more till the morn of the resurrection. Her life was an exemplification of what the Christian religion will do for its votaries. Loving and self-sacrificing, considering her own pleasure as nothing where the wishes of others were considered, her life was a daily offering; and as the memory of the just is blessed, it will be long before the influence of such a character shall cease. If her life was beautiful, her death was transcendently so. It was in every respect a triumph over the King of terrors.

Her little daughter, Helen Phillips, aged four years, preceded her to the better land only a few hours, and the meeting between mother and child must have been such as the angels only knew.

The loss of mother and child is felt bitterly by the sorrowing family, and a large circle of devoted friends join with them in mourning for those who are not lost, but gone before.

A FRIEND.

THOMAS WILLIAM BAKER THOMAS was born Dec. 5, 1838, in Dinwiddie county, Va.; son of Edwyn A. E. Thomas; came to Mississippi in 1880; joined the M. E. Church, South, 1886; was married to Miss Pattie Connell, May 5, 1887, in Anstralia, Miss., by Rev. R. Standefer; died Oct. 25, 1895, at his home, Derby, Miss. He was beloved by all.

As a citizen, he always took an active part in every enterprise that looked to the better interest of his community. He was a loving, tender, and obedient son. He was a model husband, endeavoring to gratify every desire of his wife, denying himself for her happiness, always cheerful and bright, making sunshine in the home. As a father, he could not be surpassed. Two sweet little children preceded him to their heavenly home; one little girl left behind. He was true to the church. He gave liberally to every cause supported by the church. He loved the preacher, loved for them to come to his home. He was a constant sufferer for thirty-seven days; but he bore it with patience and Christian fortitude. The writer was with him a great deal through his sickness, and often prayed with him. He died in the faith of a Christian. While earth is made sad by his leaving, heaven is brighter by his coming. May God comfort the bereaved ones to say, "Thy will be done." We may meet him by and by.

ST JOHN—Bro. JAS. M. ST. JOHN was born in Alabama, Aug. 3, 1835. His parents moved to this State in 1870, and he came with them. He was married to Miss Mary Sue Mitchell in 1859, by whom he had five children. He joined the M. E. Church, South, in 1858, and has been an acceptable member since that time.

During the last few years his health has been very bad, but has failed very fast this year. For seven weeks before his death he was confined to his room, and most of the time to his bed. He suffered intensely from rheumatism and other ailments, but was patient in all suffering, and gave many expressions of readiness to depart and be with God. His mother tells me that he sang songs of praise to God. All along through the last days of his illness, and just before his death, he said, "I am near the crossing, and will soon be on the other side." He died Sept. 11, 1895.

He leaves the wife, with several children. May God comfort all of the bereaved!

ROBERT RANDLE, P. C.

Shiloh, La.

NABORS—Died, Oct. 28, at the old home near Mansfield, La., Mrs. SUSAN C. NABORS, daughter of J. V. and K. McHenry. She was born in Shelby county, Ala., Dec. 21, 1829; moved to Arkansas in February, 1849; moved to Louisiana in 1866. She joined the Methodist Church at the age of fourteen. She was married to J. H. Nabors, Dec. 2, 1847. He and four sons live to mourn her loss.

This is the brief record of a beautiful life. Fifty-two years a follower of Christ; forty-eight years a faithful wife; over forty years of glorious motherhood. Now she has entered an eternity of rest and happiness. The faithful heart is still, but its influence of love lives on. The patient mother-hands are folded, but "their works do follow them." The weary feet have completed their journey, but they have left a path for us to follow. The gentle voice is hushed, but the life-lesson it taught is finished. "Her children arise up and call her blessed; her husband also, and he praiseth her."

It is rarely the lot of woman to be so beloved. In all the walks of life—wife, mother, grandmother, sister, friend—she was the perfect type. She has left a desolate void in the home and hearts she blessed with her love. Through the long dark days of her suffering she was brave and cheerful, comforted by the care and devotion of her dear ones, and the Christian's solace, the Bible. In her greatest pain she repeated, "The Lord is my shepherd, I shall not want." We who knew her best are better because she lived. Her life was a benediction.

"Out of the shadow of sadness,
Into the sunshine of gladness,
Into the light of the blest.
Out of a land very dreary,
Out of a world very weary,
Into the rapture of rest."

HER FRIEND.

Arkansas Methodist please copy.

ADAIR—Mrs. ROSA ADAIR, wife of Wm. Adair, and daughter of Mr. Carnes, of Union Church, was born in Jefferson county in 1850; was married to Wm. Adair, Sept. 4, 1879. She was converted early in life, and joined the M. E. Church in 1887, and died in Wasson, Miss., Feb. 26, 1895, leaving four children, her husband, with sisters and brothers and parents, to mourn her departure.

She was sick in bed for eight months, and while sick revealed the inner Christian life that had not been hidden for many years. She suffered as comparatively few suffered, but bore it with perfect submission to our Father's will. She preached Jesus to her own household and all that visited her, which were many. With such a sweet spirit we loved to visit her to be benefited as well as to try to comfort her. Her spirituality was perfected as long as she remained with us; not a word of complaint was ever heard from her lips. She was so interested in the welfare of others she lost sight largely of her own suffering. She lived for others.

The sentiment of the hymn, "Blessed Assurance," could well be added to this. She is not dead, only gone to "sleep in Jesus."

W. T. GRIFFIN.

HALL—Sister CURTIS HALL (nee Sloan) was born Sept. 7, 1839, and died Aug. 17, 1895, at her home in Memphis, Tenn. She professed religion and joined the M. E. Church, South, at Abbeville, Miss., in her fifteenth year, where she was an active worker until she was married about seven years ago. After her marriage she moved to Memphis, Tenn., where she united with the Presbyterian Church.

Hers was a life spent for others in many services of love. She lived to see the church built for which she labored so much, and in which society she was the most active worker. Thus ends a life which, to the sick and afflicted that had enjoyed its acts of love and mercy, was like ointment poured forth. She died in full assurance of Christian faith, and her soul is at rest. May Heaven's gentlest ministries touch the lives of her two children, and may the husband live and die unto Christ!

BEN P. JACO.

Abbeville, Miss.

BOUYER—Mrs. SARAH BOUYER, wife of Mr. Sam Bouyer, departed this life Aug. 2, 1895, in the triumphs of the Christian's faith. She was a consistent, active member of the M. E. Church, South, twenty-three years. She was the mother of nine children, whom she endeavored by precept and example to bring up in the "nurture and admonition of the Lord." No doubt six of them were watching and waiting for her on "the bright, eternal shore," having preceded her to the "home of the soul." She left the richest of legacies to those who mourn her departure: a consecrated Christian life. May they all emulate her example and meet in heaven!

EUGENE JOHNSON, Pastor.

Indianola, Miss.

GOLDEN—Mrs. W. H. GOLDEN died at her home in Leake county, Oct. 21, 1895, in the fifty-first year of her age. She suffered for one hundred days, but never complained. She was perfectly willing to go, and when God called her she fell on sleep like an infant, without a struggle.

Sister Golden joined the Baptist Church in early life, and lived a consistent member till her death. She leaves a true, good-hearted, and kind husband and a sweet little girl to mourn her loss.

Bro. Golden, you and little Mary, look to God for guidance, and he will some day lead you to the same peaceful home to which Sister Golden has gone. F.

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A little lad, all fun.
A little chap, all coat.
A round cipher, not knowing whether the stroke will go up and make him six, or down, and make him nine.
It's growing time with him.

He is burning up fat. This fat must be in as constant supply as the air he breathes.

It has got to come from somewhere. If it does not come from his food, it must come from fat stored up in his body. He steals it and you say "He's getting thin—he's growing so fast."

SCOTT'S EMULSION will take that boy, set his digestion at work, re-build that body. His food may not make him fat—SCOTT'S EMULSION will.

Be sure you get Scott's Emulsion when you want it and not a cheap substitute.

Scott & Bowne, New York. All Druggists. 50c. and $1.

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I am using the Electropoise with complete success in my family, curing a severe case of Chronic Bladder Trouble on my son, a distressing case of Asthma on my wife, and on myself a quick and complete cure of High Fever with Delirium in twelve hours—all with the Electropoise. It is a wonderful instrument.—J. C. Steele, 704 Delaware St., Mobile, Ala.

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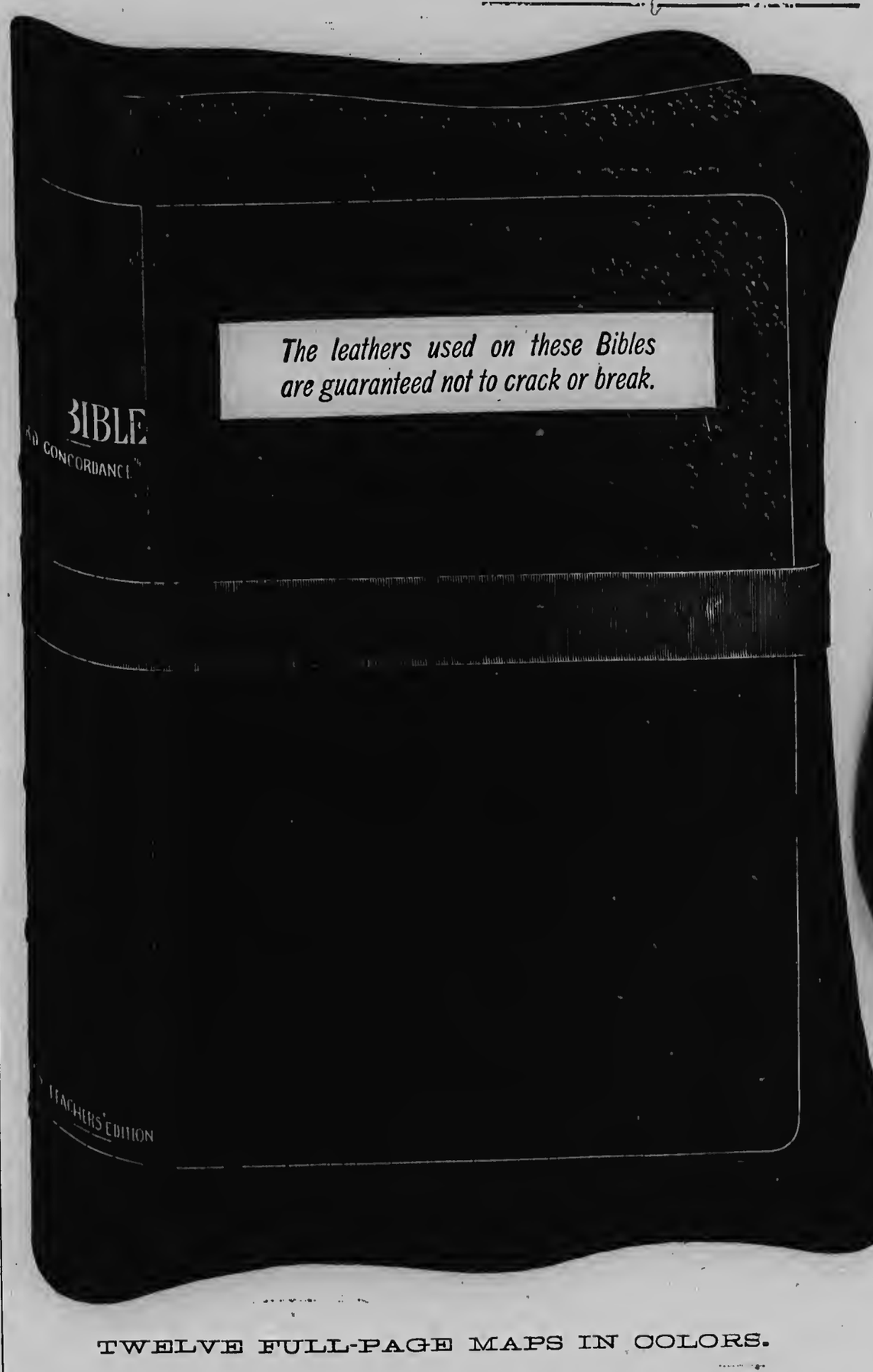

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N. B.—Any subscriber who will pay his subscription for two years in advance can get this Bible for $1.35; and this, too, regardless of whether they have had the benefit of other premium offers.

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NEWS OF THE WEEK.

DOMESTIC.

Belfast, Me., has three women as pastors of its churches.

An electric car plunged into the river at Cleveland on Nov. 17. Fourteen people were drowned.

The women of Philadelphia are proposing to hold a bazar to procure hospital supplies for the Cuban revolutionists.

The chrysanthemum show, which was held in this city, for the benefit of the anti-toxin fund, closed on Monday. It was a great success.

Thomas A. Edison has won his case in the matter of incandescent lights, and will continue to get his royalties on every lamp.

The New Orleans Sugar Exchange forwarded a few days ago a beautifully arranged sugar exhibit to the Atlanta Exposition.

Isaac L. Bryan, a negro, is suing a Chicago restaurant for letting him sit half an hour at a table without asking for his order.

Librarian Spofford, of the Congressional Library, has been fully investigated, and the charges against him are triumphantly refuted.

A party of distinguished commercial and professional leaders of Chicago, who composed the directory of the late World's Fair, were in the city last week.

Last week something more than $3,000,000 in gold was exported to Europe from New York, and it is regarded as extremely probable that there will be further shipments this week.

The pastor of the Congregational Church at Flint, Mich., proposed to run an opposition to the saloons by opening his church as a sort of clubhouse on Saturdays, that the farmers and others may have a place to meet and warm themselves.

Mrs. Elizabeth Preston Davis, of Washington, whose achievements in astronomy have placed her among the foremost mathematicians in the world, is about to complete the calculations of the ephemeris, or almanac of the sun, a scientific publication of the United States Observatory. These calculations brings this work up to the twentieth century.

In the annual report of the Chief of the Engineer Corps of the Army to the Secretary of War it is stated that arrangements have been made to mount two modern heavy guns on disappearing carriages at Fort St. Philip, below this city, the site for a battery adjacent to the old fort and forming part of it has been located and will be prepared.

The most disastrous conflagration that Meridian, Miss., has ever known occurred on Nov. 17, in the burning of the sash and blind factory, with enormous quantities of lumber, and the Citizens' Compress and warehouse, with some 3,500 bales of cotton. A moderate estimate places the loss at $250 000, which is only half covered by insurance.

FOREIGN.

A daughter was born to the Czar and Czarina of Russia on Nov. 15.

The Czar gets an income of $30,000 a day; the Sultan, $20 000; the Kaiser, $10,000, and the President of these great United States, $137.

Campos' suggestion of concessions in the line of home rule to Cuba comes too late. The Cubans have started out to get real home rule, and they are bound to have it.

A steam launch, belonging to the British cruiser "Edgar," is reported to have been lost in Japanese waters, and forty-eight men who were on board of her are said to have been drowned.

The Venezuelan government has succeeded in frustrating the plans of the revolutionists. The principal leaders have been captured and perfect peace will be established in a very short time.

The Sultan of Turkey apparently has not tired of snubbing Great Britain. Recently he decorated Bahri Pasha, who had been removed from a governorship at the instance of the British ambassador, for ill-treating Armenians.

The first impulse of the move of civilization in Corea, resulting from the China-Japanese war, is noted in a dispatch to the State Department from United States Minister Sill, transmitting a royal decree establishing a system of schools in that country.

The Sultan called on the ministers to devise plans for mobilizing half a million troops. It being hinted that the treasury was empty, the Sultan flew into a passion and as a result several ministers tendered their resignations, which were not accepted.

The Emperor of China has issued an official bulletin on the war in Formosa for the information of his subjects, telling them that the Japanese army and navy has been totally annihilated, together with some seventy battleships and 80,000 men that foreign nations had sent to the assistance of Japan.

The recent advices from Cuba indicate that the insurgents have made still further progress, as they have invaded the province of Matanzas, and, instead of waiting for General Campos to carry out his threat of inaugurating a campaign in force, they have sought him for the purpose of offering battle.

A prominent Spaniard, who is in close touch with the Spanish government, says that before Spain will concede Cuban independence or permit the island to come under a United States protectorate or rule, she will throw Cuba into the hands of England, conceding to England ostensible possession for a number of years until England collects the sum of money which is due her from Spain for advances made to carry on the war with Cuba.

EPWORTH LEAGUE.

BY REV. HENRY H. ADKINS.

Theme for Prayer Meeting.

THE FIRST MISSIONARY JOURNEY.

(Acts xiii, 4; xiv, 27.)

1. Rightly some one has said, that the blood of the martyrs is the seed of the Christian church.

(1) Had Stephen not been stoned to death and the believers not been cruelly persecuted, they would not have scattered, preaching the Word.

(2) The blood of Huss, burned at the stake by Rome's votaries, gave Protestantism a firm foothold in continental Europe.

(3) Bishop Cranmer's cruel death led England to turn her back on wicked Rome.

(4) Much as we deprecate the recent massacre of missionaries in China, their death will give new impetus to missionary operations. It will lead to the conversion of the Flowery Kingdom.

2 Arriving at Antioch, returning from their first missionary tour, the disciples informed the converts that the Lord had opened the door of faith to the Gentiles.

(1) Opposition had been less active. Had enjoyed ample opportunity of preaching Christ.

(2) In our day all barriers seem to have been removed. Not a country now which heroic men and women can not enter for purpose of Christianization.

(3) The knowledge of medicine in the missionary is calculated to ensure great success. Educating gratis the indigent youth will have the same effect.

3. The disciples properly considered themselves mere tools in the hand of God. "They rehearsed all that God had done with them."

(1) Are mortified when we hear preachers declare that they will start a revival. They may protract the meeting and faithfully preach and pray, but the revival is of God.

(2) The poet understood this when he said of the true Christian:

"A broken and emptied vessel,
For the Master's use made meet."

(3) Tools. Should be first class. In proper condition. With antiquated and rusty tools the best mechanic can not produce satisfactory work.

Union Epworth League Meeting.

The Union Epworth League met in the Morean Methodist Church, Thursday, Nov. 14. A large number of Epworth Leaguers were present. The church was beautifully decorated for the occasion; the altar was covered and hidden with immense banks of flowers. The local Epworth League showed much hospitality, and their efforts to entertain the Union were thoroughly appreciated.

The different reports of the Leagues throughout the city showed a marked improvement over last month and were, on the whole, very encouraging.

The event of the evening was a paper by Miss Alma M. Sawtelle, of the Carondelet Street League, on the subject, "Famous Women of Methodism." The essay was pervaded by remarkable good taste and sound judgment, and was very eloquently phrased. It was well received and elicited much favorable comment.

The singing was under the able management of Mr. T. O. Adams, and aided largely to the success of the meeting.

The next meeting will be held at Parker Chapel.

"Understandest Thou What Thou Readest?"

Lord Bacon rightly said, that "reading makes a full man."

Not all can be good speakers; but everybody is able to become a good reader.

Reading a pathetic narrative, some readers can elicit tears from the eyes of the auditors; other readers, presenting the same subject, superinduce sleepiness.

Some of the greatest theologians carefully read in private the lessons designed for public use. Novices deem such preparation superfluous.

Reading Scripture, a good commentary is indispensable. We like home-spun clothes; but home-spun interpretation of the Bible leads frequently to error. Find out what the learned have to say on the subject.

The division of Scripture into chapters and verses is the work of a monk. It is not always wise to adhere to his arrangement.

THE YOUTH'S COMPANION promises to surpass itself during the coming year. There is hardly a famous man or woman in Great Britain or the United States who has not been among its contributors. Among the story-writers for the year 1896 who will contribute to its columns are Frank R. Stockton, Harriet Prescott Spofford, Clark Russell, C. A. Stephens, Mrs. Burton Harrison and Rudyard Kipling.

It aims, of course, primarily to be entertaining, but this does not debar it from publishing remarkable contributions by such world-renowned men as the Lord Chief Justice of England, Judge Oliver Wendell Holmes, ex-Speaker T. B. Reed, Camille Flammarion, Gen. Nelson A. Miles, Sir Benjamin Ward Richardson and the Dean of Salisbury. It is not unlikely that The Companion will also have another contribution from Mr. Gladstone, who has written on three occasions for it.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	6 7-16	@ — —
Ordinary	6 15-16	— —
Good ordinary	7⅛	— —
Low middling	7 13-13	— —
Middling	8 1-16	— —
Good middling	8 3-16	— —
Middling fair	8 15-16	— —
Fair	10 3-16	— —
Galveston middling	8 1-16	— —
Mobile middling	7⅞	— —
Memphis middling	8⅛	— —
SUGAR.		
OPEN KETTLE:		
Prime	3 11-16	— —
Fully fair	— —	2⅝
Good fair	2⅜	2 9-16
Common	2	2 5-16
CENTRIFUGAL:		
Seconds	2¼	2⅜
Prime yellow	— —	2 7-16
Gray white	2⅛	2⅜
Choice white	3 15-16	3 15-16
Standard granulated	— —	— —
MOLASSES.		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	30	30
SYRUP	18	33
RICE.		
No. 2	1¾	1¾
Good	2¼	2⅜
Fair	2⅜	2⅜
Prime	2⅝	2¾
Rough, ₩ bbl	80	2 15
POLISH, ₩ ton	13 00	14 00
FLOUR.		
Extra Fancy	3 40	3 50
Fancy	3 40	— —
Choice	— —	— —
Minnesota Patents	4 30	4 50
Winter wheat patents	3 90	4 00
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 85	1 70
Cream meal	1 90	— —
Grits	3 00	— —
Hominy	3 75	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	40	— —
Yellow	40	41
Mixed No 2	38	38
OATS:		
Western	26½	27
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	70	72½
HAY:		
Prime	13 80	18 00
Choice	20 00	21 00
PROVISIONS.		
PORK:		
Mess (Standard)	8 25	8 30
Prime Mess	8 25	8 50
Rumps	8 75	9 00
BACON:		
Fancy Breakfast	8½	10¾
Shoulders	5⅜	— —
Sides, short rib	5⅜	— —
Sides, long clear	5⅜	— —
HAMS:		
Sugar-cured	10	11
DRY SALT MEAT:		
Shoulders	5¼	5⅝
Sides, short rib	5½	5¾
Sides, long clear	5⅝	5¾
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	15¾	— —
Common	14	— —
TEAS:		
Choice	— —	— —
No. 2	— —	— —
BUTTER:		
Western Creamery	24	— —
Western Dairy	18	18
Common	10	12
LARD:		
Refined	6⅛	6⅝
OILS:		
Coal, bbls	8	— —
Coal, cases	13½	— —
Cotton seed, crude	21½	23
Lard, Extra No. 1	30	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ 100	9	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ [illegible]	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 10	— —
ONIONS:		
New Louisiana	— —	— —
Western	1 25	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	3½	— —
Jute, 1¾ lb, ₩ yard	4⅛	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	8½	8½
TIES:		
₩ bundle	75	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	1 50	3 00
Chickens, Southern	2 75	3 00
Young	1 25	2 50
Turkeys, Southern	3 00	3 00
EGGS:		
Western	16½	— —
Southern	17½	— —
WOOL:		
Lake, ₩ lb	13	15½
Louisiana	12	13½
Burry	3½	8
COUNTRY HIDES:		
Green Salted, ₩ lb	4	— —
Dry salted	7	— —
FERTILIZERS:		
Cotton seed, ₩ ton	8 00	— —
Meal	15 00	— —
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

Nov. 13, 1895.

Conference Board of Missions.

LOUISIANA ANNUAL CONFERENCE.

Received for foreign missions from—

Parker Chapel, Rev. R. H. Wynn	$ 13 00
Bayou Sara, Rev. T. A. Lester	25 00
Indian Bayou, Rev. J. W. Porter	8 50
Baton Rouge, Rev. S. S. Keener	25 00
Rayne Memorial Sunday-school	46 03
Baton Rouge, Rev. S. S. Keener	25 00
Total	$143 13

W. B. THOMSON, Treas.,
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Nov. 15, 1895.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—FOURTH ROUND.

Quincy circuit	Nov. 21
Amory circuit	23, 24

S. M. THAMES, P. E.

GREENVILLE DIST.—FOURTH ROUND.

Arcola	Nov. 23, 24
Hollondale	24, 25

J. A. RANDOLPH, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Indian Mission, at Talichniok	Nov. 21
Linwood circuit, at Hopewell	23
Neshoba circuit, at Cook's Chapel	23, 24
Meridian—Central	25
Chunkey circuit, at Sageville	30, Dec. 1

R. J. JONES, P. E.

JACKSON DIST.—FOURTH ROUND.

Camden, at Camden	Nov. 22, 24
Jackson circuit	(Tues.) 26
Madison	(Thurs.) 28
Canton	30, Dec. 1

E. H. MOUNGER, P. E.

NATCHEZ DIST.—FOURTH ROUND.

Washington	Nov. 23, 24
Homochitto	Dec. 1, 2

Let the trustees and Sunday-school superintendents be ready to make their reports. If practicable, let the local preachers be present at their several Conferences.

L. S. JONES, P. E.

BRANDON DIST.—FOURTH ROUND.

Steen's Creek, at Wesleyana	Nov. 21
Montrose, at Mt. Zion	23, 24
Raleigh, at Raleigh	26
Trenton, at Polkville	28
Homewood, at Pulaski	30, Dec. 1

O. MCDONALD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Warren, at ——	Nov. 23, 24
Mt. Olivet, at ——	30, Dec. 1

Pastors will please be prepared to answer Quas. 26, up to date, and see that trustees be prepared to answer Qaes. 24.

J. M. WEEMS, P. E.

Vicksburg, Miss.

BROOKHAVEN DIST.—FOURTH ROUND.

Providence	Nov. 23, 24
Magnolia	23
Brookhaven	30, Dec. 1

R. D. NORSWORTHY, P. E.

ENTERPRISE DIST.—FOURTH ROUND.

Mount Carmel, at Mt. Zion	(Thurs.) Nov. 21
Williamsburg, at Bethel	23, 24
Enterprise and Stonewall, at E	30, Dec 1

L. OARLEY, P. E.

SEASHORE DIST.—FOURTH ROUND.

Augusta, at Augusta	Nov. 23, 24
Black Creek	(Tues.) 28

C. A. POWELL, P. E.

LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.

Plaquemine and Donaldsonville	Nov. 23, 24
Tallisheek	30, Dec. 1
Felicity Street	3

JOHN T. SAWYER, P. E.

BATON ROUGE DIST.—FOURTH ROUND.

Gross Tete, at Rosedale	Nov. 23, 24
St. Helena, at Greensburg	30, Dec. 1
East Feliciana, at Independence	7, 8

P. A. JOHNSTON, P. E.

ARCADIA DIST.—FOURTH ROUND.

Homer, at Homer	Nov. 23, 24
Vienna, at Aycock	30, Dec. 1
Arcadia, at Arcadia	7, 9

J. D. HARPER, P. E.

ALEXANDRIA DIST.—FOURTH ROUND.

Pineville	Nov. 21, 24
Boyce	30, Dec. 1
Alexandria and West A	7, 8

Local preachers must attend, to have characters passed. Let us have reports from presidents of the Board of Trustees. I urge the preachers in charge to let the officials know their duty.

S. J. DAVIES, P. E.

DELHI DIST.—FOURTH ROUND.

Harrisonburg	Nov. 21, 23
Waterproof	23, 24
Oakley and Vidalia	26, 27
Winnsboro	28, 29
Rayville	30, Dec. 1
Delhi	7, 8

All official members of the Quarterly Conferences will please to certainly attend their respective Quarterly Conferences. Pastors, please be ready to answer all the questions especially those for the fourth Quarterly Conference.

B. F. WHITE, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Lake Arthur	Nov. 23, 24
Crowley	26
Indian Bayou	27
Abbeville, at Abbeville	Dec. 1, 2
Washington	7, 8

H. O. WHITE, P. E.

SHREVEPORT DIST.—FOURTH ROUND

Natchitoches	Nov 23, 24
Grand Cane	30, Dec. 1
Mansfield	4

I will try to fill the above appointments; but, in case of failure, let the pastors hold the Quarterly Conference and forward me statistics. Let us together strive for full reports on every line of church work.

J. L. P. SHEPPARD, P. E.

Timely Warning.

The great success of the chocolate preparations of the house of **Walter Baker & Co.** (established in 1780) has led to the placing on the market many misleading and unscrupulous imitations of their name, labels, and wrappers. Walter Baker & Co. are the oldest and largest manufacturers of pure and high-grade Cocoas and Chocolates on this continent. No chemicals are used in their manufactures.

Consumers should ask for, and be sure that they get, the genuine Walter Baker & Co.'s goods.

WALTER BAKER & CO., Limited,
DORCHESTER, MASS.

MARRIAGES.

BRELAND—LOWREY.—At the parsonage in Leakeville, Greene county, Miss., Nov. 10, 1895, by Rev. L. Carley, Mr. Eugene W. Broland, of Greene county, and Miss Lula Lee Lowrey, of Tippah county, Miss.

RANDLE STINSON.—At the residence of Mr. Jo. Stinson, by Rev. R. C. Calloway, Mr. J. W. Randle, of Carroll county, to Miss Leola Stinson, of Montgomery Corners.

COLEMAN—JOINER.—At the residence of the bride's father, Walnut Grove, Miss., Nov. 10, 1895, by Rev. Irvin Miller, Mr. J. T. Coleman to Miss J. B. Joiner.

ALLEN—LUTER.—At the Methodist Church, Minter City, Miss., Nov. 5, 1895, by Rev. R. A. Burroughs, Rev. R. I. Allen, of the North Mississippi Conference, to Miss Mary Luter, daughter of Rev. J. W. Luter, of North Mississippi Conference.

JONES—McDONALD.—At the home of the bride's father, Rev. C. McDonald, Forest, Miss., on Oct 30, by Rev. J. G. Cammack, Mr. R. S. Jones, of Lucknow, Miss., to Miss A. E. C. McDonald of Forest, Miss

MURRAY—CATO.—At the home of H. C. Jones, on Nov. 14, 1895, by Rev. J. G. Cammack, Mr. Geo. Murray to Mrs. R. B. Cato, all of Lucknow, Rankin county, Miss.

MURPHY—HAMMETT.—In Natchitoches parish, near Compte, La., Oct. 31, 1895, by Rev. Jesse Fulton, Mr. J. R. Murphy to Mrs. E. M. Hammett.

ARMSTRONG—CHILDRESS.—At Mt. Olivet Church, Yazoo county, Miss., Nov. 14, by Rev. H. L. Scarborough, Mr. R. E. Armstrong, of Louisiana, to Miss Annie Childress of Yazoo county.

BABAM—BROWN.—At the residence of the bride's parents, Mr. and Mrs. Frank Brown, Washington parish, La., Feb. 10, 1895, by Rev. W. H. Benton, Mr. Albert Babam to Miss Eva L. Brown.

BICKHAM—MAGEE.—At the residence of the bride's parents, Mr. and Mrs. William Magee, Washington parish, La., Aug. 21, 1895, by Rev. W. H. Benton, Mr. Darton C. Bickham to Miss Maud V Magee.

EASLEY—BICKHAM.—At the residence of the bride's parents, Mr. and Mrs. C. M. Bickham, Washington parish, La., Oct. 9, 1895, by Rev. W. H. Benton, Mr. D. C. Easley, of Tylertown, Miss., to Miss Mary A. Bickham.

FORD—FOXWORTH.—At the residence of the bride's parents, Mr. and Mrs. Job Foxworth, Marion county, Miss., Oct 16, 1895, by Rev. W. H. Benton, Mr. W. F. Ford, of Ballstown, La., to Miss Ollie Foxworth.

BICKHAM—JORDAN.—At the residence of the bride's parents, Mr. and Mrs. John Jordan, Washington parish, La., Nov. 6, 1895, by Rev. W. H. Benton, Mr. T. Z. Bickham to Miss Lizzie Jordan.

VORWADT—MAGEE.—At the Methodist Church, Franklinton, La., Nov. 13, 1895, by Rev. W. H. Benton, Mr. O. D. Vorwadt to Miss Kate E. Magee, all of Franklinton, La.

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The Christian religion never divides men, never splits up a human family or belittles our human relations. The Christian religion would have us all brought into a common sympathy, united by a common spirit of loyalty to the same Savior, and would give each of us the same badge, the old, grim, black, accursed cross, which may be turned into the very symbol of the heart of God himself, the greatest sufferer, the one sufferer, the only heart that knows the meaning of infinite woe.—Rev. Joseph Parker.

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Macon, Miss.

We are enjoying the results of a gracious revival in our church here. The very efficient labors of Dr. I. W. Cooper, of Meridian, are a lasting benediction to our church and town. His preaching was attended with power and the demonstration of the Spirit. Sinners were convicted, penitents converted, backsliders reclaimed, and the church wonderfully blessed. I would as soon have Bro. Cooper with me in a meeting as any man I ever saw. Thank the Lord for his visit to Macon, Miss.

J. A. BOWEN.

Nov. 14, 1895.

Whitworth College.

The following extract from a private letter from Rev. B. F. Jones, of the Mississippi Conference, brings cheering news concerning Whitworth College:

Whitworth College continues to prosper. More furniture for the dormitory, and more pianos for the department of music, are required to meet the increasing demands.

Brookhaven, Miss., Nov 13, 1895.

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ALL FOR THE LORD.

Take my *life*, and let it be
Consecrated, Lord, to thee;
Take my *hands*, and let them move
At the impulse of thy love.
Take my *feet*, and let them be
Swift and beautiful for thee;
Take my *voice*, and let me sing,
Always, ever, for my King.
Take my *silver* and my *gold*,
Not a mite would I withhold;
Take my *moments* and my *days*,
Let them flow in ceaseless praise.
Take my *will*, and make it thine,
It shall be no longer mine;
Take my *heart*, it is thine own,
It shall be thy royal throne.
Take my *love*, my Lord, I pour
At thy feet its treasure-store;
Take *myself*, and I will be
Ever, only, all for thee!

* * * * * * *

Wash me in the Savior's precious blood,
Cleanse me in its purifying flood;
Lord, I give to thee
My life and all, to be
Thine henceforth, eternally.

—Havergal.

Communications.

What is the Origin, Growth, Function and Prospects of the Presiding Eldership?

BY REV. F. N PARKER.

[The following essay was read before the New Orleans Preachers' Meeting a short time since, and furnished to the ADVOCATE for publication by request of the editor.]

This is a large topic. It embraces genesis, evolution, ecclesiastical anatomy, and prophecy; and all this about a man—indeed, more than a man; a man over men; one who has awakened in the midst of General Conference deliberations to a larger sphere of activity than has been supposed to pertain to him for years. So far as I am personally concerned, I think that he is simply a reversion to type. The presiding elder was a far more significant personage in his incipiency than he has been in the later conditions of our ecclesiastical development. There has been an inequality in the evolution of the Methodist economy—the pastor has evolved faster than the elder. This is where the trouble lies. The evangelist has now become detached from the pastorate, and threatens to outdo anything we have yet seen. In all of this there is small hope of discovering missing links. Back, then, to the facts; and if we have anything of the prophet in this distinguished presence or in the reader, something of the future of the presiding elder may be predicted.

In discussing this subject I shall be obliged to cite for your consideration certain facts which are familiar to all who are acquainted with the early history of the church. You will, therefore, pardon the seeming assumption of ignorance on your part. Nor do I pretend to any claim as to original investigation, but have availed myself of Dr. Tigert's recent and accurate investigations. (By the way, let me urge all who are interested in the constitutional history of Methodism to study Dr. Tigert's invaluable work on that subject.)

WHAT IS THE FIRST RECOGNIZED SOURCE OF THE PRESIDING ELDERSHIP?

In my opinion, the Christmas Conference. This Conference organized the Methodist Episcopal Church in 1784. It is possible to go back of this in seeking origins, but this goes back as far as we need to go. This Christmas Conference elected, and Bishops Coke and Asbury ordained, a number of elders. What did they do this for? Dr. Tigert, in his Constitutional History, says: "Thomas Ware has already told us how the ordination of sufficient elders at the Christmas Conference 'to visit the quarterly meetings and administer the ordinances' was the measure which gave rise to the office of presiding elder among us." Here are two functions assigned to the incipient presiding elder: "to visit the quarterly meetings and to administer the ordinances." It seems that the mother of invention was, humanly speaking, the mother of the presiding elder. Necessity called him forth. This reduces the matter to two simple propositions: The societies needed, on the one hand, superintendents. The Bishops could not do this for all the societies; hence the need of an assistant to visit the quarterly meetings. The people needed the sacraments and ordinances. There were no men qualified to do this; elders were necessary for this function.

The first elders elected and ordained by the first Conference of American Episcopal Methodism were assigned to the work, though not in name, of the presiding eldership. First and fundamentally, the elder was the assistant of the general superintendency, though the primary call for the eldership was the necessity for providing the people with the sacraments and ordinances. That this idea of superintendency was associated very early with the eldership is indicated by the fact that the appointments for 1785 succeeding the Christmas Conference contain the names of certain men having the title "elder" affixed, and are prefixed to groups of circuits including one or more preachers. This makes the office coeval with the origin of Episcopal Methodism. While it is true that the first Discipline of the church does not recognize the office of presiding elder specifically, yet in the first recorded proceedings of the church the beginnings of the office are clearly seen. Bishop Soule seems to be of the opinion that the functions of the presiding eldership are the continuation of the work of the general assistant, an official who preceded the organization of the church. But be this as it may, we find the origin of the presiding eldership in the very first movements of organized Methodism. Furthermore, the elder was appointed for the specific purpose of traveling among circuits, administering the sacraments and superintending the spiritual and temporal interests of the church.

THE GROWTH OF THE PRESIDING ELDERSHIP.

The first Discipline does not define the duties of a presiding elder. It simply says that the duties of an elder are "to administer the sacraments of baptism and the Lord's Supper, and to perform all the other rites prescribed by our liturgy;" but the Minutes and appointments imply more than this in connection with the first elders. This I have already indicated. Dr. Tigert tells us that "the second Discipline of the church adds to the duties of an elder as prescribed in the first: 'to exercise within his own district, during the absence of the superintendents, all the powers invested in them for the government of the church; provided that he never act contrary to an express order of the superintendents.'"

This ought to illuminate paragraph 120. In my opinion there can be no doubt but that the origin and early growth of the presiding eldership warrants the conclusion that the office is one of high power in the economy of Episcopal Methodism. It seems to me that all subsequent developments of the office are mere matters of detail, so far as the constitutional or statutory position of the office is concerned. Here you have a remarkable growth. In two years the elder has grown into the presiding elder in the absolute definition of his duties and powers. He got his name somewhat later; but what is in a name? An office with such powers needs no name; but, as matter of fact, it made its name, and was so clothed upon by general consent.

It would be interesting at this point, and cognate to this division of the subject given me, to discuss the growth of the cabinet; but I have not the data at hand, nor have I felt disposed to wade through the histories in search of details. The history can be easily supposed. The growth of the church required advice in the matter of appointments. The presiding elder, already essentially the assistant of the Bishop, was the man for this heroic business. He dropped into his place naturally, and has ever felt as those who are over some folks and under some other must necessarily feel. Candidly, I do not know much about the cabinet and its history. I shall leave further thought upon this subject to your memories of the past, and your hopes and anticipations for the future. If the vicissitudes of the itinerancy ever militate in placing you in the office, if you are like most men, you will have had preliminary training in the art of making slates for others to sponge.

But there is one thing to be noticed in this connection, and that is, that while the elder has not increased much—indeed, he could not—the pastor has developed. The growth of the pastoral office and the lengthening of the time limit have somewhat altered relations. Now, and for many years past the great majority of the traveling ministry have been fully qualified to perform the rites and sacramental services of the church. This feature of the presiding elder's work is evidently incidental, and was so in reality at the beginning. It necessarily decreased with the growth of the church. This leaves us with the office being just what its name indicates—a form of superintendency. With the growth of the church the pastoral office has grown. In the judgment of the people the pastor has grown so tall, so imposing, that in our large cities and towns the question is not infrequently heard, "What is the use of presiding elders?" This brings me to the third division of this subject.

WHAT IS THE FUNCTION OF THE PRESIDING ELDERSHIP?

By function I have concluded that the essential and permanent work of the office is meant. From what has been already said in this paper, you will see that from the writer's point of view this function is subordinate superintendency. Methodism has, by its suffrages, constituted an episcopate with enormous powers and vast responsibilities. It is responsible for the supervision of the work. Episcopal prerogative has authority in the merest details of church work and order. The Bishops are set apart to see that the work of the church is done in accordance with the provisions of the Discipline—a body of ecclesiastical law extraordinarily comprehensive in detail. The Bishops can not attend personally to all of this; it is reached through subordinate officials. The presiding elder is their essential coadjutor and vice-superintendent. His business is to see that the Discipline is properly administered in his district; to supervise and direct the temporal and spiritual affairs of the district to which he is assigned. The presiding elder has the right, and is bound by the obligations of his office, to see that every preacher in his district conducts the affairs of his charge in accordance with the provisions of the Discipline. He can not, however, interpose his authority upon the preacher in charge where said preacher in charge is acting in accordance with his assigned position as designated in the exact provisions of the Discipline. Should this be done, it seems to me that there is recourse to the charge of maladministration.

But what of the future of the presiding elder? Will the next General Conference place restrictions upon the office on account of recent developments anent paragraph 120? If they do, it will be the first attempt in the history of the church. I am prepared to assert that, so long as connectional Episcopal Methodism remains in its integrity as a system, the office of presiding elder will be permanent. Personal superintendency is the genius of our system, from the episcopate down to the class leader; and to this fact we owe largely our coherency and efficiency as a branch of the church of Christ. So long as our church proposes to inspect the work of each congregation and take direct supervision of the personnel of its workers, so long will the need for an inspector be needed. So long as the appointments are made by the power and choice of one man, so long will advice be needed. There is work for the office—large work, great work. The office is the nexus between the individual congregation and the seat of authority, whether that authority be in the form of an episcopal functionary or presbyterial body. I have no thought as to the abolition of the office, nor do I believe that its functions will be restricted. But I do believe that there is necessity for a change in some respects. I think that the districts will be enlarged. There is now almost no need of the ritual and sacramental functions of the office, as the regular ministry can attend to that. It will be an economy of men and money to enlarge the districts. It will involve more work, perhaps, but not more than pertains to any large pastorate. Never was there an opportunity for greater usefulness in the office than to-day, especially in the city and town districts. The expansion of the active forces of modern church life is a fruitful field for intelligent and consecrated leadership. Our church has amply provided this office of leadership. Can she give us men? After all, it is a question of men, and not mere ecclesiastical functionaries. If we can produce men to adorn and utilize the office, the office will make and hold its place. But if we have lost the power to produce great men, the episcopacy itself will collapse. Want of confidence will destroy all systems. Legislation, constitutional restriction and the destructive criticism of the sporadic reformer will not help here. Give us men. Those were great men who devised and executed the scheme of organization at the Christmas Conference. We need to-day men of breadth, of spiritual force and irresistible zeal. So long as the office of presiding elder is intrusted to mere offcasts of the cabinet, who can not fit anywhere else, then certainly away with the office from the face of the earth. Let us abolish that which is a mere receptacle, a mausoleum of clerical inefficiency and incompetence. But if we can find men who are truly great, not bound up with conceptions of ecclesiastical maneuvering or the like—men who love their brethren; noble enough, strong enough to see the worth and work of their brethren—let us stand by it and the men who fill it. Manhood, Christlike manhood, made useful by study and training, will dignify that office which has been a great factor in the development of Episcopal Methodism. It is one of the characteristic and enduring effects of Wesleyan ecclesiastical statesmanship.

My Critics Reviewed—No. 1.

MR. EDITOR: In the ADVOCATE, of the fourteenth instant, Bro. Emery and Dr. Walker both have "somewhat to say" anent a communication from my pen which appeared in the ADVOCATE of the seventh instant. Neither writer mentions my name, but both controvert my views in such a way as to divert attention from the main idea under discussion.

In order to avoid being switched off the "main line" on to a "side track," I desire to restate the question raised by the brethren of the Seashore district. Here it is:

Whereas, It is contrary to the law of the M. E. Church, South, to permit unlicensed persons to occupy the pulpits of our church, or to have control of the services held therein, or in any property owned by said church.

And, whereas, In violation of said law, and in open disregard of the expressed opinion in writing delivered in this case by Bishop J. C. Keener, and officially communicated by the presiding elder, Rev. C. A. Powell, at the Quarterly Conference to the preacher in charge of Palmer Camp Ground, etc.

This first preamble asserts: "It is contrary to the law," etc., "to permit unlicensed persons . . . to have control of the services held . . . in any property owned by said church."

The only expression used in either of the preambles, from which one might gather the idea that the exercise of ministerial functions was meant, is in the use of the words, "our pulpits." Even this would require a forced construction, because everyone knows that in all the past "persons," both male and female, have "occupied the pulpits of our church" without a license to preach or exhort. Prayer meetings, class meetings, love-feasts, experience and praise meetings are all "services held in our churches" and "other property belonging to said church." These preambles declare all such "services" unlawful when controlled by "any unlicensed persons."

In reviewing the arguments, neither of the brethren touch the issue. Bro. Emery says this Seashore law is "in the Discipline," but he does not quote it, nor so designate it as to enable one to find it. Like Dr. Walker, he seems to assume that the question of the voluntary exercise of ministerial functions is under discussion, and not the simple matter of "permitting unlicensed persons" to control services held "in any property owned by said church," as well as "in our pulpits."

Webster defines ministerial, "Pertaining to the office of a minister." Synonyms: Clerical, sacerdotal, priestly. Control means "power to check or restrain." Synonyms: Govern, direct.

If these brethren will look again, they may see that there is not the remotest hint in those Seashore preambles to any clerical, sacerdotal, or priestly functions. Contrariwise, it is declared "unlawful" for a layman to govern or direct "services held therein"—*i. e.*, in the pulpits of our church, or in any property belonging to our church.

But reducing the first preamble to the last analysis, we have this:

1. We have "pulpits of our churches," and

2. We have "other property belonging to said church."

3. It is "unlawful to permit unlicensed persons to occupy pulpits of our church."

4. It is equally "unlawful" to "permit unlicensed persons to have control of services" held "in any property owned by said church."

If this be not what the brethren mean, why did they use "or" between "occupy the pulpits" and "control services?" So far as I know, this question grew out of an agreement between the pastor and Mrs. Snell in regard to her "having control" of the services held at Palmer Camp Ground—"other property," etc. (?). In this connection it may be asked whether or not a license is necessary, as our law now stands, in order that one may "have control of the services" held in our churches, or on our camp grounds, or in our college chapels. If not, then this new code is wrong. What does it matter whether "these estimable ladies" ever claimed or attempted to be preachers? They did—and that no one denies—"have control" of services held in "other property owned by said church." Moreover, they talked, sang, and prayed; beautifully, inspiringly, cheeringly.

If Mrs. Snell was to do more at Palmer Camp Ground, there is no evidence of it known to this writer—Dr. Walker's opinion to the contrary, notwithstanding the cases are certainly analogous. Mrs. Snell may have "claimed to be" a "preacher"—I know not. In a very important sense she is such, and such every Christian should be—"living epistles, known and read of all men;" "preaching by precept and by example."

Dr. Walker's illustration, drawn from the idea of electing a governor, knocks "the divine call to the ministry" on the head. If a preacher is anything, he is such "not of man, nor of the will of man, but of God." The church properly lays down certain qualifications for the ministry, and any "who feel divinely called," and possess these qualifications, has a right to license in our church. But not everyone who has gubernatorial qualifications has a right to be the governor of a State. There can be but one governor at the time, and these other qualified citizens must wait till that one retires. In Louisiana there are several hundred preachers and only one governor, because the laws governing the two positions are different. This assumption concerning the existence of law is the very thing in controversy at present.

In the case which gave rise to this controversy, one of these things is absolutely certain: either because the party who was invited "to have control" was an "unlicensed person," or a female, or a believer in the residue theory. If because of the absence of license, and there be a law requiring such, in order that one may "have control of services," it seems strange that such a law should have laid buried for more than a century to be dug up on the Mississippi "Seashore" in the year of grace 1895! If because she was a woman, it seems strange that instead of minding St. Paul, "Help those women who labored with me in the gospel," those Seashore brethren should turn out to hindering them! If because the invited controller believed in the residue theory, it seems strange that these brethren should proceed to do what their own Conference has failed to do, viz.: stop those whom they have ordained to preach that peculiar doctrine.

The perversion of law is a dangerous thing; neglect to enforce law is equally dangerous. Great stress is laid, in some quarters, on common law—the law of usage—and in recent administrations this common law has been violated under the guise of enforcing the law.

Dr. Walker has, no doubt, seen women—"unlicensed persons"—occupying "our pulpits," controlling "services held in our churches," and "in other property owned by said church."

Only recently two of the churches in New Orleans—maybe more than two—have been the scenes of this (if it be such) "unlawful" conduct by "permitting unlicensed persons to have control of services" held in them.

I would not afflict the reader with this communication had not the brethren mentioned mistaken the real issue, and attempted to switch me off on to a side issue about which there is no difference of opinion, viz.: that to be a preacher, one must have a license. To this all agree. J. A. PARKER.

The Unsaved Masses.

You will pardon this my first offense, as I am not addicted to the habit of appearing in print; but what I shall say is intended in love, and I believe will be so received. This is suggested by a number of communications in the ADVOCATE this week and similar matter appearing for months past. The people are hungering for spiritual bread, but out of such they get little else but stones. Will there be an end?

This nineteenth century, wonderful in events, is rapidly drawing to a close, and "the harvest truly is plenteous" even yet. Yet men and women by the multiplied thousands that never darken the church doors. There is something wrong. What we need, as Methodists, is not strife about non-essentials, but an host led of the Spirit of love undivided against sin in high as well as low places, and leaders who are not afraid of public opinion, who are in the plain path of duty—men and women baptized of the Holy Spirit. One great trouble just now is, that many of those who would lead are not agreed and "of one accord," lacking in harmony as to theory, doctrine and methods of reaching the people, while the hungry masses are looking on wondering who is right and which will lose identity.

There are many laymen who love the church and her institutions, who are praying, not for the practice of a little timely surgery (popery), but for more men and women, qualified and honored of God, with power to reach unsaved men and women and to enter any open door. To that end let us each and all lay upon the altar tobacco, pride, prejudice, personal preferment, all to the honor and glory of God, and help on the glorious work.

JOHN A. LEWIS.

Meridian, Miss., Nov 21, 1895.

In the Living Present.

Judge Tourgee, a first-class authority, advises the aspirant to literary fame always to work in a room with an open fire—not for the sake of the fire, but in order that he may burn five sheets for every one he sends to the printer.

The trouble in Turkey is of long very long standing. It was Nicolas, great-grandfather of the present C[zar] who coined the familiar phrase "Turkey is a sick man." Goethe, in his "Faust," written a hundred years ago, makes the typical Philistine

"On weary holidays I find supreme de[light]
In reading news of carnage and of gu[ns]
When, far away, in cruel Turkey
The nations kill each other by the sc[ore]

Duke Karl Theodor, of Ba[varia], brother of the Empress of Austri[a], acknowledged to be a first-class o[culist]. He built and supports three e[ye] hospitals. All his valuable service[s] renders gratis.

The churches are very parsimonious in supporting foreign missions. They pay per member for said object: Congregationalist, 73 cents; Presbyterians, 85 cents; Methodists, 35 cents; Episcopalians, 26 cents.

The International Bible Revision Committee have completed their important work. Thirteen years ago the New Testament appeared. Now the Old Testament and the Apocrypha have been brought out. Wonder why it was deemed necessary to revise and publish the latter.

In Denmark Catholicism is proportionally very weak. The Propaganda of Rome spends much money to change this state of things. Recently fifteen Jesuit priests have been sent thither as missionaries. Last year two hundred Protestants had accepted Roman Catholicism.

The celebrated ornithologist, Gatke, assures that some migratory birds traverse a distance of sixteen hundred miles in one night. Sometimes their flight reaches four miles per minute.

IGH DIEN.

The "potato patch" scheme worked profitably in New York City last year. A total of 138 acres of vacant lots, temporarily loaned for the purpose and apportioned among eighty-four poor persons or families, yielded $13,000 worth of crops, the expenses being only $800. A superintendent and two assistants directed the labor of the planters and tillers. This is an encouraging result pecuniarily, without reckoning the industrial habit and the accompanying self-respect fostered. A larger acreage will probably be loaned for next season.—Zion's Herald.

Correspondence.

The Atlanta Exposition.

In this letter I will leave the instructive building of the government, and take in a few of the outside attractions. This will give variety. That which suits or pleases one person may not please another. There is material in this vast building for dozens of letters, and I will go back there after awhile.

As you pass out of the east end of the Government Building there will loom up before you a very unique structure, and the first question you will ask will be, "What is it, that pyramidal-shaped building?" That is the Plant Building. I will explain the name Plant to mean the owner and controller of a large system of railroads in Florida, and of a line of ships to Cuba and other southern islands. So I will call it Mr. Plant's building. Maybe I had better say Colonel, Captain, or General Plant. I will add honor by styling him plain Mister. The building is a pyramid, and is covered with broken stone. In it is exhibited a magnificent display from Florida. How often we misjudge a State, and even individuals! You will be amazed at the wonderful resources of that State. Everything, from fine woods to phosphate rock. The study of the phosphates is enough to interest one for an hour or two. We naturally associate oranges with the State, and would not think of the other fine fruits produced there. As fine sugar-cane as I ever saw is there. The fisherman will be struck with the forty-foot fishing poles. I think the whole exhibit one of the most varied and interesting on the grounds outside of the main buildings.

I see now that if I am to speak of all that I have in my mind, I will have to leave Mr. Plant. Out of this, on east, we enter the handsome building of Alabama. An exhibit and building made, not by the State, but by private subscription; and yet the State will get the credit and benefit of it. You will see everything in there from an ear of corn to a mammoth block of coal, and piles of iron, both in the native and manufactured state. How interesting it is to study the mineral industry! Some of the walks in the building (there is no floor) are made of rich iron ore. How proud we all are of Alabama! She sends coal to Newcastle and iron to Pittsburgh.

Reader, don't catch the idea that these exhibits are like those of State fairs. Not a bit of it. They are put here to catch the eyes of the capitalist and the developer. The Cotton States and International Exposition is not so much to please the fancy as to show resources; and yet the resources are arranged so as to please the fancy. When you come and see this great exposition, don't see as the butterfly that I have mentioned, but see as the bee does the flower—for what there is in it.

As we pass out of the Alabama building we enter a coal mine. There it is, with railroad in it, boring machine; everything just as a mine is worked. Walk around in it, and you will get a faint idea of the dismal life of a miner.

Not far from this mine, just across the street, is Confederate Hall. In here is displayed that which causes me to weep. You may stolidly stand the sight of things that set forth the suffering our sons, brothers and cousins endured during those desolate four years, but I can't. It brings too vividly to my memory all that pertains to the life of a hungry, ragged soldier; the most valiant troops in history. It is a sad spot; let's turn away. Behold the tattered jacket; see the shivering and starved boy! Behold the last token of love just before he left home, from his mother; see the gift of the sister; hear the cheering words of the father! Come, come; I can't stay here.

This next house is a duplicate of Longfellow's home. It is the Massachusetts building.

Just down that terrace is the Georgia barbecue, where, for fifty cents, you can enjoy to your capacity the juicy "jued" kid, or mutton, or beef, with et ceteras thrown in. The only objection to it is its untidiness.

Around at the farther end of the Manufacturers Building, to which we have now come, is the Japanese village. It is right on the lake, and is worth your while to visit. Twenty-five cents will admit you to the enclosure. Everything inside is Japanese. Go into the amusement hall and witness the most wonderful juggling imaginable. The show is over in a few minutes, and while waiting for another performance, go out and take a cup of tea, served by Jap girls in regular costume. I know you will say that you did not know what a cup of tea was before tasting it. Go back and see another show of juggiery. You can stay in the enclosure all day, if you like, and witness each show. Everything in and about this "village" is fit to be seen, from the immense lot of pretty china, some of which is so thin that a breath would break it almost. Buy you a Jap teapot for home use.

It looks like tumbling down to get from china and tea to a manure distributor. But here it is, back of Transportation Building, and will be pleasing to your rural readers, and should be to all, as it is doing fine work. And at last we all live through the farmers; so do not turn up your nose at a manure distributor. Your fine lace and dresses come that way. God bless the sturdy farmer, the most independent man on earth; asks nobody for a job, and if the March winds do not blow through the cracks of his corn-crib, snaps his fingers at the price of stocks and bonds; plenty to eat, plenty to wear, an easy conscience, with the preacher paid up, the Advocate paid for, and everything lovely.

Not far from here are some improved roads, and a ditching machine.

Now we will pass on by the Transportation Building. Here is a little building filled with marble, woods, slate, fruit, grain, etc. It belongs to the Southern Railway System. Oh, and we come to the car shed, under which are locomotives, all new and trim but one—that is "The General." This engine has a war record that reads like a novel. I have sent a copy to the editor, and asked him to publish it for the interest of both old and young. When you have read the story, and see the locomotive, you will view it with wonder, admiration, and surprise.

Just around a coach from "The General" is the Columbian bell. Just to look at this large bell without knowing something of its history and composition would not interest you. It weighs 13,000 pounds; is 5 feet high, 7 feet in diameter. The clapper is made of swords that served in the Revolution and the late war. But let me give a line or two about the history of this bell. Mind you, I am not talking about Liberty Bell. On the 399th anniversary of the discovery of America, a meeting was held in Independence Hall, Philadelphia, for the purpose of organizing a League of Human Freedom. Representatives from many patriotic societies were present. The idea occurred to a Mr. McDowell, of New Jersey, to make a bell of contributions from nations, men, women and children. So it was started. The relics poured in. Two hundred and fifty thousand pennies were sent by children from all parts of the world; 2 quarts of wedding rings were sent in; 5 quarts of thimbles that were used in sewing for soldiers during the Revolution; coins with Cæsar's stamp on them; 23,000 metal relics of battlefields were sent in. I can't name all the gifts, but they range from George Washington to Queen Victoria. The rope that rings the bell is made of pieces of fabric from many different nations.

Under this shed is the finest train of cars that were ever built—a Pullman train of palace coaches. Go through them and see the dining-car, the smoking car, the kitchen, the bath-rooms, the barber-shop, and the gem of a bridal chamber, all lined with satin and trimmed with needle work. It will almost make you feel like marrying over again, just to ride in this luxurious car. I know the sweet old maids have the fluttering of the heart, and the old bachelors sigh, when they see it. Just let them do what they should have done long ago—lock hearts and hands, and go sailing over the country while the days of youth come back.

Here is our entrance to Midway. We climb a long flight of steps and land in a buzz and whir, with a "spieler" squalling out at every step about his show being the best. Some of them have talked their voices away, like preachers do some time, and have long, large trumpets, into which they speak. Not all of the places in Midway are decent. There are some that will interest you. We must learn, as we go through life, to eschew the evil. Right here is Hagenbeck's trained animals. It is worth seeing. Deep-sea diving is in front of it. You will enjoy that. Close by is the Phœnix Wheel. Diagonally across is the Ice Palace, where you can see skating on ice, and feel a temperature way below freezing. On down the "Way" you will find the Moorish Palace, where you can spend an hour pleasantly. Then comes the Mystic Maze. You will laugh yourself hoarse in here. Now comes the most exciting place in the "Way;" it is the chute. This is something new. You are carried up in a car to a height of forty feet; then you get into a boat, which is turned loose, and down you go on a track till the boat hits water, when it jumps up in the air, down on the water again, up into the air again, down and around till you get out. The danger is small, and the fun is great. From this you go back into the grounds, and strike the stock show, where there is now exhibited a fine lot of cows, hogs and sheep from all over the country. I can't describe them. Come and see; though if you do not hurry, you will not see them. The people are here by the ten thousand. Let me advise you again to visit the Exposition.

B. H. Catching.

A Reply.

I wish to answer a question or two that seems to puzzle my highly esteemed friend, Bro. Walker, and perhaps others. Bro. Walker says: "Some of your correspondents take the position that it is not necessary to have license from the church to authorize one to preach. This naturally suggests to my mind the question: Why, then, license anyone? Why does one person need to have license more than another?"

Answer: The Methodist Church, like other organized bodies, civil and religious, has its officers to administer its laws. Suitable persons are chosen and ordained. No one doubts the necessity or their authority, either church or civil.

The Doctor wishes to know if any citizen of his own will assumes the office and attempts to govern, would not every sensible man say he was without authority to act?

Most assuredly he would, and the person so acting would be responsible, except under the plea of lunacy. But that is not the question at issue; it is this: Shall every man and woman of good Christian character, who feels it to be their duty to read and expound the Scriptures—to teach and preach—be forced to assume all the duties of an ordained minister, or have the doors of the Methodist Church closed against them? If so, the church will deprive itself of its greatest strength, and deprive laymen of a God-given right.

I feel a delicacy in referring to my own case, but I will do so, as it is a case in point. Several years ago, at the Seashore Camp Ground, feeling that I ought to do something for the cause of the good Lord, I sought an interview with three of our great and good men, and requested their advice and prayers—Dr. J. B. Walker, Bishop Keener, and Dr. McFerrin. After I had made my statement to these good brethren, Bishop Keener asked me if I wished license to preach. I said: 'No; if I can do my duty, I would rather not assume all the duties of a licensed preacher." Dr. McFerrin said: "Preach and exhort; do all you can," and for my encouragement he referred to Samson doing more in his death than during his life. This being acquiesced in by these good brethren, I have, according to the views of the delegation of preachers, including Bro. Powell, P. E., been a violator of the laws of the Methodist Church frequently during the past twelve or fifteen years, and expect to continue to violate it when duty prompts me. It is true my feeble talks may not be considered preaching, but I do the best I can.

Henry Ware.

Bishop Hendrix and Dr. Tigert.

With much pleasure and interest and profit did I read the very readable and instructive articles from the pens of Bishops Granbery and Hendrix—the first appearing in the Nashville Advocate, and copied into other church papers, and the other appearing in the September-October number of the Methodist Review. The spirit manifested by each of the Bishops was kindly and admirable, and will do much towards harmonizing our brethren. They would have done more, however, had their conclusions been conclusive; but while they demolished Swedenborgism and Calvinism and Campbellism, they stopped short of showing how the blessing—the great gift—of entire sanctification is to be obtained. And it is just at this point where is the greatest divergence of opinion in our Zion. It is to be hoped that Bishop Key will use his pen and tell the church how fully he and others agree with Bishops Granbery and Hendrix, and by the Scriptures (and his own experience corroborative of the Scriptures) show that just as we are justified by faith, so are we entirely sanctified by faith. He can do this in the spirit of Christ, and not to provoke controversy, but to conserve the interests of our Zion and advance the cause of Christ.

These thoughts were provoked, Mr. Editor, by the publication in your paper to-day of Dr. Tigert's article, "Sanctification: Shall We Have Peace?" T. L. Mellen.

Nov. 14, 1895.

Communications.

Regeneration.

Mr. Editor: Will you give space in the Advocate for a few thoughts on this important central and essential doctrine of Christianity? To me it is exceedingly unfortunate for the cause of truth and righteousness that there should be any among us who would mystify and minify the doctrine of regeneration, or the new birth, so as to entirely separate it from the moral and spiritual nature of man, as some are doing.

Regeneration, as we understand it, is to create again, make over again—a moral and spiritual renovation or reproduction wrought in the heart by the Holy Ghost. It is called by Christ and the apostles, "born of God," "born of the Spirit," "created anew," "a new creation," "passing from death unto life." Hence it is said: "If any man be in Christ, he is a new creature, old things have passed away; behold all things have become new." (II. Cor. v, 17.) "For in Christ Jesus neither circumcision nor uncircumcision availeth anything but a new creature." (Gal. vi, 15.)

The term "regeneration," we think, is preferable because it comprehends all the processes of spiritual life. The new birth is only a part of the process. In spiritual generation, as in natural generation, there must be an existance or life in some form before there can be birth.

If the new birth is in comparison with the birth of the body—and the Savior makes it so in John iii, 5 and 6—it will not do to make it a partial or incomplete work. This is contrary to all law, both natural and spiritual, and contradicts the plainest teachings of God's Word. In the generating process of both natural and spiritual life there are three distinct states—a begetting, a quickening and a birth. In the spiritual process (1) the soul is begotten or fertilized by the Divine Spirit through Christ. "And everyone that loveth him that begat, loveth him also that is begotten of him." (I. John v, 1.) (2) It is quickened or made alive by the same spirit. "You hath he quickened who were dead in trespasses and in sins." (Eph. ii, 1-5.) After life has been generated or developed into real being, spiritual being, the new birth takes place. "Ye must be born again." (John iii, 3.) This new-born soul is perfect—back in the image of God. "And have put on the new man, which is renewed in knowledge after the image of him that created him." (Col. iii, 10.) It only needs the sincere milk of the Word that it may grow to a perfect man.

To say that there is in this new-born soul the "old nature," "the carnal mind," seeds of depravity is unreasonable and unscriptural. In all the wide domain of creation in the natural and spiritual world like begets like. And that which gives life gives nature. The giving of life is inseparable from nature; one can not exist without the other. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit;" so that which is born of God partakes of the nature of God. "That by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (II. Pet. i, 4.) (See Eph. iv, 24.) So the new-born soul comes into the kingdom of Christ not only with the God-life, but with the nature of God. To say that birth only gives life, and that at some subsequent time in some way nature is given, is a contradiction of all natural and spiritual law. The viper does not have to pass through some process after birth to give it a viperous nature. So the soul born of God does not have to pass through any subsequent change to get a nature God-like. "And that ye put on the new man, which after God is created in righteousness and true holiness." (Eph. iv, 24.)

But it is asked, Does the new birth separate us from the old man or body of sin? It certainly does this if we are born of God. The need of this separation is just what made Paul in his natural state cry out in bitterness of soul: "O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. vii, 24.) "I am carnal, sold under sin" (verse 14). Certainly this can not be the state of a new-born soul. Paul says, "To be carnally minded is death." "Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." (Rom. viii, 6, 7.) If the carnal mind remains after the new birth in the soul, then we have a son of God, "carnal, sold under sin," "at enmity against his Father," "not subject to his law, neither indeed can be."

But the "old man is crucified, and the body of sin destroyed," says Paul. "Knowing this, that our old man is crucified that the body of sin might be destroyed"—not left for a subsequent work—"that henceforth we might not serve sin." (Rom. vi, 17.) "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (verse 22). If the new birth is only pardon from past or actual sins, and I am still held by depravity or carnal nature, I am not free. If I am in prison—a condemned criminal—and pardon comes to me, yet my prison doors remain closed, what does my pardon avail? I need and want the pardon that unlocks my prison doors and sets me free. This regeneration, or the new birth, does for us, as Paul understood it.

Listen at him. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. viii, 2.) Here the spirit that gives life also makes "free from sin and death." Again: "If any man be in Christ, he is a new creature, old things have passed away; behold all things have become new." (I. Cor. v, 17.) Here evidently the apostle makes "a new creature, passing away of old things, and all things becoming new," the necessary condition of being in Christ. But again: "Not by works of righteousness which we have done, but according to his mercy he saved us." When and how? "By the washing of regeneration and renewing of the Holy Ghost." From what? We are told—"Foolishness, disobedience, serving divers lusts, and pleasure." This same character is said to have "put off the old man which is corrupt, according to the deceitful lusts, and "to put on the new man, which after God is created in righteousness and true holiness." (Eph. iv, 23, 24.) Our Lord said this "washed," "regenerated," "new-born," new creature was clean. "He that is washed needeth not save to wash his feet, but is clean every whit, and ye are clean, but not all."

The new birth is not only a state of purity, but a sinless state. "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he can not sin, because he is born of God." (John v, 9.) We know that whosoever is "born of God sinneth not." God gives us a new spiritual nature, and through this we are to crucify and mortify the flesh. God gives us a pure heart, and we are to make our lives pure.

W. S. Lagrone.

Senatobia, Miss.

Dancing for the Lord.

The Methodist Church is of providential origin. It sprang from a dying Christianity. Corruption, dire and awful, had crept into the church; vital godliness was on the decline; a dead and empty ritualism held imperial sway over the benighted minds of a degenerate people. Worldliness of the worst type had displaced experimental religion. Wesley's heart was moved like the heart of his Lord when he saw the wretchedness and misery of the multitudes. He was raised up under God to be a revivalist of the churches, a greater than whom modern times have not seen. The influence of this revival has swept round the world and touched every shore. But in the very heart of the country where this revival has had the least opposition, and where its greatest glory has been wrought out, worldliness is still found in the church to which our founder belonged. Methodism stands as an expression against worldliness, and is arrayed against all devices fostered by the devil for the overthrow of the church of God.

Recently, in a little village where there are but two churches, our sister church, in order to raise some money, gave the young people of the village a dance. The young people of the "hopping" tribe gathered at the appointed place and danced for the Lord. The good sisters were there to serve coffee and sandwiches between sets. This was for the Lord, too. The aforesaid church has recently been renovated, and, to keep up with the procession, they must have some kneeling benches made. To pay for these benches they devised the scheme of having a dance, and charging each one so much, and thus the debt could be easily liquidated. Suppose one of the dancers had stopped amid the gay festivities and moralized thus: "This dance is for the church; the church needs money. Kneeling benches are quite comfortable; they preserve one's clothes, and are a boon to a tired knee. The ladies of the church are at the back of the entertainment; so it must be all right. Therefore, here goes; skip, hop, and jump; doodle, doodle." Dancing for the Lord to pay for kneeling benches! Will the Lord hear a prayer from one of these benches?—or does he care about such little things as how they were paid for, etc.? Dancing for the Lord! The church has recently been repaired, the seats are still out, and it would have been so nice, as a dedicatory service, to have had the dance in the church. Why not? It was held to pay the debt on the benches, where they will kneel in the years to come, and send up their petitions to God.

Shame on such conduct! It would have been far better never to have had a bench to kneel upon than to have one purchased at such a price as may have been paid for these. How can these mothers kneel and pray, "Lead us not into temptation," when they go of their own accord with their daughters to the dance, knowing, as they must assuredly do, the history of such things? Dancing for the Lord! It is a shame and a scandal, an insult to the name of religion. Let our people stand aloof from such things.

Excelsior.

P. AND H. M. S.

Editors.

Mrs. H. W. Foote, of North Miss. Conference.
Miss Pauline Stafford, of Mississippi Conference.
Mrs. F. E. Russ, of Louisiana Conference.

During the past year our Woman's Parsonage and Home Mission Society work in the Mississippi Conference has not grown as we would have it grow. While there have been visible signs of success, we feel that in this age of enterprise, when societies and clubs are numerous, that we might find more women who would engage in our work. As our president said in her annual address, at the first annual meeting, which was held at Ellisville, Miss., our society has been looked upon as one born out of due season.

It was looked upon at first by some as a society which was not needed; but time has favored it, and now we find that public sentiment is more liberal. The endorsement which was given us by several of the Bishops has greatly aided us. There has been a general flow of approval, and now our plan is, that this approval may be permitted to develop into sympathy, and sympathy always offers assistance and renders aid.

We want women who will tell us that they think our society an excellent organization, and then offer their services to further its success; women who will give us favor, and then yield their wills and efforts as instruments for our work.

The Woman's Parsonage and Home Mission Society needs women, and women need the Woman's Parsonage and Home Mission Society.

Like all good works, it offers a reflex influence which alone would repay for time and labor spent. We do not ask you to neglect your societies for ours, but we suggest that, like Mrs. Susanna Wesley, we find time for all. When we have fulfilled our duties to this extent, we shall feel that this we have done, and not left the other undone.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

Editors.

N. Miss. Conf., Mrs. G. H. Lipscomb, Como, Miss
Miss. Conf., Mrs. E. D. Jones, Carlisle, Miss.
La. Conf., Mrs. M. H. Morrison, Shreveport

If all could know how industriously and untiringly efforts are made generally, and especially at this time, for the circulation of unwholesome—including vile—literature for reading and singing, surely unceasing prayer and greater diligence would be used for pure and elevating periodicals and other good literature. The long evenings will be spent in some way. Let us labor faithfully for the New Orleans Advocate that so kindly helps us, the Woman's Missionary Advocate, Little Worker, Evangel, etc., whilst provision is made for other entertainment that is harmless, avoiding more carefully than ever before "the singing those songs, or reading those books, which do not tend to the knowledge or love of God." Days and weeks have been spent in preaching and work to arouse the church and convert sinners. Can any of us afford to be at ease in Zion? Surely greater efforts are needed now. Satan's hosts are working night and day. We lovingly entreat our women to read more, and use the needle less. In the adornment of the home let the first consideration be the purification of the heart, the culture of the mind, and the outer adornings last. If we will permit, the Holy Spirit will guide and help us in the confliction of duties.

We have greater knowledge—which increases responsibility—of the awful condition of the heathen, who are pleading so piteously, to stir and nerve us to labor "through Christ which strengtheneth" for their freedom from sin, aiming, as our corresponding secretary says, to have "an auxiliary at every charge."

Mrs. Chatfield, corresponding secretary: The district secretaries report that they can not get auxiliaries to report. . . . In order to magnify the office of district secretary, I desire that they shall have charge of all auxiliaries in their respective districts, as a presiding elder has of his work. It is the duty of each auxiliary to send quarterly reports to them by the first of June, September, December, and March, giving number of adult, juvenile and honorary members; also amount of dues, Conference fund and special donations. Apply to your district secretary for any literature you may desire. It is her duty and pleasure to aid you in advancing the work. Let every member of the W. F. M. S. remember in prayer, at the "twilight hour," our work. Let us ask great things of God, remembering the prayer of faith brings the blessing (St. John xiv, 12, 13, 14, 15). The command to go forward has been given. In the strength of God let us press to the mark: an auxiliary at every charge. If "with one accord" we work, nothing doubting, the victory will be given that the Father may be glorified.

Mrs. J. D. Crymes, secretary Vicksburg district, reports: Since coming to this work, the first of the year, have organized one adult society, and a juvenile (the Anguilla Stars) here. Have also organized an adult at Rolling Fork, and connected the juvenile (the Pansy Society) there with our woman's work. Since my election to this district have written numerous letters and postals, and distributed a vast deal of missionary literature. Will have two new auxiliaries, the Bethel and the Martin, to report next quarter. God has wonderfully blessed my efforts. To him be all the glory! Our presiding elder and his wife (Dr. and Mrs. Weems) have assisted me little in our woman's work by lectures, etc. We had heard of Sister Weems having traveled at her own expense over the district, and working in the interest of societies, and we know personally of Dr. Weems' valuable help. No doubt the women of the district feel like sending a petition for their return. Dr. Weems wisely advises that auxiliaries, especially those in the country, hold their meetings at the homes of the members, with the understanding that a plain dinner be served, or, better, that each member take a lunch with her, and thus give the hostess time to spend in social enjoyment and work of the meeting.

Mrs. E. D. Jones.

GOD DOES COMMAND

That all we do in the affairs of life must be done with an eye single to His glory. To please Him we must impart to others anything we have that may save them from intense and continued suffering. A sincere conviction of my duty to my fellow-men impels me to advertise my Oil Cure for Cancers, Tumors and Malignant Diseases. To do this and avoid all appearances of exaggeration I know of no better way than to publish every week reports which I receive from my patients. Thousands are being cured, but some die. We give reports from both classes.

For price of Oil and particulars, write for book—sent free. Address

DR. D. M. BYE,
170 N. Illinois St.,
Indianapolis, Ind.

UNION DEPOSIT, PA., July 31, 1895

Dr. D. M. Bye, Indianapolis, Ind.:

Excuse me for not writing sooner. Enclosed you will find $7 50 due you for the last month. Aunt is well, and the sore is nearly healed. She is so glad the cancer is gone. She had awful pain in it before she used your Oils. It was through the Religious Telescope that we found out about your Oils. We are very grateful to you for what your Oils have done.

Yours truly,
LIZZIE PARTHEMORE.

EUENA VISTA, ARK., July 20, 1895.

My Dear Doctor Bye:

I was wanting to see if the tumor on my husband's face would again make its appearance. I am happy to tell you the tumor has disappeared, and not even a scar is left on his face. I never was so happy in my life. I do wish you could have seen him before I commenced your Oil treatment. And to see him now—his face is as clean as anyone could wish, and he is looking better than he did ten years ago, so say all his friends; and we all feel thankful for the restoration of my husband, and I pray with all my heart that God will continue to bless your good work. MRS. A. C. ROSE.

TOO LATE.

MIDWAY, KY., Sept. 18, 1895

Dr. D. M. Bye, Indianapolis, Ind.:

DEAR SIR—It gives me much pain to write and inform you of the death of our dear mother, which occurred on last Sunday evening about seven o'clock. No one who did not see her does know how much she suffered. The cancer seemed to have gone to her stomach and lungs.

We can not speak in too high terms of your Oils. They gave her more ease than anything she ever used. As for curing her, we think her case was beyond any treatment. Please accept our thanks for your kindness and sympathy in our behalf.

Very respectfully,
G. W. MITCHELL.

The Pastor and the "Plan."

Our law clearly defines the duties of the preacher in charge. In general, our pastors adhere to these duties with conscientious fidelity. But, in particular, many of us are remiss; *e. g.*, in the matter of preparing for our successors a "plan" of the work. Our Conference will convene in two weeks. We beg the brethren to heed a word of exhortation from one of the younger preachers.

Prominent among the duties of the pastor, we find (Discipline, p. 64, ¶131), "To leave his successor a particular account of his charge, including an account of the subscribers for our periodicals." We feel safe in declaring, after somewhat careful observation, that a large number of our preachers are careless respecting the "plan." We have known it to be completely ignored or, at least, wholly neglected. In numbers of other cases, the "plan" consisted of a few hasty, disconnected scribblings on a half-sheet of note paper. The requirement is for "a particular account of the charge." Hastily-scribbled memoranda of generalities and indefinite miscellanies are insufficient. These confuse, rather than guide. Even in one year's time the pastor may become measurably familiar with all the conditions of church life in the charge. Let him not presume that his successor knows what he has had no means of knowing, and what has taken himself months, maybe years, to acquire. The failure to carefully and particularly advise his successor as to the field may result in much waste of time and resources.

In a ministry of seven years, we have never once had a "plan" which "included an account of the subscribers for our periodicals," nor have we ever seen but one anywhere. Moreover, we have several times gone to a new charge without knowing the names or addresses of a single official member. We are Methodist folks. Let us "change our name or mend our manners." We need a little more method in our methods, and a little more planning in the arrangement of the "plan." This is not a trifling matter. Get your "plan" ready and let it mean something.

H. T. CUNNINGHAM.

Tyro, Miss.

Palmer Camp Meeting Resolutions.

Of course, Mr. Editor, when those resolutions were signed at Palmer Camp Meeting it was expected the scissors crowd would plunge into printer's ink like a batch of mustang ponies into a hay field. Therefore, I have held myself in readiness to "earnestly contend for the faith which was once delivered unto the saints." "For there are certain men" who seem to fear not discord, but esteem the ink pot of greater riches than all the treasures of Israel's peace.

It was my purpose to —. But what is the use? What they have said is strikingly like the inspired description of the earth when it was first made: without form and void. If this is the best they can do, the result will be like that produced by a good brother's sermon on immersion. When he had finished one of his best members came forward, and, giving his hand, said: "I thank you. Oh! I thank you so much for that sermon. Your failure to prove anything thoroughly convinces me your position is false."

Yes, I signed those resolutions. And I am neither sorry nor ashamed that I did so. And I wish to say further that, so far as known to me, I fully endorse and commend every act and utterance of Rev. C. A. Powell as presiding elder of Seashore district, Mississippi Conference, in the year 1895.

JAMES G. SIBLEY.

FROM THE WORK.

Rev. H. B. Vandenburg: "We have held four protracted meetings, and think that much good was accomplished. At some of the churches there was a revival. Bros. W. M. Williams, Witt Sullivan, of the traveling ministry, and J. R. Hays, local, assisted me. Our fourth quarterly meeting was held on Oct. 5 and 6. Rev. C. McDonald, P. E., was with us and preached to the edification of the people. He is in favor with the people of this charge. Last, but not least, we had Bishop Galloway with us the second Sunday in October. Our people were much pleased with the dedicatory sermon and also the lecture delivered by the Bishop. The new church-house dedicated by the Bishop is a credit and honor to the people of this place, and they are justly proud of it. It is the best constructed and prettiest church-building in the county; well lighted and neatly painted. If we could just get this people to see their duty in reference to giving to the Lord of their substance, supporting the institutions of the church! Oh, for a spirit of liberality to reach the hearts of this people!"

C. A. P., Bethany Church, Nov. 22: "Please allow me space in your paper to tell you how much grieved our people are in having to give up our valuable minister, Rev. A. W. Langley, and family. He came among us four years ago. Shortly after some of us were forced to pass through some severe trials. His prayers and sympathetic words drew him and family very close to our hearts. As he preached his farewell sermon at Bethany Church, Nov. 10, we heard the expression on every hand, 'Can we ever get another that will fill his place?' and the response would be, 'No; he has preached Christ and him crucified;' and as Bro. Langley and family go forth from us, they carry our prayers, love and good wishes, and we recommend them highly to the people wherever the Bishop sees fit to send them. Bro. Walter Mitchell did us one week's valuable preaching, and accomplished good. We also love our presiding elder, Bro. John Mitchell. Both of these are admirable men and true servants of God. Bro. W. W. Mitchell, on the Lexington circuit, we are happy to note, is convalescent from a very severe attack of pneumonia. May God bless you, Mr. Editor, and the dear old ADVOCATE!"

Rev. W. M. Sullivan, P. C., Carthage, Miss.: "I am now closing my first year in this charge. I have held six protracted meetings with fine results. In many respects this is a pleasant work. The town of Carthage is said to be the largest inland town in the State. I think we have as many good people here as can be found in any place with the same number of inhabitants; besides there are many good Christians in the country portion of the work. It has been said that there has never gone to Conference from this circuit a clear report on finances. We expect to do all in our power to break this record this Conference. The church in Carthage will pay up everything in full, and one good brother has deposited his quarterage for next year already. (Please don't say anything about this. Some preacher will want this place.) I have preached seven times a month, traveled a great deal; 52 accessions; as many, or more, conversions. The Lord has blessed us wonderfully. We give him all the glory; and say if the Bishop moves us, it will be sad to part with these people; and to the man appointed to Carthage, he will be cordially received. Sorry to say that there are fewer subscribers for our church paper on this work than any work I ever served."

Rev. G. R. Ellis, Escatawpa circuit, Seashore district, Mississippi Conference: "The fourth Quarterly Conference for this charge was held the second and third of November. Rev. C. A. Powell, P. E., was present and presided with his usual ease and dignity. Bro. Powell is a first-class presiding elder. He is conversant with the laws of our church, and believes in their being rigidly enforced, and carries out his convictions irrespective of what any may think or say. At the same time, has a heart as loving and tender as a woman's. The Conference, I am sorry to say, was not well attended by the official brethren. Congregations on Sunday were good, especially the night service. The presiding elder preached us three very instructive, practical gospel sermons, which were appreciated by myself and people. I have held three revival meetings the past Conference year, one camp meeting and two protracted meetings, with good results. My first meeting was held in May at Zion. Revs. R. B. Downer, T. W. Adams and Geo. W. Huff did the preaching, and did it well. Thirteen accessions and a number of professions were some of the results of this meeting. My second meeting we held at Orange Grove, in July, with Bros. Wesley G. Evans (an old veteran in the ranks) and G. W. Huff. God honored the faithful ministrations of these servants of his by a general spiritual uplift of the church. At this meeting seven children were baptized and thirteen joined the church. Wilson's Springs Camp Meeting embraced the fifth Sunday in September, and continued six days. Here the pure Word was preached 'with power and in demonstration of the Spirit.' Revs. P. Howard, C. L. Chilton, Wesley G. Evans, J. H. Holland, W. T. Beall, J. H. Havers and Ingersoll did the preaching, each one showing himself to be a 'workman that needeth not to be ashamed.' Bros. Adams and Huff were present to gladden our hearts by their sweet prayers; but, on account of physical inability, did not preach. While the year has not been without its trials and adversities, prosperity has attended 'Zion' along many lines, and we ought to feel grateful. Finances are behind; but I think the work will pay as much, if not more, than it did last year. My people are financially unable to do much, but they are kind to their preacher, and many of them do the very best that they can for him, and I will bid them adieu this, my third time, with pain. May God bless the ADVOCATE, its editor and official staff, and all of its readers!"

THE REVIVAL AT ANGUILLA, MISS.

The revival at this place was a great triumph, and revealed the superior power of the gospel over opposing forces. My esteemed friend, E. B. Baker, of Natchez, lead the music and assisted otherwise, and Rev. C. H. Ellis, evangelist, who was formerly a member of one of the Texas Conferences, and served as presiding elder seven or eight years, conducted the series of meetings. It is not my purpose to describe the evangelist (the fruit will tell the kind of tree), but to give a brief account of the work done.

The farmers were busy in gathering their crops, the merchant in selling goods, and the general opinion was that the season for revivals had passed, and that the time of holding the meeting were very inopportune. But, on the other hand, a number of zealous Christians, in surrounding communities and a few in the church at Anguilla, had covenanted together, several weeks before, to pray at sunset each day for the success of the meeting.

The leading features of the revival were (1) a spirit of prayer which seemed to come upon the community; (2) deep conviction for sin, even in those who did not at all attend the services. There were eighteen converted and four who professed entire sanctification, and four or five came into the church.

The outlook for this Delta country—long noted for wickedness—is very encouraging. The zeal of the laity is remarkable, family altars are becoming universal, and great enthusiasm in effort to save souls.

A nicely planned parsonage, under the management of Bro. Chris. Lorenzen, is going up at Rolling Fork, and the pastor is relieved of all the burden.

Bros. Ellis and Bliss Baker are now in Rolling Fork, and I learn that the meeting there is beginning well.

Bro. Ellis, through the power of the Holy Spirit that abides with him, by faith and much patience in face of great obstacles, has accomplished a work I believe no one else could have done at this time.

JOHN D. CRYMES.

Large as a Dollar

Were the scrofula sores on my poor little boy. They were especially severe on his legs, back of his ears and on his head. His hair was so matted that combing was sometimes impossible. His legs were so bad that sometimes he could not sit down, and when he tried to walk his legs would crack open and the blood start. Physicians did not cure. I decided to give him Hood's Sarsaparilla. In two weeks the sores began to heal up; the scales came off and all over his body new and healthy flesh and skin formed. When he had taken two bottles of

Jos. Ruby.

Hood's Sarsaparilla

he was entirely free from sores," HARRY K. RUBY, Box 356, Columbia, Penn.

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We are now offering the Holman Self-Pronouncing Bible for $1.65 to subscribers who pay a full year in advance, i. e., up to Dec., '96. This Bible has all the Helps of the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself wherever the name occurs. This makes it by far the best Bible on the market. Everybody, whether educated or uneducated, needs help in the pronunciation of proper names, especially Bible names. Read carefully our offer on the seventh page.

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Thursday, November 28, 1895.

How Long?

Notwithstanding the Sultan's promises, the Armenian butcheries go on without abatement. The dispatches state that twenty villages have recently been laid waste and their inhabitants massacred. The Christian world is eagerly inquiring how long the Christian nations will tolerate this state of things.

Who Is He?

In two of the Conferences in Texas the assessment for the orphanage was overpaid. This shows what our people will do in this direction if we give them a chance. When Mississippi Methodism gets her orphanage—which she will do in the near future—it will be sustained. Nobody need have any doubt on that point. What is needed just now is for some one whom the Lord hath prospered in business to give an impetus to this movement in the shape of a check for a good round sum. Who is he?

Rev. W. E. Ballard.

Rev. W. E. Ballard died at his residence in Natchez, Miss., on Saturday, the twenty-third, and was buried from Jefferson Street Church on Sunday afternoon. The funeral services were conducted by Rev. W. B Lewis, assisted by Rev. L. S Jones and Rev. M. M. Black. He had been an invalid for about five years, and during all that time he has borne his afflictions with true Christian resignation. He was in his fifty-eighth year, and had been in the ministry about thirty-three years. He was a man of strong intellect and an able preacher. He was remarkably amiable and was much beloved wherever he was known. A suitable memoir will appear in due time.

A Nation Outwitted.

It begins to appear that an egregious blunder was committed when Utah was admitted into the Union. When the anti-polygamy law had passed, the Mormons submitted apparently with good grace, and have ever since pretended that polygamy is not an essential part of their system. This being the case, it was asked, Why not admit Utah to Statehood? — and into Statehood she came. It now appears that the crafty disciples of Joe Smith expect to take charge of the State and run it to suit themselves, and let Uncle Sam help himself if he can. Recent developments seem to show that the fine Italian hand of the Mormon hierarchy was back of the movement for the admission of Utah.

A Psychological Mystery

The bitterest animosities of the human heart are not horn of injury. The wrath of Herod and Herodias, which naught but the blood of John the Baptist could appease, was not the result of a wrong perpetrated upon them. He had done them no injury. His sole offense was that he stated a fact which they knew as well as he. "It is not lawful," was no news to them. Their own consciences had uttered the same message ten thousand times before John crossed their pathway. Because he dared to vocalize the utterances of their own consciences he must die. Happy would it be for humanity if Herod and Herodias enjoyed this distinction alone! But such is not the case This event in the lives of these magnates of the olden time is merely the outcropping of a stratum of depravity that is coextensive with humanity.

In all ages the bitterest foes of God's prophets have been conscience-stricken evil-doers. The fiercest antagonisms of the ministry of the present day come from the same source. Nothing engenders such implacable hatred in the breasts of the "sons of Belial" as for a fellow-mortal to give utterance to a message which they have already heard ten thousand times in the secret chambers where conscience does her divinely appointed work. A certain measure of unpopularity with those who are given over to iniquity is, therefore, the inevitable concomitant of a faithful ministry. So it has been, and doubtless so it will be to the end of time.

Murder Statistics.

The following figures, taken from the official reports of the chief of police of this city, furnish material reflection on the part of all good citizens: Number of homicides in New Orleans in 1892, 22; in 1893, 26; in 1894, 39; in 1895, up to Nov. 20, 42. If the same rate should continue until the close of the year, the aggregate will be 47—an average of about one for every eight days in the year. Commenting on this state of things, the Daily States speaks as follows:

"Judging from the treatment of other murderers, the trial" (reference is here made to a recent case) "will come off after the witnesses are dead or have been dispersed, and there is not the scintilla of evidence against the accused. The Parish Prison is full of red handed assassins who have not yet been tried, and whose despicable and bloody crimes are almost forgotten. The gloomy walls of the Parish Prison have been to them a home of refuge, and they and their victims are passing out of the memory of the present generation.

"To such a degree has criminal justice in this city become a failure and a ridiculous farce that murderers have become a privileged class, a sort of aristocracy, whose patents of nobility are written and signed with the blood of men, women and children. In the name of Heaven, what are we coming to? Has justice fled the earth? Has human blood and human life become so cheap in this community that the lives of honest men—nay, of women and innocent babes — may be ruthlessly taken, and the assassins be housed and petted in the Parish Prison until the lips of the witnesses of their deeds are sealed in eternal death, or they are spirited away until the assassins are accorded the freedom of the smiling earth and heavens, and the portals of honorable life are opened to them?

"We have been called upon so often to record and denounce these bloody deeds that indignation has become fatigued, and we feel that it is idle to write words in denunciation of them."

An Object Lesson.

At a time when the value of missions is questioned and the work of missionaries depreciated, an object lesson of singular interest has been given in the city of London on the whole subject. Three princes from South Africa, one of them called a king, appeared at the Centennial "Convention" of the London Missionary Society, which was gathered to celebrate "Founders' Week," and there publicly gave thanks to the society and its promoters for what had been done for them and their tribe by the self-denying workers sent out by the society. Two of the chiefs had built churches for their people and worshiped with them as disciples of Christ, and leagued with them to advance the kingdom of Christ. The results of missions were thus set forth visibly to a great company of the people who by gifts and self-denials had made them possible, and whose faith was thus rewarded by vision.—Presbyterian.

Progress.

It seems almost certain that Georgia will soon become a prohibition State. The Bush bill, now before the Legislature, it is said, has a majority of the members of both Houses pledged to its support. The saloon gang in the cities are dreadfully alarmed, and are making the welkin ring with the usual rot about "personal liberty," "sumptuary laws," etc.; but, unless somebody yields to the influence of money, all their shrieks and cries will prove unavailing. We believe that the temperance forces will win in the fight. It will now be in order for the Mississippi Legislature to follow Georgia's example. The traffic in Mississippi is confined to about seven or eight counties now. Why not destroy it, root and branch? It can be done with a little effort, and we see no necessity for further postponement.

Turkey.

The transfer of authority in Turkey to the great powers would mean much for Christianity. Christian communities and individual Christians all over the empire would dare to lift their heads. Secret believers could speak out with security. Missionaries would enjoy reasonable liberty to preach to the Moslem population. Christianity has never had a fair chance in Turkey and never will have one under a Moslem government. Islam triumphed by force and makes so fair a show because bolstered up by political authority. Place the New Testament over against the Koran in a fair field with no favor, and the future of the gospel in Turkey is sure. This result will come only when the power on the throne in Constantinople ceases to be Moslem, only when the representative of the Caliph becomes a spiritual, no longer a temporal power.

It would mean much to science if Turkey should cease to be—unspeakably much to archæological and biblical science. The government of Turkey controls the majority of the biblical sites and districts where material lies hidden of value to the student of the Bible and of ancient history. Exploration and excavation are now made as difficult and as costly as possible to the scholar. The Turk will do nothing himself nor let any one else do anything for which he is not himself well paid. Great tracts of the east under Turkish rule are in utter disorder, when occidental authority would produce order in a fortnight and open opportunities to the biblical archæologist which are simply overwhelming. What light on the Bible lies hidden under the Turkish bushel!—Exchange.

Guiseppe Vital.

The mission forces of the M. E. Church in this city have recently been increased by the arrival of an Italian of the name of Guiseppe Vital. Mr. Vital was for several years a Romish priest. Some years ago he experienced regenerating grace, and united with the M. E Church in Italy. He was soon afterward licensed to preach. He has been in this city about three weeks, and has begun work among his countrymen. He will hold services twice on Sunday and twice during the week at the corner of Melpomene and South Rampart. Another night in the week will be given to the Lower Bethel. These services will be conducted in Italian. He speaks English, however, with remarkable correctness and fluency.

Church Extension—What Is It?

The church-extension work in our church was started in 1882. It has for its object the extension of Christ's kingdom by building churches and parsonages in places where they could not or would not be built without its aid.

It appeals to the rich to help the poor; to the strong to help the weak; to the established to help the feeble beginners; to the church at home to help the church abroad.

It furnishes an agency through which the generous giver may be sure that his gifts shall reach worthy and needy objects; one which, having an oversight of the whole field, can best determine where a dollar can be invested to the best advantage; and which takes the pains in every case to provide security for the return of the money should the enterprise prove a failure.

Every year the church contributes to this cause about $60,000. "What is done with it?" Look at our maps and annual reports.

Besides this, good friends of the work have given over one hundred thousand dollars to constitute a permanent loan fund, to be loaned to churches on long time, at six per cent. interest, and upon its return to be loaned, and loaned, and loaned again, to churches that need only temporary aid. This has earned $25,000 interest.

Lend a hand! — The Church-Extension Bulletin.

A New Book.

SELECT NOTES. A Commentary on the Sunday-school Lessons for 1896. By F. N. and M. A. Peloubet. Illustrated. Cloth, $1.25. W. A. Wilde & Co., Boston.

This commentary has for twenty-one consecutive years presented the doctrinal illustrations, instructing and illuminating anecdotes, comments, and explanations of the text that every pupil and teacher needed, to easily grasp the interior thoughts of the inspired writers. The twenty-second volume for 1896 presents in its beautifully printed and judiciously illustrated pages an immense amount of culled matter, carefully edited and understandingly applied to the year's lessons.

The lessons for the first six months are in Luke, and the notes are particularly well chosen, and clearly indicate the author's accurate knowledge of the Scriptures, as well as a wide reading of the thousands of volumes based on the life of our Master. The last six months are devoted to the Old Testament, in which field Dr. Peloubet years ago earned an enviable reputation as an earnest student and an apt teacher, and his work in this volume is the outcome of his ripe scholarship and personal acquaintance and conception of the best method of applying Old Testament history and teachings to modern needs.

The publishers have embellished the book with eight splendid full-page illustrations, which will prove both interesting and instructive.

Peloubet's "Select Notes" are well worthy of increased use by both the teachers and scholars of every Sunday school using the International Lessons.

NOTES.

Rev. C. L. Chilton is conducting a revival meeting at Amite City.

***

We are pleased to learn that the attendance at East Mississippi Female College is still increasing.

***

Rev. J. W. Browne, the oldest Methodist preacher in Texas, died at his home in Luling on the twenty-fifth.

***

Rev. George Stuart is carrying on a meeting in Monroe, La. Large crowds are in attendance, and much interest is manifested.

***

Rev. W. F. Hamner, of the Baltimore Conference, has been transferred to the Memphis Conference, and stationed at Central Church.

***

A meeting is in progress at Tchoupitoulas Mission. Everybody cordially invited to attend. Christian workers are in especial demand.

***

Miss Belle Kearney has been ill for some weeks with typhoid fever, but is now convalescent, and will soon be able to resume her work.

***

A full-blooded Cherokee Indian, named Wahoochee, is holding Christian revival services at Thomasville, Ga., and drawing immense crowds.

***

The following transfers were made from the Memphis Conference: W. J. Carlton, to the Texas Conference; R. W. Byen, to the Columbia Conference.

***

The Southern Methodist Publishing House will bring out in a short time "The Life, Times and Speeches of L. Q. C. Lamar," by Hon. E. Mayes, of Jackson, Miss.

***

Dr. S. F. Smith, author of the national hymn, "America," died suddenly in Boston on Saturday, in his eighty-seventh year. He was noted as a poet, preacher and lecturer.

***

Rev. J. H. Stevenson, professor of Hebrew and Old Testament exegesis in Vanderbilt University, was received into the Memphis Conference from the Methodist Church of Canada.

***

Mrs. Grover Cleveland is one of the most earnest workers in the Needlework Guild of Washington, an organization of ladies formed for the purpose of supplying articles of clothing to the poor.

***

In the island of Formosa, whose possession has recently been transferred to the Japanese, there are nearly 2,000 Christians, and over fifty chapels, the harvest of Doctor Mackay's wonderful work begun in 1872.—Exchange.

***

Mr. Leonard Fash died at his residence in this city a few days since, in his eighty-fourth year. He was one of the oldest members of Felicity Street Church, and had been for several years the sole survivor of the original Board of Trustees of Elijah Steele Chapel.

***

The largest amount ever raised in one year for the work of foreign missions is contributed by the Church of England Missionary Society whose current year ended in March, 1895, with a report of two hundred and seventy-nine thousand pounds—$1,395,000.

***

Of the 731 Methodist Episcopal Churches in the State of Kansas, all but 52 have been aided, at some period in their history, by loans or donations from the Board of Church Extension. Perhaps the most of them could not have been started without such assistance.

***

"Father Chiniquy," the celebrated ex Romish priest, who is now in his eighty-seventh year, preached in the city of Quebec, Canada, a few Sabbaths ago, giving a French sermon in the morning, a Bible reading in the afternoon, and an English sermon at night.

***

The senior class of the Law Department of the University of Missouri has decided to invite R. G. Ingersoll to deliver the annual address at their commencement next June, whereupon the Central Advocate suggests that it would be appropriate to invite Herr Most also. Why not?

***

The local option election, held in Richland parish on the nineteenth, resulted in a prohibition victory by a majority of 221. A novel feature of the contest was that a number of the colored people voted and worked for prohibition. It hardly needs to be said that they belong to the better class.

***

The following note from Bro. Isbell, dated Nov. 21, will be read with sorrow by his numerous friends. Our brother will have the sympathy and the prayers of his brethren.

My precious wife died Tuesday morning, at 1:15. We laid her to rest in the Columbia Cemetery beside our loved ones yesterday noon. My loss is her eternal gain. Her life was beautiful, her death triumphant. An obituary, by a friend, will appear later. I ask an interest in the prayers of my brethren in this hour of affliction.

At the recent session of the North Texas Conference the following transfers were announced: H. M. Whaling, to Baltimore Conference; T. R. Glenddenin, to Tennessee Conference; H. C. Jooly, to Arkansas Conference; J. S. Chapman, to Los Angeles Conference; J. R. Atchley, to North Texas Conference.

***

The fight for one rest day in every seven is not only the churchman's fight, but the wage-earner's fight as well. It was Prof. Goldwin Smith, one of the world's leading agnostics, who said: "It is the freedom of religion and the educating power of Sundays which explain the average prosperity of America."

***

From Rev. Henry T. Miller, of Quincy, Ill., we have a "Certificate of Church Membership," made up of several pages, with tasteful cover, held together by a cord. Following the blank certificate are several pages of quotations from the Scriptures, and from the writings of eminent men on the responsibility and obligations of church membership. It is unique in design, and would make an appropriate reminder and souvenir of that important event. Single copy, twenty cents; by the dozen, $2.

***

We clip the following from the Jackson, Tenn., Daily Sun, of Nov. 19, 1895:

Dr. Bigham, General Secretary of the Board of Education of the M. E. Church, South, said on the floor of the Memphis Conference, at Union City, "that the M. C. F. Institute, of Jackson, Tenn., is the most flourishing female college in Southern Methodism, and has the finest prospect of any female college in the South."

The enrollment during the current year is 491, which places it at the head of the list, so far as Southern Methodism is concerned.

***

At the recent session of the Oregon Conference the vote in favor of the admission of women to the General Conference was large and enthusiastic. After the result was announced an exuberant brother started as a hymn of rejoicing the familiar lines:

"The morning light is breaking,
The darkness disappears;
The sons of earth are waking
To penitential tears."

In the midst of these last two lines the incongruous application of the sentiment to the circumstances of the hour flashed on the Conference, and in a burst of laughter the singers broke down. That praise service was a failure.—Central Advocate.

***

Zion's Herald is getting humorous in its old age, as the following paragraph from its last issue will show:

Like the good woman who purchased her mourning some time in advance of her husband's death, because she did not wish to be hurried about it when the time came, so we in these parts have commenced to think of our mourning next May. We are told that we are to lose at least three of our great men from the Advocate and Mission Rooms. These, with three or four others that the New York Conference proposes to send, will take all of the chief offices of the General Conference, and leave us desolate. The Chinese have a way of presenting a man with a coffin some time before his death. We opine that the office of a Bishop would be a kind of coffin to two of these men.

***

Texas Methodism is making gratifying progress in her educational interests. The Southwestern University was never so prosperous, matriculating this year 176 girls and 275 boys, 60 of whom are studying for the ministry. Dr. W. M. Hays, the agent, has secured this year in cash, notes and lands, $32,555, and a splendid new building is in prospect. The Polytechnic College, at Forth Worth, has in land and buildings about $50 000 and has 210 students enrolled. The North Texas Female College, with a property worth $60 000, under the presidency of Mrs. Bishop Key, is in unprecedented prosperity, having an enrollment of over 300, 236 of whom are boarding in the school. A modern dining-room has been built at an expense of $7,000.—St. Louis Advocate.

***

It is wonderful how contracted some minds are in regard to foreign missions. We are told that they are too costly; that we are spending too much money abroad in this sort of work. Yet all that is given to this purpose is a mere pittance compared to what is lavished upon even one item of worldly gratification. All the Protestant Churches of the United States give annually to foreign missions $11,250,000. But note how paltry this sum appears alongside of what is "paid every year by the American people for their theatrical entertainment!" Dion Bountcault says that it amounts to $300,000,000. Think of it and make the application! Eighteen dollars annually are given to maintain the theater, whose influence is demoralizing, and which the country could dispense with to its moral advantage, for each dollar yearly contributed to extend the gospel to the nations of the earth, or to multiply an agency which carries Christian enlightenment and redeems humanity.—Presbyterian.

CHILLIFUGE CURES CHILLS

This is guaranteed. If it fails, you get your money back. It also cures Fever and all malarial troubles. It is a perfect substitute for quinine, being better to take, better in its operation, better in its effect. It's as pleasant to take as orange syrup. It purifies the blood, renovates the system, strengthens the nerves. Restores good health to young and old. Sold everywhere. Price 50c. Prepared by FINLAY, DICKS & CO., New Orleans.

To the Preachers of the Patrosizing Conferences.

I will be greatly obliged if you will settle your accounts as far as possible before the meeting of Conference. W. C. BLACK, Publisher.

Rev. C. McDonald, P. E.

Whereas, Our beloved presiding elder, C. McDonald, has been with us four years, and faithfully performed the duties enjoined upon him as such; and whereas, Under the law he must be removed to labor in other fields; therefore, be it

Resolved, That this Quarterly Conference express their appreciation to him for his work and faithful preaching.

Resolved, That we regret to have to part with him, and heartily recommend him to the people he may be appointed to serve, and pray God's blessing upon him and his work.

(Signed)

W. M. SULLIVAN, P. C.
M. E. CADENHEAD, Sec.

The above was unanimously adopted by the people at the fourth Quarterly Conference of Carthage circuit.

W. M. S.

Notice.

The Board of Missions of the Mississippi Conference intend to make a full and accurate exhibit of their domestic work for insertion in the Minutes of the Conference and the General Board. Brethren from works aided by the Board are notified in hand me an exact copy of their statistics upon arrival at Conference.

J. V. PENN, Stat. Secretary.

Preachers en route to Louisiana Conference.

Those preachers who expect to pass through New Orleans on their way to the Louisiana Annual Conference will make it a point to reach the city in the morning, as they will leave at 4 P. M. and make connection for Jackson at McManus. Those who reach the city in the evening will be obliged to stay all night, and incur additional expense.

T. K. FAUNT LEROY, For Committee.

Notice to Undergraduates. Class of First Year.

LOUISIANA CONFERENCE.

The class of the first year will meet at the Methodist Church in Jackson, Tuesday morning, Dec. 10, at 9 o'clock. It is important that all the class be there at that time, as the examination will consume the whole day, and the committee will not be able to meet again for examination during the Conference session.

Each candidate will be expected to provide himself with a tablet of legal-cap or foolscap paper, pens and ink. The examination sermons must be handed in the first thing Tuesday morning.

The papers and sermons will be accurately graded, and the pass grade will be sixty-five per cent. on each book in the course, and on the sermons. In grading the sermons account will be taken of correctness of style, neatness of manuscript and accuracy.

FITZGERALD SALE PARKER, Chairman of Committee.

For Dyspepsia Use Horsford's Acid Phosphate.

Dr. B. B. PETTITT, Sherman, Texas, says: "I have used it in dyspepsia, with great success. I think it is a fine remedy."

Notice to Class of Second Year, Louisiana Conference.

The class of the second year is requested to meet at the Methodist Church in Jackson, on Tuesday morning, at 9 o'clock sharp.

F. N. PARKER.

Rightly Named.

"Oh! we all suffer with it," said a bright, breezy little woman, "and I call it 'house-keeper's headache.'" She had the right name, and we herewith name the right remedy—PRESTON'S BED-ACE. Cures every type of headache.

Notice.

The class of the third year, Louisiana Annual Conference, will meet the committee, Tuesday, Dec. 10, at 9 A. M., in Centenary College, Jackson, La., prepared with pencils and paper, etc., to stand examination.

J. M. HENRY, for Committee.

The talent of success is nothing more than doing what you can do well, and doing well whatever you do—without a thought of fame.—Longfellow.

The Tangled Hank on Seashore District.

Prof. Emory thrusts in a hand that helps to untangle the hank. Then comes Bro. Miller in your last issue and beams the warp just as I think we are apt to weave it; he makes several good points. Then Sister Montgomery states exactly how the religious services are managed on Seashore Camp Ground.

I was present when Mrs. Caspin was at the Seashore Camp Meeting. A temperance service was held. I opened the exercises, and, thinking I was in charge, called on several to speak, men and women. Mrs. C. was among those called upon. She made the first speech. I called on Bro. G. F. Thompson to close with prayer.

Whether Bro. Powell is dictatorial and arbitrary or not, I have nothing to say. Whether he acted judicious in removing Breland or not, I have nothing to say. But whether he was within the limits or not, in his action there is no question to my mind. The presiding elder has the legal right to change a preacher in his district, in the absence of the Bishop, as the Discipline directs. The manual says, The presiding elder may, if necessary, remove a preacher from one charge to another in his district. If the Bishop is virtually present at all times when he can be reached by letter or telegram, we may consider him always present. If the preacher in charge and presiding elder should differ about inviting Sam Jones to a camp meeting in their charge, the preacher thinking it very important for him present to assist—and that means a good deal of authority, management and much abuse with many evangelists—and the presiding elder should think it not best for Bro. Jones to come, and they could not agree; therefore, to prevent further friction, perhaps trouble and confusion, the presiding elder removes the preacher and places a preacher in charge that he could harmonize with on this point, would he violate any law? Should the party differed about be a woman unlicensed and unauthorized to preach by our law, it might strengthen the presiding elder in his position. But to me it appears that it would be an incident apart from the main issue, as to whether his actions were lawful.

T. S. WEST.

Great Opportunity to Make Money.

I have had such splendid success that I can't help writing to you about it. I have not made less than $5, and some days $15 to $25. I am really elated, and can't see why others do not go into the Dish Washer business at once. I have not canvassed any; sell all my washers at home. They give such good satisfaction that every one sold helps to sell many others. I believe in a year I can make a profit of Three Thousand Dollars and attend to my regular business besides. When a Climax Dish Washer can be bought so cheaply, every family wants one, and it is very easy selling what everybody wants to buy. For particulars address the Climax Mfg. Co., Columbus, Ohio. I think any lady or gentleman, anywhere, can make from $5 to $10 a day. I would like to have your readers try this business, and let us know through your columns how they succeed. The best thing about it is the Climax Mfg. Co. do not ask for any pay until you have the Dish Washers sold.

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That when your bowels are disordered, and irregularities caused by change of diet or location exist,

Brodie's Astringent Cordial

Will correct all the troubles, and never fails, but

CURES

DIARRHŒA, DYSENTERY, COLIC, CRAMPS, BLOODY FLUX, and Such Symptoms.

TESTIMONIAL.

July 28, 1889.

Dear Sirs:—I have used Brodie's Astringent Cordial in my family, and am using the third bottle. It always acts like a charm upon my children, correcting ailments of the bowels better than any medicine I ever tried. * * *

Yours, most respectfully,
MRS. A. W. MOORE.

Price: 50 cts. and $1 a Bottle.

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Is principally good food. Read my $10 offer of Groceries. Just figure up what this list will cost at your dealer's regular prices. No old stock. All fresh, new goods.

1 sack 24 lbs best Patent Flour.
25 lbs Choice White Clarified Sugar.
5 lbs Cut Loaf or Powdered Sugar.
½ lb Good Mixed or Hono Tea.
6 lbs Best Rio or Cordova Coffee (Green).
5 lbs Pure Leaf Lard.
2 lbs Finest Creamery Butter.
5 lbs Extra Fancy Head Rice.
2 lbs Fancy Large Prunes.
1 lb Dried Pears, Peaches or Apricots.
3 lbs Choice New Raisins.
6 lbs New Currants.
1 lb New Citron.
1 lb each of Walnuts, Almonds and Brazil Nuts.
2 lbs Good Louisiana Pecans.
1 lb Fresh Grated Cocoanut.
1 lb Fancy Mixed Cakes.
6 cans 2 lbs Tomatoes.
3 cans 2 lbs Corn.
1 can 2 lbs Atmore's Plum Pudding.
4 cans 3 lbs California Fruit.
4 cans Ground Spices 1 dozen cans.
1 can ½ lb Royal or Price's Yeast Powder.
1 package 5 lbs Johnson's Laundry Starch.
6 bars 1 lb each P. & G. best Olive Soap.
1 box 3 cakes, Fancy Toilet Soap.
3 dozen boxes (25 in each) Parlor Matches.
2 bottles (2 dozen) Good Lemon or Vanilla Essence.
1 ounce Nutmeg.

$10 For the entire lot, delivered at your depot or landing if within 150 miles of New Orleans. I will prepay freight charges.

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WANTED.

A situation as teacher by a young lady who holds a first-grade certificate. Seven-years' experience in the school-room. Louisiana preferred. Best of testimonials. Address

Miss ALICE HIVELY, Hazlehurst, Miss.

Notice.

Applicants for admission on trial into the Mississippi Conference will please meet the Committee of Examination on Tuesday morning, Dec. 3, at 9:15 o'clock, at the Baptist Church in Yazoo City.

W. B. LEWIS. Natchez, Miss.

How to Make Money.

MR. EDITOR:—I read how Mr. Walton made $17 a month. I am only seventeen, but can beat that. I received a fine outfit from Gray & Co., Columbus, O., for plating gold, silver, nickel and white metal. It was complete, all materials, formulas, trade secrets and instructions, they teach their agents. I silver plated a brass ring in five minutes to test it. Made $19 first week plating tableware and jewelry, $65 second, $143 first month. Brother makes $10 a day selling outfits; get all I can do. Anyone can do as well by having good outfit. Hard times can't starve me. WM. WETMORE.

Our Premium Offer.

Dr. W. C. Black:

DEAR SIR: I am charmed with my Holman Bible, and know it will bring me pleasure many days. Accept my thanks for your promptness.

Yours, etc., S. W. HARTWELL.

Water Valley, Miss.

To listen well is a rare accomplishment, and oftentimes benomes no small element of a person's sunness in life. It is the most delicate and satisfactory compliment to a speaker, even as inattention is the greatest rudeness. Not in church merely, where it is in some measure a religious duty, but in more private company, where it is one of the first marks of social politeness, the habit of careful, eager, interested listening is invaluable. On Sunday the preaching would, without doubt, be much better were there better listening.

A cough needs quick and effective treatment, Dr. Bull's Cough Syrup furnishes this.

DIVIDENDS IN LIFE INSURANCE.

The following figures are taken from the sworn statements file in the office of the New York Insurance Commissioner:

The Mutual, Total Dividends 1868 to 1892, 25 Years, - $84,520,[illegible]
N. Y. Life, " " " " " - 40,684,193
Equitable, " " " " " - 40,117,619

The Mutual Recently Paid $9,215 on a $3,000 Policy

On the life of a well-known citizen of Louisiana. Examples of this kind can be cited multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above.

It Does Make a Difference Where You Insure.

POST & BOWLES,

General Agents The Mutual Life Insurance Company of New York,

120 Common Street, - - - - New Orleans, La.

Wall Paper.

Get my lowest prices for paper hanging. All work guaranteed for one year.

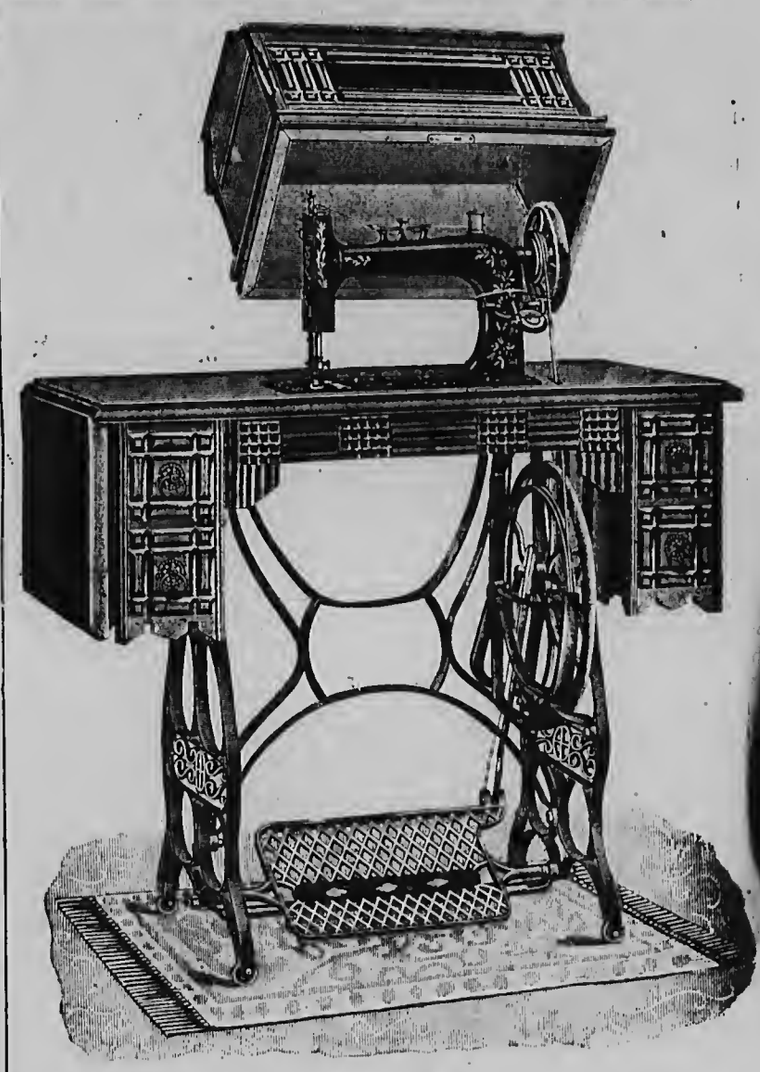
EDWARDS,

Cor. Dryades and Thalia Sts.

Our Machine Offer.

New Improved High-Arm "Arlington B" Self-Threading Sewing Machine.

A recorded certificate of warranty for 10 years accompanies each machine. The "Arlington B" is complete in every detail, combining all modern and late improvements, such as automatic bobbin winder, self-threading shuttle, self-setting needle, upper spring tension, etc.



"ARLINGTON B."

The "Arlington B" self-threading sewing machine has a large high arm, its mechanical appearance is perfect, its adjustment is absolute, positive take up, convenient foot rest, with the best style furniture, either oak or walnut; in addition to which each machine is furnished with the best steel combination attachments tree, as follows: One tucker, one foot ruffler, one set of plain hemmers (five different widths up to seven eighths of an inch), one binder, one shirring plate and one under-braider, packed in a handsome velvet lined case. It is also furnished with one foot hemmer, one screw driver, one wrench, one oil can with oil, one gauge, one package of needles, six bobbins and one instruction book.

THE HEAD is strong and substantial; has large space under the arm for handling bulky goods, is finely japanned, and protected by a hard finish, has so few bearings and friction points that it is easily oiled and kept clear.

NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

IMPROVED AUTOMATIC BOBBIN WINDER which is so positive and reliable in its action that an imperfectly wound bobbin is an impossibility. So simple that a child can easily operate it. This valuable attachment renders possible a perfect control of shuttle tension.

SELF-THREADING—THE "ARLINGTON B" is self-threading, requiring no change from light to heavy work. Uses double thread, and makes the lock stitch.

THE NEEDLE is the same as used on the New Home machine, and is self-setting both as to height and position with reference to shuttle, with short blade and long shank, insuring great strength; finely polished.

SELF-THREADING SHUTTLE—A perfect steel cylinder shuttle with delicate and perfect tension, open at one end to allow the bobbin to be inserted without displacing any of the parts; runs loose in the shell with but spring centre or point bearings, thus insuring an even tension; can be threaded in the dark, and easily understood.

LOOSE PULLEY for winding the bobbin without running the machine requires no change or adjustment, nor is it necessary to remove the work from the machine.

PARTS SUBJECT TO WEAR are made of the finest steel, case hardened, light and noiseless, and are very durable.

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To anyone, not now a subscriber to this paper, who will send us $20.50, we will send the machine and the NEW ORLEANS ADVOCATE one year. To old subscribers we make the following offer: Pay your subscription to January, '97, and send us $18.50 additional, and we will send you the machine.

We allow purchaser to test the machine for ten days. If at the end of ten days you are not satisfied, you have only to drop us a postal card, and your money will be refunded.

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Superior to many, and just the instruments you've been waiting for.

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FITS CURED
(From U. S. Journal of Medicine.)
Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P.O. and Express address. We advise anyone wishing a cure to address Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

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Best Rotary Yoke Wheel and Friction Mountings. Best Workmanship & Satisfaction Guaranteed. Prices, Terms, etc., Free.

HOME CIRCLE.

WAITING FOR THE ANGELS.

Waiting through days of fever,
Waiting through nights of pain,
For the waft of wings at the portal,
For the sound of songs immortal,
And the breaking of life's long chain.

There is little to do for our dear one—
Only to watch and pray—
As the tide is outward drifting,
As the gates of heaven are lifting,
And its gleam is on her way.

The tasks that so often taxed her,
The children she held so dear,
The strain of the coming and going,
The stress of the mending and sewing,
The burden of many a year,

Trouble her now no longer;
She is past the fret and care;
On her brow is the angel's token,
The look of a peace unbroken,
She was never before so fair.

You see, she is waiting the angels,
And we—we are standing apart;
For us there are loss and sorrow;
For her is the endless morrow,
And the reaping time of the heart.

—Harper's Bazar.

For Nothing.

Self-sacrifice comes natural to women. Much of it is born in them, and what is not is ground into them from their childhood by education. For the sake of her home duties a girl gives up amusements and privileges which her brother would never be expected to forego for the like reason. As she grows older this spirit grows, encouraged by all tradition and outside influence. Often its power masters her altogether, and her life becomes one long devotion to endless labor and acceptance of unpleasant things, that the pleasant part of living may be kept sacred for the rest of the family.

The purely useless side of this entire self-abnegation must sometimes strike the beholder. Such effacing of individuality is not uncommon. And it gives as little real benefit to the family as it does to the individual.

Putting aside the moral effect on the younger members of the family brought up to regard their mother as a machine run for the family service, does the woman who so gives herself for the well-being of her family really accomplish all she desires? If she work without pause or slackening day in and day out, does she always feel satisfied, with admiring onlookers, that it is the noblest way so to spend her health and energies? If she renounces all recreation and higher life for herself, and gives up all communion of mind and spirit with her husband and children, is the reward adequate that is paid to them in a better-kept house, a more bountifully supplied larder, or handsome clothes?

If over-fatigue causes her to become petulant or complaining, is not the atmosphere of home more greatly injured than the added cleaning and cooking can repair? If she is too worn out to give sympathy and help to the children's joys and sorrows, what do the finer clothes and furniture obtained avail? And if, as sometimes happens, outraged nature gives way, and others must step into the breach, do their own work and the played-out woman's as well, and take care of her into the bargain, what has she gained by her extreme efforts that she has not lost by the breakdown?

A life laid down in a worthy cause is not lost, but gained; but is this cause worthy?—Harper's Bazar.

Cultivate the Memory.

A habit of forgetfulness is one of the greatest hindrances in all business and social relations, but our modern style of life and education is certainly injurious to the memory. The old methods of learning by rote have fallen into disfavor, and there was much to say against them as a hindrance to originality; but there is a time in every child's life when learning by rote is a useful thing, and it is at a very early age, for the minds of young children not being occupied with so many things as those of their elders, they are in a receptive condition, and their memory is more retentive than later on. Every mother has been struck by her child of two or three years remembering, perhaps, for some months where a certain thing was placed, or some little event, and it is a matter of common experience that we remember the events of our early youth more forcibly than those of even a few months back.

It is possible to begin to cultivate the memory as soon as a child can talk, when it should be made to describe everything it has seen during its morning walk, or to repeat some little story that has been told to it, or a short lesson which has been learned. Every teacher before beginning a new lesson should make sure that the lesson of the day before has been retained and understood, for the more we overcrowd the little brain in the attempt to force knowledge upon it the less we impress upon it for future use. It is the experience of all those who have crammed for examinations that as soon as the examination is over the undigested knowledge passes away, and similarly through life. Unless an item of knowledge is assimilated it becomes as useless to the mental system as an undigested article of food to the bodily system, and in both cases they act as an irritant, interfering with the proper digestion of other matters.

In a well-ordered mind the facts remain and points are, as it were, pigeon-holed in such a way that they can be brought out immediately when required. There are untidy brains, in which the objects of knowledge are confused and not ready to hand, so that they may turn up at unexpected moments, but not just when wanted, in the same manner as there are untidy drawers, wardrobes and rooms, and to cultivate a habit of mental order as well as one of physical order should be the earnest desire of every mother and teacher.—Mid-Continent.

The Devil's Philosophy.

1. To become strong in resisting sin you must put yourself where you will be strongly tempted to commit sin.

2. To understand the horrors of drunkenness you must go to the saloon and get drunk.

3 To be fully aware of and capable of resisting the wiles of horse-racing and other forms of gambling you must witness the races and know how to play cards.

4. To fortify your boy against the saloon and its associations you should have him spend several evenings loitering around the bar.

5. Before you teach your boy the way to heaven you should let him travel fourteen to sixteen years in the direction of hell; then he will be capable of choosing the right way for himself.

6. Let your son witness a prize fight, that he may the better know how horrid and brutal it is.

The above are a few tenets in the devil's philosophy. How do they strike you? Are they sound? If they are, then saloons, horse-races, gambling-dens, brothels, prize-fighting, etc., should be sustained and encouraged as educators in morals. Strange indeed that some professed Christians think the devil's philosophy is sound.—Religious Telescope.

A Converted Purse.

"Certainly. I am grateful to you for asking me. Put me down for $25."

A look of pleased surprise passed over the solicitor's face, succeeded by another of perplexity; for it happened that he knew that his friend had precisely the same salary as he, and that $25 was a generous fraction of his month's income.

"Oh! that's more than we expect, Frank—and then you can't afford to, I fear," he added, with the freedom of a comrade.

"O, no! Let me tell you how it is, Jack. You know I turned right-about face when I became a Christian last Winter, and I resolved at the start not to enter into the junior partnership with the world and a senior partnership with the church.

"You know my habits. I am not an inordinate smoker. Three cigars a day, with a treat to the fellows now and then, cut off, reduced my expenses $100 a year. Then I had a careless fashion, ruinous to my digestion, of adding a bottle of claret, or some fancy indigestible pudding or cream, at least twice a week to a wholesome lunch. Looked squarely in the face and given its right name, it was an indulgence of unlawful appetite, so I made $75 a year by stopping that. Sunday headaches, too, went at the same time.

"One day I was looking over my necktics to find some particular color, and I found I had thirty-seven, with at least ten scarfpins. That made me run through my accounts next day—they weren't very well kept, but I guessed as nearly as I could—to see what was in my wardrobe that would leave me better dressed from a Christian and artistic point of view, too, for that matter, if I never wore it again; and I am ashamed to say I found I had $150 worth of dry goods on hand, that was the price, not of good taste, but of mere caprice.

"Now, I don't propose to submit to a taxation in behalf of my weaknesses and vices, and be niggardly with the church that I've promised before God and man to support and increase.

"There, you have it all! I spent over three hundred a year, you see, in the service of appetite and fashion, for things that made me less a man. I've transferred that mortgage; yes, I can afford easily that $25, especially when it is to rescue some other fellow deeper in than I was. Come to think of it, make it thirty! The other five is a thank-offering!"—The Sunday-school Times.

A Whole Family in Heaven.

Who can picture or describe the everlasting joy? No one absent. Nor father, nor mother, nor son, nor daughter away. In the world they were united in faith, and love, and peace, and joy. In the morning of the resurrection they ascended together. Before the throne they bow together in united adoration. On the bank of the river of life they walk hand in hand, and as a family they have commenced a career of glory which shall be everlasting. There hereafter is to be no separation in that family. No one is to lie down on a bed of pain; no one to sink into the arms of death. Never, in heaven, is that family to move along in the slow procession, clad in the habiliments of woe, to consign one of its members to the tomb. God grant in his infinite mercy that every family may thus be united.—Albert Barnes.

Be Your Best at Home.

It is an old admonition, but it can not be too frequently repeated. Be your best at home, in dress, manners and spirit. Life is too short to waste its holy hours in criticism, fault finding and unkind words and acts. Only a few brief years do family circles remain unbroken by the invasion of marriage, removals or deaths, and if our retrospect of the time spent together is to be a precious memory, let its hours be filled with all that is loving and generous and noble.

"We have careful thought for the stranger,
And smile for the sometime guest,
But oft for 'our own' the bitter tone,
Though we love our own the best."

That it's best to do the work given us to do, no matter how distasteful it may be, just as well as it can be done, not mechanically, but with the whole heart. If it is a round of household duties day after day, make it pleasant by scattering gleams of sunshine all along the way. Making a bright spot here, and a cosy corner there.

When one has enough light to perceive that one is mistaken, and too much vanity to own it, and instead of turning back one goes still deeper into one's errors, it is the progress and the consolation of pride.—Chateaubriand.

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MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
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HYGIENE.

Coffee Poisoning.

According to a medical report from Paris, chronic caffeism is a disease to which little attention is given. "It is almost always," says this doctor, "confounded with alcoholic troubles, especially with those affecting the digestive and nervous systems." Caffeic dyspepsia very closely resembles alcoholic gastritis. Sometimes the distaste for food is such that patients refuse everything but bread and coffee. Nausea, vomiting and the generation of irritating gas follows, and some patients become extremely emaciated. Tremulousness of the limbs, cramps, insomnia or short periods of sleep interspersed with horrible nightmares are among the symptoms. Palpitation of the heart is less likely to be present than one might suppose, but a diminution of the pulse is especially apparent.—New York Ledger.

Porous Clothing.

It is absolutely essential to health that the emanations from the skin pass easily through the clothing. This—which is called "transpiration"—may be interfered with by an excess of clothing, or by clothing of a very close texture. All who wear India rubber coats know how uncomfortable they are after they have been on a short time. Ordinarily, proper clothing will not prevent transpiration, but an excess will interfere with it; and where too much clothing is worn it soon becomes foul, because the outside air can not freely mingle with the gases from the body and dilute them. Some wear the thickest and heaviest undervests which they can buy, and such people are very generally the victims of frequent colds. Following the rule of light clothing, they would be much safer from the dangers of exposure were they to wear two light undervests instead of one very thick and heavy.—Sanitarian.

Apple and Grape Cure.

Apples are useful in nervous dyspepsia; they are nutritious, medicinal and vitalizing. They aid digestion, clear the voice, correct the acidity of the stomach, are valuable in rheumatism, insomnia and liver troubles. An apple contains as much nutriment as a potato, in a pleasanter and more wholesome form. Grapes dilute thick blood, send the circulation to the surface, remove obstructions from the liver and lungs, dissolve and dislodge gravel and calculi, and bring the stomach and bowels to a healthy condition.

THE CUISINE.

CONDUCTED BY L. A. B.

CHICKEN FRICASSEE.—Cut up the chicken, put on the fire in a kettle with sufficient cold water to cover it, add a lump of butter, or sliced salt pork if preferred; mince a head of celery and add; season with salt and pepper. Boil till tender. Have ready hot crisp biscuits broken open and laid on a hot dish, on this place the chicken, thicken the gravy with flour rubbed smooth in milk and pour over the chicken.—Exchange.

A DELICIOUS PUDDING.—A cooking school teacher says in her experience this has proved a delicious pudding and very easily and quickly made: Two cups of water and one cup of sugar were boiled together, then three tablespoonfuls of corn starch were added, with the juice of one lemon and a speck of salt, and the whole boiled ten minutes. Then the whites of three eggs were beaten to a stiff froth, the starch added by spoonfuls, and the whole beaten together. It was then put into a mold, and when cold, was turned on a small platter and served with boiled custard poured around it.—Selected.

PINEAPPLE TAPIOCA.—Soak one cup of pineapple over night in one and a half cups of water. Add two and a half cups of water and cook in a double boiler until transparent; then add one cup of sugar and one juicy pineapple minced fine with a sharp knife. Mold and serve cold with or without cream.

If you wish to know whether you are a Christian, inquire of yourself whether, in and for the love of God, you seek to make happy those about you by smiles and pleasant sayings. Are you a comfortable person to live with? Are you pleasant to have about?—Gail Hamilton.

No matter what burner lamp you use, do you get the right chimney for it?

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OBITUARIES.

ERWIN—Mrs. SOPHIA T. ERWIN (nee Crow) was born April 15, 1832, and died at her home in Lafayette, La., June 23, 1895. She was a native of Lafayette parish, La. She was married Nov. 11, 1856, to Dr. W. B. Erwin, a skillful physician of Lafayette parish, who died at the post of duty during the yellow fever epidemic that swept over this section in the year 1878, leaving her a widow with five daughters, who have been faithfully cared for and trained for the Master.

Sister Evans joined the Methodist Episcopal Church, South, about the year 1859, of which she lived a consistent member until her death. She was a most exemplary Christian. One has written of her: "Whether as daughter, wife or mother, she was devoted, loving and true. As friend and neighbor, she was kind and charitable; indeed, she typified the most excellent attributes of a God-like life." My acquaintance with Sister Erwin runs back over eleven years. I knew her well, being her pastor for over three years. I visited and prayed with her often, for she was always glad to ask me to read the Bible and pray with her. I am confident that in a pastorate of twenty-three years I have never known one who manifested greater faith in Christ than she. I often conversed with her on the subject of religion—experimental religion—and always found her in loving communion with the dear Lord.

Her experience for the last nine years was a happy one, though she was afflicted most of the time. She was a happy Christian. Her afflictions for the last few years of her life were such as to prevent her attending the house of God's house, which was a great privation; but she feasted upon the Word of God. It was her constant companion, and a strong faith in its precious promises gave her great comfort. It was her solace in all her sorrows and afflictions. All through her life are to be found her pencil marks, marking the promises of our Father to his children.

She always expressed herself as being ready and willing to depart this life to be with Christ, yet was willing to remain and suffer for him. She was patient and submissive in her sufferings. She endured to the end as a good soldier of Christ, and passed quietly and calmly from the walks of men to dwell with Christ above.

Kind and loving hands ministered to her during her illness. Her weeping daughters, kindred and friends stood about her to the last, anxious for every expression of love and word of hope. She had made preparations to go to Texas to her daughters, who live there, but death came and she was called from her old home, where she had spent the best part of her life, to the home above. This was what she had hoped and wished for—to live and die here. How we all miss her! May God bless the bereaved family who are left to mourn her departure, and comfort them by his sanctifying grace, and may they all meet again in the sweet by-and-by!

T. S. R.

...ERS—SALLIE JONES BYERS, the daughter of Rev. K. A. and Mrs. L. M. Jones, was born in Simpson county, Miss., April 21, 1861. She was baptized in infancy by her grandfather, Rev. R. J. Jones; joined the M. E. Church, South, when about ten years of age, and was graduated in the Methodist District School at Black Hawk, Miss., with the highest honors.

She was a musician of rare talents, and was employed in teaching music, and was organist of the Methodist choir for some years. She married Mr. E. S. Byers, of Water Valley, Miss., on June 3, 1884. Mr. Byers has been for years an earnest Christian and one of the most ardent supporters of the Methodist Church. He was the father of five children by a former marriage at the time of his union with her. Though without a mother, they never lacked a mother's care and love and training. She found the sweetest reward for unselfish work in the loyal devotion of those to whom she was indeed a mother. She was the mother of three children of her own, of tender years. The entire family is bereft of a gentle, sweet and tender wife. The husband's heart, wrung by this great sorrow, can be brightened only by the perfect of the indissoluble union of hearts and spirits on the other shore.

Her life was a blessing to all who came within the sphere of her influence. She lived close to the great heart of the Redeemer, and walked with the Jesus that passeth understanding.

A FRIEND.

HALLADAY—Our Father has called another little lamb to the heavenly fold. Another link broken which bound us to earth; another star in the diadem of our Savior, who said: "Suffer little children to come unto me, for such is the kingdom of heaven."

...IE CLEO HESSIE, infant daughter of the late S. and Laura Holladay, was born Feb. 8, 1895, and died Oct. 15, 1895, in Pellena, La. She bereaved parents, brothers and sisters would say:

She is not lost, but gone before,
To that "bright celestial shore."
She is sleeping; let her rest
On the Savior's gentle breast.

No more sorrow, no more sin,
No more tears her eyes to dim.
In His arms she sweetly rests;
She is happy, she is blest.

MRS. S. E. JACKSON.

Jessup, La.

SHIELDS—JOHN RALEIGH SHIELDS was born at Brandon, Miss., Feb. 2, 1817; married Miss Ada Moore, of Fannie, Miss., Feb. 16, 1881; joined the M. E. Church, South, in 1886, and died Sept. 30, 1895.

He was one of the successful planters of the Delta. Integrity was a most manifest trait in his character. His neighbors respected, loved and trusted him implicitly. As a business men, he was industrious, thoughtful, watchful and considerate. He was an excellent citizen; gave attention to the best interests and real prosperity of the country. As a husband and father, he was everything to his interesting family, which at all times had his warm, true affection.

Fifteen or eighteen months ago he realized the importance of being more active, faithful and consistent in the cause of Christianity and the propriety of educating his boys in the name of Christ, and of walking before them himself ever an example of Christliness. During our meeting last Winter he was completely revived, and "built an altar" at which God was worshiped, character developed, hearts rejoiced and home beautifully adorned.

The resignation with which he bore his last long illness was something beautiful to contemplate. It was his earnest desire, if God so willed, to be spared a few years longer to aid his excellent wife in the education of their four boys and do more efficient work in the cause of the Master. His death is a calamity to the community.

J. M. WYATT.

RITCHEY—JOHN M. RITCHEY was born Jan. 28, 1809, and died Oct. 26, 1895.

He was one of the oldest and most highly respected citizens of Franklin county. He was twice married. The last wife and one daughter survive to mourn his loss. He was a loving husband and devoted father. The last years of his life were spent at the home of his daughter, Mrs. Martha Guice. He joined the M. E. Church, South, in 1853, and was faithful to his vows to the time of his death. He leaves many friends and no enemies, and his best friends were those who knew him best.

His last illness was short. He was sick only about one week. He talked freely of his spiritual condition, and said that he was ready to go; all the friends of his youth had passed over the river, and its turbid waters had no terrors for him.

May the God of mercies deal kindly with the wife and daughter he leaves behind, leading them in paths of peace and true holiness; and when it shall be said to them, "It is enough," may they pass over the river and find the husband and father who has gone before awaiting them, and ready to welcome them to the peaceful home of the Father, where there will be no more parting and no more tears.

G. A. G.

IVY—Sister SUSAN W. IVY (nee Terry) was born Nov. 9, 1814, and died in Abbeville, Miss., Nov. 3, 1895. In her early life she moved to Tennessee. In 1837 she was happily married to Col. W. T. Ivy, since when her home has been in North Mississippi. Her husband crossed over the river a few years in advance of her, leaving her in age and loneliness. Yet she was never gloomy, but with a vigorous faith she held a bright hope of heaven; so in her very quiet and gentle way she carried a soft, sweet ray of spiritual brightness wherever she went. She was a Methodist for over fifty years. With many battles fought and victories won during a life of more than fourscore years she met the last enemy, and in the strength of Christian faith triumphed gloriously. She told the writer that she felt that all she needed was wings to fly away from this, the tenement of clay, and be at home. She wanted to say much for Christ, but was too feeble to talk. What a gift of Heaven are these mothers in Israel! May God bless her six surviving children with comforting grace, and bring them all to God and mother!

BEN P. JACO, P. C.

Abbeville, Miss.

CLANTON—Mrs. SARAH J. CLANTON (nee Purviance) was born in Camden, Miss., April 11, 1839. She joined the M. E. Church, South, in 1851, and was married to Dr. Wm. Clanton, Jan. 13, 1858. She died in Camden, Miss., Sept. 20, 1895.

Such is the epitome of a useful life. For many years a sufferer, she learned in the school of affliction those lessons of patience and humility which fitted her so well to be a counselor to her husband and children, and a friend to distressed humanity. Cheerful in disposition, warm in her affections, tender in her friendships, she was surrounded in life and in death by a host of friends. Always an earnest student of God's Word, and a firm believer in its truth toward the end of her life, she more than ever showed forth the fruits of the Spirit in her daily walk and conversation.

To her son and daughter, as well as to her stricken husband, she leaves the priceless heritage of a pure life. To them in their affliction we offer the "balm of Gilead," and commend them to the care of the Great Physician.

JOHN W. CHAMBERS.

DACUS—Rev. A. T. DACUS died near Mosley Bluff, July 29, 1895, aged seventy-four years ten months and twenty-nine days.

Dear father was born in Perry county, Ala., Aug. 31, 1820, and professed a hope for Christ at a camp meeting in Bibb county, Ala., in his nineteenth year, and joined the M. E. Church, South, and began to preach the glorious gospel of Christ a few years later. He leaves mother and six children to mourn his loss. He was confined to his bed four weeks, and suffered so much; but he bore it with patience. He told mother that all was well with him. I do not think we ought to grieve, but it is human nature.

He moved to Union parish in the year 1860, and remained here until the day of his death. He has gone where sickness and sorrow, pain and death, are felt and feared no more.

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Worrying about things they can not help is one way by which some well-meaning Christians unintentionally amuse the devil.—Religious Telescope.

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Scott's Emulsion

is COD-LIVER OIL with the taste taken out. It is for all who feel weak, have lost appetite or are losing flesh.

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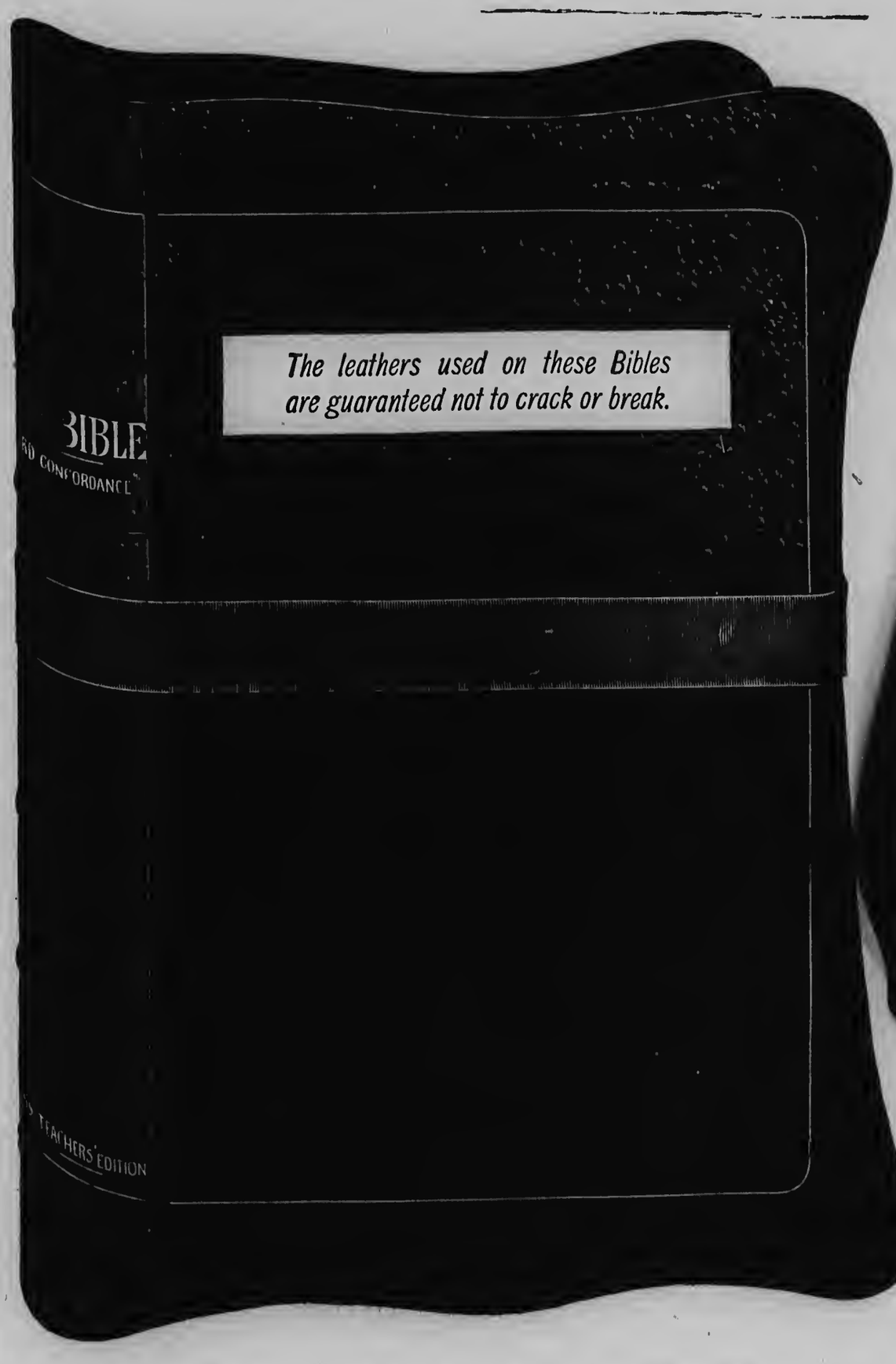

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NEWS OF THE WEEK.

DOMESTIC.

At a large fire in Chicago, on Nov. 23, five firemen lost their lives and many people were injured.

Martin Van Boren Stevens is a student at the University of Kansas. He is 70 years old, and expects to graduate next Spring, and take up the practice of law.

The Peace Association of Friends has issued a circular asking all ministers to preach on the blessings of peace on Dec. 15. It declares that the country is suffering with a war orgy.

The details of the ceremony on the elevation of Mgr. Satolli to the cardinalate is practically completed. The ceremony will occur on Dec. 15, at 10:30 A. M., at the cathedral at Baltimore.

Gov Matthews, of Indiana, delivered an address in Philadelphia at a meeting of Cuban sympathizers. He said Cuba's wrongs appealed strongly to Americans, and the insurgents should receive their support.

The blue and gray clasped hands on Nov. 22, at Vicksburg, Miss., in the movement to dedicate a National Park there, to include the fields around Vicksburg, where the men of North and South met in combat.

Saturday the British steamer "Rihston" was cleared from this port for Copenhagen, Denmark, with the largest cargo of corn ever shipped in a single vessel from this city. The cargo consisted of 175,000 bushels, carried mainly in bulk.

When Congress assembles, in another week, one of the first matters which will engage its attention, after the organization of the committees, will undoubtedly be the Nicaragua Canal. The demand for the prompt completion of this great interoceanic waterway on the part of the people has steadily increased in earnestness.

FOREIGN.

In the recent cholera epidemic in Japan the death rate was phenomenally high, about 75 per cent.

Germany took 45,000 000 pounds of American pork last year, nearly twice as much as the year before.

The recent storms played havoc with shipping along the English Channel and the coast of the Atlantic.

Victor Immanuel's monument at the Pantheon has cost $2,000 000, and will need $3 000,000 more to complete it.

A recent traveler in Germany says that 80 per cent of the laborers in the fields are women. The men are in the army.

The kernel to the present situation in the East is found in the fact that the Turkish government is without money. The Sultan is anxious to stop disorders, but lacks funds with which to pay his troops.

The Sultan has consented to allow the passage in through the Dardanelles of a second gunboat for each power, in accordance with the requests of the Austrian, Italian, Russian and British representatives.

China is negotiating with a German-English syndicate for a new loan for the purpose of securing funds with which to pay a portion of the indemnity promised to Japan at the conclusion of the recent war. Attempts to negotiate the loan in Paris failed.

Unwin Bros.' printing works, located at Chilworth, Surrey, burned on Nov. 23. One hundred thousand valuable manuscripts and works in course of preparation or ready for publication were destroyed. The publishing house of Unwin Bros. is also known as the Gresham Press.

The Universal, of the City of Mexico, states that the various customshouses throughout the republic netted the national exchequer during the months of October the handsome sum of $2,000 000. The tri-monthly installments towards meeting the interest on Mexico's indebtedness having already been paid, there remains a surplus of $1 600 000 in the coffers of the national treasury, something never before recorded in the history of this country.

Reliable under all circumstances is Dr. Bull's Cough Syrup, the people's friend.

WEEKLY MARKET REVIEW.

COTTON.		
Low ordinary	5¼ @	— —
Ordinary	7	— —
Good ordinary	7 9-16	— —
Low middling	7⅜	— —
Middling	8⅛	— —
Good middling	8⅝	— —
Middling fair	9	— —
Fair	10¼	— —
Galveston middling	8 8-16	— —
Mobile middling	8	— —
Memphis middling	8½	— —
SUGAR.		
OPEN KETTLE:		
Prime	— —	— —
Fully fair	— —	— —
Good fair	— —	— —
Common	— —	— —
CENTRIFUGAL:		
Seconds	2⅛	3⅛
Prime yellow	3 3-16	3⅛
Gray white	3⅛	3⅜
Choice white	3⅛	3⅜
Standard granulated	— —	— —
MOLASSES		
OPEN KETTLE:		
Fancy	— —	— —
Fair	— —	— —
Good common	— —	— —
SYRUP	17	21
RICE.		
No. 2	1⅛	1⅛
Good	3⅛	3⅛
Fair	3⅜	3⅛
Prime	4⅛	4⅛
Rough, ₩ bbl	1 00	2 85
Polish, ₩ ton	13 00	14 00
FLOUR.		
Extra Fancy	3 40	3 50
Fancy	3 40	— —
Choice	— —	— —
Minnesota Patents	4 80	4 80
Winter wheat patents	3 90	4 00
Minnesota bakers	— —	— —
CORN PRODUCTS.		
Corn meal	1 65	1 70
Cream meal	1 90	— —
Grits	2 00	— —
Hominy	2 75	— —
GRAIN, ETC.		
CORN:		
White, ₩ bushel	38	— —
Yellow	38	40
Mixed No 2	38	39
OATS:		
Western	28½	— —
Texas rust-proof	— —	— —
BRAN:		
₩ cwt	67½	72½
HAY:		
Prime	15 50	16 00
Choice	21 00	— —
PROVISIONS.		
PORK:		
Mess (Standard)	9 25	9 50
Prime Mess	9 25	9 50
Rumps	8 75	8 00
BACON:		
Fancy Breakfast	8½	10¾
Shoulders	5⅝	— —
Sides, short rib	5⅝	— —
Sides, long clear	5⅝	— —
HAMS:		
Sugar-cured	10	11
DRY SALT MEAT:		
Shoulders	5⅛	5⅝
Sides, short rib	5⅜	5⅛
Sides, long clear	5⅛	5⅛
GROCERIES.		
COFFEE:		
Prime	— —	— —
Fair	18¾	— —
Common	14	— —
TEAS:		
Choice	— —	— —
No-No	— —	— —
BUTTER:		
Western Creamery	24	— —
Western Dairy	18	18
Common	10	12
LARD:		
Refined	6½	6¾
OILS:		
Coal, bbls	8	— —
Coal, cases	13½	— —
Cotton seed, crude	21¾	22
Lard, Extra No. 1	60	— —
VEGETABLES.		
CABBAGES:		
Western, ₩ bbl	3	— —
Chicago, ₩ 100	— —	— —
Louisiana, ₩ [illegible]	— —	— —
POTATOES:		
New Louisiana	— —	— —
Western	1 10	— —
ONIONS:		
New Louisiana	— —	— —
Western	1 25	— —
BALING STUFFS.		
BAGGING:		
Jute, 2 lb, ₩ yard	5½	— —
Jute, 1¾ lb, ₩ yard	4⅜	— —
Lane Mills Cotton Bagging	— —	— —
BALING TWINE:		
₩ lb	6½	6¾
TIES:		
₩ bundle	75	— —
SUNDRIES.		
POULTRY:		
Old Hens, Western	4 00	4 50
Young Chickens	1 50	3 00
Chickens, Southern	2 75	3 00
Young	1 25	2 50
Turkeys, Southern	3 00	3 00
EGGS:		
Western	18½	— —
Southern	17½	— —
WOOL:		
Lake, ₩ lb	18	18½
Louisiana	13	13½
Burry	8½	8
COUNTRY HIDES:		
Green Salted, ₩ lb	4	— —
Dry salted	7	— —
FERTILIZERS:		
Cotton seed, ₩ ton	8 00	— —
Meal	18 00	— —
Pure ground bone	— —	— —
Muriatic acid, ₩ lb	— —	— —
Sulphuric acid	— —	— —

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EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE COUNCIL AT JERUSALEM.

(Acts xv, 1-20.)

"Certain men," the lesson says, created dissension. To tear down, to destroy, to ruin, is the loved employ of many. To array brother against brother is of the devil.

1. We may self-complacently prove that the existence of the different ecclesiastical denominations is of actual benefit, comparing them to the different departments of military service, such as infantry, cavalry, etc. But, after all, the lack of unity, or at least, harmony, is a great evil.

(1) We deceive ourselves and our hearers if we say that said denominations differ only in non-essentials. The High Church teaches baptismal regeneration; Baptists hold that without immersion you can have no fellowship with the saints, etc.

(2) In the mission field the existing division causes confusion, not mentioning the item of unnecessary expense. Many heathen deride our efforts to convert them, seeing that Christians are opposed to each other in many important matters.

(3) Efforts to effect union have been repeatedly made. But the so-called Congresses of Religions miserably failed. Each denomination wishes that all others shall come to its own peculiar way of thinking.

(4) It is erroneous to imagine that the Roman Catholics are united. Among them, the Jesuits battle against the Redemptorists. Both unite in fighting the Augustinians, Benedictines, etc.

2. A council like the one at Jerusalem would be of great benefit. Would that it could be effected, and that the results would be equally satisfactory!

(1) Peter opened the meeting as first speaker. While his eyes beamed with celestial light he assured that all Christians are saved through the grace of our Lord Jesus Christ. Hence no room for dissension and division.

(2) Paul and Barnabas, in turn, chaining the floor, eloquently spoke of the miracles which the Lord had wrought by them among the Gentiles.

(3) James being recognized as the next speaker, emphasized that the prophets had foretold the ingathering of the Gentiles.

(4) The last speaker wound up his remarks by presenting a compromise measure. While circumcision was in nowise to be insisted on, he simply recommended that un-Christian, immoral and unsanitary practices be discontinued by converts among the Gentiles.

(5) This compromise measure was adopted. The apostles, elders, and the whole church were pleased with it.

(6) If among the Christians of our day harmony and unity shall ever be acquired, concessions must be mutual. Compromise only can carry the measure.

Sons of Amiability.

In Belgium a society has been formed bearing above name. We give some of the statutes:

1. We will never indulge in peevishness. We abominate spleeny and waspish disposition.

2. Every morning to map out a plan how, during that day, we can make somebody happy.

3. We will assist and relieve to the best of our ability.

4. Cheerfully carry out the commands of our superiors.

5. To be polite to everybody. Utterances like "good morning," "please," "thank you," etc., should abound among us.

6. When we give an order to a servant, always to add a word of encouragement, etc.

Members of the Epworth League should adopt these statutes as their own.

League Gels.

The Wesleyan Church in England has ordered the organization of young people's societies. The name adopted is "Wesley Guild."

In New York the various Methodist Churches agitate the organization of what in New Orleans we have had several years—an Epworth League Union.

Undue fraternization with the "King's Daughters" is not advisable to our leaguers. Said society receives as members, besides Christians, Jews and Gentiles.

The official name of the Presbyterian young people's societies is Westminster League.

Some leaguers are already saving money for the trip to the bi-annual conference in Toronto, in 1897.

The members of the Epworth League must faithfully assist the pastor during the protracted meeting.

Supposing our leaguers assist the stewards in providing the salary of their pastor!

Christmas Number

—OF—

The HOME QUEEN

The laughable and entertaining story entitled

"Sonnie's Christenin'"

By Ruth McEnery Stuart.

"Boer Women"

By Annie Russell.

A complete and exhaustive description of home life in the Boer country.

"A Woman's Adventure with the Frost King"

By Marietta Woodward.

A Preface to the original article by Mrs. PEARY, wife of the Arctic Explorer, which commences in February HOME QUEEN.

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A strike is going on at the La Ferme cigarette factory, in St. Petersburgh, the trouble growing out of the introduction of new machinery. A serious riot was one of the results of the strike, the strikers smashing the new machines. The dissatisfied workmen then threw the broken machines and the tobacco out of the windows. A thousand strikers were placed under arrest.

"BROWN'S BRONCHIAL TROCHES" are a simple and convenient remedy for Bronchial Affections and Coughs. Carry them in your pocket. Sold only in boxes.

The sudden fit of energy which convulsed the Sultan of Turkey into doing something towards suppressing anarchy in Asia Minor, a result of the Marquis of Salisbury's Mansion House speech, seems to have spent its force, and Abdol Hamid is said to have lapsed into his usual lethargic state.

MUL-EN-OL—nature's great healer and pain destroyer. Often is it that lives are lost, that might have been saved by the timely use of MUL-EN-OL.

Eugene Debs, the labor leader in Chicago, left prison last week, after serving six months' sentence for inciting to riotous methods in the last great strike in that city. He was tendered a reception on the occasion of his liberation from jail by most of the leading labor organizations.

THE PRINCESS LOUISE and the Marquis of Lorne have collaborated in writing an article on household industries for *The Youth's Companion*. It will be published early in 1896.

One hundred Armenians employed at Whiting Machine Works, in Massachusetts, refused to work longer unless the firm would discharge four Turks, also employed by the company. The condition was not complied with, and the Armenians at once stopped work.

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Local preachers must attend, to have characters passed. Let us have reports from presidents of the Board of Trustees. I urge the preachers in charge to let the officials know their duty.

S. J. DAVIES, P. E.

DELHI DIST.—FOURTH ROUND.

Winnsboro.....Nov. 23, 24
Rayville.....30, Dec. 1
Delhi.....7, 8

All official members of the Quarterly Conferences will please to certainly attend their respective Quarterly Conferences. Pastors, please be ready to answer all the questions especially those for the fourth Quarterly Conference.

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Mansfield.....4

I will try to fill the above appointments; but, in case of failure, let the pastors hold the Quarterly Conference and forward me statistics. Let us together strive for full reports on every line of church work.

J. L. P. SHEPPARD, P. E.

BUSINESS NOTICES.

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MARRIAGES

McDONALD-MYERS.—At the residence of the bride's father, Mr. E. G. Myers, Dobson, Miss., on Nov. 13, 1895, by Rev. K. S. Enochs, Mr. J. S. McDonald to Miss Clara Myers, all of Rankin county, Miss.

KIMBLE-LACROIX.—At the residence of the bride's father, near Covington, La., Nov. 18, 1895, at 7:30 P. M., by Rev. W. T. Currie, Mr. D. C. Kimble and Miss Lillie M. Lacroix, both of St. Tammany parish.

ELLIS-STARLING.—At the residence of the bride's father, Mr. Thos. Starling, near Walnut Grove, by Rev. H. B. Vandenburg, Mr. J. W. Ellis to Miss Edna Starling.

MORRIS-MOORE.—At the residence of the bride's father, in the parish of East Feliciana, La., Nov. 14, 1895, by Rev. B. W. Sewell, Mr. William B. Morris, of Atlanta, Ga., to Miss Jennie D. Moore.

CONGER-TIGNER.—At the residence of the bride's father, Mr. Thos. J. Tigner, at Colquit, Claiborne parish, La., on Nov. 19, 1895, by Rev. John A. Miller, Mr. Ed. J. Conger, of Shreveport, La., to Miss Julia Tigner, of Claiborne parish, La.

DAVIS-GIBSON.—At the residence of the bride's father, on Grand River, Nov. 13, 1895, by Rev. H. S. Johns, Mr. Zeph. W. Davis, of Mississippi, to Miss M. Terese Gibson.

VARNADO-MAGEE.—At the Methodist Church, Franklinton, La., Nov. 13, 1895, by Rev. W. H. Benton, Mr. O. D. Vernedo to Miss Kate E. Magee, all of Franklinton, La.

CONNOR-WINDHAM.—At Hebron Church, Pickens county, Ala., Nov 20, 1895, by Rev. D. W. Babb, Mr. Will T. Connor, of Macon, Miss., to Miss Laure Lee Windham, of Aliore, Pickens county, Ala.

LEBOEUF-McCALL.—At the residence of the bride's parents, Leesburg, La., Nov. 20, 1895, by Rev. Wm. B. Van Valkenburgh, Mr. Alexis LeBoeuf to Miss Vivian G. McCall, both of Cameron parish.

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Christian Advocate.

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"THY WILL BE DONE!"

BY JOHN G. WHITTIER.

We see not, know not; all our way
Is night—with Thee alone is day.
From out the torrent's troubled drift,
Above the storm our prayers we lift.
Thy will be done!

The flesh may fail, the heart may faint,
But who are we to make complaint,
Or dare to plead, in times like these,
The weakness of our impotence?
Thy will be done!

We take with solemn thankfulness
Our burdens up, nor ask it less,
And count it joy that even we
May suffer, serve, or wait for Thee,
Whose will be done!

Though dim as yet in tint and line,
We trace Thy picture's wise design,
And thank Thee that our age supplies
Its dark relief of sacrifice,
Thy will be done!

If, for the age to come, this hour
Of trial hath vicarious power,
And blest by Thee, our present pain
Be liberty's eternal gain,
Thy will be done!

Strike, Thou the Master, we Thy keys,
The anthem of the destinies!
The minor of our feeble strain,
Our hearts shall breathe the old refrain,
Thy will be done!

—Exchange.

Communications.

My Critics Reviewed—No 2.

(Bros. Miller and Davies.)

Sister Montgomery, Bro. Miller and Bro. Davies are entitled to my respects for their courteous criticisms of my paper on the "New Code." To deal with those critics in the order named, I must say that the first one has "erred" in her manner of correcting an error. Mrs. Montgomery says the "three presiding elders" had charge of the services held at Seashore Camp Ground by Mrs. Chaplo—not Chopin, as the printer had it—and Mrs. Snell. This is correct on general principles, but not as to the particular services alluded to—i. e., the addresses, collection, etc. Mrs. Montgomery "was present when the hours were chosen and the speakers selected." If the presiding elders chose "the hours," and selected "the speakers," and dictated the character of the services, or engineered the services in any sense, then—and it seems to me not otherwise—they "had control" of those services. To control, in its first sense, means to direct. At each service held under the great tabernacle the officiating clergyman "controls the exercises," while the three presiding elders "have charge." In the same sense that Dr. Mangham, Dr. Morrison, or this scribe, controlled their part of the "services" held at the time and place named, Mrs. Hays and Mrs. Chapin had "control" of those services held by them. And this applies to Bro. Miller's criticisms on the same phase of the subject.

Bros. Miller and Davies persist in running off the mean question, as if I had undertaken to defend women evangelists. This is an incident, not the issue. Those Seashore resolutions denied the right of a pastor to put his piety, loyalty, and common sense into his charge, and entrust the control of any particular service to whom he would.

A pastor was removed for proposing to put an "unlicensed person" in his pulpit—to give such person "control of services held," or to be held, at Palmer Camp Ground.* The resolutions said such thing was "unlawful." This I denied, because where there is no law nothing can be unlawful. If so, it is unlawful for a man to kiss his wife, or a son his mother. There is no law authorizing such an act, neither human nor divine. But, according to the logic of these brethren, they will say that there is a law requiring a man to love his wife, and kissing her is the manifestation of his love; and it is, therefore, lawful for a man to kiss his wife. This is poor logic—*ab absurdum*—for we are commanded to "love one another." Well, where would the kissing stop under the operation of such logic? But there is what may be termed a common law—the unbroken usage of society—which authorizes the kissing of the wife, but prohibits such thing beyond certain degrees of affinity or consanguinity. So there is usage back of the action of the pastor at Palmer Camp Ground. "Father Reeves," Carvosso, Moody and others have "had control of services held in our churches," and no one objected to it.

Bro. Miller is opposed to arresting the character of any of the brethren who, in the past, have taken unlicensed persons into their pulpits; "but," he says, "I do think the character of any brother *who was advised by his presiding elder not to do it* and yet did it, or any brother that persists in it, ought to have his character arrested."

Here is the "milk in the cocoanut." Look at those words which I have taken the liberty to italicize! "Advised by his presiding elder not to do it!" Here is the fatal blunder, the ground of offense in the Seashore resolutions. Those resolutions were based on "the written opinion of Bishop Keener," delivered to the pastor at the quarterly meeting by the presiding elder. Bishop Keener's opinions are very weighty and very wise, and so are the counsels of the presiding elder, whoever he may be (?); but neither is law, nor is it unlawful to disregard all such "opinions" other than of a "godly" sort. A prudent man will reverence and weigh them well; but he can not be tried, convicted and expelled under "opinions."

If, as Bro. Miller seems to think, the law providing for licensing proper persons to preach forbids any unlicensed person preaching, why punish a third party, and not deal with the principal in the offense? If either is guilty of "unlawful conduct," it is Mrs. Snell, Mr. Moody, Carvosso, "Philip's" daughters, etc.; and Paul and Breland were *particeps criminis*.

Expressing surprise at my inability to see the difference between the conduct of the pastor in the Seashore case and the pastor in the Palmer Camp Ground case, he (Bro. Miller) proceeds to sweep away every doubt—to clear the mist—in order that my obtuse sense may grasp the distinction. He says: "The first was strictly according to law; the second contrary to law." This is a fine specimen of elucidation! It enables me to see a part of it. I do think "the first was according to law," but I have denied the conclusion as to the "second." That, too, seems to be "according to law" in the sense above intended—i. e., according to custom. However, if Bro. Miller means by "law" the "advice" of the presiding elder and the "opinion" of the Bishop, I see it all just as he sees it, for certainly at Seashore the presiding elders advised one way, and at Palmer Camp Ground another way.

Bro. Miller endorses the opinion that "the pulpit is the key to the situation." Here is more light. A crisis is on. Local preachers are playing the part of evangelists; they go preaching the second blessing—"a strange doctrine." There is a woman loose on the church calling herself a preacher, and called by others an evangelist. "The pulpit is the key to the situation;" control that, and you control them; and if the pastor will not control the pulpit our way, we will control him. Is this the meaning? At Palmer Camp Ground the pastor would not control his pulpit to suit the "opinions" and "advice" of others, so others took it in hand to control him.

Bro. Miller is too fond of analogies. He follows them too far—*e. g.*: After building up an argument in favor of unlicensed persons occupying our pulpits, he turns to demolish it by a succession of analogies, and concludes that if he must take Mrs. Snell "because the Lord blesses her labors," so, for a like reason, we must take "the man who had two wives." Here is haste. No one fact ought to be a passport to our pulpits. Truth always enriches and elevates, no matter what the source. But an evil example destroys the effect of all perception for God; hence hypocrites are sometimes useful where they are not known. A good woman, "unlicensed," is better for any pulpit than a bigamist who is licensed. "Whatsoever things are of good report," etc.

Bro. Davies admits that in substance the authorities said to Mrs. Chapin and Mrs. Snell: "Lead the meeting; this is your day." I have never claimed more. It was their day, given up to them, to speak as long as they choose, and say what they thought proper to say.

Bro. Davies insists on a distinction between courtesy and right. Just so. No one—certainly not I—said "unlicensed persons" have a right to our pulpits. But is not courtesy at Seashore courtesy at Palmer? All that I have said, and that I insist upon, is that the pastor at the latter place violated no law, nor did he intend to do so. Is the same true of the presiding elders who claim omnipresence?

Bro. Davies went a long way out of the road to spank the Woman's Christian Temperance Union, an organization which has done more for the gospel of temperance in one decade than all Christendom did in a century before its organization. There are some cranks amongst them, but perhaps not more than may be found in the Methodist Church or any other religious organization.

Bro. Davies says these W. C. T. U. women "want the earth, the smaller stars and nebulæ, and even invade the sacred, conservative precincts of the English nobility," etc. Like most of his poetry in the paper under review, it goes beyond the legitimate range of poetic license. They do "want the earth" for Christ, but have never grasped for "the smaller stars and nebulæ." But the W. C. T. U. is able to take care of itself, and I need not waste my time with that side issue, nor with Dinah Morris nor Adam Bede.

Speaking of law, Bro. Davies says: "It recognizes the rights, but not the whims and opinions of all."

Here is another concession of all my claims. "Not the whims and opinions of all," nor of any. Bro. Miller clearly puts the *casus belli* at Palmer Camp Ground on the failure of the pastor to govern himself by the advice of the presiding elder and the opinion of a Bishop; and in the future will be in favor of arresting the character of any preacher who does not control his pulpit according to such advice and such opinions!

What is this if it be not making law of the "whims and opinions of all" presiding elders and Bishops? These brethren persist in saying that it is "unlawful to permit unlicensed persons" to occupy our pulpits, or "to control services held in our churches, or any other property owned by said church." When asked for the law thus outraged, they answer back, "It is contrary to law." So says Bro. Miller, but refers to no law, until, in the course of his argument, he decides to base penal proceedings—arrest of character—upon a preacher's failure to accept the advice of his presiding elder. Because we have a law requiring a man to perform certain public duties, and no law requiring him to perform certain private duties, is it, therefore, unlawful to perform these private duties? Because we have a law for licensing proper persons to preach, is it, therefore, unlawful "to control services" without a license? There is not a lawyer of any learning in all the land who would not laugh at such reasoning. There is no law requiring me to plant corn instead of potatoes; but that does not make it unlawful for me to plant corn.

Both Bro. Miller and Bro. Davies proceed on an affirmative supposition, viz: that a thing is unlawful which is not provided for by law. Just as well may these brethren argue that it is unlawful for a preacher to sing. There is not a word of law in our Discipline requiring it; nor is it unlawful for him to refuse to sing. There is simply no law on that subject; neither is there any law forbidding an "unlicensed" person taking control of services held in our churches.

(Bros. Sibley and West.)

Since writing the above, I have received the ADVOCATE of Nov. 28, in which I find articles from Bro. Sibley and Dr. West. The only thing I see in Bro. Sibley's paper is a reminder of the boy who "whistles" to keep up his courage.

Those who know the *modus operandi* at Seashore know how it happened that Dr. West had "charge" on the day that Mrs. Chapin and other "unlicensed persons" had "control of the services held" at that place. There are three presiding elders who alternate "in charge of the services." That was Dr. West's day to take charge. He says he "called upon several to speak. Mrs. Chapin was among those called upon."

As against this, Mrs. Montgomery says she "was present when the speakers were chosen and the hours agreed upon."

It was known hours before the services began that Mrs. Chapin would speak, and Dr. West called her out just as he would any preacher who had been appointed to "control services" at that hour.

Bro. Ware knocks all the balance of the arguments out of the way, seeing he has been advised by parties now objecting to "unlicensed persons" having "control of services held in our churches," to do the very thing they now condemn. J. A. P.

*The Nashville Advocate reports Judge Estes, of Memphis, as "holding services" at different times and places, filling up the interim of his judicial duties in the exercise of these ministerial functions. Why does not somebody say to him: "Stop, sir, you have no license, and it is contrary to the law of the M. E. Church, South, for 'unlicensed persons to have control of services held in our pulpits, or other property belonging to said church!'"

Give the Law.

In a strong and timely article in the ADVOCATE, of Nov. 7, Dr. J. A. Parker asked that the law be indicated which forbids "unlicensed persons to occupy our pulpits, or lead the services held in our church." I thought his demand reasonable, and that those who hold that such a course is "contrary to law" would specifically indicate the law violated. I have patiently waited for two weeks to have the law pointed out; but, as yet, it has not been done. The law has not been given, for the good reason that there is no such law in our Discipline.

Dr. Parker did not ask for implications; he asked for law. Bro. Emery said: "It (the law) is in our Discipline." Why did he not quote it, or tell where it may be found in the Discipline? That would have given him a grand victory, and have hushed the controversy. I think his and Dr. Walker's implication theory is wide of the mark, and would, if correct, convert Methodism into a pretentious ecclesiasticism. It would put it in line with the Protestant Episcopal Church. The Episcopal Church, however, would have the advantage, in that it has plain legislation on this point. Unordained persons are plainly forbidden to use the pulpits of that church. If the M. E. Church, South, means by licensing some men to preach that all unlicensed men shall be denied the privilege of leading services in the church, why not make it plain and unmistakable, like the Episcopal Church, by enacting a plain statute to that effect? Let the church forbid "unlicensed persons to occupy our pulpits," and then it will be "contrary to law" to put them in the pulpits.

In my judgment, Dr. Walker's illustration is inapt. There is a manifest lack of analogy. The principles involved in licensing a man to preach are widely different from those involved in the election and induction into office of a governor or judge. The Doctor could certainly have found something more analogous. Why did he not use the teacher? Some men are licensed by the Examining Boards to teach school. Does that fact mean that none but those who are licensed shall teach? By no means. Many teach who have no license whatever.

In the town of Moss Point there is a public school taught by a woman who has been licensed to teach, having been found, on examination, to possess the required qualifications. Besides this public school, there are four teachers employed in private schools. Are these private teachers acting contrary to law? No. There is no law forbidding them to teach. The license of the woman teaching the public school simply establishes mutual obligations and claims between herself and the county. It in no way operates as a legal barrier to any other person's teaching. If anyone can teach school who chooses to do so, "why, then, license anyone?" Let Dr. Walker answer, and in answering this question he will shed much light on the matter of licensing persons to preach.

Methodism has never held a narrow and exclusive idea of preaching. With it this work, as instituted by Christ, is comprehensive and manifold. It "warns, proclaims, invites, teaches."

The Methodist Church, in all of its branches and throughout all of its history, has, in imitation of Christ and the apostolic church, employed its lay members in preaching the Word. The "seventy" sent out by Christ were not apostles; they were laymen. In the eighth chapter of Acts, St. Luke says that on account of a "great persecution against the church which was at Jerusalem, they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." The regular preachers remained in Jerusalem. There was no preaching then, was there? Let the fourth verse of the above-mentioned chapter answer: "They that were scattered abroad went everywhere preaching the Word." All the members of the church preached then. The Methodist Church has the very best authority for the use of "lay preaching."

St. Paul, immediately after his conversion, and long before his ordination, preached Christ with great power (Acts ix, 20). If Dr. Walker, Bro. Emery, and others, who have so rigidly construed the preaching license law, had been present in the synagogues of Damascus when Paul preached Christ, they would have raised objections to such irregular and illegal proceedings.

Mr. Wesley at first had exclusive views on the matter of preaching—views very similar to those held by these brethren. He was worried because Thomas Maxfield preached without definite authority. He was a layman; but when he heard Maxfield, his prejudice bowed before the force of truth, and he said: "It is the Lord; let him do what seemeth him good." From that time until now lay preaching has been one of the great means used for the spread of Methodism. I can not understand how any Methodist can afford to raise his voice or wield his pen in opposing a branch of service that is inseparably connected with the glorious history of his church.

The M. E. Church, South, has some notable lay preachers. I do not mean local preachers, but laymen who preach. Judge Estes, a prominent layman of Tennessee, spent his last Summer vacation in preaching and working to win souls for Christ. This has been mentioned with commendation by the editors of the Nashville and NEW ORLEANS Advocates.

Dr. J. H. Carlisle, a layman of South Carolina, and president of Wofford College, preaches frequently and with power. His ministerial brethren are glad to have him preach for them.

Dr. L. C. Garland, of precious memory, while chancellor of the Vanderbilt University, although a layman, was appointed by Bishop McTyeire to preach at the university on more occasions than one. His grand sermons were published in the Nashville Advocate without any kind of disguise. Is all this "contrary to law?" These laymen have had no thought of violating the law of the church in preaching without license. It seems that Bishop McTyeire was ignorant of the fact that he was doing "contrary to the law of the church" when he had Dr. Garland to preach at Vanderbilt University.

This rigid construction of the law is opposed to the spirit, genius and history of the Methodist Church. If these rigid and exclusive constructionists have the proper interpretation of the attitude of the Methodist Church to this question, it appears to me that we are against the practice of Christ and that of the apostolic church. I can not believe that that view is correct.

I have never been in sympathy with the "second-blessing" theory of sanctification, having believed it to be without scriptural support; but I do think it unwise and uncharitable to fight it under forced interpretations of the law. T. W. ADAMS.

In the Living Present.

Great Britain has been treated to a genuine sensation. It was published that not the Prince of Wales, but his sister, the widow of the late Emperor Frederick III., is the true heir-apparent to the throne of Albion. The English Constitution declares that the oldest child of the reigning potentate shall succeed to the throne. Said widow is that child.

In speaking of this country of ours, ex-President Harrison says that lynching is a dethronement of our constitutional king—the law. 'Tis the quintessence of tyranny. Mobocracy. There should be a medal awarded to each sheriff who not only abhors the crime of the vile wretch in his custody, but who will also risk his life in the defense of his prisoner.

Punctuality—well "namin' no names, no offense can be took"—punctuality is a rarity. If a preacher begins his meeting ten minutes after the appointed time, he robs the congregation of a hundred auditors of more than eighteen hours of precious time. If Napoleon Bonaparte had begun the battle of Waterloo half an hour sooner, he would have conquered. Blucher would have arrived too late. And you are habitually too late. Well, they speak of the departed people as "the late Mr. So and So."

Hezekiah Butterworth, a friend of the poet, assures that Longfellow's "Psalm of Life" was not designed for publication. The poet wrote it for his own inspiration and actuation. Months later he was requested by a popular magazine to furnish a poem for publication. The muses being unwilling to serve his purpose at the time, he hurriedly copied the Psalm and sent it to the publisher. The publication charmed the multitude. It has been translated in many languages.

Dr. Parkhurst says of the passion of money-getting, that it is a disease which feeds upon its own work of disintegration. Like the flame of the candle, which wins support from the wax it consumes. It is a mania, moral and mental. Conscience crushed, honesty locked out. Only beneficence could prevent the malady.

The bicycle craze continues. During the first ten months of the present year a half million of "wheels" have been sold. Manufacturers believe that during the coming year the demand will largely increase. In a few years, however, the craze would cease. Bicycles would sell as old iron. In the meantime vast capital had been destroyed.

Agnosticism is rampant. On the eve of unveiling a monument at Altdorf, Switzerland, to William Tell, appears a publication in which the author, apparently from history, denies the actual existence of said hero. It was poetry, and nothing more. Though the legend flattered Swiss patriotism, the pages of history are silent as to the fact. Well, it is not long ago when it was declared that Homer and Shakespeare were mythical persons. That the supposed product of their pen was simply a compilation by parties unknown.

ICH DIEN.

Who Is Authorized to Preach Among Us

This is the question I asked in my first article. I could find but one answer, to wit—those who have been licensed according to our Discipline and if such only, then none others are authorized. My esteemed friend, Bro. Parker, says he holds "that to be a preacher one must have a license," that is all I ask him, as a Methodist to hold.

Dr. West makes it clear that Mrs. Chapin, Hays and Lyons did not have charge of the meeting at Seashore; none of these ladies claimed to be preachers.

I don't "knock the divine call to the ministry on the head," because I am with the Discipline that candidates for license must be "elected"—elected three times, first by the society of which they are members, by the Quarterly Conference, and lastly by the District Conference. No matter how strongly they claim to have a divine call, all these voting bodies decide whether they believe the candidate is called, and he can't preach unless they decide favorably.

Bro. Parker says there is no evidence that Mrs. Snell proposed to do more at Palmer's Camp Ground "than talk, sing and pray." There is this much "evidence:" Mrs. Snell published over her own name, she would "be at the meeting, and LEAD it," though she knew the presiding elder said he would do it. In chivalrous courtesy to woman, I would yield the palm to none; but this is not a matter of courtesy, but of law. J. B. WALKER.

Correspondence.

Indian Mission.

I am now winding up my fourth year's work among the Indians. The following are some of the visible results of these four years' labor: One church built, worth about $200; forty-two adults and fourteen infants baptized; two Sunday schools and three public schools organized, and about $150 worth of literature distributed. In addition to this, we have bargained for 160 acres of land adjoining the church at $2 per acre. We have paid $157 of this debt. I hope and trust that some plan will be made for the cancelling of this debt, and the land secured to the church. In conclusion, my earnest prayer is that some man more suitable than myself can be found who will carry on this great work among the Choctaws.

W. W. CAMMACK.

Totes, Miss.

READING THE APPOINTMENTS.

BY REV. ALFRED J. HOUGH.

[A considerable number of papers have, in the last two years, published an abridged edition of the following poem; but it is so good that we give the whole of it to our readers.—EDITOR.]

I was sitting in the wing-slip, close beside the altar rail,
When the Bishop came in softly, with a face serene, but pale;
And a silence indescribably pathetic in its power,
Such as might have reigned in heaven through that "space of half an hour,"
Rested on the whole assembly as the Bishop rose and said,
"All the business being finished, the appointments will be read."

Not as one who handles lightly merchandise of little worth,
But as dealing with the richest, most important things of earth,
In the fellowship of Jesus, with the failings of a man,
The good Bishop asked forbearance—he had done his best to plan
For the glory of his Master, trusting Him to guide his pen
Without prejudice or favor; and the preachers cried, "Amen!"

"Beulah Mountains—Henry Singer"—happy people, happy priest,
On the daintiest of the gospel through the changing year to feast;
Not a church trial ever vexed them, all their preachers stay three years,
And depart amid a tempest of the purest kind of tears.

"Troubled Waters—Nathan Peaceful"—how that saloted face grew red!
How the tears streamed through his fingers as he hald his swimming head!
But his wife stooped down and whispered—what sweet message did she bear?
For he turned with face transfigured as upon some mount of prayer.
Swift as thought in highest action, sorrow passed and gladness came
At some wondrous strain of music breaking forth from Jesus' name.

"Holy Rapture," said the Bishop, "I have left to be supplied."
And I thought—You couldn't fill it, Mr. Bishop, if you tried,
For an angel duly transferred to this Conference below
Wouldn't know one-half the wonders that those blessed people know;
They would note some strain of discord, though he sang as heaven sings,
And discover some shortcomings in the feathers of his wings.

"Grand Endeavor—Jonas Laggard." Blessed be the Lord I thought I;
They have put that Bro. Laggard where he has to work or die,
For the church at Grand Endeavor, with its energy and prayer,
Will transform him to a hero or just drive him to despair.
If his trumpet lacks the vigor of the gospel's charming sound,
They will start a big revival, and forget that he's around.

"Union Furnace—Solon Trimmer"—what a Bishop he must be!
They have got the kind of preacher that will suit them to a T:
Metho-Congo Baptist — Uni — in one nature, blithe and bland,
Fire or water, hell or heaven, always ready on demand.

"Consecration—Jacob Faithful"—hand in hand the two will go
Through the years before them, bringing heavenly life to earth below.
"Grassland Corners—Peter Wholesoul"—but he lost his self-control,
Bottoned up his coat as if he felt a cold wind strike his soul,
Saw the dreary path before him, drew a deep breath, knit his brows,
Then concluded to be faithful to his ordination vows.

In the front pews sat the fathers, hair as white as driven snow—
As the Bishop read the appointments they had filled long years ago,
Tender memories rushed upon them, life revived in heart and brain,
Till it seemed that they could travel their old circuits o'er again.

"Happy Haven—Joseph Restful"—how the joy shone in his face
At the thought of being pastor for three years in such a place!
"Hard-as-Granite—Ephraim Smasher"—there the stewards sat in a row,
And they didn't want that Smasher, and he didn't want to go.

"Drowsy Hollow—Israel Wakim"—he is sent to sow and reap
Where the congregations gather in the interests of sleep.
As they sit on Sabbath morning in their softly cushioned pews,
They begin to make arrangements for their regular weekly snooze.
Through the prayer a dimness gathers over every mortal eye;
Through the reading of the Scriptures they begin to droop and sigh;
In the hymn before the sermon, with its music grand and sweet,
They sink down in deepest slumber and are nodding all around.
But I guess that Bro. Wakim, on the first bright Sabbath day,
When he preaches to that people, and is heard a mile away,
Will defy both saint and sinner on a breast to lay a chin,
Till he strikes the strain of "lastly," and I'd warrant him to win,
For by all who ever heard him it is confidently said,
If 'twere possible to mortal, he would wake the very dead.

Then a mist came o'er my vision as the Bishop still read on,
And the veil that hides the future, for a moment was withdrawn,
For I saw the world's Redeemer far above the Bishop stand,
On his head a crown of glory, and a long roll in his hand.

Round his throne a countless number of the ransomed, listening, press'd—
He was stationing his preachers in the city of the blest.
Some whose names were most familiar, known and reverenced by all,
Went down to the smaller mansions back against the city wall.

One who took the poorest churches, miles away from crowds and cars,
Went up to a throne of glory with a crown ablaze with stars.
How the angels sang to greet him! how the Master cried, "Well done!"
While the preacher hushed and wondered where he had such glory won.
Some whose speech on earth was simple, with no arguments but tears,
Nothing novel in their sermons for fastidious, itching ears,
Coldly welcomed by the churches, counted burdensome by all,
Went up to the royal mansion and were neighbors to St. Paul.

Soon the Master called a woman, only known here in the strife
By her quiet, gentle nature, though a famous preacher's wife,
Praised and blessed her for the harvests she had garnered in the sky;
But she meekly turned and answered, "'Twas my husband, Lord, not I."
"Yes," the Master said, "his talents were as stars that glow and shine;
But thy faith gave them their virtue, and the glory, child, is thine!"

Then a lame girl—I had known her—heard her name called with surprise;
There was trembling in her bosom, there was wonder in her eyes.
"I was nothing but a cripple; gleaned in no wide field, my King;
Only sat, a silent sufferer, neath the shadow of thy wing!"
"Thou hast been a mighty preacher, and the hearts of many stirred
To devotion by thy patience without uttering a word,"
Said the Master, and the maiden to his side with wonder press'd.
Christ was stationing his preachers in the city of the blest,
And the harp strings of the angels linked their names to sweetest praise
Whom the world had passed unnoticed in the blindness of its ways.

I was still intently gazing on the scene beyond the stars
When I saw the Conference leaving, and I started for the cars.

—Zion's Herald.

Communications.

Facts on the Vital Question.

One would suppose from the present "teapot tempest" that a swarm of unlicensed laymen were crowding Methodist pulpits. The fact is, one unlicensed woman evangelist and two or three consecrated laymen are occasionally permitted to publicly teach the Scriptures to the people, heeding the command, "Let him that heareth say, Come." Is that sufficient cause for all this newspaper furore and manifestation of ecclesiastical displeasure? One uninformed would think that lay preaching is positively new in Methodism. Equally is it true that no one has taught that it is not necessary to license proper persons to the work of the ministry, to execute the laws of the church. But we do hold that a difference, clear and marked, exists between preaching the Word, expounding the law, instructing the people, and executing the government of the church. (See said distinction, paragraph 174, Discipline, 1894.)

Our distinguished brother and sweet-spirited friend, Dr. J. B. Walker, missed this distinction in his late contribution on this subject. In the ADVOCATE, of Nov. 14, he says: "Apply this reasoning of your correspondents to civil government, and see how awkwardly it would work. If no one can be governor of Louisiana without being elected, nor inducted into office until he is solemnly sworn to maintain the Constitution and faithfully execute laws, then, if any citizen of his own mind and will assumes the office and attempts to govern, would not every sensible man say he was without authority to act? And so of a judge. Can any man who chooses to do so assume the office of a judge and preside in our courts?"

Now, I am sure Dr. Walker has never attempted to perform the peculiar functions of a Louisiana executive, either governor or judge; but I am equally certain, and can testify from personal knowledge, that he has expounded—and very often, too—the civil code of Louisiana. He succeeded, too, with a wisdom, eloquence and grace that no governor or judge has ever done. I am willing to say further that no Louisiana judge, in his charge to the jury, was ever more explicit on the law of murder than was Dr. Walker in a sermon on said crime, preached in New Orleans and published in the ADVOCATE. To expound or teach the law is one thing; to execute it another. Dr. Walker, as an instructor of civil law, is unmolested; but let him attempt to act as governor, or judge, and he would find the officials buzzing about his ears.

Now, apply this to church government. Mrs. Snell, or any layman, as an instructor of the people, preacher of the Word—talker, if you please—is in her God-ordained position. Let her attempt to execute the law of the church without a license, and the case would be different. Shall our church, founded by John Wesley, refuse blood-bought privileges to its members, rights granted the subjects of civil governments? The Lord forbid! All precedent in Methodist history points to the granting of this right. It is no new thing for unlicensed laymen to conduct services in Methodist pulpits. Indeed, it is the general custom of Methodism, and has been from the beginning. Why this modern innovation?—viz., the effort to stop it. Early Methodist history is radiant with the pious labors of godly laymen and redolent with the prayers, songs and sermons of pure-hearted, holy women. Is not the history of the growth and development of our Methodism one of the wonders of the nineteenth century? Why discard the means which have aided to our present development? In our own day talented, consecrated laymen have efficiently served the people in our pulpits. Dr. Landon C. Garland, long-time chancellor of Vanderbilt University, a distinguished layman who was not even licensed to exhort, yet preached from the pulpits of Nashville annually a sermon to the Vanderbilt students, and that, too, by official appointment. The evangelistic services of Judge Estes, of Memphis, have been recorded and highly commended by Dr. E. E. Hoss, in Nashville Advocate. Commendations many have been heaped upon Dr. J. H. Carlyle, Miss Tucker, of Tennessee, and many others, because of their lay services.

And now, sir, I am no seer, nor the son of a seer, but I am willing to predict that the Methodist Church will never, by legal enactment, crush this time-honored custom so prolific of good to the church. The present official bearing toward the question is extremely mixed and puzzling quite. One official declared in my hearing that any pastor who allowed a woman to control a service in his church gave sufficient ground for complaint to be urged against him. The presiding elder of the Sassbore district says in the ADVOCATE, of Nov. 21, that the ground of his objection to Mrs. Snell is, not that she is a woman, but that she is unlicensed, and, therefore, unauthorized. Let me quote from that document: "It is unquestionably an offense against the entire constitution of the M. E. Church, South, for any preacher in charge, or presiding elder, to place unauthorized and irresponsible persons before the public to expound her doctrines, or to have control of her services."

Shades of Bishop McTyeire and Landon C. Garland! Such a course would inevitably dry up the source of our ministerial supply. It is not our custom to license any person until we are assured he has gifts, grace, and usefulness. How is this to be known unless the one applying be placed before the public to exercise his gifts? According to Bro. Powell, any pastor, who thus attempts to satisfy himself concerning the gifts of an unlicensed layman, has violated the entire constitution of Methodism. But hear Bro. Powell's view of the present state of the church: "It is a transparency that Methodism, by her patronizing preachers and people, has well-nigh reached the chaotic period in church government."

Methodism on the border-land of chaos because one pious woman and a few laymen are leading souls to Christ! Exceeds any alarmist our good Bro. Featherston has caricatured. This from a presiding elder, a leader of Mississippi Methodism! Vale.

NOLAN B. HARMON.

Dr. Adam Clarke on Women Preachers.

It may be interesting and profitable for many just now to know the opinion of that holy man and profound scholar, Dr. Adam Clarke, on the question of the propriety of women preaching. The following extract taken from his Life (pp. 119 and 120) illustrates his position. In the light of some recent acts and utterances, the spirit and temper it breathes are particularly refreshing. Says the Life (written by himself): "In this circuit Mr. C. heard of some celebrated female preachers, and he entered it with considerable prejudice against this kind of ministry. In one part of the circuit, Thurlton, one of the most famous of these dwelt, Miss Mary Sewel. On his first coming to the house he questioned her concerning her call, etc. And she modestly answered by referring him to the places where she had preached in the circuit, and wished him to enquire among the people whether any good had been done. He did so on his next visit to these parts, and heard of members who had been awakened under her ministry, and with several of these he conversed, and found their experience in divine things scriptural and solid. He thought then, This is God's work, and if He choose to convert men by employing such means, who am I that I should criticise the ways of God! On the twenty-eighth of April, 1784, he had the opportunity of hearing Miss Sewel preach. Her text was Eph. ii, 8: 'By grace are ye saved through faith.' On which I find the following entry in his journal:

"'I have this morning heard Miss Sewel preach. She has a good talent for exhortation, and her words spring from a heart that evidently feels deep concern for the souls of the people, and, consequently, her hearers are interested and effected. I have formerly been no friend to female preaching; but my sentiments are a little altered. If God give to a holy woman a gift for exhortation and reproof, I see no reason why it should not be used. This woman's preaching has done much good; and fruits of it may be found copiously in different places in the circuit. I can, therefore, adopt the saying of a shrewd man, who, having heard her preach, and being asked his opinion of it, answered: "An ass reproved Balaam, and a cock reproved Peter, and why may not a woman reprove sin!"

"'Such women should be patterns of all piety, of unblamable conversation, correct and useful in their families, and furnished to every good work. This certainly is the character of Miss Sewel; may she ever maintain it.'"

"And she did maintain it: but she died soon after, as she had lived, in the faith and consolations of the gospel.

"Shortly after this he had the opportunity of hearing another of these female preachers, Mrs. Proudfoot. She spoke from Exodus iii, 3: 'And the bush was not burnt.' Of her he remarks: 'She spoke several pertinent things, which tended both to conviction and consolation, and seems to possess genuine piety. If the Lord choose to work in this way, shall my eye be evil because He is good? God forbid! Rather let me extol that God, who, by contemptible instruments, and the foolishness of preaching, saves those who believe in Jesus. Thou, Lord, chooseest to confound the wisdom of the world by foolishness, and its strength by weakness, that no soul may glory in thy presence, and that the excellency of the power may be seen to belong to thee alone. Had not this been the case, surely I had never been raised up to call sinners to repentance.'"

C. L. CHILTON.

Montgomery, Ala.

Ignorance Spiritual

It was this ignorance that drew out from the Spirit of God that thundering condemnation: "Men love darkness rather than light." It was this spiritual ignorance that caused the Savior to say, "that the blind must necessarily fall into the ditch." The inference from this teaching indicates that to be ignorant of the highest possible attainments in religious knowledge and experience in divine things is sad indeed. But it is sadder still, and bordering on the danger line, to decry these attainments, or the religious manner of obtaining them. But strange things have sprung into existence in the closing out of the nineteenth century that seem almost incredible. I am told that knowledge, a superior knowledge, with a richer and broader experience into divine things that lift men and women into a higher attitude of religious thought and a wider range of real wisdom, makes them who possess it and profess it sometimes the target of envy, and even ridicule. But this chimes in exactly with human nature, for it has so happened in all the past that when a man who sees and hears another more knowing than himself, and possessing a deeper insight into the constitution and truth of things, he comes to look upon that man as casting discredit upon his own knowledge and experience, and he lets fly the shaft. Parthian arrows darken the sky.

Just let a man venture out of the old beaten road, with its deep ruts, and seek to enlarge the boundaries of philosophy or religious experience, and what a beating of "tom-toms," and what a display of tragical learning and the outcry of stilted wisdom is hurled at his head. Dreadful charges are mustered into line, with specific instructions and specifications, and are thundered against them from pen and pulpit. These things ought not so to be. And there seems to be no other way of quieting the uproar but to plead the bankrupt law of ignorance, or innocence, and then fall back upon that unquestioned, eternal truth and doctrine: "It is life eternal to know God, and whom he has sent, his Son Christ Jesus." And then make no inquiry about the manner of obtaining this knowledge, or the degrees of this knowledge, to which we might attain in getting this life eternal. But one great comfort we have: We are assured that God, the Author of all true knowledge and wisdom, promises to give freely to all who ask him, "above all that we can ask or think," for we are only in the a, b, c's of God's revealed truths. J. W. HARMON.

"Pile On."

MR. EDITOR: I am persuaded that no one gets more genuine pleasure out of his school-boy reminiscences than I. The above caption will suggest to many of your readers, no doubt, a sport familiar to all American children. Even yet my mind recalls with great vividness the hurly-burly rough and tumble of the "pile on" game in the old country school-yard. Usually the victim at our school was a large, overgrown boy, familiarly known as "Bill." His object in coming to school was evidently to enjoy the recess hours, for he never knew anything about his lessons. A sound thrashing was always preferred to a "stay-in at recess," and Bill usually got the former. When the game of town ball shinny, marbles or tops grew a little dull, the monotony was broken by a pounce upon Bill. Neither did he object to this, for his great boast was in his strength, and nothing gave him more pleasure than to show us little fellows how easily he could toss us off. I have seen him deliberately tie down and cry, "Pile on," and on we piled, two, three, six, ten deep, and, Samson-like, Bill would shake himself and toss us off as so many chips.

Now, Mr. Editor, all of my memories of the game have been quickened and sharpened lately as I have read article after article in your paper; articles from all sources, from D. D.'s, up or down, criticising the actions of the presiding elder of the Seashore vs. Mrs. Snell.

In his brief article, which appears in your issue of this week, Elder Powell has shaken himself, and so far as to vindicating his actions, has proven himself the "big Bill" in the tussle.

T. B. HOLLOMAN.

Nov. 22, 1895.

Selections.

Restfulness.

Restfulness is an attribute of the best sort of religion. In a certain sanitarium, not long since, we noticed, on an invalid's door in the early afternoon, a printed card which said, "Resting. Please do not knock." At once the thought came, there are some faces which bear upon them, very plainly stamped by long years of quiet trust, the words, "Resting so securely that you may knock as loud as you please without disturbing." Angry words, like stones, may dash against this door, but the inward peace abides unbroken. The furious rain of affliction may beat upon the panel, but still the repose is not destroyed. The rest remaineth in spite of all that man or devils can do. From out the tumult of the storm, where the whirl of clashing wills and the contention of divergent thoughts fill the air with discord, the steadfast testimony stands: "None of these things move me." Souls like these, which are "ever bright as noon," and "calm as summer evenings be," diffuse about them an atmosphere of heaven, and bear loud witness, even when no syllable is spoken, to the overwhelming reality of divine grace.

"The day glides sweetly o'er their heads,
Made up of innocence and love;
And soft and silent as the shades
Their nightly minutes gently move."

Nor is there any lack of efficiency and vigor in such spirits, as is sometimes calumniously charged. At least there need not be. When the serenity is of grace rather than nature, or of principle rather than mere passive acquiescence, the efficiency is doubled instead of diminished. With no rattle and clatter of machinery, and without the waste or frustration of friction, swiftly, noiselessly, the work is done, with so little apparent effort that it seems to do itself. This is the perfection of activity combined with the perfection of peace. The church needs more Christians of this ideal sort.—Zion's Herald.

But on the Sabbath I watch the earliest sunshine, and fancy a holier brightness marks the day when there shall be no buzz of voices on the exchange, nor traffic in the shops, nor crowd nor business anywhere but at church. Many have fancied so. For my own part, whether I see it scattered down among tangled woods, or beaming broad across the fields, or hemmed in between brick buildings, or tracing out the figure of the casement on my chamber floor, still I recognize the Sabbath sunshine. And ever let me recognize it. Some illusions—and this among them — are the shadows of great truths. Doubts may flit around me, or seem to close their evil wings and settle down, but so long as I imagine that the earth is hallowed and the light of heaven retains its sanctity on the Sabbath — while that blessed sunshine lives within me—never can my soul have lost the instinct of its faith. If it has gone astray, it will return again.—Nathaniel Hawthorne.

In carrying on the work of saving the city, consecrated hearts, willing hands and open purses are the prime prerequisites of success. When the baptism of the Spirit rests upon the church, then she will go forth as an army with banners, strong in the Lord and in the power of his might.

There must be an absolute dependence upon the Holy Spirit for guidance and power. Wisdom and strength and love come with his indwelling. It is wonderful what transformations his presence effects. He gives power to the faint, and to them that have no might he increaseth strength. He gives mellowness to the tone, pith and point to the message, and thus access to the hearts of men.—Buffalo Christian Advocate.

Satan will never disturb his vassals; but when we have broke his prison in conversion, then he pursues us with violent temptations. Indeed, in conversion grace is so weak and temptations are so strong that one would wonder how the young convert escapes with his life. Satan hath a spite at the new creature.—T. Watson.

Help Yourself.

Fight your own battles. Hoe your own row. Ask no favors of anyone, and you'll succeed five thousand times better than one who is always beseeching some one's patronage. No one will ever help you as you help yourself, because no one will be so heartily interested in your affairs. The first step will not be such a long one perhaps; but, carrying your own way up the mountain, you make each one lead to another, and stand firm in that while you chop another out. Men who have made fortunes are not those who had $5,000 given them to start with, but started fair with a well-earned dollar or two. Men who have by their own exertions acquired fame have not been thrust into popularity by puff, begged or paid for, or given on friendly spirit. They have outstretched their hands and touched the public heart. Men who win love to do their own wooing, and I never knew a man to fail as signally as one who had induced his affectionate grandmama to speak a good word for him. Whether you work for fame, for love, for money, or for anything else, work with your hands, heart, and brain. Say, "I will," and some day you will conquer. Never let any man have it to say, "I have dragged you up." Too many friends hurt a man more than none at all.—Grace Greenwood.

We envy neither the man nor the woman who can not speak to a fellow-creature out of their own circle or to anybody without the formality of an introduction. There is no computing the amount of profit as well as pleasure such persons lose by hedging themselves in with this stupid fence of fastidiousness. We have always found more of this feeling among persons who were more touchy on their social position than among those self-respecting persons who thought nothing about it. A great deal of intelligence is floating round the world without being labeled, and those men or women who have the good sense to recognize this fact and act upon it not only are educating themselves, but conferring that pleasure which we are bound by the common ties of humanity to exchange with one another. It seems to us that it is only the snob and pretender who take a different view of this question.—New York Ledger.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget all the slander you have ever heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out, as far as possible, all the disagreeables of life; they will come, but they will only grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, would only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things which are lovely and lovable.—Selected.

The baptism with the Holy Ghost not only annihilates all uncleanness from the soul, but simultaneously implants holiness within it. It takes away the heart of stone and gives a heart of flesh:

"A heart in every thought renewed,
And full of love divine;
Perfect and right and pure and good,
A copy, Lord, of thine."

The renewing of the Holy Ghost brings the new man of the heart, begotten of the Spirit, unto a perfect man, even the stature of the fullness of Christ. It so transforms the temper, tone, and feelings of the soul that it becomes possessed of a "new spirit"—spirit of sweetness, gentleness, Christliness, hitherto unknown.—S. A. Keen, in Divine Life.

Reflect that it is only the fervent and diligent soul that is prepared for all duty and all events; that it is greater toil to resist evil habits and violent passion than to sweat at the hardest bodily labor; that he who is not careful to resist and subdue small sins will insensibly fall into greater, and that thou shalt always have joy in the evening, if thou has spent the day well. — Thomas a Kempis.

There is no single channel through which such depths of misery flow over the human race as the liquor traffic. No ravages of disease, no devastation of nations, no kinds of vice or crime work so much woe as this.—Julius H. Seelye, D. D.

Improve what you have, however little, and more shall be given. That thin thread of love, if you will not neglect it, shall lift even you up to God and glory. "Who hath despised the day of small things?"—Newman Hall.

FROM THE WORK.

Rev. Jno. F. Foster, Dalhi, La., Dec. 21: "On last Tuesday we had a prohibition election in our parish (Richland) and carried it dry by a majority of 222—1,250 votes being in all—this being next to the highest ever cast in parish. When I began the fight I received at first but little encouragement, but by work people were aroused and we won. If it had not have been for the primaries on last Tuesday week and its effect we could have won by an overwhelming majority. Reams, of our Conference, was a good worker. Much is due the ladies and the young men for this success. Every ward went dry except one, and that wet by only a small majority, i. e., 19."

Rev. Jno. D. Crymes, Rolling Fork, Miss., Nov. 22: "When I consider what God has wrought in the Rolling Fork and Cary charge during the year, I feel like getting down in the very dust of humility. There have been great victories at Bethal, Murphey's Bayou, Anguilla. And now at Rolling Fork we are in the midst of the third great triumph over the evil one. Rev. C. H. Ellis and Bro. E. B. Baker, of Natchez, have now been laboring with us eleven days. Nearly all the young ladies and girls are becoming converted, and a number of the prominent citizens converted and sanctified, among them a leading physician and his wife. The Christian people are consumed with zeal for the cause of Christ; the religious fervor and faith is at such a pitch that it is no surprise when anybody is converted. When I think about what could be done in a few months if all our brethren of the Mississippi Conference were baptized with the Holy Ghost, my spirit is stirred within me."

FOR IRRITATION OF THE THROAT caused by Cold or use of the voice, "Brown's Bronchial Troches" are exceedingly beneficial.

At the Start!

Ministers, as a rule, are very much creatures of circumstance. They are made or marred, their career is blocked or furthered, by things which appear to be simple. Much depends upon the beginning, upon the atmosphere thrown around a man as he alights from the railway train, as he crosses the threshold of the house which is to be his home, as he enters the vestry before service on the first Sunday morning. If he is made to feel that, whether invited to the circuit or not, he is heartily welcome and may count upon staunch support and thoughtful friendship and genial treatment, he will spring to his work with avidity, will preach ten times better than he would have done otherwise, and at the very beginning will set an example; and so the work of God for many a day to come will gain through the simple kindness and hearty good-will of those fateful first days when, to all intents and purposes, the minister and his family were wholly in the hands of the circuit stewards and their families. If they only knew it, the man and women and children who constitute the first rim in the great circle of Methodist lay life, have enormous power either for good or for evil. They may very often double a man's meanness at a stroke and start him on a career resulting in untold blessing to their own circuit and to circuits in distant days.—The Methodist Recorder, London.

Mrs. Paisley.

WHENEVER I see Hood's Sarsaparilla now I want to bow and say 'Thank You' I was badly affected with Eczema and Scrofula Sores, almost covering one side of my face, nearly to the top of my head. Running sores discharged from both ears. My eyes were very bad, the eyelids so sore it was painful opening or closing them. For nearly a year I was deaf. I went to the hospital and had an operation performed for the removal of a cataract from one eye. One day my sister brought me

Hood's Sarsaparilla

which I took, and gradually began to feel better and stronger, and slowly the sores on my eyes and in my ears healed. I can now hear and see as well as ever." MRS. AMANDA PAISLEY, 170 Lander St., Newburgh, N. Y.

HOOD'S PILLS are the best after-dinner pills, assist digestion, cure headache. Try a box.

For Sale at a Bargain.

A First-class Piano (new).

A Calligraph Typewriter, No. 4, latest pattern, with all modern improvements. Address

REV. W. C. BLACK,
812 Camp St., New Orleans, La.

HEED THE WARNING.

Most everyone will remember how the Keely Bi-chloride of Gold, for the cure of drunkards, was imitated by frauds all over the country. So it is now with the Oil Cure for Cancer. Many imitators are advertising to cure with oils, with the hope of making money from the reputation our Oils have made. We send a book free, which tells all about our discovery and price of Oils. Address

DR. D. M. BYE,
170 N. Illinois St.,
Indianapolis, Ind.

HIGH GATE, Mo., Sept. 3, 1895.

Dr. D. M. Bye, Indianapolis, Ind.:

DEAR SIR AND BRO.—The place where the cancer came out on my face is healed up nicely, and there has been quite a number of people that have come to see me and look at the place, and I am doing all I can for you. I am so thankful to God and to you for the cure of my cancer that I can not express my feeling as I wish; but God knows my heart, and may God's blessing rest on you and family, and may you live long to cure cancers and other diseases, and if I never see you on earth I hope to meet you in heaven. Your sister in Christ,

LOUEASY NEEPER.

ELMIRA, N. Y., Sept. 23, 1895.

Dr. D. M. Bye, Indianapolis, Ind.:

KIND SIR—I am now very happy that I can say to you that my face is entirely healed; it commenced healing soon after I wrote you last. I feel very grateful that I learned of your Combination Oil Cure. Now, in regard to my rectal trouble; I used the last of the Oils you sent for rectal trouble Aug 19th, and I feel that what I did use helped me—and perhaps cured me, or nearly so, as I have not had any discharge of pus since. Do you think I should have further treatment for that trouble? If so, let me know. Yours respectfully,

MRS. WILSON HIBBARD.
66 Park Place.

MARSHFIELD, MASS., OCT. 3, 1895.

DEAR DOCTOR—The cancer on my face, I am very thankful to write, has healed. It healed very slow, but very nicely. I should have written to you sooner. Very gratefully,

MRS. JNO. MAGOWN.

TOO LATE.

MARIANNA, FLA., March 15, 1895.

DEAR DOCTOR—Since I heard from you I have parted with the nearest and dearest friend on earth—my mother. I feel satisfied you did all you could; but, alas, it was too late. She has gone to a home with her God, free from all this world of trouble. Her last request was that I write to you, thanking you for the ease she received while life lasted. Oh, if we only had known of your Oil sooner, I feel sure to-day I would have had a mother. I think it one of the greatest medicines on earth, and do truly hope that every other sufferer may get it before it is too late.

Many thanks for the large portion of Oil you sent; it did me good to have plenty to use, even when I knew death was near. May God bless you shall ever be my prayer.

Yours in grief,

ANNIE VICKERY.

The Church Paper.

"Tell it not in Gath, publish it not in the streets of Askelon," that some in the noble army of the itinerants think it beneath their dignity to become solicitors for a newspaper. Now, the men who have scored one great success after another in the churches to which they have been sent never dream of entertaining any such nonsensical notion. On the contrary, they have a distinct and intelligent conviction that a good religious journal is the best helper they can get in all their work, and they are not satisfied till they have introduced it just as far as they possibly can. The late Dr. J. O. Peck, of the Methodist Episcopal Church, was a peerless pastor. He was also a notable revivalist. Wherever he went his labors were crowned with God's approval in the conversion and edification of souls. Yet this wise man was in the habit of sowing down the ground thick with the New York Christian Advocate. At one time he procured for it more than two hundred and fifty new subscribers from a single congregation. What other thing could he have done that would have had such a tendency to solidify the fruits of his ministerial toil? We are acquainted with some capital pastors in our own church who act upon the same belief. The truth is that the day in which a church paper begins to make its weekly visits into any family is likely to mark an epoch there. Such a family, in all probability, will neither backslide to the world nor be proselytized into another communion.—Nashville Christian Advocate.

Won't everybody read this, please, from Press and Printer: "Every column in a paper contains from ten or twenty-two thousand distinct pieces of metal, the displacement of one of which would cause a blunder or a typographical error. And yet some people think it strange when they can find an error in the paper. When they see a word with a wrong letter in it or a misplaced one they are sure they could have spelled the word right, and they are happy for a whole day and go around telling how the editor made a mistake."

MUL-EN-OL is pre-eminently a Mother's Remedy, a reliable panacea for all the ills and pains of childhood.

Education in America.

BY M. A. WELLS.

With regard to the educational status of the United States among the civilized nations of the earth the following facts are of interest:

The school age in England, including Wales, covers a period of twelve years. Her population exceeds twenty-five millions of people, three and one-half millions of whom are kept in school.

France has a total population of nearly thirty-seven millions, with a school population of nearly six and one-half millions, of which it is estimated that only four and one-half millions are in actual attendance at school. The school age is from six to thirteen years of age.

The German peoples somewhat exceed fifty millions of population, with a school population of some ten millions, of which only about eight millions are in actual attendance. The school age is from six to fourteen years.

Both Spain and Italy fall lower in the scale than France or Germany.

The United States of America, with a total population of fifty millions, is estimated to have a school population of nearly fifteen millions, of which number nine and one-half millions are in actual school attendance. The school age varies in different States, but covers an average of fourteen and one-half years, which is a much longer school period than that of any other nation. This fact also accounts for the greater proportion of school population to the total population as compared with other countries.

Thus it is seen that we keep nineteen per cent. of our total population in school, while the three best-educated nations of Europe, viz.: England, France and Germany, keep respectively fourteen, twelve and sixteen per cent. of their entire population in school. Our national education thus exceeds the best in Europe by about three per cent.

I am aware that such a showing could not be made if the comparison had been drawn between the United States and some of the smaller States of Europe, but it has been my purpose to compare our people only with nations which equal or approximate our own somewhat in political importance.—Northern Christian Advocate.

Stimulates Digestion.
Horsford's Acid Phosphate.

It acts directly on the food, thus assisting the stomach, and also stimulates the secretion of the digestive fluids, putting the stomach in an active, healthy condition.

"'I die poor,' said Bishop McTyeire. This reminds us of an incident which illustrates one side of this great man's character. Some years ago Col. J. W. Paniett, of Knoxville, while walking through one of the back streets of Nashville, saw Bishop McTyeire alight from his buggy and enter an humble cottage with a basket on his arm. Anxious to know what this meant, Col. Paniett waited in the street until the Bishop returned to his buggy. 'What are you doing here, Bishop?' 'This is a poor family from Virginia—the man is a carpenter, and is sick—he is a Baptist. I come here every day to bring them something to eat.' Thus the good Bishop went about ministering to the lowly in a quiet, unostentatious way."—Holston Methodist.

PUBLISHER'S NOTICES.

To the Preachers of the Patronizing Conference.

I will be greatly obliged if you will settle your accounts as far as possible before the meeting of Conference. W. C. BLACK,
Publisher.

Read This.

We invite special attention to our new sewing machine offer. This machine is a most excellent one in every respect. We have never made a better premium offer. Let no one confound this machine with any one previously offered. It is a different machine altogether. Take notice that we prepay freight and guarantee entire satisfaction.

Our Premium Offer.

Dr. W. C. Black:

DEAR SIR: I am charmed with my Holman Bible, and know it will bring me pleasure many days. Accept my thanks for your promptness.

Yours, etc., S. W. HARTWELL.
Water Valley, Miss.

The Holman Bible for $1.65.

We are now offering the Holman Self-Pronouncing Bible for $1.65 to subscribers who pay a full year in advance, i. e., up to Dec., '96. This Bible has all the Helps of the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself wherever the name occurs. This makes it by far the best Bible on the market. Everybody, whether educated or uneducated, needs help in the pronunciation of proper names, especially Bible names. Read carefully our offer on the seventh page.

There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2.45 instead of $1.65. This is the best bargain ever offered in a bourgeois type Bible.

We sell our large-type Holman Bible to persons who are not subscribers for $5—publisher's price. Our subscribers get it on conditions specified in our offer for $2.45. The ADVOCATE and the Bible both cost only $4.45, while the Bible alone costs $5. See the point?

We are now prepared to fill orders for Bibles (both kinds) promptly.

For twenty cents we will have your name engraved in gilt letters on the outside of the book.

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Better work, too, with *Pearline*. Little or none of the rubbing that wears things out. It's something to think about whether you do your own work, or have it done.

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Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back*.

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THE Electropoise

is a little instrument, weighing less than a pound, which when attached to the body under proper conditions, causes the whole system to absorb

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from the atmosphere. It introduces this potent, curative agent, oxygen, into the remotest and most recondite parts. Oxygen purifies the blood, it

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it makes war on disease, by destroying its producing cause. It eliminates the morbid and noxious elements that act injuriously or that

LOWER VITALITY.
It neutralizes or expels all poisons, either of malaria, contagion, or from the effects of powerful drugs. With the body plentifully

SUPPLIED WITH OXYGEN
and freely oxygenized blood, it is impossible for disease to exist, because the conditions that made it possible have been removed—burnt out.

NOT A SURE CURE,
of course not; but, by its new method of applying oxygen, the Electropoise has often effected cures of chronic cases that were pronounced "incurable."

STRICKEN WITH PARALYSIS.

The following, which appeared in the *Western Christian Advocate* of May 22, 1895, has been inclosed to me, with requests from several sufferers from paralysis for particular information as to the "remedial" treatment quickly and effectually employed in the case referred to.

Similar inquiries came after notices in other papers:

[*From the Western Christian Advocate.*]

Dr. W. H. DePuy, on April 30, while preparing to leave the New York *Christian Advocate* office at the close of office hours, was suddenly stricken with paralysis, the stroke involving the right side. Fortunately several good friends among his associates at the publishing house were at hand, and remedial help was quickly obtained, and proved so effectual that circulation was speedily restored and he was able to be removed to his uptown home. Failing to take the immediate rest which the serious nature of the attack required, after a few days he was again prostrated with paroxysms of numbness in the hand and arm, and since that time has been confined to his room. He is now steadily improving, and he expects, after a few weeks of further rest, to resume work on some partially completed books upon which he has long been engaged.

To these inquirers this brief response is cheerfully given: As soon as the nature of the attack was recognized, and while my friends were engaged in rubbing the side affected another kindly, at my request, hastily called Mr. J. E. Du Bois, of the Electropoise office, and the latter, whose office was near by, quickly responded, and applied the Electropoise first to the left wrist, and a little later to the right ankle. No drug or other medicine of any kind was used. I continued the application of the instrument during the night, and the next morning returned to the office feeling no other inconvenience from the attack except that of being much weakened in the stricken side. In the afternoon I attended a meeting of the Executive Committee of the Sunday School Union, of which I am a member. I now believe there would have been no early after effects if I had followed the advice of my more prudent friends and professional attendant. Later during the occasional and severe attacks, the Electropoise was applied at or near the stricken parts of the body with speedy and unfailing relief, until they ceased to return. W. H. DEPUY.

Physicians, Scientists
and all thinking people are requested to thoroughly investigate the theory of and results that attend the use of the Electropoise.

Statesmen, Jurists,
clergymen, scientists, physicians and intelligent members of all classes of society use and endorse the Electropoise. In our illustrated booklet

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are given, together with other information about the Electropoise; its price, method of applying, ease and convenience of application,

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or other sensation except increase of vigor, and its total difference from the "electrical appliances" commonly known. This booklet will be

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to any interested applicant. Write for one and learn more of this new home remedy for disease without medicine.

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All correspondence with the ADVOCATE, literary or business, and all money due or to become due should be addressed to Rev. W. C. Black, D.D., CHRISTIAN ADVOCATE, 512 Camp St., New Orleans, La.

Rev. W. C. BLACK, D. D., Editor and Publisher.

PUBLISHING COMMITTEES.

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1 "	1 month, ...	2 40	3 00
1 "	3 months	6 00	7 50
1 "	6 "	10 00	12 50
1 "	1 year, ...	18 00	22 50
2 inches,	1 "	35 00	42 00
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5 "	1 "	75 00	90 00
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Thursday, December 5, 1895.

North Mississippi Conference.

We had the pleasure of attending the recent session of the North Mississippi Conference, at Water Valley. Our time being occupied with business connected with the publishing department, we were so fortunate as to secure the services of "Gilderoy" to write up the proceedings. The brethren gave us a royal welcome and "did the nice thing" by us in every way. We were sorry to leave before the close of the session, but found it necessary to do so. We have seen very few places where the Conference sessions and all the services were so largely attended as at Water Valley. Very few churches in Mississippi can boast of as good a choir as that which Dr. Price has been training for the last four years.

Bishop Fitzgerald's presidency gave great satisfaction. The session was remarkably harmonious. There was no acrimonious debate and no friction anywhere unless it was in the cabinet. Not having attended the sessions of that august body, we can not say what took place there.

We are glad to be able to present the report of the Committee on Books and Periodicals, which will be found on this page.

We were especially delighted with the action of the Conference in regard to the Orphans' Home. When the report was adopted, a brother made a proposition that a collection be taken, asking for five hundred dollars. The sum of eleven hundred and twenty-five dollars was raised in a very few minutes. (We confidently expect the Mississippi Conference to cover that, and go far beyond it.) We were hospitably and elegantly entertained in the home of Mr. Watkins, a good Presbyterian brother, to whom and to his accomplished wife we are indebted for many courtesies. We were exceedingly fortunate in having as our room-mate the genial pastor of Aberdeen station, Bro. Amos Kendall, whose companionship was delightful.

Bishop Fitzgerald Will Preside.

Bishop Fitzgerald will preside at the session of the Mississippi Conference, this week, in lieu of Bishop Hendrix, who has not returned from the Orient. While the Conference would have given Bishop Hendrix a royal welcome, they will be no less delighted with Bishop Fitzgerald. His natural geniality and his admirable Christian spirit will endear him to the brethren so that when the Conference is over it will be felt that his visit has been a benediction.

NORTH MISSISSIPPI CONFERENCE.

FIRST DAY.

The twenty-fifth session of the North Mississippi Conference convened in Water Valley, Miss., on Nov. 27, with Bishop O. P. Fitzgerald in the chair. The opening religious exercises were led by the Bishop. A large majority of the preachers and lay delegates answered to their names. Rev. J. S. Oakley, Rev. R. M. Evans and Rev. J. C. Park were elected secretaries.

The presiding elders nominated and the Conference elected the members of the usual committees.

Communications from the Board of Missions, the Book Agents, the Sunday-school Secretary, the trustees of Malone Female College, the Grenada Collegiate Institute and Millsaps Collegiate Institute and Millsaps College were read and referred to the proper Committees and Boards.

H. S. Spraggins, C. A. Spraggins, W. G. Burks, J. M. Moore, T. H. Dorsey were elected to deacon's orders and to admission into full connection.

Deacons of one year: J. T. Murrah, L. M. Broyles, S. B. Myers, C. H. Pitman and W. W. Mitchell.

A resolution was adopted fixing Saturday night for the Anniversary of the twenty-fifth session of the North Mississippi Conference, and requesting Rev. Amos Kendall to preach on that occasion. Bishop Fitzgerald to preach a Thanksgiving sermon to-morrow at eleven A. M.

SECOND DAY.

Conference met at 8:30 A. M. Rev. K. A. Jones in the chair. Religious exercises conducted by Rev. J. C. Lowe. The Bishop took the chair. The roll was called, and a few who were not present on yesterday answered to their names.

The minutes of yesterday's session read and approved.

Perry E. Duncan and J. M. Brantley were examined, passed and elected to deacon's orders.

S. A. Brown, G. A. Cline, J. W. Raper, Jno. N. Butler, Jackson J. Garner, Charles B. Moss and James A. Wilson were admitted on trial in the traveling connection.

Two questions of law submitted to Bishop Fitzgerald, in regard to recommendations for license and admission on trial from Quarterly Conferences in one district to the District Conference of another district, were decided in the negative. The Bishops publish these decisions in their own way and time.

Rev. C. N. Terry, J. W. Bates, J. M. Hampton, W. R. Rainey, W. S. Harrison, S. B. Carson and S. A. Ellis were recommended for the superannuated relation.

Rev. W. A. Dollar was recommended for the supernumerary relation.

Announcements were made, and Conference took recess to attend the Thanksgiving service.

THIRD DAY.

The Conference was opened with prayer by Rev. J. A. Randolph. The Bishop in the chair. The minutes read and approved.

Wm. A. Clark was passed to the class of the fourth year. J. H. Rogers was continued in the class of the third year. R. A. Meek was passed to the class of the fourth year.

H. C. Morehead, R. A. Burroughs, J. B. Stone, J. H. Mitchell, T. C. Weir, S. M. Thames, H. R. Tucker, J. D. Cameron and J. A. Randolph, elders, characters examined and passed.

Rev. E. S. Lewis passed to class of the fourth year.

Rev. R. W. Bailey, of the Mississippi Conference, was introduced to the body.

The report of the Joint Commission on Orphans' Home reported, and the report was read, discussed and adopted.

Report No. 1 of the Committee on Books and Periodicals, in reference to the NEW ORLEANS ADVOCATE, most heartily approving the business management and the editorial conduct of the paper, was adopted. Pending the consideration of this report, Dr. Black, the editor, addressed the Conference in this interest.

The Conference adjourned with the benediction.

The following report was adopted without a dissenting vote:

BOOKS AND PERIODICALS—REPORT NO. 1.

Your Committee on Books and Periodicals beg leave to make the following report:

We are gratified to learn from Rev. W. C. Black, D. D., editor and publisher of our Conference organ, the NEW ORLEANS CHRISTIAN ADVOCATE, that this paper is now on a solid financial basis, and that not one dollar of indebtedness has been incurred in its management since the present publisher took charge of it. It is matter of sincere gratitude also to learn through Dr. Black that arrangements are being made by which, at no distant day, the old debt, which has stood against the paper for a number of years, will be liquidated, new type for the first and second pages provided, and the general mechanical make-up of the paper improved. The plant now occupied is a four-story building, at 512 Camp street, owned by the Louisiana Conference, and used by the ADVOCATE free of charge. Great credit is due the publisher, Dr. Black, for the immense amount of work performed by him in that capacity, in addition to editorial work, in order to keep the paper free of debt. As to the editorial management, your committee begs leave to say that its selections are always of a high order, the editorial department filled with strong, vigorous utterances, the general contents pure and elevating, and, what is of vast importance to us, as a people, the paper is always loyal to the doctrines and discipline of the church it represents. The NEW ORLEANS CHRISTIAN ADVOCATE we regard as a fixture, and a very necessary one, in the midst of the people by whom it is now patronized—a necessary factor in the workings of Protestant Christianity, in view of the vast non-Protestant and anti-Protestant element by which it is surrounded. Its noble and honored history is closely interwoven with that of our great church for the past fifty years in the States of Louisiana and Mississippi, and indispensable to the future growth and defense of the same. We regard ourselves, as a Conference, by these ties, and in honor bound to its support, and feel that we can not consistently or safely entertain propositions coming from other quarters that look to the discontinuance or withdrawal of our support of said paper; but, on the other hand, we feel ourselves bound to increase and more fully unite our efforts for a substantial enlargement of our patronage of it.

In conclusion, we recommend, not as a mere form of words, but as full of meaning, the adoption of the following resolutions:

1. That we will always warmly welcome to our sessions the present faithful and hard-working publisher and editor of our own Conference organ, Rev. W. C. Black, D. D.

2. That, as preachers and laymen of the North Mississippi Conference, we feel it obligatory upon us to go to work at once in earnest for a large increase of subscribers within our bounds.

We also recommend the reappointment of W. T. J. Sullivan, T. C. Wier and J. D. Cameron as members of the Publishing Committee for the North Mississippi Conference.

Respectfully submitted.

T. CAMERON, Chairman.

FOURTH DAY.

Conference met at the appointed time, with Rev. K. A. Jones in the chair. Religious exercises conducted by Rev. A. P. Sage. The Bishop came in and took the chair.

The minutes read and approved.

Rev. W. D. Wendall, Jackson Garner and R. E. Duke, local preachers, were elected to deacon's orders.

T. B. Clifford, W. D. Burroughs, W. L. Graves, J. M. Deavenport, W. A. Bowling, L. M. Lipscomb and J. A. Poe were elected traveling elders.

W. F. Rogers character passed and he was admitted into full connection.

W. L. Anderson, B. P. Patterson, H. E. Estes, J. R. Countess and A. B. Cox continued on trial. T. B. Hargrove, G. H. Lipscomb, W. S. Lagrone, T. W. Dye, J. Porter, A. J. Jones, O. L. Savage, R. O. Brown, C. W. Perkins, W. M. Young, K. M. Harrison, T. M. Geddie, T. W. Lewis, W. J. O'Bryant, J. W. Price, R. M. Evans, J. E. Thomas, C. C. Grisham, J. M. Huggins, J. M. Massey, J. W. Luter, E. H. Rook, A. J. Foster, J. W. Malone and W. M. McIntosh passed in examination of character.

A resolution committing the Conference to continue preaching to the colored people in our midst in the future, as in the past, was adopted.

Here Bishop Isaac Lane addressed the Conference in the interest of the work among the colored people.

The class for admission into full connection came to the bar of the Conference to answer the disciplinary questions. The Bishop's address to this class was wise, tender, instructive and full of the Spirit of God.

The report of the Committee on the Spiritual Interests of the Church was read and adopted, and by resolution ordered published in the NEW ORLEANS ADVOCATE.

Conference adjourned to meet at 3 P. M.

AFTERNOON SESSION.

Conference met at 3 P. M., with the Bishop in the chair. Religious exercises conducted by Rev. R. M. Davis. Minutes of the morning session read and approved.

J. Ritchey, J. R. D. King, J. F. Evans, J. T. Howell, W. S. Shipman, R. M. Davis, R. G. Porter, K. A. Jones, E. Johnson, R. I. Allen, T. Cameron, T. G. Freeman, J. W. Ramsey, W. D. McCullough, A. W. Langley, J. D. Newsom, D. C. Foust, J. A. Leech, R. P. Goar, R. C. Callaway, W. B. Murrah, W. C. Lester, R. M. Standifer, A. P. Sage, N. G. Augustus, D. L. Cogdel, J. A. Bowen, J. W. Dorman, E. P. Craddock, T. B. Malone, B. P. Fullilove, B. F. Phillips, D. W. Babb, J. W. Treadwell, A. Kendall, J. H. Shumaker, J. P. Moore, W. T. J. Sullivan, J. C. Lowe, J. M. Barnes, A. P. Leech, M. E. Tumlin, J. E. Buck, J. W. Anderson and M. H. Honnoll were examined and passed.

Pending the consideration of the report of Committee on Education, the Conference adjourned with benediction.

FIFTH DAY—SUNDAY.

SIXTH DAY—MONDAY.

Conference convened at 8:30 A. M. K. A. Jones in the chair. Religious exercises by J. W. Dorman.

Minutes read and approved.

W. C. Harris, W. W. Woollard, W. J. Burk, J. C. Park, T. L. Foster, G. W. Gordon, B. B. Sullivan, J. W. Bell, H. M. Young, W. W. Williams, B. S. Rayner, J. S. Oakley, J. W. Poston, F. A. Whitson, J. D. Harris, G. H. Jacobs, L. D. Worsham, J. H. Smith, P. B. Jaco, J. W. Honnoll, J. W. Boswell, S. A. Steel, M. D. Fly, T. Y. Ramsey, J. C. Mimms, J. J. Brooks, H. P. Crowe, W. H. Sanders, J. M. Wyatt, H. P. Gibbs, H. T. Gaines, J. C. Brown and R. H. B. Gladney passed.

The Bishop came in and took the chair. N. J. Augustus was granted a location at his own request.

Bro. McLaurin, agent of the American Bible Society, was introduced to the Conference.

The report of the Board of Education was read, discussed, and adopted.

The Joint Board of Finance reported: Collected for Conference claimants, $3,756.45; for Bishops, $1,149 55. The report was adopted.

Rev. J. D. Newsom was granted a superannuated relation. The brethren complimented Bro. Newsom with $105.

The report of the Committee on the Bible Cause reported, and pending its adoption Bro. McLaurin addressed the Conference. Report adopted.

Where shall the next Conference be held? Ans.—Greenville.

The Committee on Temperance reported, and the report was adopted.

Conference adjourned to meet at 2:30 P. M.

AFTERNOON SESSION.

The Conference met at 2:30 P. M., with the Bishop in the chair. The opening religious exercises by the Bishop. Two infants were presented at the font and were baptized by the Bishop.

The minutes of the morning session read and approved.

Report No. 2 of the Committee on Books and Periodicals was read, amended and approved. The report of the Sunday-school Board was read and approved.

Rev. G. W. Bachman was recommended for Sunday-school Agent for the ensuing year. Raised on Children's Day over six hundred dollars.

The report of the Board of Missions was read and approved.

The Board of Colportage was read and approved. Rev. G. W. Bachman was recommended as Conference colporter for the next year.

The report of the Board of Church Extension was read and approved.

Epworth League Board made its report, which was adopted.

The Committee on the Observance of the Sabbath reported, and the report was adopted.

The statistical secretary made his report, showing increase along all lines.

The Committee on Memoirs reported only one preacher had died, Rev. W. A. Houston. The memoir was tender and the tribute loving.

The usual resolutions were read and heartily adopted.

Rev. G. W. Bachman was requested to collect material for a History of Methodism in North Mississippi.

By resolution, the presiding elders were appointed a standing Committee on Memoirs.

The minutes of the present session were read and approved.

The following appointments were then announced for next year. The Conference then adjourned *sine die*.

APPOINTMENTS.

SARDIS DISTRICT.

T. C. Wier, P. E.
Sardis station, W. S. Shipman.
Como station, G. H. Lipscomb.
Senatobia station, W. S. Lagrone.
Arkabutla circuit, P. E. Duncan.
Coldwater and Hernando station, T. B. Hargrove.
Nesbit circuit, J. B. Harris.
Pleasant Hill circuit, A. J. Jones.
Cockrum circuit, D. S. Savage.
Wall Hill circuit, R. D. Brown.
Tyro circuit, L. M. Lipscomb.
Longtown circuit, D. M. Geddie.
Pleasant Grove circuit, W. M. Young.
Batesville and Wesley, K. M. Harrison.
Courtland circuit, S. B. Myers.
Eureka circuit, C. P. Moss.
Burgess circuit, to be supplied.

GRENADA DISTRICT.

H. C. Morehead, P. E.
Grenada station, T. W. Lewis.
Grenada circuit, A. W. Langley.
Water Valley (Wood Street), J. A. Bowen.
Water Valley (Main Street), T. B. Clifford.
Coffeeville circuit, W. C. Lester.
Charleston circuit, W. D. Burroughs.
Oxford station, J. W. Dorman.
Toccopola circuit, C. C. Grisham.
Paris circuit, E. H. Rook.
Slate Springs circuit, J. M. Massey.
Minter City and Strathmore station, J. W. Luter.
Chapel Hill circuit, W. W. Williams.
Tatum circuit, J. W. Poston.
Pittsboro circuit, J. M. Huggins.
Ezey circuit, B. S. Rayner.
Torrance circuit, T. F. Pendergrast, supply.
Grenada Female Institute—J. W. Malone, president; W. M. McIntosh, financial agent.

WINONA DISTRICT.

J. B. Stone, P. E.
Winona station, John Ritchey.
Winona circuit, J. R. D. King.
Valden circuit, J. F. Evans.
Greenwood station, J. W. Price.
Carrollton station, H. T. Cunningham.
Carrollton circuit, W. H. Sanders.
West circuit, J. T. Howell.
Indianola and Falconia, E. J. Johnston.
McNutt circuit, G. W. Gordon.
Sidon circuit, R. I. Allen.
Dublin and Brooklyn station, C. C. Ransford.
Black Hawk circuit, R. G. Porter.

DURANT DISTRICT.

J. H. Mitchell, P. E.
Durant station, J. T. Murrah.
Kosciusko station, J. C. Park.
Sallis circuit, T. G. Freeman.
Ackerman circuit, R. M. Evans.
Ethel circuit, Jas. A. Poe.
Rural Hill circuit, W. A. Bowlin.
Salem circuit, to be supplied.
Belzoni circuit, J. W. Ramsey.
Lexington and Tchula station, W. W. Mitchell.
Bluff mission, to be supplied.
Pickens circuit, W. D. McCullough.
Ebenezer circuit, J. W. Bryant.
Louisville circuit, D. W. Babb.
Eupora circuit, J. H. Smith.
Walthall circuit, J. H. Rogers.
Chester circuit, R. P. Goar.
Poplar Creek circuit, R. C. Callaway.
Millsaps College—W. B. Murrah, president.
G. W. Bachman, colporteur and Sunday-school agent.

COLUMBUS DISTRICT.

R. A. Burroughs, P. E.
Columbus station, R. M. Standifer.
Columbus circuit, K. A. Jones.
Crawford circuit, J. H. Shumaker.
Brooksville circuit, J. A. Leech.
Macon station, T. W. Dye.
Starkville station, J. E. Thomas.
Starkville circuit, H. P. Gibbs.
West Point station, T. B. Malone.
Tibbee circuit, to be supplied.
Mashulaville circuit, B. P. Fullilove.
Shuqualak circuit, B. F. Phillips.
Singleton mission, to be supplied.
Hebron circuit, J. E. Buck.
Cedar Bluff circuit, S. A. Brown.
Sturgis circuit, A. J. Foster.
Superannuated, W. S. Harrison.
Supernumerary, W. A. Dollar.

ABERDEEN DISTRICT.

S. M. Thames, P. E.
Aberdeen station, Amos Kendall.
Aberdeen circuit, A. D. Buck.
Okolona station, W. W. Woollard.
Okolona circuit, J. P. Moore.
Tupelo station, W. T. J. Sullivan.
Verona and Nettleton, J. C. Lowe.
Prairie circuit, J. M. Barnes.
Sparta circuit, A. P. Leech.
Shannon circuit, M. E. Tumlin.
Fulton circuit, T. H. Dorsey.
Nettleton circuit, J. W. Rader.
Amory and Smithville, L. M. Broyles.
Quincy circuit, J. N. Butler.
Tremont circuit, J. W. Bell.
Houston and Wesley, J. W. Anderson.
Houston station, H. C. Parrott.
Buena Vista circuit, M. H. Honnoll.

CORINTH DISTRICT.

H. R. Tucker, P. E.
Corinth station, W. C. Harris.
Corinth circuit, W. L. Graves.
Iuka station, T. Cameron.
Iuka circuit, W. F. Rogers.
Kossuth circuit, W. J. Burt.
Jonesboro circuit, W. G. Burks.
Booneville station, D. L. Cogdell.
Guntown circuit, J. W. Treadwell.
Booneville circuit, W. A. Clark.
Marietta circuit, T. L. Foster.
Blue Springs circuit, S. A. Kelp.
Ripley and New Albany, J. M. Wyatt.
Ripley circuit, H. M. Young.
New Albany circuit, Jas. Porter.
Brown's Creek station, S. B. Cox.
Saltillo circuit, J. M. Deavenport.

HOLLY SPRINGS DISTRICT.

J. D. Cameron, P. E.
Holly Springs station, J. S. Oakley.
Holly Springs circuit, W. S. Anderson.
East Holly Springs circuit, B. C. Gray, supply.
Ashland circuit, R. A. Duke.
Cornersville circuit, J. J. Garner.
Pontotoc circuit, F. A. Whitson.
Potts' Camp circuit, M. D. Fly.
Waterford circuit, J. M. Moore.
Red Banks circuit, G. H. Jacobs.
Mt. Pleasant circuit, B. P. Jaco.
Bynum circuit, L. D. Worsham.
Olive Branch circuit, D. C. Foust.
Abbeville circuit, B. P. Patterson.
Malone Female College, J. W. Honnoll, president.
Assistant editor Nashville Christian Advocate, J. W. Boswell.
Secretary Epworth League, S. A. Steel.

GREENVILLE DISTRICT.

J. A. Randolph, P. E.
Greenville station, T. Y. Ramsey.
Hollandale circuit, C. H. Spraggins.
Shaw station, E. S. Lewis.
Lebrion and New Salem circuit, to be supplied.
Cleveland and Shelby circuit, H. P. Crowe.
Duncan and Coahoma circuit, J. J. Brooks.
Clarksdale station, R. A. Meek.
Jonestown station, E. P. Craddock.
Belen circuit, to be supplied.
Lula circuit, J. M. Bradley.
Carnesville circuit, J. A. Wilson.
Tunica circuit, H. T. Gaines.
Friar's Point station, J. W. Bell.
Hill House circuit, C. H. Pittman.
Gunnison station, R. H. B. Gladney.
Rosedale and Bolivar, J. C. Mimms.

One of our scholarly friends was asked the other day how long the present system of attacking the validity of the traditional view of the origin and authority of the Old Testament would last. He does not tell us what answer he gave. But we can supply one from the lips of a man who is universally recognized as the possessor of much learning on this subject, Prof. Sayce. He has recently said in print, "The end of the nineteenth century is witnessing the ebb of a wave of historical scepticism which began to flow more than a century ago. It has spared nothing, sacred or otherwise, and in its progress has transformed the history of the past into a nebulous mist. But the ebb had already set in before its tendencies and results had made themselves felt beyond a limited circle of scholars."—Exchange.

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Conference Notes.

The Quarterly Centennial service, Saturday night, was a pleasant and instructive service.

***

Rev. S. A. Steel, D D., edits the Epworth Era, the youngest and strongest paper we have for our young people.

***

Bishop Fitzgerald was very happy in his sermon on Sunday at eleven A M., and the brethren enjoyed a great season of grace.

***

Rev. R. W. Bailey and Mr. W. A. Gunnig, of the Mississippi Conference, were present, and mixing with the brethren.

***

The ladies of Oxford presented Rev. Jac. E. Thomas an overcoat in open Conference. He was so over-coat-come he could not reply.

***

The Ministers' Relief Association of the North Mississippi Conference had a great revival this session, and largely increased the membership.

***

The hospitality of Water Valley was equal to the enlarged demands of the North Mississippi Conference. All had homes, and good homes.

***

The Bishop says: "Methodist people always keep up with the procession. The Baptists press us closely, but we keep up with them on dry land."

***

Some one said, "This Conference is the finest dressed body of poor men I ever saw." Clothes do not make the man, but they help him to look like one.

***

Methodist preachers are the most generous and benevolent men living. They can live on less, dress better and pay more than any class of men under the sun.

***

The Thanksgiving service was a mellow season of grace. The Bishop's sermon was rich, mellow, apt, and appropriate. The church was packed to its utmost capacity.

***

Rev. W. A Freeman, of the Memphis Conference, preached a strong sermon on the office and work of the Holy Ghost, Wednesday night. It was filled with apt and appropriate quotations from the Word of God. The more Scripture we put into our sermons the more truth we have in them.

The report on the orphanage was adopted with the rising inflection, and a collection was taken, and amounted to one thousand one hundred and twenty-five dollars.

***

The need of an orphanage in Mississippi, under the management of our Methodist people, is apparent to every thinking man. We need and must have this institution.

***

Rev. S. A. Steel, Secretary of the Epworth League, made a strong, luminous and powerful statement of that branch of our church work in the Methodist Church on Friday night.

***

Bishop Fitzgerald is not robust, but he is genial and filled with the spirit of love. The opening exercises of the Conference were spiritual and attended with an unction from the Holy One.

***

Bishop Fitzgerald is witty and humorous as well as wise. He rules with a hand of love. He commands respect without at all demanding it. "It is better far to rule by love than fear."

***

Rev. D. C. O'Howell, Rev. J. W. Lowrance, of Missouri, and Rev. W. A. Freeman, of the Memphis Conference, were present shaking hands with the brethren and enjoying the Conference.

***

"Gilderoy" did not hear the Bishop in the morning, and so he announced the same text the Bishop used, and made himself look small by comparison. He did this ignorantly, but not in unbelief.

***

The missionary meeting, Sunday night, was addressed by Rev. T. Y. Ramsey and Rev. W. B. Burke, of the China Mission. The collections for both foreign and domestic missions are in excess of last year.

***

The North Mississippi Conference was organized in the city of Water Valley just twenty-five years ago. The Conference has grown and changed wonderfully in that time, and Water Valley has spread into the regions beyond.

***

There is no figure of speech in saying Rev. L. M. Broyles stands higher than any other preacher in the North Mississippi Conference. He is the longest single man in the Conference, but it is said he will soon be single no longer.

Rev. W. A. Freeman has preached with his father and grandfather, both preachers, sitting in the pulpit with him. Rev. T. L. Boswell, of the Memphis Conference, has a son, Jno. W. Boswell, D. D., and a grandson in the ministry.

***

Hard as the times are, or hard as they are said to be, the preachers come to Conference well dressed and, apparently, as happy as if they were millionaires. No wonder this, for their treasure is in heaven and their hearts are there, too.

***

Bishop Isaac Lane, of the Colored Methodist Church, was present, and addressed the Conference on behalf of the educational work among his people. Bishop Lane has done, and is yet doing, a great and good work among the colored people in the South.

***

Dr. Morrison, Missionary Secretary; Dr. Steel, Secretary of Epworth League; Rev. J. W. Boswell, D. D, assistant editor of the Nashville Advocate, and Rev. W. B. Burke, missionary in China, were present during part, or the whole, of the session.

***

Dr. H. C. Morrison, Missionary Secretary, addressed the Conference and a vast throng of people on the subject of missions on Thursday night. This was a great speech on a great theme. A more entertaining and comprehensive address on the missionary work we are doing in Mexico and Brazil was never delivered before this body.

***

Bishop Lane made a strong speech before the Conference. He says, "The Colored Methodist Church in America is the only legal child the M. E. Church, South, ever had." This is good. When taking a collection, and the preachers began to give, he said, "When I am happy, I call every man brother, and now you are my brethren. Give something to your black child." They gave $131.

Item for Ladies.

Ladies, have your system always right, and you will know and enjoy the luxury of perfect health. CREOLE FEMALE TONIC is the Ladies' Remedy, "par excellence," and, as such, is in high repute, professionally and popularly, for diseases "peculiar to the sex."

NOTES.

Rev. C. M. Lyons preached a stirring sermon last Sunday on municipal corruption.

At the recent session of the North Georgia Conference, Rev. I. S. Hopkins, D. D, was appointed to First Church, Atlanta.

Copy for the Woman's Foreign Missionary Society and the Parsonage and Home Mission Society came too late for insertion in this week's issue.

Rev. G. C. Kelley, of the Louisville Conference, has been transferred to the North Alabama Conference, and appointed to First Church, Birmingham.

We invite the attention of all our laymen to the poem on our second page entitled, "Reading the Appointments." The preachers will read it without an invitation from us.

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10 lbs Standard Powdered or Cut Loaf Sugar.
3 lbs Fancy Creamery Butter (Fox River Brand).
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6 lbs New Currants.
1 lb New Citron, Fancy.
3 lbs New Mixed Nuts.
2 lbs New Dried Figs (best quality).
2 lbs Fresh Mixed Cakes.
2 lbs Choice Mixed Candy, Pure.
1 lb Fresh Grated Cocoanut.
1 lb largest California Prunes.
1 lb evaporated California Peaches or Pears.
2 lbs New Dates.
1 can California Asparagus, Finest.
6 cans California Fruit (3 lb cans, Standard).
1 can 2 lbs Atmore's Plum Pudding.
1 can 5 lbs Bremner's Best Fruit Cake.
1 can 2 lbs Andersun's Cranberry Sauce.
1 can 2 lbs Andersun's Mince Meat.
1 can ½ lb Huyler's Breakfast Cocoa.
2 Cans Imported Peas (Medium Grade).
3 cans 1 lb Nonsen's Pure Fruit Jams.
4 cans, 2 ounces each, Mixed Spices.
1 ounce Nutmeg or Mace.
1 Jar Crosse & Blackwell's English Chow Chow.
1 bottle ½ of ot Lea & Perrin's English Sauce.
1 bottle 12 ounces H. J Heins's Octagon Catsup.
1 bottle 6 ounces H. J. Heins's Evaporated Horse Radish.
1 bottle 2 ounces each Burnett's Lemon and Vanilla Essence.

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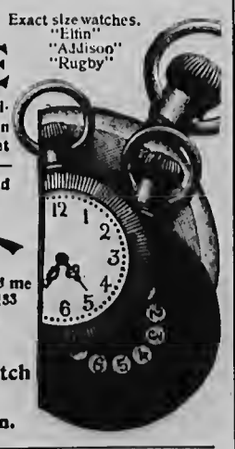

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N. Y. Life, " " " " "	-	40,684,16[illegible]
Equitable, " " " " "	-	40,117,61[illegible]

The Mutual Recently Paid $9,215 on a $3,000 Policy.

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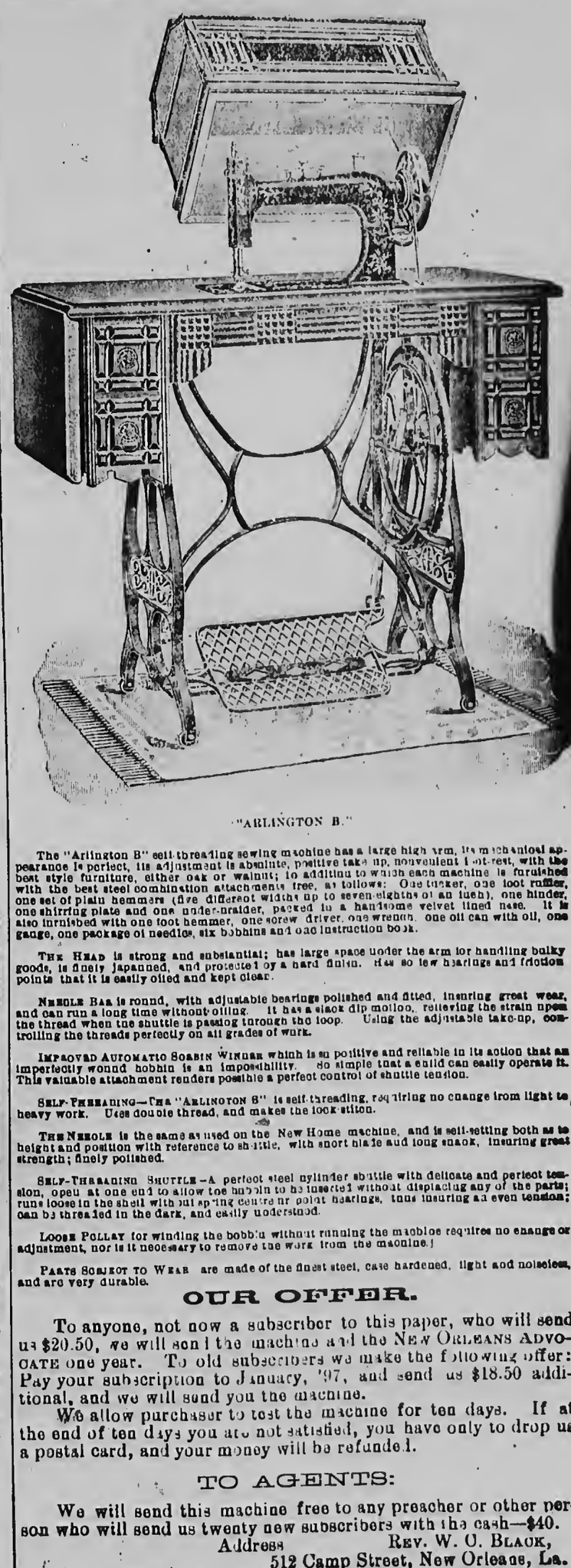

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NEEDLE BAR is round, with adjustable bearings polished and fitted, insuring great wear, and can run a long time without oiling. It has a slack dip motion, relieving the strain upon the thread when the shuttle is passing through the loop. Using the adjustable take-up, controlling the threads perfectly on all grades of work.

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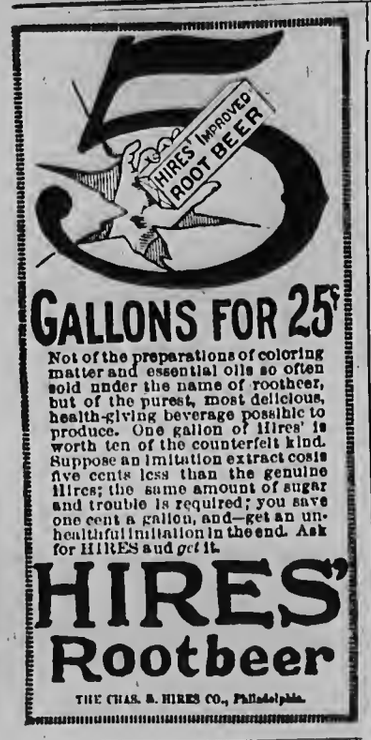

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HOME CIRCLE.

HELP ONE ANOTHER.

Of all the joys that life affords,
From childhood's sunny morning
Until the paling western sky
Of night's approach gives warning,
There's none that springs so swift and sure,
Delights less pure to smother,
As that which thrills and warms the heart
When helping one another.

If days and nights seem born to me
To be consumed by sorrow;
If hourly we have vainly craved
A happier to-morrow;
If from ourselves we loving turn
To some pain-stricken brother,
The sorriest night finds dawning bright
With helping one another.

'Tis selfish grief that deadliest clings;
But, Christ-like lessons heeding,
We'll find life's devious onward way
To sunnier heights still leading;
Till when these bodies, weak and worn,
Have sought the common mother,
Our souls more joyful sing and soar
For having helped each other.

"Unconscious Education."

One source of unconscious education is to be found in our aims and ideals. These are the motives by which we are actuated. To a large extent, they have already made us what we are. All good work, all high endeavors are born of aspiration. "Hope tells a flattering tale." Fancies light as air, springing from incidents which the world deemed trivial, have been cherished in the heart of a boy till they have made him great. Thought makes character. "As a man thinketh in his heart, so is he." He who does not think high things, whose imagination does not revel in glowing pictures of what he hopes to be and to do, will not achieve high things. Every youth has his day dreams, his half-formed ideals. We can not guard too closely this fountain-head of our aspirations. Thought quickly passes over into action. The ideal becomes the real. The germs of a pestilence in the body are not more active to destroy the health than false ideals are to corrupt the character. They poison the very springs of action, making of one a spendthrift or a libertine; of another, a quack or a miser.

Henry Schliemann, while yet an errand boy, resolved that he would one day unbury Troy. His bold purpose and the wide renown which it afterwards brought him were born of his boyish dreams. He would never have found Troy, he tells us, had it not been for the inspiration he caught while reading Homer. The youth who is strong enough to drive out all unworthy aims, who will make room for no ideals but those that are high and pure, is training himself towards a noble manhood and enduring success. He may never reach his ideal, for that will advance with his progress; but, like hope, it will beckon him on and nerve him for still higher achievement.

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave the low vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

—President Bradley, in the Illinois College Rambler.

Discipline of the Wood Pile.

Every human male man who possesses even a lingering taint of temper should keep an axe and a wood-pile somewhere handy, that he may rush out and work off his wrath when it waxes fierce. There is nothing in this vain old world that will send a man back to his appointed work with a more wilted collar and a truer comprehension of himself than thirty minutes wrestling with a full-flavored axe. He can use it so fiercely in the wood. All the fury of his nature, all the hate he feels for his enemy, he can infuse into the axe handle; and how the chips will fly! Not very artistically, probably, but they will fly. And presently it begins to dawn upon the man that he is feeling more calm. Evidently he is experiencing a change of heart. He does not hate his enemy at all. He changes his stroke and begins to chop on the system of Italian penmanship—the upstrokes heavy and the down ones light. He rather loves his enemy now. At last he put all his failing strength in one terrific blow. He misses his tip with the axe and smites the chopping-block with the handle. A tingle as though he had swallowed an alarm-clock goes from elbow to nip and back again, the axe drops from his powerless hands, and a weak, limp, nerveless, perspiring, trembling, gasping thing, he staggers to the house, lies down on the first thing that looks like a lounge, and is ready to die. There isn't a fear or a fault in his heart. Death has no terrors, and life has no temptations for him. He has chopped out all his baser nature, and he is just as ethereal and spiritual as he can be on this side of Jordan. It is a great medicine.—Burdette.

The Power of Influence.

A young man recently at a religious meeting told the story of his conversion. It shows how great an influence we may be exerting on others all unknown to ourselves. He said:

On my way to and from my business, I pass a certain home. I am generally on my way about their breakfast time. As I passed one day I saw the head of the house, a man only a few years older than myself, sit down to the table. He had a Bible in his hand, and in the passing glance I saw his wife and little girl, with bowed heads, waiting for him to read. It was only a glance, but it haunted me all that day. It had a purifying influence. The next morning I found myself looking into the window as I passed with curiosity, mingled with more respect than I ever had for religion. Morning after morning it was the same.

I had never been a churchgoer, but one Sabbath morning I resolved to go to church near by. I was ignorant of the time, and so I dressed leisurely and sauntered in. The Sabbath-school was in session. I glanced over the classes, and was pleased to see my unknown friend teaching a class of young men about my age. Before the year was past I made the good confession. That was twelve years ago, and my faith is stronger to-day than ever, but somehow I always feel that the picture I saw through the open window had more to do with my conversion than anything else.

A Wife's Sad Mistake.

Mrs. Chapin, one of the W. C. T. U. workers, was once entertained in Mississippi at the home of a young married couple, and the wife said to her: "Now, Mrs. Chapin, I'm willing to entertain you, but I don't want you to talk temperance, for if you should convert my husband, then I'd have to banish wine from our table, and all my friends would call me a crank." Mrs. Chapin spoke at the public meeting, and then made her way through the audience trying to get signers to the pledge. She begged the young husband to sign, and he was reaching for the pencil to do so when his wife objected, and with a smile he shook his head and said, "No."

Six years afterward Mrs. Chapin passed through the same place. She was the guest this time of another family, but after her address was over, a weeping wife and a gibbering, drunken man came up to greet her. It was the same couple who had entertained her six years before. "Oh," said the wife, "try to get my husband to sign the pledge." "No," he cried, "I wanted to be saved once, you wouldn't let me. Now no one can save me, not even God in heaven."—St. Louis Globe-Democrat.

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Parent and Child.

Nothing is sweeter than some times finding a father who confesses himself a child with his children, a mother who is a young girl with her daughters. There is no question of authority or infallibility with these, yet somehow there is always obedience, always harmony; dignities are not sacrificed, while something better than blind homage is rendered. There are no harsh judgments, no moral reactions. Each recognizes that the thing to be attained, the quality to be expressed—as, for example, beneficence, love, courtesy, charity—is forever greater than possible human attainment, yet that each individual grows in knowledge, perfection and understanding while he strives; grows without pain, development being normal, and grows without effort, the impetus being from within and re-creative, not from without, coercive and destructive. True respect each for the other—and this is the vital point—true respect each for the other, for even the opinions and the standards of the other is at last attained. Certainly this is something better than any obedience born of the exercise of blind authority, or cultivated by a parent's personal pride in his position.—Harper's Bazar.

Good Advice to Boys.

Enoch Pratt, the Brooklyn millionaire and philanthropist, and founder of the Pratt Institute, once said:

My advice to a young man just starting in life, and ambitious to become wealthy, is to take good care of his health, to shun all bad habits, and to save at least $1 out of every $5 he earns and immediately get that $1 out at interest. A man must have good health to put forth his powers to the best advantage. To make money his brain must be clear and not clouded by rum or tobacco. I have spoken of the importance of getting your savings out at interest immediately. Few people have any idea of the rapidity with which money at interest grows, and there is no better, safer way to get it out at interest than to buy some small piece of real estate that is improved and pays rent sufficient to yield a surplus that will pay the taxes; the interest on the mortgage you will have to give and something on the principal each year. Continue to work hard and save all you can from your earnings, and apply all you save to paying off the mortgage. In this way you will soon have a good and perfectly safe investment.

Wise Resting for Wise Working.

Wise resting is often the best preparation for wise working. There are times when a nap of fifteen minutes would give a preacher or a teacher better preparation for efficient service in his line of working than would an hour of tired studying. And many a mother who sits up late at night in order to finish her day's work would have less work behind-hand if she went to bed earlier and waked up fresher. Dr. Bushnell once said, in counseling a young pastor as to his studies: "In your studying, work when you work, and rest when you rest. Take hold sharp, and let go sharp." There is wisdom in this counsel. It has, in fact, passed into an adage, that "men who are fastest asleep when they are asleep, are widest awake when they are awake." "Dead-and-alive" people are practically worth nothing either as dead or as alive.—Sunday-school Times.

HYGIENE.

The Need of Sleep.

It is probable, however, we quite admit, that the effect of night on individuals differs greatly, and that a process of natural selection is continually at work, men who can not bear night work avoiding it, while those to whom it is recuperative—and every journalist knows such men—throng into the professions in which sitting up, if not obligatory, is at least advantageous. There are extraordinary differences of instinct in this respect, a few men literally unable to bear night work, while a few others deliberately leave their whole work to be done after the sun has disappeared.

The incapacity and the faculty are connected in some way with the differences in the power of sleeping, which still remain among the perplexities of physicians. Why can some men sleep at will, and some "nervous" men, too, while others, sometimes very "heavy" men, with apparently immovable nerves, are tortured by insomnia? Why, too, do some men seem to obtain sufficient rest with five hours' sleep, while others require nine? Do some men "sleep slow" as Mr. Smedley jocularly argued in one of his amusing stories, or do they actually require more sleep? We can not answer the question any more than the doctors can, but we agree on one side of the subject more heartily with the British Medical Journal. The popular prejudice against sleep works infinity of mischief. There are plenty of sluggards even among the cultivated class, but the sleep-sluggard is in that class a very rare specimen. The tendency of the educated is to wakefulness, and the man who does intellectual work and exhibits what his friends think a disposition to oversleep, is obeying a healthy instinct. Sleep recuperates him, and he knows it The popular notion that a young man who works with his head yet sleeps for nine hours is a sluggard, is popular nonsense. No man whose brain is active and who does not drink ever sleeps more than is good for him.—London Spectator.

Rapid Eating.

In the Journal of Nervous and Mental Disease, Dr. Browning writes as follows:

There is a prevalent idea that slow eating is favorable to digestion, but that is largely fallacious. The important point is, not that we eat slowly or fast, but that when we do eat, we chew with energy. Of course, where the haste is due to some mental anxiety, this may injuriously inhibit the secretions. Slow eating begets the habit of simply mumbling the food without really masticating it, whilst the hurried eater is inclined to swallow his food before the proper mastication. Hence, hurried eating is bad, but rapid mastication is advantageous. It concentrates our energies on the act in question, hence more thoroughly accomplishes it. Moreover, energetic chewing stimulates the secretion of saliva in the most favorable manner. These various points are so commonly misunderstood, at least by the laity, that they demand our frequent attention.

THE CUISINE.

CONDUCTED BY L. A. B.

A DAINTY DESSERT.—Cover one-half box of gelatin with half a cupful of cold water; soak ten minutes. Press juice from five large oranges; add one cupful of powdered sugar, stir until dissolved. Whip one pint of cream; put the orange juice in a pan, and stand it in another pan of cracked ice. Stir the gelatin over hot water until dissolved; add it to the orange juice; stir constantly; just as soon as it begins to congeal, stir in the whipped cream. Turn into a mold, and put in a cold place to harden.—Selected.

HOW TO MAKE AN OMELET.—Three eggs separated, one tablespoon of flour, one small cup of milk, salt, pepper, and either a finely chopped onion or parsley to their taste. Beat flour smooth in milk, add beaten yolks, and, last of all, stir in the whites beaten to a stiff froth. Have melted butter in a hot pan on top of stove, and pour batter into it. When it is set and seems thick, put it in the oven on the slide and let it finish baking. This is excellent.—Selected.

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In Memoriam.

Mrs. Susannah Trippett, wife of Rev. J. S. Trippett, of the Louisiana Conference, died Nov. 2, 1895 at Doncaster, England, aged seventy-five years.

She was of Methodist stock, her father and mother being both Methodists. She was "brought up in the nurture and admonition of the Lord," and when about fourteen years of age she was converted, and joined the Methodist Church. As she grew to womanhood she developed capacity for much usefulness. Her love for the Master brought delight in his service. She loved the church in which she found the means of grace for her own spiritual growth, and the spiritual forces by which the plans of that Master's kingdom were to be advanced. The Sabbath-school was her delight, for she fully appreciated the possibilities of it. There were the golden opportunities for shaping characters that were to exert a controlling influence in the church and the world. She became a blessing to many, and many precious souls through her instrumentality were led to Jesus Christ.

In early life she was married to Rev. J. S. Trippett, and in giving herself to him she became a true yoke-fellow in the service of the Lord Jesus Christ. She greatly assisted her husband in visiting the sick and the distressed during the yellow fever epidemic in New Orleans in 1867. Her whole-hearted sympathy with him in his sacred calling brought him a new strength, and they were greatly blest in their work of faith and labor of love.

Some years after her marriage there fell her a painful sickness, which left her prostrate, and that permanently. As she passed into this valley of shadow she little thought how long, during a journey for her lay through it—a journey leading to no return of health in this life. Medical skill was tried, but tried in vain, both in America and England.

In the early days of Methodism in Louisiana they had very few parsonages, and the preachers had to board around, but they always met with a kind people and a cheerful reception wherever they stayed; but this kind life told upon her health. She urged her husband to continue to preach Jesus and the power of his resurrection to the people. She did not yet know that she had entered upon a life-time of suffering. From her sick-room prayer went up for every act of her husband's ministry, and for the dear people with whom he labored in Louisiana. Many of her friends reckoned it among their special privileges to visit her room, and learn there unspoken lessons of faith and confidence and patience in the service of her God.

Her life was true and beautiful throughout. For more than thirty years she had been a great sufferer, and she knew death was sure for weeks before it finally came. Her spirituality was deep, her faith strong. She realized that the blood of Jesus Christ cleanseth from all sin. Her testimonies and prayers made all around her feel that they were in the very presence chamber of the Almighty. Her confidence in God never for a moment wavered. For nearly a week before her death she was relieved of all pain, and her departure was at once serene—peacefully, calmly and triumphantly did she pass away "to be forever with the Lord." Truly "he giveth his beloved sleep." She died trusting in the atonement.

To her husband, brother, children and grandchildren, and a host of friends, both in England and America, she leaves to them the richest legacy—the influence of her godly life and her sainted example.

Our sympathies are with her devoted husband, children, and all who mourn her loss; and we pray that the family may have a happy reunion that shall never be broken. A FRIEND.

OBITUARIES.

WILLIAMS—EUGENE WILLIAMS was born in Notterway county, Va., in 1845. When he was six years old his parents moved to Panola county, Miss., where he has lived ever since. When about fifteen years of age he was converted and joined the Methodist Church at Davis Chapel. He went into the army when quite young, and served his country faithfully until the close of the war.

In 1873 he was married to Miss Sallie D. McCraokan, who died about six years afterwards, leaving two sweet children, who have since died. In 1882 he was married to Miss Anna Camaron, daughter of Dr J. D. Cameron.

About ten years ago he became a member of the church in Sardis, making a new consecration of himself to God. Though exceedingly modest, he was a man of great firmness. He loved God and desired to see his cause prosper. The prosperity of the church was very dear to him. As assistant superintendent and teacher in the Sunday-school, he was greatly appreciated. He was an excellent steward, always the preacher's friend. He entertained no malice or bitterness toward any human being.

As a citizen, he was brave, honest and just; as husband and father, he was tender and affectionate. His was, indeed, a happy home. Love reigned there. He was devoted to his family.

He was sick but a short time. During his illness he spoke of death without a fear. "I hate to leave my little family," said he, "but I do want to rest." He repeated several times, "In my hand no price I bring; simply to thy cross I cling."

He has gone from us, but he still lives in his influence. We miss him as a friend, as a steward, as Sunday-school worker, as a counselor. He lived well and he died well, and we expect to meet him on the other shore.

***

HINSON—Sister MARGARET ELIZABETH HINSON, daughter of Alexander and Talitha Boykin, was born Dec. 6, 1844, and died July 28, 1895. She was married to E. H. Hinson, Oct. 7 1864, near Quitman, Miss., and lived happily with him until her death. She was a member of the M. E. Church, South, over thirty-eight years. She was a faithful, consistent member of the church, and her life is worthy of imitation. She loved the church, and was ready at all times to do what she could in advancing the cause of Christ. She was an obedient daughter, a loving sister, faithful, true and gentle wife, and though her physical frame was long racked with excruciating pain, she was always cheerful, and endeavored to make home bright and happy. Unless sickness or some other providential cause prevented, she never retired at night (after she annexed herself to the church) without praying. We all will miss her very much.

A short time before her death she said to her husband, "Meet me in heaven." When death came she clasped her hands in triumph, and died without a struggle. We are sure she is with her rejoicing kindred who have gone before.

May God comfort the bereaved husband, soothe the sorrow of mourning sisters and brothers, and guide the feet of the dear little orphan children, and finally grant them all a happy reunion in the haven of rest!

T. J. O.

Energy, Miss.

JONES—ORA, daughter of Rev. L. J. Jones, of the Mississippi Conference, was born July 15, 1884, joined the church in 1892, and died Nov. 5, 1895.

We mingled our tears with those of our brother around the grave of his bright and promising child. Cut off suddenly at the very dawning of life, she had, nevertheless, made a character in the Pleasant Grove community and in the Pleasant Grove circuit that will tell on the side of God through all eternity. Beginning at eight years of age, she made a free sacrifice of herself to God, and delighted in nothing half so much as in the active service of her Redeemer.

Her scrap-book, the silent witness of her likes and dislikes, breathes forth a spirit of faith, devotion, and child-like trust. The pictures, the prose, the poetry—all speak one language: faith in a living God. The beautiful young life has had a healthful, helpful influence on the home circle. We are poorer today, but heaven is richer. Is it not true that heaven is brought nearer? There is heartache and pain in the parsonage home, but there is also the comfort of the Holy Ghost. May that blessed Comforter continue his ministrations until the "Peace, be still" of the Master shall still life's wildest tempest, and the united family shall find themselves safe on the "other side!" A BROTHER.

WHITE.—CHARLIE WHITE was born Jan. 17, 1869, and died Oct. 18, 1895.

He was the eldest of six sons; the family circle is broken. He was reared by deeply pious parents. He was the pride and joy of his home, the sunshine of his neighborhood. He loved his mother with a devotion unsurpassed, and had the deepest affection and profoundest respect for his father. To each of his brothers he was a true friend and companion, and was, in turn, loved by them. He had a pleasant word and a hearty welcome for everyone. Everyone that knew him spoke only in his praise. He was a member of the Methodist Church. We sometimes wonder why one so dear to us is called away in the bloom of life; but if we are His, can we not say, "The Lord giveth, and the Lord hath taken away?"

Weep not, dear parents; your loving son has only gone before to await the coming of those left behind. An elapse of a few years of faithful toil at best will assure a reunion where parting is no more. May we all "meet in the sweet by-and-by!" A FRIEND.

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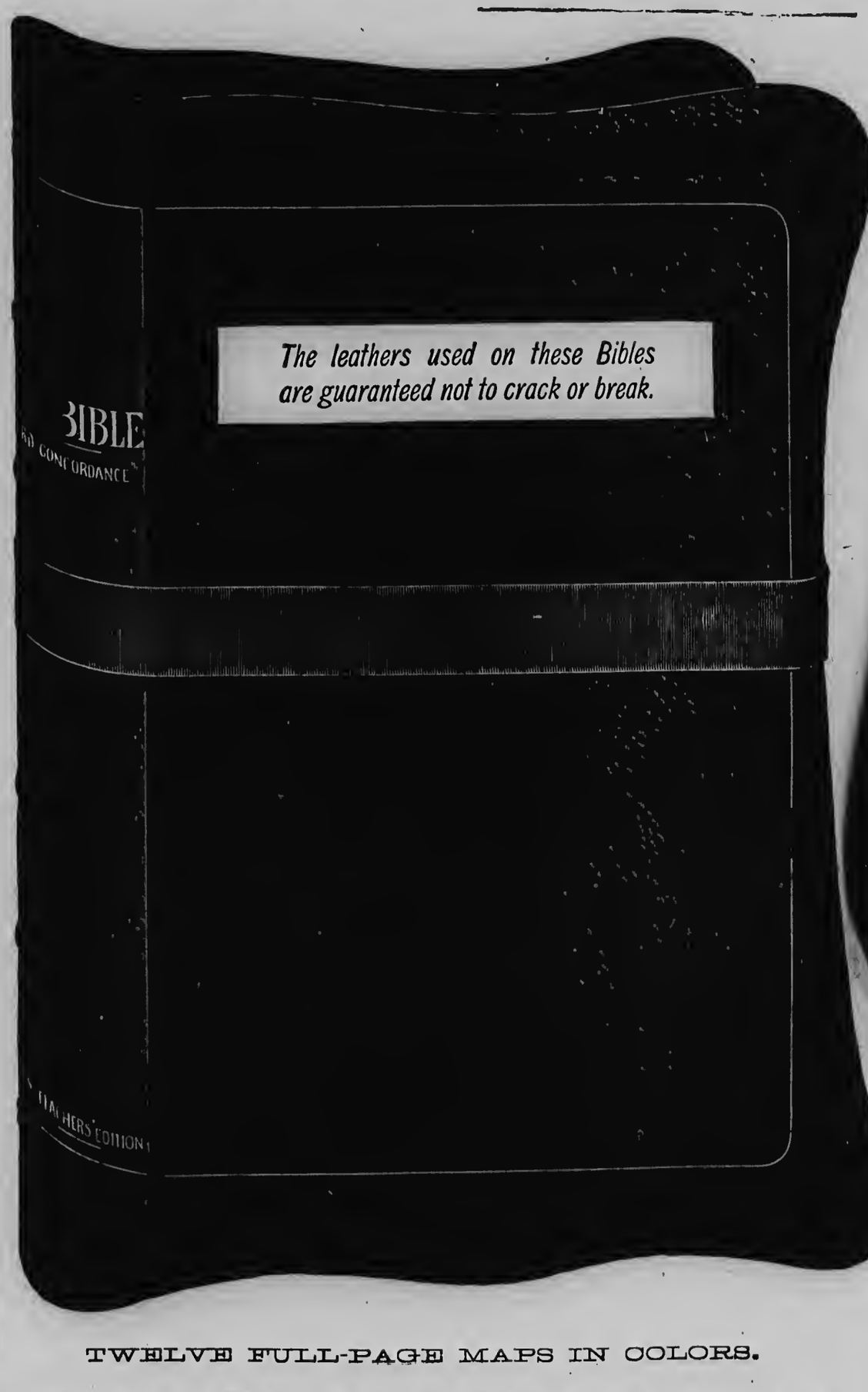

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REV. ALVAH HOVEY, D. D., President of, and Professor in, the Baptist Theological Seminary, Newton Centre, Mass.: "It pleases me very greatly. I regard the help which it affords to a correct pronunciation of Scripture proper names as doubling the value of the edition. I trust the book will be received as it deserves to be."

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☞ N. B.—Any subscriber who will pay his subscription for two years in advance can get this Bible for $1.35; and this, too, regardless of whether they have had the benefit of other premium offers.

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Highest of all in Leavening Power.—Latest U.S. Gov't Report

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NEWS OF THE WEEK.

DOMESTIC.

New York has a saloon to every 234 of the population; Chicago one to every 242 Boston one in every 500.

Alabama is now talking about falling into line and renonsernoting its Constitution so as to get an intelligent vote.

Over 100,000 people crowded into the Atlanta Exposition on last Thursday. It was South Carolina and Atlanta Day combined.

They are talking about introducing the South Carolina dispensary system into Georgia, but it seems to meet with little favor there.

The Bethlehem Iron Works, of Pennsylvania, has got a contract for nearly 1,200 tons of Harveyized armor plate for a Russian cruiser.

Governor-elect Bradley, of Kentucky, has given Leslie county of that State a silk flag for polling the largest Republican vote of any county.

The United States Supreme Court refused to go into the question of the legality of elections in the South Carolina Constitutional Convention.

A large meeting was recently held in New York to consider the overcrowded state of the tenement districts, and various measures for the relief of this evil were discussed.

Mr. Platt, who is supposed to know, says that no bill to allow saloons to be open on Sunday can pass the New York Legislature, as the State thinks that the city's saloons should be closed on Sunday.

John Jasper, the negro divine of Richmond, Va., who affirms that "de sun do move," is being urged as chaplain of the House of Representatives. He is 75 years old, but preaches nearly every Sunday.

Hon. Thomas B. Reed, of Maine, who was Speaker of the Fifty-second Congress, was elected, on Monday, Speaker of the Fifty-fourth by the enormous party vote of 234 Republicans to 95 Democrats, who voted for Hon. W. H. Crisp, who was Speaker of the Fifty-third Congress, and 6 for Bell, Populist, of Colorado.

During the progress of a church fair in Wooster, O., Nov. 28, an immense crowd was packed into the City Armory, when a lamp in one of the booths exploded, setting fire to the draperies and an attendant, and a rush for the exit ensued, during which women and children were crushed. Fully 100 persons jumped or were thrown from the windows, many being badly cut by glass.

In the Fifty-third Congress the Democrats controlled the House by a majority of 92 over the Republicans, or by a clear majority of 82 over Republicans and Populists combined. In the Fifty-fourth Congress, which is now in session, matters will be reversed, as the Republicans will have a clear majority over the Democrats of 140 votes, and a majority over Democrats and Populists combined of 184.

The opening of the bids for the two new battle-ships authorized by the last Congress developed some surprising facts, the most important of which is the comparatively low prices bid for the construction of the ships. All the bids are well within the legislative limit of $4,000,000 per vessel; whereas, some years ago, it was extremely difficult to secure bids at all at the Navy Department's estimates of cost.

FOREIGN.

France has determined to levy a 20 per cent. tax on inheritances.

A private track is being built for the Emperor of Germany to practice in. He has caught the bicycle fever.

No railway concessions have been granted to foreigners in China, and the Chinese government intends to keep the railway building in its own hands.

It is said that a number of unpublished hymns and poems by Charles Wesley have been discovered in London. Some of the poems are political and relate to the American Revolution.

They are building locomotives in France now low down to present as little hold as possible to the air, which, it is claimed, is an important factor in diminishing the speed of fast trains.

A committee of the social democratic party in Germany announces that owing to police persecution it has been decided to temporarily suspend operations by the party, the leadership of which until further notice will be vested in the socialist members of the Reichstag.

The Sultan, who is once more thoroughly under the influence of the palace party, led by Izaa Bey, still declines to grant the firmans applied for by the representatives of Great Britain, Russia, Italy and Austria for the passage of the extra guardships through the straits of the Dardanelles.

Notwithstanding the report, or rather rumor, telegraphed from London, some days ago, to the effect that the Emperor of Germany was being talked of as a possible arbitrator of the dispute between Great Britain and Venezuela, it does not appear that there is any real truth that the British government has changed its position and consented to submit to arbitration.

No More Headaches.

"I was suffering with acute constipation and impure blood. I began taking Hood's Sarsaparilla and Hood's Pills, and I have no more headaches or dizziness, and cheerfully recommend these medicines." — J. W. Hamley, corner Camp and Common Sts., New Orleans, La.

Hood's Pills cure biliousness.

EPWORTH LEAGUE.

BY REV. HENRY H. ADAMS.

Theme for Prayer Meeting.

THE SECOND MISSIONARY JOURNEY.
(Acts xv, 36; xviii, 21.)

Paul and assistants had led many to Christ and organized them into churches during a previous journey. Now, it was deemed necessary to revisit them.

1. For the purpose of inspection. "See how they do."

(1) Overseers necessary. Pastor may be led into error. Possibly he may develop as a wolf in sheep's clothing. Perhaps, there may be incipient dissension among the membership.

(2) In our church the presiding elder is the authorized inspector. Four times a year he calls to see if everything is in a satisfactory condition. Methodism owes much of its success to this office.

(3) In turn, presiding elders, together with all the preachers, are inspected by a Bishop at the Annual Conference. At the General Conference even the Bishops have to submit to inspection by an appropriate committee.

2. Paul wished to re visit former places of missionary labor for the purpose of "strengthening all the disciples."

(1) Men, preachers no less, suffer from discouragement. Little success. Lose faith in our ability. Unruly members seem to effect disintegration. An experienced clerical brother, visiting, can infuse courage, impart strength.

(2) Christians, preacher included, suffer from lukewarmness. It is far more common for a spiritual preacher to be dangerously chilled by a cold, formal church, than that he lead the church to higher heights of intimate communion with God. Our system revives the preacher imperceptibly. His faith is strengthened.

3. Again, the apostle desired to revisit the former scenes of his labor for the purpose of "confirming the churches."

(1) We are surrounded by a wicked, sensual world. Unbelievers love the world and the things in the world. Christians are tempted to conform. The pastor has weepingly warned. Now comes the presiding elder, indorsing the course of the preacher.

(2) We are surrounded by sacramentarians. Regeneration made light of. True spirituality a rarity. To many it seems peculiar that we are to be a peculiar people. The presiding elder calls and demonstrates that we are a revival church.

League Dole.

At the session of nearly all our Annual Conferences Epworth League anniversaries are being held. Slowly, but surely, the entire church falls into line.

The Epworth League clamor for cheaper books. Strange, that the world can furnish literature seventy-five per cent. less than the church. Reduced price will largely increase the demand for religious reading.

The Methodist Church may well be compared to an army. In the congregational Leagues the members are drilled for useful church life.

What the salt is to the sea water, preventing stagnation, that the prayer meeting is to the Epworth League. It is a pleasure to hear the young leaguers pray and praise.

Leaguers must help the mission cause. Just think of it: In Jerusalem there are 135 saloons. Steps have been taken to start a brewery. Come to the help of the Lord against the mighty.

The pastor of our church in Sacramento, Cal., assures that the Epworth League is rendering valuable assistance.

In spite of the frequent promises of crushing out the rebellion in Cuba during November, the movement in force which General Campos proposed has not even commenced as yet. In the meantime, however, the Spanish government continues to pour troops into Cuba. Fully 30,000 men are expected to arrive in the "Ever Faithful Isle" within the next few weeks, which, added to the force already there, will swell General Campos' army to a very large figure.

BUSINESS NOTICES.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

A New Book.

MATOUCHON: A STORY OF INDIAN CHILD LIFE. By Annie Merie Barnes. 12 mo, cloth, 316 pages. 11 Half-tone illustrations. Price $1.25. Published by The American Sunday-school Union, 1122 Chestnut Street, Philadelphia. New York Branch: 111 Fifth Avenue.

Everybody likes Indian stories, and here is one full of thrilling incidents and vivid pictures, yet all of them true to life. The story opens with the finding in the sand of an Indian baby, which had been put there to die by its mother because it was one of twins. Among the Comanches the custom prevails of destroying both the children when twins are born. In order to save one, the mother herself, in the father's absence, often puts the other out of the way. Matouchon was rescued from the pit of sand by the doctor at the Indian station. She is cared for in a white family until the Indian father claims her. The father is a savage who treats wife and daughters after the Indian style, which is somewhat worse than brutal. All the bright things in the dark life of the Indian camp come from the light of the gospel kindled there. Young people will read *Matouchon* for the story's sake, but with it they will absorb ideas of the power of the gospel in the civilization of the Indian.

Where there are children, there Dr. Bull's Cough Syrup should be always handy.

THE CELEBRATED CARICATURIST, Thomas Nast, has not hitherto been known as an author. He has written an article for THE YOUTH'S COMPANION, illustrated by himself, showing "How Caricatures Are Made," which will be published in the next volume of the paper.

Louisiana Conference Notice.

Assistant General Passenger Agent Kelloud, of the Yazoo and Mississippi Valley railroad, writes that the south-bound train, leaving Vicksburg, Miss., at 1:15 A. M., Tuesday, Dec. 10, will stop at McManus that morning. All preachers and delegates going via Vicksburg, and reaching there Monday evening, can go on to Jackson in time for committee work, etc., next day.

J. D. HARPER.

Coughing is at once stopped by Dr. Bull's Cough Syrup. Keep it always in the house.

Louisiana Conference Board of Missions.

As the president of the Board will be engaged with the Bishop and other presiding elders, it is of great importance that the Board of Missions meet on Tuesday evening, Dec. 10, at 7 30 o'clock. The place of meeting will be designated by Bro. Singleton. (See Minutes, p. 15.)

J. A. PARKER,
Sec'y of the Board.

Dr. Hartman Says

NOW IS THE TIME TO GUARD AGAINST COLDS—THE FIRST COLD WEATHER.

In a recent lecture at the Surgical Hotel Dr. Hartman is reported as saying that no one need catch cold if he is willing to give the matter slight attention; that a cold is the beginning of chronic catarrh, consumption, disease of the liver, stomach kidneys and pelvic organs. All this could be prevented by taking his advice. The doctor's professional duties compelled him, for many years, to be much on the road night and day, by carriage, railroad and steamboat. During all this time he never caught a cold. This could not have been done without Pe-ru-na, he says. At the slightest evidence of a cold a few doses of Pe-ru-na invariably check it.

This is especially seasonable advice, for the cold Winter is here, with its storms, sudden changes, slop, rain and snow. Thousands of people will contract diseases from which they will never recover by catching cold. Dr. Hartman's advice should be heeded. Pe-ru-na cures catarrh of any stage or location. It is the most popular remedy for la grippe, coughs, colds, etc.

Send for a free copy of an illustrated book on catarrh. It contains sixty-four pages of valuable instruction. Address The Pe-ru-na Drug Manufacturing Company, Columbus, O. Ask your druggist for a copy of The Pe-ru-na Almanac for 1896.

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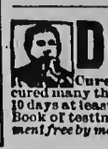
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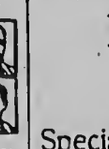
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MARRIAGES.

MOORE—MOORE.—In the Methodist Church, Morton, Miss., Nov. 19, 1895, by Rev. C. McDonald, Mr. W. Pettus Moore, of Lula, Miss., to Miss Rosa Moore.

SLADE-TREVILION.—At the Methodist Church, at Eastabuchie, Miss., Nov. 13, 1895, at eight o'clock P. M., by Rev. H. B. Trevilion, Mr. Henry T. Slade and Miss Jennie L. Trevilion.

McLAURIN—McLAURIN.—At the home of the bride's father, Gov. A. J. McLaurin, Brandon, Miss., on Nov. 26, by Rev. W. J. Roberts, Mr. R. L. McLaurin, of Vicksburg, to Miss Delte E. McLaurin.

McELROY—SIMPSON.—At the residence of the bride's parents, Mr. and Mrs. S. B. Simpson, Heeling, Ala., Nov. 21, 1895, by Rev. N. W. Beverly, Mr. N. W. McElroy to Miss Ava L. Simpson.

WILKINSON—CORDES.—At the residence of the bride's mother, Nov. 27, 1895, by Rev. John W. Crisler, Mr. John C. Wilkinson and Miss Katie A. Cordes, all of Jefferson county, Miss.

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Any Many Others.

Western Christian Advocate: "It is simply wonderful. No one can read the book without having his faith in prayer greatly strengthened."

Union Signal: "Its high religious tone, its fascinating spirit, and the high rank of its contributors, make it a strong faith tonic and an inspiration to prevailing prayer."

B. Fay Mills: "A wonderful book, an excellent book."

Cumberland Presbyterian: "It is indeed full of touching incidents calculated to quicken the faith of all who read it."

Pres. Franklin College, New Athens, O.: "This is one of the best and most interesting books we have ever seen."

Central Congregationalist: "Many of the incidents are exceedingly pathetic, and can scarcely fail to stir any tender heart to tears. It is a rich mine of illustrations for a preacher and deserves to be in every minister's library, while no Christian heart can fail to be deeply interested and profoundly stimulated by it toward faith in God."

Methodist Recorder: "It is a well-bound book, full of incidents and illustrations, to public speakers, and will encourage every reader to greater faith and more earnest prayer."

Christian Herald, edited by T. DeWitt Talmage: "Mr. S. B. Shaw has done a wise thing in making a compilation of Notable Answers to Prayer. Such incidents encourage the desponding Christian and are useful to Christian workers in leading their hearers to pray for themselves."

Christian Arbitrator: "Some of the incidents are very touching; we could only read them with tear-dimmed eyes."

The book contains 320 pages, and when open measures 8¼ by 12¼ inches, and is beautifully bound in full cloth.

It is equally adapted to the learned and unlettered.

Young and old, saved and unsaved, all read it with delight. Leaders of the various Christian denominations commend it highly.

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We will send the work, postpaid, to any address on receipt of publisher's price—$1; to preachers, 75 cents. We will do better than this for our subscribers. Any subscriber who will pay his subscription up to January, '97, can have the work sent to him, postpaid, for 50 cents, provided he has not had the benefit of any previous premium offer. Those who have had the benefit of a previous offer should write us for terms. Better still: Any subscriber who will pay his own subscription up to January, '97, and send us one new subscriber at the regular rate—$2—will receive a copy of the work *free*. Remember that delays are dangerous, and write at once.

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Timely Warning.

The great success of the chocolate preparations of the house of **Walter Baker & Co.** (established in 1780) has led to the placing on the market many misleading and unscrupulous imitations of their name, labels, and wrappers. Walter Baker & Co. are the oldest and largest manufacturers of pure and high-grade Cocoas and Chocolates on this continent. No chemicals are used in their manufactures.

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"I have witnessed the best results from the action of the **BUFFALO LITHIA WATER** Spring No. 2, in Chronic Gout, Rheumatic Gout, Rheumatism, Gravel and Stone in the Bladder, and I do not hesitate to express the opinion that in all diseases depending upon or having their origin in Uric Acid Diathesis, it is unsurpassed, if indeed it is equaled, by any water thus far known to the profession.

"**It is an admirable general tonic and restorative, increasing the appetite, promoting digestion and invigorating the general health.** It is powerfully anti-acid and especially efficacious in what is commonly known as **acid dyspepsia.** It is strongly commended to a very large class of sufferers by a **peculiar power as a nervous tonic and exhilarant,** which makes it exceedingly valuable, where there is nothing to contra-indicate its use, in all cases where nervous depression is a symptom.

"It has an ascertained value in **Bright's Disease.** A knowledge of its action in that disease thus far would seem to warrant the belief that it would in many instances, **at least in its early stages, arrest it entirely, and in its more advanced stage prove a decided comfort and palliative.**"

Dr. J. S. Wellford, *Professor of Diseases of Women and Children, Medical College of Virginia:*

"I have paid a great deal of attention to Urinary Troubles, and have frequently and freely prescribed the **BUFFALO LITHIA WATER** in their treatment, with the very best results. In all the various forms of the Uric Acid Diathesis, whether as well-formed Gravel, Gout, or the milder forms of Gouty Dyspepsia or Nettle-rash, in their varieties, **I know of no mineral water which I consider at all equal to that of Spring No. 2.**

"In many Skin Diseases of old age, dependent on the Uric Acid Diathesis, such as Eczema, etc., this Water acts most beneficially."

This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles $5.00 f.o.b. at the Springs. Descriptive pamphlets sent to any address.

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Christian Advocate.

VOL. 42.—NO. 50. NEW ORLEANS, THURSDAY, DECEMBER 12, 1895. WHOLE NO. 2051

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

FAITH.

BY CHARLES KNOWLES BOLTON.

If, like a child that ever loves
A mother's least command,
Yet sometimes does half-wittnlly
Decline her proffered hand,
I, Lord, who know thy ways are best,
Sometimes still hesitate
To put my hand in thine, think me
Thy wayward child, and wait.

And if I put away the proof
That once had seemed so clear,
And walk with restless heart alone
Through pathways of new fear,
Dear Lord, believe me still thy child,
And hold my hand secure,
For though the mind that sees not doubts,
The hand that feels is sure.

Then lead me by a quiet stream
That threads green hills and dales,
Where I may walk in reverence,
Where simple thought prevails;
And let, O Lord, thy presence fill
My mind with proof of thee;
But this I know: till as a child
I walk, it can not be.

—Exchange.

Communications.

Palamedes; or, the Deathless Mind.

BY H. M. DU BOSE, D. D.

"Ut mors ultra non exit"

However laurels fade and harps become silent, there is no death; surely no death for those who have made life, and made it strong. Man is the true cosmos; man, not the puppets of flesh and blood who usurp the titles and dignities of manhood; man who brings the constellations above and the depths beneath under the sway of his mind, and with these seeks admission to the commonwealth of immortality. However crowns perish, sceptors be broken, thrones overturned, and the currents of the blood quenched in the urn's ashes, man, in this realization of his end, can not die. Dissolution only frees his life, which forever thereafter walks the earth as a familiar ghost, and becomes part of the conversation of the ages. Old and new are blended in the moving miracle of mind. As there is one heart of human sympathy, whether its records be sought in the offices of Pagan worship and the inquiries of olden philosophy, or in the clarified vision of Christian faith and knowledge, so there is one mind dealing with all things from the beginning until now. Who has not perceived this has carried but a vain endeavor to his task of studying life.

This, then, is the record of life when its center and affluents are in and from the mind. But when centered in the physical, it is not so, but is a fair delusion, an epitaphal urn, having, indeed, an exterior conformity of shape, but otherwise only a block of stone. Neither amaranth, nor bay leaves, nor the inmultuous applause of nations, nor the traditions of all the Olympiads, can glorify in the past or redeem in the present that which, apart from mind, is only of the earth, earthy.

It seems to me that it was but yesterday that I sat, in the twilight, over against the heaps of ruined Troy in the plains of Hissarlik, and entered into communion with the mythic and epic years. It matters not if it were yesterday or never that I so sat, or if it were not in my proper person. By these tokens, believe me, I have so sat, and remember well the hour. The thymy sward was soft under my feet, and the Phrygian sky above me was deeper than sleep and sweeter than a vision of sleep. The blue smoke of a camp-fire floated over the Pergamus Hill, silent in the night of ruin. A solitary white tent stood like a wedge of alabaster against the distant bine of Ida, Dardanian Ide, fraught still with memories of Œnone and the court of Aphrodite. Ilium was risen before me; in ruins, but still risen. A voice from the new world bade this ghost of the old world arise. It could but obey; it was predetermined that it should obey. There was Priam's treasure-house, lately rifled of its tarnished trinkets and rust-eaten coins by the Teuto-Greek archæologist, the discoverer of Troy; there Athenes temple; near by the breach in the wall through which the Epeian horse was dragged into the devoted city. Here Andromache waited by the distaff the return of her lord, and knew not that the haughty victor exulted above him while his graceful head was trailed along the plain." And that intimation of a fountain there—a mere spot of dampness in the sand—is what remains of the gushing well that fed of old two marble baths, and where fell "that Hector famed so far." On this side Æneas scaled the tottering wall and escaped to the sea, and thence to Latium; and so Rome, and Cæsar, and Europe, and millennium following millennium on. Said not the Mantuan so, and that by so much authority as the poet is both annalist and seer?

* * * * * *

I was thus lost in revery when, looking up, I saw two strangers walking toward me in the distance. The glory of the sunset was behind them, and made a halo about their heads. They seemed to walk straight out of the vastness of heaven, which shone like a wall of sapphire beyond. Their arms were interlocked, and they walked with a slow and meditative step, as though one talked and the other listened, but as though each had other thoughts than those he spoke or heard. The elder man's person was wrapped about the shoulders with a mantle, and his feet were covered with a half-sandal sort of shoe, common in the villages of Mysia. He stood taller than his companion, with a generously rounded forehead, a wreath of short grey hair circling it; a wide, but majestically set mouth, gracefully drooped at the corners, and a full, wavy beard, not long, but rich and grey. His eyes were sightless, but the balls were unshrunken, and full of the majesty of a twilight sky into which no star is risen. In his left hand, which was disengaged from the embrace of his companion, he bore a curious musical instrument, made partly of the shell of a tortoise, finely polished, and strung with three steel wires, which rang with a low thrill when brushed by the sleeve of his tunic. His companion was a man of about threescore and five years, and whose features had been ungainly but for the light of majesty which indued them, and the almost radiance which sat on his brow. His hair was of the dull whiteness of unbleached flax, and his beard, like the other's, was full and short. His eyes were lustrous, and looked forward with a steady, confident gaze. I heard the low hum of their voices long before I detected one syllable of that noble Ionian dialect in which they communed. When I at first comprehended the younger of the twain was leading the discourse, and this I heard:

"I walked that day in Phthia—'fertile Phthia'—even as the beautiful woman clad in white had told me in sleep, and even as I told Crito, in the dungeon at Athens, while he sat at my feet. The land was indeed the soul of a dream, and such as one fancies or thinks of only in the years of infancy. A breath of harvest and vintage was abroad on the breeze, and orchards and meadows, lit with a light of unearthly softness, sloped down to the sea. There also, when my feet had touched the marge of the sea, I encountered the shade of the son of Thetis, pulssant in armor, and topped with a mighty plume that shook with a symphony of music when but a breath came in from the sea. The pleasure and awe of my mind were not yet abated when he pointed to a galley which sat like a swan upon the water. Into this we were soon entered, and greeted there many of the departed heroes of the ancient times of our country, and especially those who had perished through cruel judgment and unjust sentences, and whose offenses were, that in their life-time they saw the soul more noble than the body, and sought to lead their fellows into the same occult faith. Chiefest among these were Palamedes and the son of Telamon. At what cost would one not purchase fellowship with these illustrious ones! Glad was our greeting, and comfortable our converse. While we looked upon the sloping shores and drank the mellow breath from meadow and orchard, the reeds and rushes about the water rustled to a wind that sprang out of the north, and our galley turned its prow to the deep. The Ithican prince, whose life it had been to 'follow knowledge like a sinking star,' and who knew the uttermost secrets of the deep, held the rudder and stood the craft straight into the south, and thence into the wider seas beyond the boundary of the world. At length we came to that remote and ruined isle where dwelt Poseidon and his sons in that most ancient age of time. Here all the sea is barren, albeit mildly breaks and dies the day throughout the year. But we looked beyond to see a happier shore rise out of the wave, and cheered ourselves with noble speech, caring not for such mean things as meat and sleep, nor burdened with one oppressive thought either of the place from whence we came, or that whither we went."

By this time the two had approached so near me that their shadows, cast by the dying sunset, fell over and beyond me on the thymy banks sloping up toward the Pergamus Hill. I arose and made obeisance after the manner of the East. This neither one nor the other perceived; but they seated themselves on a grassy mound, so that when I sat again I occupied a position at their feet, and heard the full intonation of their speech, which seemed to give the flavor of old wine to the air. I was content to listen; to speak had been sacrilege. I knew not, and yet I knew, who they were and whence they came. I needed only to think to have my thoughts interpreted. When the one spake, I heard the souls of war-like Grecians move in marches down the years. The wires of the shell which he carried thrilled to low, but pompous, measures, as though they extolled again the hosts that swept the plains of Troy. But when the other spake, a multitude of listening spirits seemed to fill the brooding air, bending close to the lips of the reverenced man, and silently pressing one against the other to secure the vantage of hearing those sapient syllables. It was a dream that moved to swift unfoldings.

"Troy was the chrysalis from which burst the Hellenic soul," so said the more ancient man when pressed by the questionings of his companion. "From the Ilian decade national Greece awoke. From that supreme effort to vindicate honor and avenge virtue, the Argive spirit rose into a super-sensuous region. Sacrifice made heroes, heroes made song, song gave birth to philosophy, and philosophy made possible the things which the largest hope of the Greeks did not even prophesy. The Argive hero, fearless in combat, made possible the philosopher, who found death the most desirable of states, because it led into the possession of that large and enduring substance from which the soul is an emanation. Achilles, with grosser instincts, made possible Socrates, with chastened intellect and passions not destroyed, but led into their proper functions; and thus Socrates but foreshadowed whom the world should see, blest with the fullest likeness to the life, a light also in every darkness of time. Life can only inherit itself; but it doth inherit, and will inherit."

The less ancient man had remained silent, listening; but at this he laid his hand on the sleeve of the other, and spake thus in reply: "No man deserves honor or praise for obeying the truth, much less for examining into its claims, but such a penalty as his own sense of justice must inflict for its neglect. No man is wise except in the wisdom which discovers his own ignorance. It should be little concern to men what life has been, but much concern to them what it now is; likewise too curious concern about the future ill becomes the brave and just. If life have confidence in itself, and doubt not the mission on which it is sent, it will be enough to find each day fair when it dawns, or foul when it ends. The year brings seasons of sowing and tilling, and crowns its days with the harvest. It is falsehood, therefore, in the very fiber of one's being to believe so much for the order of the year before it comes, and yet doubt that order of life to which all else is shaped. How much more is it falsehood to conspire, or even wish, to have that order changed, or seek the reward of life through the grosser rather than the more spiritual accessories of being! One should be willing to take all risk in living and endure all peril in dying, having this confidence before him. Such, then, has been the result of all those eventful and more or less happy chances which you have enumerated, that the good you have imagined has been partly realized, and so the greatest fear of humanity—that of dying—has come to be accounted its greatest good, and not to be thought on except as such things may be pleasant, or fall out by chance. One should, indeed, be willing to die often, if only the surprises following death should be found to be fresh each time; and seeing there are certain changes and passages of the soul from place to place in the after life, this must needs be so; and the after life is also such as feeds those cravings which were particularly denied here, and brings the soul into companionship with the mighty dead, and most truly unveils the Deity; so to go hence by passage of death is to live doubly."

"Now," said the first when they were a little time silent, "your discourse brings us back to those things of which we earliest talked: which, therefore, of those great shades who voyaged with you when first you went out from Phthia was esteemed most to be loved, and, for all uses of the soul, to be most cultivated, and, therefore, most honored, even in that place to which you voyaged?"

"By all means that Palamedes was most to be loved and honored, because in life he was for wisdom envied, and for justice he was calumniated and condemned. It was meet that he who was a light and an oracle in peace, creating for his people the gentler arts and conserving the instincts of benevolence and piety, should have no renown as a warrior, nor die as a hero, but, as all others who have testified to the truth, as an offender, and by reason of a false judgment, and that venally rendered. Herein is written, not in books, but in human life, the oracle of that love shining, first like a star, then like the planet of dawn, and then like the sun unclouded. So lived and died Palamedes; and although the tales of the heroes know him not, he lives in more endearing memory, being more in his life of the substance of mind than any beside who faced the Trojans in the years of war. In that far place where the gulfs wash downward, and the happy isles rise, flocking all the seas, he sits and judges, but in mercy, even those who judged him falsely here. Nor of Palamedes only is this true, but of how great a multitude beside is a secret, the discovery of which shall make glad all those whose happiness takes them thither. But a pledge of these things is ever whispered by the spirits into the ears of men, so that not the memory of Palamedes, nor yet of all the rest who have followed an inner light, and set at naught the grosser for the higher things, shall quite fade from the earth, or lose the power to rule in the thoughts and hopes of men. But the shadows deepen; it is time to depart."

Spiritual Interests of the Church.

The following is the report of the Committee on Spiritual Interests of the Church, North Mississippi Conference:

Your committee beg leave to submit the following report:

We believe the spiritual state of the church is as good now as it has ever been at any time in our history. The grand body of our membership are true to God and to the doctrines and polity of our church, and, in the main, they lead orderly and consistent lives—lives that honor the profession they make. Of course, it is well understood that the numerical church and the real church are two entirely different things. This has always been true of the church, as it is true of all organizations composed of human beings. The wheat and the tares are found growing together in this field, and none of us are wise enough to weed out the tares without at the same time rooting up much of the wheat. Both will have to grow together till the harvest, which will be at the end of the world. The real church—those who carry on the work of God in the world—is composed of men and women of strong faith, of deep piety, of thorough consecration, and of burning zeal. These so live as to adorn the doctrine of God by a pious walk and a godly conversation.

Your committee are glad to report that there has been a large increase in the number of family altars in our bounds. The time should come when God is worshiped regularly in all our homes. Our Sunday-schools are increasing in numbers and in the average attendance, and we believe they are growing in usefulness and in real power. Thousands of our children are coming into the church and into intelligent Christian living through this instrumentality. We have good reason to believe that our young people have been greatly developed in knowledge and in active work for Christ by the Epworth League. We should see to it that Leagues are organized wherever possible in all our charges. The attendance upon public worship and upon the other means of grace is as good now as it ever has been in the years gone by. Our people support the gospel and all the institutions and enterprises of the church more liberally now than ever before, and we believe they are growing in the grace of liberality. During the past year there have been many and powerful revivals of religion in most of our charges. Thousands have been deeply convicted of sin, and thousands born into the kingdom of God, and hundreds added to our branch of the church. The revival fires have been burning throughout our Conference. We believe our pastors and our laymen and laywomen are growing in evangelistic grace and power and in zeal for the salvation of souls. As a rule, our pastors have held their own meetings, with the assistance of neighboring pastors and with such assistance as could be given by the members of the church. This is a helpful and hopeful sign. Woe betide the church when the evangelistic gift is lost, or runs low, among our Methodist ministry and membership. The revival stage is the normal state of every healthy and growing church. This has been true of the church from the beginning.

Your committee are satisfied that the fundamental doctrines of our holy Christianity were never more strongly, constantly and clearly presented to our people than at the present. Sin and salvation is the sum and substance of nearly every sermon. Conviction for sin, repentance toward God, faith in Christ, justification, regeneration, sanctification, and the direct and abiding witness of the Holy Ghost, are the themes discussed before our people every week and in every place. Our pulpits give forth no uncertain sound. We cling to the Word and doctrine of God. The Lord stands pledged that his Word shall not return unto him void.

Your committee are pleased to note that the polemic style of preaching is rapidly giving way to that which is more practical and experimental. This foretokens great good to the church. At no time within the memory of any here present has such emphasis been given to the doctrine of sanctification—holiness of heart and life. The contests and contentions that have sprung up among us are, perhaps, inseparable from differences among men. So it has been in the past, and, likely, will be down to the end of time. It may be, after all, that it takes just this to arrest public attention and to interest the individual human mind. Any way, your committee are glad to say and to believe that the thought of our people has been turned to this subject as never before, and that out of it all we are going to come more generally and fully into higher and holier living. We ought to see to it that the spirit of perfect love controls us in our differences as well as in our agreements.

"He that loveth is born of God, and he that loveth not knoweth not God." This is a truth so simple that a child can understand it. There is nothing higher or better than this. The essence of religion is love to God and man. There can be no theories about love. It is a pure, simple, uncompounded principle. God is love, and the only way we can know God is by loving him with all the heart, mind, soul and strength. The only way to know our neighbor is by loving him as we love ourselves. May this love be perfected in every one of us!

Your committee believe that our people everywhere would be stronger and better every way by keeping our rules rather than by mending them—or, worse still, by breaking them. We be Methodists, and we ought to live by our method. In some places we have become lax in some utterly disorganized, and in some anarchical in spirit. Our liberality has degenerated into license and into lawlessness. Our churches were built for our people to worship God in according to our rules and usages, and for our regularly constituted pastors to preach in, and we can but deplore the tendency in some few places to open our houses of worship and our pulpits to every unauthorized person that comes along. This is liberality gone to seed, or into license, that amounts to lawlessness. If we do not respect ourselves, our churches, our ministers and ministry, nobody will respect us. We need to cultivate the spirit of denominationalism in order to retain our individuality and our identity among the churches of the land.

Your committee believe that great good would come to our preachers and people if both should make a persistent effort to hold their protracted meetings without calling in outside and extraordinary help. The only way to retain evangelistic power is by exercising the evangelistic gift. The people need to have faith in their pastors, and pastors need to have faith in their people. Dependence on extraneous help tends to destroy the faith of each in the other. Methodism has been a system of organized evangelism from the first. This is the meaning, purpose and intent of an itinerant ministry. With a full baptism of fire, it will soon take the world for Christ.

Your committee believe the spiritual state of our church would be greatly improved if we could get our people to sing. Congregational singing is largely an unknown quantity among us. We worship God in song by proxy—specially so in our larger congregations. Choirs and quartets do most of the singing in all our congregations.

It is to be regretted, so we believe, that our own hymn book, so full of spiritual songs, sound doctrine and deep religious experience, is being driven out of so many of our churches, and substituted by books of doubtful character, often filled with sentimental ditties and jingles, utterly unworthy of a place in our service of song. No book is so good for our people as our own. Our preachers ought to use, and encourage our people to use, our own hymn book in all the public services of the church. We ought to sing the doctrines we so faithfully preach.

Resolved, That we stress the duty and obligation of family worship and religion.

Resolved, That we will strive to put into active and efficient operation all the machinery of the church.

Resolved, That we will urge and encourage our people to attend more regularly and to depend more largely upon the regular and stated means of grace, and to depend less upon that which is exceptional and extraordinary, specially less upon that which is sensational.

R. G. PORTER, Chairman.

In the Living Present.

A cunning business firm in New York imported a large cargo of water from the river Jordan, and offers the same for sale by the barrel, gallon or quart bottle. It is intimated that the water is designed for baptismal purposes. Said firm is aware of the perversion of religious feeling. It was this perversion which gave such eminent success to Peter the Hermit in setting on foot the Crusades.

The authorities in Moscow have analyzed the wines sold in Russia. Of a hundred and sixteen samples only nine were composed of grape juice. The others were made up of glycerine, sugar, tannin and bad spirits. In one country the proportion of genuine wine is even smaller than that of the Muscovite Empire.

In this age of selfishness it is a source of pleasure to know that Lord Rowton has built and supports in London a large lodging-house for the indigent of both sexes. Seven hundred persons can be accommodated. Applicants receive warm bath, supper, a separate room, lit by electricity, good bed and breakfast gratis. Only criminals are refused admittance.

The doctrine of papal infallibility is monstrously absurd. Pope Pius IX. ordered to be placed on the *Index Expurgatorius* a book entitled "Virgin Mary," by Cardinal Pecci. And that same cardinal is now Pope Leo XIII.

Governor Altgeld, of Illinois, has concluded to retire from the political arena. The odium of our nation and the ridicule of the civilized world failed to affect his equanimity; but a recent lyric poem by Herr Most, in which the anarchistically inclined governor is extravagantly praised, calling him the Messiah of the laboring masses, has caused this present revulsion. And nobody cries.

General Duchesne, commander of the French forces in Madagascar, reports that his soldiers of light hair, blondes, seemed impervious to the inroads of climatic fevers. Those of dark hair, brunettes, sadly succumbed. In Mexico, years ago, the same experience was had. In Puebla thousands of dark-haired French soldiers lie buried. It was grim humor which induced a French atheist to paint in large letters on the gate of the military graveyard of that place: "Jardin d'acclimation."

IGH DIXX.

THY WILL BE DONE.

He always wins who sides with God—
To him no chance is lost;
God's will is sweetest to him when
It triumphs at his cost.

All that God blesses is our good,
And unblest good is ill;
And all is right that seems most wrong,
If it be his dear will.

When obstacles and trials seam
Like prison walls to be,
I do the little I can do,
And leave the rest to thee.

I have no cares, O blessed Lord!
For all my cares are thine;
I live in triumph, Lord, for thou
Hast made thy triumphs mine.

—Exchange.

Communications.

"Trouble in the Camp."

With no little interest, and with considerable amusement, we have watched the cross-firing of several of our preachers in the last few issues of the ADVOCATE. In my humble judgment, Dr. Parker has made out a good case, and to his testimony I wish to add mine. We would repeat the oft-asked, but unanswered question, Where is the law in our book of discipline prohibiting laymen from conducting and controlling religious services in our churches and at our camp meetings? We all know that no one has a right to enter the ministry of our church without ecclesiastical authority. But we know also that every layman in the church, under proper supervision, has a right to lead men to Christ either by conducting religious services or by a private, personal appeal. Does not every pastor urge his laymen to labor by precept and example for the salvation of souls?

During the past year we have charged every Board of Stewards in the Natchez district to seek a divine filling that they might be qualified to act as sub-pastors, to be co-laborers with their pastors in saving souls. Since the birth of our church Methodism has stood as a divine, emphatic protest against high-stilted ecclesiasticism. With us sacerdotal robes and consecrated surplices have had but little weight. These we have not entirely neglected, but we have given more earnest attention to the spirit of holiness.

To accomplish the end for which Methodism was created, we have used all the agencies we have been able to secure. And, as a church, we must confess that we owe our success to our consecrated laymen as well as to our ordained ministry. From the days of Wesley to the present day we have had strong men among our laymen who have labored efficiently at our altars, who have wrought by precept and example for the salvation of souls. Mr. Wesley, in his absence from London, appointed a young layman, Thomas Maxfield, to hold prayer meetings, to exhort and give spiritual advice to the people as they might need it. Being fervent in spirit and mighty in the Scriptures, he greatly profited the people. Some were indignant at this irregularity, and complained to Mr. Wesley on his return to London. Mr. Wesley evinced great dissatisfaction at Maxfield's conduct; but, by the suggestion of his saintly mother, was led to hear him for himself, after which he said: "It is the Lord. Let him do what seemeth him good." And, thanks be unto our God, from the moment John Wesley's prejudices bowed to the force of truth down to the present controversy men and women unauthorized to preach have held religious services in our churches, and have thereby brought thousands to the Savior of men. What shall we say to such a man as Judge Estes who, though unlicensed, holds meetings during the interims of his court, thus making it possible for men to live by the golden rule? Or what shall we do with such men as Carlyle, Gordon, and Willis, who write, teach and hold religious services for the conversion of sinners and the edification of believers? Shall we say to them?—You are unauthorized; therefore you must hold your peace. Mr. Moody is not a minister. But where is the preacher in our connection who would not be glad to have Mr. Moody's labors in his charge? How appropriate and opportune the following lines from an eminent divine:

Eldad, they said, and Medad there,
Irregularly bold,
By Moses, uncommission'd, dare
A separate meeting hold;
And still whom none but heaven will own,
Men whom the world decry,
Men authorized by God alone,
Presume to prophesy.
How often have I blindly done
What zealous Joshua did,
Impatient to the rulers run,
And cried: "My lords, forbid;
Silence the schismatics, constrain
Their thoughts with ours t' agree,—
And sacrifice the souls of men
To idol unity."
Oh, that the church might all receive
The spirit of prophecy,
And all in Christ accepted live,
And all in Jesus die!

Is it not a fact that all this ado about unauthorized, self-constituted preachers has grown out of the fact that Mrs. Snell has been invited by several of our preachers to hold religious services in their respective charges? But why object to Mrs. Snell's holding religious services? It because she is a woman, the objection is puerile. From time immemorial women have been co-laborers in the gospel. Paul, in closing his letter to the Romans, says: "I commend unto you Phebe, our sister, . . . that ye assist her in whatever business she hath need of you, for she hath been a succourer of many, and of myself also." Beginning with the birth of Methodism, we have the example of Mrs. Susannah Wesley, the illustrious mother of Methodism, who gathered the people together in religious meetings, appointed, held, conducted, and controlled by herself. Time fails us to mention the host of godly, consecrated women who have wrought with us in the Lord, and who are helping us to give the bread of life to the perishing millions. But if objected to because she is unlicensed, and, therefore, not under the supervision and control of the church, the objection is not valid. The book of discipline (page 128) has the following question and answer:

'Ques. 3. What shall be done with members who disseminate doctrines contrary to our articles of religion?

"Ans. If a member of our church endeavor to sow dissensions in any of our societies by inveighing against either our doctrine or discipline, such person so offending shall first be reproved by the preacher in charge, and if there be persistence in such practices, the offender shall be dealt with as in case of immorality."

From the above paragraph it is manifest that laymen holding religious services are amenable to the law of the church for what they teach, just as the ministry are.

In conclusion, Mrs. Snell is not a preacher. She is simply a helper in the work of saving souls, and, as such, any preacher has a right to invite her into his charge to hold religious services. And happy are the people who are privileged to sit under the influence of her words of joy and life.

L. S. JONES.

Give Us the Law.

Whereas, It is contrary to the law of the M. E. Church, South, to permit unlicensed persons to occupy the pulpits of our churches, or to have control of the services held therein, or in any property owned by said church.

Bro. Emery has relieved me very much by his article, "Where Is the Law?" never supposing that men, usually so clear and deep, would assert a thing positively to be law which can only be found by implications in their own fertile imaginations. These resolutions eliminate every question except that of the law prohibiting unlicensed persons preaching in our pulpits, etc. We are now led to ask what is law. Blackstone's Commentaries, Vol. I., page 441: "Municipal (ecclesiastical) law, thus understood, is properly defined to be 'a rule of civil (ecclesiastical) conduct prescribed by the supreme power in a state (church), commanding what is right and forbidding what is wrong.'" And, first, it is a rule (Vol. II., page 53): "I proceed now to the later branch of it, that it is a rule so prescribed, 'commanding what is right and prohibiting what is wrong.' Now, in order to do this completely, it is, first of all, necessary that the boundaries of right and wrong be established and ascertained by law; and when this is once done, it will follow, of course, that it is likewise the business of the law, considered as a rule of civil conduct, to enforce these rights, and to restrain or redress these wrongs. It remains, therefore, only to consider in what manner the law is said to ascertain the boundaries of right and wrong, and the methods which it takes to command the one and prohibit the other."

"For this purpose the law may be said to have several parts: one, declaratory, whereby the rights to be observed and the wrongs to be eschewed are clearly defined and laid down; another, directory, whereby the subject is instructed and enjoined to observe those rights, and to abstain from the commission of those wrongs; a third, remedial, whereby a method is pointed out to recover a man's private rights, or redress his private wrongs, to which may be added a fourth, usually termed the sanction or vindicatory branch of the law, whereby it is signified what evil or penalty shall be incurred by such as commit any public wrongs, and transgress or neglect their duty."

Page 56: "And we have seen that, in things naturally indifferent, the very essence of right and wrong depends upon the direction of the law to do or to omit them."

We are now led to ask what boundaries have been established.

Section 417, Discipline, 1894, says who shall be permitted to use the church-houses, property, etc. Section 430: Trust clause of deed says certain persons shall be allowed to use the house, but we do not find anything to forbid other persons using it by permission.

Blackstone, Vol. I., page 56: "When, for instance, the declaratory part of a law has said that the field of inheritance which belonged to Titius' father is invested by his death in Titius, and the directory part has forbidden anyone to enter on another's property without the leave of the owner, if Gaius, after this, will presume to take possession of the land, the remedial part of the law will then interpose, its office. Will Gaius make Gaius restore the possession to Titius, and also pay him damages for the invasion?"

Our law has said that the field of inheritance which belonged to Titius' father is invested in Titius, in Sections 417 and 430 of our Discipline, but has not forbidden anyone to enter on another's land, especially when invited there by the parties in charge; neither forbids the invitation. We have a right to even enter each other's premises, except for evil purposes, unless forbidden by the owner or his agent, without violating any law. It is true that the person designated to take charge of property has the exclusive control of it, but this does not forbid another, by invitation of the person in charge, from the use of it, if not used for purposes contrary to the use for which the trust was created.

The Methodist Church, through its officials, holds property in trust for the use of its members. For what use? Religious worship. No one claims to be a minister of the M. E. Church, South, without license; but we find nothing forbidding the use of our property for religious purposes by unlicensed persons. So far as the civil officers of the State are concerned, it is not a violation of the law, unless expressly forbidden by statute of the State, for a person to assume the duties of an office; but if a person act under any color of title, his acts are valid. If a person were to assume the duties of an office without any color of title, his acts would not be in violation of law unless they were forbidden by law, but without authority of law. The governor, or judge, derive all their authority from the law, and their appointment or election to the office; and acts without appointment or election are void, because not authorized by the law, and not because they are in violation of law. But who ever heard of a sermon preached by a person called of God to preach the gospel being void for want of authority of law? The enforcing a right is one thing, and a thing in possession is another. A sermon preached and a soul saved is a thing already done, and the result obtained without authority of law. Will God declare that conversion null and void because the preacher had no license, and deliver the soul back to the devil? If I were to pardon a prisoner, acting as governor of the State, he would remain in prison, for my act would be void for want of authority. We hear of no unlicensed person doing more than preaching the gospel to sinners, and their conversion under it; and it is impossible for me to believe that such conversion will be void for want of authority of the M. E. Church, South, to preach the gospel, and in violation of an implied law.

T. M. EVANS.

Gall Nuts and Else.

These, sometimes called nut-galls, are not the legitimate fruit of any tree; neither do they have any posterity to rise up and call them blessed. They often, as an excrescence, spring from giant oaks, and are believed to result from the sting of a poisonous insect or fly, and to harbor the larvæ of same, thus increasing the generation of such pests. They are beautifully variegated in outward seeming; within, they are as wormwood to the taste. Often ink is made from them.

This suggests that sometimes ADVOCATE correspondents seem to "dip their pens in gall." When written thoughts are touched with such flavor, the general effect is that of the "little book" which the apocalyptic angel held out to John. An acid is sometimes quickening to the system, but gall is like poison when it gets to coursing through the blood. Bile should never "re-gurgitate."

These reflections were suggested by utterances of one of your honored correspondents in a recent issue of our beloved organ. I need not mention his name. The brother seemed out of harmony with those who work spiritual miracles in the Master's name, without authority — "not following with us." His righteous soul seemed specially vexed at the "big-footed women" who wanted to take the "earth, stars, nebulæ," etc. Well, if they would take these from the devil and present them to Christ, what servant of his should enter protest? They belong to him by right. We are not afraid of women with feet, either big or little, keeping all these conquests to themselves. They have always shown themselves ready to share every blessing with us "lords of creation." The "sacred precincts of the English nobility" sadly need invasion for the Master. It is a source of devout gratitude that one so noble, gifted, gracious and beautiful as "Lady Henry Somerset," has braved the scorn of wicked men and rage of hell in order to lift up the fallen and rescue the perishing. She deserves praise—not blame.

Other daughters of our race and true sisters in Christ are doing equally well, according to their rank and station, and to the measure of faith given them to profit withal, specially when they have such wise, apostolic men "in charge," who "help those women," as Paul the aged and highly honored. Mrs. Susannah Wesley expounding the Word to the Reverend Samuel's hungry flock—bringing out and leading forward in true progress her great son, John—should be a signal to Methodist folks. The Reverend John, in his turn, as often and distinctly encouraging Mary Bosanquet Fletcher in conducting those public services—frequently attended by distinguished divines—in which she had so much liberty while expounding the Word, and which resulted in so much of lasting good, would speak to us from his grave, if he could, and say: "My sons in the gospel, be not wiser than what is written in God's Word, and by the hand of his ever-unfolding providence. Do not be afraid of ecclesiastical censure, if you are convinced God is in the work." This divine courage was the guiding-star of his own marvelous career.

Referring to those "big-footed women" who crave so much for Christ: We have not noted any abnormal pedal development among those women who are disposed to help the apostles and their successors by "laboring with them in the Lord." Yet, if this were the case, wherein comes the reproach? It is true that among high-caste heaten in China a "big-footed woman" is under the ban of cultured (?) society. But Christian missionaries, with other foreign residents and some of the wisest among the natives, are organizing to broaden out the base on which these long-tormented women walk.

The Psalmist asserts: "A good understanding have all they that do His commandments."

Let us have more of the "fat" and the "sweet," and less of the "gall."

J. P. DRAKE.

W. F. M. S.

Edited Weekly by North Mississippi, Mississippi and Louisiana Conferences.

EDITORS.

N. Miss. Conf..Mrs. G. H. Lipscomb..Como, Miss
Miss. Conf....Mrs. E. D. Jones....Carlisle, Miss.
La. Conf.....Mrs. M. H. Morrison...Shreveport

To Corresponding Secretaries of the Woman's Missionary Societies.

It has been suggested that a word to the corresponding secretaries of our auxiliaries would be timely, and, perhaps, prove very beneficial to the work; so, if you are a corresponding secretary, this article is especially for you; if you are not, please see to it that it comes to the notice of that officer of your auxiliary.

In the first place, I would remind you that it is no light thing that you occupy this position. It in the providence of God you find yourself in possession of it, you should consider it a post of special duty for him, and should realize how necessary it is that its obligations are met faithfully and fully. Important they must be, for a glance at the by-laws of your society shows that the detailed account of your duties occupies more space than of any other officer. Now, let's see what these duties are.

In the first place, "It shall be the duty of the corresponding secretary to conduct the correspondence of the society." This makes your relation to the society pre eminently connectional, for in this relation you receive for the society all communications in regard to your own Conference work, and from officers of the Board all that relates to the entire work at home and abroad. All plans for the execution of connectional work and information regarding our workers in the field must come through you. Then all leaflets and information designed to arouse the members of your auxiliary and make its meetings profitable must find their way into the auxiliary through you, and the impression made depends largely upon your being a good medium of communication. As Mrs. Morton writes to the corresponding secretaries of the P. and H. M. Societies:

"It is to be regretted that because the corresponding secretary does not represent the moneyed interests of the society, the importance of her duties is often, even by the secretary herself, depreciated. They lose sight of the fact that while the treasurer is sending out that which is the very life-blood of the work at large, the corresponding secretary is gathering in for its sustenance the life-blood of the society at home — information, the source, the foundation, of interest.

* * * * * *

"She should honor and dignify her office. When her report is called for at the monthly meetings she will not carelessly reply: 'I believe I have nothing to report. Oh, yes; I remember I have received some leaflets but forgot to bring them.' What conception of official obligation! What appreciation has she of the thought, the prayer, the work, that has gone into the make-up of one of those leaflets? Our model secretary would have read and been prepared to speak a word for them, exciting interest and desire, and then have passed them over to the president. She will keep up with the work at large, be familiar with the demand and the plans for meeting them.

"Some secretaries are slow to learn that the letters and supplies sent to them are not their individual property, especially the letters, which in many cases never reach the society at all, thus withholding much of suggestion and inspiration, which in many cases is badly needed. I very much fear that many such papers find oblivion in the Noah's ark of the bureau top drawer."

The president of the North Mississippi Missionary Society says that, to her certain knowledge, there are four auxiliaries within the bounds of this Conference into which the programmes recently issued for the Week of Prayer never found their way at all; did not even reach the eyes of the president. These were prominent auxiliaries, and, for aught we know, this may have been the case in twenty others.

Sisters, these things ought not to be, for in such instances of negligence you are as a stone wall, effectually blocking all progress and growth.

But this is only part of your work. The sending of quarterly reports to the Conference corresponding secretary is equally important, and should never be omitted or neglected. If you could only realize what a break the negligence of one officer makes in the entire work, you would never be that negligent officer. The months of June, September, December and March should be indelibly impressed upon your mind, and should never roll round without the prompt mailing of your report. Let the secretaries bestir themselves, and be very faithful in all that pertains to the office, doing it all unto the Lord.

MRS. G. H. LIPSCOMB.

Miss Anna Trotter, of Langsdale, Miss., has been appointed district secretary of the Woman's Foreign Mission Society on the Enterprise district. Let all auxiliaries in that district report quarterly to her. She will furnish them with all necessary literature. The past week was appointed by the Woman's Board of Missions as a week of prayer and self-denial. If any auxiliary in the Conference failed to observe it, let them select a time that will suit them, and give unto the Lord a thank-offering. (Malachi iii, 10.)

Let each district secretary send me their third quarter's report not later than Dec. 15. Report of auxiliaries should be sent me as soon as organized, that I may forward to Mrs. Trueheart for her report in the Woman's Missionary Advocate.

MRS. J. B. CHATFIELD,
Conference Secretary.
1803 22nd Avenue, Meridian, Miss.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Miss Pauline Stafford, of Mississippi Conference.
Mrs. F. E. Russ, of Louisiana Conference.

The Baby Roll.

The president of an auxiliary in the Florida Conference P. and H. M. S. was repeatedly absent from the regular meetings. Some of the members went to see her to inquire what was the matter. "I can not leave my baby," she said. "Bring it with you," some one laughingly advised, and at the next meeting she acted on this suggestion. The baby was good, and its presence was enlivening, and somebody else recommended that it be made a member of the society. A membership fee was agreed upon, and the young visitor's name was enrolled—the first upon a now famous list. Other mothers followed this example and made their babes members of the society, and thus the "Baby Roll" was originated. Other auxiliaries caught up the idea, and the "Baby Roll" became an established part of the P. and H. M. S. in the Florida Conference. The story of its simple beginning and its success financially was told at the Asheville convention, and, as a result, the following item formed a part of the report of the Committee on Extension of Work as finally adopted:

"Since the organization of the 'Baby Roll' in some of the auxiliaries has proven a source of revenue, and is a practical application of that passage of Scripture which should be the life-text of every mother, 'Train up a child in the way he should go,' we heartily commend to our auxiliaries the adoption of the 'Baby Roll' membership, which may be secured by the payment of twenty-five cents a year."

This is one of the sweetest—and may I not say one of the strongest?—movements our society has yet made. "A little child shall lead them." The hearts of the mothers will follow the babies wherever they go, and this "Baby Roll," as it seems to me, will not only increase the interest of the mothers already engaged in the work, but will enlist others not heretofore interested in it.

The North Mississippi Conference Society has commenced a "Baby Roll," headed with the name of the youngest daughter of our first president, Mrs. Robert Somerville, and we hope, before the year closes, the list will be a long one. I wish every auxiliary in the Conference would start a "Baby Roll" and send the names of the members to this editor. If the lists are not too long, I will promise to publish them; and, even if they should require the whole column, I think I could well afford to give up the space for one week, for I am sure it would furnish more interesting reading than anything I could write.

Sisters, do think of this, and try to enlist the mothers of your church in the effort to bring this fresh, young life, this unconscious influence, into our society. The flowers do not realize how they enliven a banquet or cheer the sick, and yet who would question the sweet ministry of the flowers? So, let us bring these tender human blossoms into our Master's service, to brighten and cheer our labor of love. Let every auxiliary in the North Mississippi Conference Society have its "Baby Roll."

S. MYRA SMITH SCHOLARSHIP.

It is generally known that the S. Myra Smith Scholarship in the Scarritt Bible and Training-school, on which $1,500 had been already paid, was offered by the Greenville Auxiliary W. F. M. S. to our North Mississippi P. and H. M. S., if we would complete the endowment. This offer was gladly accepted, and pledges for various liberal amounts were made by the delegates. We are promised for our P. and H. M. column a sketch of the noble woman for whom this scholarship is named, and hope to have it in time for the next issue.

MRS. H. W. FOOTE.

Selections.

Consistency.

No great work is accomplished in a moment; the first attempts must be repeated again and again. The iron can not be fashioned at a stroke, however heavy; but what the smith was not able to do with one blow he does with a hundred. In the work of God the order is for line upon line, and precept upon precept. The littles are influential in securing the much. The advantages of the good beginning are lost without perseverance to the end. In the race the test is on the last mile, which requires "mettle and bottom." The final prize is to him who perseveres to the end. A spurt never wins; Holdfast must come in to gain the prize.

Many believers have begun well; they have had a spurt of goodness, or, it may be, they have continued well on toward the goal, and then have slackened their pace and lost the prize. Many a person has given up when within reach of the blessing. The preacher sometimes does. Elias would have lost all if he had prayed only three times; the seventh time crowned and secured all that had gone before. Constancy is a most important lesson in the Christian life. Much else may be desirable, but be sure not to fail in constancy.—Zion's Herald.

Accept the place the divine providence has found for you; the society of your contemporaries, the connection of events. Great men have always done so, and confided themselves, child-like, to the genius of their age, betraying their perception, that the eternal was stirring at their heart, working through their hands, predominating in all their being. And we are now men, and must accept in the highest mind the same transcendent destiny; and not pinched in a corner, nor cowards fleeing before a revolution, but redeemers and benefactors, pious aspirants to be noble clay, plastic under the Almighty effort, let us advance and advance on chaos and the dark.—Emerson.

A preacher whose name we don't know, but which deserves to go thundering down the ages, is reported to have told a despondent young parishioner to "look on the bright side." "But there is no bright side," replied the despondent one. "Then, my boy," said the cheery parson, "you must polish up the dark side."—Journal and Messenger.

Lord Kelvin: "Overpoweringly strong proofs of intelligent and benevolent design lie around us, and if ever perplexities, whether metaphysical or scientific, turn us away from them for a time, they come upon us with irresistible force, showing to us through nature the influence of a free will."

There is evil enough in man, God knows! But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—Dr. John Hall.

A courteous disposition becomes the elect of God; for the design of the gospel is not only to soften the minds of men, but to sweeten them, and to promote friendship among man, as well as reconciliation with God.

Ministers of the Gospel

Have done much for suffering ones by telling their congregations of the Oil Cure. We cured a Baptist minister's wife of cancer that had been given up to die. Her husband published the facts from his pulpit and was the cause of many cures. This was near Indianapolis. For particulars and price of Oil send for book, sent free. Address

DR. D. M. BYE,
170 N. Illinois St.,
Indianapolis, Ind.

CARAPEAKE, S. C., Aug. 31, 1895.

Dr. Bye, Indianapolis, Ind.:

My Dear Friend and Brother—I thank you for what you have done for me. You have cured me of a terrible cancer. It gave me much trouble and pain. I heard of you through my pastor, Rev. H. H. Butler. I got him to write to you for me; you sent the oils. I began to get better from the very first treatment, and in a few weeks it was all healed up and now I am a well man. God bless you.

Yours in Christ,
WESLEY BRINKLEY.

Rev. H. H. Butler, referred to in the above letter, has been the means of having many of his members cured of cancer with the balmy oils. Old Jassy Ballard was the first one, and while writing for oil for Bro. Johnson he makes this reference to Bro. Brinkley. He writes: "My Dear Friend and Brother, the Lord bless you in your good work. Do all you can for Bro. Johnson. I want to see dear old Bro. Brinkley last Saturday afternoon. He and his dear wife were glad to see me. They are about seventy years old, both members of my church, and they are as good as they know how to be. I felt it was good to be there, as I heard them talk and tell what the Lord had done for them. He said his father died of cancer, and he was so glad that he learned of the oils. He said: 'You see now that I am well, God bless Dr. Bye,' and his good old wife said, 'Yes, God bless that man, he has cured my dear husband.' They will love you as long as they live."

SUFFOLK, VA., May 8, 1895.

DEAR DR. BYE—You have made one of the most wonderful cures in the case of Bro. Jesse Ballard I ever knew. He was at death's door; now he is well.

REV. H. H. BUTLER.

ALAS! IT WAS TOO LATE.

SKIPPERVILLE, ALA., Nov. 1, 1895.

DEAR DR. BYE—I write you to let you know that my brother, Daniel M. Munn, who was taking your medicine, is dead. He died Oct. 16. Your medicine at first seemed to do him a great deal of good, but alas! it was too late. I believe if he had gotten it in time that it would have cured him, but he commenced it too late. But he died thanking you for the good it done him, and for the kind feeling that you always expressed toward him in your letters. Allow me to return thanks for your kindness towards him. May the Lord bless you. With best wishes for your success, I am, Fraternally yours,

REV. JNO. M. MUNN,
Pastor Presbyterian Church, Manina, Greene county, Alabama.

God's Plan for You.

Go to God himself, and ask for the calling of God; for as certainly as he has a plan or calling for you, he will somehow guide you into it. And this is the proper office and work of his spirit. By this private teaching he can show us, and will, into the very plan that is set for us. And this is the significance of what is prescribed as our duty, namely, living and walking in the spirit; for the spirit of God is a kind of universal presence, or inspiration, in the world's bosom; an unfailing inner light, which if we accept and live in, we are guided thereby into a consenting choice, to that what God wills for us we also will for ourselves, setting into it as the needle to the pole. By this hidden union with God, or intercourse with him, we get a wisdom or insight deeper than we know ourselves; a sympathy, a oneness with the divine will and love. We go into the very plan of God for us, and are led along in it by him, consenting, co-operating, answering to him we know not how, and working out, with nicest exactness, that good end for which his unseen counsel girded us and sent us into the world. In this manner, not neglecting other methods, but gathering in all their separate lights, to be interpreted in the higher light of the Spirit, we can never be greatly at a loss to find our way into God's counsel and plan. The duties of the present moment we shall meet as they rise, and these will open a gate into the next, and we shall thus pass on, trusting and secure, almost never in doubt as to what God calls us to do.—Horace Bushnell.

"BROWN'S BRONCHIAL TROCHES" are of great service in enduring Hoarseness and Coughs. Sold only in boxes. Avoid imitations.

Most men have what they really want. That is, if a man puts his life into a want, or puts a want into his life, so that he is not content to live without that one thing which has his heart, he is likely to get it, and not likely to stop until he has got it. The trouble with men generally is that their thoughts and desires do not center on one thing at a time, so that they feel they must have that one thing or die.

For Wakefulness
Use Horsford's Acid Phosphate.
Dr. A. D. MCDONALD, Wilmington, N. C., says: "I find eight drops taken in water, on going to bed, will rest the brain and cause a quiet sleep."

FROM THE WORK.

Rev. W. J. Porter, P. C., Indian Bayou, La.: "Our second year at this place terminates on the eighth instant. When the condition and need of my people are considered, I can but feel sad; yet the Lord has graciously remembered us in the demonstration and power of his Spirit. The visible results for this year are as follows: Baptized 10 adults and 54 infants; received 66 into the church, and buried 32; conversions, 80, and 33 sanctifications. Will carry up the best report on the Conference collections ever taken from this place, and one student for Centenary College."

Rev. F. N. Swaney, Dry Creek circuit, N. v. 22: "The Conference year for 1895 will soon come to a close, and I wish to write to the dear old ADVOCATE one more time before Conference to tell the good news abroad what the Lord has done for us on the Dry Creek circuit. Since my last report I have held several meetings. I had helped in two of them. In last month Mrs. Kate E. Wilkins, president of the fifth district of Louisiana W. C. T. U., and her co-laborer, Mrs. Morse, of Jennings, La., visited my circuit in the interest of the W. C. T. U., and did not only do a great work on that line, but assisted me in a meeting at Dry Creek, which resulted in getting the church revived up; and on the thirteenth instant Rev. Chas. R. Montgomery, of Berwick, La., arrived, and we began the battle. Bro. Montgomery aimed, he fired, and he hit. He dug up the tap-roots of sin, and showed them to the people. Sinners were convicted, and came to the altar pleading for mercy. Backsliders were reclaimed, and the church greatly revived and built up. There were 17 accessions, and among them was Mr. J. T. Kent, the father of Rev. J. B. Kent, of Louisiana Conference. There were a number of conversions. Some will go to the Baptist Church. I have had a hard year's work; but it has been a labor of love. God has blessed me with 67 accessions; baptized 40 adults and 20 children, and to him be all the glory!"

Rev. I. T. Reames: "I will soon leave for the Annual Conference. Having served the people of this circuit for four years, I feel that I must give expression to my feelings of gratitude to God and to the kind people of the charge before leaving. Truly, 'the lines have fallen unto me in pleasant places.' I wish to make mention of some special tokens of appreciation—which have come in a very substantial way. In December, 1893, I was the recipient of a handsome gold watch, the price of which was $75. Last year there were given to us six 'Christmas turkeys.' This year a beautiful bicycle, which I used extensively in filling my appointments and visiting the people. Now, I want to give you some idea of the work done during the quadrennium. Not that I would reflect honor upon myself, but that the circuit may receive the honor and good name to which it is justly entitled. Two churches have been erected—one worth $1 000, and the other $1 200. The parsonage has received considerable attention from the ladies, and has been wonderfully improved; so that the church and parsonage property is worth about $2,400 more than it was four years ago. All this is due (or largely so) to the fact that our people of Rayville circuit are liberal, and are willing heartily to engage in such enterprises as the above. This year has been one of great bodily affliction throughout the charge. As a result, no revival meetings have been held, except one held by Bro. Morphis at Rayville, which was a blessing to our church and to the town. On Nov. 19 there was an election held in the parish to decide whether or not 'intoxicating liquors' should be sold, and the parish went dry by a majority of 222. Praise the Lord! That puts 'King Alcohol' out of the bounds of this circuit. Between seventy-five and one hundred members have been added to the church, quite a number of infants and adults have been baptized by the pastor, 23 couples have been united in marriage, and about 25 persons been laid to rest. And now I must take my departure to another field of labor, praying, as I go, the blessing of our loving heavenly Father on the dear people I leave; that 'God may make all grace abound' toward them, and more than repay them for the kindness we have received at their hands. And at last may we all meet again around our Father's throne in heaven, where the word 'farewell' is unknown."

MT. CARMEL CIRCUIT.

Mt. Carmel circuit, on the whole, is doing very well. Our assessment is about paid. Owing to the stringency of the times, we think we have done very well. Spiritually, we are progressing slowly. Our young are taking a great interest, and we look forward for great things in the future. During the year 38 persons have joined the church; 14 have been moved by letter, and 2 have died. We hope to show a good report at Conference. Pray for us.

Whereas, Rev. M. L. White has been our beloved and highly esteemed pastor for four years; And, whereas, The laws of the church require that he can not be with us another year; therefore, we, the members of the fourth Quarterly Conference, Mt. Carmel circuit, Enterprise district, Mississippi Conference, do hereby express our earnest sorrow at having to part with so good and faithful a pastor, and we will ever hold him and his family in kindest remembrence, praying that God will shower richest blessings upon them all through life. While our associations and services have been pleasant, together, we hope for him that his lot may be cast among a people who will appreciate his good qualities, even better than we have done, and we trust the time may come when it may please Conference to return him to us.

Resolved, That a copy of these resolutions be spread upon the Minutes of Quarterly Conference Record and a copy furnished the CHRISTIAN ADVOCATE for publication.

How is Tell It.

The best man is the happiest. Only he who prays without ceasing can rejoice evermore. Only he who is full of divine love and trust has perpetual peace and praise. There are two lessons from this thought: One is that true pleasure must be sought indirectly, by the pursuit of piety. The other is that piety is best professed indirectly through the exhibition of real happiness. God is honored when we shout, if there be a genuine ring in the shout. He gets glory from our song if we sing with the heart. Bliss shining in the countenance, peace reposing in the face, joy streaming from the soul at every outlet, give a louder testimony to the possession of something which hands and stocks can not convey, than any amount of creed coldly confessed. Be happy! Wesley said: "He who is not happy is not a Christian."—Zion's Herald.

How to Live.

Few men know how to live. We grow up at random, carrying into mature life the merely animal methods and motives which we had as little children. And it does not occur to us that all this must be changed; that much of it must be reversed; that life is the finest of the fine arts; that it has to be learned with lifelong patience. . . . Yet this is what Christianity is for—to teach men the art of life. And its whole curriculum lies in one word—"Learn of me." Unlike most education, this is almost purely personal; it is not to be had from books or lectures or creeds or doctrines. It is a study from the life. Christ never said much in mere words about the Christian graces. He lived them; he was them. Yet we do not merely copy him. We learn his art by living with him, like the old apprentices with their masters. —Prof. Drummond.

If it is worth while to be a Christian at all, it is worth while to be the highest type of a Christian. So seek to attain unto the largest measure of Christian usefulness, and the highest possible experience of Christian love.—Baltimore Advocate.

We begin to doubt the inspiration of the Bible only when we get tired trying to live up to it.

Scrofula in the Neck

The following is from Mrs. J. W. Tillbrook, wife of the Mayor of McKeesport, Penn.:

Willie Tillbrook.

"My little boy Willie, now 6 years old, two years ago had a bunch under one ear which the doctor said was Scrofula. He finally lanced it and it discharged for some time. We then began giving Willie Hood's Sarsaparilla and he improved very rapidly until the sore healed up. Last winter it broke out again, followed by Erysipelas. We again gave him Hood's Sarsaparilla with excellent results and he has had no more trouble. His cure is due to

Hood's Sarsaparilla

He has never been very robust, but now seems healthy and daily growing stronger."

HOOD'S PILLS do not purge, pain or gripe, but act promptly, easily and efficiently. 25c.

For Sale at a Bargain.

A First-class Piano (new).

A Calligraph Typewriter, No. 4, latest pattern, with all modern improvements. Address

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512 Camp St., New Orleans, La.

PUBLISHER'S NOTICES.

To the Preachers of the Patronizing Conferences.

I will be greatly obliged if you will settle your accounts as far as possible before the meeting of Conference. W. C. BLACK,
Publisher.

Read This.

We invite special attention to our new sewing machine offer. This machine is a most excellent one in every respect. We have never made a better premium offer. Let no one confound this machine with any one previously offered. It is a different machine altogether. Take notice that we prepay freight and guarantee entire satisfaction.

Our Premium Offer.

DR. W. C. BLACK:

DEAR SIR: I am charmed with my Holman Bible, and know it will bring me pleasure many days. Accept my thanks for your promptness.

Yours, etc., S. W. HARTWELL.

Water Valley, Miss.

The Holman Bible for $1 65.

We are now offering the Holman Self-Pronouncing Bible for $1.65 to subscribers who pay a full year in advance, i. e., up to Dec., '96. This Bible has all the Helps of the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself wherever the name occurs. This makes it by far the best Bible on the market. Everybody, whether educated or uneducated, needs help in the pronunciation of proper names, especially Bible names. Read carefully our offer on the seventh page.

There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2 45 instead of $1 65. This is the best bargain ever offered in a bourgeois type Bible.

We sell our large-type Holman Bible to persons who are not subscribers for $5—publisher's price. Our subscribers get it on conditions specified in our offer for $2 45. The ADVOCATE and the Bible both cost only $4.45, while the Bible alone costs $5. See the point?

We are now prepared to fill orders for Bibles (both kinds) promptly.

For twenty cents we will have your name engraved in gilt letters on the outside of the book.

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A situation as teacher by a young lady who holds a first-grade certificate. Seven years experience in the school-room. Louisiana preferred. Best of testimonials. Address

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THE Electropoise

is a little instrument, weighing less than a pound, which when attached to the body under proper conditions, causes the whole system to absorb

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from the atmosphere. It introduces this potent, curative agent, oxygen, into the remotest and most recondite parts. Oxygen purifies the blood, it

VITALIZES EVERY ORGAN,
it makes war on disease, by destroying its producing cause. It eliminates the morbid and noxious elements that act injuriously or that

LOWER VITALITY.
It neutralizes or expels all poisons, either of malaria, contagion, or from the effects of powerful drugs. With the body plentifully

SUPPLIED WITH OXYGEN
and freely oxygenized blood, it is impossible for disease to exist, because the conditions that made it possible have been removed—burnt out.

NOT A SURE CURE,
of course not; but, by its new method of applying oxygen, the Electropoise has often effected cures of chronic cases that were pronounced "incurable."

STRICKEN WITH PARALYSIS.

The following, which appeared in the *Western Christian Advocate* of May 22, 1895, has been inclosed to me, with requests from several sufferers from paralysis for particular information as to the "remedial" treatment quickly and effectually employed in the case referred to.

Similar inquiries came after notices in other papers:

[*From the Western Christian Advocate.*]

Dr. W. H. DePuy, on April 30, while preparing to leave the New York *Christian Advocate* office at the close of office hours, was suddenly stricken with paralysis, the stroke involving the right side. Fortunately several good friends among his associates at the publishing house were at hand, and remedial help was quickly obtained and proved so effectual that circulation was speedily restored and he was able to be removed to his uptown home. Failing to take the immediate rest which the serious nature of the attack required, after a few days he was again prostrated with paroxysms of numbness in the hand and arm, and since that time has been confined to his room. He is now steadily improving, and he expects, after a few weeks of further rest, to resume work on some partially completed books upon which he has long been engaged.

To these inquirers this brief response is cheerfully given. As soon as the nature of the attack was recognized, and while my friends were engaged in rubbing the side affected, another kindly, at my request, hastily called Mr. A. K. DuBois, of the Electropoise office, and the latter, whose office was near by, quickly responded and applied the Electropoise first to the left wrist, and a little later to the right ankle. Nothing or other medicine of any kind was used. I continued the application of the instrument during the night, and the next morning returned to the office feeling no other inconvenience from the attack except that of being much weakened in the stricken side. In the afternoon I attended a meeting of the Executive Committee of the Sunday School Union, of which I am a member. I now believe there would have been no early after effects. It had followed the advice of my more prudent friends and professional attendant. Later, during the occasional and severe attacks, the Electropoise was applied at or near the stricken parts of the body with speedy and unfailing relief, until they ceased to return. W. H. DEPUY.

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and all thinking people are requested to thoroughly investigate the theory of and results that attend the use of the Electropoise.

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or other sensation except increase of vigor, and its total difference from the "electrical appliances" commonly known. This booklet will be

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Rev. W. C. BLACK, D. D., Editor and Publisher.

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Thursday, December 12, 1895.

Mississippi Conference.

We attended the Mississippi Conference from start to finish. No Bishop being present, Dr. C. G. Andrews was elected president. His presidency gave universal satisfaction. He presides with as much dignity and grace as if he had years of experience.

On the third day Bishop Duncan took charge. It hardly needs to be said that he is an admirable presiding officer, as he is already known throughout the church as the peer of anyone of our chief shepherds in this respect. His various talks from the chair, his missionary address and his sermon on Sunday were all of a high order. We missed his sermon owing to the fact that we occupied the pulpit of the Presbyterian Church at the same hour. It is spoken of by those who heard it as a sermon of great spiritual power. Dr. Featherston received high praise for the admirable manner in which he presided over the work of entertaining the Conference. We do not wish to accuse the Doctor of showing partiality, but we must be allowed to say that he gave the best Conference home to Rev. L. Carley and this editor. We were domiciled with Rev. C. E. Cunningham, pastor of the Presbyterian Church, to whom, as well as to his accomplished wife, we are indebted for a most delightful week.

Being busy with publisher's work, we were unable personally to write up the proceedings of the Conference. Rev. W. H. Huntley brought us under obligations by writing up the proceedings of the first three days. The rest of the session was written up by Rev. M. M. Black.

Missionary Anniversary.

The missionary anniversary was held on Saturday night. The treasurer's report showed an increase of about $100 over last year, not including $800 collected for the Fearn Mission.

Rev. T. W. Adams delivered a very able address on home missions. Bishop Duncan followed in a masterly discourse on missionary work in general. A collection was taken aggregating $104. In his address Bro. Adams stated that his charge, Moss Point, had paid this year $500 for missions.

The following appointments and transfers were made at the Mississippi Conference:

Professor in Millsaps College, J. A. Moore; financial agent for Millsaps College, T. S. West; students in Millsaps College, A. H Shannon and C. W. Crisler; colporteur, R. W. Bailey; editor NEW ORLEANS CHRISTIAN ADVOCATE, W. C. Black; transferred to St. Louis Conference, W. H. Lewis, and to the Louisiana Conference, W. H. Roberts.

MISSISSIPPI CONFERENCE.

FIRST DAY.

The eighty-second session of the Conference opened this (Wednesday) morning, with full attendance, under pleasant circumstances. The Christian hospitality of Yazoo City seems sensible of no strain under the burden invited at last Conference and now cheerfully undertaken. The absence of Bishop Hendrix, while generally deplored, gave the members of the Conference opportunity of delighting to honor a number of its faithful servants and honored members. Bishop Hendrix has not yet landed from his long circuit, and is not expected before the twentieth instant upon American shores. Our other Bishops are engaged, and the opening hour found the Conference preparing to elect its president from the ranks of its elders and settle to its work. Dr. J. W. Harmon, venerable, yet always young, was made temporary chairman of the Conference. Dr. Andrews, secretary of the last session of the Conference, called the roll of members, nearly all answering "present" to their names. On motion, the choice of the Conference for president of the session was effected by ballot, as seen in the result following: C. G. Andrews, D. D., 74; W. C. Black, D. D., 32; R. J. Jones, 3; R. D. Norsworthy, 1; T. L. Mellen, 2; W. L. C. Hunnicutt, D. D., 5; H. W. Featherston, D. D., 2; J. M. Weems, D. D., 1.

Twice have the members of this Conference thus honored Dr. Charles Green Andrews. Courteous and gracious with all men, the true Christian nature, childlike in its faith and sweetness, the graces of the character increasedly effective through a noble physical bearing—peerless, able and gentle withal—Dr. Andrews exhibits a most admirable type of Mississippi Methodism. Assuming the chair with tender words of appreciation, the president, leaving the secretary's desk, to which he has been elected some thirty successive times, made place for Rev. John A. B. Jones, who received unanimous call to its serious duties. Revs. M. M. Black, H. M. Ellis, J. W. Chambers, W. L. Linfield, J. G. Galloway, W. M. Stevens and George H. Galloway were made assistant secretaries. Opening and closing hours for the sessions were determined, welcome and place for visitors arranged, and committees appointed upon the regular work of the Conference.

Mr. Leech, representing the Publishing House at Nashville, was presented to the Conference. Communications from our Missionary Secretaries relative to mission fields, and urging their increasing importance, was received and referred to proper committee. Similar disposition was made of reports from Dr. Morton, Secretary of Church Extension; Edward McGehee Female College, Whitworth College—all referred to proper committees.

On motion, Question 1, "Who are admitted on trial?" was deferred until later until relations of supply and demand in the ranks were ascertained.

Under Question 20, the call by districts began with the Vicksburg district. Dr. J. M. Weems, P. E., in a few earnest words outlined the results in his district during the year. Rev. C. A. Powell, sincere and vigorous, declared the plentiful exercise of himself and fellow-workmen upon the Seashore district during the year. Rev. R. J. Jones exhibited satisfaction from a brief review of the affairs of Meridian district. Rev. L. Carley, speaking for his district, asserted confidence in his assistants and his pleasure in the success of their labors. Rev. C. McDonald pronounced this, his fourth year, to be the best of the series upon the Brandon district. Rev. E. H. Mounger gave instructive account of his fourth year's service upon Jackson district. Rev. L. S. Jones, for Natchez district, made attractive statements. Rev. R. D. Norsworthy, for Brookhaven district, said its progress had been excellent.

Dr. W. B. Murrah made brief remark relative to the happy circumstances of Millsaps College.

The following names of elders were called, their characters passed and their work reviewed: Revs. C. G. Andrews, W. H. Lewis, John D. Crymes, T. W. Brown, A. D. Miller, F. M. Williams, C. D. Cecil, J. P. Drake, W. M. Stevens, G. A. Guice, J. W. Crisler, H. M. Ellis, T. W. Adams, P. Howard, R. B. Downer, R. Selby, N. B. Harmon, J. H. Holland, J. G. Sibley, G. W. Ferrer, R. S. Woodward.

Memorial from Enterprise District Conference was presented by Rev. H. C. Brown, secretary, recommending division of the Education Funds between male and female colleges. Referred to committee.

Instructive diversion from the regular channel was initiated by the president of the Conference, and prolonged in useful, eloquent suggestions by other members, as to the attitude and opportunities of the ministry with the colored churches. Opportunity was declared ample and duty clear to preach as often as possible for our colored brethren.

W. O. Saddler was introduced as a young brother, zealous in the affairs of Epworth Leagues, and equipped for assisting the work of inaugurating Leagues in all the pastoral charges.

After the announcements of preaching at 3 P. M. by Rev. M. L. Burton, and at 7 P. M. by Rev. H. E. Partridge, the Conference united in singing the verse beginning,

"O, to Grace, how great a debtor"—

and was adjourned with benediction by Rev. W. B. Hines.

SECOND DAY.

The morning hour for assembling found the members in their places responsive in song to the lines of "Rock of Ages," and to prayer led by Rev. H. P. Lewis.

The pews, as the hours advanced, were brightened by the presence and attentive faces of many ladies. Alert and sensitive to speech, they followed the movements of the session with the true interest of daughters of the church.

The president, taking the chair, proceeded to business. Under the affectionate and watchful guidance of Dr. Andrews, the proceedings to-day were, as yesterday, smooth and complete as if from hands skilled by long episcopal practice.

An incident, to become historical in the records of the Mississippi Conference, occurred after the reading of a report from Dr. James Burrus Fearn. The last Conference pledged and secured funds for sending this young Christian physician and minister to China. Dr. Fearn is nephew to Dr. Andrews. The letter this morning from China breathed a spirit greatly enjoyed by those who heard. After its reading a motion to adopt Dr. Fearn as the Mississippi Conference's missionary was passed. Special prayers was offered by the Conference led by Dr. W. L. C. Hunnicutt for Dr. Fearn and the missions of China. Messages of affection and sympathy were ordered sent our young brother.

Dr. David Morton, General Secretary of Church Extension, reached the city and was presented to the Conference. It came about in their remarks that Dr. Andrews and Dr. Morton are exactly equal in age. Each called attention to the more venerable appearance of the other, and neither declared the year or day especial upon which both were born.

The time of evening service was devoted to the interests of Church Extension, Dr. Morton in charge.

It was stated that Bishop W. W. Duncan would reach Yazoo City to-night.

The remainder of the session was employed in passing character and receiving reports of the ministers. Secretaries were busy winding up their work of receiving and tabulating returns for the year.

Adjournment followed the benediction by Rev. D. G. W. Ellis.

Afternoon service, conducted by Rev. W. B. Lewis, was attended and enjoyed by a full audience.

The sermon was well adapted to help all who heard, Christian and sinner alike.

The weather continues bracing and delightful.

THIRD DAY.

The morning was clear and sunny, soon substituting the early ice and chilly air with the temperature of a perfect Southern day. Nine o'clock found Bishop W. W. Duncan in the president's chair, opening the session with fervent praise for blessings over all and prayer for divine direction in the issues of the day.

Reports from connectional officers were read and referred to committees.

A pleasant diversion was given in the action of Rev. J. A. B. Jones, secretary of the Conference. Addressing the Conference in graceful words, he referred to his consecutive service for twenty-nine years at the secretary's desk under Dr. Charles G. Andrews, and now, with the arrival of the Bishop and consequent relief of Dr. Andrews from the duties of president of the Conference, Bro. Jones prayed the return of his chief to his old place at the desk. The motion received unanimous assent, after which the Conference proceeded to regular work.

The names of Bros. Price, Merchant, Nicholson, Hines, Harris, Flowers, Bancroft, Vance, Pugh, Caldwell, Evans, Sandell and Parker were called and referred, excepting J. M. Pugh, to Committee on Conference Relations. Bro. Pugh was recommended by Presiding Elder Powell for the regular service. The names of Rev. R. A. Sibley and N. B. Young were referred by their presiding elders to the Committee on Conference Relations.

Bishop Duncan showed little evidence of the fatigue of his rapid trip to reach the Conference. His hair has silvered somewhat since the Mississippi Conference first saw him in 1886, when assembled at Port Gibson. His presidency then greatly endeared him to his brethren, and his welcome this morning evinced the pleasure of the Conference at seeing him again. His wise, kindly words found instant way to the heads and hearts of his hearers, as with satisfaction and dispatch he moved through the routine of the session.

Considerable interest sprang from discussion of the report of the Board of Colportage, the Conference dividing, with T. L. Mellen and J. M. Weems leading the divisions. The report, on suggestion of Bishop Duncan, was withdrawn, to afford time for its digestion and wise disposal by the members when it is presented again to-morrow.

The large hospitality of Yazoo City is becoming more manifest with the advancing days. The little city, compact and prosperous, its foot pressing the left bank of the river whence it derives its name, sweeps back and upwards, stopped half a mile away by the long hill line which marks a boundary of the great Delta. Our Methodism is firmly established here and the future beams with promise.

Rev. Isaac L. Peebles conducted three o'clock service to the pleasure and profit of the congregation.

FOURTH DAY.

Conference met at nine A. M., Bishop Duncan in the chair. Bro. T. W. Brown led in prayer. After minutes of previous session had been read and adopted, Secretary Andrews stated that the cost of printing minutes of last Conference was $190.82. Question 20 was called, and the characters of all the brethren not previously acted upon were passed.

W. W. Hopper was located at his own request. The name of J. S. Parker was referred for a supernumerary relation. The Conference requested the Bishop to appoint C. W. Crisler and R. H. Shannon as students in Millsaps College. On motion the names of J. M. Pugh, V. V. Boone, and W. B. Hines were referred for a superannuated relation. R. H. Barr having stood an approved examination, was advanced to the class of the fourth year. The orders of Rev. L. T. Cole, an elder in the Campbellite Church, were recognized by the Conference, he having applied for admission into our church, and he was received into the traveling connection.

When the name of J. D. Crymes was called, his presiding elder, Rev. J. M. Weems, made complaint against him of insubordination in employing a female evangelist, and propounded the following questions which were ruled on by Bishop Duncan:

1. Does the Discipline of the M. E. Church, South, recognize the employment of women as preachers of the Word, with the authority to occupy its pulpits in reading the Holy Scriptures and in preaching the same as ministers of the Lord Jesus Christ? Ans.—*It does not.*

2. Does the Discipline of the M. E. Church, South, authorize a pastor in charge of a station, circuit or mission of said church to invite a woman claiming to be a minister of the Lord Jesus Christ to occupy the pulpits of said church to expound the Scriptures as a preacher of the Word? Ans.—It does not.

3. And does not such invitation given and services so rendered offend against the authority and order of said church and the teaching of the Holy Oracles? Ans.—It does.

A motion having been made to pass the character of Bro. Crymes, a substitute was offered and adopted to the effect that his character be passed, provided he accept in good faith and abide by the rulings of the chair upon the foregoing points.

The following having previously been examined and passed upon, were admitted into full connection: Thos. Jones Norsworthy, Matthew J. Miller, Elbert T. Breland, Chas. F. Emery, A. H. Shannon, John D. Ellis, McKendree Marvin Black, Thos. H. King, Robt. E. Rutledge, Waldo W. Moore, William M. Williams.

The Bishop's remarks to the class admitted into full connection were peculiarly striking and appropriate, frequent touches of humor serving to arouse a lively interest in his words of wisdom and sound advice. Piety, studiousness and industry were the three points he emphasized.

The report of the Church Extension Board, which was next read and adopted, stated that during the thirteen years this Board has been in existence 114 churches have been aided within the bounds of the Mississippi Conference to the amount of $9,172.00. Receipts from all sources during the present year have been $1,889 31, being an increase over last year of $305.16. It was recommended that the Ladies' Aid Societies in the various charges be changed into Parsonage and Home Mission Societies. A communication was read from W. H. Cassell, a nurseryman of Canton, Miss., making inquiry as to the care of the fruit trees which he had kindly donated to a number of parsonages of this Conference. Several of the brethren then testified to having eaten delicious fruit borne by these trees.

The Conference then adjourned to meet at three P. M.

AFTERNOON SESSION.

At the hour appointed Bishop Duncan took the chair. The Joint Board of Finance made its report, which was adopted. The importance of a uniform observance of Veteran's Day appointed by the Board was emphasized.

The report of the Committee on Publishing Interests was next duly submitted and adopted. It spoke in high terms of our Sunday-school literature, of our general organ, the Nashville Advocate; the Bi-monthly Review, and the Missionary Review, and included the following in regard to the Conference organ: "The NEW ORLEANS CHRISTIAN ADVOCATE, under the wise and conservative management of Dr. Black, is meeting all the requirements of a first-class organ, and we earnestly and cordially recommend it to the patronage of the whole Conference as a vehicle through which the church can express her thought, advocate her enterprises, defend her policies, and uphold her faith. We are gratified to learn that the paper, which is the property of the church, is again on a solid foundation, and has had a gratifying increase in circulation during the past year. We recommend the re appointment of the present Publishing Committee, and the re-appointment of Dr. W. C. Black, editor of the paper." — T. P. Ball, chairman.

The following resolution, signed by H. M. Ellis and C. A. Powell, was heartily adopted.

Resolved, That we deprecate the fact that some of our preachers interest themselves more in the circulation of the Methodist and the Tennessee Methodist than in the NEW ORLEANS CHRISTIAN ADVOCATE.

Next came the report of the Orphans' Home Committee, providing for the immediate establishment of an orphanage under the joint management of a Board of Directors consisting of three ministers and two laymen from the Mississippi and the North Mississippi Conferences. It was recommended that a collection be taken in each charge for this cause the first Sunday in April, and that Sunday-school superintendents and presidents of Epworth Leagues be enlisted in this work. Before the adoption of the report the ADVOCATE editor and Rev. A. F. Watkins each addressed the Conference in behalf of this new benevolent enterprise. A collection was then taken, and responses came in so rapidly and generously that in less than half an hour $2,082 50 was raised for Methodist orphanage.

The Conference then adjourned to meet in memorial session Sunday night.

SUNDAY'S SERVICES.

The Baptist and Presbyterian and the two colored Methodist Churches of the city were courteously offered to the Conference, and were occupied both morning and night by the brethren appointed.

At eleven o'clock Bishop Duncan preached in the Methodist Church to a packed house from Phil. iv, 19: "My God shall supply all your need through the riches of his glory by Christ Jesus." It was a most edifying, soul-stirring sermon. Several times almost the entire audience was moved to tears. Frequent flashes of humor served to deepen the interest. The point most emphasized was that God does not pledge himself to give us all we want, but to give us what we need. After the sermon the following were ordained deacons: Traveling preachers — Thos. J. Norsworthy, Chas. F. Emery, Wm. M. Williams; local preachers—Chas. W. Huff, Needham E. Alford.

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At three P. M. Dr. J. M. Weems preached a strong sermon on the work of the Holy Spirit, after which Bishop Duncan ordained the following traveling preachers elders: J. W. Tinnin, Geo. H. Thompson, Wm. T. Griffin, C. C. Evans, B. W. Lewis, Jas. T. Abney, W. J. Dawson, M. L. White.

At seven P. M. the Conference met in memorial session, followed by a communion service. Three preachers died during the year, namely, D. A. Little, J. W. Ellison and W. E. Ballard. A sketch of Bro. Little was read by Rev. R. S. Woodward, one of Bro. Ellison by W. H. Huntley, and one of W. E. Ballard by W. B. Lewis. After the reading of these papers remarks of tribute were made by a number of the brethren. It was a most precious service.

Rev. H. G. Hawkins delivered a very interesting lecture to the children at three o'clock P. M. in the Presbyterian Church on Japan and her Customs.

MONDAY MORNING'S SESSION.

After religious exercises, the following statistics for 1895 were given by the Joint Board of Finance: Local preachers, 144; infants baptized, 976; adults, 809. Members, 36,133, being an increase over last year of 1,240. Number of Epworth Leagues, 32; Epworth League members, 932. Number of Sunday-schools, 350; Sunday-school scholars, 16,245. Number of churches, 394—value of same, $398,700. Number of pastoral charges, 121. Number of parsonages, 100—value of same, $88,102. Number of district parsonages, 4.

Report of Colportage Board mentioned failure of firm of Laird & Dominick, said failure involving a loss of over $2,000 to our Publishing House, and recommended the appointment of R. W. Bailey as Conference colporteur. A resolution was adopted urging that all our preachers and people purchase their books and Sunday-school literature from our own colporteur.

Much of the morning session was consumed in discussing the proposition to authorize the establishment under charter of a Conference Book Depository, the proposition being finally voted down.

The report on the state of the church spoke of the large number of young people who will pray in public, congratulated the church upon the numerous revivals which have been held, and called attention to the disloyalty to the church manifested in some sections. Certain immoralities, as drunkenness, profane swearing, Sabbath breaking, gambling and dancing were mentioned as on the decrease.

The report on the Bible cause called attention to the fact that the lesson papers and quarterlies have driven the Bible from nearly all our Sunday-schools.

Rev. J. W. McLaurin then addressed the Conference in behalf of the American Bible Society.

A resolution levying an assessment of $1,000 on the Conference for the Bible cause was adopted without a dissenting vote.

J. W. Sandell, J. M. Cowan and J. S. Parker were placed on the supernumerary list. The following were superannuated: T. Price, D. Merchant, A. B. Nicholson, H. J. Harris, E. A. Flowers, G. Bancroft, J. W. Harmon, J. A. Vance, H. R. Caldwell, J. H. Evans, R. A. Sibley, N. B. Young, W. B. Hines, J. M. Hugh, V. V. Boone.

W. D. Dominick was located at his own request. Robt. Lee Phillips, Robt. A. Sibley, Thos. B. Cottrell, Geo. M. Hull, Geo. W. Huff were continued on trial.

The report on Sabbath observance, which was unanimously adopted, condemned in strong terms the reading by Christian people of Sunday newspapers, the use of Sunday trains, and the making of Sunday a special day of social visiting. The Conference secretary was authorized to memorialize the Legislature to make some provision for a better observance of the Sabbath day by restricting railroad traffic as far as lies in the power of the Legislature so to do.

Conference then adjourned to meet at three P. M.

AFTERNOON SESSION.

All other business having been disposed of, the time was occupied in hearing reports from committees and speeches from the college presidents.

Report on the League emphasized the importance of organizing Leagues wherever there are Sunday-schools. Permission was granted to raise $100 toward paying the expenses of the second annual Epworth League Conference, and also the putting an unsalaried organizer in the field.

Much confusion having arisen as to moneys paid in and moneys reporting, provision was made for an Auditing Committee for the next Conference, nominations to be made by the presiding elders.

After the reading of the report of the Board of Education, President Murrah, of Millsaps; President J. W. Chambers, of Whitworth; President T. B. Holloman, of East Mississippi Female College, each addressed the Conference in behalf of their respective institutions. Port Gibson Female College was represented by Rev. H. M. Ellis.

Millsaps College reports an enrollment of 155. It has 21 students preparing for the ministry. Thirty of its students are the sons of preachers. Each of the four female colleges reported an increase in attendance over last session.

Rev. F. M. Keen introduced a resolution strongly condemning lynch law, and recommending that our preachers speak out upon the subject from their pulpits, which was unanimously adopted.

Resolutions were passed expressive of sympathy to A. B. Nicholson and D. Merchant, both of whom were unable to attend the Conference on account of bodily affliction.

The next Conference will be held at Port Gibson.

After the reading of the appointments and the singing of the Doxology, the Conference adjourned with the benediction by Bishop Duncan.

APPOINTMENTS.

VICKSBURG DISTRICT.

J. M. Weems, P. E.
Crawford Street—C. G. Andrews.
South Vicksburg, K. S. Edrooms.
Rolling Fork, J. V. Penn.
Aogulila, C. D. Cecil.
Edwards, J. P. Drake.
Bolton, R. Selby.
Utica, W. L. Linfield.
Rocky Springs, W. M. Stevens.
Port Gibson, H. M. Ellis.
Harriston, J. W. Crisler.
Meyersville, W. B. Griffin.
Warren, G. A. Hulse.
Mt. Olivet, F. M. Williams.
Hermanville, A. D. Miller.

SEASHORE DISTRICT.

C. A. Powell, P. E.
Moss Point, T. W. Adams.
Amerlona, P. Howard.
Enoxawpa, G. W. Huff.
Ocean Springs and Biloxi, T. W. Brown.
Vanoleave, J. G. Sibley.
Whittington, G. R. Ellis.
Black Creek mission, supplied by A. P. Cox.
Bay St. Louis and Long Beach, N. B. Harmon.
Pearlington and Logtown, W. G. Forsyth.
Nicholson mission, C. W. Huff.
Purvis, W. H. Huntley.
Columbia, C. F. Kenery.
Hattiesburg, H. D. Howell.
Augusta, H. B. Trevillon.

MERIDIAN DISTRICT.

R. J. Jones, P. E.
Central Church—R. S. Woodward.
South Side, H. Mallard.
West End, I. L. Peebles.
East End, H. W. Van Hook.
Quonkey, W. W. Cammack.
Rose Hill, D. C. Langford.
De Kalb, G. H. Thompson.
Binnsville, H. G. Hawkins.
Porterville mission, C. M. Crossley.
Lauderdale, G. H. Galloway.
Vineville, R. H. Barr.
North Kemper, L. P. Meador.
Neshoba, D. Scarborough, and J. C. Long, supply.
Linwood and Indian mission, F. B. Ormond.
Daleville and Soule Chapel, A. T. Bell.
T. B. Holloman, president East Mississippi Female College.

ENTERPRISE DISTRICT.

L. Carley, P. E.
Enterprise and Stonewall, J. T. Leggett.
Shubuta, D. P. Bradford.
Poohuta, W. M. Clarke.
Matherville, W. W. Moore.
Energy mission, R. T. Phillips.
Waynesboro, H. E. Partridge.
State Line circuit, J. N. Ware.
Leakville, J. C. Ellis.
Vossburg, R. B. Downer.
Heidelberg, H. C. Brown.
Ellisville and Laurel, F. M. Keen.
Eastabuchie, D. G. W. Ellis.
Williamsburg, W. J. Dawson.
Mt. Carmel, G. W. Ferrer.
Winchester, to be supplied.

BRANDON DISTRICT.

W. W. Simmons, P. E.
Brandon, R. F. Witt.
Carthage, W. M. Sullivan.
Walnut Grove, P. H. Howse.
Hillsboro, H. B. Vandenberg.
Decatur, W. W. Williams.
Newton and Hickory, J. T. Nicholson.
Lake, H. P. Lewis.
Morton and Forest, C. McDonald.
Clarksburg, W. P. Jones.
Steen's Creek and mission, R. Bradley.
Shiloh, C. C. Evans.
Westville and mission, P. D. Hardin, and one to be supplied.
Raleigh, L. J. Jones.
Trenton, J. H. Foreman.
Homewood, R. A. Sibley.
Monrose, M. L. White.

BROOKHAVEN DISTRICT.

E. H. Mounger, P. E.
Brookhaven, B. F. Jones.
Wesson, T. L. Mellen.
North Wesson, to be supplied.
Oaleyville, J. D. Crymes.
Martinsville, W. L. Blackwell.
Hazlehurst, I. W. Cooper.
Gallman, I. B. Robertson.
Crystal Springs, M. L. Burton.
Pleasant Grove, B. W. Lewis.
Union Grove, W. W. Morse.
Summit, W. G. Backus.
Adams, B. H. Rawls.
McComb City, J. M. Morse.
Magnolia and Oiyka, E. F. Edgar.
Providence, J. W. Tinnin.
Whitestown, J. T. Abney.

NATCHEZ DISTRICT.

L. S. Jones, P. E.
Natchez, W. B. Lewis.
Wesley Chapel, M. M. Black.
Washington, E. T. Breland.
Fayette, J. G. Galloway.
Barlow, R. J. Rutledge.
Roxie, J. D. Ellis.
Amite and mission, J. N. Tucker.
Centreville, B. S. Rayner.
Gloster, B. F. Guice.
Wilkinson, L. T. Cole.
Woodville and mission, B. F. Lewis.
Percy Creek, M. J. Miller.
Meadville, R. S. Gale.
Homo Chitto, to be supplied.

JACKSON DISTRICT.

R. D. Norsworthy, P. E.
First Church, A. F. Watkins.
Capitol Street, W. L. C. Hunnicutt.
Fanolin, T. H. King.
Terry, M. H. Moore.
Flora, J. G. Cammack—J. M. Cowan, superoumerary.
Madison, J. W. Brown.
Canton, J. A. B. Jones.
Sharon, W. J. Ferguson.
Benton, H. L. Norton.
Yazoo circuit, G. M. Hull.
Tranquill, E. E. Langford.
Silver Creek, T. B. Cottrell.
Lake City and Lodi, T. J. Norsworthy.
Camden, R. A. Breland.
Yazoo City, H. W. Featherston.
Yazoo circuit, G. M. Hull.

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1 can 5 lbs Bremner's Best Fruit Cake.
1 can 2 lbs Aodersun's Cranberry Sauce.
2 can 2 lbs Aoderson's Mince Meat.
1 can ½ lb Huyler's Breakfast Cocoa.
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HOME CIRCLE.

THE BIBLE.

I have yet the dear old Book,
That lay upon the stand,
In which she often used to look,
And always at her hand;
The corners rounded are with age,
The leaves are worn and thin,
And dim the lines on many a page
She so delighted in.

A half hour's rest in household toil
For needed strength she sought,
And in the light of fragrant oil
She found the place she sought;
And heavy labor turned to love,
And duty led away
To visions of the land above,
A Sabbath hour each day.

The Book remains more blessed still,
Because of her dear eyes,
That saw therein God's wondrous will,
And saw not otherwise;
For thus she found the way to him
Who dawn to evening late,
And through the valley, lone and dim,
Brought her to his dear gate.

—Selected.

Save the Children.

Many a boy is made a drunkard at his father's table, or by food prepared by his own mother's hands. The wine upon the sideboard, the cider in the cellar, the brandied peaches, the mince pies with brandy in them, along with the salt and pepper and spices which irritate the stomach, burn the throat and excite and benumb the nerves of taste, alle ultivate an evil appetite and beget a desire for stimulants, which in certain temperaments is quite likely to send a boy to ruin at railroad speed.

Mothers are also largely responsible for the ill health and the bad habits of their children. Ill-cooked and half cooked food, which can only be eaten when stimulated with salt, are washed down with tea and coffee, with all sorts of condiments and stimulants, produce bad results in coming days; while plain, simple, healthful food, carefully prepared and cooked, enables the rosy-cheeked children to laugh at the doctors, and resist many temptations which might otherwise overcome them.

The mother who is wise will guard her little ones from many ills, and especially will do nothing that could subject them to temptation or lead them astray from the righteous path.

There is a story of a boy who had signed the temperance pledge, as many other boys might well do, and save themselves abundance of sorrow and trouble. One day his mother was cooking and she said to him:

"Bring me the brandy. I want it for some of these pies."

Davy obeyed. But as he went the thought came to him:

"Can I, a temperance boy, carry a brandy jug?" Hurrying back to the kitchen, he said:

"Mama, I can't carry the brandy jug—I've signed the pledge; but I'll stir the batter while you go."

Without a word, the mother gave into his little hand the spoon and went herself to bring the jug. She felt a strange, choking sensation in her throat; but she walked up those steps with a firm tread, and seized the jug. When she came down the dear little fellow was beating away at the dough. His eyes followed her as she went to the sink and began to empty out the contents of the jug.

"What are you doing, mama?"

"I'm emptying out the brandy. We'll not have any more in our mince pies."

"O mama! I'm so glad! Then I can eat them too, can't I, mama?"

"Yes, my dear; and mama will never make anything again that her boy can not eat."

"Oh, I'm so glad we're going to have temperance piee!"

Davy fairly danced up and down in the kitchen, as the brandy gurgled into the sink out of the jug. And his mother afterwards took care to make pies which her boy could eat with safety. Many other mothers might profitably follow such an example, and banish from their tables that which lays the foundation for misery, sin and death. —The Christian.

Hard to Efface His Image.

The beauty of the following incident lies in its truth, and in the light it throws upon the better side of human nature. The kindness which these men and women, many of them depraved and wicked, showed to a forlorn child, proves how hard it is for hearts to quite efface the image of God in which they are created.

Four years ago a poor laborer named Halletza left Hungary, and came to this country to prepare a home for his wife and boy. The wife soon died, leaving the baby.

Halletza worked hard and saved every penny; but three years passed before he could rent a little cabin and make it comfortable. He was hungry for the sight of the child, to hear it speak, to hold it in his arms; but he could not go after it to Hungary. He had not the money, and besides, to give up his work last Winter when work was so scarce was to sentence him to idleness and starvation. All that he could do was to send money for the child's passage, asking that it should be sent to him in the care of some emigrants coming from Hungary to New York.

Its guardian was old and dull of wit. She did not know any emigrants who were coming to America; but she bought the ticket and tied it about the child's neck with a tag, on which was written its father's name and address, and a few words begging all good Christians for the love of God to give it food and drink.

The four-year old boy, with his blue eyes and fair hair, his little bundle of clothes at his side, was found by the astonished guard sitting alone in an emigrant train leaving Pesth.

The man shared his own meals with him. Then the ragged, disorderly mob that crowded the car gathered round him in amazement and pity. They fought with each other, but they spoke gently to this frightened little tot. The women made room for him beside their own children, and at night when he cried for home, they rocked him to sleep in their arms.

In their care he crossed the Alps, and passed through Italy to Genoa, where they carried him on board the steamer for New York.

He was among strangers again, but the story of the friendless baby was told through the ship. After that somebody always was ready to feed him, to rock him to sleep, to hold him on the knee. The cabin passengers made up a purse for him. The women in the steerage washed his little aprons and frocks, and mended them.

When he reached New York his friends bade him good-bye, and placed him on a Pennsylvania train. Some kind soul telegraphed his father, and that evening when the cars rolled up to the station of the hill town, a gaunt workingman caught the child in his arms, and, with tears rolling down his cheeks, carried him to his home.—Selected.

The Prompt Clerk.

A young man was commencing life as a clerk. One day his employer said to him:

"Now, to-morrow that cargo of cotton must be got out and weighed, and we must have a regular account of it."

He was a young man of energy. This was the first time he had been entrusted to superintend the execution of this work. He made his arrangements over night, spoke to the men about their carts and horses, and resolved to begin very early in the morning. He instructed the laborers to be there at half-past four o'clock. So they set to work and the thing was done, and about ten or eleven o'clock his master came in, and, seeing him sitting in the counting-house, looked very black, supposing that his commands had not been executed.

"I thought," said his master, "you were requested to get out that cargo this morning?"

"It is all done," said the young man, "and here is an account of it."

He never looked behind him from that moment—never! His character was fixed, confidence was established. He was found to be the man to do the thing promptly. He very soon came to be the one that could not be spared; he was as necessary to the firm as one of the partners. He was a religious man, went through a life of great benevolence, and at his death was able to leave his children an ample fortune.

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NEVER CAN,
DISSOLVE URIC ACID
OR OXALATE OF LIME,
WHICH are solids and cause Kidney disease, Bright's disease, Gravel, Rheumatism, etc.
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"A SINGLE FACT OUTWEIGHS A THOUSAND CLAIMS."

Religious Training.

More and more there is growing a disposition among parents to permit all matters of religious observance to be with their offspring mere matters of choice or preference. Your child must learn French and German and drawing; but he shall learn his catechism and his Bible lesson and a reverent observance of this holy day if he chooses, and not otherwise. A more dismal and irrational folly it is not easy to conceive of! I do not say that there may not have been folly in another and an opposite direction. I am not unmindful that religious teaching has been sometimes made a dreary and intolerable burden. But surely we can correct one excess (not, I apprehend, very frequent or very harmful) without straightway flying to an opposite and worse one. And so I plead with those who are parents to train your children to ways of reverent familiarity with God's Word, God's house, and God's day. Let them understand that something higher than your taste or preference makes these things sacred and binding, and constrains you to imbue them with your spirit. And, that they may do this the more effectually, give them, I entreat you, that mightiest teaching, which consists in your own consistent and devout example.—Bishop H. C. Potter.

Bad Reading.

The other day a little fellow sat reading a book, when suddenly he saw his father coming along; he put the book out of sight, and stood up in great confusion, waiting for his father to pass by. Now, I didn't like that; and I herewith advise that boy, and all other boys, never to read anything they are ashamed of. Open out every page you read, full and free, in God's light and presence, as you must; and if it is not fit to be opened so, do not read it at all.

Bad reading is deedly poison; and I, for one, would like to see the poisoners—that is, the men who furnish it—punished like any other murderers; yes, and more, it's far worse to kill the soul than to kill the body.

In my opinion, parents are not half watchful enough in this matter, and if I were you, young folks, I wouldn't stand it.—Selected.

One of the great mysteries of the Christian life is the fact that we lighten the burdens and mitigate the sorrows of our own lives by ministering relief and sympathy to others who are suffering and sorrowing.

HYGIENE.

Alcohol as a Medicine.

"There is a grave responsibility resting on the physician who prescribes alcoholic liquor. It may arouse in a susceptible patient a dormant inherited tendency to drink. He may, by authorizing its use during the period of convalescence, fix a habit upon a patient of feeble will which the latter will never be able to shake off. No physician who realizes this great moral responsibility will be willing to accept it habitually. He certainly knows that the best medical authorities agree that alcoholic intoxicants are rarely used as a medicine; and at best they are dangerous remedies; and that the less they are resorted to, the better for both the brain and body, the better for his well-being, physical and moral. Furthermore, every physician owes it to his profession to teach his patients the utter fallacy of the common belief that alcohol is an article of food value. It has none whatever.

"The use of intoxicants in any quantity whatever, and at any time, is entirely useless and unnecessary. Furthermore, the continued use of them gradually induces structural degradations and functional derangements of the great bodily organs, thus leading to the gravest physical disorders. Alcohol is a poison, and nothing more; a poison which exercises its paralyzing, narcotizing influence in exact proportion to the quantity consumed and the power of the consumer's physical system to resist its poisonous action. If every intelligent physician would thus correct old errors and disseminate a knowledge of the truth, there would be a great impetus given to the effort to pulverize the rum power."—Toledo Blade.

Catching Cold.

Very severe colds are caught indoors, the result of indigestion or foul air. A cold is frequently brought on by eating a hearty dinner, becoming mentally absorbed for two or three hours immediately afterwards, and retiring to a warm, close room. The food is not digested, the temperature of the body is raised by the exertions of the stomach, the sleep is broken, and the individual rises chilled and ill. Had relaxation followed the dinner, and the room been supplied with refreshing air, everything would have been different.—Presbyterian Messenger.

I could give abundant testimony that the use of alcoholic drinks is one of the strongholds of unchastity, but it is not necessary: you all know this. With the reign of universal temperance its worst forms will, I believe, disappear, and whatever of it that remained could, without doubt, be easily managed by the right kind of education, and a knowledge that happiness is the result of obedience to the laws of life, and that misery comes from disobedience to the same. —Dr. M. L. Holbrook, in Journal of Hygiene.

THE CUISINE.

CONDUCTED BY L. A. B.

BEATEN BISCUIT.—To a quart of flour take a large tablespoonful of lard and a teaspoonful of salt. Mix with cold sweet milk and water—half and half—into a stiff dough, lay it on marble or a wooden board, and beat it with a club of hickory or poplar wood till the dough becomes blistered and nearly as soft as yeast powder dough. Roll it half an inch thick, cut out with a biscuit-cutter, prick with a kitchen fork three rows of holes clear through to the bottom. Bake in a moderate oven, and when done, allow them to remain a few moments longer, to brown a little more thoroughly. Break open and butter.—Selected.

CREAM TOAST.—Cream toast is a delightful, old-fashioned supper dish, not at all like its modern substitute—milk toast. Heat the cream by setting the dish containing it in a dish of boiling water. When the cream is thoroughly heated, salt it and drop thin slices of delicate brown toast in it. When all the toast is dipped serve what hot cream remains in a gravy-boat. As the toast is served, pour a little cream from the boat over it. This toast must be served very hot.—Exchange.

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Chicago Fast Mail.
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Local Mail and Express.
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Vicksburg & Natchez Ex....	7:30 a. m	5:50 p. m

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OBITUARIES.

DUKE—Col. JAMES JEFFERSON DUKE was born in Putnam county, Ga., Dec. 9, 1819. His parents soon moved to Newton county, where most of his boyhood was spent. About this time the Emory College was established, and by the Methodist people as a manual labor school, and the subject of this sketch was one of the first to matriculate. While he was attending this school President Van Buren called for volunteers to aid in removing the Cherokees to their new home beyond the Mississippi. Young Mr. Duke, together with several of his school-fellows, joined the company then forming at Covington and marched to the scene of the disturbance in North Georgia. After the Indian troubles were over he removed with his widowed mother into the new county which the removal of the Indians had left open to settlement. Thus he became one of the pioneer settlers of Heard county, Ga.

In due course of time he was married to Miss Atlanta F. Tait, and opened a farm of his own near Franklin, the county seat.

After a few years he and many of his neighbors and relatives removed to Claiborne parish, La., where the last forty years of his noble life were spent.

Col. Duke joined the M. E. Church, South, in his early manhood, and remained a consistent member of the same until God called him to his reward in heaven.

Col. Duke was elected to represent his parish in the Legislature in 1875, thus serving his country in its most critical period.

Bro. Duke died on the second day of October, the current year, 1895.

It was the privilege of the writer to be Col. Duke's pastor in 1893 and 1894, and he feels safe in saying that there were few better men in Claiborne parish than Col. Duke. He was true to his country, true to his church and to his God. While in Claiborne parish his membership was at Lisbon, where some of the truest and best of men held their membership, and Col. Duke was regarded as one of the best and most important of the Official Board. He was ready with his money and influence for any duty put upon him. He had a big soul in him; loved his friends and his church. The pastor had no better friend and counsellor, no better neighbor.

Col. Duke raised a large family of respected sons and daughters. His home was the preacher's home—and the home of a friend or a stranger that perchanced to drop in for shelter and food. This dear, good man was best known in his home. It was there that you could get close to him and study his real worth. In his home he was tender as a child, and was as much devoted to his dear ones as though their every comfort and happiness depended solely on him.

His last illness was brief. The end soon came, and his mortal remains were laid away to rest in the Lisbon Cemetery by the side of his loving wife, who had preceded him about twenty years

May God bless his dear ones left behind! God bless his precious memory to the good of his friends! He loved the NEW ORLEANS CHRISTIAN ADVOCATE. His home was never without it, and may it still visit and cheer his home in their sorrow.

The writer sheds a tear of sympathy for his family as he pens these lines. But, dear ones, God has taken thy precious jewel to himself. Be faithful and meet him in heaven.

R. M. BLOCKER.

Jeanerette, La.

BUBENZA—Mr. CHRISTIAN BUBENZA, the subject of this sketch, was born in Germany, Aug. 21, 1842, and in 1848, at the age of six years, came with his parents to America, and settled in the State of Indiana, where he grew to manhood. In 1866 he came to Louisiana, and settled in Avoyelles parish, where he has continued to reside until his death, which took place at his home near Bunkie, Nov. 10, 1895.

He was happily married to Miss Clara Cheatham, of Avoyelles parish, on Aug. 26, 1869, and by this union became the father of eleven children, two of whom preceded him to the eternal world.

Bro. Bubenza was a member of the Masonic Lodge of Evergreen, La., and in his death they have lost one of their most worthy and useful members, and this community and parish one of its best and truest citizens.

As a husband and father, he was devoted, thoughtful and kind; and few men of our acquaintance during the past years of financial stringency have succeeded better than he in providing liberally for his family's comfort.

In faith he was a Presbyterian; but, as there was no church of this denomination near, his sympathies and support were given to the Methodist Church, of which his wife and daughter are members.

His death was sudden and unexpected, being sick only one week. A few hours before the end came he called his family around him and calmly gave them instructions regarding his business and as to his burial. On being questioned by his wife as to his prospects for eternity, he said: "My mother's prayers have been to me a source of restraint in temptation and of encouragement in the performance of duty during my whole life of fifty-three years, and now I am fully trusting in Jesus, and am not afraid to die."

Thus a good man has fallen on sleep to await the resurrection of the just. He leaves an aged mother, a wife, nine children, and a host of relatives, to mourn his loss. God grant that while sorrow only sees the lifeless clay, and, with broken and bleeding heart, murmurs, "Woe is me," that faith, offspring of sorrow, may gently lead them from the gloom-enshrouded sepulchre up to Him who has said, "I am the resurrection and the life!"

J. ENGLE DENSON.

Bunkie, La.

KENDALL—Dr. WM. T. KENDALL died Oct. 30, 1895 aged fifty-four years. He was born in Crawfordsville Ga., July 8, 1841. He came with his parents to Canton, Miss., in 1843. His mother dying when he was about four years of age, he was reared by his grandmother in Baltimore

In his eighteenth year he went to New Orleans to study medicine. At nineteen he entered the Confederate Army, in which he continued to the close of the war. For a time he was captain of a company of scouts. At the close of the war he was filling the position of surgeon in Meridian. In May, 1865, he commenced the practice of medicine in Attala county, and on Sept. 21, of the same year, he was most happily married to Miss Sarah Bryce Wyse, who, with two sons and two daughters, survive him. He went to Baltimore in 1866, where he completed his course and graduated in medicine. He practiced successfully for seventeen years in Attala county. He moved to Meridian in 1883, where he established a good practice and remained until his death. He was popular not only from his skill in his profession, but from his social qualities.

He was a member of the Methodist Church from his early manhood, and for several years was a steward. During the last two years his religion has been of a more hopeful and aggressive type than formerly. He thought for himself, reached his own conclusions, and adhered to them.

He was a devoted husband and father, an earnest and faithful friend, a lover of truth and honesty, the friend of the church and his pastor, was kind to the poor, and always had a heart to sympathize with the unfortunate and suffering.

I visited him often during his illness, which was of about four months' duration. I found him always ready for religious conversation and prayer, which always proved a comfort. He suffered greatly, but was patient and submissive. He often expressed himself as willing and ready to go or stay, as the will of God should be.

He is sadly missed in all the relations of life. The respect shown him by the physicians of the city was beautiful. All of the pall-bearers were physicians. Best of all, "he died in the faith."

R. S. WOODWARD.

PARKER—MARY R. PARKER, wife of W. T. Parker, and eldest daughter of Rev. R. A. Sibley, of the Mississippi Conference, was born in Newton county, Miss., Feb. 15, 1853; was converted and joined the M. E. Church, South, in her seventh year, at Bethel Church, Jefferson county, Miss., to wit: August, 1866; was married to W. T. Parker in the Methodist Church in Trenton, Smith county, Miss., April 10, 1872, Rev. J. L. Vieson, L. D., officiating.

She was the mother of ten children, six of whom preceded her to glory, they dying in infancy. She was a very great sufferer in body for years. God only knows what she did endure in physical suffering. Death came to her relief Nov. 11, 1895, at 5 P. M., in Trenton, Smith county, Miss., at the age of forty-two years eight months and twenty-six days.

She was an affectionate and obedient daughter, affectionate wife and mother. She leaves father, mother, husband, four sons, one brother, one sister with other relatives and many friends, to weep for her departure. But, blessed Lord, we "weep not as those who have no hope." Our dear girl loved one said in the very last moments of her earthly life that she was ready and perfectly satisfied to depart and be with Christ.

We will meet again soon at the beautiful gate, where she will be waiting and watching for our arrival. Then we'll hear, "Come in, papa, mama, husband, children, and relatives."

FATHER.

WATTS—Our dear sister, Mrs. SIDNEY WATTS, was suddenly called from life to immortality, Oct. 28, 1895. Many were the hearts deeply touched by this sad announcement. At the regular monthly meeting of the W. F. M. S., on Nov. 4, the following resolutions were adopted:

Whereas, It hath pleased our heavenly Father to remove from our midst a true friend and faithful supporter; therefore, be it

Resolved, That the Woman's Missionary Society of Central Church, Meridian, Miss., feels keenly the loss of such a kind, steadfast, true, and cheerful Christian worker; and that her noble example and ready sympathy be held in loving remembrance by this society.

Resolved, That this sudden removal of such a woman in the midst of a useful and busy life leaves a vacancy that will be deeply realized by our society and her numerous friends; and to the little children, whose ardent friend she ever was, will prove a grievous loss, while the church loses one of its devoted members. She was a woman of strong Christian character, but ever quiet and undemonstrative, doing what her hands found to do with all her might.

Resolved, That her friends have lost a heart to love and a hand to help them; the church, a faithful, earnest member; the home, its central light; our society, one of its earliest supporters and followers. In homes of sickness and distress, among the afflicted and the destitute, wherever aching hearts were found, she was always at the front. Her cheerful, sunny spirit and kind heart endeared her to all who knew her. To know her best was to love her most. Truly, a good woman has gone to her reward

Resolved, That we extend our sincere sympathy to the manly sons, and other near and dear relatives, whose lives and homes are darkened by the shadow of this bereavement, pointing them to the only true source of consolation, feeling that in His own good time they may be enabled to realize that all God's plans are for the best; also, that a copy of these resolutions be spread upon the minutes of this meeting, a copy sent to the family of the deceased, and a copy furnished the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

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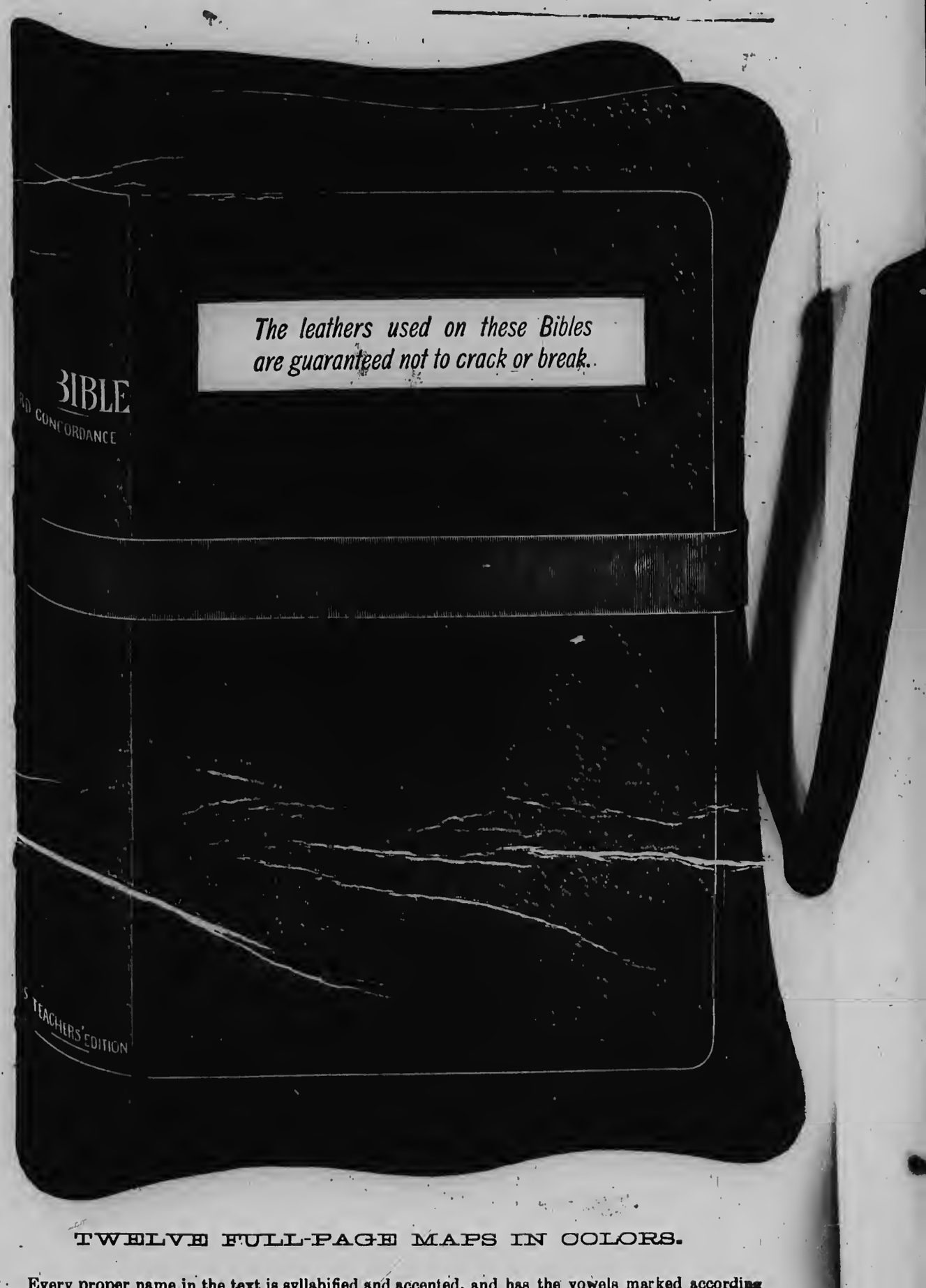

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NEWS OF THE WEEK.

DOMESTIC.

The Bull Run battlefield, some 600 acres, was sold the other day for aoons $6 an acre.

The Georgia Legislature is wrestling with the liquor question. A modified dispensary system is proposed.

The total amount to the credit of the anti-anxine (sic), now on deposit in the Whitney National Bank, in this city, is $10,726.45

A young man in Illinois declared the uther day that he was the Messiah. His friends were surprised, though not alarmed, but when he declared that Chicago was the new Jerusalem, they saw at once that he was crazy and locked him up.

Chicago, St. Louis and San Francisco, three of the cities competing for the honor of holding within their limits the next National Republican Convention, are now well represented in Washington by delegations. Pittsburg, the fourth competing city, has her vanguard in Washington.

Dr. Herman Ahlwardt, of Berlin, the celebrated anti Semitic agitator, arrived on Dec. 5 on the North German Lloyd steamer "Spree." It is said that Herr Ahlwardt's mission to America is to start a campaign against the Hebrews, his doctrine being that they are encroaching upon the wealth of the world, and are a menace to the prosperity of other races of the earth He does not believe they should hold office, enjoy the rights of citizenship or have any share in public affairs.

In this era of good feeling between the people of the Northern and Southern sections of the Union, a most interesting incident is the movement which has been inaugurated in New York City for a general reunion of the Northern and Southern veterans of the Civil War on the next Fourth of July.

Jefferson Davis' mansion in Richmond, formerly known as the White House of the Confederacy, has been converted into a museum for Confederate relics. At noon on the sixth anniversary of Mr. Davis' death the ladies of the Confederate Memorial and Literary Society took possession of it and held their first meeting there.

If, by any means, the government succeeds in avoiding serious foreign complications, the currency question will be the most important one with which the present Congress will have to deal. Unfortunately, the National Legislature is almost hopelessly divided-in respect to that matter, and there is too much danger that definite action will be too long delayed.

Senator Chandler, on Dec. 5, introduced a bill providing for the unlimited coinage of gold and silver in connection with other nations, and establishing the ratio of 1 to 15½. After providing for coining the bullion and the issuing of silver and gold certificates, the third section of the bill provides that the law shall take effect and become operative when similar laws shall have been adopted by the governments of England, France and Germany.

FOREIGN.

Geo. Augustus Sala, the journalist and author, died in London on Dec. 8.

The Swiss National Exposition, which begins at Geneva, May 1 next, and terminates Oct. 15, bids fair in the matter of interesting novelties to surpass any national display made since our Centennial.

Mr. Gladstone is editing a collection of 200,000 letters which he has received from all sorts of people during his long career. He proposes to publish a large volume of them for the amusement of his friends.

It costs $26,000,000 a year to light the city of London, and then it is badly done in foggy weather. At this season of the year, owing to its latitude, there are only a few hours of sunlight on the brightest days.

The obstinacy of the Sultan in refusing permission for the extra guardships demanded by the powers has seriously complicated the situation, and, unless the Turkish government yields soon, there is little doubt but that the proposition to dismember the Turkish Empire will be revived.

Geo. Muller, of Bristol, England, who recently celebrated his ninetieth birthday, is noted as the founder of orphanhouses, which have been supported solely by "prayer and faith" during the sixty-one years of their existence. He has received for them altogether the sum of $6 866 743, and has provided maintenance and instruction for 120 763 children.

It is announced that a Russian squadron of seven battleships and nine torpedo boats is anchored off Sebastopol under orders to hold itself in readiness to sail at 24 hours notice. It is added that the orders for assembling of this squadron were issued a month ago, when Russia assumed that Great Britain might attempt to send war vessels through the Dardanelles without the consent of the Sultan of Turkey.

The Czar has sanctioned the law for the regulation of the sugar industry, by which, in addition to the excise duty, a surtax is imposed on all stock exceeding a certain quantity so soon as it is placed on the market. The surtax is not levied on exported stock. In order to neutralize the increase in tax, which the surtax would cause in Russia, bonded warehouses for the storage of the surplus will be erected at the factories.

A New Book

SENT FREE TO CATARRH PATIENTS FOR A SHORT TIME—A HOLIDAY GIFT.

Everybody interested in the subject of catarrh and other winter diseases will be glad to learn that The Pe-ru-na Drug Manufacturing Company, of Columbus, O., is sending, free of charge, an illustrated book of sixty-four pages on the subject of catarrh. This book contains illustrations showing the brain, the nasal passages, throat, lungs, trachea, bronchial tubes, stomach, liver, middle ear, etc. There are four full-page illustrations, showing the circulation, nervous system, glandular system and the vital organs. The book is a complete guide to the prevention and cure of chronic catarrh and all diseases of winter. Colds, coughs, consumption, dyspepsia, la grippe, bronchitis, and pneumonia are described and treated. Diseases of the kidneys, liver, lungs, ear, eyes and pelvic organs are illustrated, explained, and the treatment given. Every family ought to have a copy of this book at once. Thousands of dollars and thousands of lives can be saved by studying it and practicing what it teaches. It will teach mothers how to take care of themselves and shield their families from disease. Write name and address plainly.

Be sure to have a bottle of Pe-ru-na in the house, as the cold weather is already upon us. This remedy, wisely used, will prevent colds, coughs, and other ills of cold weather, and is the greatest catarrh remedy of the age.

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When you feel shaky, Malaria has singled you out as a victim. Take CHILLIFUGE; it will rout the trouble at once.

MARRIAGES.

McDANIELS—QUIN.—At the residence of the bride's mother, St. Helena parish, La., Sept. 28, 1895, by Rev. J. P Haney, Mr. C. L. McDaniels to Miss Martha Quin.

WOODWARD—HARVELL.—At the home of the bride's father, Mr. W. C. Harvell, on Oct. 2, 1895, by Rev. J. P. Haney, Mr. William Woodward to Miss Ola Harvell, both of St. Helena parish.

ATCHISON—DeFRANCE—At the residence of W. C. Jackson, near Delhi, La., Nov. 28, by Rev. J. S. Shaw, Mr. W. E. Atchison and Miss Eva DeFrance.

WIGGINS—SULLIVAN.—At the home of the bride, Nov. 13, 1895, by Rev. H. P. Crowe, Mr. Ed Wiggins to Miss Sullivan.

JOHNSON—STOCKSLAGER. At the residence of Mr. W. M. Mings, Nov. 24, 1895, by Rev. H. P. Crowe, Mr. W. H. Johnson to Miss Lillie Stockslager.

MURNAN SHELBY.—At the home of Mr. G. B. Shelby, near Shelby, Miss., Dec. 4, 1895, by Rev. H. P. Crowe, Dr. J. R. Murnan to Miss Madie Jane Shelby.

POSITIONS GUARANTEED.

Any lady or gentleman who desires a good business education and a good position should write for free catalogue of Draughon's Practical Business College, Nashville, Tenn. This College guarantees positions under reasonable conditions, and will allow students to deposit money for tuition in a bank until position is secured. It is strongly endorsed by bankers, merchants, ministers and others.

Has no vacation; students enter any time. Board $10.00. It pays part of railroad fare. Four weeks by Prof. Draughon's method of teaching book-keeping is equal to twelve weeks by the old plan

HOME STUDY.

He has prepared books on book-keeping, shorthand and penmanship, especially adapted to home study. Address, stating your wants, J. F. Draughon, President, Nashville, Tenn. (Mention this paper.)

Croup is prevented by the timely use of Dr. Bull's Cough Syrup, the mother's friend.

BUSINESS NOTICES

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

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FOR THE HAIR and SKIN

A warm shampoo with Cuticura Soap, and a single application of Cuticura (ointment), the great Skin Cure, clear the scalp and hair of crusts, scales, and dandruff, allay itching, soothe irritation, stimulate the hair follicles, and nourish the roots, thus producing Luxuriant Hair, with a clean, wholesome scalp.

Sold throughout the world. POTTER DRUG & CHEM. CORP., Sole Proprietors, Boston, U. S. A.

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Pittsburg, Alabama, Anthracite Coals, Alabama, Connellsville, Gas Cokes.

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H. P. BUCKLEY,

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FINE WATCHES,

Jewelry, Silverware and Spectacles.

Large Stock of American Watches.

WATCHES AND JEWELRY REPAIRED.

If Santa Claus

had to choose your Piano, he would undoubtedly select

A WEBER, EMERSON or HARDMAN,

because he knows all about their sterling qualities.

We have other Pianos also. Sell all at reasonable prices and, if desired, on easy terms.

JUNIUS HART, 1001 Canal St., New Orleans.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE THIRD MISSIONARY JOURNEY.

(Acts xviii, 22; xxi, 17.)

1. In this third missionary journey it is narrated that Paul "went over all the country."

(1) It is the glory of Methodism that it is a pioneer church. Its circuits and missions reach every hamlet and settlement.

(2) This can not be said of certain other denominations which prefer to operate chiefly in cities. Their pretensions are vast, but they are, after all, numerically very insignificant.

(3) Perhaps Methodism lacks change of tactics from pioneer operations to those dictated by life in the city for its city churches. Not a few think that such change is imperative.

2. In connection with Paul's third missionary journey we read of Apollos, who thus far knew only of the baptism of John the Baptist. Aquilla and Priscilla were instrumental in making him fully acquainted with the plan of salvation.

(1) We always think of unspiritual Apollos when we hear sermons denunciatory, censorious, without accompanying encouragement, found in the salvation of Christ.

(2) Yes, present the law, let the thunder of Sinai reverberate, but do it in the spirit of the Master who wept over Jerusalem and who said, "Come unto me, all ye that labor," etc.

3. It is said of this Apollos that he was "mighty in the Scripture."

(1) Not a few preachers take a text for no other purpose than that it affords a convenient beginning for their harangue. They deal in pet theories interwoven with humorous anecdotes.

(2) A preacher should be mighty in the Scriptures. Not select certain detached phrases to prove a theory, but have man's duty appear plainly from the general tenor of the Word of God.

4. This same Apollos, after being warned in the blood of Christ, "mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ."

(1) Convince a man of Christ's divinity, and he will soon penitently come to the "Rock of Ages."

(2) Sad that so many discourses on politics, political economy, sociology, and topics of the day are called sermons; giving the worshipers a stone instead of bread.

(3) In preaching, St. Paul should be imitated. Said he in Cor. ii, 2: "For I determined not to know anything among you, save Jesus Christ, and him crucified."

What a Woman Can Do.

I want my lady friends to know of the new field now open for them. In the past six months we have made a profit of $907 02 after paying all expenses. All our sales have been made at home, not having canvassed any. My official duties calling me away most of the time, I left the Dish Washer business in my wife's control with the above results. The business is rapidly increasing and will continue to grow until every family has a Climax Dish Washer. Not a day passes but what we sell one or two, and some days fifteen, or twenty Dish Washers It's easy selling what everybody wants to buy. You can wash and dry the dishes perfectly in two minutes. For full particulars address the Climax Mfg. Co, Columbus, Ohio. Get a sample dish washer and you can not help but make money. The Climax Mfg. Co. do not ask any pay until you have the Dish Washers sold. You may just as well be making $5 a day as to be doing nothing.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

DURANT DIST.—FIRST ROUND.

Durant station	Dec. 14, 15
Pickens circuit, at Pickens	21, 22
Lexington and Tchula, at Lexington	Jan. 4, 5
Mosctuskostation	11, 12
Poplar Creek cir., at Wesley Chapel	18, 19
Sallis circuit, at Sallis	25, 26
Salem circuit, at Tabernacle	30
Ethel circuit, at Ethel	Feb. 1, 2
Belsona circuit, at Hickory Grove	8, 9
Walthall circuit, at South Union	14
Eupora circuit, at Eupora	15, 16
Ackerman circuit, at Wier's	22, 23
Chester circuit, at Chester	29, Mar. 1
Rural Hill circuit, at Center Ridge	6
Louisville circuit, at Louisville	7, 8
Ashton circuit, at Ashton	13, 15
Ebeneser circuit, at Ebeneser	14, 15

The district stewards and the District Parsonage Committee will meet me in Durant, at the Methodist Church, Jan. 28, 1896, at 7 P. M.

J. H. MITCHELL, P. E.

SARDIS DIST.—FIRST ROUND.

Senatobia station	Dec. 14, 15
Cold Water	21, 22
Sardis station	28, 29
Como station	Jan. 3, 5
Batesville	11, 12
Nesbit circuit, at Horn Lake	18, 19
Pleasant Hill circuit	25, 26
Courtland circuit	Feb. 1, 2
Arkabutla circuit, at Brook's Chapel	8, 9
Pleasant Grove circuit	15
Longtown circuit	15, 16
Wall Hill circuit	20
Cockrum circuit, at Independence	22, 23
Burgess mission, at Cole Springs	28, Mar. 1
Eureka Springs circuit, at Mt Olivet	7, 8
Tyro, at Fredonia	14, 15

District stewards will all please meet in the church at Sardis, Jan. 8, 1896, and much oblige

T. O. WEBB, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Holly Springs station	Dec. 7, 8
Byhalia circuit, at Byhalia	14, 15
Potts' Camp circuit, at Potts' Camp	21, 22
Waterford circuit, at Waterford	28, 29
Holly Springs cir., at Pleasant Grove	Jan. 4, 5
Olive Branch circuit, at Olive Branch	11, 12
Red Banks circuit, at Red Banks	18, 19
East Holly Springs cir., at Harmony	25, 26
Cornersville circuit, at Bethlehem	Feb. 1, 2
Mt. Pleasant circuit, at Mt Pleasant	8, 9
Ashland circuit, at Harris Chapel	15, 16
Pontotoc circuit, at Pontotoc	21, 22
Abbeville circuit, at Abbeville	21, Mar. 1

The district stewards will please meet in Holly Springs, on Tuesday, Dec. 31, at 11 o'clock A. M. They are: J. M. Norvell, C. L. Stewart, Thos. Eason, Frank Moore, E. J. McKinney, G. W. Stamps, Robert Evans, N. W. Bowden, G. W. Jernigan, A. E. Bogard, J. G. Leach.

J. D. CAMERON, P. E.

CORINTH DIST.—FIRST ROUND.

Corinth station	Dec. 15, 16
Booneville station	21, 22
Iuka station	28, 29
Gunntown circuit, at Gunntown	Jan. 4, 5
Booneville circuit, at Pisgah	11, 12
Kossuth circuit, at Rienzi	18, 19
Inka circuit, at New Salem (Thurs.)	21
Corinth circuit, at Box Chapel	25, 26
Marietta cir., at Blytha Ch'l (Wed.)	28
Ripley and New Albany sta., at N. A.	Feb. 1, 2
New Albany cir., at Locust G. (Tues.)	4
Jonesboro cir., at Ebenezer (Thurs.)	6
Ripley circuit, at Weir's Chapel	8, 9
Saltillo circuit, at Mooreville	15, 16
Blue Springs circuit at Liberty	22, 23
Brown's Creek circuit, at Mt. Nebo	29, Mar. 1

HESLAP R. TUCKER, P. E.

GRENADA DISTRICT—FIRST ROUND.

Water Valley—Wood Street	Dec. 8
Water Valley - Main Street	9
Water Valley cir., at Pleasant Ridge	14, 15
Toccopola circuit, at Liberty Hill	21, 22
Grenada station	29, 30
Oxford station	Jan. 5, 6
Coffeeville	11, 12
Grenada circuit, at Spring Hill	18, 19
Chesterton, at Harrison	25, 26
Minter City	Feb. 1, 2
Tatum, at Goar's Chapel	8, 9
Torrance (Tues.)	11
Paris, at Salem	15, 16
Pittsboro	22, 23
Ellisy, at Old Town (Tues.)	25
Chapel Hill, at Spring Hill (Thurs.)	27
Slate Springs	29, Mar. 1

District stewards will please meet at Wood Street, Water Valley, Friday, Jan. 3, at 10 A. M.

H. C. MONTHEAD, P. E.

COLUMBUS DIST.—FIRST ROUND.

Starkville station	Dec. 14, 15
Columbus station	21, 22
Tibbee circuit, at Tibbee	28, 29
Brooksville circuit, at Brooksville	Jan. 4, 5
Macon station	11, 12
Starkville circuit, at Smyrna	18, 19
Sturges circuit, at Bethel	25, 26
Columbus circuit, at Piney Grove	Feb. 1, 2
Crawford circuit, at Crawford	8, 9
Shuqualak circuit, at Shuqualak	15, 16
West Point	22, 23
Cedar Bluff circuit, at Grimith	28, Mar. 1
Hebron circuit, at Hebron	7, 8
Singleton mission, at Perkinsville	11
Winstonville circuit, at Heshuqua	14, 15

District stewards will meet at Artesia, Wednesday, Jan. 22, at 11 A. M.

R. A. BURROUGHS, P. E.

Tumor Disappeared.

"New Orleans, La., Nov. 4, 1895—Four years ago I had a running tumor. My physician advised me to have it cut out, but I would not consent to this, and began taking Hood's Sarsaparilla, and it finally disappeared." Mrs. Julia Warner, No. 2031 Seventh street.

Hood's Pills cure all liver ills.

GREENVILLE DIST.—FIRST ROUND.

Friar's Point	Dec 7, 8
Clarksdale	14, 15
Shaw	21, 22
Gunnison	28, 29
Rosedale	29, 30
Arcola	Jan. 4, 5
Hollandale	8, 9
Lula	11, 12
Garnesville	13, 15
Greenville	18, 19
Belen	25, 26
Jonestown	28, 27
Duncan	Feb. 1, 2
Hill House	8, 9
Tunica circuit, at Lake Cormorant	15, 16
Lehrton	22, 23
Cleveland	24, 24

District stewards' meeting at Greenville, Dec 31, at 7 P. M.

I. A. RANDOLPH, P. E.

A Significant Departure.

With the departure of summer year when a review is made of the condition of affairs, it is only right that some thought be given to the physical body which enables everyone to battle with life's problems and figure for themselves the profit or loss on the trial balance sheet. Though the bank account may be large and each one's material gain be great, it would not be surprising if it suddenly dawns upon many that good health has been greatly impoverished by the low condition of the blood. It is in this state that the lactic acid in the vital fluid attacks the fibrous tissues, particularly the joints, making known the local manifestations of rheumatism. Thousands of people have found in Hood's Sarsaparilla the great blood purifier, a positive and permanent cure for rheumatism.

It is rumored that Capt.-Gen. Campos will shortly return to Spain, and he succeeded in military command by Gen. Pando, a former governor-general of Cuba, and a fighter, who, more than perhaps any other Spanish soldier, is feared by the insurgents.

"Wheezing" in children is soon cured by the famous Dr. Bull's Cough Syrup.

The True Condition.

Morphia, quinine, antipyrine, salts, and other nauseous doses from my remedies I've banished. PRESTON'S BED-ACHE is my stand-by for every type of headache.

CHILLIFUGE is a superb appetizer, and is highly valuable for weak and sickly children, as well as the aged and feeble

CHILLIFUGE contains Iron that does not Discolor the teeth, nor constipate the bowels. Makes rich blood.

CHILLIFUGE possesses all the virtues and none of the disagreeable features of Quinine used by Physicians.

CHILLIFUGE does not require a nauseating dose or a stick in mix every dose. No iron filings to settle at bottom of bottle and irritate a weak stomach.

Life is but an empty dream, there is always time for a prize.—Kin ser.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling in the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.

TESTIMONIAL.

LINDEN, ALA.

I. L. LYONS, New Orleans—

Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON,

Price: 50 cts. and $1 a Bottle.

I. L. LYONS & CO., Prop'rs, NEW ORLEANS, LA.

Christian Advocate.

VOL. 42.—NO. 51. NEW ORLEANS, THURSDAY, DECEMBER 19, 1895. WHOLE NO. 2052

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

THE SUN-BRIGHT CLIME.

Have you heard, have you heard of that sun-bright clime,
Undimmed by sorrow, unhurt by time,
Where age hath no power o'er the fadeless frame,
Where the eye is fire and the heart is flame—
Have you heard of that sun-bright clime?

A river of water gushes there,
'Mid flowers of beauty strangely fair,
And a thousand wings are hovering o'er
The dazzling wave and the golden shore,
That are seen in that sun-bright clime.

Millions of forms, all clothed in white,
In garments of beauty, clear and bright,
There dwell in their own immortal bowers,
'Mid fadeless hues of countless flowers
That bloom in that sun-bright clime.

Ear hath not heard and eye hath not seen
Their swelling songs and their changeless sheen,
Their ensigns are waving, their banners unfurl
O'er the jasper wall and gates of pearl,
That fixed in that sun-bright clime.

But far, far away in that sinless clime,
Undimmed by sorrow and unhurt by time,
Where, amid all things bright and fair, is given
The home of the just, and its name is heaven—
The name of that sun-bright clime.

—Exchange.

Correspondence.

Belle Kearney in Scotland.

On leaving Ireland I went directly to Glasgow, which is the second city in size in the United Kingdom of Great Britain, and the largest in Scotland; the centre of commercial activity, strongly built, modern in appearance, and exceedingly prosperous. The old cathedral, which is so closely associated with the history of the place, and the elegant monuments in which the city abounds, are about the only objects of especial interest to travelers. Edinburgh, the historic, the romantic, the beautiful, was the goal of my ambition. At sunset I reached that glorious old city, and caught my first glimpse of its magnificent castle, Holyrood Palace, and Prince's street, incomparable for beauty. Its crags and rocks, its hills and stretch of sea, are all made familiar by tongue and pen of poet, novelist and historian. Memories of many things and people rise unbidden; but pre-eminent are those connected with Robbie Burns, Sir Walter Scott, and a certain fair, but frail young creature, whom the world has known and loved as Mary, Queen of Scots. There is nothing more enjoyable than to ramble about the quaint streets of Edinburgh. In going to the castle we pass St. Giles' Cathedral, which is said to have been in existence as early as 854. It was here that John Knox preached his straight-laced doctrine, and hurled his sarcasm against the iniquities of the royal family. Just behind the cathedral is a large square, in the middle of which is an equestrian statue of Charles II. Under this, or near by, the body of Knox is supposed to have been buried, and a spot on the rooky earth marked by the letters, J. K., is pointed out as his presumed resting-place. Strange that so definite a character of so recent a date should have such an indefinite grave in a place like Edinburgh! Facing this square is the old Parliament House, which was built in the seventeenth century. It was used for meetings of Parliament before Scotland was united to England in 1707, but now by the Court of Sessions. To the right of St. Giles, in the centre of the pavement leading further up the street, is the figure of an immense heart, clearly outlined by stones. "It is the heart of Midlothian," said to mark the centre of the district. But my old guide declared that it was decidedly in one corner. Soon we come to the house where Scott wrote "Waverly," to the house where Burns lived for awhile, to the residence of John Knox, and to that of Mary of Guise, the queen of James IV., and to the building in which Mary, Queen of Scots stayed the last night she was in Edinburgh. The castle crowns the western summit of the High Street Ridge. On every side it is peculiarly beautiful and picturesque. Within the castle walls is St. Margaret's Chapel, a tiny church, which is the oldest building in Edinburgh.

My first entrance into the castle was the Crown Room. In the centre of this little apartment is a glass case, in which are exhibited the ancient regalia of Scotland, consisting of the crown, the sceptre, and sword of state, besides additional jewels deposited by William IV. Between the Crown Room and Parliament Hall are the apartments of poor Mary Stuart. The first is an ante-room, unfurnished and unadorned save by a few paintings hung on the walls. Beyond is the little bed-chamber, where James VI. was born, and from the window of which he was lowered to his mother's friends to be educated in her faith. So says tradition. In this little chamber, which is not larger than an ordinary bath-room, a woman sits placidly knitting near a table laden with pictures of Mary, books, and other articles for sale. The handsome Parliament Hall is closely associated with the history of the Stuart kings. James II. was crowned here, and it was afterward used as a great ceremonial chamber. Not long after Charles I. had a reception of unusual magnificence in it; Cromwell figured at a great banquet served within its walls. Years ago a handsome Norman church stood opposite this hall, but it has been replaced by barracks now occupied by regiments of soldiers. Returning from the castle, I saw these regiments drilling on the esplanade—a spacious parade-ground leading up to the entrance. These Scottish soldiers still dress in the costume peculiar to the country when the clans were holding sway. Kilts, sashes, naked knees, and all. On asking a Scotchman if the men dressed this way did not suffer with cold, he said: "Why, no; it is a very warm mode of dress. Their knees do not get colder in Winter than their faces."

When Mary, Queen of Scots arrived in Edinburgh, she went first to Holyrood Palace. "Here she was married to Lord Darnley; here Rizzio was murdered almost at her feet; here was the scene of her fatal nuptials with Bothwell; here she laid down her troubled head, the captive of her own subjects, on the eventful night before she was committed to the Castle of Lochleven. Within these walls we look on Mary Stuart only as that lovely, suffering, intensely interesting woman, whose personal charms and tragic death have drawn eloquence from the pens of so many illustrious historians, and whose beautiful countenance has peered through the day dreams of so many of Europe's mightiest poets." Here we can imagine her reading Livy after dinner with George Buchanan, and playing chess, or sedulously employed with her needle in company with her famous "Maries," or at her many royal entertainments captivating all who saw her by her infinite grace and beauty. At Holyrood Palace visitors are shown through the picture galleries, Lord Darnley's rooms, and those of Queen Mary. This last suite has been rendered the most famous in the world. The first that we see is the audience-chamber of Mary. It was here she had those painful interviews with stern, iron-natured old John Knox. The next is her bed-chamber. Almost the sole article of furniture remaining is her bed, with its crimson damask hangings, decorated with green fringe and tassels, all sadly faded and decayed. On one side of this room is the door which opens on the secret stair by which Darnley and his associates ascended the royal chambers to assassinate the unfortunate Italian. Beyond an intervening dressing-room is the little apartment where the murder was committed. Standing on this spot, it required no vivid imagination to picture the whole of that terrible affair—the upsetting of the table, the forceful detention of the queen, the stabbing of Rizzio, and the dragging of his body through the other apartments, until he fell dead at the top of the staircase by the door of the audience chamber.

Edinburgh's beauty is enhanced by a superb monument to Sir Walter Scott, which cost £16,000, and one to Robert Burns. In the interior of the latter an old Scotchman stands to receive admittance fees, and afterwards walks around the circular room showing the few relics of poor Burns, and reciting by the half hour his most popular poems. The Scotch people were a delightful surprise to me. Instead of being cold, reticent and forbidding, as I had imagined them, I found them bright, warm-hearted, and exceedingly gracious.

Of all the fascinating spots around Edinburgh, the most charming is the home of Sir Walter Scott. A short ride on the cars brings us to Melrose, where we take an omnibus for a four-mile trip through the country to Abbotsford, the baronial castle that was the pride of the heart of the grandest old man that Scotland ever produced. The building is situated in a little valley right on the banks of the Tweed. Mrs. Maxwell Scott, a granddaughter of Sir Walter, owns the property, but is too poor to keep it up, so she rents it to a family who are kind enough to allow visitors to see the apartments of Scott. We were first shown into Sir Walter's study, where he wrote his novels. In the centre of the room are his chair and desk. The walls are lined with books. A little staircase is built midway entirely around the room, so they could be reached easily. This stair leads also to his bed-room. In the library proper the ceiling was copied from Melrose Abbey, which Scott so much admired. In this room there is a painting of Scott's oldest son and a bust of himself. In a case of curios standing in the niche of a window that looks out on the Tweed is the crucifix that Mary, Queen of Scots held when she went to her execution; also buckles in the shape of flies from the shoes of Napoleon, who, by the way, was born on the same day and in the same year that Scott was; also Rob Roy's purse, a knot of the Duke of Wellington's hair, a brooch of Robert Bruce, an ebony cabinet given by George IV., and many other interesting things. The drawing-room, whose walls are covered with old-fashioned paper, gay with numerous flowers and peacocks, has nothing in it but paintings of Scott and his family, the queen of Charles I., Mary Stuart's head after death, Nell Gwynn, Oliver Cromwell, and Hogarth, painted by himself. On the grate is Scott's coat of arms. The implements of warfare in the armory were collected and arranged in Scott's time. Among the numerous weapons that lined the walls and covered the ceiling are Napoleon's pistol, Scott's sword and gun, and by way of additional ornament are the keys of Lochleven Castle, that were fished out of the lake. In the hall, which is the main entrance to the house, under a glass case, are seen the last suit of clothes that Scott wore; his high, white beaver hat, checked pantaloons and broad shoes being noticeable. In this hall also are casts of Bruce's and Wordsworth's skulls, keys to heart of Midlothian, and old suits of armor. A high stone wall surrounds the building, as always in Europe among the rich gentry of the country districts. At intervals in the walls historic stones are inserted which Scott collected. On the outer side the walls are covered with masses of rich, green English ivy; the yard was bright with patches of the brightest flowers. An ideal home!

On my return from Abbotsford I visited wonderful old Melrose Abbey, which has been so exquisitely described in Scott's "Lay of the Last Minstrel." Visitors, on entering this ancient monastery, can not help having their admiration riveted by its former greatness, and by the exquisite beauty of the foliage tracery, grotesque corbels and other ornamental sculpture. Melrose Abbey unquestionably affords one of the finest specimens of Gothic sculpture and Gothic architecture, and though it may not be the most entire, it may fairly rank among the most beautiful of all the ecclesiastical ruins which lie scattered throughout this reformed land. In this sacred precinct lies Douglas, the dark knight of Liddesdale, and James Earl Douglas, who was killed by Hotspur; Alexander II. and his wife, Johanna; but, chief of all, the heart of King Robert Bruce.

"Within the pile no common dead
Lay blended with their kindred mold;
Theirs were the hearts that prayed or bled,
In cloister dim or death-plain red,
The pious and the bold."

The most captivating region in all Scotland is that of "The Lady of the Lake," otherwise known as the Trossachs. Unless experienced it would be difficult to believe that so much beauty could be crowded into the space of one small day. The trip consists of two long coach drives through the wildest, grandest parts of the Highlands, and two boat rides; one down Loch Katrine, the other down Loch Lomond. In coming over the rough mountain passes Rob Roy's cottage was pointed out to us, and the exact (?) spot where James Fitz James had his memorable fight with Roderick Dhu. When nearing the eastern extremity of Loch Katrine we are shown where James Fitz James viewed lovely Ellen Douglas while she innocently sat in her skiff waiting for the notes to be blown from her lover's or father's bugle. Both of these beautiful lochs are hemmed in on either side by lofty mountains, the tallest of which is Ben Lomond. "It is the land of beauty and of grandeur, of seas and lakes and hills and forests and torrents. Here are bounding floods, and there the tempest roams as large in all the terrors of its glory."

BELLE KEARNEY.

Edinburgh, Scotland, Aug. 20, 1895.

The Atlanta Exposition.

The Exposition is booming. Sixty-four thousand people in one day. Every train comes loaded. They come in sections, one following the other, and yet there is room in Atlanta.

Since writing my last letter I have had the pleasure of meeting many from Mississippi. It afforded me great pleasure to meet Mrs. Ben Muse, of Sharon, near my old home. She brought me Methodist news, as well as family and neighborhood news. A princess in Israel—what a pleasure it is to meet such! What would the world, the state and the church do without the women? Was it Napoleon who said, "Give me the mothers, and I will conquer the world"? Give Christ the mothers, and he will conquer the world. Alas! alas! the mothers, even the Methodist mothers, are not all for Christ! God bless the boy who has a mother! God pity the boy who has an ungodly mother! I will drift away from the Exposition, not that it is not attractive, but because, when I get to thinking of the children, I will say something about them. I do love the boys and girls. I have a Sunday-school of over two hundred. We are acquainted with each other. We love each other. I love them like I love the big-hearted, big-souled Methodist preacher here in Georgia who wrote me a love card the other day about my letters in the ADVOCATE. What do you think he said, Mr. Editor? Why, sir, nothing more nor less than he skipped your editorials to find my letters. Now, if I have risen higher than the editor, I am satisfied. If I were a preacher, I would have the "Bishop's bee" in my hat.

Excuse me, dear sir; I will get back. Let me see; I intended writing about the Exposition, and about the Liberal Arts Building. This is a magnificent structure, and full from door to door. Let's go in and see some of the exhibits. I can't stay long enough to show you all of them. There are so many attractions outside. For instance, there is Sousa's band in the Auditorium, giving the most magnificent concerts I ever listened to. We must hurry and get there. At half-past two he will begin, and again at five. Now come. Here is a fine exhibit of marble—everything from a tombstone to a bath tub. We no longer have to go abroad for our marble. The crystals, you notice, are not as fine as those of the Italian; but it is said to be a better marble. You want to order neither a tomb nor bath tub, we will go over here and look at this silk exhibit. The ladies will enjoy it. See, the silk is being reeled from the cocoons. Three of them are put together to make one thread. You did not know, perhaps, that artificial silk is now being made. It is so, and the imitation is so great that you can't distinguish between the worm product and the manufactured article. Even the silk-worms have been set free by the brain of man. Here is the Italian exhibit. In it you will find some beautifully carved wood, and you will almost covet the marble statuary if you have not enough money to buy some of it. Here is a fine lot of majolica ware. Now we are in the English exhibit. Here are some lovely little pictures, said to be reproductions from the old painters. We will believe it is so, and buy one or two of them. This Elton ware is beautiful, and this old ivory porcelain is exquisite. What a pity your bank account is limited! You will have to do as I do—be content with looking at them. The Bohemian glassware is beautiful. Now we will enter this whole corner. In it California has the finest exhibit of preserved and dried fruits you ever saw—carloads of it. What a wonderful State it must be! Not more so, however, than many Southern States; only they show to the world what they have, and they give away tons of valuable reading matter; and not only that, but they have employed a woman to come to the Exposition and deliver stereopticon lectures free in the Auditorium every night. Does that not show pluck, not luck?—for there is no such thing as luck in legitimate business. Here is France. We are sailing along quite rapidly. From Italy to England, now in France. Did you ever see such lovely stationery? Look at this beautiful furniture. See those curtains, only $700 a pair. "We will call again." At least, that is what we tell the man in the store when the price is beyond us. Look at those beautiful surveying instruments. No country in the world can equal France in the production of scientific instruments. Here are measurers of heat, caloric meters. The faintest trace of heat can be detected with one of those instruments. What a nice display they make! Now we come to the weather instruments, used by all weather departments the world over. And here is an exhibit of a Frenchman who belonged to the whole world. It is that of the Pasteur Institute of Paris. God does not create Pasteurs and Jenners and Kochs every day. The first-named only died a short time ago, to be mourned by the world. I sometimes think of that when I see a little-headed fellow, who feels very important, and who is vain enough to imagine that when he dies there will be a big space left in the world. Poor fellow, he will be brushed away as a gnat, and nothing more thought of him. Even the mother and father will hardly miss him, if he is of the kind who say "the old man" and "the old lady" when speaking of his parents. This man Pasteur did something for the world, something for mankind. His name will live forever. Across here we find artificial pearls. I am not much on anything artificial; I like the genuine, especially a genuine Christian. These pearls are pretty and showy; externally, they are all right. Come and see this fan, the price of which is only $200. You say, "I will call again." Here are artificial diamonds. Don't get the idea that France is artificial. It is in many respects, but there is much that is genuine in that country. Across the way, and you will see a wonderful exhibit from Pennsylvania, showing the birds and animals of that State. They have made a small mountain, which adds to the beauty of the exhibit. Next we come to the Winchester Repeating Arms Co. Here you will find the Hotchkiss gun. But these things—at least this gun—means murder; so we will not stay in its company. Around here, taking a large section of the building, is the fine exhibit of Flint, Eddy & Co., of New York, the largest importers and exporters in the world. They control one-fifth of the American shipping. What a varied assortment of wares from all parts of the world you find here! You can spend hours in studying everything from crude rubber to anything else that is shipped from one country to another.

I have not shown you the one-hundredth part of what there is in the building. I will not call your attention to the thousand and one things offered for sale. Make your arrangements to see this fair. If you don't feel repaid for your trip, call on the editor of the ADVOCATE to refund your money. Just about Conference time now, and he feels good. Poor fellow, he ought to feel rich once a year, for really silver and gold he has none. Have you paid for your ADVOCATE? I will meet you in the Forestry Building next week. B. H. CATCHING.

P. S.—The North Georgia Conference has just adjourned. St. John, of Atlanta, the best church in the Conference, has for its new pastor Bro. Daves, a son of Rev. Joel T. Daves, once of the Louisiana Conference.

B. H. C.

Millsaps College.

Maj. Millsaps proposes to give $25,000 this year if the church will raise the same amount, to better equip Millsaps College with educational facilities. He will duplicate any part of that amount that may be raised. The immediate need of the college is a Science Hall, that will cost $10,000; a telescope, costing $1,000, and for improvements about the grounds, $1,000.

Now, if the agent can raise $6,000—and at the very least that amount ought to be raised—it will secure $12,000 to the college.

I feel that I am in one of the most important fields of labor that I ever was in. My opportunities for usefulness have never been greater. But the difficulties in the way are so great that I feel the need and prayerful sympathy and aid of the brethren as never before.

It has not been my habit to annoy the people with money speeches and collections, and I don't expect to do it now. It is true, I have always brought up my collections, and I expect to do it yet. The righteousness of the cause will plead itself. Many of the preachers have invited me to come to their works. I expect to spend my time among them. T. S. WEST, Agt.

Attention, Mississippi Conference.

I sent the MSS. for the Minutes to Rev. R. W. Bailey, Jackson, Miss., on Thursday, Dec. 12. He sent me the first installment of proof on Dec. 14, and promises to have the job complete by Jan 1.

1. It is important to have the postoffices of the preachers, unless your postoffice is the same as last year, or is unmistakably indicated by the name of your appointment. Please do not presume upon my knowing it, but inform me at once.

2. Where there have been changes in the pastoral charges, presiding elders and preachers will please let me know the number of members in the pastorates as they now stand. This is necessary in order to carry out the instruction of Conference to apportion the Minutes *pro rata* among the members.

C. G. ANDREWS, Sec'y.

Vicksburg, Miss., Dec. 14, 1895.

Notice.

To the Members of the Mississippi Conference Brotherhood:

Bro. W. E. Ballard is dead. Assessment No. 18 is now due and must be paid within sixty days. Remit by postoffice money order, or registered letter, to B. F. Lewis, at Woodville, Miss.

B. F. JONES,
Sec'y Conf. B.

Brookhaven, Miss., Dec. 12, 1895.

Communications.

In the Living Present.

Indolence is the prevailing vice of thousands. Waste their time. Loafing. A preacher recently visited the rooms of the Young Men's Christian Association, not many thousand miles from here, and found—eleven o'clock in the morning—a dozen young men playing on the checker-board. Rolling cotton bales and gathering sugar-cane would have enabled them to pay their board.

Mr. Dana, proprietor of the New York Sun, recently said in his paper: "O! great powers religion is the greatest. It is indestructible. Its vitality amazes. As in the case of truth, the eternal years of God are hers." We know this is true of the Christian religion. Even the heathen have religion. Is Mr. Dana a theosophist?

In the Duchy of Brunswick the government decreed that ministers of the gospel must under no circumstances indite or write the last will and testament of sick and dying people. Not even appear as witness on such documents. Non-compliance will result in heavy fine.

The Converted Catholic, for December—an excellent paper—contains the picture of Dr. Vanoli, a recent convert from Roman Catholicism. Dr. Vanoli was a pupil under and received his diploma of doctor of theology from the hands of the present papal ablegate in Washington, Satolli. During the last few years he has been papal missionary in Constantinople.

The Epworth Herald speaks of the "Women's Bible" in fitting terms. Deplores, that said publication will be short-lived. Interests only curiosity-seekers. The learned consign it to the waste-basket. All true friends of woman are filled with aversion. The historian of the future will point to it as one of the follies of our century.

Dr. Ahlwart, the fanatic Jew-baiter of Berlin, is in the United States engaged by some benighted society to deliver twenty-one lectures against the Hebrews. He will fail as lecturer in our country more signally than did Senator Hill of New York. Say what you will about the Jews, they pay liberally for the education of their children, love home-life, are enterprising in business, and are usually thrifty.

The Paris Academie of Science has unanimously decided that the nineteenth century begins not in 1900, but in 1901. There could never have been *anno 0*. The first century of the Christian era had begun *anno 1*. Well, this is a debatable question. We are inclined to differ from the sages of the Academie.

We like the law and its advocates. But we deem it unfair, even dangerous, that more than half of our representatives in Congress, 238, are lawyers. Lawyers make the law. Its ambiguity is notorious. Judges can decide any given case either way—and fully according to law. ICH DIEN.

WHAT IS MY WORK TO-DAY?

To bear another's weakness,
To soothe another's pain;
To cheer the heart repentant,
And to forgive again;
To commune with the thoughtful,
To guide the young and gay;
To profit all in season.
This is my work to-day.

—Exchange.

Communications.

What Shall I Do, Then, with Jesus, Which Is Called Christ?

I am indebted somewhat for this article to an article I saw in a newspaper which accidentally fell into my hands some months ago; but I have forgotten the name of the paper and its place of issue, and, therefore, can not give the proper credit.

This is an exceedingly interesting question, especially when considered in connection with the surrounding. Pilate was a Roman citizen, and governor of a conquered Jewish province, and, as such, cared but little, as an individual, what disposition should be made of the parties to the quarrels among the Jews. Pilate knew that the man against whom the Jews had brought many charges, which they could not prove, was innocent, and should be set at liberty, and so expressed himself; but the clamor of the Jews to crucify him overruled his better judgment, and he hesitated. Hence the question, "What shall I do, then, with Jesus, which is called Christ?"

Pilate, as a Roman citizen, cared nothing for the questions arising among the Jews as to their traditions; but, on the other hand, his office and his influence at the court of Rome might be in danger; and, although he alone had the power to decide the question, yet he appealed to the frenzied mob of Jews for advice, saying, "What shall I do, then, with Jesus, which is called Christ?" Pilate seems to have been willing to have released Barabbas, a murderer and mover of sedition, and let Jesus go free; but, being willing to go with the multitude to do evil, he delivered to the Jews to be crucified One whom he had just declared to be innocent, and then washed his hands in token of his innocence in the transaction. What a mistake was that! The crime was not on his hands, that they needed to be washed.

Pilate was conscious in a good degree, no doubt, that he had in his possession the "Pearl of great price," and that he was dealing with the world's great High Priest possibly, and was anxious to make a profitable disposition of him. There was no question but what he had great value. He was Jesus, believed by Pilate to be the King of the Jews; believed by Herod to be John the Baptist risen from the dead; believed by the people to be the son of David; believed by some to be Elias, and by others to be Jeremias, or one of the prophets; believed by Nicodemus to be a teacher come from God; believed by Philip to be him of whom Moses in the law and the prophets did write; believed by John the Baptist to be the Lamb of God which taketh away the sin of the world; believed by Gabriel to be the Son of the Highest, and declared by Peter to be the Son of the living God. He was truly the Pearl of great price, which many had given their all to possess; yet by others despised and rejected. Now, by these various estimates of him it will be readily seen that he was held by a few to be above price, while by the great mass of the people he had no fixed or permanent value. To Solomon he was the chief among ten thousand and altogether lovely; but to the Jews he was a stumbling-block, and to the Greeks foolishness.

It is evident that Pilate intended to put him on the market for sale, and to make the most of his opportunity. He had often been sold before, and why might not he sell him? Like many at the present day, he could see no harm in it. Pilate would have been glad to save Jesus, no doubt, but he was anxious for the good-will of the Jews, and for this he was willing to sell him, and thus sold him for the prospective good-will of a despised people. Judas had just sold him for thirty pieces of silver. The Jews were then in the act of selling him for Barabbas, a murderer. Esau had traded him for a mess of pottage; Lot's wife had traded him for simply a look at a burning city; Israel had once offered to trade him for onions and garlic, at another time for a drink of water and a mess of quails, and finally traded him off for the commandments of men; Balaam had traded him for the blessing of Balak; Saul had exchanged him for the cattle of the Amalekites; one man in the parable had sold him for a piece of land, another for five yoke of oxen, and yet another for a wife. Neither was it an uncommon thing for him to be traded for the honor and good-will of men. Moses had once made such a negotiation, King Saul had made the same kind of bargain, and Peter had just traded him for a little popularity in the judgment hall. Indeed, there are no lusts or evil devices for which he has not been sold. Solomon gave him for his idolatrous wives; David, the sweet singer of Israel, had traded him for Uriah's wife; Pilate had it now in his power to sell him as others had done, but he had been warned against it by his wife's dream, and he gladly would have saved Jesus, but he, like many of us, was under temptation. Herod had purchased the good will of the Jews by rebuilding the temple, and Pilate saw the necessity of doing something that would merit the approbation of the Jews. The opportunity now presented itself, and the selfishness of Pilate claimed it as his own. Gladly would he have released Barabbas, and thus sacrificed the laws and government of Rome, if the same end could have been reached.

A commandment had been rolling down through all the ages, saying, "Thou shalt have no other gods before me." The great question before Pilate was: "What shall I do with Jesus? Shall I accept him, or shall I reject him? Shall I keep him, or shall I sell him?" Ah, brethren, does not the same questions come home to each of us in the hour of temptation? "Think-est thou that these old Jews, with Pilate at their head, were worse than other men? I tell you nay." What are we doing with Jesus? What estimate are we putting upon him? Where in the scale of being have we registered him? On what altar are we sacrificing him? Are we putting a price on him at a dime a head from the multitude who may attend some frivolous formula enacted in the church for the benefit of the church? Or are we trying to obtain the coveted prize which a doubtful pleasure offers, and keep Jesus also? Let us beware just there, brethren. Balaam tried that, and lost his life; Saul tried that, and lost his crown; Pilate tried that, and the innocent was crucified. It is truly amazing to see what a low estimate we place upon Jesus. We condemn Judas roundly for selling Jesus for thirty pieces of silver; yet many of us sell him for thirty pieces of silver, and leave the silver in the pocket of the purchaser, and because of that silver become a respecter of persons, thereby selling him thirtyfold cheaper than Judas sold him. Some will sell him for a mug of beer, and pay for the beer in hard-earned money besides; some will sell him for an hour's pleasure at the card-table or the horse-race; some will sell Jesus for the pleasure of a single waltz with a congenial partner in the dance; some will sell him for the privilege of being angry with his brother because he happened to differ with him on some question of but little importance, whether it be the one way or the other; some will sell Jesus for the pleasure (if there is any pleasure in it) of whispering something (in confidence) about a brother or sister, with the solemn injunction: "Now, don't you tell anyone that I told you that. I hope it is not so."

Brethren, these things ought not so to be. But, then, things being so, the question comes back to us, "What shall I do with Jesus, which is called Christ?" I would accept him as my Savior, the sent of God. I would put a value on him that a thousand worlds like this could not pay. I would make him the man of my counsel. I would make him my ideal of all that is pure and lovely and of good report. I would make his will my will, his pleasure my pleasure. I would make his joy my joy. I would make his sorrow my sorrow. I would make his life my life. Yes, I would make him

My companion in my waking hours,
My guardian when I sleep,
My hiding-place from Satan's powers,
My comfort when I weep.

G. S N.

Is the Bible a Divine Book?

This question is being asked by hundreds and thousands of people, and people, too, who, by education and nature, ought to know what the Bible is, and what it professes to teach. Yet withal there seems to be a great deal of prevailing ignorance about the Book, not only among those who do not read and study it, but among some of our wisest and ablest scholars. Students of science and history, as well as students of divinity, are seeking to solve the origin and the divinity of this sacred and holy Book. The Bible seems to many, even of our highly educated people, a sealed book, a profound and deep mystery, a cavern of marvelous and mysterious wonders, whose interior can not be explored. Why this is so, in this wonderful age of culture and refinement, is amazing. It seems that the accumulated wisdom and knowledge of the ages, which today is in reach of every educated man and woman, would confirm the divine origin of the Book, and forever set at rest every doubting heart in reference to it. But, from the facts in the case, we see that objections to the Bible are brought about, not for want of evidence to prove its divine genuineness, but from the sinfulness of the human heart, and its hesitancy to search into the deep things of nature and God. In the very nature of the case, there can be no just grounds for calling in question the validity or genuineness of the Book of God. It comes down to us as does other books of science, history, and philosophy. It bears on its very face the stamp of genuineness and originality. Why, then, call in question this Book, and seek to detract from its sacred and holy pages the truth of God to man? It seems to me that we have just as much right to call in question the genuineness of other histories as that of the Bible. Common sense should teach us that such a book as the Bible, containing such excellent codes of laws and morals, and such a system of religion, could not have been fabricated or easily imposed upon the nations of the earth. Then, if it was not the invention of imposters, it is the history, the living truth of God to man; and we have no more right to doubt it than any other truth revealed to us in history and nature. No one doubts the fact of the Athenians having social and civic laws, and that Solon propounded them; no one doubts that the Spartans had laws, and that Lycurgus propounded them; no one doubts that the Roman Empire existed, and that laws were propounded for the Romans by Mena; and yet we have stronger and more enduring proof that the Israelitish nation had social, civic, and religious laws, and that these laws were propounded and promulgated by Moses, and that he was the chosen legislator of the Israelitish nation, and that God chose him to write a history of the creation. Taken, then, as a mere matter of history—which it, in fact, is—we have no more right to call it in question than any other history of the world. When we merely consider it as a matter of history, we see it to be the oldest and the most authentic history of the world. Herodotus has been considered to be the oldest profane historian, and yet the Bible dates back beyond his time nine hundred years; and not only that it is the only history that accounts for the creation of the world and the origin of man, but it's the only history that teaches of the immortality of the soul of man, and a future life beyond the grave. There, then, can be no evidence given to doubt its genuineness, or disprove its divine origin. It is just as much a true and vital history as the history of Rome, Greece, England, France, or the United States; and as to its permanency, it will outlast all other law books and histories, for our Savior told of its infallibility when he said, "Heaven and earth shall pass away, but my words shall not pass away."

VERITAS

Correspondence.

Decline of Methodism in the Rural Districts.

MR EDITOR: In the issue of our ADVOCATE dated April 4, 1895, there appears an article with the above heading, which is well worth a careful and prayerful consideration. Taking all the facts into consideration which our Bro. Newsom enumerates, I am persuaded that one of the greatest causes which produces in our Zion such a state of affairs is, the failure on the part of the ministry to preach the distinctive doctrines of Methodism as such, and the lack of moral support on the part of our people given our preachers when they undertake to preach them. It is a fact that those denominations which preach and sustain their distinctive doctrines are making at present the greatest proportionate advancement in membership. Take as an illustration the Campbellites, who never hold a service without in some way teaching one or more of their doctrines; and, as objectionable as some of their tenets are, they have within the last decade increased more rapidly than any other denomination in the South. There are several reasons why this is so.

1. In view of the fact that other denominations preach their doctrines continually, and in proportion to the extent they are believed will be the prejudice of the public mind against Methodist doctrine, and, unless we, as a church, fully and constantly set before the people our doctrines, they will feel that we either have none or that we are ashamed of them.

2. A certain amount of church pride is essential to loyalty to one's church. It is our duty to present our church government and doctrines to the public, as well as to the church, in such way as to cause them to feel to be a Methodist is not only to be the equals of others, but their superiors in many respects, especially in doctrine, as our doctrines stand without their equal in duly and truly recognizing the free moral agency of man, the universal atonement of Christ, the justice and mercy of God, the office and work of the Holy Spirit on the human soul, and Christian experience, which, if properly preached as Methodist doctrine, will produce in the mind of the people the conviction that the Methodist Church is the equal, if not superior, to any other denomination. If one should doubt the estimation I place upon doctrine, let him first prepare an address on the history of Methodism in the World, and deliver it to all his churches at some propitious time, and then follow it up with a number of distinctly Methodist doctrinal sermons, and note the effect.

"But speak thou the things which become sound doctrine, that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." (Titus ii.)

J. N. TUCKER.

Bewelcome, Amite county, Miss.

Church Extension.

MR EDITOR: Special calls for funds with which to build churches for our missions in the Indian Territory and Oklahoma, and among the Cubans in Florida, have met with a liberal response from some quarters. The church at Key West is now assured, the money being in hand with which to complete it, while about one-half the amount required for Ybor City has been subscribed. About $3,000 has been paid in or subscribed for work in the Indian Mission Conference. Each one hundred dollars assures the building of a church there, and several brethren have given that amount each for the purpose of erecting memorial churches, to be named by the donors after deceased children or other relatives. The idea is a beautiful one, and I hope that many others will avail themselves of this means of perpetuating the names of their loved ones. Will not these humble temples be more pleasing to the Master than monuments of stone? Bishops Hargrove and Duncan and the undersigned have been presenting this subject at several of the Conferences, but it is impossible thus to reach all who should give, and I earnestly hope that very many who read this will send us contributions for these pressing and worthy objects. We have had many responses to our ten-dollar proposition; can we not have many more? Send all remittances to

DAVID MORTON,
Cor. Sec'y.

705 West Chestnut street, Louisville, Ky.

P. AND H. M. S.

EDITORS.

Mrs. H. W. Foote, of North Miss. Conference.
Miss Pauline Stafford, of Mississippi Conference
Mrs. F. E. Ross, of Louisiana Conference.

A Noble Life.

Mrs. S. Myra Smith (nee Cox) was a native of Mississippi, and, being left an orphan when quite young, was sent to Kentucky to be educated in a Catholic convent. The only religious influence that impressed her childhood was that of a Presbyterian lady, with whom she boarded for a short time. Several years after her marriage she was convicted and converted at a camp meeting near Princeton. From the first religion meant to her entire separation from the world. In a diary of her religious life, under the date of June 19, 1859, she records her experience of entire sanctification. The cause of our Lord was her first thought; the preachers were dear as her own family. In affluent ante-bellum times her house was the preacher's home. Severe affliction, the loss of husband and children, with poverty, did not shake her faith. For many years in Greenville she was ever at the service of the sick, and in the bitterest weather, or on the darkest night, would take her lantern and go wherever she was needed. Fear was a sensation unknown to her. She wept with those who weep, and whenever there was trouble she went to bind up the broken-hearted. Her gift of song was remarkable; its influence brought many souls to the altar.

A minister of another church once told her that her church did not honor her enough. Said he: "If you belonged to my church, you would be made a deaconess."

For several years before her death she, with another elect lady, was a member of the Board of Stewards, and in 1879 she was elected delegate to the Annual Conference. She did not attend the Conference, nor claim recognition, however.

She rejoiced in the organization of the W. M. S., and became at once an active worker. Her strong character, fully consecrated, made her a power in her church and community. Her death was a loss which is yet felt and deplored.

She died on Oct. 14, 1887, in her sixty-sixth year. Her name is still spoken with love and reverence by many who honored her.

Selections.

A young lady, asked by her friend to explain what is meant by devotional reading of the Bible, made answer as follows: "Yesterday morning I received a letter from one to whom I have given my heart and devoted my life. I freely confess to you that I have read that letter five times, not because I did not understand it at the first reading, nor because I expected to commend myself to the author by frequent reading of his epistle. It was not with me a question of duty, but simply one of pleasure. I read it because I am devoted to the one who wrote it. To read the Bible with the same motive is to read it devotionally, and to the one who reads it in that spirit, it is indeed a love letter."—United Presbyterian.

Times of Silence.

We must have times of silence, of waiting only upon God, of retiring from the murmur and hubbub of human voices, that the still small voice may be able to make itself heard. Such hours are not lost. We are arrested from taking paths which otherwise we should have to retrace with slow and weary steps. We escape the useless expenditure of energy which we might better conserve. We become conscious of the rising up within of that great fountain of life which, having come from God, proceeds to God, and that bears us forward, like Mary, to do the one great act of self-sacrifice which lives when the many things of the bustling Martha life are forgotten.

It may not be necessary literally to sit still, or to go apart from the ordinary avocations of life, in order to detect this voice. The boiler makers can talk to each other amid ceaseless hammerings. Those who are accustomed to the roar of Niagara are sensitive to any noises that would not be audible to the unaccustomed ear. So, when once we have caught the tone of the voice of God, we shall detect it amid the rush of daily business. We shall make a great stillness in our heart, enter the inner temple, and wait there until the word of the Lord shall come to us; and all the while to the eyes of our fellows we shall be busy with the occupation and amenities of life.

The one aim, however, of existence should be to give an opportunity to the indwelling Lord to assert himself, and possess the entire realm of spirit, soul and body, so that we may in our measure be able to say with the apostle: "Daily delivered to death for Jesus' sake, that the life also of Jesus may be manifest in our mortal flesh."—Rev. F. B. Meyer, in the Methodist Times.

The Secret Place.

It is one mark of a truly sanctified soul to possess the ability to pause amid the rush of earthly cares and come very near to the heart of Jesus in prayer. It is then that we are permitted to drop distracting burdens and lose ourselves in him, in the soul's joyful waiting at his feet. Ah, then it is that difficult questions find a solution—if not according to our wishes, according to that wisdom which is so much higher than our own. "Enter into thy closet" is a blessed injunction. Weary pilgrim, wherever thou art, draw near to him, who "seeth in secret." It may not always be possible to find this chosen retreat according to our imperfect ideas of what constitutes the closet of prayer. Know this, however, that the soul's seclusion with God may be amid the busy marts of trade. We then are permitted to draw very near to him in the silence of the inmost heart, and speak to him of the things we so much need. There is no way of finding comfort amid the perplexing problems of life but in this intimate and habitual communion with God.—Exchange.

Living to Christ in small things, and living for Christ every day, is the secret of large fruitfulness. A peach-tree or an orange does not leap into a bounty of fruit by one spasmodic effort; an orchard does not ripen under a single day's sunshine. Every raindrop, every sunbeam, every inch of sub-soil does its part. A fruitful Christian is a growth. To finish up a godly character by a mere religion of Sundays, and sermons, and sacraments, and revivals, and special seasons is impossible. A man may be converted in an instant, but he must grow by the year. The tough fiber of the slender branch which can hold up a half-bushel of oranges is very different from a little willow switch. It is the steady, compacting process that makes the little limb like a steel wire. Such is a healthy and holy believer's life. Every honest prayer breathed, every cross carried, every trial well endured, every good work for our fellow-men lovingly done, every little act conscientiously performed for Christ's glory, helps to make the Christian character beautiful, and to load its broad boughs with "apples of gold" for God's "baskets of silver."—The Examiner.

The Christian life is worship as well as work and growth. Every true life reveals the glory of God. Life is the highest worship. What a revelation of God a good life is! The years of a man's life are the pages of a book on which is written the name of God. Looking backward always gives us a vision of God's help. His goodness and his grace have combined to make the year a year of blessing. His dealings with us always have a brighter look when we review them. The diamond gives back the light that it receives, in all the beauty of its broken rays. Our saved souls are made beautiful by the light received from God, given back in praise and worship to him. Every year of our lives should speak a message of God to the world. We are his children, and there is something wrong with us if the world does not learn something of Our Father from our lips and lives.

"Under the Circumstances."

Suffer a word of warning, lest you deceive yourselves. We speak to those who so often seek to quiet their consciences by saying, "I am doing the best I can under the circumstances." Who makes the "circumstances?" Might you not be in circumstances to do more? Could you not be more watchful and prayerful, and possess more of the Holy Ghost and divine power? Whose fault is it that you are so weak and helpless? You may not be living right, and your influence for good in the world is lost and you say under the "circumstances" I am unable to accomplish anything. But a closer walk with God will change the "circumstances." You excuse yourself "under the circumstances" from church work no time. Could you not, by a better and more religious improvement of time, have more to give to God and the church? "Under the circumstances" you can give but little to the support of the church, and toward the evangelization of the world, but would not a little religious economy change the circumstances and enable you to give more? The Master teaches us that we are responsible not only for the talents given, but for other talents that we might have acquired by using those that were given. Take heed of these things.—Wesleyan Christian Advocate.

How shall we avoid evil thoughts? First, by the fear of God—an awful thought! A living God, infinitely pure, is conscious of your contaminated thoughts. • • • Love and hope will keep us strong against passion, as they kept our Savior strong in suffering, "who, for the joy that was set before him, endured the cross, despising the shame." Secondly, by the promises of God. Think of what you are—a child of God, an heir of heaven. Realize the grandeur of saintliness, and you will shrink from degrading your soul and debasing your spirit. It is in reading saintly lives that we are ashamed of groveling desires. • • • Seek exercise and occupation; • • • commit to memory passages of Scripture. Let him store his mind with these as safeguards. Let these be to him the sword, turning everywhere to keep the way of the garden of life from the intrusion of profaner footsteps.—From "Thoughts of God and Man," by F. W. Robertson, D. D.

The world is ever full of human lives whose eternal destiny seems to depend upon whether they meet cloud or sunshine, encouragement or discouragement, hope or despair, in the faces that look into theirs. Guides sometimes warn tourists among the Swiss mountains not to speak as they pass certain points. Even the reverberation of a whisper in the air may start a poised avalanche from its place in the crags. There are times in the story of many human lives when they are so delicately poised that it depends on how the first person they meet greets them whether they sink into the darkness of despair, or lift up their heads to find hope. We never know when a passing mood of ours may decide a soul's destiny. We dare not, then, even for a moment, or in one case, be discourager of another soul. —J. R. Miller, D D.

Self-knowledge is an indispensable condition of intelligent self-direction and true self-culture. No man can become what he ought to be without first knowing what he is—his faults, his excellences, his resources, and his dangers. It is he who saith, "I am rich and have need of nothing," that is most likely to be "wretched and miserable and poor and blind and naked." Only he who is willing to learn patiently and thoroughly his own faults, in order that he may resolutely attempt their cure, can hope to come to any high excellence.

No one understands God who is not keeping his commandments. God does not come into such close and intimate relations to the disobedient that he can be understood by them. Fellowship in spirit and character is an indispensable condition of real acquaintance. The pure in heart, and only they, shall see God. Only the musical can hear music; all others hear noise.—Christian Inquirer.

The late Dr. Duttes, in speaking of his sufferings, said to a friend a few days before his death: "I have learned a new way of spelling disappointments beginning with an 'h' instead of a 'd'; His appointments." What a blessed way to look at the dark things of life! How it checks rebellious thoughts, and sends a ray of heavenly sunlight through all our trials.

It is a strange sight to see a minister of the gospel of peace ranging the ecclesiastical field, and, like the Irishman at Donnybrook Fair, asking "some gintleman to do me the favor of stipping an the tail of me coat."—Baltimore Advocate.

If God putteth no grievous cross upon you, let your brethren's cross be your cross; which is certain token of true brotherly love.—Bradford.

A DOUBTING THOMAS.

The following letter was just received from one who had a bad cancer beneath the left eye. He came to my office, but did not take treatment until he investigated me two days, and after we gave him a good cure, he refused to give us a statement of the facts, for fear it would come back in a few weeks. Read his letter.

SHINNSTON, W. VA., Sept. 29, 1895.

DEAR DOCTOR: I have thought about writing to you a number of times. It is about one year since I started to your office. My face is sound and well. Your Combination Oil Cure is a wonderful cure and I wish you well in your work. I shall ever feel grateful to you for your good and kind treatment toward me during my stay with you. I shall not forget to recommend your treatment whenever I can. I recommended it to Mr. Moore, of Clarksburg, for his cancer on his lip, and he sent to you for your oils. Now I am willing to give you my testimonial. If you will please write out your blank and send it to me, I will give you my name.

Very respectfully yours,
JOHN M. SAPP.

NAPERVILLE ILL., March 4, 1895

DR. D. M. BYE—*Dear Sir:* It has been two months since I got your remedies and all traces of cancer are gone. Now if this cancer stays away, it is something unheard of. I am satisfied it is the most wonderful cure I have seen yet. I am used to paying from $100 to $300 to have it taken away, and if it comes back every year it is better than all others I have tried, and I did not have near the pains I had by using caustics, etc. I will recommend your oils to all sufferers of cancer I know.

Yours very truly,
MRS. H. MANOCK.

IT CAME TOO LATE.

DR. D. M. BYE: Dear Sir—Your last box oils received, and oh, so thankfully, by our poor mother; but, Dr. Bye, it came too late, or else we did not send in the first place soon enough, for she left on Saturday, Sept. 15, for a home with her God. She seemed to suffer little or no pain at the last, and her cancer on the surface seemed to be almost entirely cured. I think it had gone to her lungs, and then one grew on the bronchial tubes. She had so much faith in your medicines, as we all had. It took the soreness out of the one on her side, and we think now if we had known of the one in her throat and put the medicine on there, probably it would have prolonged her life a little longer. Whether it would have done any good or not, she is gone now. She died with strong faith in you and your oils and her blessed Savior. We thought it best to write and tell you how things had gone. All her family join in hoping God will bless you and your oils.

Sincerely yours,
MRS. O. MAVITY.

If afflicted, defer not, but send for free book giving prices of oils and particulars. Address.

DR. D. M. BYE,
Indianapolis, Ind.

FROM THE WORK.

Rev. E. N. Evans, Monroe, La., Dec. 13: "We have just closed a glorious meeting. Sam Jones did not reach us this year, but Bro. Geo. R. Stuart and Charlie D. Tillman came, and they did the preaching and singing, while the Presbyterians, Baptist and Methodist from sexions to pastors co-operated, and the Lord did most graciously bless us. About 125 conversions. Over 90 have already made application for membership in the different churches, and the division of new members will not change the proportionate strength of the three churches. I never witnessed a more lovely unity or perfect harmony. It was not a disregard of differences, but rising above them in the burning zeal for soul-saving. The attendance from abroad was not so great as last year, but the crowd was on an average about the same, and the verdict is general that the meeting in every way surpassed that of last year. Not a service without penitents, and a deep spiritual influence pervade all that was done. The Holy Ghost lead up to the meeting and seemed to control each service. We closed the eighth night with more than 50 seeking God. Bro. Tillman won all hearts, and Bro. Stuart preached as only he can. It was strong, earnest, spiritual, clear, and effectual. The emphasis was laid on the offices of the Holy Ghost. Faith instead of self-reliance; repentance instead of pretended sorrow; regeneration instead of reformation. False pretenses, worldly mindedness and disregard for God's law were denounced in plain terms. No good thing but was lifted up and strengthened. I never saw criticism so completely disarmed. Above all, God was with us in great power. Bro. Stuart is a great preacher, and impresses everyone as a truly great man who has given himself over, without reserve, to God. Our parish is, by the action of our police jury, clear of whisky for another year. They stood 9 to 1 against ordering another election as requested by the whisky men led by our congressman. We are prosperous in these hard times. Nearly one-quarter of a million spent this year in public and private buildings, and trade improved by stopping the waste and ruin of the evil traffic. Local prohibition is a success here."

Mary M. Reynolds: "Methodism in McComb is forging ahead in a way that is encouraging to every Christian worker, and especially gratifying to our beloved pastor (Rev. Morse), who is closing his first year with us. Surely God has blessed his labors in this charge. Blest indeed above his fellows, inasmuch as he has been instrumental in bringing about that peace on earth, good-will towards men, among all denominations in McComb, and establishing a good fellowship which has not characterized the churches heretofore. Advancement has been made along all lines. Gracious meetings have been here. Self-denial week was observed as a week of prayer. Collections were $9.50, or thereabout. Bro. Clark was with us the last two weeks of March, and held a series of meetings in which he wrought earnestly for the salvation of souls, leaving many at the close of the services with a determination to live closer to the Lord and work for the coming of his kingdom on earth. Bro. Chilton, of Montgomery, Ala., came to us Aug. 25, and labored with us until Sept. 11, expounding the doctrine of the new birth in a lucid way that enlightened and encouraged many stumbling and halting members. His conception of sanctification was so clearly defined, so beautifully presented, that weak humanity no longer hesitated in its weakness, but many accepted sanctification by faith. We hope to have him with us again. Bro. McIntosh has been with us eleven days this month, conducting a revival beyond the most sanguine expectation. There were 52 accessions to the Methodist Church, 25 to the Baptist, besides a number to the Presbyterian. Men and women of each church stood shoulder to shoulder, hand in hand, working for the salvation of loved ones—many who have determined to reach a higher plane of Christian living. Membership in the church has largely increased during the closing year. Thirteen persons by baptism, forty-eight by vows, and sixty-nine by certificate (Bro. Morse loses no time in going after certificates); total membership—476. Under the care of Bro. Hibbert the Sunday-school is constantly growing in numbers, influence and interest. There are 240 pupils, 14 teachers and 3 officers. McComb, as usual, can send in a full financial report. All assessments have been met. Our beloved pastor leaves with his wife this week for Conference. We are thankful that he was sent to us. We trust that he may return to gladden the hearts of many who have known him but to love him. Be that as it will, wherever he is sent, may God's choicest blessing rest upon him, and many souls be brought to Christ through his agency."

THE GREAT RELIGIOUS MOVEMENT GOING ON IN LAKE CHARLES, LA.

At 11 A. M., Oct. 27, eighty-three persons stood in ranks around the altar in Broad Street Church, Lake Charles, La., and assumed the vows of Christian fellowship. One hundred and twenty-two is the total number received by profession at this church, and over sixty in Bro. Randle's charge, making, say, 185 accessions to our church this year, not including those received by letter. Through this revival there were twenty-one accessions to other churches, and we have twelve applicants not yet received. Our Broad Street Epworth League now numbers 93 members, and still rapidly increasing.

The condition of the church at the beginning of the year was not encouraging, although a great deal of good seed had been sown in previous years by faithful pastors and Sabbath-school teachers. There was but little effect visible from the work of recent years. Attendance on church and prayer meetings was small and irregular, yet there were some faithful and devoted helpers.

The noble ladies of the Aid Society, with the help of the Official Board, succeeded in adding needed improvements to the parsonage, beside new out-houses, including stable and carriage house. Thus they gave the first impetus to the revival, for interest in the temporal welfare of the church always leads to interest in the spiritual condition. The Sabbath-school teachers were induced to take a direct interest in the conversion of their pupils, while the faithful superintendent gave vigorous help as a leader in the work.

Early in the Spring an Epworth League was organized. It grew rapidly in numbers and activity, canvassing for members and laboring for the cause of Christ. The pastor in the early part of the year preached at 11 A. M., once a month, a sermon especially addressed to children, and later in the Summer a five-minute sermon at the close of Sabbath-school exercises. These efforts were not without results.

Early in the Summer it became evident that the "fields" were "white already to the harvest," but the laborers were not sufficient. A number of brethren were solicited, but were not able to come to our aid. Finally, hearing that Rev. M. M. Morphis was laboring successfully in North Louisiana, after a correspondence his services were secured to begin a meeting Oct. 9. He remained about three weeks with us. His simple, earnest and unique methods of putting the great truths of the gospel carried conviction, while his original methods of searching interrogatories, used with wonderful tact, held the unflagging attention of his hearers; the number of them increasing till the largest audience-room in the city would scarcely accommodate them. The young people of the League and Sunday-school teachers, who had worked so earnestly with the pastor for weeks before the meeting began, continued their efforts both in the congregation and outside with an earnest courage that was a matter of wonder and surprise to many professors of religion who never saw it "after that fashion." Bro. Crews, of Mansfield, came by request to our assistance, and continued some days preaching with great pathos and power, when his pastoral duties compelled him to leave. In view of the inclement weather we discontinued the protracted services, but are working by the use of the ordinary means. We have now (including Jackson Street) seven weekly prayer meetings, four of them at schoolhouses and cottages, all well attended. These do not include the weekly meetings of the Epworth Leagues for devotional exercises. We believe a profound impression has been made upon the community. Other denominations were invited to unite in the meeting, and some of them gave valuable help. There are now a remarkably large number of young people who will conduct services, lead in prayer and be of use in many ways. The young peoples' Broad Street weekly prayer meeting is looked forward to with pleasure, and is carried on entirely by the young people.

"To him who alone giveth the increase be all the praise."

A PARTICIPANT.

COUGHS AND HOARSENESS. The irritation that induces coughing is immediately relieved by using "*Brown's Bronchial Troches.*" A simple and safe remedy.

Life is God's gymnasium. He takes the measures; we do not know what they are. He puts us in our places, and gives us what discipline we need. The ministers call churches means of grace, and prayer means of grace, and the Bible means of grace; and so they are. But, also, your shop is a means of grace, and your kitchen is a means of grace, and your social gathering is a means of grace; your dull and stupid clerk is a means of grace, and your more dull and stupid cook is a means of grace — or disgrace, just as you choose to make them. Let a man go into life believing this, taking life as his school preparing for the life beyond, and what a glorious thing it is to live! Even failures do not discourage such a man, because he says, I have failed once, and, now I know what my weak point is, I will correct it next time. Christ supplies our need by teaching us the meaning and significance of life.—Lyman Abbott, D. D.

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It supplies just the right element (the phosphates) to repair waste of body and brain—a food itself, and also helps digest other food.

Better give up the theatre, better forego the pleasure of the dance, better deny yourself the worldly delights of the Sunday buggy ride, of questionable society, and of the hundred other things which the world agrees with the church that a church member ought not to do, than, by doing these things, lead others astray or destroy your own influence.—Cumberland Presbyterian.

Mrs. Sutherland.

I Had Goitre

Or swellings in the neck since I was 10 years old; am now 52. I took Hood's Sarsaparilla and the swelling has entirely disappeared. It has been very troublesome. When I began I was feeling so discouraged with the goitre and rheumatism, I would as soon be dead as alive. Whenever I caught cold I could not walk two blocks without fainting. Now I am free from it all and I recommend Hood's Sarsaparilla. I received a letter from Mrs. Jennie Bigelow, now of Fremont, Mich., asking if my testimonial in behalf of Hood's Sarsaparilla was true; I replied it was, and sent particulars. I have a letter thanking me for recommending

Hood's Sarsaparilla

and stating that she also has been cured." MRS. ANNA SUTHERLAND, Kalamazoo, Mich.

HOOD'S PILLS act easily, yet promptly and efficiently on the liver and bowels. 25c.

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Yours, etc., S. W. HARTWELL.

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The Holman Bible for $1 65.

We are now offering the Holman Self-Pronouncing Bible for $1.65 to subscribers who pay a full year in advance, i. e., up to Dec., '96. This Bible has all the Helps of the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself wherever the name occurs. This makes it by far the best Bible on the market. Everybody, whether educated or uneducated, needs help in the pronunciation of proper names, especially Bible names. Read carefully our offer on the seventh page.

There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in boorgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2.45 instead of $1 65. This is the best bargain ever offered in a bourgeois type Bible.

We sell our large-type Holman Bible to persons who are not subscribers for $5—publisher's price. Our subscribers get it on conditions specified in our offer for $2.45. The ADVOCATE and the Bible both cost only $4.45, while the Bible alone costs $5. See the point?

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NOT A SURE CURE,

of course not; but, by its new method of applying oxygen, the Electropoise has often effected cures of chronic cases that were pronounced "incurable."

STRICKEN WITH PARALYSIS.

The following, which appeared in the *Western Christian Advocate* of May 22, 1895, has been inclosed to me, with requests from several sufferers from paralysis for particular information as to the "remedial" treatment quickly and effectually employed in the case referred to.

Similar inquiries came after notices in other papers:

[*From the Western Christian Advocate.*]

Dr. W. H. DePuy, on April 30, while preparing to leave the New York *Christian Advocate* office at the close of office hours, was suddenly stricken with paralysis, the stroke involving the right side. Fortunately several good friends among his associates at the publishing house were at hand, and remedial help was quickly obtained and proved so effectual that circulation was speedily restored and he was able to be removed to his uptown home. Failing to take the immediate rest which the serious nature of the attack required, after a few days he was again prostrated with paroxysms of numbness in the hand and arm, and since that time has been confined to his room. He is now steadily improving, and he expects, after a few weeks of further rest to resume work on some partially completed books upon which he has long been engaged.

To these inquirers this brief response is cheerfully given: As soon as the nature of the attack was recognized and while my friends were engaged in rubbing the side affected, another kindly, at my request, hastily called Mr. J. E. Du Bois, of the Electropoise office, and the latter, whose office was near by, quickly responded, and applied the Electropoise first to the left wrist, and a little later to the right ankle. No drug or other medicine of any kind was used. In response to the application of the instrument during the night, and the next morning I returned to the office feeling no other inconvenience from the attack, except that of being much weakened in the stricken side. In the afternoon I attended a meeting of the Executive Committee of the Sunday School Union, of which I am a member. I now believe there won't have been no early after effects if I had followed the advice of my more prudent friends and professional attendants. Later during the occasional and severe attacks the Electropoise was applied at or near the stricken parts of the body with speedy and unfailing relief, until they ceased to return. W. H. DEPUY.

Physicians, Scientists

and all thinking people are requested to thoroughly investigate the theory of and results that attend the use of the Electropoise.

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And yet you must quit or lose your health and life. Get help if you intend quit the use of tobacco.

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Thursday, December 19, 1895.

Louisiana Conference.

We had the pleasure of attending the recent session of the Louisiana Conference. Busy as we always are at Conference with publisher's business, we had the good fortune to secure the facile pen of Rev. J. M Henry to write up the proceedings. Bishop Hargrove, in keeping with his record, magnified his office. We know of no presiding officer who holds the reins more firmly, or dispatches business with greater rapidity. The brethren were delighted with him, and will always be glad to have him as their presiding officer.

Jackson entertained the Conference handsomely. Pastor Singleton and Presiding Elder Johnston proved themselves admirable hosts. The Centenary College boys seemed much interested in the proceedings.

We missed Dr. Morton's address the night before Conference, but heard it highly spoken of. He made a short, but pointed and appropriate address during the first morning session, and then hied away to another Conference.

Dr. Tigert was present in the interest of the Review and the Publishing House. He makes a splendid showing for the Review. During the short period since he took charge he has made it self-supporting, and thus removed a reproach from our church. We missed the Doctor's sermon, owing to the fact that press of business called us home Friday evening.

An enjoyable feature of the Conference session was the Church Extension anniversary, at which the Woman's Parsonage and Home Mission Society was represented by Miss Suzie Lyons, of New Orleans, and Mrs. Bishop Hargrove. Miss Lyons made a very creditable showing for the Conference society. Mrs. Hargrove's address in behalf of the general work was replete with instruction, and was much enjoyed.

We heard excellent sermons from L. F. Jackson, E. N. Evans, and R. W. Tucker.

We were hospitably entertained during our stay by Dr. J. W. Jones and his charming daughters. We were fortunate in having as our fellow guests Rev. John A. Miller and Rev. J. W. McLaurin.

Conference Assessments for the Ensuing Year.

MISSISSIPPI CONFERENCE.

District	Conf. Claim.	Bish.	Gen. Conf
Natchez	$ 800	$ 200	$120
Vicksburg	800	200	120
Jackson	850	200	125
Brookhaven	850	200	120
Brandon	660	165	99
Enterprise	660	165	98
Meridian	720	180	103
Seashore	660	165	95
Total	$6,000	$1,475	$876

LOUISIANA CONFERENCE.

FIRST DAY.

The fiftieth session of the Louisiana Annual Conference convened in Jackson on Dec. 11. The Conference was opened with religious exercises conducted by Bishop R K. Hargrove.

The roll was called, and many of the old guard and a large number of the younger men responded. But the unique Parvin, the gentle Singletary, and the well-known Norwood were not, for the Lord had called them from this field of toil and sorrow to be with himself.

J. T. Sawyer was elected secretary, with F. S. Parker, W. G. Evans and H. H. Ahrens as assistants.

The following persons were admitted on trial: W. H. Hatfield, J L. Alford, Thos. Carter, C. D. Atkinson, Frank N. Sweeney, C. C. Wier and E E. Riggs.

Under Ques. 20, the Bishop called the following names: C. Keener, character passed, and the name referred to Committee on Conference relations. for a supernumerary relation. The following were called, their characters passed, and their names referred for a superannuate relation: P. H. Dieffenweirth, Jas. L Wright, Jesse Fulton, E. W. Yancey, Geo. Jackson, Joseph H. Stone, R. S. Trippett, E. B. Foust, Thos. B. White, T. S. Randle, C. R. Godfrey.

The presiding elders were called, and their character passed: J. T. Sawyer, P A. Johnston, H O. White, S. J. Davies, J. L. P. Sheppard, J D. Harper and B. F. White.

Ques. 2 was called. "Who remain on trial?" was called, and the following were continued and promoted to the class of the second year: A. S. J. Neill, R W. Vaughan, C. C. Miller, I. L. Bronson. The following not having passed the required examination was continued on trial in the first year: W. D. Pickens. The following was discontinued, Jas. J. Smylie, at his own request.

SECOND DAY.

The Conference was called to order this morning by the Bishop, and requested Rev. T. J. Upton to conduct divine services. The first chapter of first Timothy was read, and, after singing and prayer, the roll was called, and about fifteen additional ministers and laymen responded.

After reading minutes, the trustees of the New Orleans Depository reported, giving about $600 surplus fund to the superannuates.

Received by transfer: Rev. T. L. Lallance, of New Mexico; Rev. W. J. Roberts, of Mississippi.

Ques. 2 was taken up, "Who remain on trial?" and Revs. E. L. Alford, W. G. Roberts, L. E. Wicht, N. E. Joyner, R. R. Randle, Rev. W. B. Van Valkenburgh and Rev. A. W. Turner were continued on trial.

J. W. Lee, Harry W. Rickey, Elton Wilson, W. E. Akin, W. A. Clarke and T. A. Luster elected deacons.

W. T. Woodward, W. H. Benton, T. M. Wafer and E. T. Denson continued on trial. C. R. Seward discontinued at his own request. R C. Grace advanced to class of third year. B. H. Sheppard, W. D. Gaskins, W. D. Haney, J. R. Roy and N. J. Roberts elected to elder's orders.

The secretary of the Parsonage Society submitted report, showing many pastors had been assisted in building parsonages this year.

W. G. Roberts, local, elected deacon. Martin, local, elected elder.

Rev. C. R. Montgomery was readmitted into the Conference.

Ques. 20: "Are all the preachers blameless in their life and official administration?" Their names were called, one by one, and their characters passed.

The Conference adjourned. Dr. C. W. Carter pronounced the benediction.

THIRD DAY.

The third day of the Conference was an ideal Southern day. Not a cloud marred the beauty of the sky. The opening exercises were conducted by Dr. W. C. Black. The prayer was fervent, and the singing was with zest.

A resolution sent up from the Opelousas District Conference was read, and received. The resolution called for the appointment and maintenance of two French missionaries in that district by the Parent Board. Dr. C. W. Carter was appointed to represent the claims of South Louisiana, and urge compliance with this request upon the Board at its next meeting.

Ques. 20 was resumed, and all the preachers were found blameless in their lives and official administration.

Dr. J. J. Tigert was introdnced, and made a telling speech for the Methodist Review, and in an incredibly short time the genial Doctor had secured the renewal of all the old subscribers, and additions. The Doctor is a full team.

The Conference reviewed vote of last year by which W. F. Sanders was located for unacceptability. W. F. Sanders was represented on the Conference floor by Thos. J. Upton, and was reinstated.

The sum of $225 was assessed upon the several charges for the publication of Minutes.

The following persons were granted the superannuated relation: P. H. Dieffenweirth, J. L. Wright, Jesse Fulton, E. W. Yancey, Geo. Jackson, J. H. Stone, R. S. Trippett, E. B. Foust, T. B. White, Thos. Randle, J. B. Walker, and Rev. C. Keener was granted the supernumerary relation.

FOURTH DAY.

This morning the air was fresh and bracing. All the ground was covered with a white coating of frost; yet the preachers were a little late in assembling at the Conference room, due doubtless to the continnous work of the previous days. The Bishop was indisposed, and did not get to the Conference room in time for the opening. Rev. B. F. White, presiding elder of the Delhi district, was called to the chair. Devotional exercises were conducted by Rev. I. T. Reames.

The Committee on Temperance reported through its chairman, Rev. R. M. Blocker. The report was adopted, and the following preamble and resolution also in connection therewith.

Whereas, A formidable organization in the city of New Orleans, with its varied allied influences throughout the State, are making a determined effort to secnre the repeal of the Snnday law at the approaching session of the Legislature; therefore, be it

Resolved, That we will use our best efforts to prevent the success of such an effort, and urge our people, in common with all who love the honor of our State, to secure the election of snch senators and representatives as will pledge themselves to diligence in maintaining the present statute or passing one better suited to secnre the Sunday rest, which is the right of all our people.

J. M. HENRY,
L. F. JACKSON.

The Joint Board of Finance, through its chairman, Rev. T. K. Faunt LeRoy, reported. The amount of money raised for widows and orphans by the churches was $3,041.20; from the New Orleans Depository, $450; from the Bynum Bequest, $720; from the Methodist Publishing House, Nashville, $270—making a total of $4,424.20. This sum was then distributed among the several claimants upon the Conference. The appropriation for this fund for the next year was $4,900.

The following resolution was presented by the Committee raised by the Conference to consider Epworth League matters:

Resolved, That the Annual Conference be requested to appoint an Epworth League Board, to be composed of one layman from each presiding elder's district and a like number of ministers, which shall give special attention to all Epworth League interests within the bounds of the Conference. The Board shall meet annually at the same time and place as the Annual Conference and shall act as a Committee on Epworth League.

Resolved, That this Board be authorized to appoint four ministers as field secretaries, who shall co-operate with the preachers in charge in the organization of Leagues and development of the Leagues already organized. The expense of these secretaries to be paid by the Leagues of the Conference.

The resolution was adopted, and the following Board was appointed: Rev. J. M. Henry, president; Rev. R H. Wynn, secretary; Rev. F. S. Parker, Rev. L. F. Jackson, Rev. Jno. F. Foster, Rev. H. W. May, Rev. H. H. Ahrens — ministerial. Messrs. W. M. Sloan, Shreveport district; Jno. B. Crebbin, of New Orleans district; H. H. White, of Alexandria district; Jno. Pharr, Jr., Opelousas district; Chas. Smith, Arcadia district; F. A. Miles, of Delhi district, and H. C. Newsom, of Baton Rouge district,

The Bishop came in and took charge of the Conference. Bro. White, as he retired from the chair, was heard to remark that, after having tried the office of Bishop for a few hours, he was fully satisfied on that line for the rest of his life.

The hour having arrived the order of the day was taken up, and Ruston, La., was chosen as the next place of meeting over several worthy competitors.

Chairman Jno. F. Foster, of the Sunday-school Board, read the report of that Board. Some improvement had been made in Sunday-school work, but the number of Sunday-schools had decreased during the year. The Board recommended that our ministers and Sunday-school workers avail themselves, as far as practicable, of the advantages afforded by the State Sunday-school Association.

The following young ministers having completed the period of probation, and having proved satisfactory to the Conference, both in ministerial labors and intellectual progress, and having by vote of the Conference been admitted to full connection, were called before the altar to answer such questions as the Discipline requires the Bishop to put to all such as are admitted into full connection in the Conference: J. W. Lee, H. W. Rickey, Elton Wilson, W. E. Akin, W. A. Clarke, T. M. Wafer, T. A. Luster, W. G. Roberts.

Rev. C. M. Lyons read the report on the Bible cause. The report called attention to the fact that there was a very large falling off in the collection for the American Bible Society. Rev. J. W. McLaurin, agent of the society, was introduced and delivered a very eloquent appeal to the Conference in behalf of the work which he represented. The Bishop urged upon the people the necessity of supporting the Bible cause.

Rev. J I. Hoffpauir, secretary of the Board of Church Extension, read the report of that Board. The report called attention to the fact that the allowances of the Board far surpassed the funds in the hands of the treasurer. The demand was greater than could be met, yet the Board was accomplishing much good work.

The afternoon session was presided over by Dr. C. W. Carter, president of Centenary College.

The session was devoted to the memorial service. During the year three members of the Conference died.

Rev. R. Parvin, who for more than forty years served in this Conference. Bro. Parvin was a pioneer in this State, and might very well be termed the "camp-meeting king," for in his eventful career he conducted or took part in at least seventy camp meetings. Many of the flourishing circuits in the Conference were first opened by this wonderful man. Many hundreds of men and women were led into the kingdom by his hand.

Rev. Noel B. Norwood, a much younger member of the Conference, yet in some respects as striking a man as Bro. Parvin, died at his post on the Lower Coast, June 3, 1895.

Rev. E. T. Singletary was the third who was called from this life of labors to a realm of rest. Bro. Singletary was a most exemplary young man. Appropriate memoirs had been prepared and were read, and will be recorded in the Minutes of the Conference.

Saturday evening was devoted to educational matters. The Board of Education had arranged a most delightful program, and the Conference and the people of Jackson came out in full force to see and hear. The first speaker of the evening was Rev. C. W. Carter, D. D., president of Centenary College. The Doctor's address surpassed even the most sanguine expectation of those who knew him best. In phrase and fact, in word and worth, it surpassed anything that has been delivered before the Louisiana Annual Conference in these latter years.

Dr. J. A. Parker followed Dr. Carter in a strong speech. Then came Dr. Beard, the inimitable. Dr. Beard, in referring to the president of Centenary, said: "He is a gentleman of the old school and a scholar of the new." Rev. F. N. Parker followed in a short, but telling, speech.

The first educational anniversary of the Conference was a great success. Some friend offered to furnish the money—if Dr. Carter would name the boy—to send a young man to Centenary for a year.

FIFTH DAY—SUNDAY.

Sunday was a great day in Jackson. Bishop R. K. Hargrove preached in the morning, and ordained the following persons: J. W. Lee, H. W. Rickey, Elton Wilson, W. E. Akin, W. A. Clarke, T. A. Luster, W. G. Roberts.

At 3 P. M., instead of the usual sermon, the Lord's Supper was administered, after which the following were ordained elders: B. H. Sheppard, J. P. Haney, Jas. R. Roy, J. P. Martin.

Sunday evening was given to the cause of missions, and addresses made by Dr. J. A. Parker and W. B. Nance.

SIXTH DAY.

Monday, the last day of the Conference, called forth the brethren at an early hour. The Conference opened at the regular hour.

Resolutions of thanks were passed.

Just as the time for reading the minutes came Dr. J. M. Beard arose and asked a location for himself. The request was granted. Rev. H. O. White, presiding elder of Opelousas district, moved a discontinuance for W. B. Van Valkenburgh. The motion was lost, and the young man was appointed to Centenary College as student. W. F. Sanders asked a location, and it was granted.

The business of the Conference having been completed, the Minutes were read and approved, whereupon the Bishop proceeded to answer Ques. 41: "Where are the preachers stationed this year?"

APPOINTMENTS.

NEW ORLEANS DISTRICT.

Jno. T. Sawyer, P. E.
Carondelet, J. L. Pierce.
Felicity, S. J. Davies.
Rayne Memorial, F. N. Parker.
Louisiana Avenue, C. M. Lyons.
Morgan and Crapt, J. M. Henry.
Plaquemine and Donaldsonville, H. S. Johns.
White Castle, C. C. Wier.
Carrollton, Lewis A. Reed and C. Keener.
Parker Chapel and Soraparu, H. H. Ahrens.
Algiers, R. H. Wynn.
Dryades Street, F. S. Parker.
Tchoupitoulas Street and City Mission, T. L. Lallance.
Lower Coast Mission, J. F. Sourlock.
Covington, J. B. Kent.
Tallahack and Slidell, W. A. Clarke.
Editor Family Friend, J. B. A. Ahrens.

BATON ROUGE DISTRICT.

R. W. Tucker, P. E.
Baton Rouge, H. R. Singleton.
Baton Rouge circuit, H. W. Rickey.
E. Baton Rouge, J. F. Wynn.
Live Oak, W. H. Carroll, supply.
Port Vincent, W. L. Hamil, supply.
Ponchatoula and mission, J. J. Kelley and L. F. Alford.
Franklinton and mission, W. H. Benton and B. F. Hart.
Amite City, S. S. Keener.
St. Helena, N. J. Roberts and G. D. Anders.
Pine Grove, J. P. Haney.
East Feliciana, T. A. Luster.
Clinton, E. T. Denson.
Slaughter, C. B. Atkinson.
Wilson, C. C. Miller.
Zachary, T. J. Upton.
Jackson, J. F. Foster.
Bayou Sara, F. D. Van Valkenburgh.
Centenary College, C. W. Carter, President; C. C. Miller and Thomas Carter, professors; L. E. Wicht, W B Van Valkenburgh, students.
Johnston Collegiate Institute, W. G. Roberts, student.

OPELOUSAS DISTRICT.

H. O. White, P. E.
Opelousas, J. A. Parker.
Plaquemine Brulee, J. S. Sanders.
Prudhomme, W. J. Porter.
Lafayette, I. T. Reames.
Crowley, W. W. Drake.
Abbeville, S. B. Beall.
New Iberia, A. J. Notestine.
Franklin, H. Armstrong.
Jeanerette, R. M. Blocker.
Lake Charles, R. J. Harp.
Jackson Street, A. S. J. Neill.
West Lake and Saipuur Mine, F. G. Hoonti and W. H. Hatfield.
Patterson, W. G. Evans.
Morgan City and Berwick, T. K. Faunt LeRoy.
Grand Cheniere, S. S. Bogan.
Indian Bayou, S. H. Whatley.
Lake Arthur, R. P Howell
French Mission, H. W. Wallace.
Rayne, M. C. Manly.

ALEXANDRIA DISTRICT.

V. D Skipper, P. E.
Alexandria, L. F. Jackson.
Evergreen and Bunkie, R. S. Isbell.
Lecompte and West Alexandria, A. W. Turner.
Simmsport, W. T. Woodward.
Melville and Big Cane, J. M. Johnston.
Spring Creek, J. W. Lee.
Dry Creek, F. N. Sweeney.
Montgomery and Atlanta, W. T. Corrie.
Natchitoches and Robeline, J. E. Riddle.
Anacoco, H. C. Murphy, supply.
Centerville, H. M. Banks.
Columbia, J. E. Roy.
Boyce and Colfax, J. I. Hoffpauir.
Pineville, R. W. Randle.
Culoot and White Chapel, W. D. Pickens.
Olla, R. C. Grace.
Washington, Elton Wilson.
Grosse Tete, Wm. Schuble.

SHREVEPORT DISTRICT.

J. L. P. Sheppard, P. E.
Shreveport—First Church, W. H. LaPrade.
Jordan street and Pine Hill, J. M. Alford.
Mooringsport, W. F. Henderson.
Caddo, Paul M. Brown.
Mansfield, B. T. Crews.
Grand Cane and Logansport, J. M. Brown.
Pleasant Hill, J. B. Williams.
Coushatta, J. F. Patterson.
Red River, N. S. Cornell.
Wesley, Wilson Moore.
South Bossier, J. E. Denson.
North Bossier, H. J. Boltz.
Fort Jessup and Many, T. M. Boynton.
Pelican, C. T. Munholland.
Centenary College, A. S. Lutz, student.
Vanderbilt University, N. E. Joyner, student.

ARCADIA DISTRICT.

J. D. Harper, P. E.
Homer, P. A. Johnston.
Haynesville, R. S. Collier.
Minden, A. D. McVoy.
Ringgold, W. E. Akin.
Dubberly, B. H. Sheppard.
Bienville, Tatum M. Wafer.
Arcadia, H. W. May.
Summerfield, Robert Randle.
Ruston, Jno. A. Miller.
Vienna, C. R. Montgomery.
Vernon, Chas. F. Staples.
Downsville, J. O. Bennett.
Farmerville, W. D. Gaskins.
Valley, R. W. Vaughan.
Lisbon, D. C. Barr.
Gannsville, J. H. Brown.

DELHI DISTRICT.

B. F. White, P. E.
Monroe, E. N. Evans.
Bastrop, W. J. Roberts.
Lind Grove, E. D. Alford.
Delhi, Percy Kalorkerbooker, supply.
Floyd, E E. Riggs.
Lake Providence, H. W. Kalorkerbooker.
Oak Ridge, R. A. Davis.
Harrisonburg, J. W. Davis.
Waterproof, W. H. Hill.
Winsboro, Ira L. Bronson.
Rayville, Jno. S. Cassity.
Florence and Oakley, T. H. McClendon.
Calhoun, M. J. Jenkins.

TRANSFERS.—S. S. Holliday, to the East Texas Conference.

SUPERANNUATES.—P. H. Dieffenweirth, J. L. Wright, Jesse Fulton, E. W. Yancey, Geo. Jackson, Joseph H. Stone, Reynolds S. Trippett, Enos B. Foust, Thos. B. White, Joseph B. Walker, Thos. S. Randle, Christopher R. Godfrey.

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Colic, Dysentery, Diarrhœa, Cholera Morbus, and for all complaints of children,

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is a positive specific. In ordinary cases it will quickly effect a complete cure. In the most severe cases it will ward off the danger until the Doctor comes. Always keep it in the house. In case of an emergency it will be found invaluable. Sold everywhere. Price, 50c., $1.00, $2.00. Prepared by

Prepared by FINLAY, DICKS & CO., New Orleans.

Conference Notes.

Rev. Wilson Moore, of the Atlanta circuit, said, in making his report: "We have lots of people in our country who are always shouting, 'Reform, reform, reform;' but they have not been reformed themselves."

***

Mr. Norsworthy, editor of the Record, displayed a most commendable spirit in issuing a daily during the session of the Conference. The Conference proceedings and notes were prepared by Rev. H. S. Johns, of Plaquemine.

***

Prof. Wiley entertained the Bishop and the cabinet. A splendid arrangement! The Bishop and cabinet made room for the assistant secretary of the Conference at Prof. Wiley's, so that he might be at hand in case of urgent need.

***

Bishop Hargrove makes a good exhorter, as was in evidence at the Woman's Parsonage and Home Mission anniversary, when Mrs. Hargrove, after delivering a most eloquent address, called on the Bishop to make a few remarks.

***

Dr. J. J. Tigert was in attendance upon this session of the Conference. He mingled among the brethren, and pressed the claims of the Methodist Review. This most excellent periodical ought to be in the hands of every preacher and enterprising layman.

***

Centenary College suspended exercises for three days during Conference. The students and faculty were faithful in attendance upon the session of the Conference. Dr. Carter, the president, is universally loved by the students of the college and the citizens of Jackson.

***

The Epworth League anniversary, the first in the history of the Conference, was a grand success. Wm. Sloan, president of the State League, was present and made a short, pointed speech. D. Tigert and Dr. W. H. LaPrade followed. These addresses were all of a very high order.

***

Dr. J. J. Tigert preached a most eloquent sermon on Friday afternoon of the Conference from Matt. v, 28 and 29. He called attention to some of the subtle dangers which beset us even in our work for the Master. In the course of the sermon he announced this proposition: "A man is no better and no worse than the worse deed he is capable of."

***

Bishop Hargrove presides with dignity and ease, and enables the Conference, by his thorough acquaintance with the work, to dispatch business with marvelous rapidity. When a preacher was making his report in a low tone of voice, to the discomfort of all who desired to hear, the Bishop said: "Brethren, the man who can't speak loud enough to be heard by this Conference, need not expect a large church next year." The brethren reported in a more audible tone afterward.

***

Bishop Hargrove says some good things occasionally to break the monotony of routine reports. When a brother was complaining of his inability to bring up his collections, and the smallness of his own salary, the Bishop said: "The mammoth sin of the world, and of this age, is covetousness. Covetousness is looking the wheels of the church. Brethren, if you want to raise your own salary, bring up the church collections. Remember, it is just as religious a work to collect money for missions and widows and orphans as it is to shout at a holiness prayer meeting."

***

The church has a magnificent educational plant here in Centenary College—a college with a glorious history and a more glorious future. Jackson is an ideal college town. No father or mother need have any fears about the boys if they are sent to Jackson. The citizens feel a just pride in the institution, in its past history, in its present life, and its future. They consider it a special duty to see that the young men who come among them seeking preparation for life shall not only receive a literary preparation, but shall not be poisoned by evil influences which will paralyse them for life. The place is beautiful for body, mind and heart.

Rev. P. A. Johnston, presiding elder of Baton Rouge district, is a resident of Jackson, and, with Rev. H. R. Singleton and President C. W. Carter, are a Committee on Public Worship. They have spared no pains to provide the Conference with first-class preaching. These gentlemen are certainly giving themselves to the work of entertaining the Conference.

***

By E. N. Evans, of Monroe:

"Every man ought to be up to the full extent of his powers, plus the powers of earth and heaven."

"Glad to have a crowd, but I had rather be alone with Christ than have all the world with me."

***

By L. F. Jackson, of Alexandria:

"The human ideal of a great man meets the divine ideal in the successful man."

"The difference between a Christian and a sinner is: one is a victor, the other a victim; one a success, the other a failure."

"God wants man to succeed. God wants him, above all things, to succeed in spiritual matters."

"Nay, we shall not inherit the earth, but the earth shall inherit us."

***

Sayings from Bishop Hargrove:

"I can tell a man nine times out of ten. If he bores the Conference with his report, he will bore the congregation with his sermon."

"Sometimes preaching is a miserable failure, sometimes the singing is bad, but there is no discount on the Word of God."

"Don't attempt to take care of yourself, but be in a hurry about the Master's business."

"Of all men in the world, the Methodist preacher ought to be a man of common sense. I have known a young preacher to completely hedge up the way to the hearts of his people by the lack of a little common sense."

"God does not estimate sin by its grossness, but by its guilt."

"It is a very difficult thing for a man to be a success in life, and not be ruined by his success."

"A man can get proud of his humility. Did you know that? What a virtue is humility; how it adorns the ministry!"

Do Not Cause Weakness.

New Orleans, La., Nov. 25.—"We are pleased with the Paper Dolls which were sent for one trade-mark from Hood's Pills and ten cents in stamps. We are greatly pleased with Hood's Pills, because they cause no griping or weakness."—Stella Foch, corner Tricona and Burgundy streets.

Hood's Pills cure biliousness, indigestion.

NOTES.

Bishop Hargrove paid the ADVOCATE office an appreciated call on Tuesday morning.

The Methodist parsonage at Ellisville, Miss., was destroyed by fire on the sixteenth. No insurance—as usual.

Mrs. C. H. Wasson, one of the leading members of Carondelet Street Church, died at her residence in this city last Saturday. The funeral services were conducted by Bishop Keener and Dr. J. B. Walker. She was a thoroughly exemplary Christian.

Mrs. Bishop Hargrove addressed a good audience at Rayne Memorial Church, on Tuesday night, in the interest of the Parsonage and Home Mission Society. It would be a benediction to the church if she could deliver one of her entertaining and instructive talks in all our great centres.

We are in receipt of an invitation to attend the marriage of Miss Belle Pittman, of Waynesboro, Miss., to Mr. John S. Graham, of Jackson, Ala. The marriage will take place on Tuesday evening, the twenty-fourth instant, at the Methodist Church in Waynesboro. We extend hearty congratulations, and wish for them a long, happy and useful life.

MUL-EN-OL is the greatest of all antiseptic dressings. It is a sovereign remedy for healing flesh wounds on man or beast.

MUL-EN-OL is pre-eminently a Mother's Remedy, a reliable panacea for all the ills and pains of childhood.

For cuts and wounds of all kinds, MUL-EN-OL has no equal. It prevents inflammation, takes out the soreness, and heals quickly.

EPWORTH LEAGUE.

BY REV. HENRY H. AHRENS.

Theme for Prayer Meeting.

THE WORK OF THE WOMEN.

(Dorcas, Acts ix, 36; Lydia, Acts xvi, 14, 15, 40; Priscilla, Acts xviii, 2, 26; Honorable, Acts xvii, 12.)

Perhaps undue ado made about the "new woman." Nature and time have something to say on the subject. Said the Irishman, that he was little concerned about the "new woman." It was the old woman who opposed him in many ways.

1. A glance at our different congregations reveals the fact that about three-fourths of the auditors are females. There are exceptions; but in our cities this is about the proportion.

(1) It may be that some preachers present an effeminate gospel. No robust thought, no masculine research. Empty sentimentalism.

(2) It may be that, as a rule, females excel the opposite sex in piety. Certainly, they are less exposed to temptations. Have occasion to pray more.

(3) The fact of disparity in attending divine service being undeniable, general church suffrage would result disastrously for the males. Women being largely in the majority, only members of their sex would likely be elected as stewards, delegates, etc.

2. The women referred to in our text, and others whom we could mention, were the assistants of pastors. No attempt of independent action. As assistants, they were able to accomplish much good.

(1) Tabitha was full of good works. Made garments for the indigent. Gave alms. Our women should conduct missionary sewing-schools. Should do good to the needy, in order to win them for the church. Having given his large income to the needy, Bishop McTyeire could say, "I die poor."

(2) Lydia was noted for her hospitality. This Paul and Silas fully appreciated. No home complete without a prophet's chamber. Preachers welcomed and made comfortable. Our itinerant system would soon terminate if our preachers were compelled to seek the expensive entertainment of the hotel.

(3) Priscilla is mentioned in connection with her husband. Both set Apollos right. Perhaps, Priscilla had brought her husband to Christ. All wives and mothers should be chiefly concerned about the religious well-being of husband and children. Heaven would not be heaven to a woman whose husband is in hell, and in hell on account of her neglect.

(4) In conclusion, mention is made of "honorable women which were Greeks." Rich and educated, they could, and, doubtless, did, render efficient service. Yes, the customs of society are averse to Methodism—to Christianity in earnest. To be in society means to be worldly. But with all that, we should seek and look for converts among the opulent and educated. Many among them who are not satisfied with the husks of hypocritical society life.

Dr. Bull's Cough Syrup, the old reliable, will cure every case of cough or cold.

He who can suppress a moment's anger may prevent a day of sorrow.

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Call your cares privileges, and see if there is not something in a name after all.

The attention of the readers of the ADVOCATE is directed to the handsome advertisement of the Dunning-Medine Music Company, which appears on the eighth page of this issue. This new firm is both enterprising and progressive, as well as thoroughly reliable, and fully merits the large patronage it is already receiving. If you intend buying a musical instrument of any description, you should give this firm a call before making your purchase.

Isn't This about So?

Sick people don't enjoy travel; therefore, get them well before starting. That ocean voyage prescribed for the run-down system and pale, sunken cheeks will be far more enjoyed if preceded by the use of a few bottles of CREOLE FEMALE TONIC—the ideal Uterine Tonic and alterative.

Real joy is as sacred and divine a thing as there is. You know that it is true that we may, if we choose, begin to enter on our inheritance of eternal things now, here, in this life.

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8 lbs Fancy Creamery Butter (Fox River Brand).
6 lbs New California Layer Raisins.
6 lbs New Currants.
1 lb New Citron, Fancy.
3 lbs New Mixed Nuts.
2 lbs New Dried Figs (best quality).
2 lbs Fresh Mixed Cakes.
2 lbs Choice Mixed Candy, Pure.
1 lb Fresh Grated Cocoanut.
1 lb largest California Prunes.
1 lb evaporated California Peaches or Pears.
2 lbs New Dates.
1 can California Asparagus, Finest.
6 cans California Fruit (3 lb cans, Standard).
1 can 2 lbs Atmore's Plum Pudding.
1 can 5 lbs Bremner's Best Fruit Cake.
1 can 2 lbs Anderson's Cranberry Sauce.
1 can 2 lbs Anderson's Mince Meat.
1 can ½ lb Huyler's Breakfast Cocoa.
2 cans Imported Peas (Medium Grade).
8 cans 1 lb Nomsen's Pure Fruit Jams
4 cans, 2 ounces each, Mixed Spices.
1 ounce Nutmeg or Mace.
1 Jar Crosse & Blackwell's English Chow Chow.
1 bottle ½ pint Lea & Perrin's English Sauce.
1 bottle 12 ounces H. J. Heinz's Octagon Catsup.
1 bottle 6 ounces H. J. Heinz's Evaporated Horse Radish.
1 bottle 2 ounces each Burnett's Lemon and Vanilla Essence.

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The Mutual Recently Paid $9,215 on a $3,000 Policy

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Black & Stevens, Agents.

512 Camp St.

Scribner's for Christmas

Frank R. Stockton has a Christmas love story, which bears a characteristic title—"The Staying Power of Sir Rohan." Its illustrations are quaint and exactly suitable.

A thrilling Detective story by C. E. Carryll, entitled "The River Syndicate," perhaps equalling Sherlock Holmes' best work. Illustrated.

Joel Chandler Harris' characteristic tale of a faithful slave—"The Colonel's Nigger-Dog."

Other Christmas stories are "A White Blot," by Henry Van Dyke, a poetic and imaginative tale of a picture (illustrated); "Herotam of Landers," by A. S. Pier (illustrated); and "Hopper's Old Man," by R. G. V. Myers.

Sentimental Tommy

By J. M. Barrie.

Those who have read and who has not? "The Little Minister" and "A Widow in Thrums" can anticipate what Mr. Barrie's "Sentimental Tommy" will be.

It is to be the chief serial in SCRIBNER'S for 1896, beginning in the January number.

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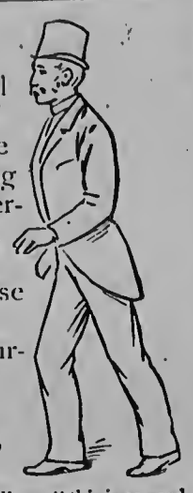
Where Is He Going?



Gentle reader, he is hurrying home. And it's house-cleaning time, too—think of that! Fifteen years ago, he wouldn't have done it. Just at this time, he'd be "taking to the woods." But now, things are different. His house is cleaned with Pearline. That makes house-cleaning easy.

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Manufacturers of Furniture for Church, Chapel, Sunday Schools and Assembly Rooms.

Home Circle.

SHE MADE HOME HAPPY.

BY F. L. S.

"She made home happy!" These few words I read
Within a churchyard, written on a stone;
No name, nor date, the simple words alone
Told me the story of the unknown dead.
A marble column lifted high its head
Close by, inscribed to one the world has known.
But ah! that lonely grave with moss o'ergrown,
Thrilled me far more than his who armies led.

"She made home happy!" Through the long sad years
The mother toiled, and never stopped to rest
Until they crossed her hands upon her breast,
And closed her eyes, no longer dim with tears.
The simple record that she left behind
Was grander than the soldier's to my mind.
—Cincinnati Weekly Gazette.

Appreciating Sunshine.

We have a great deal of sunshiny weather in this beautiful world, but a great many of us are not appreciating any of it. We are so intent upon finding fault with almost all kinds of weather that we do not know when we are receiving some of God's greatest blessings. As Christians we ought to be ashamed of this lack of appreciation of the glories and joys of God's beautiful provision and plan for his creatures. One beautiful morning we took special pains to ask ten different people what they thought of the weather, and we will give the answers as near as we can remember them. The first was a middle aged business man. He said: "Horrible! horrible! Did you ever see anything like it?" The next was a young lady. She said: "Yes, pretty nice; but I'm afraid it is going to rain to-morrow." Next a young man: "Well, we ought to have one nice day after such ugly weather as we have been having." Next an old lady: "Delightful! How good God is to give us such sunshine!" The next answer was: "The meanest weather I ever saw. I never knew before such an ugly atmosphere." The next: "Pretty fair to-day, although it is good weather for rheumatism." The next: "I don't see why we can't have half-way decent days like this all the time." The next: "Yes, sunshiny and nice, but a mean feeling in the air." The next: "I do hope now we shall have a spell of bearable weather." The next: "We ought to have this kind of weather every day; it's a shame the kind of weather we have been having."

It does not seem possible that so many of God's creatures do not seem to appreciate the fact that the large majority of our days are sunshiny and beautiful; and yet it is true. The rain and the snow make it possible for us to have the bright, beautiful, joyous, sunshiny days. Is it not time for the children of God to begin appreciating and enjoying what God has prepared for his children's happiness?—Union Gospel News.

A Blessed Lady.

What we are and do often means more than what we say. And little eyes can see more than words can tell. In an article in Childhood, Louise Chandler Moulton tells this story of an early lesson from one who "went about doing good."

"There were no factories in the place where I lived, no crowded tenements, no starving poor, but there was a certain amount of poverty and of ignorance; and there was in this place a lady—the richest lady in all the country, so I heard the people say—and I watched her comings and goings with a sort of romantic eagerness. She used to drive about, all over the big sparsely-settled township in a little open wagon, and in that wagon were books for children who had no home libraries, dainties for sick people, toys for fretful babies, whose mothers had their own housework to do. And this rich lady—who seemed to my childish eyes a sort of goddess of good fortune—never indulged herself in any luxury. Fashion for her was as if it did not exist. She wore a simple cotton gown in Summer, an equally simple woolen one in Winter, and she went on her errands of mercy with a sun-bonnet shading her sweet face from the hot suns of June, or a warm hood protecting her ears from the blasts of January. I don't know that I ever said to myself, 'Of such is the kingdom of heaven,' but I surely felt it.

"One day I was sent to her house on a slight commission for my mother. She was out, as usual, but the housekeeper, discerning, I suppose, in my face something of the reverence with which I regarded her mistress, asked me suddenly, 'Do you want to see where she prays?' and thereupon opened the door of a room almost as austerely simple as a monk's, and pointed to a couch where I could see the impression of a head bowed in prayer. 'There,' she said, 'is where she kneels.' The housekeeper was called away, and shyly and almost as if it were a sacrilege I was committing, I kneeled in the spot where the Lady of Heaven, as I called her in my thoughts, was wont to pray, and I said a hurried prayer that I might, with God's help, walk in the holy way she trod. I had been taken to church all my life, I had heard prayers enough and sermons enough, but I do not remember that anyone of them had ever moved me to a single thrill of spiritual longing and aspiration such as I experienced in that hushed room, where she was wont to kneel, whose daily life seemed to me more than prayer or sermon. There is no truth in the world more solemn than that our lives are the gospel of our children, a gospel that outweighs a thousandfold any teaching with which our lips contradict it. Put on what deft disguises we may, the thing we are is apparent to the young eyes that watch us so unceasingly."—Exchange.

A Girl's Chances.

During the evening services of one of our town churches, one Summer night, a party of young people strolled in quite late. They had not perhaps set out to go to church; they seemed bent on a frolic rather, and continued their frolicsome ways after taking their seats in the house of God, talking, laughing, looking about, in all their movements disturbing the worship and the worshipers.

We were much struck with the comment of a young man who sat near them; he was disturbed in his own worship, but he did not seem to resent that; he must have been shocked at the irreverence shown to his heavenly Father, but he did not mention that. "Oh," said he, "how can a girl throw away her chances so recklessly? Don't girls know that a young man's belief in what is good and true and high-minded depends mainly upon them? That every time he goes to church with a young lady, or pays her a visit, or joins her in a walk, it is in her power to make him think more purely of women, more reverently of God? And that every time she shows herself simply frivolous, much more when she dares to be funny at the expense of reverence, it not only lowers the young man's opinion of her (that may be a small matter), but it debases him, injuring the warp and woof of his very soul?"

Do our girls always recognize what chances for good lie in their slender palms—what tremendous chances for evil?—Forward.

An Underground Prayer Meeting.

A little driver boy who worked in a dark coal mine, far underground, driving the mules that dragged the cars to and from the places where the miners were digging out the black coal, was one day delighted to see his Sunday-school teacher, with some other gentleman, descend the shaft to visit the mine.

At first the gentleman did not recognize in the little black face the countenance of Jim, who was always so clean on Sunday; but when he did he was very glad to accept Jim's services as guide through the mine. As they were coming back to ascend to the upper air again, Jim said:

"Teacher, here's one place more you must see."

He led him to a big gloomy looking cavern, where the visitor soon distinguished several rough seats cut in the coal.

"Here," said Jim, "is where we have our prayer meetings. While the miners are filling the cars, three of us boys often get a chance to run off here for a few minutes. Then Joe reads a bit out of the Bible he carries in his pocket, and we all kneel and say a bit of prayer, then the rest of the day goes so much better. And here's our missionary box," he added, showing with great pride a rude box cut out of a block of coal.—Epworth Herald.

How It Is Done.

I asked a cobbler once how long it took to become a good shoemaker. He answered promptly: "Six years, and then you must travel." That cobbler had an artist-soul. I told a friend the story, and he asked his cobbler the same question—how long does it take to become a good shoemaker? "All your life, sir." That was still better—a Michael Angelo of shoes! Mr. Maydole, the hammer-maker of Central New York, was an artist. "Yes," said he to Mr. Paton, "I have made hammers here for twenty-eight years." "Well, you ought to be able to make a pretty good hammer by this time." "No, sir," was the answer; "I never made a pretty good hammer. I make the best hammer made in the United States." Daniel Morell, once president of the Cambria rail works in Pittsburg, which employed seven thousand men, was an artist, and trained artists. "What is the secret of such a development of business as this?" asked the visitor. "We have no secret," was the answer; "we always try to beat our last batch of rails. That's all the secret we have, and we don't care who knows it."—Rev. William C. Gunnett.

A Word of Appreciation.

Recently, at a table presided over by a young housekeeper, and surrounded by a goodly company of friends and strangers, a guest said, casually, after tasting a dainty dish: "Mrs. Blank, this salad is delicious. Who made it?" The lady of the house replied: "Thank you, I have been trying a new recipe! I am glad you like it." That seemed to be all of the matter; but the next day, when the guests departed, to one of them the lady said: "I am very grateful for what you said about my salad. I had been worrying about that dinner—it seemed too simple and plain for such an occasion and I thought nobody was enjoying it. The salad was a new dish, and I was especially anxious that it should be nice. Your kind words went right to my heart, and lifted a weight from my very soul. I am thankful."

Losing Temper.

Losing the temper takes all the sweet, pure feeling out of life. You may get up in the morning with a clean heart, full of song, and start out as happy as a bird, and the moment you are crossed and you give way to your temper, the clean feeling vanishes, and a load as heavy as lead is rolled upon the heart, and you go through the rest of the day feeling like a culprit. And anyone who has experienced this feeling knows that it can not be shaken off, but must be prayed off.—Selected.

One of our most brilliant writers gives us this bit of conversation which took place between an arrogant woman of the world and a young lady: "I have never liked you, and there are others who feel the same to you." "Very likely," was the calm reply. "I used to feel bad when I heard that So-and So, and Mrs. This or Mr. That did not like me, until I learned to look and see who and what they did like; and since then I have never been discontented or dissatisfied with myself because some one did not like me."—Selected.

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.

40 YEARS THE STANDARD.

Hygiene.

Moderate Drinkers.

Sanitary science teaches that no one has a right to destroy himself and peril the health and comforts of others. The moderate and periodic drinkers are always sources of danger to themselves and others. To wait until they become chronic and degenerate into law breakers is to apply the remedy when it is too late.

Public sentiment should not permit one to become an inebriate or tolerate him after he has reached such a stage. He should be prevented and forced to undergo treatment and should be regarded as dangerous to the safety and welfare of the community and isolated until fully restored.

In the near future science will demand that every inebriate shall have legal guardianship and restriction of personal freedom until he recovers. When these cases realize that such restrictions will be enforced, they will seek treatment in the early stages of their disease. The teaching of science demands that both the pauper and millionaire be seized at the very onset and forced into conditions of health and sobriety, and saved from becoming burdens on the community, centers of ruin and misery.—Dr. T. D. Crothers, in Journal of Hygiene.

For a Vegetable Diet.

One reason why we do not use vegetables more is that we have not learned to cook them properly. There are objections to a vegetable diet, but not more numerous than may be brought against the use of meat. Vegetable nutrients are less easily assimilated than meat, but this difficulty will be removed when the art and science of cookery are further studied. As we learn more about the structure of vegetable substances and the way in which they are affected by different temperatures, we shall be able to prepare them in such a manner that they will yield more nutriment. Most people overestimate the amount of nourishment obtainable from meats, and are surprised to find that vegetables, aside from cereals, have any food value. The high price of beef last Spring taught many families that meat is less essential than they formerly supposed. This is a most desirable lesson for the average American household, since meat is our most expensive food, all things considered. At this season of the year so many other foods are obtainable that meat may be almost wholly omitted from our bill of fare. Having learned to do without it during the Summer, we may manage to get along with less this Winter, and be better in health and richer in purse.—Anna Barrows.

The Cuisine.

Conducted by L. A. B.

Good Breakfast Rolls.—Put one quart of flour into a bowl, make a hole in the centre with a spoon. Put in one-half cup granulated sugar, one heaping teaspoonful salt, one heaping tablespoonful each of good sweet lard and butter. Dissolve one-half a compressed yeast cake in half a cup of warm water, add to the other ingredients with one pint of warm milk, or milk and water, stirring thoroughly and vigorously for five minutes. Turn a cover over the bowl, and cover all with a cloth. Stand in a warm place over night. In the morning knead in flour enough to make a nice velvety dough, not too stiff; cover and stand again in a warm place until it is very light. Turn out on a breadboard, and roll out with a rolling pin to a half inch in thickness. Cut out with a cutter, place a small piece of butter on one half and fold the other half over. Place on cooky tins, cover lightly and stand in a warm place until light. Bake from fifteen to twenty minutes in a quick oven. This quantity will make about thirty-six rolls. By commencing at two or three o'clock in the afternoon, and kneading them up at night, one could bake them early in the morning. Twice the above quantity may be easily made at one time.—Home Journal.

Life is made up, not of great sacrifices or duties, but of little things, in which smiles, and kindnesses, and small obligations, given habitually, are what win and preserve the heart and secure comfort.—Sir H. Davy.

Lamps are good or not according to whether their chimneys suit them or not. See the "Index to Chimneys"—free.

Write Geo A Macbeth Co Pittsburgh, Pa.

Pearl glass, pearl top, tough glass.

FRENCH National Prize of 16.600 Francs.

No household should be without it.

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In Memoriam.

Sister Mary Malvina Isbell (nee Hebert), wife of Rev. R. S. Isbell, fell sweetly asleep in Jesus, Tuesday morning, Nov. 19, 1895 at 1:15 o'clock, aged sixty-nine years ten months and twenty-four days. She was the daughter of Valery Hebert, of Iberville parish, La. She was first married to the Hon. Mark Boatner on Feb. 21, 1871. Nearly twenty-five years before her demise she became the wife of our bereaved brother, R. S. Isbell.

The writer has known Sister Isbell for nearly the full time of her wedded life with Bro. Isbell, as one of the gentlest, purest, and most earnest Christians. As an itinerant's wife, she was never known to complain of the hardship and disappointments especially connected with the life of a traveling preacher. She was a devoted mother, and was especially diligent in the training of her children "in the nurture and admonition of the Lord." She was not only a true wife, but a truly devoted Christian worker, ever glad to assist her husband in his work of soul-saving. She was beloved by all who knew her. I was at her bedside only a few days before her departure, and there was a peaceful calmness of soul seldom seen and hardly ever excelled. No doubt but her crown has many stars, evidencing her success in winning souls for Christ. In her dying hour she remembered our missionaries, and made her last contribution to them.

We can truly say of Sister Isbell, "She hath done what she could," and, "Blessed are the dead who die in the Lord."

In her death we lose from the church to the battle a true heroine, and give to the church in the victory a worthy companion for the saints.

B. F. WHITE

OBITUARIES.

WILLIS—SAMUEL BAXTER WILLIS, son of Judge A. Willis and wife, was born Oct. 14 1863 at Lisbon, Claiborne parish, La. He first united with the M. E. Church, South, at the age of ten years. He was educated at Homer, La. Monroe, La., and at the State University in Baton Rouge. He departed this life at his father's home in Monroe, La., June 13, 1895.

With many other messages of love to his friends, while he was dying, he sent me this: "Tell Bro. White I always loved him, and still love him with my dying breath."

The following tribute from his friend and employer, Sheriff Isaiah Garrett, is a true picture of our deceased brother.

H. F. WHITE,
Late his pastor.

True merits should be recognized; noble sentiments, exceptional character and praiseworthy motives should be acknowledged, and those who are most familiar with these traits in a man's character are the proper ones to bear testimony thereto. The truest test of manhood is the alacrity with which we obey where duty calls. The best test of the moral tone of man's sentiments is his tender regard for home relations.

Baxter Willis has been in my employ for nearly three years as deputy sheriff, and as such our relations were of the most confidential nature. No one could be more efficient or honest in the discharge of the duties assigned to him than was Baxter. He was always ready and willing to respond (and that without a murmur) to any duty I called upon him to perform. He was not only an excellent deputy, a most worthy officer, but he was also a true friend. He was extremely kind to and considerate of the prisoners under his charge, and at the same time he was vigilant and careful, and none ever escaped from his custody. He was shrewd in investigation, quick to arrive at accurate conclusions from meagre facts, cautious in making arrests, being careful of the lives of his associates, and the criminal. He would scorn to take advantage of his position as an officer to mistreat a prisoner, and every man who became his prisoner left his custody as his friend. And yet none ever escaped from him, for no man better understood the relationship between officer and prisoner.

His love and devotion to his mother (alas! now almost heart-broken), his affection for his sisters and his regard for his father was pathetically tender. Nothing was too good for him to give, no duty too irksome for him to perform for those loved ones, and in return he was their idol, for he not only deserved their love, but was their only son and brother. He was cut off in the springtime of young and vigorous manhood, the victim of a fearful accident, but fell in the discharge of his duty, and died with the consciousness that he was faithful unto the end.

Oh, dear mother and father and sisters, Baxter has gone from among us, and no more on this earth will we hear his cheery voice or feel his hearty hand-clasp, but Baxter is not lost. Conscious almost to the last moment, and in the full possession of his mental faculties, he died entirely and completely resigned to his fate, and, thank heaven, in the full belief and certainty that he was going home to Jesus. Truly can it be said that our loss was his gain. And even on this earth, though Baxter is lost to his loved ones and to his many friends, yet he is not lost to memory.

ISAIAH GARRETT.

HANCOCK—Little ANNIE WRIGHT, daughter of Hon. J. T. M. and Alice A. Hancock, was born June 17, 1890, at the family home in Jackson parish, La., and died at Raston, La., Nov 2, 1895, aged five years four months and sixteen days.

She was a sweet-spirited little girl, obedient, affectionate, and kind. She manifested unusual intelligence for one of her age. She possessed rare musical talent; could play on the organ, and sing with a sweet voice, "Jesus, lover of my soul," "At the cross," and other of our beautiful hymns. She was fond of attending religious services. Hearing the church bell ringing while sick, she would express a desire to attend the service; but when told she should go when mama went, she was resigned. She was regular in saying her prayers, and seemed to be unusually pious for one of her age. She was patient, and ready to do what she was told to do.

Her attending physician said of her, that in twenty years' practice she was the first angel he ever treated. But the wise Father in heaven, who knoweth all things, and has in his keeping the destiny of all his creatures, knew it was best for little Annie that she should not remain longer on earth, to meet and contend against its ills and its sorrows, and hence took her to himself, where no sorrow is known, and where eternal gladness and joy forevermore fill the soul.

She is the first member of the seven children born unto them that our dear Bro. and Sister Hancock has been called upon to bury. God has dealt very kindly with them, and feeling assured that at the proper time they will meet little Annie again, they express themselves resigned to the divine will, and by his grace are enabled to say with Job, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord!"

Thank God grace is sufficient for the comforting of the bereaved heart of his trusting followers. Weep not for little Annie. Safe in the arms of Jesus, she waits and watches for your coming into that heavenly home, where loved ones will meet, and meet to part no more.

JAMES L. WRIGHT.

DICKENSON—Mrs. ANNE MILDRED DICKENSON (nee White) was born in Cahola, Ala., Dec. 18, 1825, and died at her daughter's, in Harrison county, Miss., Sept. 4, 1895. She was married to Mr. Wm. Dickenson, March 13, 1847, as I joined the M. E. Church, South, June, 1880. There were five children born to them, one son and four daughters, of whom two—Mr. Jas. Dickenson and Mrs. Lyman Reeves—are left to mourn her loss.

It was the writer's fortune to know this good woman for one year before her death, and, although she was confined to her bed most of this time, she was never heard to murmur or complain, but bore her affliction with Christ-like patience. Just before her death she seemed to suffer untold agonies; but in the midst of it all she asked, "Is this death?" She then began to clap her hands, saying, "Come, Lord, and take me!" and thus continued to shout until her blessed Redeemer called her to come up higher. "Blessed are they that die in the Lord!" The lives of such good people always encourage us to greater efforts, and to attempt, at least, to make our lives sublime, and, departing, leave behind us footprints on the sands of time.

We extend our heartfelt sympathy to the bereaved ones, and pray that they may be so perfectly resigned to the will of their heavenly Father that they will say, "The Lord gave, the Lord hath taken away: blessed be the name of the Lord!"

H. B.

REAGAN—IRA W. REAGAN, adopted son of Judge A. Willis and wife, was born in August, 1874, in Mississippi. He was in early childhood adopted by Judge A. Willis and wife, and by them raised to youthful manhood. He died of swamp fever Sept. 11, 1895, at the residence of Mr. Geo. C. Phillips, on Island Desiard, parish of Ouachita, aged twenty-one years.

He was a true young gentleman and Christian, having been a member of the M. E. Church, South since boyhood. He was a trusted business man esteemed by all.

How soon after the death of Baxter was the adopted son to follow! Only three months, lacking two days, were they separated by death. May God's best blessings of comforting grace be given to the bereaved loved ones left behind!

H. F. WHITE,
Former pastor.

EVANS—CLAIBORNE LYMAN, son of Rev. C. C. Evans, was born in Hillsboro, Miss., Jan. 23, 1895, and died Nov. 3. He died from the effects of a scald received by the upsetting of a pot by the fireplace. He, of course, suffered much. His first given name was for me. The little one is safe in the better world.

C. McD.

Forest, Miss.

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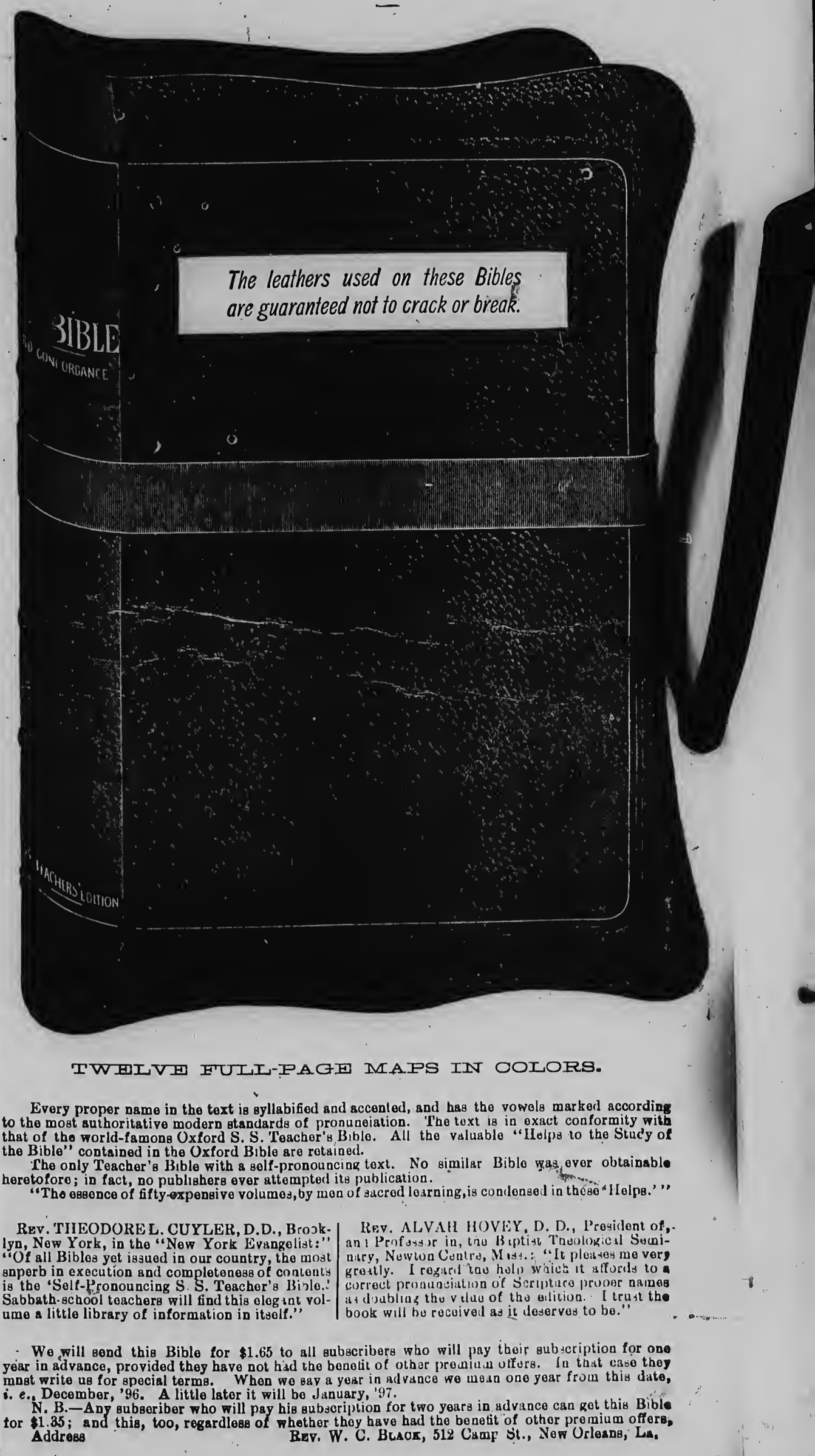

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Okolóna	Jan. 4, 5
Nettleton circuit	10
Tupelo station	12
Prairie circuit	15
Shannon	17
Verona	18, 19
Houston and West	23
Houston mission	24
Sparta circuit	25, 26
Buena Vista	Feb. 1, 2
Okolona circuit	5
Aberdeen circuit	8, 9
Tremont circuit	12
Quincy circuit	15, 16
Fulton circuit	22, 23
Amory and Smithville	28, 29

The district stewards will meet at Aberdeen, in the Methodist Church, Jan. 16, at 12 o'clock.

S. M. THAMES, P. E.

WINONA DIST.—FIRST ROUND.

Winona station	Dec 22, 25
Carrollton station	Jan. 4, 5
Walden circuit	11, 12
Greenwood station	12, 13
Winona circuit	25, 26
Indianola circuit	Feb. 1, 2
West circuit	6, 9
Sidon circuit	15, 16
McNutt circuit	22, 23
Dublin and Brooklyn station	29, Mar. 1
Carrollton circuit	7, 8
Black Hawk circuit	14, 15

District stewards will please meet at the Methodist Church in Greenwood, Jan. 18, at 11 A. M.

J. B. STONE, P. E.

GRENADA DISTRICT—FIRST ROUND.

Toccopola circuit, at Liberty Hill	Dec. 21, 22
Grenada station	19, 60
Oxford station	Jan. 5, 6
Coffeeville	11, 12
Grenada circuit, at Spring Hill	18, 19
Charleston, at Harrison	25, 26
Minter City	Feb. 1, 2
Tatum, at Goar's Chapel	8, 9
Torrance	(Tues.) 11
Paris, at Salem	15, 16
Pittsboro	22, 23
Ellzey, at Old Town	(Tues.) 25
Chapel Hill, at Spring Hill, Thurs.)	27
Slate Springs	29, Mar. 1

District stewards will please meet at Wood Street, Water Valley, Friday, Jan. 6, at 10 A. M.

H. C. MORSHEAD, P. E.

DURANT DIST.—FIRST ROUND.

Pickens circuit, at Pickens	Dec. 21, 22
Lexington and Tchula, at Lexington	Jan. 4, 5
Kosciusko station	11, 12
Poplar Creek cir., at Wesley Chapel	18, 19
Sallis circuit, at Sallis	25, 26
Salem circuit, at Tabernacle	30
Ethel circuit, at Ethel	Feb. 1, 2
Belzona circuit, at Hickory Grove	8, 9
Walthall circuit, at South Union	14
Kupora circuit, at Kupora	15, 16
Ackerman circuit, at Wier's	22, 23
Chester circuit, at Chester	29, Mar. 1
Rural Hill circuit, at Canter Ridge	6
Louisville circuit, at Louisville	7, 8
Ashton circuit, at Ashton	13, 15
Ebenezer circuit, at Ebenezer	14, 15

The district stewards and the District Parsonage Committee will meet me in Durant, at the Methodist Church, Jan. 28, 1896, at 7 P. M.

J. H. MITCHELL, P. E.

CORINTH DIST.—FIRST ROUND.

Booneville station	Dec. 21, 22
Iuka station	29, 30
Guntown circuit at Guntown	Jan. 4, 5
Booneville circuit, at Pisgah	11, 12
Kossuth circuit, at Rienzi	18, 19
Iuka circuit, at New Salem...(Thurs.)	21
Corinth circuit, at Box Chapel	25, 26
Marietta cir., at Blythe Cb'l...(Wed.)	27
Ripley and New Albany sta., at N. A.	Feb. 1, 2
New Albany cir., at Locust G...(Tues.)	4
Jonesboro cir., at Ebenezer...(Thurs.)	6
Ripley circuit, at Weir's Chapel	8, 9
Saltillo circuit, at Mooresville	15, 16
Iline Springs circuit at Liberty	22, 23
Brown's Creek circuit, at Mt. Nebo	29, Mar. 1

The district stewards will please meet at the Methodist Church in Booneville, Thursday, Jan. 9, at 11 A. M. The stewards are as follows: G W. Bynum, F P. Nash, B. F. McRea, L. P. Bond, J. D Furtick, F. E. Ray, D. W. Coker, D. A. Tigert N. C. Hinds, J. I. Philpot, W. C. Hinds, W. R. Ramsey, J. A. Nesbit, S. B. Gardner, E. A. Howell.

HESLEP R. TUCKER, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Potts' Camp circuit, at Potts' Camp	Dec. 21, 22
Waterford circuit, at Waterford	28, 29
Holly Springs cir., at Pleasant Grove	Jan. 4, 5
Olive Branch circuit, at Olive Branch	11, 12
Red Banks circuit, at Red Banks	18, 19
East Holly Springs cir., at Harmony	25, 26
Cornersville circuit, at Bethlehem	Feb. 1, 2
Mt. Pleasant circuit, at Mt Pleasant	8, 9
Ashland circuit, at Harris Chapel	15, 16
Pontotoc circuit, at Pontotoc	22, 23
Abbeville circuit, at Abbeville	28, Mar. 1

The district stewards will please meet in Holly Springs, on Tuesday, Dec. 31, at 11 o'clock A. M. They are: J. M. Norvell, C. L. Stewart, Thos. Eason, Frank Moore, E. J. McKinney, G. W. Stamps, Robert Evans, N. W. Bowden, G. W Jernigan, A. R. Bogard, J. G. Leach.

J. D. CAMERON, P. E.

SARDIS DIST.—FIRST ROUND.

Cold Water	Dec. 21, 22
Sardis station	28, 29
Como station	Jan. 5, 6
Batesville	11, 12
Nesbit circuit, at Horn Lake	18, 19
Pleasant Hill circuit	25, 26
Courtland circuit	Feb. 1, 2
Arkabutla circuit, at Brook's Chapel	8, 9
Pleasant Grove circuit	13
Longtown circuit	15, 16
Walnut Hill circuit	20
Cockrum circuit, at Independence	22, 23
Burgess mission, at Cole Springs	28, Mar. 1
Eureka Springs circuit, at Mt Olivet	7, 8
Tyro, at Fredonia	14, 15

District stewards will all please meet in the church at Sardis, Jan. 6, 1896, and much oblige

T. C. WIER, P. E.

COLUMBUS DIST.—FIRST ROUND.

Columbus station	Dec. 21, 22
Tibbee circuit, at Tibbee	28, 29
Brooksville circuit, at Brooksville	Jan. 4, 5
Macon station	11, 12
Starkville circuit, at Smyrna	18, 19
Sturges circuit, at Bethel	25, 26
Columbus circuit, at Piney Grove	Feb. 1, 2
Crawford circuit, at Crawford	8, 9
Shuqualak circuit, at Shuqualak	15, 16
West Point	22, 23
Cedar Bluff circuit, at Griffith	29, Mar. 1
Hebron circuit at Hebron	7, 8
Singleton mission, at Perkinsville	11
Winstonville circuit, at Hasbuqua	14, 15

District stewards will meet at Artesia, Wednesday, Jan. 22, at 11 A. M.

R. A. BURROUGHS, P. E.

GREENVILLE DIST.—FIRST ROUND.

Shaw	Dec 21, 22
Gunnison	28, 29
Rosedale	29, 30
Arcola	Jan. 4, 5
Hollondale	5, 6
Lula	11, 12
Carnesville	12, 13
Greenville	18, 19
Belen	25, 26
Jonestown	26, 27
Duncan	Feb. 1, 2
Hill House	8, 9
Tunica circuit, at Lake Cormorant	11, 16
Lehrton	22, 23
Cleveland	26, 24

District stewards' meeting at Greenville, Dec. 21, at 7 P. M.

J. A. RANDOLPH, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST ROUND.

Crawford Street—Vicksburg	Dec. 21, 22
South Vicksburg	22, 26
Edwards, at Edwards	28, 29
Port Gibson	Jan. 4, 5
Rolton, at Rolton	11, 12
Utica, at Utica	18, 19
Hermansville, at Hermansville	25, 26
Harriston, at Cane Ridge	Feb. 1, 2
Rocky Springs, at Rocky Springs	6, 8
Mayersville, at Beulah	15, 16
Rolling Fork, at Rolling Fork	29, 29
Anguilla, at Anguilla	29, Mar. 1
Mt. Olivet, at Bentonia	7, 8
Warren, at Bradley's Chapel	14, 15
South Warren, at Red Bone	21, 22

The district stewards will meet in Crawford Street Church, Vicksburg, Dec. 20, at 12 A. M. Homes provided.

J. M. WEEMS, P. E.

Vicksburg, Miss.

JACKSON DIST.—FIRST ROUND.

Jackson—First Church (11 A. M.)	Dec. 28, 29
Jackson—Capitol Street (7 P. M.)	28, 29
Terry, at Terry	Jan. 4, 5
Yazoo circuit, at Mt. Carmel	11, 12
Yazoo City (7 P. M.)	12
Benton, at Benton	18, 19
Sharon, at Mt. Pleasant	25, 26
Canton (7 P. M.)	26
Flora, at Flora	Feb. 1, 2
Silver Creek and B. L., at B. L. (Fri.)	7
Lake City and Ludi	8, 9
Madison, at Madison	15, 16
Camden, at Camden	22, 23
Tranquil, at Zeigler ville	26, Mar. 1
Fannin, at Fannin	7, 8

R. D. NORSWORTHY, P. E.

MERIDIAN DIST.—FIRST ROUND.

Lauderdale, at Lauderdale	Jan. 4, 5
Meridian East End	8
Blunsville, at Scooba	11, 12
Meridian West End	16
Porterville, at Mt. Hebron	18, 19
Meridian—Sunny Side and Poplar S.	22
Vinuville, at Bethel	25, 26
Meridian—Central	27
Daleville, at Daleville	Feb. 1, 2
North Kemper, at Spring Hill	8, 9
DeKalo, at DeKalb	9, 10
Rose Hill, at Rose Hill	15, 16
Linwood and Indian Mission, at L	21
Neshoba and mission, at Sand Town	22, 26
Chunkey, at Suquatena	Mar. 1, 2

District stewards will meet at Meridian, Central Church, Jan. 14, at 11 A. M.

R. J. JONES, P. E.

Meridian, Miss.

BROOKHAVEN DIST.—FIRST ROUND.

Summit, at S (11 A. M., Fri.)	Dec. 27
Adams, at A	28, 29
Gallman, at Bethesda	Jan. 4, 5
Crystal Springs (7 P. M.)	8-5
Caseyville, at Sweetwater	11, 12
Brookhaven (7 P. M.)	13, 15
Martinsville, at Union Chapel	18, 19
North Wesson, at N. W	25, 26
Wesson station (7 P. M.)	25, 26
Magnolia and Cuyka, at M	Feb. 1, 2
China Grove, at Tylertown	8, 9
Whitestown, at W	15, 16
McComb City (7 P. M.)	15, 16
Providence, at P	22, 23
Pleasant Grove, at Wellman	29, Mar. 1
Hazlehurst	7, 8

E. H. MOUNGER, P. E.

NATCHEZ DIST.—FIRST ROUND.

Gloster, at Gloster	Dec. 21, 22
Centerville, at Centerville	28, 29
Roxie, at Roxie	Jan. 4, 5
Fayette, at Fayette	11, 12
Jefferson Street	18, 19
Wesley Chapel	19, 20
Wilkinson, at Mt. Carmel	25, 26
Amite, at Woodland	Feb. 1, 2
Woodville	8, 9
Percy Creek	15, 16
Barlow, at Beboboth	22, 23
Meadville, at Meadville	29, Mar. 1
Washington	7, 8

The district stewards will please meet me in Gloster, Jan. 15, at 10 A. M. The Board is composed of the following: E. A. Enochs, Q. R. Roberts, W. H. Ratcliff, R. V. McDonald, B. F. Gora, T. J. Roberts, W. M Germany, J. K. Cobb, H. B. McGehee, W. N. White, W. L. Cato, Luther Allen, M. C. Forest, A. B. Steele.

L. S. JONES, P. E.

SEASHORE DIST.—FIRST ROUND.

Hattiesburg	Dec. 28, 29
Columbia	Jan. 4, 5
Purvis, at Lumberton	11, 12
Ocean S. and Biloxi, at Biloxi	18, 19
Americus, at P. Hill	25, 26
Moss Point	Feb. 1, 2
Escatawpa, at Zion	8, 9
Vancleave, at Excl	15, 16
Pearlington and L, at P	22, 23
Whitlington, at Coleville	28, Mar. 1
Handsboro and St. John's, at Coleville	29, Mar. 1
Bay St. Louis at L. B	7, 8
Augusta, at Augusta	14, 15
Black Creek, at Mt. Zion	17
Nicholson, at Nicholson	21, 22
Marion	24

District stewards will please meet me at Poplarville on Tuesday, Jan. 15, at 12 o'clock, in the Methodist Church.

C. A. POWELL, P. E.

Keep a bottle of MUL-EN-OL where you can quickly reach it, in case of emergency. Perhaps it will save a doctor's bill.

MARRIAGES.

CARLISLE-STARNES.—At Mt. Olivet Church, near Batesville, Miss., Dec. 8, 1895, at 8 P. M., by Rev. Ben P. Jaco, Rev. W. C. Carlisle to Miss Ellen B. Starnes.

OWEN-ANDERSON.—At the home of the bride's mother, Natchez, Miss., Nov. 27, 1895, by Rev. M. M. Black, Mr. E. E. Owen to Miss Fannie Anderson.

MULLINS-BENNETT.—At the residence of Mr. J. P. Bennett, Nov. 13, 1895, by Rev. J. W. Tindin, Mr. W. W. Mullins to Miss Pearl Bennett, all of Franklin county, Miss.

Is Catarrh Curable?

MRS. MARY ALEXANDER SAYS IT IS IN A RECENT LETTER.

Mrs. Mary Alexander, of Piper City, Ill., writes: "My health had been failing for seven years. The doctors pronounced my case one of bronchial catarrh. I could get no hope of recovery from any of my physicians. My friends urged me to take Pe-ru-na. At this time I was confined to my bed. After taking one bottle of Pe-ru-na I was able to sit up and the swelling on my body and limbs began to disappear. When I finished the third bottle I was entirely well and felt as well as ever in my life. I can heartily say that I believe Pe-ru-na saved my life."

Catarrh attacks any part of the human system. Not only are the head and throat liable to catarrh, but all other parts of the organism may be affected by it. There is catarrh of the stomach, kidneys, liver, etc. Pe-ru-na is an internal systemic remedy, and cures catarrh wherever located.

An instructively illustrated 64-page book on catarrhal diseases sent free by The Pe-ru-na Drug Manufacturing Company, Columbus, O.

Communion with God was never more needful than now. Feverish activity rules in all spheres of life. Christian effort is multiplied and systematized beyond all precedent; and all these things make calm fellowship with God hard to compass. We are so busy thinking, discussing, defending, inquiring, or preaching, and teaching and working, that we have no time and no leisure of heart for quiet contemplation, without which the exercise of the intellect upon Christ's truth will not feed, and busy activity in Christ's cause may starve the soul.—Alexander McLaren.

No man ever knows just how much the strength of his Christian character can carry, until he has been actually brought subject to some adequate trial.

Dr. Featherston's Book.

I have just finished reading Dr. Featherston's pamphlet, "Second Blessing verses Holiness," and say that it is a good thing, timely, and will help to preserve the church from fanatical views of religion. Let it have a wide circulation. C. MCDONALD.

Forest, Miss., Dec. 18, 1895.

MUL-EN-OL is a clear, pleasant, penetrating Liniment. No grease, no stain.

The Bible Institute Colportage Association.

MR. EDITOR: Some time ago I asked you kindly to give publicity to the fact that the Bible Institute Colportage Association, of Chicago, had a fund at its disposal for sending out books and Testaments for free distribution in our jails.

Up to the end of October, we had distributed in this way 12,619 volumes, sending them into twenty-three different States. D. L. MOODY.

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The great success of the chocolate preparations of the house of **Walter Baker & Co.** (established in 1780) has led to the placing on the market many misleading and unscrupulous imitations of their name, labels, and wrappers. Walter Baker & Co. are the oldest and largest manufacturers of pure and high-grade Cocoas and Chocolates on this continent. No chemicals are used in their manufactures.

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Alabama, Connellsville,
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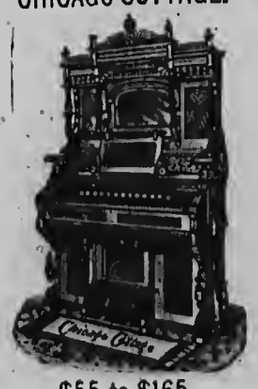

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Christian Advocate.

VOL. 42.—NO. 52. NEW ORLEANS, THURSDAY, DECEMBER 26, 1895. WHOLE NO. 2053

Rev. W. C. BLACK, D. D., EDITOR AND PUBLISHER. } PUBLISHED FOR THE LOUISIANA CONFERENCE, MISSISSIPPI CONFERENCE AND NORTH MISSISSIPPI CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH. { ENTERED AT THE POSTOFFICE AT NEW ORLEANS AS SECOND-CLASS MATTER.

GENTLE WORDS.

The sun may warm the grass to light,
The dew the drooping flower,
And eyes grow bright and watch the light
Of Autumn's opening hour;
But words that breathe of tenderness,
And smiles we know are true,
Are warmer than the Summer-time,
And brighter than the dew.

It is not much the world can give,
With all its subtile art;
And gold and gems are not the things
To satisfy the heart;
But, oh, if those who sinner round
The altar and the hearth
Have gentle words and loving smiles,
How beautiful is earth!

—Selected.

Communications.

Those Points of Law.

At the recent session of the Mississippi Conference, as shown by the published reports in the NEW ORLEANS CHRISTIAN ADVOCATE, the following questions of law were made by one of the presiding elders and answered by Bishop Duncan:

1. Does the Discipline of the M. E. Church, South, recognize the employment of women as preachers of the Word, with the authority to occupy the pulpit in reading the Holy Scriptures, and in preaching the same as ministers of the Lord Jesus Christ? Ans.—*It does not.*

2. Does the Discipline of the M. E. Church, South, authorize a pastor in charge of a station, circuit or mission of said church to invite a woman claiming to be a minister of the Lord Jesus Christ to occupy the pulpits of said church to expound the Scriptures as a preacher of the Word? Ans.—It does not.

3. And does not such invitation given and services so rendered offend against the authority and order of said church and the teaching of the Holy Oracles? Ans.—It does.

But the ADVOCATE does not speak of the several private consultations between the brother who raised the points of law and the Bishop who decided; nor of the remarkable parliamentary decision under which the motion, based on the law points, was rushed through. Neither does the ADVOCATE mention the fact that as soon as possible the following law question was submitted to the Bishop, who took the same under advisement and returned it the next morning through the hands of a third party without answer:

"Does the Book of Discipline prohibit the employment of a godly man or woman to assist in conducting religious services in the church or elsewhere under the personal direction and control of the preacher in charge?"

And it is likely to remain unanswered, because the answer would expose the fallacy and inapplicability of the foregoing three points of law, which may puzzle some people and afford an excuse for annoying other people. Who has ever claimed that the Book of Discipline provided for the licensing or ordaining of women to preach the gospel or to administer the sacraments? Who ever pretended that there was any expressed authority in the Book of Discipline for a pastor "to invite a woman claiming to be a minister," or anybody else, "to occupy the pulpit"? But to what straits were the opponents of Mrs. Snell driven when they framed the third question: "And does not such invitation given and services so rendered offend against the authority and order of said church and against the Holy Oracles?" Mark the words!—"offend against the authority and order." Not against the Book of Discipline and law of said church, but "against the authority and order," as incarnated, it is supposed, in the Bishop and presiding elders! No patent has yet been applied for on this newly invented method of making laws for the M. E. Church, South. Neither is it supposable that the General Conference or the Committee on Appeals will ever ratify laws so made. It certainly is not law.

And now as to that other clause, "Offend against . . . the Holy Oracles." It is amazing that a Bishop in Southern Methodism should so decide, for not only did Mary Bosanquet Fletcher conduct religious services to the edification of John Wesley and others, but John Wesley on one occasion gave the right hand of fellowship to Sarah Mallett, and recognized her as a Methodist preacher. But John Wesley's mother herself was guilty of preaching before he was ordained, and had larger congregations in her house and yard, probably, than her husband in Epworth Church. It has been one of the glories of Methodism to use her gifted women in any line of usefulness to which God might call them. And this was never esteemed an "offense against the Holy Oracles," for Methodism, which Dr. Chalmers defined to be "Christianity in earnest," has always adhered to Holy Writ, claiming to be a child of Divine Providence. And permitting women to pray or teach in public was, and is strictly in accord with the Holy Bible. Did not Miriam prophesy in public, in the presence of not less than two million people? (Ex. xv, 20.) Did not Deborah judge Israel, command the army, and prophesy publicly also? (Judges iv, 14.) Did not Huldah prophesy even before the high priest and nobles of Judah, and for the benefit of the king himself? (II. Kings xxii, 14-22.) Was not the wife of Isaiah a prophetess? (Isa. viii, 3.) Does not Psalm lxviii, 11, expressly declare, "The Lord gave the Word; the women that publish the tidings are a great host"? (Revised version.) Does not Joel ii, 28, foretell, "It shall come to pass in the last days, saith the Lord, that I will pour out my Spirit on all flesh; and your sons and your daughters shall prophesy"? Did not the aged Anna proclaim redemption in Jesus' name to all that dwelt in Jerusalem, while Simeon was ready to depart in peace? (Luke ii, 38, 39.) Did not the woman unto whom Jesus revealed himself at Jacob's well fly to the city of Sychem and invite people to come and see the Messiah? (John iv.) Were not women first commissioned to tell of the resurrection? (Matt. xxviii, 1-10.) Was not Mary, the mother of Jesus, with the other women in that upper room in Jerusalem (Acts i, 14) when the Holy Ghost fell upon them, and they all began to speak with other tongues? (Acts ii.) And did not Peter take for his text Joel ii, 28-32, and point to the fulfillment before the eyes of thousands? Did not the Holy Ghost fall on Mary and the other women, and did they not speak with other tongues? Did not Philip, the evangelist, have four daughters who did prophesy? (Acts xxi, 9.) Was not Phœbe a deacon in the church at Cenchrea (Rom. xvi, 1), with all the privileges, powers, rights and duties which any of the seven deacons in Jerusalem had? Does not Gal. iii, 28, teach that there is no distinction between men and women in God's church, but they "are one in Christ Jesus"—one in his church, possessing the same rights and powers? Does not Paul, in I. Cor. xi, 4-16, declare and teach that if a woman be modestly attired she may pray in public and prophesy in public? And who will say that prophesying and preaching are not one and the same thing?

Perhaps some of us will soon be prating about "our historic episcopacy," and striving to demonstrate our "apostolical succession." We are thinking more highly of ourselves than we ought to think. We forget the rock whence we were hewn, and the hole of the pit whence we were digged. We forget that Methodism began in the North (as Dr. Lafferty said some years ago) with a Dutch woman and a one-eyed man, and that the father of Methodism in the South was a cock-eyed Irishman. We forget that Mr. Wesley violated not only "authority and order"—whatever that may be—but also the law of his church and country, when he licensed men to preach, and especially when he took upon himself to ordain preachers. Don't let us forget these facts in our history. They may be unpleasant facts, but they are facts. David never forgot that he was the son of Jesse.

In conclusion, let me call the attention of brethren who have been so long reading and commending Matthew Henry and Lange and other Calvinistic commentators, to the teaching of Clark's commentaries on these points in dispute. We are in danger of losing our reckoning. Some may find themselves fighting against God.

T. L. MELLEN.

In the Living Present.

Charles Dudley Warner says in Harper's Weekly that the easily-led world begins to believe that marriage is a failure. Scandal and modern fiction cause that belief. But if our women, married and unmarried, were allowed to vote on the subject, the vast majority would deny the supposed failure. Only disappointed spinsters and un-womanly women hold that the exception is the rule.

Prof. A. B. Bruce, of London, after traveling much in the United States, declares that he was painfully impressed with the prevailing lack of punctuality in our country. Seldom that at the opening of divine service half of the auditors are present. Some arrive after the sermon has been more than half delivered. The Watchman, of Boston, says that the statement is sadly true.

Rev. John Watson, in the British Weekly, speaks of Jesus as a young man. His disciples, too, had not attained to middle age. A guild of young men had been the pioneers of Christianity. After the meridian of life had been passed, men became sordid, unable to say, "None of self."

The life of Jesus had been a poem of religion, an epic of philanthropy. It charms and attracts the young specially.

Medical journals assure that coffee and tea drunkards multiply. Tea-chewing the latest vice. Most of the prevailing dyspepsia caused by caffein, the active principle of tea and coffee. Caffein, says Prof. Virchow, is a poison, the same as alcohol. Many drink tea for purposes of exhilaration. But such exhilaration is only a fashionable name for intoxication.

It has been discovered that peanuts excel cod-liver oil as fat-producers. Physicians prescribe them in pulmonary diseases. Are easily digested. No harm possible, as in the case of Koch's lymph. Bye the bye, the Academie of Science, in Paris, has awarded to Prof. Behring its so-called diphtheria-prize, 25,000 francs, for discovering the famous anti-toxin.

Pope Leo XIII. owns the most valuable chair. It is dearer than the throne of any European potentate. It was presented to the Pope by our American banker, Troop, and cost $40,000. Made of solid silver, it is inlaid with many precious stones. It is stated that the Pope receives larger revenue from the United States than from all other countries combined.

Our Jingos clamor for—a fratricidal war with England. Even intimate, without blushing, that our government entered into a secret treaty with semi-barbarian Russia. Such a war would indeed suit our vast herd of demagogues and adventurers. And the angels sang, "On earth, peace!" ICH DIEN.

Selections.

Miss DeBroes.

BY MISS BELLE KEARNEY.

It was in 1871, during the last Commune in Paris. The slope of the hill near Pere la Chaise was streaming with blood. Bodies of the butchered were lying about in horrible conditions. A woman, frantic with grief, was standing in the midst of the slain with her arms uplifted in an attitude of the wildest despair, crying out: "They are all dead! My husband, my son, my father! I have nothing to live for in the world." A gentle hand was laid on the uplifted arms and a soft voice whispered in the ear of the forlorn creature: "My sister, you have Jesus Christ. He has said, 'I will never leave thee nor forsake thee.'" The comforter was Miss de Broen, a young lady of wealth who had been traveling on the continent with friends for pleasure. God led her to Paris and to the Communists. This was her first active ministry for Christ. She said, when she saw the calm settle upon the woman's spirit whom she had approached on that awful day, and the eager light come into her eyes when she told her of the love of her Lord, she then and there consecrated herself and all that she possessed to the service of God. She immediately communicated her intention of remaining in Paris to her friends, and began at once that beautiful mission work that has made her name blessed in the hearts of thousands of human beings. For nearly twenty-five years she has stood alone, an unwavering light in the darkness of the atheistic gloom, carrying forward her vast undertaking with a trust that has never, never once abated.

Terrible sickness followed in the wake of the siege. Miss de Broen established a medical hospital, where the sufferers could be administered to "without money and without price." After the horrible revolution ended, it was continued for the poor in Belleville, the district in which she had settled; but through all these years it has been resorted to by many from the heart of Paris, the average annual attendance being as great as 30,000.

In supplying the bodily wants of these needy people, no opportunity has been neglected of bringing their sin-sick souls to the personal knowledge of the Divine Physician, who came to "bear our infirmities." Out of this enterprise there has grown a training-school for girls, sewing classes, day and night schools, mothers' meetings, a gospel mission hall, where regular Sunday services are held, besides Bible classes, prayer meetings and temperance meetings.

A large proportion of Miss de Broen's time is spent in visiting the poor and sick, and distributing tracts and Bibles. I shall never forget the pathos in the voices of the men and the women, who stretched out their hands in an imploring way to her, saying, "If you please, madame," for the gospel leaflets she carried as she walked through the streets of Belleville.

Miss de Broen's life-work has been to stem the tide of blighting atheism and cool the fever of this communistic rage. The strain has been a cruel one, and has told on her resources, both physical and financial, most terribly. Her private fortune has been spent, and the mission is now supported almost entirely by contributions from Christians in other lands. Last year the hospital had to be closed for lack of funds, and now, to maintain the existence of the mission, incessant work is required. From a beautiful young girl Miss de Broen has grown into a middle-aged woman, with the marks of anxiety on her strong, sweet face.

Personally, I will say here, Miss de Broen is peculiarly attractive; brown hair without a tinge of gray, soft, intelligent brown eyes, exceedingly fair complexion and an expression deeply spiritual. Her manners are exceedingly highbred and gracious, her mind cultivated and vigorous, her nature of the gentlest, tenderest type; she lives in her comfortable home at 3 Rue Clavel, Belleville, Paris. Here she has her associates in her mission work and dispenses the most generous hospitality to visitors, who, like themselves, are forwarding the coming of the kingdom of God on earth.

Miss de Broen's work is known distinctively as the "Belleville Mission." It is thoroughly separate from any other kind of mission. The idea has been entertained by some that her's was connected with the McAll Mission, but it is not in the remotest degree. Aside from the Belleville Mission, Miss de Broen conducts an establishment in Paris, which is the headquarters of the French W. C. T. U., at 205 Rue Honore. Regular board can be secured there, and a temperance restaurant supplies meals, independent of lodging, at a most moderate charge. In this building she has a free reading room, and in the saloon above the W. C. T. U. holds its meetings, and Bible classes are conducted regularly. It has been a home and restful abiding-place to many strangers who were yearning for the touch of a friendly hand and the sound of a familiar tongue. It has been a beacon-light, too, for many shipwrecked lives. The large window opening out on the ground floor is filled with attractive Scripture texts and open Bibles. A young woman, who belonged to the sad, unfortunate class that fills the streets of all large cities, was passing by this place one night with heart and brain on fire, hurrying to throw her body into the Seine, when, on glancing into the lighted window, she was tempted to stop a few moments and read one of the colored texts; from this her eyes wandered to the open Bible and there she read the message that came to her as a rope to a drowning man. She found God and was saved! In the capacity of president of the W. C. T. U. of France, Miss de Broen's opportunity of spreading the gospel of total abstinence has been broadened and her work made more difficult. Let all Christians who have this interest of our Master closely at heart, cheer this noble woman by writing letters of sympathy and sending sums of money, however small, to forward the glorious cause she has undertaken in His name. It will be "bread cast upon the waters" that will surely return ladened with the salvation of many souls.—St. Louis Advocate.

Michael Schlatter.

It was a happy thought of The Voice to ask the physicians of Denver for their opinion as to the cures said to have been wrought by Michael Schlatter. He was there so long, and so many visited him, that if any considerable number of cures were wrought, the physicians of the city would be sure to know of them. Our contemporary has replies from several doctors. Three of them say that they know of no cures which the alleged healer effected. Another, Dr. C. J. Scott, says that, so far as he knows, there were no cures of any actual disease. A number of his patients, who had diseases of the eyes and ears, were "blessed" by Schlatter, but without any apparent result. Dr. Scott, however, recalls one of his own cases—that of a woman who was losing her mind. "She was extremely nervous, morose, and could not sleep," but, after being "blessed," she recovered entirely, slept well, and became quite rational. He admits that Schlatter did for her what he could not do, and adds: "The majority of humanity wants something or some one to lean upon. Schlatter's strong mind furnished that something, and many were greatly benefited in mind. He did good, and I am glad he came."

The most important letter was from Charles N. Hart, M. D., president of the State Medical Society. He says he knows of several cures for which he is willing to give Schlatter credit. One was a case similar to that reported by Dr. Scott. It was of an aged woman who could not sleep, and could get no relief from her physician (Dr. Hart himself). After she saw Schlatter she slept well, and has slept well ever since. All the cases of cure Dr. Hart knows of were cases of nervousness, and it is his opinion that Schlatter helped about one per cent. of all those that came to him. That would be, as he estimates it, fifteen to twenty daily. In Dr. Hart's opinion he did no harm, but considerable good in helping a class of cases which the physician can not help. There medical opinions are entitled to great weight, and we believe that they will explain on natural grounds all the actual cures of which Schlatter was the agent.—Independent.

Theological Schools as "Dens of Thieves."

It is a happy sign that orthodox pastors and papers in Germany are beginning to make themselves heard in earnest protest against the impudent infidelity of higher criticism. One of these is the Kropp Anzeiger, edited by Pastor Pariassen, a man of great influence in mission work. He thus denounces the universities, where the wretched skepticism is petted and patted on the back:

"It is not much to say that our universities have become the dens of thieves. Many young men have lost their most precious possession, their soul's salvation. A church that will suffer such a condition of affairs does not deserve to live. [The most influential church paper in Germany, the Allgemeine Lutherer Kirchenzeitung (Leipsic), has for weeks and months been protesting against the destructive work of these false professors in their influence upon young men preparing for the ministry, and asks:] Is the candidate honestly and openly to confess that in his convictions the fathers of the church have for centuries been hindering grievously when they accepted the divinity of the Scriptures as the revealed Word of God; that the Scriptures, from the mythological account of the creation to the close of the 'unauthentic' Apocalypse, are full of human errors, irregularities, contradictions, fables, legends, from which, with great difficulty, the Word of God is to be hulled out? Is he to tell the people that their faith in the atoning death of Christ, in his resurrection, in the power of the sacraments, is groundless, and to be cast aside?"—Truth.

Ashamed of its Product.

The saloon is the only factory that is ashamed of the work it turns out. Every other business points with pride to what it can furnish for men or women or the homes of the land. But the liquor traffic, the fearful trade that thrives only on the sins and sorrows and sufferings of our fellow-men, shrinks away in disgust from the creations of its own handiwork. The saloon is very proud of its customers when they first enter its mill, and when they are in process of going through its demoralizing evolution; but when the work is ended—when the sot and the drunkard are finished in their manufacture—then the very barkeeper who has assisted in the work regards the creature of his business as a miscreant and kicks him from his doors. It is no wonder that the cold sleet of the world's hostile opinion is beating steadily in the face of every man engaged—either at wholesale or retail—in a business which dares in a great exposition of the arts and appliances of civilization to display the raw materials with which it works, but is compelled in shame to hide out from the gaze of mankind the completed and perfected product of its manipulation—that wreck of life, character and hope—the finished inebriate.—Extract from a Speech by Hon. Walter B. Hill, of Atlanta, Ga., Dec. 1 1895.

Helpful Reading.

The reading habits of many of our American youths are deplorable. They pore over novels that are as barren of heart-food as a stone is of meat. They waste time and life to gratify a habit that is as hurtful as it is idle. The late Bishop Pierce, of the M. E. Church, South, once wrote a letter to his daughter, Claude, which contains wholesome counsel for other children. He said:

"I wish, my daughter, that you would devote yourself to serious reading. It is necessary, not only to develop your mind and make your knowledge respectable in society, but it is a high moral duty. It is a grave question whether a Christian ought to read anything that does not increase knowledge and prepare for life. The very most that can be allowed on the other side is a little light reading for recreation. You, I fear, are wasting time with magazines and tales, and empty stories in general. This is a great evil—in fact, a sin. Quit. Read history, biography, poetry, English classics; study the Bible, doctrines, principles, and history. It will thus improve your heart, and character. I want you to be good and happy. The time has for you to prepare earnestly for and its responsibilities. A word wise is sufficient."—Exchange.

There are men—says Rev. T. Witherspoon, D. D., of Kentucky, the Homiletic Monthly—with whom the thermometer of emotion never seems to rise above the freezing point, who, as Prof. Phelps says, 'preach on the atonement as Agassiz would have lectured on an Amphibian fish, or on the glacial theory.' Who that has ever heard one of these cold, sensible, imperturbable men fastidiously and elegantly crooning a congregation into a state of both natural and spiritual somnolency, has not felt an almost irresistible impulse to cry 'Fire!' or do something else sensational to break the dead and dreary calm? When the heart of a church has fallen asleep; when the conscience is no longer aroused, and the spiritual emotions are no longer quickened under the preaching of the Word, the truth which comes in thunder tones of threatening or denunciation, if it be winged by the power of the Holy Spirit, must produce a sensation. And so the great preachers of all ages of the church have been in this sense sensational. They have broken in upon the dull, stately round of religious ceremonies and proprieties like one shouting "Fire!" in the midst of a staid and silent-worshiping assembly.—New York Observer.

Judge Chapin, of Detroit, has produced consternation among the saloon keepers and hotelmen of that city by declaring that he will hereafter send to jail, without the option of a fine, any violator of the liquor law who comes before him. As a consequence of this vigorous enforcement of the laws, Detroit is likely to have a general drouth one day in the week, at least. Roosevelt has set the pace in New York in enforcing laws, and a good many communities are now considering whether it is not better to lay aside sham and pretense for awhile, at least, and enforce the excellent moral laws, which have almost become obsolete on the statute books for lack of moral courage on the part of people and the courts to execute them.—The Interior.

GIVE!

Give as you would if an angel
Awaited your gift at the door;
Give as you would if to morrow
Found you where waiting was o'er;
Give as you would to the Master,
If you met his searching look;
Give as you would of your substance,
If his hand your offering took.

—Exchange.

Communications.

Rev W E. Ballard

Just as the sun was passing below the western horizon, on the twenty-third day of November, ultimo, the pure and saintly spirit of the Rev. W. E. Ballard, of the Mississippi Conference, M. E. Church, South, took its flight to that "upper and better country" to which his eyes have long looked. One of the "many mansions" in the "Father's house" received its occupant on that day, and the heavenly hosts welcomed another one of God's elect children; and the innumerable multitude, who have come up through great tribulation, was increased by one. After four years of the most intense suffering, borne with the meekness, gentleness and submission of St. Stephen, our beloved brother, always listening and ever ready, heard the Master say: "It is enough! Come up higher!"

Abler pens than mine will, no doubt, pay fitting tribute to the memory and worth of our departed brother; but my intimate association with and frequent visits to his bedside, coupled with his gentle winsomeness, had so endeared him to me and mine that I can not refrain from paying my humble contribution in that direction. I doubt whether there is anyone who knew him better, or loved him as well, outside of his own family, as did myself and family. No one could know and not love him. He commanded the respect of all with whom he came in contact, and his amiability and the gentleness of his life and character bound his immediate personal friends to him with an affection akin to that between David and Jonathan. His long illness, and the patience and perfect submission with which it was borne, and the sweet resignation to the will of his Master, was a benediction to be, and the best possible exemplification of the sustaining and comforting power of divine grace. Although racked with pain and wasted with suffering, never a murmur or complaint was heard from him. Always cheerful and resigned, he watched and waited for the final summons. With the consciousness, like St. Paul, of having fought a good fight and kept the faith, he was ready for the hour of departure whenever the summons might come. I loved him when he was well; I revered and loved him better when the Lord laid his smiting hand upon him, and demonstrated the excellence of his manhood and the high grade of his Christian character.

As a preacher, he was away above the average in ability, and far in advance of the majority. He preached the gospel in its sublime purity, and with marked success, and I have no doubt but that his crown of rejoicing is decked with many stars—the symbols of the spiritual children God gave him. He was a man of exceptionally sound sense; had no place in his theology for vain or old wives' fables, nor with the many isms that are disturbing our spiritual Zion, esteeming the old, old story, as found in the Word, as not susceptible of improvement by additions of the theories and vagaries of men.

Although the day was rainy and extremely disagreeable, the attendance at his funeral was very large, attesting the esteem in which he was held by the people among whom he finished his ministry and rounded up his beautiful life. The eulogies pronounced on that occasion, although of a high character, had the merit of simple and exact justice. It would be pleasant for me, if I had the ability, to pronounce a eulogy upon his life and character in this paper, such as he deserved and as my affection would warrant.

What I have said comes from my heart, and is all true. Peace to his ashes and blessings upon his memory. It won't be very long before we shall meet him again, where the parting hand is never taken; where the tear of sorrow and the pain of separation never comes; where is no more death, neither sorrow nor crying, and where we shall see the King in his beauty, and all our loved ones under the shade of the tree of life. God grant that none of us may fail to secure an entrance there.

To the gentle, faithful, devoted and loving wife, and the sons of our beloved friend, who did all that love and affection can ever do for the comfort and solace of the loved one we tender our most profound sympathy, and earnestly pray that "the peace of God, which passeth all understanding" may fill their hearts and heal the wounds made by the dispensation of his providence, and that, when our work on earth is done, we may form a united company in "the land of rest."

Fraternally, E. G. DeLap.

Natchez, Miss., Dec. 9, 1895.

The Inauguration.

Great preparations are being made in Jackson for the inauguration of the governor-elect of Mississippi. The militia is to be there in force, with hands braying and banners flying, as if a display of military strength was necessary in these "piping times" of peace. But that is not all. The Governor's Mansion is to be turned into a dance-house, and a so-called Grand Inaugural Ball is to be the climax of the occasion. Champagne will sparkle, other wines will look red, whisky will entice, and more than one fair girl will be whirled around in the arms of one whose liquor-tainted breath will almost blister her cheek. And the State of Mississippi will be called upon to defray the expenses, and thereby furnish free drinks and encourage dissipation where it needs most to be discouraged.

And all this in the face of the fact that the governor-elect is a member of the M. E. Church, South, whose rules condemn social drinking in every form, and the modern dance in every variety of voluptuousness and lasciviousness. And all this in the face of the fact that the majority of Christian people in Mississippi are antagonistic to such forms of dissipation and folly.

Is it not time that such follies were relegated to the barbarous negroes of Africa, the semi-barbarous Turks, and the semi-infidel nations of Europe? Is it not time that our young people were taught by those in social and political, as well as ecclesiastical, authority that intellectual pleasures are far better than those derived from the heel or toes, and that it is far better to be a follower of our Lord and Savior Jesus Christ than a devotee of Terpsichore? —that it is better to follow the Nazarene than to follow Bacchus?

It is to be hoped that the governor-elect, as a loyal Methodist and a professed Christian, will discourage all the elaborate preparations now being made, and will refuse, on behalf of himself and family, to take any part whatever in the inaugural ball.

To the honor of the retiring governor and his good wife, be it said that never during their occupancy of the mansion has there been a wine-supper or a dance within its walls.

T. L. Mellen.

For the Advocate.

CHRISTMAS SONG.

BY MRS. L. CRARY SADLER.

Air: "Some Mother's Child."

Oh, what is that light that is shining so bright?
'Tis the Bethlehem star on this glad Christmas night.
And list to the music, it comes from above,
The angels are singing their sweet song of love,
Their sweet song of love,
Sweet song of love;
Oh, hear you that music,
That sweet song of love?

What is it they sing? 'Tis of Jesus, the King,
"Glad tidings of joy unto all we do bring."
While shepherds were watching the azure above,
They heard angels singing that sweet song of love,
That sweet song of love,
Sweet song of love;
Oh, hear you that music,
That sweet song of love?

The Savior is born. "The bright morning star,"
"The ensign of Jacob," 'twas seen from afar.
The wise men had followed that star in the sky
While the angels were singing that song upon high,
That song upon high,
Song upon high;
The angels were singing
That song upon high.

"Peace and good-will," they're singing it still;
To God be the glory, our hearts he doth fill.
'Tis the same "sweet old story" they sing up above,
The same heav'nly chorus, the same song of love,
The same song of love,
Same song of love;
Oh, list to the music
Of that sweet song of love!

Correspondence.

From Mrs. Snell.

The Rev. J. D. Crymes had the charge of insubordination brought against him by his presiding elder, Rev. J. M. Weems, because he had me to assist him in revival services. The Rev. J. M. Weems presented the following questions to Bishop Duncan, and his ruling is also given.

1. Does the Discipline of the M. E. Church, South, recognize the employment of women as preachers of the Word, with the authority to occupy its pulpits in reading the Holy Scriptures, and in preaching the same as ministers of the Lord Jesus Christ? Ans.—*It does not.*

2. Does the Discipline of the M. E. Church, South, authorize a pastor in charge of a station, circuit or mission of said church to invite a woman claiming to be a minister of the Lord Jesus Christ to occupy the pulpits of said church to expound the Scriptures as a preacher of the Word? Ans.—It does not.

3. And does not such invitation given and services so rendered offend against the authority and order of said church and the teaching of the Holy Oracles? Ans.—It does.

Thus Bishop Duncan has ruled that the Methodist Church does not recognize the right of women to "preach." If by "to preach" means the right of women to assume the duties and privileges of the regularly ordained ministry, I do not suppose there will be found in all of Methodism a dissenting opinion.

As my public work has brought about so much discussion in your columns, I beg you to grant me for the first time the privilege of saying some things that I deem justice to my work demands.

I am no "preacher" in the sense the word is generally used, nor have I ever at any place or at any time sought to be regarded as such. I am simply one of the laity who believes that God has bestowed a special love and gift for saving souls upon her, and who seeks to do it in a womanly way under the leadership and through the invitation of regularly ordained ministers of the Methodist Church. I have never wanted to speak from "pulpits." I have always by choice preferred the floor just before or behind the altar railing.

I do not belong to that class of women who regard St. Paul as an "old fogy," or who want a new translation of the Bible by "women only;" nor do I believe that the world is suffering for "strong minds" more than it is for more loving hearts filled with the indwelling Christ.

The Arkansas Methodist Conference was in session during the same days the Mississippi Methodist Conference held its congress in Yazoo City. Miss Haygood, sister of the Bishop, was invited to speak to the assembled Conference. This she did at length, giving a full account of her work among the heathen, and closed by exhorting the ministers present to greater zeal in the saving of the heathen. The Conference not only heard her willingly, but passed a unanimous resolution endorsing her and her work. Has the Methodist Church in Mississippi a law prohibiting women from doing that which Methodism in Arkansas allows? Is it unlawful for a woman to do in Mississippi what a Methodist Conference in Arkansas commends her doing in China?

If a Conference may lawfully allow a woman to deliver a religious address to its body, may not a minister have the right to have a woman assist him to save his people by working in a public way in the church under his control?

Women, in this as well as other States, during sessions of their annual missionary meetings deliver religious addresses to mixed assemblies in our churches. Mrs. Hargrove, well known in this as well as other States, visited Columbus, and by invitation occupied the entire hour in a religious talk, and that was the regular preaching hour, too, and the usual congregation was there assembled.

These things we all know to be customary and constantly allowed in our churches. Shall our church become a respecter of persons, and grant to some women the right to speak and deny it to others? Upon what ground and by what authority could such discrimination be made?

As I do not desire the right "to preach" in our churches as a minister of the gospel exercises that right, but to simply as a Bible teacher win souls to Christ, I do not consider Bishop Duncan's ruling as necessarily an obstacle in the way of my continuing my religious work as heretofore. I have never at any place or time called myself a minister.

Mary McGee Snell.

From Dr. Fearn.

Mr. Editor: Ever since I have been in China I have wanted to write a letter to my friends who read the Advocate, but each time that I made the effort something would come up and I would have to put it off "till a more convenient season."

I have been in China now nearly seven months, and have seen much that I thought would be of interest to your readers; but when one tries to write about them the trouble begins. If you will bear with me, I will try and see if I can send a little.

On my first trip from Shanghai to Soochow I was impressed with the amount of uncultivated land on all sides. My earliest impressions about China were, that there were so many people in the Empire that all the land was under cultivation to feed them. One does not see any great number of trees, and when seen they are "scrubs," and only a few in one clump. After leaving Shanghai you pass though several miles of land planted with cotton. The cotton is very small, and is planted broad-cast, while the wheat and rye are planted in rows. This is another case where the Chinaman does just opposite from our way. The cotton is used by the many mills in Shanghai. Further on from Shanghai you pass through a section of country devoted to the raising of indigo. It is raised in very large quantities and exported. As you near Soochow you get into the rice region. At this time of the year the farmers are busy harvesting the rice crop. As you go around on the canals you see scores of boats passing loaded with rice. The boats go to the cities and sell their cargo to merchants who prepare it for the market. We have a great deal of silk made in and around Soochow. The Soochow silk is considered very fine. A small town near here is known as having the finest cocoons in the world.

The Chinese are very fond of ducks as a food, and quite a number make their living by raising them for the market. As there are so many canals in this part of China it makes it quite an inexpensive business to raise them. As you go along the canal you will see a boat in which lives an entire family. The only ground they claim to own is a small portion where they keep their ducks at night. All during the day the ducks are allowed to feed in the tall grass along the edge of the canal. To keep them from wandering off the boat is kept constantly near them, and one of the family will have a long bamboo pole with an old fan tied on the end to scare back any that try to run away. I don't think I will be exaggerating when I say that I have seen, at least, a thousand ducks in one drove. To see as many little ducks swimming around in the water makes a very pretty sight. At night they are either driven into a pen on shore, or put into very large baskets on the boat.

The number of different contrivances for catching fish are without number. They use everything from a trap to a net, but I have never seen a hook and line. The traps are generally built entirely across the canal, the bamboo poles in the center being a little below the water and flexible to let the boats pass. I saw a man have an immense net that went entirely across the canal. It would be let down till it lay flat on the bottom. When raised, by means of pulleys, it would catch all the fish that happened to be over it. It would take pages to tell of all the different kinds, so I will not undertake the job this time.

I enjoy getting the Advocate, and always get news of my friends. I am learning some of this strange language each day. It is a very interesting study, and I hope before long to be able to talk without any trouble. I feel grateful that I can be out here and help do something for the Master.

Hoping this will prove of some use to you I will say, Good-bye.

Your friend, J. B. Fearn.

Indian Mission.

Mr. Editor: Allow me to report the following amounts received just before and during Conference, and since my last report, to-wit:

A Friend	$1 00
Dr. E. H. Partin	2 50
Mrs. S. E. Cameron	1 00
Mrs. R. A. Harris	1 00
Bro. S. P. Grant	1 00
Rev. B. F. Lewis	6 00
Rev. J. P. Drake	4 00
Sharon Sunday-school	1 20
Mrs. Rev. P. A Johnston	5 00
Rev. A. F. Watkins	5 00
Americus circuit	1 00
Dr. W. C. Black	2 00
Rev. R. H. Rawls	2 00
Rev. H. B. Vandenburg	1 00
Bro. R. J. Goodloe	1 00
Rev. L. Carley	1 00
Rev. W. J. Dawson	1 00
Rev. H. E. Partridge	1 00
Mrs. N. E. Daniels	50
Bro. B. F. Goss	25

Many thanks to all the brethren and sisters. May God graciously bless them all, and give them great prosperity in every way.

Now, I wish to say the Missionary Board appointed me special agent to raise amount due on land bought for the Indian Mission. We owe about $175 yet, and want to pay it this Spring, and then, after getting that off of hand, I want to raise all I can on salary of missionary.

So, brethren and sisters, please send me any amount you can at once to pay off debt on land, and then we will look after salary. Send to me at Hermanville, Miss. Take notice of change in office; and if you think of helping me paste the change up where you can see it when you want to send me something.

Brethren and sisters, let's pay this debt on land at once, and God will bless us. Let me hear from you.

A. D. Miller, Agent.

Hermanville, Miss.

Anti-Mormon Investment in Souls.

If you have it in mind to bequeath a sum to "send the gospel to every creature," why wait until death? Why not make the contribution now, and have the joy of knowing (while you live) that you are aiding in this great work.

The Board of Missions will receive the amount you wish to bequeath, and give in return an "Annuity Bond" for same amount, and pay interest agreed upon, annually or semi-annually, during your natural life; and at your death the amount thus bequeathed comes into possession of the Board of Missions.

In this way your money is loaned at fair interest, and in the safest possible way, while at the same time it is doing its work for God and humanity. Can you do better than invest in this way?

There are doubtless many who would thus employ a portion of their means if the matter were brought to their attention. Will such persons please correspond with us? And let our preachers and people take this subject upon their thought, and notify us of any who may wish to make such use of their means.

H. C. Morrison,
W. R. Lambuth,
Missionary Secretaries.

Selections.

Storms.

Sir William Hamilton was struck with paralysis beside his study table, and ready to give up. He laid down his pen, as he thought for the last time; but his wife, hurrying in from the parlor, staid in that study for twelve long years, and so rallied the forlorn man that to-day the world is indebted to her for that system of philosophy that has moulded the thought of a century.

John Flaxman was born in poverty, and hobbled about on a crutch. It is little wonder he was sometimes despondent over his misfortunes; but the bright-faced Ann Denham giving him her hand so fired him with courage that he astonished all England with the poetry of his chiseling.

Thus have your friends cheered and rallied you. Many times when all discouraged in your work they have come in with bright looks and hopeful words, and so inspired you that victory came in the first sweep of your new-found valor. Ashame is it to forget these experiences, and let one crabbed, wasplsh, fault-finding critic upset your peace of mind and drive you from the line of duty.

Indeed, the wonder to me is that we do not have more enemies. Take it all in all, I think the world handles us pretty tenderly. We often-times have a good hearty laugh at the weaknesses of others, and it hardly shows the right spirit to fall into a fret, if others see some of our weaknesses and turned to laughing too. You can not expect to be fondled like a babe all your days through. This life of ours is an intensely practical thing and if you look for the south wind to blow warm and gentle all the time, you will be doomed to fearful disappointment, for the seasons swing on into the equinoxes, and then come the storms with their hail and fury. —X

Who Can Pronounce It?

Odyssey had selected the proper apparatus for gathering acorns and had been all day interested, using bellows and pencil to get ready. He bade farewell to his wife and her vagaries; but with her skill at repartee, she harassed him with a tirade of demonstrative language, both vehement and peremptory. She feared he might contract bronchitis, or be caught by a canine; and told him he had no Christianity; that acorns would enervate and exhaust him and he would become a sacrifice to science. Besides she wanted him to help in the quadrille. But the old European, being an exquisite phelan and fond of romance, put an end to the bustle by jumping into his gondola with great eclat and buoyant spirits. As he sailed past the cupola, a girl offered a bouquet to him; in taking which he destroyed the equipoise of his boat, and fell into the water, thus blighting his halcyon dreams. He felt it obligatory to return to his old combatant in a lethargic state of mind, seeking her lenient judgment, since he had not suffered from so much daw in a decade. His finances being so low as to tempt the gallows, and he being satisfied with his debut, she, as a finale to it all, with a comical grimace, dressed him in grenadine, put on his back the largest placard extant and dubbed him old Odeon.—Selected.

Contemplate the love of Christ and you will love. Stand before that mirror, reflect Christ's character, and you will be changed into the same image from tenderness. There is no other way. You can not love to order. You can only look at the lovely object and fall in love with it and grow into likeness to it. And so look at this perfect character, this perfect life. Look at the great sacrifice as he laid down himself, all through life and upon the cross of Calvary, and you must love him. And loving him you must become like him.—Drummond.

Delight, enthusiasm, hope, content—these are the true conditions of a Christian life, just as song is the true condition of the bird, or color of the rose. But just as the bird is still a bird although he can not sing, and the rose is still a rose although its red grows dull and faded in some dark, close room where it is compelled to grow—so the Christian is a Christian still, even although his soul is dark with doubt, and he goes staggering on, fearing every moment that he will fall, never daring to look up and hope.—Phillips Brooks.

I used to think it was great to disregard happiness, to press to a high goal, careless, disdainful of it. But now I see that there is nothing so great as to be capable of happiness—to pluck it out of "each moment, and, whatever happens," to find that one can ride as gay and buoyant on the angry, menacing, tumultuous waves of life as on those that glide and glitter under a clear sky; that it is not defeat and wretchedness which come out of the storms of adversity, but strength and calmness.—Anne Gilchrist.

The Secret of a Happy Life.

Look on the Godward side of your troubles. The gardener's sharp pruning-knife in the midst of the too luxuriant tendrils is not a sign of anger, but of love. It is the unchastened child that is spoiled. Just as the grape clusters grow more luscious and richer-flavored by the touch of the unsparing blade, so the bleeding heart develops the virtues of a saint by the keen shocks of suffering.

Be Christ-like, and live for the sole purpose of redeeming others from sin and guilt. If you seek enjoyment as a definite object in life, happiness will coyly elude your panting and breathless chase. Live above the sordid aims and green-eyed envy of the world, working unselfishly for God and man, and you shall taste the bliss of Christ's serene and ineffable joy. Our age runs to minor strains, and the cup of nectar, instead of being unspeakably delicious, smacks of gall and wormwood. Why? Because we hunt for pleasure too hotly, and lo! the gay cup bubbles with ruin; because our mad chase after excitement at last jades and bitterly reacts; because we plunge too eagerly into secular pursuits, and incessant toil is apt to breed weariness and disgust. Imitate Christ, and every day will beget a sort of ecstasy and elevation in doing good to others. Without Christ no royal purple or sumptuous fare can escape being hopelessly pierced with sorrow and pain. With Christ a man walks in unperturbed calm above carpings of criticism, or arrows of slander, or the cold, brutal sneer of ostracism. Living like Christ makes life divinely beautiful and joyous. Under the touch of his transfiguring presence every dark path opens up glimpses of light somewhere, every throb of pain shall ultimately rise into a pulse of gladness, every sting of misery shall be transformed into a burst of praise, every tragic loss and tear of grief shall turn into a palmy triumph and an eternal gain, and every pit of sin and sorrow shall become a starting-point from which to soar to heaven.—Rev. Philip Graif, in Herald and Presbyter.

Seizing Opportunities.

A lady, once writing to a young man in the navy who was almost a stranger, thought: "Shall I close this as anybody would, or shall I say a word for my Master?" and, lifting up her heart for a moment, she wrote, telling him that his constant change of scene and place was an apt illustration of the word, "Here we have no continuing city," and asked if he could say: "I seek one to come." Tremblingly she folded it and sent it off.

Back came the answer: "Thank you so much for those kind words! I am an orphan, and no one has spoken to me like that since my mother died long years ago." The arrow shot at a venture hit home, and the young man shortly after rejoiced in the fulness of the blessing of the gospel of peace.

How often do we, as Christians, close a letter to those we know have no hope, "as anybody would," when we might say a word for Jesus! Shall we not embrace each opportunity in the future?—Southern Churchman.

To walk with God. Did you think . . . it was a rapturous, beatific, ecstatic sort of thing, possible for people who lived in the olden time when the world was not so big, and possible for some people now perhaps, who, like clergymen and others, are supposed to live a little apart from the real life of the world—but, situated as you are, hardly possible for you without making a radical change in your circumstances which you are not able to make? No, no. The path on which to walk with God is just that plain, practical, prosaic, commonplace path on which you are walking every day. And walking there with purity, with truth, with honor, with high character, you are walking with God just as much as any apostle or prophet or martyr ever did, or any Scriptural hero, or any traditional saint.—David H. Greer, D. D., in "From Things to God."

What is the reason that men praise the past and hope for the future, yet do not see the superior wisdom of improving the present? We sing of "The good days of old" and "The better time coming," but the present, the only time that is really ours, is neglected. Is life to be all memory and hope? "Now is the accepted time."—Baltimore Advocate.

We hear a good deal about "Blue Laws." That is the nickname with which we brand a law that rubs us where we happen to be sore. In the South Sea Islands a statute discouraging the consumption of broiled missionary would be a "Blue Law."—Dr. Parkhurst.

O brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

Then shall all shackles fall; the stormy clangor
Of wild war music o'er the earth shall cease;
Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace!

—Whittier.

OH DESPONDENT, AFFLICTED ONE,

It will inspire faith and hope in your sorrowing heart to read the letter below. Send for free book, giving prices of oils and particulars.

Address,

DR. D. M. BYE,
Indianapolis Ind.

INVERNESS FLA., Aug. 26, 1895.

DR. D. M. Bye, Indianapolis, Ind.:

MY DEAR DOCTOR—I am happy to state to you that I am completely well now and have been for three weeks. Your oils killed the cancer. They sloughed out to the bone and the places filled up level and left only a little scar. My physician here watched the places with marked attention and as they would come out and go to healing would remark, "Well, that is a powerful remedy," and it is doing the work so nicely and promptly. He had treated me about one year, and then said he could do me no good; besides two other doctors here, one of them claimed to cure cancer, but they all failed. Their treatment gave me great pain and I am satisfied it started them to spreading. One of them was located above the right eye, one on the right side of nose, and one on my cheek close to my ear and running up under the hair a little, all very bad places. They had been there for 8 years, and in the last year had doubled in size, and the doctor failed to arrest their growth. There were three other places appeared on my face in the last year and seemed to start as the first did. I put the oil on them and they are gone. My face is smooth again.

After giving you the facts, I would love to tell all suffering ones of your oils; that they too could be healed, for the treatment will do the work quickly and with less pain than any one would expect, and while other remedies may give some relief, your oils cure. You can but imagine how one feels to afflicted and know they must be eat up alive and die an awful death; then to be cured and no trace of it left.

May God bless you with a long life, and may those afflicted learn of your oil cure and be healed, is my prayer for them and your co-workers.

Yours in faith,

W. W. VINCENT.

CLIFTON, Kan., July 2, 1895.

Dr. Bye, Indianapolis, Ind.:

DEAR SIR—The fistula opening has not been visible for quite a while, say one and a half months. The lump inside still bothers me, but not so bad as before. I do wish you would send me more treatment to finish up the job, for I received more benefit from your treatment than from many physicians in three years, including a painful surgical operation. Send me more medicine if you think best.

Fraternally, J. D. MATTHEWS,
Editor of Baptist Visitor.

FROM THE WORK.

Rev. J. H. Rogers, P. C., Walthall circuit, Durant district, North Mississippi Conference: "I want to say through the columns of the ADVOCATE that we are in our new home, and began our work on last Sunday. The people of this town gave us a hearty welcome. They remembered us on last Friday night in a very substantial way. Suffice it to say, they brought nineteen different articles, just such things as a preacher needs. Success to the ADVOCATE."

Rev. J. F. Evans, Dec. 17: "Our reception at Vaiden was very encouraging. Four years ago we left this charge, and now return to receive the hospitality of this good people. Quite a number of the citizens were present when we reached the parsonage for a handshaking and to give us a hearty welcome. Many good things were left in the larder, not by the pound, but by pounds. These people know how to welcome their pastor and how to encourage him and make him feel good in his work. May the good Lord baptize us all with his Spirit!"

Rev. H. P. Lewis: "The year is about gone, and we must go too. Our new work is called 'Lake.' So we go from the Summit to the Lake—up or down, which is it? Anyway, we go to Jackson; then 55 miles towards Meridian on the A. and V. R. R. During the year I have collected and forwarded $39 62 to the ADVOCATE—a part of which was for Bibles. I hope to be able to do more for our ADVOCATE the coming year than I have done in the past. I do hope and pray that our brethren who are so fond of controversy will cease contending about the theory of sanctification, and begin, if they have not already done so, living pure, consecrated Christian lives. Let us ask God to make and keep us pure, humble and sweet. God help us all to have pure hearts and right spirits."

Rev. L. M. Lipscomb, Carrollton, Miss., Dec. 16: "Well, Mr. Editor, you have changed my ADVOCATE again. We have moved, and about to get settled in our new home at Carrollton. Preachers have but little to move, and if poverty be a blessing at all, under any circumstance, it is a blessing to the poor preacher, for it is no little trouble and expense to pay freight on a lot of plunder every year or two. We had two good and profitable years at Vaiden, and became very much attached to the good people there; but the authorities thought best to move us. We moved in a few days after Conference adjourned. And while we left a good people, we found a good people. When we arrived the parsonage was not in exact order to receive us, so we were driven around to the splendid residence of J. R. Bingham—that big-hearted, noble-souled Christian gentleman—whose good name and worthy deeds are well known to the churches of Mississippi. The good ladies in the meantime came over to the parsonage and set it in order, supplying it with many needed and necessary articles both for house and dining-room. Then many nice things were put in the pantry, such as sugar, coffee, flour, rice, hams, with a nice lot of canned goods and fruits, etc.—all of which made the pastor and his wife feel that they had a royal welcome to the town and community."

Rev. Heslep R. Tucker, P. E., Dec. 16: "We had a good day at Corinth on last Sunday. Bro. Harris begins his second year under most favorable circumstances. With a religious people, a harmonious church, a good Board of Stewards and a larger salary, we can but bespeak for him and his congregation a year of great prosperity, even greater than the very successful one which has just closed. Booneville was made a station at the last session of the Conference, and, while our people regret to part with their former pastor, Bro. Sage has been kindly received, and met with large and appreciative audiences on his first Sabbath. Booneville is a live and progressive town, and our Methodism here proposes to be in the front. The old church has been disposed of, and the people intend for Bro. Sage to report a handsome new brick church at the next Conference."

PEARL RIVER.

The quarterly meeting held by Dr. Sawyer was very interesting to the little flock at Pearl River. Dr. Sawyer preached three forcible and edifying sermons, administered the holy sacrament, and baptized one young lady. Two young ladies were received into full membership, they being the outcome of our little Epworth League. Dr. Sawyer gave the League an uplifting talk Sunday evening.

We were glad to have our dear young pastor, Rev. W. A. Clarke, with us on the first Sunday in the month, he being en route to Conference. He had preached his farewell sermon at his last appointment, and we did not expect to see him again. We can scarcely hope he will come back, but we will ask God to bless him wherever he goes. He has been "faithful over a few things." God bless him.

L. CRABY SADLER.

OUR FEMALE COLLEGES.

The Methodists of Mississippi are planning wisely and well for their boys. The establishment of Millsaps College marks the beginning of a new era for Methodism in our great State. But we are not providing so well for our girls. We have quite a number of female colleges, but we need to concentrate upon some point and adopt one college in Mississippi to educate our girls, as we have done for our boys. The result of our present policy is: our girls have to pay tuition, and music, art, elocution and the modern languages are put down as extras, so that our girls' education becomes very costly. The presidents of these female colleges are forced to make these extra charges to get along at all, so our girls are being educated at a tremendous disadvantage. Besides the high price which they must pay, they are denied the privileges of the facilities which they need fully as much as the boys.

Now, the remedy is for the church to make as good provision for the girls as it makes for the boys. With the exception of the Woman's College at Lynchburg, Va., we have no Southern Methodist female college that enjoys the benefits of an endowment. Why can't we make the same provision for our girls that we have made for our boys. Why can't we endow our female colleges, provide ample facilities in chemistry, astronomy and physics? The idea has prevailed that the girls must be educated, and if anybody must go lacking, let it be the boy. He must go to the shop or plow, and help educate his sister, because she needs it worse than he does. But all this is wrong, because both ought to be educated along the same lines. The necessity for sending the boy to the plow or shop results from the fact that our female colleges are not properly equipped by endowment and cheap facilities. The school men are forced to charge tuition, and to make music, art, elocution and the languages extras, to get along at all, so that our need now is to equip these female colleges thoroughly, and education will then be put within the reach of every girl, and our boys can leave the plow or shop and take advantage of the facilities offered in the male colleges.

T. W. LEWIS.

Gentle in Action.

"I have used Hood's Pills, and find them to be the best of any that I have ever tried. They are all they are represented to be. Their action is gentle, and they do not cause pain or griping. I recommend them to my friends."—Anna Fooh, Tricona and Burgundy streets, New Orleans, La.

Hood's Pills cure all liver ills.

Telling Testimony.

"All gaming," says Archbishop Whately, "since it implies a desire to profit at the expense of another, involves a breach of the Tenth Commandment." "Of all habits," says Charles Kingsley, "gambling is the most intrinsically savage." A great authority on racing, Sir George Chetwynd, says that the outsider never wins but by sheer chance. The sure end of gambling is thus moral degradation and pecuniary ruin. The late Bishop Phillips Brooks speaks of this development of betting in our day as a "token of the decay of manliness and self-respect, more alarming than almost anything besides." It has (he says) an inherent baseness about it, which not to feel shows a base soul. The chaplain of the Stafford jail, in England, says that one of the large corridors of that prison can be filled with young men of the clerk and accountant class whose ages vary from sixteen to twenty-three, and who confess themselves to have been brought there by betting and gambling. Chaplains of other jails bear similar testimony. Of prisoners in Chatham who came from employments in post offices, sixty per cent. have been led into crime through betting.

Stuttering Cured

BY DR. G. W. RANDOLPH, 471 POPLAR STREET, MEMPHIS, TENN.

I came here, an inveterate stutterer. I have been here four weeks, and can talk as well as anyone, but, of course, I have to observe his treatment, which a child can use. I want you to put this in your paper, so others can write and be cured. He only charges $10 to send his cure by mail, and offers $1,000 to anyone who can stutter while using his method. Respectfully,

W. W. ANDREWS.

A Clerical Misfit.

One of the saddest of sights is the clerical misfit. He might be useful in some other calling, but in the ministerial he is a failure. In some cases he has no love for it, and in others no adaptation to it. He is a preacher, but he can not preach with acceptance and profit. He is a pastor, but he can not get along with his flock. He is a minister, but finds service wearisome and galling. He is a watchman, but neglects the oversight of souls. He is an evangelist, but wins no converts. Observation brings to light those who would be better out of the ministry than in it. Nothing can be alleged against their moral standing, but they are not suited to their work. They have mistaken their calling. How to relieve them is a puzzling question. The best thing to do is to guard against their multiplication. Those who belong to this unhappy class are to be pitied; but it becomes presbyteries to prevent, if possible, all swelling of their number. A sifting process is necessary at the beginning of the ministerial course. Applicants for the ministry must be most thoroughly and carefully tested as to character, qualification, learning and spirit.—The Presbyterian.

Thousands of Dollars

Mr. S. G. Derry.

I spent trying to find cure for Salt Rheum which I had 13 years. Physicians said they never saw so severe a case. My legs, back and arms were covered by the tumor. I was unable to be down, **could not walk without crutches,** and had to have my arms, back and legs bandaged twice a day. I began to take Hood's Sarsaparilla and soon could see a change. The flesh became healthy, the **sores soon healed,** the scales fell off, I was able to give up bandages and crutches, and a happy man I was. I took

Hood's Sarsaparilla

7 months; and since that time, 2 years, I have worn no bandages whatever and my legs and arms are sound and well." S. G. DERRY, 45 Bradford St., Providence, R. I.

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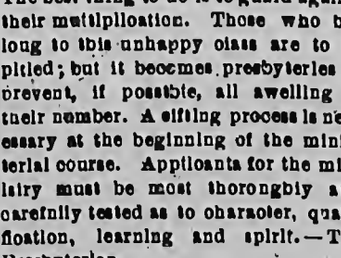

Holman Bible for $1.50.

Always on the lookout for something good for our subscribers, we are now prepared to offer the Holman Bible to subscribers who pay their subscription a full year for the small sum of $1 50. This Bible has all the matter of the larger styles and is bound in the same style. The difference is, that it is in smaller type. When ordering be sure to say "$1 50."

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512 Camp St., New Orleans, La.

PUBLISHER'S NOTICES.

Read This.

We invite special attention to our new sewing machine offer. This machine is a most excellent one in every respect. We have never made a better premium offer. Let no one confound this machine with any one previously offered. It is a different machine altogether. Take notice that we prepay freight and guarantee entire satisfaction.

Our Premium Offer.

Dr. W. C. Black:

DEAR SIR: I am charmed with my Holman Bible, and know it will bring me pleasure many days. Accept my thanks for your promptness.

Yours, etc., S. W. HARTWELL.

Water Valley, Miss.

The Holman Bible for $1 65.

We are now offering the Holman Self-Pronouncing Bible for $1.65 to subscribers who pay a full year in advance, i. e., up to Jan., '96. This Bible has all the Helps of the Oxford Bible, and, in addition to this, it gives the pronunciation of every proper name, not in an appendix, but in the book itself wherever the name occurs. This makes it by far the best Bible on the market. Everybody, whether educated or uneducated, needs help in the pronunciation of proper names, especially Bible names. Read carefully our offer on the seventh page.

There is a demand for Bibles with larger type than is used in the Bible we have been handling. We have made arrangements to meet that demand. We have an edition of the Holman Bible printed in bourgeois type—the largest type used in Oxford Bibles. This Bible is bound exactly in the same style as our other Holman Bibles. Those who want this Bible must meet the requirements of our offer as to subscription, and then send $2.45 instead of $1.65. This is the best bargain ever offered in a bourgeois type Bible.

We sell our large-type Holman Bible to persons who are not subscribers for $5—publisher's price. Our subscribers get it on conditions specified in our offer for $2.45. The ADVOCATE and the Bible both cost only $4.45, while the Bible alone costs $5. See the point?

We are now prepared to fill orders for Bibles (both kinds) promptly.

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It neutralizes or expels all poisons, either of malaria, contagion, or from the effects of powerful drugs. With the body plentifully

SUPPLIED WITH OXYGEN

and freely oxygenized blood, it is impossible for disease to exist, because the conditions that made it possible have been removed—burnt out.

NOT A SURE CURE,

of course not; but, by its new method of applying oxygen, the Electropoise has often effected cures of chronic cases that were pronounced "incurable."

STRICKEN WITH PARALYSIS.

The following, which appeared in the *Western Christian Advocate* of May 22, 1895, has been inclosed to me, with requests from several sufferers, from paralysis for particular information as to the "remedial" treatment quickly and effectually employed in the case referred to.

Similar inquiries came after notices in other papers:

[*From the Western Christian Advocate.*]

Dr. W. H. DePuy, on April 30, while preparing to leave the New York *Christian Advocate* office at the close of office hours, was suddenly stricken with paralysis, the stroke involving the right side. Fortunately several good friends among his associates at the publishing house were at hand, and remedial help was quickly obtained and proved so effectual that circulation was speedily restored and he was able to be removed to his uptown home. Failing to take the immediate rest which the serious nature of the attack required, after a few days he was again prostrated with paroxysms of numbness in the hand and arm, and since that time has been confined to his room. He is now steadily improving, and he expects, after a few weeks of further rest, to resume work on some partially completed books upon which he has long been engaged.

To these inquirers this brief response is cheerfully given: As soon as the nature of the attack was recognized, and while my friends were engaged in rubbing the side affected, another kindly, at my request, hastily called Mr. J. E. Du Bois, of the Electropoise office, and the latter, whose office was near by, quickly responded, and applied the Electropoise, first to the left wrist, and a little later to the right ankle. No drug or other medicine of any kind was used. I continued the application of the instrument during the night, and the next morning returned to the office feeling no other inconvenience from the attack, except that of being much weakened in the stricken side. In the afternoon I attended a meeting of the Executive Committee of the Sunday School Union, of which I am a member. I now believe that I would have been no early after effects if I had followed the advice of my more prudent friends and professional attendant. Later during the occasional and severe attacks, the Electropoise was applied at or near the stricken parts of the body with speedy and untelling relief, until they ceased to return. W. H. DEPUY.

Physicians, Scientists

and all thinking people are requested to thoroughly investigate the theory of and results that attend the use of the Electropoise.

Statesmen, Jurists,

clergymen, scientists, physicians and intelligent members of all classes of society use and endorse the Electropoise. In our illustrated booklet

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are given, together with other information about the Electropoise, its price, method of applying, ease and convenience of application,

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or other sensation except increase of vigor, and its total difference from the "electrical appliances" commonly known. This booklet will be

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to any interested applicant. Write for one and learn more of a new home remedy for disease without medicine.

DU BOIS & WEBB,

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DON'T TRY TO QUIT.

And yet you must quit or lose your health and life. Get help if you intend to quit the use of tobacco.

The Rose Tobacco Cure

removes the nicotine from the system, and at the same time so tones up the nerves as to prevent any shock or collapse. This is science at work. The Cure is pleasant harmless and absolute. We guarantee a cure.

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Rev. W. C. BLACK, D. D., Editor and Publisher.

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1 inch,	1 week,	.....	$ 80	$ 1 00
1 ..	2 weeks,	.....	1 60	2 00
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1 ..	1 month,	.....	2 40	3 00
1 ..	3 months	.....	6 00	7 50
1 ..	6 ..	.....	10 00	12 50
1 ..	1 year,	.....	18 00	22 50
2 inches,	1 ..	.....	35 00	42 00
3 ..	1 ..	.....	50 00	60 00
4 ..	1 ..	.....	60 00	72 00
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Thursday, December 26, 1895.

Celebrating Christmas.

Our church at Shubuta celebrated Christmas last Sabbath by raising a cash collection of one hundred dollars for foreign missions. How much more appropriate to celebrate the natal day of our Lord in this way than in the way in which it is often celebrated by professing Christians! We congratulate Bro. Bradford and his flock. May their example prove contagious!

Bible Burning in Brazil.

In the United States we have recently had a book, published by Cardinal Gibbons, professing to recommend the reading of the Bible. Five weeks ago at Garanhuns, Brazil, the Roman Catholic priests burned all the Bibles that could be found in that place.

An account of the events that led up to this, from the pen of Miss Eliza M. Reed, written November 5, will be found on page 14. Under date of November 15, she writes further:

In the afternoon, we heard screams and yells coming from the *largo* in front of the church. The priest had ordered all the Bibles, tracts and papers that the people had received from us, to be burned. He tore up the Bibles in pieces, then they were lighted, and a great flame went up, and up, amid the shouts of an excited, lost multitude. The voices of rejoicing died down with the blaze. Even they, ignorant, dark-souled beings as they are, were hushed into silence as they looked down on the black heap of charred Bible leaves lying there in that open *largo*. There was much drinking and fighting all the evening.

Meanwhile the crowd, incited by the priests, were threatening the life of Dr. Butler and of the other missionaries. But the Brazilian Government deserves all praise for its vigorous measures for their protection. Miss Reed continues:

It was necessary to have the soldiers at our door again that night. During the service three men came toward us armed with long knives. They were promptly arrested and the knives taken from them. Later on in the evening fifty-five men were arrested for disorderly conduct, and each man of them had to give up to the police a great knife.

Excepting that Sunday night and the Monday following, when the soldiers were present as our guard, we were stoned every single night while I was there, generally in the early evening, but several times, for good count, the stones came crashing on us after midnight, and twice in broad daylight single stones were hurled against the window. The tiled roof is full of great holes letting the hot sun beam in on us, or the rain pour in; whichever it may be.—Presbyterian.

The Mississippi Dram-Shop Law.

It is probable that a systematic, persistent effort will be made in the Mississippi Legislature at its approaching session to emasculate the dram-shop law. We are not informed as to the precise character of the changes that will be asked for; but that a number of amendments will be offered there seems to be no reason to doubt. One scheme, doubtless, will be the exemption of cities of a given population from the provisions of the present law. Some of the larger cities have gone dry under the present local option law. The liquor rings of these cities will persistently advocate any scheme which will bring back the outlawed traffic; and they will doubtless be able to rally to their banner some men of whom better things should be expected. These men will represent their cause with such plausibility as almost to deceive the very elect. The "Prohibition-does-not-prohibit" argument will be brought into requisition, as will also the "loss-of-revenue" argument, and many others.

The friends of prohibition throughout the State need, therefore, to gird on their armor and be ready for the fray. No concession whatever should be made to the infamous traffic. No change must be made in the present law except to make its provisions more stringent. This we are sure is the wish of an overwhelming majority of the white people of the State. The Methodists of the State, who constitute a large percentage of its population, have already spoken through their Annual Conferences, and given forth no uncertain sound. The Baptists, in their State Conventions, as well as in various associations, have been no less emphatic. If the wishes of the people are consulted, there will be no change in the law except to make it more rigid. In fact, we see no reason why the Legislature should not pass a straight-out prohibitory law for the entire State. There are only about seven or eight counties that tolerate the traffic at all. Why should these few counties continue to dominate the policy of the State? Suppose it be granted that in some of these counties the law would not be enforced! Is that a reason why the law should not be passed? A little investigation will show that some counties do not enforce the license law. Blind tigers are not confined to dry counties. There are wet counties where saloon keepers do a thriving business without paying for license. They find this method less expensive. The plea of non-enforcement should, therefore, be of no avail. A community which confesses that it is dominated by the lawless element should not be allowed to shape the legislation of a great State on a question of paramount importance. No. Let the law be right whether all the counties of the State enforce it or not.

Perhaps the time will soon come when a change of administration or a quickening of the public conscience will revolutionize these lawless counties and introduce the tune, "Prohibition does prohibit." Let all those who are interested in the extirpation of the liquor traffic keep an eye upon Jackson during the next ninety days. And it will be necessary to do something else besides looking. Work—active, earnest, persistent, organized work—will doubtless be necessary.

The membership of the Presbyterian Church, North, is reported at 922 901. The membership of the Presbyterian Church, South, is 203,999. If united, the combined Presbyterian force in this country would number 1,126 903.

"I don't like a preacher who talks about money." How unpopular the Apostle Paul must have been with some people!—Exchange.

About the Advocate.

The financial depression of the past three years is now rapidly passing away. Gold and silver may not be as abundant as they were in Solomon's day, but they are circulating, much more extensively than they did a year or two ago. This is, therefore, a good time for our preachers to push the claims of the ADVOCATE. Our circulation is on the increase, and there is no reason why the rate of increase should not be doubled or trebled within a few weeks.

If all the preachers of the patronizing Conferences will present the claims of the ADVOCATE from the pulpit and also during their pastoral visitations, large results will follow. The work of the preacher in this direction is greatly facilitated by the premiums we are offering. Take our Bible offer as an example. We sell the Holman Bible to our subscribers at less than half the usual price. All our people ought to have this Bible; but many of them know nothing of our offer, and will not unless the preachers inform them. And if the preacher has a copy of the Bible to exhibit, he is sure of his game. No more popular premium has ever been offered. This Bible is exactly the thing the people want as soon as they know what it is. We find it difficult to keep a stock on hand. The preacher who calls attention to this offer does two good things at once. He circulates the Word of God in the very best edition and also circulates his church paper. And what better work can he do than this? The ponderous family Bible that lies upon the parlor center table is not used. Materfamilias would chide, if not chastise, her children if they should handle it every day. What the people need in their homes is not a parlor ornament of this description, but a Bible that is adapted to every-day use. The Holman fills the bill exactly. A professional man of high standing who procured one of our Holman Bibles, a few months since, told us recently that he has read the Bible more since then than he had done before for many years.

Moreover, our preachers should not forget the fact that in circulating their Conference organ they are helping themselves and rendering a service of incalculable value to their people. Methodism is suffering in many places for lack of the information which the church paper imparts. It is utterly impossible for our people to take an active, intelligent interest in the various enterprises of the church without the information and the stimulus which the church paper gives. Any pastor can open his eyes on this subject if they are not already open by comparing families that take a church paper with those that do not. Where no church paper goes it is almost impossible to interest the people in connectional enterprises.

In conclusion, we wish to say that pastors can help us not only by securing new subscriptions, but also by making collections for us. A list of subscribers will be furnished any pastor on application.

The Venezuelan Question.

The dispute between Great Britain and Venezuela concerning a strip of territory lying between Venezuela and British Guiana has brought about international complications of grave importance. The British Government having refused to submit the question to arbitration, President Cleveland, regarding this action as tantamount to a declaration on the part of Great Britain that she will be governed by her own sweet will in the matter, sent a message to Congress in which he reaffirms the Monroe doctrine with great emphasis. He declares that, let the consequences be what they may, the United States can not allow any European government to make acquisitions of territory on American soil in any such way. This is equivalent to serving notice upon England that she is in danger of being involved in war with the United States.

We do not believe there will be a war. We think that, on sober second thought, Great Britain will recede from her position. Certain it is that if she goes to war she will have other powers to reckon with besides the United States. Russia would take advantage of the opportunity to extend her boundaries in the direction of the Mediterranean, and other international complications would arise — all of which England understands perfectly. This being the case, however much John Bull may bluster for a time, he is going to count well the cost before he engages in a war with the great American Republic which gave him several good thrashings when she was only an infant among the nations. President Cleveland's message meets the hearty approbation of the American people regardless of party affiliations. No act of his administration is so universally approved.

An Opportunity to Do Good.

All our superannuated preachers and all our preachers' widows ought to have the ADVOCATE. Some of them, however, are unable to pay for it. The publisher is willing to do his part in this matter; but there is no reason why he should bear all the burden. He has already been overtaxed in the way of furnishing the ADVOCATE free. Every other Methodist is under just as much obligation to contribute according to his means for this purpose as the man who happens to be publisher of the ADVOCATE. Anyone who desires to do a generous act is here given an opportunity. You can either select the names of your beneficiaries or we will do it for you, and give you the names, so that you may know how your money is appropriated. Here is a chance for a Christmas or a New Year's gift.

Pastoral Help.

The good spiritual shepherd must know his flock. The knowledge which comes from a view of the mass on Sunday is not sufficient; he must know each sheep by name. He must know the needs and trials of each, and must study a remedy for each ill. He must be a doctor as well as a theologian and teacher. The capacity for house preaching is more rare than that of pulpit address. To shoot into the flock is easier than to draw a bead on the solitary bird. The Christian preacher must learn to direct his address to the single hearer as well as to the large congregation. Both gifts are valuable, but the former is the more difficult to acquire. It requires not only facility in social intercourse, but devotion to the high purpose of the ministry. We must aim not only to please, but to save, the people. In the pulpit on Sunday the preacher is set to that work, while in the familiar chat of the home he is in danger of losing himself in the commonplace. How to put off the clerical form and to mingle with the people on familiar terms in carrying out the high purposes of his ministry, is a practical problem not easily solved. He can dispose of many theological knots easier than of this one; but, hard as it may be, he needs to learn the solution. — Zion's Herald.

A. P. A.

We had commenced to write something concerning the A. P. A. as a factor in politics when the Tennessee Methodist came to hand with the following, which is exactly what we intended to say:

Every politician, big and little, has his own theory as to what caused the Republican victories in the late elections. Republicans claim, of course, that dissatisfaction with the administration caused it. Democrats say that the lack of harmony in their ranks on the money question did it. These wise men, no doubt, know, but political policy constrains them not to say it, that one great helpful cause of the late ballot-box revolution was the American Protective Association vote. And this fact finds corroboration in election news from various cities and States. Let us see. Take Kentucky. There the Democratic platform denounced the A. P. A. The Democratic party was defeated for the first time in almost a score of years, and Bradley, an American in fact, as well as in name, was elected. He was endorsed by the A. P. A. That association carried Louisville, the Democratic stronghold, for the Republicans by five thousand majority. Democracy there means Rum and Romanism. See Massachusetts. The Republican platform contained a plank on the school question, endorsing the chief principle of the A. P. A. The Democratic candidate for governor took pains on the stump to rail and rage against the order. The State was carried by the Republicans by an unusually large majority. Ohio. Bushnell was indorsed by the A. P. A. and was elected by a majority of 80,000, much more than was predicted by the party managers. Omaha. The city was carried by a straight-out A. P. A. ticket, electing the mayor, judges and city officers. Maryland. The A. P. A. gave their votes to Lowndes, the Republican candidate, and that, together with the Democrat dissatisfaction with Gorman, the Democratic boss, gave the State to the Republicans.

Sanitary science has achieved a great victory in civilized lands over that Asiatic scourge—the cholera. According to the recent report of the British government, it appears that in 1893 this much dreaded disease attacked 64 places and 287 persons, causing 135 deaths. In two-thirds of the places the authorities succeeded in stamping it out. This is a different record from that of 1849, when 14,497 persons in London died from cholera, and from that in Spain in 1885, when the cholera victims numbered nearly 250,000. With due precaution and care cholera inroads are preventable.—Presbyterian.

When Dr. Duff began work in Calcutta he found that a cow had more rights and higher rank than a woman, and he said to try to educate women in India was as vain as to attempt to "scale a wall 500 yards high." To-day in the province of Bengal alone 100,000 women and girls are under instruction, and India's most gifted daughters are laying hold of the treasures of the higher education. Zenana doors have been unlocked by the gentle hand of Christian womanhood, and a transformation is already accomplished which centuries of merely human wisdom and power could not even have begun.—Dr. A. T. Pierson.

We were very much surprised to find in Texas the Bible circulated in thirteen languages, but out here in these Western States it is circulated in sixteen languages. What wonderful missionaries the American and British Bible Societies are in every land, standing as they do like the pillars of Hercules under all that is worth the name of civilization in the world, perpetuating the miracle of tongues in 300 languages and dialects of the earth. The present work of our missionaries at home and abroad could scarcely be possible without the aid of these societies.—St. Louis Advocate.

A poor woman in New York City who keeps a small fruit stand gives regularly twenty-five dollars a year to the cause of missions—and this, too, when her entire income is not over two hundred and fifty or three hundred dollars a year.

NOTES.

Bishop Hendrix has returned from the East.

***

Dr. J. O. Andrew, editor of the Alabama Advocate, is quite sick at Covington, Ga.

***

Copy for the P. and H. M. Society and the W. F. M. Society arrived too late for this week's issue.

***

Bishop Granbery has returned from his visit to Brazil, and attended the late session of the Virginia Conference.

***

R. S. McCallen, publisher, has a taking ad. in this issue, which will manage to get itself read without any invitation from us.

***

Water Valley Methodism gave a hearty welcome to the new pastor and presiding elder, Rev. J. A. Bowen and Rev. H. C. Morehead.

***

Rev. H. H. Ahrens made a good beginning at Parker Chapel. Bro. Ahrens has before him a prospect of a thoroughly successful pastorate.

***

Dr. W. M. Leftwich transferred to Virginia Conference, and during the session of that Conference was located at his own request.

***

Our stock of $1.65 Bibles is exhausted, but we will have a new supply in a few days. We find it almost impossible to keep in stock.

***

The Methodists of Kosciusko gave a royal welcome to their new pastor, Rev. J. C. Park, who begins his pastorate under most favorable auspices.

***

In reporting the proceedings of the Louisiana Conference we inadvertently omitted the name of Rev. N. J. Roberts from the list of persons ordained to the eldership.

***

At the late session of the North Alabama Conference Samuel Posey, an elder from the Freewill Baptist Church, was recognized as an elder in the M. E. Church, South.

***

Rev. S. J. Davies, the new pastor of Pellolly, was on hand for last Sunday's services, and was greeted with a good audience morning and night. He made a fine impression, which will doubtless be deepened as time rolls on.

***

There were several mistakes in the appointments of the North Mississippi Conference as published in the ADVOCATE. The appointments, as we gave them, were furnished to the press-gang by the presiding episcopos. An eleventh-hour cabinet meeting, however, made several changes.

***

Miss Kate Bachman, daughter of Mr. R. F. W. Bachman, of this city, died in Chicago last Sunday morning. Having been her pastor for some years at Jackson, Miss., we knew her intimately, and a finer specimen of consecrated young womanhood we have never known. She loved the church almost as her own life, and was always ready to do whatever her hands found to do to promote its prosperity. Earth is made poorer and heaven richer by her death.

***

Mr. Terrel, United States minister to Russia, did a sensible thing when he removed the American missionaries from the Sultan's dominions. In the present state of affairs there is no certainty that the Sultan can protect them from the fury of the fanatical Mohammedans even if he were ever so anxious to do it; and then there is very grave doubt as to his Majesty's losing any sleep if every Christian in his dominions were ruthlessly slaughtered.

***

Rev. J. O. Andrew, D. D., of the Alabama Advocate, was in Atlanta last week to attend the burial of his daughter, Miss Annie. The many Georgia friends of this golden-hearted, glorious preacher and man will be deeply pained to hear of his sad bereavement. If nobility of soul were defense against grief, his causes for tears would not be many—would not be at all. May the grace of his Savior friend avail him much at this touch of the cemetery horror.—Wesleyan Advocate.

***

At the recent session of the West Texas Conference, Methodist Episcopal Church, South, Bishop Johnston of San Antonio diocese, Protestant Episcopal Church, and three other Episcopal ministers, were introduced by Bishop Key in words of fraternal salutation, expressing his pleasure at their visit. Bishop Johnston in reply said that they had called to give evidence of their "sympathy and appreciation of the work being done by the Conference, and, as Christian people, to share in and admire the enthusiasm and zeal that have always characterized the Methodists," and expressed the wish that "the day would soon come when all Christians would be united and work together for the advancement of the cause of Christ."—Exchange.

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Is guaranteed to CURE Chills and Fever, and all Malarial Troubles, or money refunded.

Besides this, it will purify your blood, correct your liver, and build up your system. Sold everywhere. Price 50 cents. Prepared by

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See Here.

The label on your paper indicates the date of expiration of your subscription. If the date is Dec., '95, or any time earlier than that, then you are in arrears. Don't wait for us to send you a dun, but send us the money at once. If you wish to discontinue your subscription, you have only to say so, after paying up to date.

An Instructive Lecture—For a Noble Cause

Preachers and Laymen of Mississippi:

Our brother, Rev. H. G. Hawkins, consents to deliver his unique lecture on Japan, and exhibit a fine collection of curios, in the interest of "The Lambuth Training-school," at Kobe, Japan. To see and hear this is a rare treat, and very instructive. None should miss this opportunity. The young, as well as the old, will be delighted. Then 'twill be appropriate to make a free-will offering, large or small, according to your means, for the building of this school, which is to be a living, ever-growing and multiplying monument to the memory of our great and apostolic missionary, J. W. Lambuth, and his faithful helpmeet. Her life is now bound up in the success of this beneficent work. We lack now only $200 of the sum needful to buy lot and build the house. The school itself is, and will be, self-sustaining, and one of the most far-reaching works ever enterprised for the heathen. Here is new and rich soil in which to sow the seed of the kingdom. We have the seed sown with skilled and practiced hand. The only lack is the house for a granary. Who will help to build it? If you can't do more, put in a brick or a plank, and have the sweet satisfaction of vested interest in a work that pays an hundredfold now in this present time; and in the world to come, oh, what a harvest of joy!

Yours in hope, J. P. DRAKE.

Edwards, Miss.

Many prominent citizens and officials recommend Dr. Bull's Cough Syrup.

"French Mission."

I arrived here yesterday, in order to make all necessary arrangements for moving and getting equipped for this field of labor. From all I can ascertain, the Missionary Board has acted wisely in this appointment, for the field is ripe for harvest, and have every reason to believe that the Lord will greatly honor and bless our labors in this portion of his moral vineyard. As the move will be expensive, house for preacher's family to rent and furnish, horse to buy, etc., to properly serve the work, as we will need French Testaments, literature, etc., I feel prompted to ask of the readers of this paper to send a Christmas-week gift, thereby helping to carry forward to a success this new endeavor work in the Lord's name.

Let everyone send a contribution, and be represented indirectly in this work, and let everyone pray God's richest benedictions upon all the instrumental means used that will tend to glorify his name, and uplift, upbuild, a fallen race. Pray for us, and send on your contribution to me at Lafayette, La. "Give, and it shall be given you."

H. W. WALLACE, P. C.

A Chance to Make Money.

The times are hard, but there always seems to be opportunities for those who are willing to work. In the past month I have made $175 above all expenses, selling Climax Dish Washers, and have attended to my regular business besides. I never saw anything that gave as general satisfaction. One should not complain where they can make $6 a day, right at home. I have not canvassed any. so anxious are people for Climax Dish Washers that they send after them; any lady or gentleman can do as well as I am doing, for anyone can sell what everyone wants to buy. I think we should inform each other through the newspapers of opportunities like this, as there are many willing to work if they knew of an opening. All you have to do is to send for a sample Dish Washer. This company does not ask any pay until you have them sold. For full particulars address the Climax Mfg. Co., Columbus, Ohio. After you have tried the business a week, publish the results for the benefit of others.

Notice.

To the Preachers of the North Mississippi Conference:

Please remit to me at Sardis, Miss., not Greenwood. Brethren, let's make a strong effort to raise our foreign missionary assessments by the first of March. Cotton is a good price this season; it may be low next. Doctor, please see to it that my postoffice is changed on your mailing list, or books, for I have already missed the ADVOCATE, and thereby have missed much of my intellectual food. We are only partly at Sardis yet; wife and little Smylie are in Meridian. The people of this beautiful resident town seem to have large and warm hearts.

W. S. SHIPMAN.

Sardis, Miss.

Important Notice.

The directors of the Mississippi Methodist Orphans' Home will meet for organization in Jackson, Miss., on the second Wednesday, the eighteenth day, of January, 1896, at 3 o'clock P. M., in the Sunday-school lecture-room of the First Methodist Church.

A. F. WATKINS,
Cor. Sec. Joint Com.

By order of W. A. Gunning, President.

Notice.

To the Preachers of the Louisiana Conference—

DEAR BRETHREN: Please send me your postoffice address as soon as possible, and oblige,

Yours fraternally,

JOHN T. SAWYER,
1212 Constantinople street, New Orleans.

Our First Church in Little Rock, Ark., was burned on Sunday, the fifteenth. Loss, $30 000; insurance, $7,500 It will be rebuilt at once.

Attention, Mississippi Conference.

I sent the MSS. for the Minutes to Rev. R. W. Bailey, Jackson, Miss., on Thursday, Dec. 12. He sent me the first installment of proof on Dec. 14, and promises to have the job complete by Jan. 1.

1. It is important to have the postoffices of the preachers, unless your postoffice is the same as last year, or is unmistakably indicated by the name of your appointment. Please do not presume upon my knowing it, but inform me at once.

2. Where there have been changes in the pastoral charges, presiding elders and preachers will please let me know the number of members in the pastorates as they now stand. This is necessary in order to carry out the instruction of Conference to apportion the Minutes *pro rata* among the members.

C. G. ANDREWS, Sec'y.

Vicksburg, Miss., Dec. 14, 1895.

Rev. E. H Mounger.

The following resolution was received too late for insertion during the session of the Mississippi Conference:

Resolved, By the members of the Quarterly Conference of the M. E Church, South, at Canton. Miss., that our presiding elder, Rev. E. H. Mounger, has, by faithful and efficient service among us the past four years, endeared himself to this Quarterly Conference and our whole membership; that we give him up with reluctance, and pray the blessings of our heavenly Father on him and his future labors in the Master's cause.

W. H. CASSELL,
Sec. of Conf. and Pres. B'd of Stewards.

Canton, Miss., Dec. 2, 1895.

Notice.

Will you please call the attention of the friends of the Indian Mission to the fact that my office and home for another year will be Hermanville, where they may send all contributions for the mission?

Your true friend and brother in Christ, A. D. MILLER.

Oak Ridge, Miss., Dec. 18, 1895.

A Miserable Taste.

That which hangs about most medicines is what we refer to. CREOLE FEMALE TONIC is an exception. It has a taste as pleasant as cordial, as comforting as wine, as sparkling and refreshing as spring water! Cures all diseases and irregularities of the uterine system, and brings the bloom of health to the cheeks.

The address of Rev. W. W. Hopper is Meridian, Miss.

TAKE HEED!

And if you are troubled with a hacking cough, tightness in the chest, tickling to the throat,

USE

Locock's Cough Elixir.

It is unsurpassed for the relief and cure of all Throat and Lung Troubles. Coughs, Colds and Incipient Consumption yield readily to its medicinal virtues.

TESTIMONIAL.

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Dear Sir: Last winter I had a severe cough, pain in the chest and spitting of blood. I procured a bottle of Dr. Locock's Cough Elixir, and am happy to state that four doses relieved me entirely, and I can safely say that I think it is the best cough medicine I ever saw.

E. L. WALSTON.

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R. W. BAILEY,
General Colporteur,

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The following figures are taken from the sworn statements on file in the office of the New York Insurance Commissioner:

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N. Y. Life, " " " " "	-	40,684,165
Equitable, " " " " "	-	40,117,618

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On the life of a well-known citizen of Louisiana. Examples of this kind can be indefinitely multiplied. The competitors of this Grand Old Company, the largest and oldest in America, can show no results even approaching the above

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ONTARIO BICYCLES.	Price,	$100.
SOUDAN BICYCLES.	"	$100.
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If you want a wheel, write to us for terms.

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LOUISIANA CONFERENCE APPORTIONMENTS FOR 1896.

Districts.	Conf. Claim's.	Gen Conf. Delegates.	Bishops.	Minutes.	Centenary & Manafield	Gen'l Ed. of Education.	For. Miss.	Dom. Miss.	Church Ex.	Paine and Lane Inst'e
New Orleans	$1,005	$135	$ 240	$ 59 50	$ 240	$ 59 50	$2,000	$ 750	$ 593 75	$ 40
Baton Rouge	660	180	152	27 50	152	27 50	1,125	450	275 00	30
Opelousas	600	100	155	28 00	155	28 00	1,250	400	283 75	20
Alexandria	410	75	107	21 50	107	21 50	700	300	212 50	20
Shreveport	810	110	200	44 50	200	44 50	1,400	650	343 75	35
Arcadia	710	100	167	34 50	167	34 50	1,400	450	343 75	30
Delhi	705	98	161	32 00	161	32 00	1,125	400	322 50	25
	$4,900	$705	$1,182	$237 50	$1,182	$237 50	$9,000	$3,400	$2,375 00	$200

JNO. T. SAWYER, Secretary.

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For the Holidays will be used by nearly every family, but you need not pay fancy prices when for $10 you can get this entire list delivered to your landing or depot in within 150 miles of New Orleans. (Freight charges paid by me). All new, fresh goods. Get your dealer's prices to see how much you can save by buying from me.

10 lbs Standard Powdered or Cut Loaf Sugar.
8 lbs Fancy Creamery Butter (Fox River Brand).
4 lbs New California Laye Raisins.
6 lbs New Curran s.
1 lb New Mimo, Fancy.
3 lbs New Mixed Nuts.
2 lbs New Dried Figs (best quality).
2 lbs Fresh Mixed Cakes.
2 lbs Choice Mixed Candy, Pure.
1 lb Fresh Grated Cocoanut.
1 lb largest California Prunes.
1 lb evaporated California Peaches or Pears.
2 lbs New Dates.
1 can California Asparagus, Finest.
6 cans California Fruit 3 lb cans, Standard.
1 can 2 lbs Atmore's Plum Pudding.
1 can 5 lbs Bremner's Best Fruit Cake.
1 can 2 lbs Anderson's Cranberry Sauce.
1 can 2 lbs Anderson's Mince Meat.
1 can ¼ lb Huyler's Breakfast Cocoa.
2 cans Imported Peas (Medium Grade).
3 cans 1 lb Solomon's Pure Fruit Jams
4 cans, 2 ounces each, Mixed Spices.
1 ounce Nutmegs or Mace.
1 Jar Crosse & Blackwell's English Chow Chow.
1 bottle ½ pint Lea & Perrin's English Sauce.
1 bottle 12 ounces H. J. Heinz's Octagon Catsup.
1 bottle 6 ounces H. J. Heinz's Evaporated Horse Radish.
1 bottle 2 ounces Burnett's Lemon and Vanilla Extract.

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(From U. S. Journal of Medicine.)

Prof. W. H. Pecke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address Prof. W. H. PEEKE, F. D., 4 Cedar St., New York.

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HOME CIRCLE.

FORBID THEM NOT.

There is no sweeter story told
In all the blessed Book,
Than how the Lord within his arms
The little children took.

We love him for the tender touch
That made the leper whole,
And for the wondrous words that healed
The tired, sin-sick soul

But closer to his loving self
Our human hearts are brought,
When for the little children's sake
Love's sweetest spell is wrought.

For their young eyes his sorrowing face
A smile of gladness wore—
A smile that for his little ones
It weareth evermore.

The voice that silenced priest and scribe,
For them grew low and sweet;
And still for them his gentle lips
The loving words repeat:

"Forbid them not." O blessed Christ!
We bring them unto thee,
And pray that on their heads may rest
Thy *benedicite!*

—Christian Treasury.

"Blessed Are the Peacemakers."

A good man, eminent and beloved as a teacher of the young, says that many years ago he adopted the following for one of the rules of his life as a teacher: "I will be blind when I might see, deaf when I might hear, and dumb when I might speak. I will put out all the fires I can, and never kindle any. Associated almost constantly with young people, earnestly desiring not only to instruct them, but also to help them to become noble, unselfish, peace-loving, and peacemaking men and women, experience had taught him it was one of the best rules for him to follow.

Would not his rule be a good one for anybody, old or young, to adopt who aims to be a peacemaker? Is there anything unChrist-like in it? "I will be blind when I might see." That does not mean that our eyes should be closed to anything we ought to see, not even to evil when we ought to see it. "Deaf when I might hear." That does not mean that our ears should be stopped when language is used in our hearing of which a Christian should be prompt to manifest disapproval. "Dumb when I might speak." Nor does that mean that our tongues should be tied when our eyes have seen or our ears have heard that which no Christian could see or hear without rebuking it. "Put out all the fires I can, and never kindle any." That would show Christ's Spirit. To do that would make one a peacemaker. If a quarrel is beginning, or a misunderstanding, or an estrangement, that fire may often be quenched by the peacemaker, and thus Christ's work be done. But it is easy to fan the fire to fiercer flame, and thus devil's work be done. The teacher's rule is a text on which any of us can think out a long and a good sermon.

Once in my boyhood I was playing around the workshop of a builder who was largely interested in a water-power mill on the river near us. The machinery of the mill was out of order and needed repairs. This builder had secured two men, millwrights, from another town to do the repairing. They were at their employment in his workshop within my sight and hearing, and from some cause had got into a loud and bitter controversy. They were very angry with each other. Their employer was a neighbor and friend of ours, a Christian man. He was soon drawn to the spot by their loud voices. It was near the close of day, and the sun shone in at the windows from the west. He drew near to the excited and angry disputants, and in a kindly, calm, and gentle voice, but so distinct that I heard every word, said, "My friends, let not the sun go down upon your wrath." The altercation ceased in a moment. There was a brief silence, and then one of the men replied in a subdued voice, "The sun shall not go down upon my wrath."

The man who might have fanned the flame had put the fire out. It was more than fifty years ago. But it made an ineffaceable impression upon my young heart.

Our old neighbor and friend long since went to that other world, where peacemakers are welcomed, and where, like the pure in heart, they see God. I do not know how often he practiced the grace, but he did it then so naturally and so well that it could hardly have been unfamiliar work, and he has, no doubt, long since learned the full meaning of the beatitude, "Blessed are the peacemakers: for they shall be called the children of God."—The Congregationalist.

He Proved It.

Recently the evangelist, E. L. Hyde, was conducting a revival meeting at B—— in New Jersey, and in the course of his remarks said "he could prove to the satisfaction of any infidel within ten minutes that he was a fool," little thinking that he should have occasion or opportunity of doing so. The next morning while walking, a gentleman accosted him very abruptly by saying: "Aren't you the evangelist preaching up here at the church?"

"Yes, sir."

"Well, I supposed you were a gentleman."

"I claim to be one."

"Well, I don't think you are one. Didn't you say last night you could prove to the satisfaction of anyone within ten minutes that all infidels were fools? If you don't prove it to my satisfaction, I will publish you in all the city papers as the most consummate liar that ever struck the city."

Seeing there was no possibility of reasoning with the man, Mr. Hyde said:

"Where is your infidel?"

"I claim to be one," was the reply, "and I want you to know that I am no fool either."

"You don't mean to say that there is no reality in Christianity.

"I do, sir. I have studied all phases of the subject and have traveled and delivered lectures against Christianity for more than twelve years; and I am prepared to say there is nothing in it."

"You are certain there is nothing in it?"

"Yes, sir, there is nothing in it."

"Will you please tell me," said Mr. Hyde, "if a man who will lecture twelve years against nothing is not a fool, what in your judgment would constitute a fool?"

He turned away in a rage. Mr. Hyde, drawing out his watch, insisted he still had six minutes, but the infidel would not hear him, nor was Mr. Hyde published in the city papers.—Selected.

Ye Did It Unto Me

A little "street arab" got aboard a street-car, and, finding room on a seat, leaned over and fell asleep. His clothes were ragged and scant. His little bare feet were brown and toughened, and his face was dirty. His hat fell off, and showed an uncombed tangle of hair. As he lay there asleep, with his little head on the hard seat, a sweet-faced, well-dressed young girl who sat opposite leaned over, and softly slipped her muff under the little fellow's head. A man near her nodded approval, and putting his hand in his pocket handed her a piece of money, beckoning toward the boy as he did so. The next man did the same, and almost before she knew it, with her face aflame, she had collected something from everyone in the car. She put it in his hat, and laid it under his hand. Then softly removing her muff again, she had the car stopped and went her way.—Herald and Preshyter.

Deserved Promotion.

Hon. Chauncey M. Depew tells the story of his visit to the Mechanical Department of Cornell University. He found at the head of it Prof. Morris, who claimed him as a superior officer, giving as a reason that he was an old-time worker on the New York Central railroad.

"How did you get here?" asked Depew.

"I fired on the New York Central. I stood on the footboard as an engineer on the Central. While a locomotive engineer I made up my mind to get an education. I studied at night, and fitted myself for Union College, running all the time with my locomotive. I procured books, and attended as far as possible the lectures and recitations. I kept up with my class, and on the day of graduation I left my locomotive, washed up, put on the gown and cap, delivered my thesis and received my diploma, put the gown and cap in the closet, put on my working shirt, got on my engine, and made my usual run that day."

"Then," said Depew, "I knew how he became Professor Morris."

That spirit will cause a man to rise in any calling. It is ambition, but it is ambition wisely directed, aiming not at the goal—for such an ambition produces envy, scheming, discontent and weakness—but bravely and cheerily aiming at one's self, seeking to make one's self fitted for higher work. When this is accomplished, the opportunity for higher work is sure to come.—Selected.

The Moral Devastations of Degenerate Books

To recommend degenerate books to neurotic or hysterical readers is not only to vaccinate, but to inoculate them. There is here certainly a communication of the disease. An unhealthy imagination finds in the wild lubrication of the degenerates welcome nourishment and a pattern zealously to be imitated. Every dormant inclination is awakened and monstrously developed by this sort of reading. Far from causing a satisfaction of these morbid tendencies that shall no longer seek perpetuation in deeds, such reading only strengthens what becomes an imperative necessity to commit crime and immorality. I could cite dozens of cases from the criminal records of the past few years where thieves, housebreakers and murderers indicated that the primal conception of their misdeeds arose from the perusal of sensational novels in which malefactors were exalted and their heroic deeds expatiated upon with enthusiasm. I do not assert that these individuals were made criminals by what they read. Their natures were perverse by birth and education. The propensity to crime was organic. But who can say that the perusal of immoral books was not the direct cause which governed their latent instincts, producing a well-defined aim? Indeed, the malefactors themselves believe this to be so. Could I but relate the moral devastations traceable to the reading of Nietzsche and Ibsen which I have seen in actual life!—Forum.

True scholarship means accuracy. A student may know many things in general without knowing any one thing accurately and well. The genuine scholar is known by his care and accuracy in observation and statement. He carries a measuring-line in his brain and lets it out through the eye. So far from being random guesses, his estimates result from habits of accuracy. There are different types of accuracy. There is the microscopic type, which wastes its energies on the infinitesimal and useless writing octavos on the Greek article, or the properties of the Hebrew *yod*, without ever attaining sound judgment on the larger things about which men concern themselves from day to day. The practical scholar takes the accuracy gained in the drill of the schools into the departments of science, letters, art and business. Once thoroughly trained to handle his powers, he remains the careful student ever after.—Exchange.

Men give me some credit for genius. All the genius I have lies in this: When I have a subject in hand, I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes prevaded with it. Then the effort which I make the people are pleased to call the fruits of genius. It is the fruit of labor and thought.—Alexander Hamilton.

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HYGIENE.

Uselessness of Alcoholic Drinks.

"In most persons alcohol acts at once as an anesthetic and lessons also the rapidity of impressions, the power of thought, and the perfection of the senses." Drs. Todd and Bowman, in their "Physiological Anatomy," state that "Alcohol retards digestion by coagulating the pepsin, thus interfering with its action." Sir Henry Thompson, perhaps the greatest authority on dietetics of this century, wrote regarding alcoholic beverages: "Men and women are healthier and stronger, physically, intellectually and morally, without such drinks than with them." A declaration signed by a large number of eminent English physicians stated that "Man in ordinary health, like other animals, requires no such stimulants, and can not be benefited by the habitual employment of any of them, nor will their use increase the aggregate amount of his labor. In whatever quantity they are employed they rather tend to diminish it." Sir Andrew Clark said, "I am bound to say, that for all honest work, alcohol never helps a human soul." Prof. Sidney Ringer says: "Varied, repeated, and prolonged experience, and the testimony of many medical men, prove that troops endure fatigue and the extremes of climate better if alcohol is altogether abstained from. * * * Modern trainers recognize the apparent fact that the power of sustained exertion and the resistance to fatigue is best promoted by abstaining from alcohol." The London Lancet states that "Given digestible, solid food, and fair, that is, normal digestive power, pure water alone is all sufficient as liquid. * * * Health, happiness, and work find stimulus enough in the unsophisticated well of nature.

The saloon is only a supply to the demand. When the demand is gone the saloon will vanish. There are hundreds of resorts to-day where one can enjoy himself better than in the saloon, and the field of attraction is daily growing larger. New realms of pleasure are continually revealed to us as we throw off the slavery to alcohol and advance in intelligence and refinement, and are prepared thereby to enjoy them. We have as yet but lifted the corner of the veil that hides the wonderfully charming secrets of nature. There is little hope that there will be much reform for the multitude who are given over to the use of the saloon; it is the younger generation who are constantly taking the place of the elders, to whom we must look for the adoption of higher ideas. Herein can every humanitarian take heart and work with them for the regeneration of his kind.—The Journal of Hygiene.

Cigarette Smoking.

Dr. C. A. Clinton, of the San Francisco Board of Education, has made a special study of the effect of cigarette smoking among the public school children of that city, and expresses himself in the following unmistakable language:

"A good deal has been said about the evils of cigarette smoking, but one-half the truth has never been told. I have watched this thing for a long time, and I say calmly and deliberately that I believe cigarette smoking is as bad a habit as opium smoking. I am talking now of boys, remember. The effect upon grown men is, of course, not so marked.

"A cigarette fiend will lie and steal, just as a morphine or opium fiend will lie and steal. Cigarette smoking blunts the whole moral nature. It has an appalling effect upon the system. It first stimulates and then stupefies the nerves. It sends boys into consumption. It gives them enlargement of the heart, and it sends them to the insane asylum. I am physician to several boys' schools, and I am often called in to prescribe for palpitation of the heart. In nine cases out of ten it is caused by the cigarette habit. Every physician knows the cigarette heart. I have seen bright boys turn into dunces, and straightforward, honest boys made into miserable cowards by cigarette smoking. I am not exaggerating. I am speaking the truth, that every physician and nearly every teacher knows."—Evangelical Messenger.

A lady said to a young man near her in a railroad car, "Sir, do you speak Hebrew? If so, will you be kind enough to swear in Hebrew? In English, it is to me and to others very distressing."

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Through Pullman service to Memphis, St. Louis, Kansas City and Chicago.
Local Mail and Express.
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OBITUARIES.

WRIGHT—Died in Natchitoches parish, La., Oct. 14, 1895 Mrs. ELIZABETH WRIGHT, who was born in Marion county, Miss., April 28, 1813, making her at her death over eighty-two years of age. She was married in the year 1834 to John R. Conerly, and afterwards moved to this State about the year 1847, and settled in what was then known as Sabine parish, now Vernon parish. In the year 1854 her husband died, leaving her with the care of ten children, five of whom have preceded her to the better world. In the year 1857 she was again married, to the Rev. A. Wright, and to this union she gave birth to another son, who is now a Methodist preacher. In the year 1887 her second husband died, leaving her again a widow. She then broke up housekeeping, and came to make her home with her daughter, Susannah.

Mother Wright attached herself to the Methodist Church in early life, and ever defended the doctrines of Methodism. Her home was always a home for preachers of the gospel and the way-worn traveler. She had been blind for two years before her death, and she was seldom ever heard to complain. Like she bore her afflictions with Christian fortitude. She was visiting her children, grandchildren, great-grandchildren, and great-great-grandchildren, when she was taken sick, and thus she died away from home, but not away from friends. Her children were all summoned to her bedside to await the moment when God would call her home.

Her remains were brought home and buried at her old church (Holly Grove amid the throngs that had assembled to pay the last tribute of respect to her lifeless body.

Farewell, mother, till we meet you in a better world. JOHN FRANKLIN.

Nashville and Texas Advocates please copy.

MOORE—MARY ELIZABETH MOORE was born near Durant, Holmes county, Miss., Jan 3, 1843, and died in Memphis, Tenn., Nov. 5, 1895. She was the daughter of J. S. and S. C. Herbert, and was married to Mr. Josephus Moore, Dec. 12 1866.

Sister Moore joined the Methodist Church in 1856 and was a devout and faithful member down to the day of her death. She was exceedingly active and faithful in Sunday-school work—a good scholar and a superior teacher. For some years she was the president of the Woman's Missionary Society and lady manager of the Juvenile Society. This work lay near her heart, and received her constant attention and enthusiastic support.

She was known as an angel of mercy in the homes of the poor and needy, and at the bedside of the sick. It gave her great joy to minister to those who were in distress.

In all the relations of life Sister Moore was distinguished for gentleness and kindness, and by a spirit of self-sacrifice for the good of others. Those who knew her best say, "She never spoke evil of anyone." This is a great crime, and far too rare among professors of religion. It is a just tribute to say that Sister Moore was one of the most useful and best-loved women in this pastoral charge.

She had gone to Memphis for treatment, and died away from home, with no one of her family near except her husband. She expressed herself as ready for the change, and passed away in great peace and in full hope of glorious immortality. A vast concourse of relatives and sorrowing friends attended her funeral at Acona, Miss. GILDEROY.

PHILLIPS—CORA MEEK PHILLIPS, daughter of John M. and Mary A. Hitt, and wife of G. W. Phillips, was born in Greene county, Ala., Jan. 6, 1858; was married to G. C. Phillips in 1877, and died at Lauderdale, Miss., Oct. 10, 1895.

It was my privilege to be her pastor for nearly two years. As a neighbor she was pleasant, thoughtful and kind. Her thoughtfulness was kept continually before us. In her home her character appears still more beautiful. She always was kept bright by her sunny nature. She met the battles of life with the courage of a true heroine.

As a daughter, she was thoughtful and affectionate. She did what she could to scatter flowers in the pathway of a widowed mother. As a wife, she was true, affectionate, and devoted, beautifully adorning this sacred relation. As a mother, she was tender, long-suffering, and self-sacrificing.

She was converted and joined the Methodist Church when ten years old, and continued a member until her death. Her name was first enrolled among our Sunday-school tenour, but our school had no better teacher. Her class consisted of five of her own children, who always, when possible, filled their places at Sunday-school with well-prepared lessons.

A mother mourns for a lovely daughter, a husband for a true wife, and six children for an affectionate mother; but her voice, from a brighter land, calls them to a holier life and a heavenly home. GEO. H. THOMPSON.

WOODS—Died at his residence near Phœnix, Yazoo county, Miss., Aug. 25, 1895, JAMES T. WOODS.

The subject of this brief memoir was born near Fulton, Ky., Jan. 2, 1833. When he was about twelve years of age he removed to Warren county, Miss. He was married to Mrs. M. A. Green, daughter of Rev. S. Dilly, an excellent Christian woman, Jan. 29, 1859, who died in 1883, leaving four children—three sons and one daughter. Soon after the close of the war he removed to Yazoo county, Miss., and settled near Phœnix, where he remained until his death. In 1885 he married his second wife, Miss Mollie E. Selby, who, with her little son and the four children by his first wife, are left to mourn their irreparable loss.

Bro. Woods was a model citizen, having the confidence and esteem of all who knew him; an affectionate husband and tender parent, and, above all, a devoted Christian.

Soon after he came to Yazoo county he professed religion and joined the M. E. Church, South, in which he remained a faithful member, filling the offices of steward and Sunday-school superintendent during the last years of his life. In reference to his Christian virtues much might be said, but all may be included in the language of inspiration: "Mark the perfect man, and behold the upright, for the end of that man is peace."

G. W. ALEXANDER.

SMITH—MANERVIA A. SMITH, wife of G. B. Smith, was born Nov. 1, 1851, and died Dec. 15, 1895, aged forty-four years one month and fifteen days. She was converted and joined the M. E. Church, South, at an early age, at Ebenezer Church, Franklin county, Miss.

She was the mother of ten children, one of whom preceded her to glory. The others she leaves behind, all of whom are devoted members of the Methodist Church except the three little ones, who have also been baptized.

She was a devoted wife and mother, an earnest and faithful Christian, a lover of her church, and always had a sympathizing heart to all the suffering; always cheerful, and endeavoring to make home bright and happy.

Her life is well worthy of imitation. Though she has passed away from us, her good influence will ever be with us. She died without a struggle; simply fell asleep in the arms of Jesus. We are sure she is with her rejoicing kindred who have gone before. May God comfort the bereaved husband, soothe the sorrow of mourning sisters and brothers, her precious, aged mother, and guide the feet of the dear little orphan children, and grant them all a happy reunion around the great white throne of God! M. KNOUT.

FLY—*Whereas*, it seemed best to our Father in heaven—who, in his great love, does all things for our good—to remove from our midst our beloved friend, FANNIE ERNONA FLY, Nov. 9, 1895; *And whereas*, By this sad event the Methodist Sunday-school of Centerville, Miss., is called upon to mourn the loss of one of its best members; therefore, be it

Resolved, That it is only a just tribute to the memory of our dear friend to say that in her death we have sustained a loss in our social as well as in our religious circle which we will ever deeply feel; and while we submit to the will of our heavenly Father, none the less do we mourn this friend whose pure, young life was an example of true Christianity.

Resolved, That we extend to the bereaved family our sympathy, and pray that God will help them to bear this great trouble.

Resolved, That these resolutions be entered upon the minutes of the Sunday-school, that a copy of the same be presented to the family, and also a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

MATTIE CARTER, for Com.

BEALL.—*Whereas*, Death, the greatest enemy of the human family, has again visited our town and taken away Sister SARAH I. BEALL, who departed this life Dec. 13, 1895, and desiring to make some expression of the loss the church has sustained; therefore, be it

Resolved, That in the death of Sister Beall her children have lost a very kind and affectionate mother, the church a zealous supporter, and the community one of the best women it has been our privilege to know.

Resolved, That the church extend to the children and grandchildren of Sister Beall our sincere sympathy, and commend them to a merciful providence in this sad bereavement. She has left this earth for an eternal home, where parting comes no more.

Resolved, That a copy of these resolutions be spread on the church minutes, and a copy furnished the NEW ORLEANS ADVOCATE for publication. J. J. HOUSTON, for Com.

WHITE—WILLIE L., younger daughter of W. L. White, deceased, and Mrs. Ida White, was born March 6, 1890, and after a brief illness died Oct. 29, 1895, aged five years seven months and twenty-three days.

This precious little one, though so young—having been taught by her pious mother—was a bright little Christian. She loved Jesus, had faith in him; loved the church, loved good people. What a glorious inheritance is hers! After a short, little sunshiny life—life in which there was not much suffering or pain—gladdening the heart of widowed mother, lovely companion of loving sister, she has gone to live with the angels forever—not dead, but living and alive forevermore. "He hath done all things well." (Mark vii, 37.)

B. S. RAYNER.

GAGNET—LENNIE LOUISA, daughter of S. P. and Belmont Gagnet, was born May 5, 1886, in Franklin, La., and died there on Dec. 5, 1895.

"She crossed on her bosom her dimpled hands,
And fearlessly entered the phantom bark.
We watched it glide from the silver sands,
And all our sunshine grew strangely dark.
We know she is safe on the other side,
Where all the ransomed and angels are.
Over the river, the mystic river,
Our darling Leunie is waiting for us."

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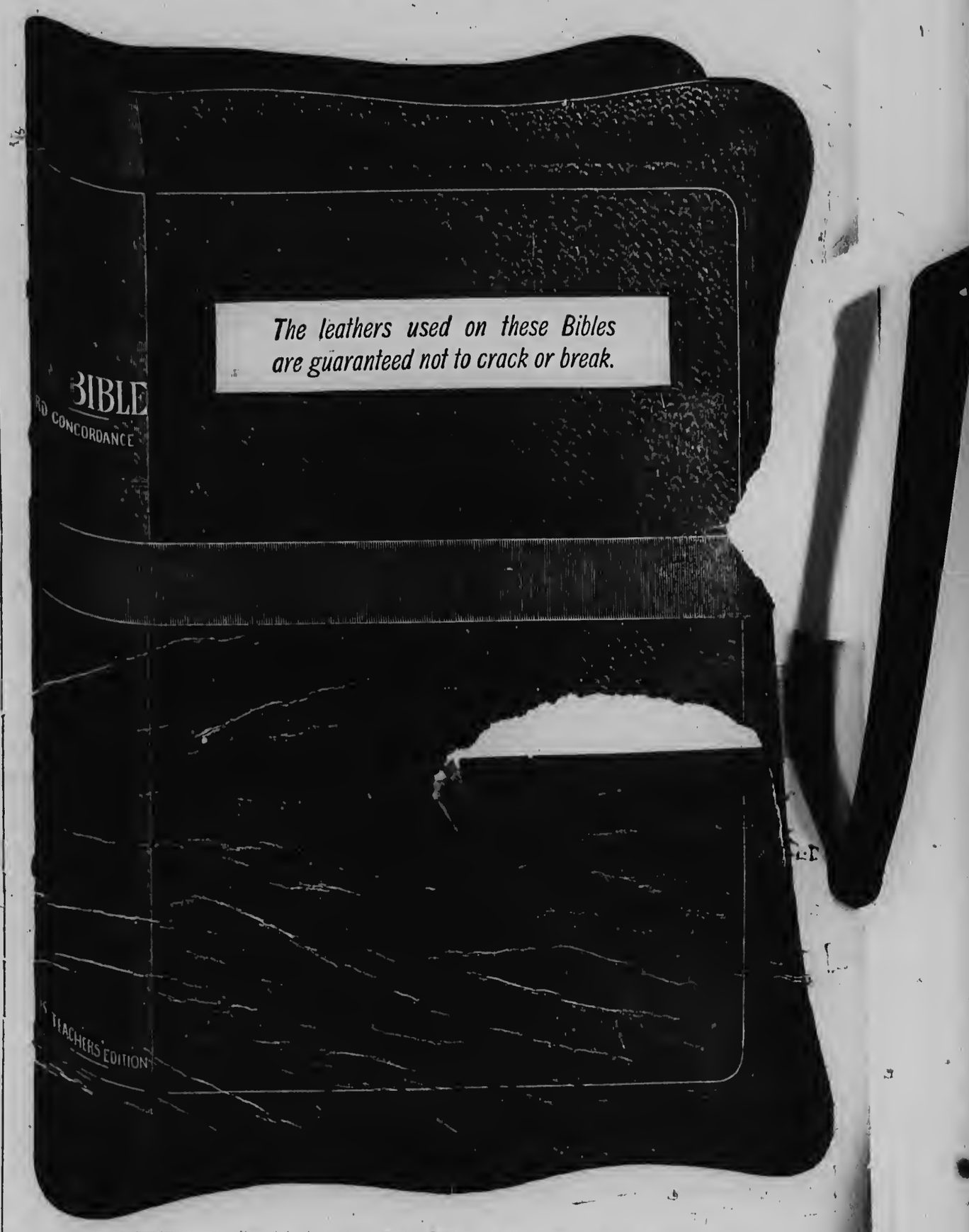

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NEWS OF THE WEEK.

DOMESTIC.

Over three million feet of lumber were destroyed by fire in Scranton, Miss., on Dec. 18.

A trolley-car strike is on in Philadelphia, and much disorder and rioting is reported. About 4 500 men are

The Chicago railroads have decided to elevate their tracks, and will go right ahead. They are tired of paying for the people they kill.

Miss Helen Culver, of Chicago, has presented the University of Chicago with $1,000,000. This brings another million from Rockefeller.

President Cleveland, authorized by Congress, will appoint a commission to investigate the Venezuelan affair and to determine the line of division.

Versailles, Ky., raised its saloon tax up from $250 a year to $750. Two of its eight saloons went out of business, and the other six raised the price of drinks.

Arizona women are out after political privileges equal to those enjoyed by the men, and a week ago a woman suffrage association was organized in Phoenix.

According to the recent report of Secretary Carlisle, the people of the United States pay the government an average of 50 cents a year apiece in taxes on tobacco and about $2 apiece on beer and liquor.

Within the last week, that is since the Venezuelan message went to Congress, bills have been introduced appropriating in the aggregate for new war vessels and fortifications, about $228,000,000.

Citizens of Florida, who have been holding at Jacksonville, in that State, a convention to indorse and urge action in favor of the construction of the Nicaragua Ship Canal, took action in favor of an unflinching maintenance by the government of a distinctive American policy.

This promises to be an eventful week in the House. Before adjournment is reached next Saturday the Republican leaders of the House intend that a bill shall have been sent to the Senate in response to the demand of the President's message of Friday for some means of preserving the treasury and protecting the gold reserve.

That the world at large takes a very (Previous view of President Cleveland's Prof. W. H. Pe cent message on the Venezuelan has without deception is shown by the flurry which any living Physi taken place on all the for- have heard of case courses. Not only have Ameri- He publishes a val sends with a lar securities commonly issued in any sufferer load declined sharply in value, but here. We s le leading government securities of Prof. W. I England, as well as of other countries likely to be affected by war, have declined.

The Southern men who are enthusiastically shouting their patriotic [illegible] at the prospect of war with England, and declaring their willingness to fight to the death under the old flag, will be well [illegible] if they served [illegible] ought when we [illegible] might [illegible] allowed the privilege of fighting [illegible] private.

The Democratic Convention, which met in Shreveport, La., to nominate a State ticket, adjourned on Dec. 30, after completing its labors. The ticket is as follows: For Governor, Murphy J. Foster, of St. Mary; Lieutenant-Governor, R. S. Snyder, of Tensas; Secretary of State, John T. Michel, of Orleans; State Treasurer, A. V. Fornet, of St. Martin; State Auditor, W. W. Heard, of Union; Attorney General, M. J. Cunningham, of Natchitoches; Superintendent of Public Education, Prof. J. V. Calhoun, of Orleans.

FOREIGN.

London is proposing to spend $3,750,000 in extending its sewerage system.

The German government proposes to add to the Reichstag a chamber of artisans and employers to deal with labor disputes.

They say that General Campos is kept excessively busy these days keeping all those newly arrived troops out of the hands of the Cubans.

The Emperor of Austria has issued a decree admitting women to the medical and philosophical schools of the Hungarian universities.

It is reported that the home secretary of the British government has consented to reopen the Maybrick case, and the friends of the unfortunate woman have high hopes of her at last gaining her liberty.

While the government of the United States is busy with Great Britain over the attempts of that country to appropriate a large slice of Venezuelan territory, France is making energetic efforts to acquire quite a slice of Brazilian territory at joining her possessions in Guiana.

A Lady Makes Money.

Mr. Editor:—I am always interested in reading of the success of others and will tell of mine. I tried school teaching, clerking and sewing, all hard work for small pay. I met a lady making $15 a week selling National Dish Washer—best made. I ordered ½ dozen, washed mother's dinner dishes in two minutes, sold all first afternoon; profit $12. The next week I made $37, in a month $143; I am a good talker. I buy of the World Mfg. Co. Columbus, O.; they are very kind to me; they manufacture aluminum and electric goods, many new, rapid selling articles for agents. Others can do as I have by writing them.

CORA MILTON.

MARRIAGES.

CALHOUN—HOLLOWAY.—At the residence of the bride's father, Mt. Carmel, Miss., Dec. 15, 1895, by Rev. M. L. White, Mr. Willie Calhoun to Miss Fannie Holloway.

CAPERS—YARBOROUGH.—In the Methodist Church, in Arcadia, La., Nov. 27, by Rev. J. D. Harper, Mr. B. Capers and Miss T. Yarborough, both of Arcadia.

MERRITT—SELLERS.—At the Methodist Church, near Fordoche, La., Dec. 15, 1895, by Rev. Wm. Schuhle, Mr. John P. Merritt and Miss Sarah Sellers, both of Pointe Coupee parish, La.

DUKE—FULLILOVE.—At the home of the bride's parents, near Shreveport, La., Dec. 10, 1895, by Rev. Robt. J. Harp, Mr. Fred L. Duke of Hubbard, Texas, to Miss Sallie George Fullilove, daughter of Mr. T. P. Fullilove.

BROKESHOULDER—THOMPSON.—Near Tallichulok, Miss., Dec 18, 1895, by Rev. F. B. Ormond, Morris Brokeshoulder and Martha Thompson, two full-blooded Choctaw Indians.

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False praise can please and calumny affright none but the vicious and the hypocrite.—Horace.

QUARTERLY CONFERENCES.

NORTH MISSISSIPPI CONFERENCE.

ABERDEEN DIST.—FIRST ROUND.

[illegible]	Dec. 28, 29
[illegible]	Jan. 4, 5
[illegible]	10
[illegible]	12, 13
Prairie [illegible]	15
Shann[illegible]	17
Veron[illegible]	18, 19
Houst[illegible]nd Wesley	23
Honah[illegible]mission	24
Spart[illegible] circuit	25, 26
Buena Vista	Feb. 1, 2
Okolona circuit	5
Aberdeen circuit	8, 9
Tremont circuit	12
Quincy circuit	15, 16
Fulton circuit	22, 23
Amory and Smithville	28, 29

The district stewards will meet at Aberdeen, in the Methodist Church, Jan. 16, at 12 o'clock.

C. M. THAMES, P. E.

WINONA DIST.—FIRST ROUND.

Carrollton station	Jan. 4, 5
Valden circuit	11, 12
Greenwood station	18, 19
Winona circuit	25, 26
Indianola circuit	Feb. 1, 2
West circuit	8, 9
Sidon circuit	15, 16
McNutt circuit	22, 23
Dublin and Brooklyn station	28, Mar. 1
Carrollton circuit	7, 8
Black Hawa circuit	14, 15

District stewards will please meet at the Methodist Church in Greenwood, Jan. 16, at 11 A. M.

J. B. STONE, P. E.

GRENADA DISTRICT—FIRST ROUND.

Grenada station	Dec. 29, 30
Oxford station	Jan. 5, 6
Coffeeville	11, 12
Grenada circuit, at Spring Hill	16, 18
Charleston, at Harrison	25, 26
Minter City	Feb. 1, 2
Tatum, at Goar's Chapel	8, 9
Torrance	(Tues.).. 11
Paris, at Salem	15, 16
Pittsboro	23, 23
Ellsey, at Old Town	(Tues.).. 25
Chapel Hill, at Spring Hill	(Thurs.).. 27
Slate Springs	29, Mar. 1

District stewards will please meet at Wood Street, Water Valley, Friday, Jan. 3, at 10 A. M.

H. C. MOREHEAD, P. E.

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DUBANT DIST.—FIRST ROUND.

Lexington and Tchula, at Lexington	Jan. 4, 5
Kosciusko station	11, 12
Poplar Creek cir., at Wesley Chapel	18, 19
Sallis circuit, at Sallis	25, 26
Salem circuit, at Tabernacle	26
Ethel circuit, at Ethel	Feb. 1, 2
Helsona circuit, at Hickory Grove	8, 9
Walthall circuit, at South Union	14
Eupora circuit, at Eupora	15, 16
Ackerman circuit, at Wiers	22, 23
Chester circuit, at Chester	29, Mar. 1
Rural Hill circuit, at Center Ridge	8
Louisville circuit, at Louisville	7, 8
Ashton circuit, at Ashton	12, 13
Ebenezer circuit, at Ebenezer	14, 15

The district stewards and the District Parsonage Committee will meet me in Durant, at the Methodist Church, Jan. 28, 1896, at 7 P. M.

J. H. MITCHELL, P. E.

CORINTH DIST.—FIRST ROUND.

Inka station	Dec. 28, 15
Gunntown circuit, at Gunntown	Jan. 4, 5
Boonville circuit, at Piegah	11, 12
Korinth circuit, at Rienzi	18, 19
Iuka circuit, at New Salem	(Thurs.).. 26
Corinth circuit, at Box Chapel	26, 26
Marietta cir., at Blythe Ch'l.	(Wed.).. 29
Ripley and New Albany sta., at N. A.	Feb. 1, 2
New Albany cir., at Locust G.	(Tues.). 4
Jonesboro cir., at Ebenezer	(Thurs.).. 6
Ripley circuit, at Weir's Chapel	8, 9
Saltillo circuit, at Mocresville	15, 16
Blue Springs circuit, at Liberty	22, 23
Brown's Creek circuit, at Mt. Nebo	28, Mar. 1

The district stewards will please meet at the Methodist Church in Booneville, Thursday, Jan. 9, at 11 A. M. The stewards are as follows: G. W. Bynum, F. P. Nash, B. F. McRea, L. P. Bond, J. D. Furtick, F. F. Ray, D. W. Coker, D. A. Tigert, P. C. Hinds, J. I. Philpot, W. C. Hinds, W. R. Ramsey, J. A. Nesbit, S. B. Gardner, E. A. Howell.

HESLEP B. TUCKER, P. E.

HOLLY SPRINGS DIST.—FIRST ROUND.

Waterford circuit, at Waterford	Dec. 28, 29
Holly Springs cir., at Pleasant Grove	Jan. 4, 5
Olive Branch circuit, at Olive Branch	11, 12
Red Banks circuit, at Red Banks	18, 19
East Holly Springs cir., at Harmony	25, 26
Cornersville circuit, at Bethlehem	Feb. 1, 2
Mt. Pleasant circuit, at Mt Pleasant	8, 9
Ashland circuit, at Harris Chapel	15, 16
Pontotoc circuit, at Pontotoc	22, 23
Abbeville circuit, at Abbeville	28, Mar. 1

The district stewards will please meet in Holly Springs, on Tuesday, Dec. 31, at 11 o'clock A. M. They are: J. M. Norvell, C. L. Stewart, Thos. Eason, Frank Moore, E. J. McKinney, G. W. Stamps, Robert Evans, N. W. Bowdon, G. W. Jernigan, A. E. Bogard, J. G. Leach.

J. D. CAMERON, P. E.

SARDIS DIST.—FIRST ROUND.

Sardis station	Dec. 28, 29
Como station	Jan. 4, 5
Batesville	11, 12
Nesbit circuit, at Horn Lake	18, 19
Pleasant Hill circuit	25, 26
Courtland circuit	Feb. 1, 2
Arkabutla circuit, at Brook's Chapel	8, 9
Pleasant Grove circuit	15
Longtown circuit	16, 15
Wall Hill circuit	25
Cockrum circuit, at Independence	22, 23
Burgess mission, at Cole Springs	28, Mar. 1
Eureka Springs circuit, at Mt. Olivet	7, 8
Tyro, at Fredonia	14, 15

District stewards will all please meet in the church at Sardis, Jan. 6, 1896, and much oblige

T. C. WIER, P. E.

COLUMBUS DIST.—FIRST ROUND.

Tibbee circuit, at Tibbee	Dec. 28, 29
Brooksville circuit, at Brooksville	Jan. 4, 5
Macon station	11, 12
Starkville circuit, at Smyrna	18, 19
Sturges circuit, at Bethel	25, 26
Columbus circuit, at Piney Grove	Feb. 1, 2
Crawford circuit, at Crawford	8, 9
Shuqualak circuit, at Shuqualak	15, 16
West Point	22, 23
Cedar Bluff circuit, at Griffith	28, Mar. 1
Hebron circuit, at Hebron	7, 8
Singleton mission, at Perkinsville	11
Winstonville circuit, at Hashuqua	14, 15

District stewards will meet at Artesia, Wednesday, Jan. 22, at 11 A. M.

E. A. EDMONDS, P. E.

GREENVILLE DIST.—FIRST ROUND.

Gunnison	Dec. 28, 29
Rosedale	29, 30
Arcola	Jan. 4, 5
Hollandale	8, 9
Lula	11, 12
Carnesville	12, 13
Greenville	18, 19
Belen	28, 26
Jonestown	26, 27
Duncan	Feb. 1, 2
Hill House	8, 9
Tunica circuit, at Lake Cormorant	15, 16
Lakeland	22, 23
Cleveland	28, 24

District stewards' meeting at Greenville, Dec. 31, at 7 P. M.

J. A. RANDOLPH, P. E.

MISSISSIPPI CONFERENCE.

VICKSBURG DIST.—FIRST ROUND.

Edwards, at Edwards	Dec. 28, 29
Port Gibson	Jan. 4, 5
Bolton, at Bolton	11, 12
Utica, at Utica	18, 19
Hermanville, at Hermanville	25, 26
Harriston, at Cana Ridge	Feb. 1, 2
Rocky Springs, at Rocky Springs	8, 9
Mayersville, at Beulah	15, 16
Rolling Fork, at Rolling Fork	22, 23
Anguilla, at Anguilla	29, Mar. 1
Mt. Olivet, at Bentonia	7, 8
Warren, at Bradley's Chapel	14, 15
South Warren, at Red Bone	21, 22

The district stewards will meet in Crawford Street Church, Vicksburg, Dec. 25, at 12 A. M. Homes provided.

J. M. WEEMS, P. E.

Vicksburg, Miss.

MERIDIAN DIST.—FIRST ROUND.

Landerdale, at Landerdale	Jan. 4, 5
Meridian East End	8
Birmsville, at Scooba	11, 12
Meridian—West End	15
Porterville, at Mt. Hebron	18, 19
Meridian—Sunny Side and Poplar S.	22
Vineville, at Bethel	25, 26
Meridian—Central	27
Daleville, at Daleville	Feb. 1, 2
North Kemper, at Spring Hill	8, 9
DeKalb, at DeKalb	8, 15
Rose Hill, at Rose Hill	15, 16
Linwood and Indian Mission, at L.	21
Neshoba and mission, at Sand Town	27, 28
Chunkey, at Suqualena	Mar. 1, 2

District stewards will meet in Meridian, Central Church, Jan. 14, at 11 A. M.

R. J. JONES, P. E.

Meridian, Miss.

BROOKHAVEN DIST.—FIRST ROUND.

Summit, at S.	(11 A. M., Fri.). Dec. 27
Adams, at A.	28, 29
Gallman, at Bethesda	Jan. 4, 5
Crystal Springs	(7 P. M.).. 8-5
Caseyville, at Sweetwater	11, 12
Brookhaven	(7 P. M.).. 13, 16
Martinsville, at Union Chapel	18, 19
North Wesson, at N. W.	25, 26
Wesson station	(7 P. M.).. 25, 18
Magnolia and Osyka, at M.	Feb. 1, 2
China Grove, at Tylertown	8, 9
Whitestown, at W.	18, 16
McComb City	(7 P. M.).. 15, 16
Providence, at P.	28, 26
Pleasant Grove, at Wellman	29, Mar. 1
Haslahurst	7, 8

E. H. MOUNGER, P. E.

NATCHEZ DIST.—FIRST ROUND.

Centerville, at Centerville	Dec. 28, 29
Roxie, at Roxie	Jan. 4, 5
Fayette, at Fayette	11, 12
Jefferson Street	18, 19
Wesley Chapel	18, 25
Wilkinson, at Mt. Carmel	25, 26
Amite, at Woodland	Feb. 1, 2
Woodville	8, 9
Percy Creek	15, 16
Barlow, at Rehoboth	22, 23
Meadville, at Meadville	29, Mar. 1
Washington, at Washington	1, 2

The district stewards will please meet me in Gloster, Jan. 16, at 10 A. M. The Board is composed of the following: E. A. Enochs, Q. E. Roberts, W. H. Ratcliff, R. V. McDonald, B. F. Goza, T. J. Roberts, W. M. Germany, J. K. Cobb, H. B. McGehee, W. N. White, W. L. Cate, Luther Allen, M. C. Forest, A. B. Steele.

L. B. JONES, P. E.

SEASHORE DIST.—FIRST ROUND.

Hattiesburg	Dec. 28, 29
Columbia	Jan. 4, 5
Purvis, at Lumberton	11, 12
Ocean S. and Biloxi, at Biloxi	18, 19
Americus, at P. Hill	25, 26
Moss Point	Feb. 1, 2
Escatawpa, at Zion	8, 9
Vancleave, at Enel	15, 16
Pearlington and L., at P.	22, 23
Whitlington, at Coleville	28, Mar. 1
Handsboro and St. John's, at Coleville	28, Mar. 1
Bay St. Louis, at L. B.	7, 8
Augusta, at Augusta	14, 15
Black Creek, at Mt. Zion	17
Marion	21, 22
Nicholson, at Nicholson	24

District stewards will please meet me at Poplarville on Tuesday, Jan. 14, at 12 o'clock, in the Methodist Church.

C. A. POWELL, P. E.

BRANDON DIST.—FIRST ROUND.

Morton and Forest, at Morton	Jan. 4, 5
Newton and Hickory, at Hickory	11, 12
Lake, at Lake	18, 19
Decatur, at Decatur	21, 26
Raleigh, at Trinity	Feb. 1, 2
Carthage, at Carthage	8, 9
Walnut Grove, at Walnut Grove	15
Clarksburg, at New Providence	15, 16
Shiloh, at John's	22, 23
Wastville, at Wastville	29, Mar. 1
Trenton, at Pine Grove	7, 8
Steen's Creek, at Martin	14, 15
Brandon	15
Hillsboro, at Contrell	21, 22
Homewood, at Homewood	28
Montrose, at Montrose	28, 29

District stewards will meet in the Methodist Church in Brandon, Wednesday, Jan. 22, at 10 A. M.

W. W. SIMMONS, P. E.

JACKSON DIST.—FIRST ROUND.

Jackson—First Church	(11 A. M.).. Dec. 28, 29
Jackson—Capitol Street	(7 P. M.).. 26, 29
Terry, at Terry	Jan. 4, 5
Yazoo circuit, at Mt. Carmel	11, 12
Yazoo City	(7 P. M.).. 12
Benton, at Benton	18, 19
Sharon, at Mt. Pleasant	25, 26
Canton	(7 P. M.).. 26
Flora, at Flora	Feb. 1, 2
Silver Creek and B. L., at B. L.	(Fri.). 7
Lake City and Ludi	8, 9
Madison, at Madison	15, 16
Camden, at Camden	22, 23
Tranquil, at Zeiglerville	28, Mar. 1
Fannin, at Fannin	7, 8

R. D. NORSWORTHY, P. E.

ENTERPRISE DIST.—FIRST ROUND.

Heidelberg, at Heidelberg	Dec. 28, 29
Ellisville and Laurel, at Ellisville	Jan. 4, 5
Pachuta, at Pachuta	11, 12
Shubuta, at Quitman	18, 19
Waynesboro station	25, 26
Vossburg, at Vossburg	Feb. 1, 2
Winchester, at Winchester	(Fri.).. 7
State Line, at Buckatunna	8, 9
Leaksville, at Leaksville	15, 16
Energy, at Energy	22, 23
Mathersville, at Liberty	29, Mar. 1
Eastabuchie, at Richburg	7, 8
Fuller, at Oak Bowery	14, 15
Mount Carmel, at Bluntsville	(Wed.).. 19
Williamsburg, at Pleasant Grove	21, 22
Enterprise and Stonewall, at E.	28, 29

The district stewards will meet at Enterprise, Thursday, Jan 2, at 8 P. M.

L. CARLEY, P. E.

LOUISIANA CONFERENCE.

OPELOUSAS DIST.—FIRST ROUND.

Opelousas, at Opelousas	Jan. 4, 5
Lafayette	8
Prudhomme City, at Prudhomme	11, 12
Morgan City, at M. City	14
Patterson	15
Franklin	17
New Iberia	18, 19
Crowley	22
Jeanerette	24
Abbeville, at Abbeville	26, 27
Indian Bayou, at Indian Bayou	Feb. 1, 2
Rayne, at Rayne	5
Plaquemine Brulee	8, 9
Lake Arthur, at Lacasine	15, 16
Lake Charles, at Broad Street	21, 24
Lake Charles, at Jackson Street	25
West Lake, at West Lake	26
Grand Chenière, at G. Chenière	28, Mar. 1
French Mission, at Cane Island	5

The district stewards for Opelousas district, Louisiana Conference, will meet at Lafayette, La., Jan. 6, 1896, at 1:30 o'clock.

H. C. WHITE, P. E.

BATON ROUGE DIST.—FIRST ROUND.

Wilson, at Wilson	Jan. 4, 5
Slaughter, at Slaughter	5, 6
East Baton Rouge cir., at Bay Ridge	11, 12
Zachary	18, 19
Bayou Sara, at Thompson	19, 20
Jackson	18, 20
Port Vincent, at P. Vincent	25, 26
Live Oak, at Live Oak	26, 27
Baton Rouge station	Feb. 2, 3
Baton Rouge circuit	3, 4
Ponchatoula, at Ponchatoula	8, 9
Franklinton, at Fisher's	15, 16
St. Helena, at Center	21, 22
Amite City, at Roseland	28, Mar. 1
Pine Grove, at Killian	1, 2
East Feliciana, at Oak Grove	7, 8
Clinton	8, 9

All the members of the Quarterly Conference are earnestly requested to be present. Brethren, let us come in the Spirit of our Master.

The district stewards will please meet me in Clinton, La., Wednesday, Jan. 15, at 10 A. M. Let me urge each member to attend. The preachers in charge are invited to be present.

R. W. TUCKER, P. E.

NEW ORLEANS DIST.—FIRST ROUND.

Carrollton Avenue	Dec. 29
Parker Chapel	Jan. 5
Dryades Street	12
White Castle	19
Tchonpitoulas St. and City Mission	26
Covington	Feb. 2
Morgan and Craps Street	(11 A. M.).. 8
Carondelet Street	(7 P. M.).. 9
Algiers	(11 A. M.).. 16
Louisiana Avenue	(7 P. M.).. 16
Tallsheek, at Camp Gronnd	22
Felicity Street	(11 A. M.)..Mar. 1
Rayne Memorial	(7 P. M.).. 1
Lower Coast, at Wesley	8
Plaquemine and Donaldsonville, at P.	15

The district stewards of the New Orleans district of the Louisiana Conference will please meet me in the pastor's office of Carondelet Street Church on Friday, Jan. 3, 1896, at 7 P. M.

JOHN T. SAWYER, P. E.

SHREVEPORT DIST.—FIRST ROUND.

Fort Jessup and Many, at F. J.	Jan. 11, 12
Shreveport—First Church	18, 25
Jordan St. and Pine Hill, at J. St.	19, 20
Pleasant Hill, at P. H.	25, 26
Pelican, at Pelican	26
Mansfield	Feb. 1, 2
Coushatta, at Coushatta	6
Wesley, at Holly Springs	8, 9
Red River	15, 16
South Bossier, at Haughton	22, 23
Mooringsport, at Greenwood	28, Mar. 1
North Bossier, at Benton	7, 8
Caddo, at Keachie	15, 16

The district stewards will meet in First Church, Shreveport, at 10 A. M., Jan. 18, 1896.

J. L. P. SHEPPARD, P. E.

ARCADIA DIST.—FIRST ROUND.

Summerfield, at Harmony	Dec. 28, 29
Lisbon, at Lisbon	Jan. 4, 5
Haynesville, at Haynesville	8
Valley, at Cotton Valley	11, 12
Minden, at Minden	18
Ringgold	18, 19
Dubberly, at Brushwood	12
Ruston, at Ruston	25, 26
Farmerville, at Farmerville	29
Downsville, at Downsville	Feb. 1, 2
Vernon, at Longstraw	12
Gansville, at Silvan	15, 16
Vienna, at Salem	22
Homer, at Homer	22, 23
Arcadia, at Arcadia	25
Bianville, at Bianville	29

The district stewards' meeting will be held in the church at Arcadia, Jan. 2, at 11 A. M.

J. D. HARPER, P. E.

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Theme for Prayer Meeting.

CHILDREN INCLUDED—"AND HIS HOUSE."

(Acts x, 2; xi, 14; xvi, 15, 31, 33.)

A certain statesman is reported always to have tipped his hat when meeting a child, saying that that child might possibly become a prominent member of society.

1. As circumcision constituted the initiatory rite to Judaism, so baptism constitutes the door to the Christian church.

(1) Circumcision took place when the infant was but eight days old. God privileged the children to share the benefits of his covenant.

(2) The apostles declared that converts to Christianity should not be circumcised. Acknowledging thereby that baptism had been substituted for same.

(3) Christ expressly declared that little children should come—be brought—unto him, saying that of such is the kingdom of heaven. It would, hence, be wicked to exclude children. Thus the households of Lydia, Cornelius, and that of the jailor were baptized.

(5) Sad that so many preachers fail to enthusiastically interest Christian parents as to their duty of bringing their children to the house of God for baptism.

2. Our children not being deemed heathen, our Epworth League Board has provided for a Junior League in every congregation.

(1) The Junior League is not a substitute for, but a supplement to, the Sunday-school. May that school prosper!

(2) In the Junior League the children are pleasantly familiar and with the will of God. It is, as it were, the "kindergarten" of the church. Stiffformality is avoided.

(3) In the Junior League the children of members and outsiders are brought together, learn to love each other, and, in due time, swell the membership of the church.

(4) That church which provides most amply and most wisely for the children will be the church of the future.

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Natchez, Miss., Dec. 14, 1895.

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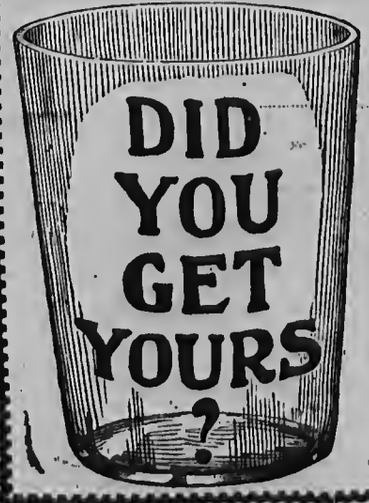

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